



## ANISA'S CONFLICT IN THE NOVEL *OF WOMEN WITH THE SORBAN* BY ABIDAH EL KHALIEQY

by  
Rahmi Bin MUSAAD<sup>1</sup>, Inriati Lewa<sup>2</sup>, Mardi Adi Armin<sup>3</sup>  
<sup>1,2,3</sup>Faculty of Humanities, Hasanuddin University  
Email: [amhymusaad25@gmail.com](mailto:amhymusaad25@gmail.com)

### Article Info

#### Article history:

Received Juni 11, 2022  
Revised Juni 21, 2022  
Accepted Juli 25, 2022

#### Keywords:

Inner Conflict  
Values  
Literary Psychology  
Sigmund Freud's Theory  
Woman Wearing a Turban

### ABSTRACT

*This study aims to reveal the inner conflict experienced by the main character Anisa in the novel Perempuan Berkalung Sorban by Abidah El Khalieqy. This is expressed through the form of Anis' character's inner conflict which is depicted in the novel Perempuan Berkalung Turban by Abidah El Khalieqy. This research was conducted by utilizing the theory of literary psychology. This research is qualitative with the direct involvement of researchers in the entire research process starting from problem determination, literature review, data collection and processing, analysis process, and arriving at research conclusions. The results showed that there was a picture of the inner conflict experienced by the main character Anisa, whether carried out by the father, mother or husband as the head of the family and the local community. The forms of verbal violence and physical violence experienced made the psychology of Anisa's character shaken and experienced inner conflict.*

*This is an open access article under the [CC BY-SA](https://creativecommons.org/licenses/by-sa/4.0/) license.*



### Corresponding Author:

Rahmi Bin MUSAAD,  
Faculty of Humanities,  
Hasanuddin University  
Email: [amhymusaad25@gmail.com](mailto:amhymusaad25@gmail.com)

## 1. INTRODUCTION

The word "literature" in Indonesian takes the term from Sanskrit, namely "shastra". The word "sas" has the meaning of instructions or guidelines, and "tra" means tools or means. In its use, the word "literature" is often added to the prefix su so that it becomes literature. The prefix su has the meaning of good or beautiful. So it can be concluded that the word "literature" means good and beautiful work.

Literature is an expression of human expression in the form of written or oral works based on thoughts, opinions, experiences, and feelings in an imaginative form, a reflection of reality packaged in aesthetic writing through language media.

Mursal Esten (Esten, 1978, p. 9) argues that literature is the expression of artistic and imaginative facts as a manifestation of human life and society in general, through language as a medium and has a positive effect on human life. excellence characteristics such as originality, artistry, beauty in content and expression (1990, p.68). Like Saryono's opinion (2009, p.18) that literature can record natural empirical experiences as well as non-empirical-supernatural experiences.

Literature is the art of language. Literary works are born not only from emptiness but also from the imagination of the author. Literary work is a picture of what happens in human life. Therefore, literary works with humans always have a relationship that cannot be separated from one another. The story that is built in a literary work is a picture of existing human life. Literary works are very useful for life because literary works can provide awareness to readers about the truths of life, even though they are described in the form of fiction. Literary works can give joy and inner satisfaction to the audience.

A novel is one form of a literary work. A novel is a fictional story in the form of writing or words and has intrinsic and extrinsic elements. A novel usually tells about human life in interacting with the environment and each other. In a novel, the author tries his best to direct the reader to a picture of the reality of life through the stories contained in the novel.

Goldmann (2013: 172) says that the novel is a literary genre characterized by irreconcilable divisions in the relationship between the hero and the world.

As a form of literary work, the novel is a literary work that tells the events experienced by the characters. Literary work is seen as a phenomenon that takes a portrait of human life from the social, cultural and psychological aspects of the characters packaged by the author with various stories that attract the interest of the reader. In addition, these fictional characters also display various characteristics and behaviours related to psychology and the experience of conflicts as experienced by humans in real life. These conflicts can be in the form of conflicts between the main character and his parents, the conflict between the main character and his lover, the conflict between the main character and his environment, and even the conflict between the main character and himself. In addition to conflict, the author also displays the characters in the novel with character and social life. Characterization is very important. This is so that the message that the author wants to convey can be conveyed to the reader through the characters created by the author in literary works.

The background of literary works can reflect the life of the people of a region in general. From there, you can learn what culture, life, and values are upheld by people with this background. This can be found in the novel *Perempuan Berkalung turban* by Abidah El Khalieqy.

The novel *Perempuan Berkalung Turban* (PBS) is a literary work written by Abidah El Khalieqy. novel PBS is a novel that displays various characters and behaviours related to psychology and experiences of conflicts that are shown through the main female character named Anisa and tell the story of her life journey. The dynamics of Anisa's life started in boarding school. Anisa is the son of a big kyai at a boarding school. From a young age, Anisa always received different treatment from her brothers.

Anisa's life is full of constraints based on gender. He is the son of a kyai who lives by the rules of the Islamic boarding school. As an adult, he has to face arranged marriages without being based on love and often experiences domestic violence, both physical and mental violence. The physical violence she experienced was being forced to serve her husband during menstruation and if there was no food, she often received domestic violence from her husband. The mental violence she experienced after marriage included sharing her husband with other women, her husband being polygamous, and seeing her husband having sex with a second wife under the same roof.

Novel PBS tells the life of a woman who lives by rules, morals, and obligations and puts aside the rights and desires of a woman who wants to enjoy childhood as well as children at her age regardless of gender and social status. This had a negative impact on the psychology of the main character in *Perempuan Berkalung Turban* Adibah El Khalieqy.

Basically, God created humans with intellectual and physical perfection that distinguishes the sexes of men and women. Women have a nature that men do not have such as pregnancy, childbirth and breastfeeding apart from that all activities can be carried out by both of them. These differences are made by humans who are born in the community itself. This can be seen in the novel *Perempuan Berkalung Turban* by Abidah El Khalieqy.

Gender injustice is an act that assumes that men and women are not equal. Gender injustice often happens to women which are perpetrated by individuals, family members, community members, and the state to women. This is marked by the existence of multiple roles, marginalization, violence and discrimination both within the family and in the community where they live. One quote in the PBS follows:

“ow...ow...ow... so that's it. Hasn't mother told you that riding a horse is only appropriate for Rizal's brother, or Wildan's brother to learn. You know, why? Why are you a woman riding a horse, Nisa. It's not appropriate, why do girls ride horses, hide them, let alone go around the fields, to the point where everything is confused. Embarrassing! You're grown up and still stupid, heh!!” Your prayer beads move slowly, hitting my head.

(Khalieqy, 2008: 7)

The quote above illustrates that Anisa's character gets unfair treatment, namely, the prohibition of riding. This can only be done by his two brothers, namely Wildan and Rizal. Anisa cannot learn to ride because she is a woman. You think that riding is not appropriate for women and only men can do it.

The life of Anisa's character in the PBS is filled with the pressure of the inner conflict she experienced from childhood to adulthood. This can result in psychological pressure or psychological pressure experienced by Anisa's character. This study intends to examine the the inner conflict of Anisa's character in the novel *Perempuan Berkalung Turban* by Abidah El Khalieqy using Sigmund Freud's Psychoanalytic theory.

Kadir, Ikki Permatasari. (2021) "The Image of Women in the Novel of Women with Turbans by Abidah El Khalieqy". In his research, he revealed the image of women in the novel *Perempuan with a turban* by Abidah El



Khaliqey. This is revealed through the form of gender injustice, the impact of injustice and the form of resistance carried out by female figures.

The similarity between the previous research and this research is that the object of the research is both researching the novel *Perempuan Berkalung Turban*. The difference between this research and previous research is that previous research revealed the image of women in the PBS novel, namely, the forms of gender injustice experienced by female characters, and the forms of resistance carried out by female characters. While this study analyzes the psychology of Anisa's character in the PBS novel in the form of inner conflict experienced by Anisa's character, the factors behind the emergence of the conflict, and the values of life contained in the PBS novel.

Muzakka (2017) "The Struggle for Gender Equality in Literary Works on the Novels of Women with Turbans and Girls from the Beach". Her research reveals that the struggle of women against patriarchal hegemony does not only occur in reality but also occurs in Indonesian literary works. One of them is the novel *Perempuan Berkalung Turban* by Abidah El Khaliqey. The general objective of this research is to explain the struggle of women in achieving patriarchal hegemony. The results show that the main female character, Anisa, struggles to achieve patriarchy in the pesantren community which places women as inferior.

The similarity of this research with previous research is the analysis of the novel *Perempuan Berkalung Turban* by Abidah El Khaliqey. The difference is that previous research examined the struggle of women in achieving patriarchal hegemony in the pesantren community which placed men higher than women, while this study was devoted to analyzing the form of inner conflict experienced by Anisa's character, the factors that cause inner conflict, and values. -the value of life in the novel *Perempuan Berkalung Turban*.

The next relevant research is the research conducted by Adnani, Kamila.(2017) "Women's Resistance Against Traditions in Islamic Boarding Schools Critical Discourse Analysis of Novels of Women with Turbans". In his writings, he describes that gender issues in Islamic boarding schools are part of a larger gender issue in Indonesia in the world of education and religion. One of the main indicators of gender issues in the pesantren environment is the stark gap between men and women. Themes related to the problems of pesantren have been studied in novels in Indonesia. In the novels related to the pesantren, the female figure is usually described as someone who ends up experiencing powerlessness, being subordinated, inferior, and marginalized. However, in the novel *Perempuan Berkalung Turban* (PBS), the author tries to empower women through his writings. Novel PBS is described as a woman who is smart, brave, and critical of the pesantren hegemony that has been happening so far, such as power relations between santri and kyai, understanding of classical books/yellow books, social relations between men and women in Islamic boarding schools and so on.

The similarity of this research with previous studies is that they both analyze the novel *Perempuan Berkalung Turban* by Abidah El Khaliqey. The difference is that previous research has focused on women's resistance to traditions in pesantren, the issue of gender inequality in the pesantren environment and the main character described in the PBS is a woman who is intelligent, brave, and critical of hegemony in the pesantren environment.

Further research by Wandira, et al. (2019) "The Personality of Aminah in the Novel *Derita Aminah* by Nurul Fithrati: A Study of Literary Psychology". Describes the characterization of Aminah, a six-year-old child who has to go through a dark childhood. Aminah is a child who works hard, never gives up, has a caring nature, and is kind. A child who is strong and always tries to sincerely live his life; the personality description of Aminah's personality is cheerful and always shows her feelings directly, her personality changes occur when she has a cruel stepmother who often tortures her, Aminah becomes a closed person and is less able to express her emotions. This affects the dynamics of the personality of Aminah's character whose feelings, thoughts and actions often experience conflict and are often contradictory.

## **2. RESEARCH METHOD**

The approach in this research is qualitative (Sumarni et al., 2019; Wasi et al., 2022; Faisal et al., 2022). According to Bogdan and Taylor (Moleong, 1991: 30) qualitative research is a research procedure that produces descriptive data in the form of written or spoken words from people and observable behaviour. The type of study used in this research is Sigmund Freud's psychoanalysis. The data source is the novel *Perempuan Berkalung Turban* by Abidah el khaliqey. The data in this study are all quotes that contain expressions related to the batik conflict of Anisa's character. The data collection procedure in this study was using library techniques, reading techniques, and note-taking techniques.

## **3. RESULTS AND ANALYSIS**

The results of research on the inner conflict of Anisa's character in the novel *Perempuan Berkalung Turban* by Abidah El Khalieqy were analyzed using Sigmund Freud's psychoanalytic theory approach. In the following, the researcher describes the characters and characters in the novel *Perempuan Berkalung Turban*. The description of the character, character and role is based on the following table:

O	NAME	ROLE	CHARACTER
	Annisa Nuhaiyah	Anisa	is intelligent, critical, and passionate.
	Lek Khudori	Anisa's uncle/ Anisa's second husband is	kind, friendly, and wise
	Samsudin	Anisa's first husband is	lazy, dirty, and likes to force his will.
	Kiai H. Hanan Abdul Malik	Mr. Anisa	is stubborn, firm, selfish, and religious.
	Hj. Mutmainah	Mrs. Anisa	is wise, compassionate and kind.
	Wildan	Kaka Anisa is	quiet and wise.
	Rizal	brother Anisa is	ambitious and hasty.
	Kalsum	second wife Samsudin is firm	
	Ms. May	Anisa's friend	likes to give advice



0	Aisyah	Anisa's friend	friend is loyal and cowardly
1	Nina	Anisa's friend	is picky
2	Ms. Maryam	Anisa's friend is	firm and critical

**Table : I**

From the description of the characters above, the causes of Anisa's character experience inner conflict, namely: Kiai H. Hanan Abdul Malik (father) and Samsudin (husband). These two figures are the cause of the inner conflict experienced by Anisa's character, Kiai H. Hanan Abdul Malik is a father who is described as having a strong character in educating his children, especially towards Anisa's character, and he is restrained from childhood to adulthood. Anisa's life is based on her father's wishes. Meanwhile, Samsudin's character plays the role of Anisa's husband as a result of an arranged marriage based on the wishes of Anisa's father and Samsudin's father. Samsudin is a husband who is lazy, dirty, likes to force his will, and is light-hearted.

O	PRO CHARACTERS TO ANISA	CONTRA CHARACTERS TO	NEUTRAL
	Mr.	Lek Khudhori	's character Mother's
	Samsudin		

**Table : II**

In this chapter, the researcher reviews the forms of conflict experienced by Anisa's character in the *PBS*, the factors that cause Anisa's inner conflict, and the values of life described in the *PBS* by Abidah El Khalieqy.

**The Form of the Inner Conflict of Anisa's Character in the Novel *Perempuan Berkalung Turban* by Abidah El Khalieqy.**

O	Form Of Conflict	<i>d</i>	<i>go</i>	<i>Super ego</i>
1.	Inner Conflict Due to Unfair Treatment by Mr.	✓	✓	✓
2.	Woman's Obligations.	✓	✓	✓
3.	Because Loving Uncle .	✓	✓	✓
4.	Due to Matchmaking	✓	✓	✓
5.	Due to Domestic Violence (KDRT)	✓	✓	✓
6.	Due to Polygamy	✓	✓	✓

**Table : III**

**Description:**

*Id* : Unconscious.

*Ego* : reality / reality

*Superego* : socially accepted moral aspect.

- ✓ : present but not dominant
- ✓ : more dominant

### 1. Treatment by Mr.

One form of inner conflict experienced by Anisa is the injustice done by her father to her. The inner conflict experienced by Anisa's character in the *PBS* is caused by gender injustice. The injustice experienced by Anisa is marginalization. Marginalization is a process of marginalization due to gender differences which results in harm to one of the sexes. Differences in parental treatment of one child will cause different feelings for each child. This is how Anisa feels about the unfair treatment from her father to Anisa and her siblings. Like the following quote.

"Sometimes I feel, you don't really love me. Could it be because I'm a **girl**? Unlike wildan and Rizal, who are free to wander in their power, playing ball playing kites, while I am locked up in the kitchen to wash their food waste, slicing onions until my eyes are hot for their delicacy and comfort

(Khalieqy, 2008: 44-45)

The quote above explains that Anisa's character is marginalized because Anisa's character is female. So, he feels that you don't love him. The treatment-experienced by Anisa's character is etched in her memory, giving rise to the thought that maybe it was because she was born as a girl. Anisa's differences make her feel that Rizal and Wildan can roam freely. Meanwhile, she has to spend her days in the kitchen doing activities that should be done by adult girls, such as washing dishes and cooking. he does not have the same playing time as his brothers Rizal and Wildan.

### 2. Inner Conflict Because Shackled In A Woman's Obligations.

Women and men do not only have a biological identity in the form of sex, which causes men and women to have different anatomical and reproductive functions. However, it is more complex and has a social identity that is socially attached, hereditary, and continuous, differs from place to place, and changes from time to time.

Popular social identities as gender identities are constructed and attached to women and men according to their needs and interests. Therefore, in every tribe, community, society, to the State. The social roles and practice of relations between women and men are always different. Gender differences focus on the female gender. Women's gender differences are burdened with workloads that assume that women are considered responsible for household work regardless of age. As in the following quote:

"But a dream remains a dream. After Rizal's tragedy fell into a tumble in our wanderings, twelve pairs of santri eyes were given the task of observing my childhood activities. My playroom got a new fence, taller and narrower

for my horizon of vision. My hands began to be trained to hold plates, glasses, spoons, pans and burning fires. The smell of smoke made me pass out and choked repeatedly. The smell of onions and eggplant sauce made me sneeze. Until my tongue can never enjoy breakfast, I don't even feel the freedom when these two hands have to go back to washing dishes filled with the oil that Rizal used to eat, Wildan and father who continue to sit at the dining table talking and phlegm."

(Khalieqy, 2008: 8-9)

The quote above explains that after the incident Rizal fell into a hut during their wanderings. Twelve pairs of eyes were assigned to monitor Anisa's activities. Anisa's space in childhood was supervised. In addition to the space to be monitored. He began to be trained to hold plates, spoons, glasses, pans, and deal with burning fires. He was trained to cook at a young age. Anisa does not get freedom like her two older brothers, Rizal and Wildan, she is forced to do activities that children at that age do not do. the freedom to enjoy his childhood was deprived, he was not given the freedom to enjoy his childhood even in the morning he could not enjoy his breakfast. Unlike their siblings, they can enjoy the food served and have the right to voice.

### 3. Inner Conflict Because Loving His Uncle

The closeness that Anisa feels to Lek Khudhori is not the usual closeness between niece and uncle. Because the age difference is not much different is one of the triggers for the emergence of feelings of love between the two. Every day Anisa spends her days with Lek Khudori riding together, going on adventures to the rice fields, adventures on the beach, and to rice fields. However, it was on that day that Anisa realized that the feelings she had for her uncle Lek Khudori were different from the feelings she had for Mahmud's uncle. This can be seen in the following quote:



“Like yesterday, every time lek Khudhori comes home I sit in front and I hug him from behind, but I don't feel any other feelings, but this afternoon, after his long gaze on the riverbank and he whispered, Lek Khudhori's body became warmer and tighter in my arms. Maybe I'm being captivated by the look in his eyes. Or maybe in love. And what is love? I want to tell him, but I'm afraid he'll be angry.

(Khalieqy, 2008: 31-32)

The quote above illustrates that Anisa began to realize her feelings for Lek Khudhori when Lek Khudhori looked at her by the river and said a few whispers of rhyme lyrics that we're able to touch the heart of Anisa, who was still a child at that time. After that incident, Anisa felt that Lek Khudhori's body was warmer and tighter in Anisa's arms. That's when Anisa began to realize her feelings for Lek Khudhori even though these feelings were not necessarily felt by Lek Khudhori at that time.

#### 4. Inner Conflict due to Matchmaking.

Anisa's character experiences an inner conflict because of an arranged marriage. The match made by Anisa's parents regardless of the age and education of the daughter is called subordination. Subordination departs from thoughts and awareness of unfair gender. Like degrading women in terms of education and work. In the novel *Perempuan Berkalung Turban*, subordination is seen in the family scope in arranging to matchmake, not having a problem with women's education, it is considered unimportant. Meanwhile, a man's education is highly prioritized to continue his education to a higher level. This is because there is an assumption against women that a woman does not need high school. In the end, she will become a mother and will take care of the household. As in the following quote:

“But girls don't need to go to high school. It is enough if you have recited the Koran and completed it. Already follow the sorogan yellow book. We weren't too rushed either. Yes, maybe wait until Udin graduates later. The important thing... we agreed to take care of each other. Regarding when the wedding will take place, Mr Hanan? We're the same parents...” the male voice of the guest affected.”

(Khalieqy, 2008)

Meanwhile, the wedding ceremony will be held when the groom has completed his education at the college level. Subordination is very clear that Anisa does not need to complete her education at the high school level or the university level.

#### 4. Inner conflict due to Domestic Violence (KDRT).

Domestic violence (KDRT) is an act that is carried out in the household either by the husband, wife or children which harms physical, psychological, and harmonious integrity. The scope of domestic violence acts is an act against a person, especially a woman, which results in physical, sexual, psychological, psychological misery or suffering, and/or neglect of the household, including threats to commit acts, coercion, or unlawful deprivation of liberty within the scope of the household. As the following quote:

“It pulls its canines from me, like a hungry tiger facing its prey. Then growled and then pressed my face hard against the pillow while uttering seven generations of swearing and swear words taken from the zoo's dictionary. After slapping, strangling and grabbing my hair with savagery, after seeing my strength limp helplessly, he left while spitting in my face many times. The smell of his spit is very bad.

(Khalieqy, 2008: 103)

The quote above explains that Samsudin's domestic violence against Anisa was that she pulled her teeth from my body like a hungry tiger facing off against her prey. In addition to being bitten by Anisa's face, she was pressed as hard as possible with a pillow while issuing a seven-generation oath, in addition to the oath, Anisa received insults, slaps, and strangulation, until she was grabbed by her hair with a sign of barbarity. The domestic violence experienced by Anisa was not just once, but continuously throughout the marriage.

#### 6. Inner Conflict Due to Polygamy.

Anisa's married life is an unhealthy marriage relationship. The marriage was pursued through an arranged marriage between Samsudin's father and Anisa's father, who are good friends. They are both kiai and friends from their time in boarding school. The match made is that Samsudin's age is more mature than Anisa's age. The age difference in marriage causes a harmonious relationship between Anisa and Samsudin. As in the following quote:

“I also agree with him and hope he divorces me as soon as possible. And one day, when he threatened to polygamy, I agreed. I even told him to bring another woman home. And I will welcome all of that with a smile and serve him food while saying *welcome. Welcome.*

(Khalieqy, 2008: 114)

The quote above explains that the relationship between Anisa and Samsudin is a disharmonious relationship due to the domestic violence and abuse that Anisa has experienced since the beginning of her marriage until now she has often received violence and harassment from Samsudin until herevery word Samsudin said when he wanted to be polygamous, even Anisa had told him to bring a woman to their house. This was done by Anisa so that she had a reason to immediately get a divorce from her husband. The discomfort experienced by Anisa in living her married life has even been with Samsudin for years.

## 5. CONCLUSION

The inner conflict of Anisa's character is caused by the gender injustice she experiences, and the existence of conflicting desires or ideas between the Id, Ego, and Superego. This inner conflict generally affects everyone in his life. In reality, not everyone can overcome their inner conflict on their own.

Based on the results of the analysis of the novel *Perempuan Berkalung Turban*, it can be concluded that the inner conflict experienced by Anisa was caused by several forms of conflict, namely, (1) Inner Conflict Due to Unfair Treatment by Mr. ) Inner Conflict Due to Loving His Uncle, (4) Inner Conflict Due to Matchmaking, (5) Inner Conflict Due to Domestic Violence (KDRT), (6) Inner Conflict Due to Polygamy

## RECOMMENDATIONS

The novel *Women wearing a turban* is a very interesting novel to study because it presents various kinds of social problems. Therefore, the researcher hopes that better research will be carried out from this research. And researchers hope that further research will use a different perspective so that it can make new contributions to the world of research. Furthermore, the researcher also hopes that this research will be a reference for other researchers. Further research can examine the novel *Perempuan Berkalung Turban* by using an Anthropological Literary approach.

## REFERENCES

- [1] El Khalieqy, A. (2012). *Perempuan Berkalung Sorban*. Yogyakarta: Araska.
- [2] Faisal, Lewa, I., Hasyim, M. (2022). Intertextual Study on Lyrical Poem *Calon Arang: Kisah Perempuan Korban Patriarki* by Toeti Heraty. *Asian Journal of Social Science and Management Technology*, 4 (1), 33 – 41.
- [3] Moleong, L.J. (1991). *Metodologi Penelitian Kualitatif*. Bandung: PT. Remaja Rosdakarya.
- [4] Muzakka, M. ( 2017). Perjuangan Kesetaraan Gender dalam Karya Sastra Kajian terhadap Novel Perempuan Berkalung Sorban dan Gadis Pantai Nusa. *Journal Universitas Diponegoro*, <https://ejournal.undip.ac.id/index.php/nusa/article/view/16846>.
- [5] Ratna, NK (2004). *Teori, Metode, dan Teknik Peneliti Sastra*. Yogyakarta: Pustaka Pelajar.
- [6] Saryono. (2009). *Pengantar Apresiasi Sastra*. Malang: Universitas Negeri.
- [7] Semi, MA (1993). *Metodologi Penelitian Sastra*. Bandung: Angkasa Gramedia Press.
- [8] Sumarni, S., Darwis, M., Lewa, I. (2019). [Analisis Kesalahan Morfo-Sintaksis aada Karangan Eksposisi bagi Siswa Kelas XI SMA Negeri 11 Maros](#). *Jurnal Ilmu Budaya*, 7 (2), 231-240
- [9] Wahyuningtyas, S. S. W (2011). *SASTRA: Teori dan Implementasi*. Surakarta: Yuma Pustaka.
- [10] Walgito, B. (2010). *Pengantar Psikologi Umum*. Yogyakarta: Andi Offset.
- [11] Wandira, JC (2019). Kepribadian Tokoh Aminah Dalam Novel Derita Aminah Karya Nurul Fithrati: Kajian Psikologi Sastra. *Jurnal Ilmu Budaya Universitas*, 3 (4), 413-419.
- [12] Wasi, Ilham, Armin, Mardi Adi, Badaruddin, M. Syafri. 2022. Dekonstruksi Konsep Kepemimpinan Karaeng Pattingalloang Dalam Drama Karaeng Pattingalloang Karya Fahmi Syariff . *Jurnal Ilmu Budaya*, 10 (1), 151-162.
- [13] Wellek, W. (1989). *Teori Kesusastraan*. Jakarta: PT Gramedia Pustaka Utama.
- [14] Wiyatmi. (2011). *Psikologi Sastra Teori dan Aplikasinya*. Yogyakarta: Kanwa Publisher.
- [15] Yandianto. (2000). *Kamus Umum Bahasa Indonesia Sesuai EYD*. Bandung: Penerbit Bandung M2S.