

IMAM'S DEVIATION IN NAWAL EL SAADAWI'S

***THE FALL OF THE IMAM* NOVEL (1989):**

A PSYCHOANALYTIC APPROACH



RESEARCH PAPER

**Submitted as a Partial Fulfillment of the Requirement
for Getting Bachelor Degree of Education
in English Department**

by:

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SCHOOL OF TEACHER TRAINING AND EDUCATION

MUHAMMADIYAH UNIVERSITY OF SURAKARTA

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APPROVAL

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TESTIMONY

The researcher hereby asserts that there is no plagiarism of the previous literary work which has been raised to obtain bachelor degree of a university, nor there opinions or masterpiece which has been written or published by others, except those which the writing are referred in the manuscript and mentioned in literature review and bibliography.

Hence, later, if it is proven that there are some untrue statements in this testimonial, hence the researcher will hold fully responsibility.

Surakarta, March 15th, 2011

The researcher

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MOTTO

- ❖ **None are known to be good until they have opportunity to be bad. (Benjamin W.)**
- ❖ **Wisdom comes by suffering**
- ❖ **Man jadda wa jadda (Siapa sungguh-sungguh dia akan berhasil)**
- ❖ **Grief still tread upon the heel of pleasure. (Q.S. Al Insyirah: 6)**
- ❖ **Chase the best in your life! (the writer)**

DEDICATION

Allah SWT.

Muhammad SAW.

My beloved family

My beloved new family to be

My beloved friends

ACKNOWLEDGMENT

Assalamu 'alaikum Wr. Wb.

Glory to Allah, the merciful, the almighty who gives all of kinds and blesses for the researcher to finish this research paper entitled “Imam’s Deviation in Nawal El Saadawi’s *The Fall of the Imam* Novel (1989): A Psychoanalytic Approach.”

The researcher is aware that actually the researcher cannot finish this research paper without others helps. In this opportunity the researcher also wants to express deepest gratitude and appreciation to:

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2. **Titis Setyabudi, S.S., M.Hum.**, as the Head of English Department, Muhammadiyah University of Surakarta,
3. **Dr.Phil. Dewi Candraningrum, S.Pd., M.Ed.**, as the first consultant who has given time to guide and suggest for composing this paper,
4. **Titis Setyabudi, S.S., M.Hum.**, as the second consultant who has given correction and advice patiently during the writing process of this paper to make it better,
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10. All of her friends in "Sakura", teteh Erna, teteh Aam, teteh fitri, dek Ika, dek Nia, dek fitria and the twin (dek Leli and dek Juju). Thank for their supports. Teteh Erna, keep Spirit!!!

Finally, the researcher realizes that this research paper is still far from being perfect. Therefore, the researcher hopes some criticisms for improving it. However, the researcher hopes this research paper will be valuable and useful for the readers, especially for foreign language learners.

Wassalamu'alaikum wr. wb.

Surakarta, March 15th, 2011

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ABSTRACT

NURUL HIDAYAH. A320070243. IMAM'S DEVIATION IN NAWAL EL SAADAWI'S *THE FALL OF THE IMAM* NOVEL (1989): A PSYCHOANALYTIC APPROACH. 2011.

The major problem of this study is to reveal the Imam's deviation in Nawal El Saadawi's *The Fall of the Imam* novel. The objectives of the study are: to analyze structural elements of the novel and to analyze Nawal El Saadawi's *The Fall of the Imam* novel based on psychoanalytic approach, especially Freud's theory.

In analyzing the data, the researcher applies two approaches; they are structural analysis approach and psychoanalytic analysis approach. Structural analysis approach is used to analyze the elements of the novel. It consists of character and characterization, setting, plot, point of view, style and theme. While, the psychoanalytic analysis approach is used to analyze the Imam's deviation which has influences to his personality.

Based on the analysis, the researcher draws the following conclusions: firstly, the researcher concludes that Saadawi integrates the structural elements of the novel in such a way that they build a good unity. Secondly, the deviation rises because of drives from system of personality, which consists of *id*, *ego* and *superego*. It is begun by the internal conflict of the major character of the Imam. The Imam is Bint Allah's father, an illegitimate daughter. He is described as an authoritative religious ruler in Islamic society believed to be representative of God who uses his authority in bad way. The *id* happens when he wants to control the throne on earth and a throne in heaven. He wants to get everything without paying attention to the surroundings. When the *id* wants to satisfy soon, *superego* must consider with moral. It will raise conflict in the personality. Then if the conflict can not be solved, it raises the deviation and the person will not be composed.

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