

The Behavioral Disorder of a Character in *Ashmora Paria* Novel by Herlinatiens

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Abstract

Behavioral disorder refers to behavioral deviation from the applied norms in a social system. One of them is - sexual disorder. For some novelists, they also use sexual disorder in their novels. One of them is *Ashmora Paria* by Herlinatiens. The main character of the novel commits sexual disorder due to some factors. This research focused on the character's behavioral disorder in the novel. This research describes the sexual disorder of the character and the causes. The applied approach is literature psychology with psychoanalysis theory and semiotic method. The applied data analysis techniques were heuristic and hermeneutic reading. The analysis showed that the behavioral disorder of the character in the novel was sexual disorder. The type of sexual disorder was absolute inversion homosexual or sexual-orientation disorder. Characters that had this disorder were Paria, Rie Shiva, Mahendra, and Mahadevi. They suffered from the sexual disorder due to traumas, frustrations, and pleasant homosexual experience.

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INTRODUCTION

Human always encounter problems in their life. One of them found in a community is behavioral disorder. Behavioral disorder is inappropriate action based on the applied norms within a social system (Rochanningsih, 2014). Many behavioral disorders appear in a community. One of them is sexual behavioral disorder. Sexual behavioral disorder is defined as inappropriate sexual behaviors based on the applied norms and community's customs. Sexual behavioral disorders can be homosexuality, prostitution, and LGBT (Lesbian, Gay, Bisexual, and Transgender).

For some novelists, they also use sexual disorder in their novels. Novels as literature works refer to miniatures of world made by the novelists. Novels are life-replica representations in the forms of written texts (Esten, 1989). Since novels are human life miniatures, novels usually contain conflict experienced by humans. The novelists usually use some characters that encounter some conflicts.

Novel titled *Ashmora Paria* by Herlinatiens is known with the opened-novelty about sexuality discussion (Supriatin, 2011). This novel tells the main character, *Ashmora Paria*, who suffers sexual behavioral disorder. The sexual behavioral disorder contradicts with the community norms since the orientation of sexual activities include the same sex type, female sex type. The novel tells a story of a lesbian, *Paria*. *Paria* is a woman that loves her female partner, *Rie Shiva Ashvagosa*. Unfortunately, they must be separated. *Rie* is arranged to marry a man and so is *Paria*. *Paria* is asked to find a man to marry. However, because the community knows the relationship between *Paria* and *Rie*, *Paria* experiences many denials from the community. The denial occurs not only in family, but also in working place. She is exposed to pressures and a long waiting.

One day, the destiny brought her to meet a man, *Mahendra*. A man that stole a kiss from *Paria*. Then, *Paria* arranged a plan to make the engagement of *Mahendra* and fiancée fail. After

that, she planned to marry *Mahendra* although she had the intention to divorce him.

Unfortunately, *Mahendra* sincerely loves her and does not want to be divorced. This situation makes *Paria* powerless. Moreover, *Paria* also has not heard anything from *Rie*. One day, before the marriage, a letter from *Rie* arrived. Finally, *Rie* shared her news and made *Paria* caught her to Paris, a day before *Paria's* marriage with *Mahendra*.

From the phenomena, the researchers were interested to investigate the sexual disorder in *Ashmora Paria* novel with literature psychological review. The researchers investigated the sexual disorder realizations of the character and the cause of the disorder.

METHOD

This literature psychological research focused on the psychological aspect of the characters. Supriyanto (2021) explains that psychological-literature connection is inspired by Lacan. Lacan perceives literature works are products of *littérateurs'* psychological processes. The processes describe the characters of the figures with various psychological conflicts. The research design is humanity research with mostly qualitative approach design. However, the differences with common qualitative research are - this humanity research on literature perceive research objects as semiotic system. In this research, the researchers collected the data in the forms of novel excerpts that might contain sexual disorder elements. The data source was *Ashmora Paria* novel. The technique of collecting the data was semiotic reading technique. According to Supriyanto (2021), semiotic method has two levels of reading. They are heuristic or first-semiotic level reading based on linguistic principle, and hermeneutic level reading. Heuristic reading made the researchers read based on linguistics theory and principle.

The second level of reading, hermeneutic, made the researchers read the semiotic matter based on the principle, literature codes, social matter, and cultural matter. The practices of

both techniques sometimes occurred simultaneously in terms of data collection and data analysis.

RESULTS AND DISCUSSION

The Realizations of Sexual Behavioral Disorder in *Ashmora Paria* Novel by Herlinatiens based on Sigmund Freud's Theory of Sex

Based on Sigmund Freud's theory of sex, the sexual abnormality or disorder written by Herlinatiens in the novel was object-orientation sexual disorder. This disorder is grouped into three subs. They are absolute inversion, temporal inversion, and bipolar inversion.

a. Absolute Inversion Sexual Disorder (Paria and Rie Shiva Ashvagasha)

In the novel, the researchers found the realization of sexual disorder of the character in the form of inverse homosexual. Sigmund Freud considers inversion as reverse sexual-object orientation. This inversion is grouped into absolute inversion, bi-directional inversion, and temporal inversion (Freud, 2003). Characters that suffer from absolute inversion in the novel are Paria and Rie. They have absolute inversion homosexual disorder.

The novel tells that Paria recognizes anything about lesbians from her friend named Aviasta Chairunnisa. The evidence of this finding is the following excerpt:

1. "Aku masih ingat bagaimana aku mengenal dan menjadi larut dalam duniaku ini. Awal aku bersetubuh dengan dunia homoseks. Bagaimana aku mengenal seorang Aviasta Chairunnisa. Seorang perempuan yang mengenalkanku dengan banyak hal. Dialah yang pertama kali menjajari langkahku dengan sistem dikte. Membimbing dan membantuku untuk tidak jatuh dan hancur di duniaku yang telat aku kenali".

Translated:

"I remember how I knew my world. Back then, when I was drawn into homosexual world; how I met someone named Aviasta Chairunnisa. She introduced this world to me. She was the first

one telling me and dictated me. She helped and guided me from destruction of my world that once I could not cope." (Ashmora Paria : 100)

2. "Dunia homoseks yang tersembunyi di bawah tanah. Dunia yang terpinggir dari etika budaya kita. Dia juga yang memberikan aku kesempatan untuk berkenalan dengan sebuah Lembaga lesbian yang ada di kota Jakarta. Dari sanalah, aku mengampuni diriku lebih kuat dan tegar. Menerima pengadaanku dari Tuhan".

Translated

"The hidden homosexual world. The world that ignores the culture and etiquette. She was the one providing me opportunity to meet a lesbian institution in Jakarta. From that place, I made myself stronger and tougher to accept my condition based on the God's will." (Ashmora Paria: 101)

From the first excerpt, the sentence membimbing dan membantuku untuk tidak jatuh dan hancur di duniaku yang telat aku kenali proves that Paria is an absolute inverse homosexual person. The second excerpt shows that homosexual is a disorder, both sexual and social disorders. The evidence of this notion is the sentence of dunia yang terpinggir dari etika budaya kita. The sentence asserts that lesbian as homosexual is not accepted in Indonesia. This situation makes the people suffering from this disorder to express their needs quietly. Thus, the community does not know about it.

Paria ran into Rie Shiva from the lesbian institution or community. It named lesbian #room in the Internet. Here are the excerpts.

3. "Sore itu aku membuka-buka internet untuk mencari sebuah data, bahan kuliah. Tanpa sengaja mataku melihat sebuah room untuk lesbian. Aku pilih, aku rabai, aku ciumi, dan aku senggamai. Aku mulai bertemu dan bertatap muka dengan perempuan-perempuan pecinta perempuan. mereka begitu banyak mengitariku maka begitulah, sesuatu yang ada di dalam hatiku tumbuh subur dengan sendirinya".

Translated

"Back then, in the afternoon, I browsed the Internet and found a data of my course.

Accidentally, I read a room for lesbian. I clicked it, touched it, smelt it, and made love with a girl. I started visiting them and starrng at them, women that love women. They surrounded me then here I am. Something inside of my heart grows without I realize.”(102)

4.“Setiap malam minggu sampai sekarang, kami berkumpul di kafe di pinggiran kota. Saat itulah aku merasa tinggal bersama keluarga. Sampai aku mengenal Rie Shiva Ashvagosha”. Perempuan dengan tatapan tajam itu menelanjangi hatiku, namun pancarannya teduh melindungi gersang pengadaanku. Dia menghampiri mejaku dalam diam. Tidak tahu bagaimana prosesnya, tiba-tiba aku nyaman berada di dalam dekapan dadanya. Merasakan getaran hebat pertama kali sepanjang hidupku”.

Translated

“Every Saturday evening until present days, we always gather in a cafe, far away from the downtown. At that place, we feel like living with a real family. Then, I met her, Rie Shiva Asvagosha, a women with sharp stare. She naked my heart. However, her light shaded my barren heart. She ran into me in her silence. I did not know how it was, but she made me comfortable in her arms. I felt the tremendous vibration for the first time in my life.” (Ashmora Paria “ 102-103)

From the excerpts, Paria loves a woman, but the feeling does not suddenly appear. The feeling appears along with some processes of meeting woman-to-woman lovers. Then, finally she ran into Rie in a cafe. After the meeting, the relationship between Paria and Rie got stronger and closer. Their relationship also moved into a serious relationship, a marriage. The evidence of this finding is the following excerpt:

5.“Dua hari yang lalu seorang butchie menikahi femme-nya di daerah Bogor dan aku juga sudah melakukannya dengan Rie Shiva Ashvagosha”.

Translated

“Two days ago, a butchie married her femme in Bogor. I also did the same thing to Rie Shiva Ashvagosha.”(Ashmora Paria: 20)

6.“Dulu aku dan Rie sempat menikah di Gereja Blaspheme, di daerah Pont Marie, beberapa kilometer dari kota Chatelet, Prancis. Ya, aku sudah bercerita padamu bukan? Tepat dua tahun yang lalu. Kami dua orang perempuan menikah dalam kudus dengan disaksikan dua orang saksi, Mademoiselle Colette dan Mademoiselle Claudine.

Translated

“Back then, Rie and I held our marriage in Blaspheme Church, in Pont Marie, some kilometers away from Chatelet, France. Didn't I tell you? It was two years ago. We were married in His name, witnessed by two witnesses, Mademoiselle Colette and Mademoiselle Claudine.” (Ashmora Paria: 30)

The excerpts prove that Paria and Rie held their homosexual marriage although Paria is a Muslimah. However, this status does not hinder Paria to marry her femme. Paria married Rie in a church in France.

b. Temporal Inversive Sexual Disorder (Mahadevi and Mahendra)

In the novel, Ashmora Paria, the characters with sexual disorder are not only Paria and Rie. The researcher found some characters that had the same feature. The difference was about the type of the disorder. At the beginning of the finding, the researchers explained that Paria and Rie suffered from absolute inersive sexual disorder. Then, for Mahadevi, the supporting character, suffered from bi-directional inersive sexual disorder. It means that the character may have two sexual orientation types, both on male or female. Mahadevi, or Devi, is the sister of Mahendra, Paria's fiance. When Paria waited Rie, Paria encountered an unexpected incident. It was her encounter with Devi. The first encounter they had - began with some activists' strike. At that time, there was a female student injured from tear gas. That moment was when Paria met Devi and got closer each other. Their relationship got more intimate when Paria and Devi frequently visited Paria's venue. It was when the homosexual intercourse occurred,

between Paria and Devi. Here are the excerpts showing the situation.

7. "Ya, Devi mencintai Daniel karena dia laki-laki. Tapi Devi jatuh cinta pada Mbak karena Mbak adalah seorang Paria".

Translated

"You know I love Daniel because he is a man, but I fall in love with you, dear, because you are Paria." (Ashmora Paria: 161)

8. "Entah bagaimana, Devi dengan cara yang lembut dan begitu saksama telah terbaring di sampingku. Memagut pengadaanku. Aku ingin lepas, tapi tubuhku berkhianat padaku. Ia larut dalam kegilaan Devi, dan desahan dari bibir kami menjadi satu dalam bisik alam malam ini. Menyumbangkan satu suara yang sensual dan erotis".

Translated

"I did not know how but Devi tenderly and carefully laid with me. She bit me. I was trying to escape, but my body betrayed me. My body was drown with Devi's madness. Our lips were moaning and intertwined into night's whisper and became a sensual and erotic sound." (Ashmora Paria: 177-178).

From excerpt number 7, the character of Devi could share her loves with two different persons with different sex types at once. From the excerpt number 8, readers know that Devi has experienced the intercourse incident with Paria.

The intimate relationship of Paria and Devi keeps going until Paria is invited to attend her brother's birthday party, Visnu Mahendra. This character, Visnu Mahendra, will be Paria's husband in the future. At the beginning, Paria planned something to trap Mahendra to marry her. She set a trap by recording their intercourse activity, between Paria and Mahendra. Although Paria did not enjoy the moment, but Paria remembered to use the recording. The evidence of this finding is the following excerpt:

9. "Aku gandakan kaset itu. Sebuah rekaman persenyawaan antara aku dan Mahendra. Sebuah permainan yang menjadi kunci kematian Mahendra."

Translated

"I copied the cassette. A recording of our

intercourse moment, Mahendra and I. It was a game that became his death end, Mahendra." (Ashmora Paria: 228)

The purpose of Paria copying the recording was to force Mahendra to marry her temporarily. She had an objective to bring her mother a baby. After marrying Mahendra, Paria hoped that she could immediately divorce. She had a purpose to lose the label of lesbian that she had.

The Causal Factor of Sexual Behavioral Disorder of Paria in the Novel by Herlinatiens

Freud explains some indicators of sexual behavioral disorder. They are sexual organ dysfunction, trauma, and frustration. Freud explains that sexual organ dysfunction is a condition in which an individual's sexual organ cannot do the proper function. For example, a woman that cannot experience orgasm or a man that cannot experience erection. Trauma is a condition in which an individual experiences emotional pressure due to certain unexpected incident. Then, frustration is an individual's feeling of disappointment because the individual cannot reach his or her ideal.

Based on Sigmund Freud's theory (1920:8), the causal factors of sexual behavior disorder of Paria are frustration and trauma. The researchers did not find any sexual organ dysfunction that caused sexual behavioral disorder. The frustrating factors of sexual behavioral disorder in the novel are observable from the characters' psychological situations. Paria is depressed because her mother always forces Paria to be the best individual from her surrounding. Paria's mother does not hesitate to bind Paria on a tree when Paria does not take a nap. This evidence of this finding is in the following excerpt.

10. "Ibuku adalah seorang yang keras dan disiplin. Dia menginginkan segala sesuatunya berjalan sempurna. Buat dia, kehidupan adalah kesempurnaan, dan sebagai anak sulung, akulah yang paling merasakan segala sikapnya. Bagaimana dia menginginkan aku menjadi orang yang terhebat di antara orang-orang di sekitarku.

Dari mulai prestasi sekolah, maupun di luar sekolah”.

Translated

“My mother is a discipline person. She wants everything to be perfect. For her, life is about perfection and as the oldest child, I feel the consequence. I feel how she wants me to be the greatest person among my surrounding person, started from the school achievements and external school achievements.”(Ashmora Paria : 78)

11.“Selama ini, aku tidak pernah beruntung mempunyai ibu seperti dia. Perempuan ningrat yang kolot dan keras. Aku rasakan, ibu lebih mencintai adik-adikku dibandingkan denganku. Banyak hal yang membuatku semakin kecil di matanya. Bagaiaman dulu waktu msih kecil aku dipukuli dengan ranting dari jalan raya sampai rumah, hanya gara-gara aku tidak tidur siang”.

Translated

“I have never been lucky to have her as my mother. A very stubborn aristocrat woman. I found that she loved my brothers and sisters better than me. Many things make me underestimated by my mother. Back then, I was hit by my mother with a branch from the highway until at my house. It was because I did not take a nap.”(Ashmora Paria: 79)

From the excerpt, Paria’s childhood is full of sorrow. Paria seems not to have a figure of a mother. Moreover, she was also bullied when she was a kid. The evidence of this finding is the following excerpt:

12.“Teman-temanku selalu tertawa-tawa sambil menjulurkan lidah mereka padaku. Mereka mengejekku dari luar rumah . sesudahnya, mereka akan mengolok-olokku kalau sedang bermain dan sering bilang, nurut nggak? Nurut nggak? Kalua nggak mau nurut nanti ku laporkan Ibumu lho, biar kamu diikat lagi.”.

Translated

“My friends were laughing at me and mocking me. They humiliated me outside of house. They would keep mocking at me while playing. They threatened me by saying ‘do what I say! Do what I say! If you don’t do it, I will tell your

mom! You will be tied up on a tree!” (Ashmora Paria: 81)

13.“Mereka manusia-manusia kecil yang jahat buatku waktu itu. Seringkali mereka mengambil mainan-mainanku, juga kelereng biru tua yang dibelikan oleh bapakku Ketika dia pergi ke Jakarta. Aku menjadi sangat minder dan ketakutan bermain dengan teman-temanku. Memoir ini terus berlangsung sampai aku masuk SMP”.

Translated

“They were little evils back then. They usually took my toys and that blue marble bought by my father from me when I went to Jakarta. Back then, I did not have eager and was afraid to play with them. This memory lasted until I studied in JHS”(Ashmora Paria: 81)

From excerpt 12, Paria’s friends threat her so that Paria obeys them. In excerpt 13, Paria suffered from depression. Then, for Paria, her little friends were evils. They made Paria scared and lost her interest. Kartono (2006) also explains that bad childhood experience retains inside of memory. This matter can lead to hatred. The bad treatments toward Paria also included neglect. Paria’s friends always left her alone and did not invite her to do activities together. The evidence of this finding is the following excerpt:

14.“sering saat mereka bermain-main di halaman rumahku, aku hanya bisa menonton mereka tanpa dilibatkan dalam permainan tersebut. Kadang-kadang tanpa aku sadari, tetes air mataku mengalir menemani kesedihanku. Paria kecil.

Translated

“I often saw them playing in my yard. I could only watch them because they did not invite me playing together. Sometimes my tears rolled down while I was sad, little Paria.” (Ashmora Paria : 82)

15.“tapi ada seorang teman yang sangat baik padaku. Namanya Kunthi Ariani, gasdis kecil yang manis dan juga pintar. Dia selalu mencoba menenangkanku kalau aku menangis sehabis diolok-olok dan diejek teman-teman. Dia yang selalu memelukku saat aku sedih dan bingung. Dia juga yang selalu membagikan

permen davosnya padaku. Tapi, dunia belum mengizinkan aku untuk ahagia rupanya. Kunthi meninggal terkena tifus. Sehari setelah ia menicium bibirku. Sebuah episode kecil yang tanpa kami sadari terjadi. Ciuman malam hari di bawah pohon kamboja samping rumahku. Ciuman yang belum aku kenali maknanya. Ciuman yang ciuman. Yang memuat bibirku basah oleh rindu. Saat itulah akumendapatkan menstruasi pertamaku.

Translated

“However, I had a really nice friend. She was Kunthi Ariani, a little, sweet, and smart girl. She always made me chill out when I was crying after my friends mocked me. She hugged me when I was sad and confused. She also the one that shared me davos. Unfortunately, the world did not let me feel the happiness. Kunthi left me due to thypus, a day after kissing me. It was an episode that I did not realize. It was a kiss that I did not understand the meaning. It was when I got my first menstruation.” (Ashmora Paria: 82)

16. “selama mengenakan seragam putih abu-abu, dua kali aku mendapatkan surat cinta dari dua orang yang berbeda. Naluriku tersanjung. Jiwaku tergetar tapi amfang. Dan aku masih terus sibuk menipu diriku bahwa aku seorang perempuan yang mencintai laki-laki. Tapi hatiku terlalu tinggi untuk kutipu. Hatiku terlalu jujur memaknai cinta. Aku berlalu menembus waktu untuk melupakan ketertarikanku pada perempuan secara maluri maupun badani”.

Translated

“While I was studying at JHS. I got love letters twice from two different persons. I was impressed. My soul was shaken but it was empty. I kept lying to myself that I was a girl who loved a man. My heart could not be tricked. My heart defined love sincerely. I hoped I could have rewinded the time and gotten rid of my interest on women”(Ashmora Paria : 85)

Excerpt 14 explains that little Paria did not have friends and her friends ignored her. Excerpt 15 explains a girl that wants to be Paria's friend. The girl was Kunthi. Paria even ever kissed Kunthi that made her alive. When

Paria was JHS learner, Paria ever got two love letters from two different women. Paria became a lesbian due to her experiences, kissing Kunthi and receiving two love letters from different women. Supratiknya (1996) explains that the causal factor of lesbian is homosexual experience that makes the individual feeling joyful. A day after that kissing incident, Paria got her first menstruation. In excerpt 16, Paria received two letters from two different persons. Her heart was trembling. At that time, she kept struggling to convince herself that she was a girl that loved a man.

One day, Paria went to a physician and told everything, including what she expected from a girl. The physician answered that Paria dreamed of a mother's figure.

17. “waktu itu, aku memiliki seorang kenalan yang kebetulan menjadi psikiater. Kuadukan apa yang aku rasakan. Lucerotakan apa yang aku harapkan dari seorang perempuan. Dia katakan aku haus figur seorang iu yang ada dalam benakku. Tapi, aku menyangkalnya. Persis dengan sebuah argumen yang tak terpatahkan. Aku kendalikan jiwaku hingga tak tersentuh pribadi lain yang mencoba meraihku”.

Translated

“Back then, I knew someone that became my physician. I told the physician everything I felt, my expectation from a girl. Then, the physician explained that I needed a figure of a mother, but I declined it. For me, it was merely an argument that could not be denied. I controlled my soul so no one could reach me.”(Ashmora Paria: 85-86)

The excerpt shows that Pria denies the diagnosis that she needs a figure of a mother. Paria argued that it was her nature. The excerpt shows the cause of being a lesbian. The first one is childhood trauma. Little Paria received unpleasant treatments from her friends. The second one is lack of figure mother in Paria's life. Since she was a kid, her mother treated her roughly. It made Paria unlucky to have her as a mother. The third cause is joyful and pleasant homosexual experience. She found it when she was a teenager. She kissed her friend, Kunthi Ariani. A day after that kissing incident, Paria got her first menstruation.

CONCLUSION

Based on Sigmund Freud's theory, the behavioral disorder causes of Paria, Rie Shiva, Mahendra, and Mahadevi in the novel were the object of sexual orientation. They were absolute inversive homosexuality and tempral inversive homosexuality.

The causal factors of Paria's sexual behavioral disorder in Ashmora Paria by Herlinatiens were childhood trauma, lack of a mother figure, and homosexual experience while being a teenager. Paria suffered from childhood trauma due to unpleasant treatments from her friends. The second one is lack of figure mother in Paria's life. Since she was a kid, her mother treated her roughly. It made Paria unlucky to have her as a mother. The third cause is joyful and pleasant homosexual experience. She found it when she was a teenager. She kissed her friend, Kunthi Ariani. A day after that kissing incident, Paria got her first menstruation.

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