

# **NEGATIVE EMBODIMENT OF THE PROTAGONIST'S INTERNAL CONFLICT IN NANG SYAMSUDIN'S NOVEL *MENGURAI RINDU***

**Indah Lestari Panjaitan, Andang Suhendi**

Faculty of Literature, Universitas Islam Sumatra Utara, Medan, Indonesia  
e-mail: indahlestaripanjaitan14@gmail.com

## **Abstract**

This study talks about the protagonist's internal conflict in *Mengurai Rindu* written by Nang Syamsudin. This study only focuses on the negative embodiment of the Protagonist, internal conflict, and the positive one is not discussed. The theory used in this study is the theory of psychological conflicts; while, the method is descriptive method. The negative embodiment of the protagonist's internal conflict which can be found in the novel are sadness, and disappointment. First, the protagonist often feels sad. Such feeling falls down on the protagonist's mind. There are some characters who cause the protagonist's sadness. Even, the protagonist feels distressed because of improper treatments from the other characters. Her sadness proves that there is an internal conflict which happens to her. The second is disappointment. Besides sadness, the protagonist also looks disappointed with those characters. Their reaction to the protagonist leaves her disappointment. In conclusion, some characters contribute conflicts for the protagonist. It can be said that external factors can result in internal conflict to anyone.

**Keywords:** Internal Conflict, embodiment of internal conflict, negative embodiment

## **1. Introduction**

Conflict is an important event and an essential element in plot development of the novel. Conflict refers to the notion of something unpleasant that occurs or is experienced by characters story. If the character has freedom to choose, he or she will not choose that incident to happen to him or her (Nurgiyantoro, 2007: 122). Whereas, Tarigan (1986: 134) states that conflict is an important part of the storyline.

The conflict is divided into two, namely external conflict and internal conflict. External conflict is a conflict that occurs between a character and something outside him, perhaps with a natural environment, or maybe a human environment. Thus, external conflict can be divided into two categories, namely physical conflict and social conflict. Physical conflict (also called elemental conflict) is a conflict caused by a clash between leaders and the natural environment. For example, conflicts or problems experienced by a character due to large floods, long droughts, volcanic eruptions, and so on. Social conflict, on the other hand, is conflict caused by human social contact or problems arising from human relations. He is among others tangible labor problems, oppression, strife, war or other cases of social relations. Internal conflict (or psychological conflict) on the other hand is a conflict that occurs in the heart, soul of a character in the story. So, it is a conflict experienced by humans with themselves. It is more an internal problem of a human being.

For example, it occurs due to a conflict between two desires, beliefs, different choices, expectations or other problems (Nurgiyantoro, 2007: 124).

Finally, it needs to be emphasized that the two conflicts are interrelated, causing each other to occur, and can occur simultaneously. This means that conflicts can occur at the same time and be experienced by a character in the same time, although the level of intensity may not be the same. The level of complexity of the conflict displayed in a novel, in many ways, determines the quality, intensity, and attractiveness of the work. In fact, it might not be an overstatement to say that actually writing stories is nothing but building or developing the conflict. The conflict itself can be sought, found, imagined, and developed based on conflicts that can be found in the real world (Nurgiyantoro, 2007: 124-125).

Conflict found in *Mengurai Rindu* is a vortex of conflict between custom, religion, and mixed interethnic marriage. The conflict is experienced by the protagonist in the novel. She is a civil servant teacher who is seconded to a Christian Private High School. This school is different from other schools. In this school, there are various ethnic groups, both teachers and students. Some are from Minangkabau, Java, Batak, and Chinese. Religion also varies: Islam, Catholicism or Confucianism, and others. Lela is also a woman who lives between *rantau* and *kampung*.

*Rumah Gadang* and *Penghulu* also become conflicts in this novel. Both of these *Rumah Gadang* and *Penghulu* are two *Minangkabau* traditional icons. This novel is great for understanding the current state of *Goodness*. The background of *Minang* becomes strong when love's, custom's, family's, and *mamak's* conflicts were packaged based on various experiences. The conflicts that exist in the *Mengurai Rindu* indirectly illustrate that the times have changed. Houses that are open and upstream for today need to be questioned. Such conflicts are experienced by the protagonist in the novel. Thus, based on the above description, this study focuses only on the negative embodiment of protagonist's internal conflicts depicted in the novel. It is hope that this study can give any moral lesson to overcome any conflict.

## 2. Literature Review

### 2.1 Conflict

Conflict is part of a story that comes from life. Therefore, readers can be emotionally involved in what happens in the story (Nurgiyantoro, 1987). Readers as connoisseurs of the story are not just reading, but are able to feel deeply into each story and relate it to the events that occur around it. Wellek and Warren (1995: 285), states that conflict is something dramatic, referring to the struggle between two balanced forces, implying action and retaliation for action. Conflict will occur if there is no agreement or regular arrangement between one wish and another.

Conflict can also occur if there is no agreement between the ego one and the other ego. This usually happens in real life that most people often avoid. However, in the world of literature, conflict is urgently needed and can even be said to be important in supporting the content of the story. If there is no conflict in a story, then it can be ascertained that the story will not live and attract the reader to read it because there is no event that can be felt. Not even too much when writing literary works is to build and develop conflicts because the more and more interesting conflicts that occur, the story will be more interesting to read.

The events in a literary work are very closely related to conflict. Events capable of creating conflicts and conflicts can trigger other events. The form of events in a story can

be either physical or mental events. Physical events involve physical activity; there is an interaction between the character of the story and a character outside him, another character or environment. Inner events are things that occur in the heart of a character (Nurgiyantoro, 2007: 123-124).

Based on the above description, it can be seen that conflict can occur in all aspects of human life. And such conflict can be caused by environment. It is supported by the theory of physiological development. Erikson (1968) as quoted by Abuhasan and Azmi (2019) explains that the social world dwells within the psychological structure of any individual. Further, Erikson's theory identifies the psychological development in a social domain where he presented the human growth and development when he stated "I shall present human growth from the view point of conflicts, inner and outer". This theory can be applied to the analysis whether social environment can influence internal conflict.

## **2.2 Kinds of Conflict**

Sayuti (2000: 42-43) divides the conflict into three types. First, conflict in a person. This conflict is often referred to as psychological conflict. This type of conflict usually occurs in the form of the struggle of a character against him, so he can overcome and determine what he will do. Second, conflict between people or someone and society. This type of conflict is often called with the term social conflict or social conflict. This kind of conflict is usually occurs between individual with the environment. This conflict arises from attitude individuals to the social environment regarding various problems that occur at society. Third, conflict between humans and nature. Conflicts like this often referred to as physical or element conflict or natural conflict. This type of conflict usually occurs when a character cannot master and or use and cultivate the environment properly. If human relations with the nature not harmonious, disharmony will occur causing the conflict.

The three types of conflicts above can be grouped into two groups types of conflicts namely external conflicts and internal conflicts. External conflict is a conflict that occurs between a character and something outside of him. Thus it can be said that external conflict includes two categories of conflict namely social human conflict and conflict between humans and nature (physical or element conflict).

Internal conflict is a conflict that occurs in the heart or soul a story character. Such conflicts are usually experienced by humans with him. The type of conflict that is included in an internal conflict is conflict in a character (psychological conflict). Such a conflict can be occur simultaneously because it is closely related to humans called characters in literary works (Nurgiyantoro, 2007).

The division about the conflict experienced by the characters in the story can grouped or differentiated into two categories. According to Staton (in Nurgiyantoro, 2007: 124) the conflicts are are divided into two types: External and Internal conflicts. External conflict is a conflict or dispute that occurs between a character and something that exists outside itself. It can be divided into two categories, namely physical conflict and social conflict. Physical conflict is a conflict that occurs because of a clash between a character and nature. Social conflict is conflicts that occur because of a dispute or conflict between characters with other characters in the story. Whereas internal conflicts are conflicts or dispute that occurs in the heart or soul of a character. In other words, this internal conflict is a conflict experienced by humans with him.

### **2.2.1 Internal Conflict**

Internal conflict is a conflict that occurs in humans, which is based on feelings of pleasure, difficulty, happiness and disappointment. such as: conflict that occurs between believing and doubting something, choosing one between two beliefs (religion), choosing between religious observance or sukularism. However, the conflict referred to here is conflict caused by physical defects in children, which often results in psychiatric disorders so that children with physical disabilities usually show symptoms such as: often daydreaming, quiet, even lacking in confidence in getting along with friends.

As Kartono and Andari say, "Children who have disabilities in their bodies generally feel embarrassed and suffering from their hearts. Their dark future is filled with shame, fear and always feeling doubtful. Thus the nervous system condition is always in a state of These children always feel like they are failing in their efforts, there is a shadow of fear, because they think someone else is capable of doing a task, while he himself is unable to do it

### **2.2.2 External Conflict**

External conflicts are conflicts that occur because of the influence of outside parties, both in the family environment, community environment, as well as the education or school environment. Conflicts in the family environment such as: parents who are favoritistic, rules that are not educating, do not get inherited property, busy parents outside the house. Conflicts within the community, such as: violating the rules of the RT head, envy the luck of others or neighbors, how to teach the teacher that is not in accordance with the conditions of the students, the teacher has a bad view so that they respond to the wrong view. So the environment has a very important role in determining children's personality.

Thus the environment has a very large influence in the formation of the personality of a child, both in the family environment, community and in the school environment. Conflicts like this can also be seen from the behavior of children who are often late, disturbing friends in school, committing mischief, aggression and so on.

### **2.3 Embodiment of the conflict**

How do we define embodiment? In the beautiful words of French philosopher Merleau-Ponty, "To be a consciousness or rather to be an experience is to hold inner communication with the world, the body and other people, to be with them instead of being beside them." (Jeong, 2008)

It is that those words may be a bit heady, however, in simplistic terms, to be embodied means to live through our sense door. It means to engage oneself in the world through the experiences we feel in our body, through our body, and perceived through our body.

It is suggested to consider for a moment how we are all born. We are all born the same. We have no access to language at the time of birth. We also have no ability to cognize, or make sense of the world through thought. Rather, we are aware of others and self only through the world or our senses. We recognize all needs through our body. When a baby is hungry, it cries. When full it stops eating. When over stimulated it pulls away. We know exactly what we need and how much only through our sense doors.

On the other hands, embodiment is body-functionalism. The body is understood as playing a role in implementing the computational machinery that underpins our cognitive capacities. It can be said thst embodiment is the body that makes a contribution to

information processing only by supplying inputs to the brain, or by executing motor instructions sent out from the brain.

Ultimately, embodiment of conflicts is reactions to disagreement with the current environmental situation (Jeong in Nurgiyantoro, 2007). Those reactions can change a person's mental condition positively or negatively. Positively, the reaction can be in the form of pleasure, joy, honesty, sympathy, etc. Negatively, the reaction can be sadness, discomfort, disappointment, and all negative feelings.

### **3. Research Method**

The approach used in this research is the literary psychology approach. According to Endaswara (2011: 96), psychological literature is a study of literature that views work as a psychological activity. In the process of analyzing, researchers look more at the psychological side, both from the psychological side of the author, literature, and the reader. This approach is used in this study to describe the negative embodiment of the protagonist's internal conflict in the novel *Mengurai Rindu* by Nang Syamsudin.

### **4. Discussion**

The analysis focuses on the negative embodiment of internal conflict experienced by the protagonist, Lela. The negative embodiments of internal conflict found in the novel are sadness, and disappointment.

#### **4.1 Sadness**

Lela feels sad because of her uncles, Angku Datuk and Angku Sutan who are also the teachers at Lela's teaching place. The internal conflict of Lela's sadness caused by Angku Datuk. It can be seen in the following quotation.

Aku berusaha melupakan semua kesedihanku yang kualami di kampung. Tetapi pikiran tidak bisa lepas dari peristiwa yang aku alami. Terutama menyangkut hubunganku dengan Angku Datuk. Aku bertanya pada diriku sendiri sampai kapan Angku Datuk akan memencilkan aku? (Syamsyudin, 2012: 171).

I tried to forget all the sadness I experienced in the village. But my mind cannot escape from the events that I experienced especially regarding my relationship with Angku Datuk. I ask myself until when will Angku Datuk separate me? (Syamsyudin, 2012: 171).

The data above explain something unpleasant that happens to Lela. This can be seen from *I tried to forget all the sadness I experienced in the villag. But, my mind cannot be separated from the events that I experienced.* These sentences illustrate very sad feeling in the heart of Lela caused by Angku Datuk. This happens due to a conflict between two desires. On one hand, Lela wants to forget all the disappointments she experiences in the village; on the other hands, she cannot forget the event. These two conflicting desires lead to internal conflicts within Lela that cause Lela to feel very sad in her heart. This heartache makes Lela remember Angku Datuk who is isolating her because Lela still chooses Gunawan as her husband. Lela's husband has a different cultural and ethnic background from her.

Lela's sadness caused by Angku Datuk and Angku Sutan can also be seen in the following quotation.

Aku bertanya-tanya dalam hati, mengapa kedua mamakku itu tidak mau saling bertemu? Ada apa sebenarnya? Ataukah mereka bertahan pada harga diri masing-masing. Kalau Angku Datuk mengurus Rumah Gadang, maka Angku Sutan tidak mau campur tangan. Sebaliknya kalau Angku Sutan mengurus soal penghulu maka Angku Datuk tidak mau tahu pula. Gengsi apa yang sebenarnya ingin dipertahankan mamak-mamakku ini? (Syamsyidin, 2012: 179)

I wondered why my two uncles did not want to meet each other? What's the matter? Or do they endure their own dignity. If Angku Datuk takes care of the Gadang House, then Angku Sutan does not want to intervene. On the other hand, if Angku Sutan takes care of the matter of the prince, Angku Datuk doesn't want to know either. What prestige do you really want to defend my uncles? (Syamsyidin, 2012: 179)

Those sentences describe Lela's heartache caused by Angku Datuk and Angku Sutan which also cause internal conflict for Lela. This happens due to a conflict between two problems. These problems are from Lela's uncles, Angku Datuk and Angku Sutan, maintaining their respective self-esteem. On the other side, Lela does not understand what self-esteem or pressure is maintained by her two uncles. These two conflicting problems result in internal conflicts within Lela. These conflict also causes her to be troubled because the two uncles cannot get along well.

Another Lela's sadness caused by Angku Datuk can be seen in the quotation below.

Karena dalam hatiku, rindu kampung itu tidak pernah hilang. Selalu saja muncul di hatiku keinginan untuk membawa keluargaku berlibur ke kampung. Tapi selalu terhalang oleh hubunganku dengan Angku Datuk. (Syamsyidin, 2012: 212)

Because in my heart, miss the village has never disappeared. Always appeared in my heart the desire to bring my family on vacation to the village. But always blocked by my relationship with Angku Datuk. (Syamsyidin, 2012: 212)

The sentences above also describe Lela's sadness. This shows there is a conflict between two desires. On the one hand, Lela wants to take her family on vacation to the village and on the other hand her desire is blocked because of her relationship with Angku Datuk. These two conflicting desires lead to an internal conflict within Lela that causes her to feel very sad in her heart. This heartache makes Lela miss her home.

Besides the sadness caused by Angku Datuk and Angku Sutan, Lela's other sadness is also caused by the teachers at Lela's teaching. This can be seen in the quotation below.

Aku terpana memikirkan pertemuan dengan Bu Rima tadi. Tanpa disadari, hubunganku dengan Gunawan telah membuat ketenangan di sekolah menjadi terusik. Ada sebenarnya, hingga kedua guru itu yang semula tidak akrab denganku, tiba-tiba menjadi sangat berkepentingan atas hubunganku dengan Gunawan. Apa yang membuat mereka harus mempersoalkan hubunganku itu. (Syamsyidin, 2012: 72).

I was stunned by the meeting with Mrs. Rima earlier. Without realizing it, my relationship with Gunawan has made peace in school disturbed. Actually, until the two teachers who were not familiar with me, suddenly became very interested in my relationship with Gunawan. What made them have to question my relationship. (Syamsyidin, 2012: 72).

The above quotation depicts Lela's distress caused by the teachers at the place where Lela teaches and it causes internal conflict for Lela. This happens due to a conflict between two problems. These problems are usually the two teachers (Mrs. Rima and Mrs. Susi) who are not familiar with Lela, but they become very interested in Lela's relationship with Gunawan. These two teachers make Lela feel troubled because they interfere in her relationship with Gunawan. Gunawan is a descendant, not in accordance with Lela, the *Minangkabau*. While Mrs. Susi is the same as Gunawan, who are both citizens of descent (same ethnicity).

Lela's sadness is also caused by Gunawan. This can be seen in the following quote. Meskipun suamiku tidak menyatakan menolak membantu atau apalah namanya berkaitan dengan mendirikan rumah di kampung itu, tapi dari kata-kata dan sikapnya, aku tahu. Suamiku tidak berminat dan pada dasarnya ia menolak permintaanku. (Syamsyidin, 2012: 215)

Even though my husband did not say he refused to help or whatever his name was related to building a house in the village, but from his words and attitude, I knew. My husband was not interested and basically he refused my request. (Syamsyidin, 2012: 215)

Those describe Lela's distress is caused by Gunawan. This happens due to a conflict between two desires. Lela wants her husband to help build a *gadang* house in the village, but on the other hand Lela realizes that her husband has refused his wishes. These two desires cause internal conflict causing Lela feel distressed because Gunawan does not give certainty, but from her words and attitudes Lela knows her husband refuses hers. Lela's desire to have a *gadang* house in the village is never materialized.

#### **4.2. Disappointment**

Besides sadness, Lela also gets disappointed with Angku Datuk, and Angku Sutan. Lela's internal conflict with Angku Datuk makes her disappointed. This can be seen in the quotation below.

“Aku malu juga kalau kau tidak kawin-kawin. Kalau perlu harta pusaka itu akan aku gadaikan. Malu kalau ada “gadiah gadang indak balaki”, kata mamakku. Aku betul-betul tersinggung dengan ucapan mamakku itu. Tapi rasa hormatku melarang aku menjawabnya dengan keras. Lagi-lagi aku diam saja. (Syamsyidin, 2012: 18)

"I'm too embarrassed if you don't marry. If I needed the treasure, I would mortgage it. Embarrassed if there is a "lack of barking," said my uncle. I was really offended by my uncles's words. But my respect forbids me from answering it loudly. Again, I'm silent. (Syamsyidin, 2012: 18)

Lela feels depressed with her uncle. She cannot reply her uncle's statement which blames her. This shows that there is internal conflict which occurs within Lela. Lela actually wants to answer and explain to her *mamak* that what her *Mamak* says makes Lela offended, but she chooses to be silent because a niece could not argue with her *mamak*. While Angku Datuk asks this, Angku Datuk (*mamak*) is ashamed of her as a nephew who deserves to be married without marriage.

Lela's disappointment caused by Angku Datuk can also be seen in the following:

Timbul rasa tidak senang dalam diriku menanggapi usul Angku Datuk ini. Aku merasa beliau tak tahu perasaanku. Tapi tentu saja aku tidak akan memutuskan hubunganku dengan Gunawan. Lalu, bagaimana aku harus mengatasi persoalan ini? (Syamsyidin, 2012: 85)

Disgust arose in me responding to Angku Datuk's suggestion. I feel he doesn't know my feelings. But of course I will not break my relationship with Gunawan. Then, how should I overcome this problem? (Syamsyidin, 2012: 85)

Lela is not happy with what Angku Datuk tells her to sever her relationship with Gunawan. Because Lela cannot accept this *mamak's* decision, Lela must be able to handle it herself. These two contradictory problems cause internal conflict within Lela which makes Lela unhappy with the problem. Angku Datuk forces Lela to finish her relationship with Gunawan but Lela remains her choice. The problem must be resolved by Lela. Unfortunately, Lela still gets confused how to solve her problem with her *mamak*. This, of course, leaves inner conflict in her own mind.

The following also shows how disappointed Lela is with Angku Datuk. Berulang kali aku menyampaikan keinginanmu untuk pulang itu pada suamiku. Ia sangat mendukung keinginanmu itu. Tapi ketika saatnya memungkinkan, aku pula yang membatalkannya. Suamiku tidak pernah memprotes tingkahmu itu. Mungkin ia dapat memahami perasaanku, karena aku sudah bercerita kepadanya tentang masalah itu. (Syamsyidin, 2012: 168)

I repeatedly conveyed my desire to go home to my husband. He strongly supports my desire. But when the time permits, I also cancel it. My husband never protested my behavior. Maybe he can understand my feelings, because I told him about the problem. (Syamsyidin, 2012: 168)

This can be seen from "Repeatedly I conveyed my desire to go home to my husband. He strongly supports my desire. But when it's possible, I cancel it too." The sentence describes Lela's dissatisfaction because her wish is not fulfilled because of Angku Datuk. This causes an internal conflict for Lela. Lela wants to go back to her village where she grew up with her siblings, but she finally cancels her wish because Lela cannot accept the treatment of Angku Datuk who has not been able to accept her husband of Chinese descent. These two conflicting desires cause internal conflicts within Lela which turn her dissatisfied because her wish is not fulfilled to return to her hometown.

Other Disappointment caused by Angku Datuk can be seen in the following quotation.



Aku makin kecewa ketika keinginan untuk bertemu dan minta maaf pada Angku Datuk tidak terlaksana. Beliau hadir dalam penguburan Etek Tangah, tapi aku mendapat kesan beliau menghindari aku.  
(Syamsyidin, 2012: 170)

I was increasingly disappointed when the desire to meet and apologize to Angku Datuk was not implemented. He was present at the burial of Etek Tangah, but I got the impression he was avoiding me.  
(Syamsyidin, 2012: 170)

Lela wants to meet Angku Datuk and apologize, but Angku Datuk does not want to meet Lela. This makes Lela feels disappointed with Datuk's reaction to her. She feels that she is not given any chance to apologize and describe her feeling.

Beside Angku Datuk, Lela's disappointment is also caused by Angku Sutan. This can be seen in the following quote.

Menurutku yang paling cocok jadi penghulu itu adalah orang yang tinggal di kampung. Tapi kalau aku mempertahankan pikiranku ini, aku pasti berlawanan pula dengan Angku Sutan. Bertambah lagi mamak yang akan mengucilkan aku. Kini aku ikut saja pilihan keluarganya. (Syamsyidin, 2012: 146)

In my opinion, the most suitable person is the person who lives in the village. But if I defend my mind, I must be the opposite of Angku Sutan. More mamak who will exclude me. Now I just follow his family's choice.  
(Syamsyidin, 2012: 146)

This creates an internal conflict for Lela. The internal conflict occurred due to a conflict between two hopes. First, Lela hopes that the leader is the one who lives in the village. This aims that the leader can solve any problem quickly in the village. Meanwhile, Lela cannot fulfill her expectation because it will result in a conflict with Angku Sutan who wants Lela's brother who lives in Jakarta to be the headmaster. Then, Lela follows the choice of the family to make her brother the headmaster.

Another internal conflict appears on Lela's mind. It is a hope that requires Lela to accept the prince determined by Angku Sutan. She blames herself not to realize Angku Datuk's will. This burdens her thought, but she realizes that it becomes her responsibility.

Aku makin risau memikirkan beban dari Angku Datuk yang masih belum aku wujudkan. Bagaimana pun aku merasa bertanggung jawab untuk membangun Rumah Gadang itu kembali, karena aku yang mendapat amanah. (Syamsyidin, 2012: 236)

I am increasingly worried about the burden of Angku Datuk that I have not yet realized. However I feel responsible for building the Gadang House back, because I got the mandate.  
(Syamsyidin, 2012: 236)

Lela's disappointment is also caused by the teachers at the place where Lela teaches. This can be seen in the following quotation.

...Tapi aku tidak melihat Bu Susi dan Bu Rima di antara para tamu. Padahal, Bu Santi, kepala sekolah, datang bersama rombongan. Aku tidak habis pikir, apa lagi alasan mereka kali ini? Mengapa mereka tidak hadir dalam pesta Sisca? Kalau dulu mereka tidak hadir karena mereka tidak setuju aku menikah dengan Gunawan. Lalu sekarang? Bukankah Sisca menikah dengan Stevanus. Apalagi masalahnya? Kurasa mungkin mereka tidak ingin bertemu denganku. (Syamsyudin, 2012: 158)

... But I did not see Mrs. Susi and Mrs. Rima among the guests. In fact, Mrs. Santi, the principal, came with the group. I don't think, what are their reasons this time? Why aren't they present at the Sisca party? In the past they were not present because they did not agree that I was married to Gunawan. Then now? Didn't Sisca marry Stevanus. What's the problem? I guess maybe they don't want to meet me. (Syamsyudin, 2012: 158)

The above quotation illustrates Mrs. Susi and Mrs. Rima cause internal conflict for Lela. Lela understands when Mrs. Susi and Mrs. Rima are not present at her wedding with Gunawan because the two teachers does not like to see Lela's relationship with Gunawan, but Lela also does not see the presence of the two teachers at Mrs. Sisca's wedding. Mrs. Sisca is married to someone who is of the same ethnicity as Gunawan's, her husbands. These two conflicting problems turn internal conflict within Lela which makes her disappointed with Mrs. Susi and Mrs. Rima.

## 5. Conclusion

The results of the analysis show that there are two negative embodiments of the protagonist's internal conflict found in the novel *Mengurai Rindu* by Nang Syamsudin. The first is sadness. Such feeling falls down on the protagonist's mind. There are some characters in the novel, who cause the protagonist feel sad. Even, the protagonist feels distressed because of improper treatments from the other characters. The second is disappointment. Beside feeling sad, the protagonist also looks disappointed with those characters. Their reaction to the protagonist leaves her disappointment. In conclusion, some characters contribute conflicts for the protagonist. It can be said that external factors can result in internal conflict to anyone.

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