

Be My Slave; The Main Character's Libido In *Sendalu* Novel By Chavchay Syaifullah

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Abstrac

The objective of the study is to describe the main character's libido problem in *Sendalu* Novel by Chavchay Syaifullah used Sigmund Freud's psychoanalytic theory. Which is explaining the sexuality that appears in the novel with used id, ego and superego. The focus of this research is how the psychological factors work. The result of the research showed that there are two factors that causes the main character's libido problem. First is the external factors and the second is the internal factors. The external factors are family environment and social environment. While the internal factors are the psychological factors. Basically, these two factors are interplay, but at first, the superego dominated the behavior of the main character. However, after individual obtained negative influence from his parent continuously, then the superego became weak. Therefore, the id of the main character became stronger. Until ego tends to do all the id's desire in the form of libido. Superego again dominated the main character because there is an anxiety drive that presses individual. At first, the anxiety came from outside of the main character's self and then became part of the main character's self.

Key word: libido, novel, Psychoanalytic.

Background

Sexuality in literature, mainly novel, is one of a very popular issue. The problem related to sexuality in novel, mostly faced by one of character of the story. In demonstrating the issue of sexuality, the study of psychology of literature is needed for analysis, for example psychoanalysis in for literary work. In psychoanalysis perception, personality is viewed as a structure consisted of three components: id, ego, and super ego. Id is a basic personality component with instinctual basic and full energy to give satisfaction. Ego refers to personality components which energy and order supplied from id to be embodied as will.

The id works in line with the pleasure principles, which can be understood as an impulse to fulfill needs spontaneously and regularly. For example, a hungry baby will cry out loud. The baby does not know what is desired in the adult sense; he only knows that he wants it and must be fulfilled right then (Zaviera, 2016: 93).

The id is a personality system and becomes the source of psychic energy, as well as a source of basic human instincts that hold the principle of enjoyment. The pleasures that arise from the id are diverse, and libido is one of them. Libido is a power that comes

from instinct, in some ways similar to hunger. However, in this case libido is a sexual instinct, just as hunger manifested in an instinct related to nutrition (Freud, 2009: 348).

Libido pleasure presence is not limited to the genital organs leading to the system. Certainly, in other parts of the body, individuals can get pleasure, such as the mouth, breasts, anus and so on. however, the genital organs take on a role faster than other organs in the human body system. The source of pleasure is physical, as well as to satisfy the libido includes the human psyche. Both normal and deviant sexuality come from the same source, namely the sexuality of children. A person will suffer from neurosis if the satisfaction of their libido is forcedly taken away and they will fall ill due to frustration (Freud, 2009: 364-389).

Representation of how a personality system is capable of controlling an individuals personal life is reflected in a Sendalu by Chavchay Syaifullah which tells the life of the main character named Lumang who commits an act of rape. This action he did repeatedly and took many victims. This is motivated by several factors, which can be broadly divided into two, namely factors from outside of Lumang and factors from within Lumang. Factors from outside of Lumang can immediately be seen since it is explicitly written in the narrative of the novel Sendalu. The factors from within Lumang can be seen through psychological studies, based on explicit and implicit texts contained in the novel.

Koswara (1991: 33) mentions, there are two processes for the satisfaction of pleasure. First, actions that work automatically and immediately, are referred to as reflex actions. The second process is referred to as the primary process, which is a process that involves a number of complex psychological reactions. By this process, the id (and natural as a whole) tries to suppress the stress by forming an image of the object that can suppress the stress. However, based on the principle of objective reality, the primary process with the presented object will not reduce the tension properly. Thus, the organism or individual clearly needs another system that can direct it to reduce the stresses in accordance with reality. The system needed is none other than the ego.

The ego is a personality system that acts as a guide to the individual world of objects from reality and run its function based on reality. The ego works in a secondary process. Through this secondary process, the ego devises a plan for satisfying the needs and tests whether the plan can be implemented or not. However, according to Freud, in carrying out its function, the ego is not intended to inhibit the satisfaction of needs or instincts that come from the id, but acts as an intermediary between the instinctive demands of the organism on the one hand and environmental conditions on the other hand (Koswara, 1991:33-34).

The ego in humans is gradually developed by the influence of external factors to appreciate reality and pursue the principle of reality. In order to do so the ego must permanently or temporarily abandon the object and purpose of the desire for pleasure (Freud, 2009: 420). The superego has two sides: the first is conscience, which is the internalization of punishment and warning, while the second is called the ideal ego. The ideal ego stems from praise and positive examples given to children. Conscience and ideals ego are very easy to conflict with things born from the id, namely lust and desire (Zaviera, 2016: 94).

Methode

This study used the descriptive qualitative method. In this study, the authors describe systematically and in detail about the causal relationship of the phenomenon under study. This study uses a psychoanalytic approach to elaborate the libido of the

main character in the novel *Sendalu* by Chavchay Syaifullah. This research data is in the form of qualitative data. Qualitative data derives from words or pictures, not numbers (Aminuddin, 1990: 16). The primary data of this research taken from *Sendalu*, a novel by Chavchay Syaifullah and published by Kompas in 2006. Some relevant books were also taken to support this research.

Result

In the results of the study, it was found that there was a deviant tendency displayed by Lumang's character in the novel *Sendalu* by Chavcay Shaifulloh. There are three main elements in Sigmund Freud's psychoanalytic theory, namely the id, ego, and superego. These three elements are interconnected and mutually support each other, and work according to their respective principles. However, it is undeniable that the three systems can suppress each other, causing tension and imbalance in the individual. Judging from the personality system, the personality deviation of Lumang's character is in his id, ego, and superego as a human being. In the id position, Lumang's personality deviation can be seen in the following quote:

"Kalau saja Lastri berani berselingkuh, keadaan pasti akan lain. Aku tak akan sengsara seperti ini" (Syaifullah, 2006: 52).

Quotation above showed that Lumang's id wants Lastri. Yet, that wish is still a fantasy. This is emphasized in the phrase "kalau saja", so that there is a response to id Lumang which is marked by the word "sengsara" in the second sentence. This condition causes discomfort to the id of an individual. The source of Lumang's instincts is sexual needs, his effort is to satisfy sexual needs, the object is Lastri, and it encourages the ego to act. However, all the ego can do with the quote is fantasy or delusion.

The direction of Lumang's libido satisfaction is on Lastri, but the libido is not channeled to the intended object. Thus, id Lumang pushes the ego harder so that this wish can be fulfilled, as in the following quote:

"Lastri harus kutaklukkan dengan segala cara, agar aku bisa kembali pulang" (Syaifullah, 2006: 74).

The quote above is the greater id's attempt at suppressing the ego. The id pushes the ego to fulfill the need in any way. The id expects the fulfillment of needs without viewing reality. This relates to the origin of the id which comes from the subconscious and does not know the outside world.

After the personality deviation of Lumang's character stops in the id, Lumang's ego begins to work to fulfill the desires of the id as well as to direct the individual to the reality. This is triggered because the ego performs a function based on reality (Koswara, 1991). After Lumang has desires, of course some are carried out and some are not. Since the actions of the ego lead to the goal of satisfying the id, the ego makes preparations for it. The process that the ego goes through to satisfy needs is a secondary process, and is followed by making plans for satisfying the needs and ensuring that these plans can be realized or not (Koswara, 1991). The secondary process of the ego is found in the following quote:

"Dengan penuh semangat, kulepas seluruh pakaianku. Lastri tak lagi bergerak. Ia sudah benar-benar takut dengan setiap ancamanku. Kusuruh ia terlentang pasrah di tengah kasur, seperti juga Burhan menyuruhnya. Kusuruh ia melebarkan kedua pahanya, seperti juga Burhan menyuruhnya" (Syaifullah, 2006: 75).

The quote above is Lumang's action on the secondary process of the ego in realizing the desires of the id. Undressing and asking Lastri is one of the secondary processes of the ego. After the ego has finished preparing and ascertaining the direction of satisfaction, then the act of satisfying can be carried out. This action is motivated by orders from the id in order to fulfill sexual needs.

The result of fulfilling satisfaction that is carried out by the ego triggers the superego to direct the actions of the ego to the values and rules within society so that the actions that occurred lead to good things. However, the desires of the id sometimes go against the superego. Superego is a personality system that contains evaluative values and rules (Koswara, 1991). Even though he committed many rapes, before having a strong superego, Lumang had good morals and norms that he applied. Doing rape was the effect of negative impulses from her parents and neighbors. The quote below shows Lumang's superego:

"Selepas dari sekolah dasar, sebetulnya aku pernah minta izin kepada bapak agar bisa memasukkan aku ke salah satu pondok pesantren modern yang ada di sekitar Banten. Maksudku biar aku pandai dalam hal ilmu agama, pandai berbahasa Arab dan Inggris, serta biar tidak terlalu jauh bagi kedua orang tuaku untuk menjengukku" (Syaifullah, 2006: 8).

The quote above illustrates that the superego is able to direct the ego of the individual to be good. It is clear from Lumang's action that he asked his father's permission to send him to a Pondok pesantren. For the community, Pondok pesantren are places for children to learn to have (1) good morals, (3) understanding about Islamic teaching, (3) being good role models in society, and much more. However, their economic conditions did not allow Lumang to enter the Pondok pesantren.

In the other words, there is another conflict that describes Lumang's superego in response to negative impulses from his parents. Here's the quote:

"Kadang ada juga keinginanaku untuk protes, agar kedua orangtuaku tidak usah mendesah kuat-kuat di saat bersetubuh. Tapi semua itu tentunya butuh cara penyampaian yang khusus, baik dan sopan. Aku sendiri tak pernah menemukan cara-cara itu. Aku sungguh tak sampai hati. Aku tak mau menjadi benalu bagi keindahan seks kedua orang tuaku. Jadi kubiarkan saja desahan-desahan itu menembus dinding kamarku selama bertahun-tahun. Mungkin mendesah kuat-kuat sudah menjadi jalan kedua orangtuaku agar sampai pada puncak kenikmatan seksnya" (Syaifullah, 2006: 19).

The quote above illustrates that in directing the ego, Lumang's superego works more than the id. In the quote, Lumang's id wants to protest the sighs of his parents, but the superego directs the ego to find the safest way. This can be seen in this sentence "Tapi semua itu tentunya butuh cara penyampaian yang khusus, baik dan sopan ". Yet, in the end Lumang did not find a way to protest.

Lumang's Libido

Libido is a power that is born through instinct, or sometimes along with hunger. However, in the case of Lumang described in the novel, the deviations that arise are sexual urges, as well as hunger which is manifested in lessons related to nutrition (Freud, 2009: 348). Therefore, libido is included in the id, because all instincts or come from the id. Since infancy, the human libido has existed and continues to grow. Based on personality development, Lumang is in the latent phase and the genital phase when the

sighs from his parents become a nuisance. Despite it was not explicitly written but become a strong reference. It is based on the contents of the following two quotations

"Aku memang orang yang suka bermain sendiri. Aku malas bermain dengan teman-teman sekolah, khususnya ketika aku mulai duduk di bangku sekolah menengah" (Syaifullah, 2006: 7).

"Selepas dari sekolah dasar, sebenarnya aku pernah minta izin kepada Bapak agar bisa memasukkan aku ke salah satu pondok pesantren modern yang ada di sekitar Banten" (Syaifullah, 2006: 8).

The two quotes state that Lumang is in a latent phase. The first quote is marked with the word "bermain (play)", then supported by the phrase "*khususnya ketika aku mulai duduk di bangku sekolah menengah*" which refers to previously being in elementary school. In the latent phase, activity decreases, and children's sexual activity becomes more excited. libido on non-activity such as play or study. The second quote shows that Lumang at that time had entered the genital phase. Lumang's age at that time was already 14 years old, marked by when Lumang's family moved to Jakarta. Lumang had graduated from high school. At that time Lumang was twenty years old in 1995. This can be seen in the following quote.

"Petang ini adalah petang terakhir. Besok kami sekeluarga akan pindah ke Jakarta" (Syaifullah, 2006: 4).

"Dan ketiga, menurutnya biar aku bisa kuliah di Jakarta" (Syaifullah, 2006: 12).

"Pada usia 20 tahun ini, aku bersyukur bahwa aku masih bisa mendapatkan orangtua yang terikat dalam satu tali kasih keluarga" (Syaifullah, 2006: 21).

The quote is a series of stories that are mutually sustainable in terms of time setting. Therefore, Lumang's age can be counted down by subtracting Lumang's school years, namely 3 years of high school, 3 years of junior high school. That's why Lumang just entered junior high school, he was already 14 years old, meaning he had entered the genital phase. The entry of individuals in the genital phase is marked by the end of the latent phase. Age 5, 6, or 7 years until the age of puberty (about age 12 years) is the latent phase. Physically it can be seen from the growth of hair on the genitals, the growth of Adam's apple, the growth of a mustache, and others.

There are several things that affect Lumang's libido. The influence comes from outside and inside. From the beginning to the end of the novel, Lumang's libido has changed. Lumang's changes in libido can be seen in the following description:

"Namun ada satu suara yang sungguh mengganguku di kamar tidurku. Suara itu bukan suara tangis atau suara tawa. Bukan! Suara itu adalah suara desahan kedua orang tuaku yang sedang bersetubuh. Suara ini benar-benar menusuk telingaku dan aku dibuat sungguh gelisah. Tidur salah, berdiri salah" (Syaifullah, 2006: 17).

The quote shows that there is an external influence, namely parents, in triggering the emergence of Lumang's libido into consciousness. Lumang heard his parents sigh and then the voice was stored in his subconscious. This is the work process of the ego, namely remembering. The disturbance in the form of wheezing is a nuisance to Lumang's superego. The wheezing sound becomes a nuisance as it causes anxiety for the individual. This can be seen in the following quote.

"Saat-saat seperti ini aku takut membayangkan hal-hal yang tak pantas kubayangkan. Aku tak mau membayangkan Bapak dan Ibu telanjang bulat dan

bermain birahi di ranjang asin peluh. Aku juga tak mau membayangkan Bapak dan ibu saling merubah bentuk-bentuk permainan seiring gerak arah mata birahi” (Syaifullah, 2006: 17).

The quote above shows the neurotic anxiety of Lumang. This anxiety occurs because there is a mismatch and anxiety in Lumang's mind. This can be seen in the phrase "tidak mau membayangkan". Lumang's hope is that the image of his parents is not in his mind, but the time he thinks of it, that image comes over. In addition, the quote also shows the existence of moral anxiety. This happened because Lumang had actually imagined his parents and his feeling of guilty. However, it is undeniable that the sigh is a manifestation of his parents' intercourse. This quote illustrates it:

“Aku terpaksa tahu bahwa kalau suara desah yang kudengar dari kamar sebelah adalah sebuah suara yang lahir dari peristiwa adu daging antara kedua orang tuaku. Sebab aku sering memergoki kedua orangtuaku ketika sedang bermain” (Syaifullah, 2006: 18).

The quote demonstrates the change in anxiety, from neurotic anxiety to moral anxiety. The word "terpaksa" represents a general sense of Lumang's being guilty towards what he has seen. It indicates that he doesn't want to see it because it goes against the superego. Instinctively Lumang could enjoy the swishing without seeing it as a nuisance. Yet the sigh will still be a nuisance since in Lumang there is a strong superego. The negative influence that Lumang received from his parents continued, as seen in the below quotation:

“Pernah suatu hari ketika aku pulang dari sekolah, aku langsung menuju kamar. Begitu kubuka pintu kamarku tiba-tiba aku melihat Bapak dan Ibu sedang dalam keadaan bugil dan bergumul seperti sepasang kucing yang pernah kulihat. Tapi Bapak dan Ibu tidak marah kepadaku yang telah memerogoki mereka tanpa busana itu. Mereka seperti layaknya pasangan yang sangat senang bila permainannya disaksikan oleh anaknya sendiri. Sambil tersenyum simpul melihat aku yang terbengong-bengong di bibir pintu, mereka pun terus saja melanjutkan permainannya itu sampai tuntas setuntas-tuntasnya” (Syaifullah, 2006: 18).

The quote shows how the behavior of parents has shown something that should not be shown to anyone, not even their children. On the other hand, Lumang's parents had no mistake in having sex. However, having sex in the child's room and feeling okay to let them watch is certainly a mistake and a big deal. This behavior can decrease the power of the superego because the reality that the child is witnessing is an activity that he cannot see. Lumang identified his parents who were not angry even after seeing them. The actions of Lumang's parents seem to simply tell him that there is no prohibition against seeing people who are having sex. This event can strengthen the id in order to satisfy the libido. Another quote that shows the actions of Lumang's parents that boosted Lumang's libido can be seen as follows:

“Ibuku punya alasan kuat menolak permintaan Bapak, karena memang Ibu sedang mengalami menstruasi. Bapak meminta dengan sedikit memaksa, sampai akhirnya benar-benar memaksa. Karena Ibu menolak mentah-mentah, terjadilah cekcok mulut, namun lama-lama yang kudengar adalah bunyi pakaian yang dirobek. Waktu itu kupastikan pakaian Ibu yang menjadi korban. Tak lama kemudian cekcok mulut berhenti, dan yang terjadi seperti biasa: rintihan yang kuat sekali” (Syaifullah, 2006:23).

Similar to the previous quote, this quote describes the superego of Lumang towards his parents and continues to indicate the presence of Oedipus complex

conflict within Lumang. This indication can be seen from the phrase "Ibu yang menjadi korban". When Lumang considers his mother a victim, his father is the perpetrator. Yet, this is still an indication strengthened in the next paragraph. Apart from his parents, the condition of their house has a big influence on changes in Lumang's libido. This is illustrated in the following quote:

"Belum lagi dengan keadaan rumah yang semi permanen, yang semakin membuatku tak bisa lari dari bayang-bayang persetubuhan bapak dan ibu. Deret papan yang menjadi dinding rumah tak sepenuhnya tersusun rapi, sehingga ada beberapa lubang yang bisa menembus batas kamarku dan kamar orang tuaku. Bila saja aku berdiri, sengaja atau tidak sengaja, aku bisa melihat mereka sedang bercumbu mesra" (Syaifullah, 2006: 18).

The quote describes the condition of their home which is one of the reasons Lumang can see and hear his parents' when having sex. Yet, unconsciously Lumang was not really bothered by this condition. If Lumang was disturbed then he had to close the hole, but he didn't. In other words, id Lumang wants the hole. Because of the condition of his room which was directly next to his parents' room, Lumang just let it happen. The economic factor of those who are below the poverty line is the cause of such poor housing conditions. That's why Lumang finds it difficult to avoid the negative influence of his parents. This is illustrated in the following quote.

"Kadang ada juga keinginan untuk protes, agar kedua orangtuaku tidak usah mendesah kuat-kuat di saat bersestubuh. Tapi semua itu tentunya butuh cara penyampaian yang khusus, baik dan sopan. Aku sendiri tak pernah menemukan cara-cara itu. Aku sungguh tak sampai hati. Aku tak mau menjadi benalu bagi keindahan seks kedua orang tuaku. Jadi kubiarkan saja desahan-desahan itu menembus dinding kamarku selama bertahun-tahun. Mungkin mendesah kuat-kuat sudah menjadi jalan kedua orangtuaku agar sampai pada puncak kenikmatan seksnya" (Syaifullah, 2006: 19).

The quote above is a picture of moral anxiety. The moral anxiety experienced by Lumang in the quote is due to the superego's pressure on the ego so that it does not fulfill the desires of the id. Yet, Lumang couldn't find a way to tell his parents. So the ego raises a defense system in the form of repression. Repression is a way used by the ego to reduce anxiety by suppressing the desires that cause anxiety in the subconscious. Of course, repression by the ego has risks, because it can appear in other forms over the years. On the other hand, Lumang's parents did not realize that their child was tormented by their sighs. This condition continued until Lumang's libido became stronger and appeared in his consciousness. Furthermore, outside influences that affect the development of Lumang's libido are his neighbors. It is told in the novel that Lumang's family moved from Jayanti to downtown Jakarta and at that time Lumang was 20 years old. The latent phase lasts from the age of 5 years until the age of puberty (about the age of 12 years), as stated in Freud's psychoanalysis theory. When the latent phase ends then the individual enters the genital phase. Because Lumang is 20 years old, he is already in the genital phase. With Lumang's entry into the genital stage and their move to downtown Jakarta, their influence has grown. This can be seen in the following quote.

"Peristiwa dialog masa lalu dan masa kini itu, dimulai oleh suara desah dari sebelah kiri dinding rumahku. Mulanya suara itu hanya lambat-lambat saja. Hanya karena rumahku cukup sunyi, suara yang lambat-lambat itu terdengar juga olehku. Desahan demi desahan itu kian lama kian terdengar

cukup baik oleh radar telinga. Matakuku menerawang ke atap, sambil membayangkan apa yang terjadi di samping rumahku ini. tentu saja aku tak lagi membayangkan suara desah lahir dari kemesraan kedua orang tuaku. Tak ada satu kemungkinan pun di mana orangtuaku sedang bersetubuh di rumah sebelah.

Aku mulai bangkit dari kasur. Kudekatkan telinga pada dinding rumahku yang triplek itu. Suara makin jelas terdengar. Nafasku kian tak beraturan. Kutarik daun telinga, seperti takut mendengar suara seperti itu. Namun secepat itu aku mendapat sebuah lubang kecil, seperti lubang yang dibuat begitu aman untuk mengintip kehidupan ruang tengah di samping rumah itu. Kudekatkan sebelah mataku ke lubang itu. Sepasang cinta sedang telanjang di atas kasur busa. Saling meremas dan menikam" (Syaifullah, 2006: 36).

The quote is a description of the incident when Lumang heard and peeked at his neighbor's intercourse. From the secondary result of ego, Lumang recalled the sigh he had heard. But he could ensure that the sigh was not the voice of his parents because the voice came from next to their house. Not knowing who was next to his house, he became curious. This curiosity is what drives Lumang to find out. This desire to know is id Lumang's impulse to the sigh he hears. Although afraid of hearing voices from beside his house, the id's urge is stronger to see who is there. Finally, the ego acts by peering through the plywood slit. Lumang should not have peeked because it was an incident he avoided. However, because the Lumang id is stronger and the superego weakens, the ego acts according to the id's wishes. Lumang's libido is getting stronger because he falls in love with his neighbor and seen in the following quote.

"Mendengar kalimat itu, hatiku tiba-tiba berdetak keras. Hangat rasanya tubuh ini. aku telah berpikir jauh dari apa yang dipikirkan orang diluar sana. Kalimat Lastri bagiku adalah pernyataan cinta. Bahkan cinta yang sungguh tulus. Cinta yang tidak telanjang kata. "oh, perasaan apa ini? Sejak kecil aku tak pernah menemukan perasaan macam ini. aku sungguh baru merasakannya saat ini. inilah cinta?" kataku dalam hati" (Syaifullah, 2006: 42-43).

The quote describes the feeling of Lumang who just fell in love for the first time. Love in psychoanalysis is included in the scope of the id, because it contains impulses of happiness in the sense of enjoyment. Seen in the sentence "hatiku tiba-tiba berdetak keras" shows a turmoil in Lumang's subconscious which refers to a sense of happiness. It's just that Lumang's love is to make Lastri an object of libido satisfaction which described below down:

"Kalau saja aku mengenal Lastri sejak dulu, pasti sudah kunikahnya. Aku tak peduli dengan umurnya yang lebih tua dariku. Aku juga tak peduli kalau saja aku selalu kalah dalam segala hal. Bila perlu akan kukatakan padanya bahwa diriku adalah diri yang hina namun cintaku adalah cinta yang mulia. Biarlah diriku dijadikan budaknya, namun cintaku tetap menjadi tuannya. Aku yakin itu, sebab cinta mulia tatap menjadi cinta mulia. Cinta mulia tak bisa dibeli dengan intan permata, hanya untuk dijadikan tidak mulia" (Syaifullah 2006: 52).

The quote clearly describes that the object of Lumang's libido satisfaction is Lastri. At this stage, indications of the Oedipus complex factor in Lumang begin to appear in the conscious mind. This can be seen in the sentence "Aku tak peduli dengan umurnya yang lebih tua dariku". But implicitly the quote contains excessive

anxiety, so that the ego forms an ego defense mechanism. The first sentence contains an ego defense mechanism in the form of fantasy contained in the phrase "kalau saja". This phrase describes the supposition that Lumang does. Then the ego also issues a defense mechanism called rationalization. It can be seen in the fourth to the last sentence that Lumang confirmed his thoughts about his love for Lastri. But in fact Lastri has become someone else's wife. Lumang's desire to get Lastri is very strong. This is illustrated in the following quote.

"Khayal pada manusia seperti burung dan kicaunya. Aku tak bisa menunda khayalku, apalagi berusaha menepisnya. Khayal demi khayal terus menyusun kehidupan bersama Lastri. Di sinilah Burhan hadir tidak saja sebagai benalu, namun lebih dari itu telah datang sebagai pembunuh khayalku" (Syaifullah 2006: 52-53).

The quote shows the strength of the id in fulfilling the libido. Yet, reality does not support and the superego also does not allow the direction of the libido. So that the ego becomes depressed and then raises a defense mechanism in the form of fantasy. This can be seen in the word "khayal" which has the same meaning as fantasy which means a way to present something in wishful thinking. By fantasy, Lumang is directed to fight the discomfort and delayed pleasure. Unfortunately, when he returned to reality, Lumang found another object that interfered with the enjoyment, namely Burhan. Burhan is a fantasy bully that appears in the phrase "my imaginary killer". Basically, a fantasy arises because the needs of the id are not or have not been met. But fantasy also sometimes conflicts with the superego. In addition to this quote, the following quote shows Lumang's fantasy as opposed to the superego.

"Setiap kali kuintip persetubuhan Lastri dan Burhan, segala khayalku langsung mati. Mata khayalku seperti dicongkel keluar. Aku tahu inilah kenyataan yang ada. Meski aku harus merelakan semua yang telah ditorehkan waktu, tapi aku tak rela kalau khayalku harus dibunuh. Pernah suatu ketika kupikirkan siapa sebenarnya yang telah menjadi pembunuh khayalku: Burhan ataukah diriku sendiri. Persetubuhan Burhan dan Lastri adalah persetubuhan yang sah. Ia bersetubuh demi untuk tidak diintip orang lain" (Syaifullah 2006: 53).

Fantasy is a defense mechanism used by Lumang to show his ego, in the previous paragraph. However, the superego suppressed the ego by reality accepted by the society that their intercourse is not a mistake. Despite the superego suppressing Lumang's fantasy, but the id is still very strong. The ego fulfills Lumang's id in seeing pleasure. One of the reasons for this was the negative influence that Lumang had seen from his parents. Another fantasy that the ego presents is the desire to kill. This can be seen in the following quote.

"Jika saja dunia manusia harus sama dengan dunia binatang, Burhan sudah sejak pertama kulihat pasti sudah kubunuh. Orang yang satu ini memang pantas dibunuh. Sebab kalau ia tidak dibunuh, dialah yang akan membunuhku" (Syaifullah, 2006: 53-54).

The quote above is an ego defense mechanism in the form of fantasy coupled with the instinct of death. This symbolized of the strong urge of the id to satisfy the libido, but the superego and ego are still restrained. The death instinct that appears in the quote is the desire to kill. Even though it depicts a fantasy, the desire goes into

the subconscious and represses it in such away. In some cases, the desire is diverted again into another form. If previously Lumang's fantasy was to become Lastri's husband, then in its development, the id becomes stronger in suppressing the ego. Because the pressure of the id in fulfilling the libido is getting stronger, the ego runs a defense mechanism. The ego's defense mechanism against the pressure of id gratification is fantasy. This can be seen in the following quote.

"Bayangan Lastri selalu saja menggoda acara mandiku. Bahkan dapat kurasakan kalau Lastrilah yang sesungguhnya mengosokkan sabun ke sekujur tubuhku. Menggeliatlah tubuhku. Bergoyanglah pinggulku. Dan sebagai lelaki, tentu saja harus ada yang muncrat keluar. Maka muncratlah seluruh cairan kentalku ke dalam bayangan mulut manis Lastri yang menganga" (Syaifullah, 2006: 66).

The quote describes an act of defense in the form of fantasy against libido gratification. Ego identified Lastri already has a husband, so the direction of satisfaction cannot be done. This situation relates to social and religious norms that prohibit intercourse without marriage. Because the impulse of the id is still so strong that the ego continues to look for ways to meet the needs of the id. The way that supports Lumang is masturbation. Narrated in the novel, Lumang continues to make fantasy and masturbation a fulfillment of his libido. Lumang also tried to avoid Lastri by going away from home for a month. This method is a form of ego defense mechanism in the form of normativism. This can be seen in the following quote.

"Sudah sebulan ini, aku kabur dari rumah. Aku tak sanggup menahan gejolak hatiku pada Lastri" (Syaifullah, 2006: 73).

The quote is a form of ego defense mechanism in the form of normativism. Where Lumang reduces his anxiety by removing himself from the source of anxiety, which is going away from home. This mechanism is used by the ego because the id and the superego both suppress the ego. At least that way is better for Lumang because it tends to follow the superego. But the object of libido gratification to Lastri is very strong. Right after he returned home, Lumang could no longer divert his libido. This is bad for the superego because Lumang returns to the object of libido. Finally, Lumang commits rape. This can be seen in the following quote:

"Aku tak menyalakan waktu lagi. Bertindak lambat dalam keadaan seperti ini, sama saja mengundang maut. Aku cepat mengatasi keadaan. Lastri kubekap erat. Kubanting tubuh Lastri ke atas kasur. Kuancam dia. Kutampar wajahnya berkali-kali agar ia tak melakukan apa-apa. Lastri pun menangis. Itulah yang kutunggu-tunggu. Oh, binatangku sudah pasrah!" (Syaifullah, 2006: 75).

Lumang's ego fulfills the id's desire to satisfy the libido immediately in the direction that Lumang wants, namely Lastri. The act of fulfillment is carried out without any more ego defense mechanisms or prohibitions from the superego. With the rape of Lastri, Lumang's id became stronger. Lumang's ego in fulfilling his libido is unable to find other objects or appropriate diversions. The superego becomes weak so that Lumang violates actions that are contrary to norms and rules. Since the id is stronger than the other two systems, the act of wish-fulfillment occurs without a hitch. Then in another part of the story, Lumang wants to rape even more. After raping Lastri, Lumang raped his mother. This can be seen from the following quote.

"Tubuh ibu habis kulumut. Kujilat seluruh kebeningan itu, sambil kulepas seluruh pakaianku. Sesudah itu kelaikan pemerkosaan itu. Ibu ingin berontak, tapi seluruh dayanya sudah dikuasai sepenuhnya. Ibuku menjerit tapi mulutnya terus kubekap. Dan mulutku terus tak berhenti mengancamnya, dan sesekali kuminta pada ibu agar ibu berlaku saja seperti sedang menghadapi bapak. Kusuruh ibu berlaku tenang dan pasrah pasrah-pasrahnya. Airmata ibu mengalir deras. Tapi airmata itu hanya mampu menjelma sebagai bulir-bulir perangsang gairahku. Rintihannya menjadi-jadi. Mungkin karena ditambah rasa perih dari pemaksaan yang kuberi. Ah, aku tak peduli lagi dengan ibu. Parang dagingku terus kutancapkan tanpa henti. Pinggulku terus kuajak menari tarian para pemabuk" (Syaifullah, 2006: 78-79).

The quote describes Lumang's satisfaction with his mother's libido. Lumang's desire to get his mother is no longer stored in the subconscious or repressed by the ego, but has become a reality and is channeled. In this section, Lumang's ego works to satisfy the id's desires without any diversion or repression. While his superego is getting weaker so that in the process of rape, Lumang doesn't feel guilty. Even his mother's tears only increased the strength of his sexual instincts. This quote also strengthens the statement that Lumang has an Oedipus complex. Apart from the fact that a boy's first love is his mother, another reason that influences Lumang is external influences (the behavior of his parents) that he has witnessed. Therefore, when he was raping his mother, Lumang imagined the intercourse of his parents he had seen. Lumang's memories of his parents' intercourse are not only stored in his subconscious, but also in his pre-conscious. that is why his memory is easy to appear in the conscious mind. The quote also shows that the behavior of parents that their children see is stored in the child's mind. In this case, the behavior of Lumang's parents was both imagined and imitated by Lumang. After raping Lastri and her mother, Lumang's desire to rape grew out of control. This can be seen in the following quote.

"Tapi pemerkosaan itu telah menjadi sendalu di hatiku. Kini keinginan untuk mengulangi pemerkosaan terus berkecamuk hebat di dadaku. Aku kian sesak. Aku tak bisa lari dari keinginan itu, sebab mencoba lari sama halnya membunuh diri sendiri" (Syaifullah, 2006: 87-88).

The quote describes Lumang's id getting stronger to satisfy libido. This wish arises because the pleasure that Lumang feels is different from before. If previously Lumang's id was switched to fantasy and masturbation, now he is directly having sex with Lastri and her mother as objects of gratification. The rape committed by Lumang no longer gets resistance from the ego and superego, so the libido is no longer repressed as before. In this way the id obtains direct libido suppression. His wish to repeat supported also supported by ego. This can be seen in the following quote.

"Toh ibuku saja berani kuperkosa, kenapa juga aku harus takut memperkosa perempuan lain?" (Syaifullah, 2006: 88).

The quote is a secondary ego process that compares Lumang's courage. the comparison is related to the raping he did to his mother and what he would do to others. This is a weakness of the superego so that moral anxiety cannot suppress the id. Lumang's behavior in this section is dominated by the id, so that the moral considerations in the superego do not affect the individual. The id became more

powerful and with the support of the ego, libido satisfaction by means of rape can occur. Even though reality doesn't support it, the ego keeps trying to fulfill the id until Lumang commits another crime. Lumang's actions at this stage are still dominated by the id, so he will find various ways to fulfill his libido. Although this is not in accordance with reality or moral rules. Because he continues to fulfill the desire of the id, Lumang is looking for an object to be raped. Here are some quotes that show rape did by Lumang:

"Kaget ia melihatku masuk. Mungkin pikirnya aku adalah lelaki yang salah masuk ke dalam toilet perempuan. Lansung saja kuancam, kubekap dan kuseret masuk ke dalam ruang WC. Ia tak berkutik banyak, mungkin karena perempuan itu masih cukup lelah sepulang dari Bandung. Di situ pula kuhabisi mangsaku. Kutancapkan bertubi-tubi parang dagingku. Ia lemah tak berdaya menepis gerakanku. Oh selesai menggarapnya, aku langsung pergi dengan lebih dulu meninggalkan pesan manis untuknya. "Jangan coba-coba kau ceritakan kejadian ini kepada siapa pun!" (Syaifullah, 2006: 88-89)".

Women raped in the quotation above was Lumang first victim after running away from home. Only little signs of superego worked out in Lumang character, satisfaction he did found no obstacle from inside himself. No superego was found protecting Lumang so that he did crime again. Anxiety existed as a threat tended to be the power of ego to keep working. The next quotation when Lumang raping seen as follows:

*"Di seberang jalan kulihat sepasang suami-istri dengan seorang anaknya tengah menunggu mobil angkutan. Wajah perempuan itu terbayang seperti wajah ibu. Mungkin karena memang umurnya sebanding dengan umur ibu. Aku berpikir keras bagaimana aku dapat memperkosa perempuan itu, sehingga aku bisa mendapatkan kenikmatan seperti yang kudapatkan dari ibu. Nafsu bergejolak cepat. Terbayang juga wajah ibu yang sedang merintih kesakitan. Uh, aku kian terangsang dan tertantang"
"Aku mengambil sebatang kayu keras, lalu kusembunyikannya di punggungku. Aku berjalan cukup cepat menghapiri mangsaku. Tepat di hadapan mereka, dengan sekuat tenaga kuayunkan kayu kerasku ke kepala bapak dan bocah itu. Kedua korbanku langsung jatuh terkapar. Sedang mangsaku berteriak keras" (Syaifullah, 2006: 90).*

The quote above was libido stimulation when Lumang saw a sexual object. The stimulation appeared due to being triggered by an instinctive object that existed like what he thought about. The quotation above is the secondary process of Lumang ego towards a woman as if looked like his mother. It was seen that Lumang tried hard to rape the woman. Consequently, murdering is one of the ways he did. In Freud's psychoanalysis, murder is an encouragement of death instinct or destructive instinct. In this case, Lumang's death instinct was directed towards another person despite that the death instinct was caused by the sexual instinct of Lumang. Raping by Lumang occurred after Lumang got rid of the object which could disrupt libido compliance: murdering the children and husband of his victim. It showed how the id became wilder because every will must be fulfilled even though contrary to reality and superego.

Lumang kept looking for libido objects in various places, even managed to sneak into people's homes and managed to rape in a way that was almost unnoticed. After

raping women, Lumang changed. Lumang no longer feels pleasure towards middle-aged mothers, so he looks for grandmothers as his prey. This can be seen in the following quote.

"Tapi terjadi satu perubahan dalam diriku. Ini tentunya bukan lantaran kesigapan ibu-ibu atas bahaya pemerkosaan yang mengancamnya. Entah mengapa, lambat laun keinginanku berubah tiba-tiba. Aku sudah tak nikmat lagi menggauli ibu-ibu. Kini seleraku bergeser kepada nenek-nenek" (Syaifullah, 2006: 99).

The quote is a description of Lumang's changing desire for sexual pleasure. Although Lumang's taste is different, the factor he experiences is still the Oedipus complex conflict, namely the psychological conflict of individuals who like people who are older than him as their sexual objects. These changes are not only in the mind, but are carried out with the act of seeking and raping. This is illustrated in the following quote.

"Sejak saat itu aku melakukan pemerkosaan dengan target nenek-nenek. Dengan begitu, hari-hariku adalah perburuan atas perempuan bau tanah ini" (Syaifullah, 2006: 100).

The quote above demonstrated Lumang action toward his desire to gain sexual pleasure from old ladies. Sexual pleasure for Lumang is addictive, so that he could not keep him self away from raping. His sexual object became weird since it only to fulfill his libido. The next quote will give more explanation:

"Hampir setahun kulakukan pemerkosaan atas ibu-ibu dan nenek-nenek itu. Tumbuh satu kesadaran baru dalam hidupku kalau memperkosa perempuan itu menjadi candu bagiku. Aku tak bisa lepas dari pemerkosaan itu. Setiap hari pasti saja ada ibu-ibu atau nenek-nenek yang kuperkosa. Paling sedikit aku perkosa dua mangsa. Setelah itu aku baru bisa tidur dengan pulas" (Syaifullah, 2006: 101).

At this stage, Lumang id seemed strong still while his ego only obeyed all his desires. In the other hand, his superego had no effect towards his id and ego. His libido object became wilder and hard to control. Even after raping middle aged and old ladies, Lumang victim changed: not old ladies again but girls. That change much more caused by influence from outside. It can be seen from the next quote:

"Hari ini aku membaca berita yang tertulis dalam harian ibukota. Berita itu memuat laporan salah satu lembaga swadaya masyarakat yang menerangkan bahwa banyak mahasiswa di Jakarta yang sudah tidak perawan lagi. Mereka konon terlibat kumpul kebo sama teman-temannya sekampus" (Syaifullah, 2006: 102).

The quote above was a secondary process of ego in accepting information from outside. From the information, Lumang feel wronged because he never raped a virgin. The information related to sexuality so that Lumang felt uncomfortable. The inconvenience made Lumang tried to find a new way to have girls as seen in the quote below down:

"Akhirnya kuambil jalan pintas. Ketika malam kian larut, kudapati seorang perempuan golongan ini, kutarik dia ke suatu taman samping terminal bus

yang gelap dan sepi. Kuperkosa perempuan itu, tapi hanya percuma yang kudapati. Dia sudah tidak perawan. Tidak ada darah hangat yang kudapati. Petualanganku pun atas golongan ini makin menggebu-gebu” (Syaifullah, 2006: 103).

Neurosis anxiety seen clearly from the quote above. Lumang was anxious to realize that girl, a university student, he raped was not virgin anymore. Many girls were not virgin while he expected to feel the pleasure of raping a virgin. This desire became stronger but, he couldn't satisfy himself. Lumang, then, keep trying to find the satisfaction as seen the following quotation:

“Esok sore kutongkrongi satu kampus universitas negeri di kawasan Depok. Kupelajari titik-titik aman di situ, lalu kuintai beberapa calon mangsaku. Sekali kuperkosa mangsaku, masih juga belum kudapati darah perawan. Dua kali pada waktu hampir bersamaan belum juga kudapati. Ketiga kalinya baru kudapati. Darah itu kemudian kuabadikan pada bajuku. Kulap darah itu dengan bajuku” (Syaifullah, 2006: 103).

The quotation above was the illustration of how strong id wants the libido satisfaction from the virgins while the ego kept doing everything to fulfill libido satisfaction. At this point, ego didn't divert or change the desire of id yet while superego is no longer affect ego to stop the raping. After raping girls many times, either the virgins or not virgins, Lumang desire then changed again. This change drives to the uncommon object, namely physically and mentally disable. To find out the satisfaction, the ego then instantly implemented it. Those phenomenon are seen in the following quotation:

“Hari-hariku kini adalah perburuan atas golongan ini. orang-orang buta yang banyak berkeliaran di jalan kuhabisi. Orang-orang gagu pun demikian, termasuk juga orang-orang pincang. Kalau tak kutemukan di jalan, terpaksa aku harus menggarapnya dengan melakukan operasi di kampung-kampung atau di daerah-daerah ramai penduduk.”

“Namun untuk orang-orang cacat mental, terang saja aku tak kesulitan menemukannya. Di jalan-jalan utama Jakarta, mangsaku itu sudah terlalu banyak. Aku tinggal menghabisi mereka saja kapan aku mau. Pagi bisa, siang bisa, sore bisa, malam pun lebih bisa” (Syaifullah, 2006: 104).

Quotation above was the description about how libido satisfaction found from those who were mentally and physically disable. It is seen that what support him to alter his object was how the convenient find them. Even to this point, Lumang never been suspected and caught red-handed despite there were many victims. There were not threat for Lumang which made him worried about being caught by the police. However, the other anxiety emerged since many of his victims pregnant. Below quotation showed it up:

“Bencana hamilnya orang-orang cacat mental di seantero Jakarta, diam-diam melahirkan kepedikan dalam hatiku. Aku mulai melihat mereka sebagai orang-orang yang hidup di jalanan juga. Aku juga mulai memandang mereka sebagai korban juga. Entah korban apa, aku tak tahu jelas. Rasa belas kasihan itu tumbuh perlahan dalam hatiku.

Dari rasa kasihan kepada korban orang-orang cacat mental, kemudian menjalar kepada korban-korban lainnya yang tidak cacat mental. Aku mulai

meresapi hidup mereka setelah aku perkosa. Duh, mereka harus mengandung bayi yang tidak mereka inginkan. Bagaimana kalau mereka tidak mau aborsi? Bagaimana jika korbanku mati dalam proses aborsi?" (Syaifullah, 2006: 107).

Lumang's moral anxiety is emerged as seen from the quotation above. The core of his moral anxiety came out after his feeling guilty and sinful realizing for his previous behavior. Beside moral anxiety, neurosis anxiety was also overtook Lumang. Anxiety, for Freud, is the work of superego which suppresses the id and the ego. The quotation above showed that actually, Lumang superego was work well still. Despite he found himself being anxious after doing rapping, but the encouragement of id to satisfy libido is very strong. As the result, Lumang anxiety after the pregnancy of his victims could still be diverted by the ego even though the superego had worked hard to affect him. For this reason, ego construct a defense mechanism called *displacement* to change the object. Since his source of anxiety is the woman who might be pregnant and do abortion, to satisfy his libido, the ego should divert the object of libido to the other object which is impossible to be pregnant. Following this, the ego identified that men were the possible object to rape since to they will never be pregnant. Due to this change, his sexual orientation becomes deviant where Freud categorized this as homosexuality. The quotation below will describe it:

"Kuputuskan saja bahwa aku tak perlu memperkosa perempuan lagi, karena mereka adalah manusia-manusia yang bisa hamil. Maka targetku berubah lagi. Kini aku mulai melirik kaum laki-laki.

Pengalaman menggauli kaum Adam memang sungguh jauh berbeda. Tantangan di dalamnya memaksaku untuk melatih kembali segala daya agar bisa menaklukkan dan memperkosa mereka. Karena itu aku terus mempelajari langkah-langkah mematikan dengan penuh semangat. Sebab dari korban pertamaku, walaupun aku harus bersusah payah menaklukkan dirinya, tapi kenikmatan yang kudapati sangat jauh berbeda dari kaum perempuan. Saat ini aku mengambil kesimpulan bahwa lubang belakang jauh lebih nikmat dari lubang depan. Lubang ini lebih terasa mengilukan parang dagingku. Di samping itu aku tak perlu membayangkan lagi bahwa korbanku kelak akan mengandung bayi yang tak diinginkannya" (Syaifullah, 2006: 108).

The quotation above showed the fulfillment of id's wishes even though endanger Lumang because he has to conquer men. Within the process, the ego identified the difference of enjoyment between men and women. Lumang found out that anal sex was more pleasure than vaginal sex. Moreover, Lumang figured out that his anxiety could be solved by ego after divert his sexual object from woman to man. The diversion was still concerned with enjoyment and ignored morality as the superego. As usually happened, Lumang's victims were enormous and didn't stop. In contrary, as a human being, Lumang's condition also experienced major changes in his body's health. Lumang became sick and couldn't fulfill his libido needs. The anxiety happened, as seen in following quotation:

"Seharian penuh aku tak sanggup berjalan kemana-mana mencari mangsaku. Badanku panas-dingin. Tak sanggup aku melangkahkan kaki. Ingin sekali kupendam nafas itu, semakin pula aku sadar bahwa aku harus segera bangkit dan segera mencari mangsa" (Syaifullah, 2006: 111).

Lumang's physical condition as seen from above quotation showed that he couldn't do anything to fulfil his need. The ego identified that he was physically sick and

couldn't do the heavy physical activity. The ego encouraged body to take rest, but the id kept suppressing the ego to fulfil libido immediately. After being suppressed by the id, the ego finally carried out the gratification of the libido. It can be seen from following quotation:

"Tepat pukul 1 pagi tanggal 1 Mei 1998, nafsuku tak bisa lagi terbendung. Kutarik saja Bono yang masih bocah itu untuk kuperkosa. Dialah bocah yang selama ini telah menjadi sahabatku di Tugu Pancoran ini. Sesungguhnya pantang bagiku memperkosa kawan-kawan di Tugu Pancoran ini, sebab Tugu Pancoran sudah menjadi rumahku dan orang-orang yang bermukim 24 jam di sini adalah saudara-saudaraku" (Syaifullah, 2006: 111).

The quotation above described how Lumang's ego granted the id's wishes immediately even though disobeyed the strongest superego. The superego were the rules made by Lumang himself. After defeating the superego, ego could fulfill sexual wishes; as seen from following quotation:

"Kusetubuhi Bono dengan begitu nikmatnya. Namun belum sampai kutuntaskan nafsuku, Bono seperti tak berdaya lagi. Seketika itu ia mati. Nyawanya begitu saja melayang.

Aku bangkit dari kegilaanku. Kukenakan lagi seluruh pakaianku dan kukenakan lagi seluruh pakaian Bono. Aku menagis seorang diri. Kupeluk tubuh Bono erat-erat. Aku memohon maaf atas segala khilafku. Aku meradang. Aku berteriak-teriak. Aku menerjangkan amuk dalam kegelapan" (Syaifullah, 2006: 112).

The quotation above illustrated an unfinished libido fulfilment which drove the anxiety emergence. Unfinished libido fulfilment due to the death of the object, Bono, caused moral anxiety to Lumang. His moral anxiety immediately made him guilty so he screamed and went berserk. His anxiety came after the suppress of superego. His anxiety became excessive so that Lumang construct a defense against himself. This mechanism done by the ego since Lumang then hated and got mad to his own self. Anxiety towards Bono death were the work of the superego where Lumang treated Bono as his little brother.

Lumang also figured out Bono as his best friend, used to be together in happy and hard situation. His guilty immediately took him over. This guilty gave very strong power to superego to suppress the id and the ego. The pressure was successful since Lumang had no willing to rape again. At this stage, Lumang superego became stronger than his id and ego. On the other hand, Lumang's sexual instinct was not really disappear. The strong power of the superego in Lumang made Lumang uncomfortable with any deviation happened in society. Even though, the deviation happened was like what he did previously. The following quotation explain that situation:

"Seluruh bulu kudukku berdiri. Tubuhku kian bergetar hebat. Aku tak peduli dengan aksi penjarahan dan pembakaran itu. Tetapi untuk kasus pemerkosaan massal yang dilakukan secara biadab itu, benar-benar mengguncang batin dan pikiranku. Aku ini pemerkosa, jadi tahu benar bagaimana biadabnya aksi pemerkosaan yang dilakukan secara massal dan di bawah pucuk senjata" (Syaifullah, 2006: 114).

The above quotation showed the superego of Lumang had worked very well in responding the criminality. Lumang was not happy to know that rapping is happened.

He realized that rapping is a big deal. The weakening of the id in the satisfaction of libido is directly used by the superego to attack the id and ego. The pressure of superego caused moral anxiety in Lumang, as seen in following quotation:

"Dari perempatan Mataram itu, aku kembali ke Tugu Pancoran. Aku kecewa atas diri sendiri. Sejak itu aku mulai memikirkan pemerkosaan massal yang terjadi sebagai babak lanjutan dari aksi pemerkosaanku. Aku membayangkan bahwa akulah yang memulai kasus-kasus pemerkosaan menjadi kasus yang indah dilakukan. Aku juga membayangkan kalau aku adalah orang yang telah menjadikan berita-berita pemerkosaan sebagai berita yang sangat layak dibaca demi pendidikan bangsa. Aku juga membayangkan bahwa akulah yang mengajari para wartawan itu untuk menjadikan kasus pemerkosaan sebagai kasus yang sangat menjual" (Syaifullah, 2006: 114).

The quotation above was the description of Lumang's moral anxiety. Lumang's ego raised his subconscious memories and preconscious to consciousness. Those memories related to the previous raped done by him, which used to press the contrast id towards the superego. The purpose of the superego in pressuring the id is to prevent the appearance of his wild sexual instinct. The ego, then, figure out something to do: thinking; and Lumang's id appeared a damaging instinct. It is seen in quotation below:

"1 Januari 2002, pukul 2 siang, aku memotong alat kelaminku dengan sebilah pisau, tepat di bawah Tugu Pacoran. Aku berteriak kesakitan di dalam hati. Jeritku menusuk kalbu. Menusuk langit. Menghantam matahari" (Syaifullah, 2006: 117).

Quotation above was what the ego did after the death instinct. The death instinct emerged as the effect of the superego that directed the id and the ego to obey norms strongly. So that Lumang's anxiety over the rape he had committed would never be repeated. After all, this action is a way of ego to reduce Lumang's moral anxiety. In this case, the mechanism used by the ego is self-blame. Nonetheless, genital cutting caused immediate discomfort because Lumang felt pain from the wound. However, with the strength of the superego in directing individuals to norms, individuals can ignore Lumang's discomfort. Lumang's personality, which previously prioritized libido, turned into promoting superego impulses. Bono's death is a big pressure for Lumang so it turned out to be anxiety. This anxiety changed Lumang's libido to be not wild after being repressed in such a way to the subconscious. Finally, Lumang's personality system on the superego system succeeded in taking over the ego, so that libido satisfaction was no longer fulfilled.

Conclusion

From Sendalu, a novel by Chavchay Syaifullah, the author tried to picture the social conflict that is motivated by a human's libido. The conflict was a rape case where Lumang was the main character. However, there are several things that affect Lumang psychological condition to commit raping. From the application of Sigmund Freud's psychoanalytic theory, this research bore several conclusions. First, there is an influence from Lumang's environment, outside of Lumang itself. Lumang's libido mainly was influenced from outside himself: his family and his social environment. In general, Lumang's influence from the social environment consists of two; (a) Lumang can find rape victims easily since he has never been caught by the police; (b) information Lumang got from his social environment made him realize that his rape was wrong.

Second, there is an influence from Lumang himself. After getting external influences, Lumang's libido underwent changes psychologically. At first, the superego drive dominated the main character's behavior. Yet, after he got negative influences from his parents continuously, the superego became weak. Therefore, the main character's id turned to be stronger, and the ego tends to do all the desires of the id in the form of libido. After a long process, in the end, the superego re-dominated the main character after anxiety suppressed the main character. The anxiety initially came from outside the main character, which then becomes part of the inside of the main character.

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