

**SEXUAL BEHAVIOR REFLECTED IN SAMAN NOVEL BY**

**AYU UTAMI (1998):**

**A PSYCHOANALYTIC APPROACH**



**PUBLICATION ARTICLE**

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

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OCTOBER, 2015**



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Fakultas Keguruan dan Ilmu Pendidikan, Universitas Muhammadiyah Surakarta untuk  
dipertanggungjawabkan di hadapan tim penguji skripsi.

Surakarta, 22 Maret 2014

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**SEXUAL BEHAVIOR REFLECTED IN SAMAN NOVEL BY AYU UTAMI**

**(1998):**

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*by*

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**ABSTRACT**

**ADE INMAY HARJATMIKO. A 320 090 312. SEXUAL BEHAVIOR REFLECTED IN SAMAN NOVEL BY AYU UTAMI (1998): A PSYCHOANALYTIC APPROACH. Research Paper. Muhammadiyah University of Surakarta. 2015**

The major problem of this study is to reveal how the major character solves his inner conflict based on the structural elements and to analyze the novel based on the psychoanalytic analysis.

In analyzing Novel *Saman*, the researcher uses qualitative method and psychoanalytic approach. The object of the study is Ayu Utami's novel *Saman* published 2008 by KPG (Kepustakaan Popular Gramedia). The primary data source is the novel *Saman* itself and the secondary data source is the other sources related to the analysis such as the author biography and books of literary theory. In this research the researcher also use psychological books, especially psychological book which discussing about psychoanalytic theory by Sigmund Freud. The method of data collection is library research. The technique of data analysis is descriptive analysis.

The outcome of the study shows that the problem faced by the major character causes the conflict of his mental condition. It brings him to moral anxiety that influences his personality. Finally, the change of personality makes him suffer in the end.

**Keywords: Literature Psychological Approach, Sexual Behavior, Sexual Abnormalities, Free Sex, Deviation Form of Sexual Behavior.**

## A. Introduction

Discussing literary works with all the complexity of the problems of human life and relationships of the literature with human cannot be separated. Literature is a reflection of aspects of human life in which explicit attitudes, behaviors, thinking, knowledge, responses, feelings, imagination, and speculation about the human himself. Research a literary works deep-dyed needful knowledge assistive from other sciences. One of them is the sciences of psychology. It is remembered a belles-lettres form a psychological activity, i.e., when the author describes the character and personal character displayed or describes the presentation of figures. Literatures form an imaginative work that is considered a broader sense than fiction works. (Wellek and Warren, 1990: 3-11).

This study will assess psychological conditions figuring the sexual behavior. The study also reveals the psychological condition in the confront problems encompass life figures, so that make a reaction in an attempt to escape from shackles of their environment. To get clarity on major figures, science will be used to help assess psychological problems, namely psychology. According Hardjana, "one can observe the behavior of characters in a novel or play with the help of psychology". (1995: 66).

Event or events that occur in the novel to be lived by figures shown here, the author describes human life with problems or conflicts with the other peoples or conflict with itself. Author plays an important role in the creation of character figures depicted in works of literature. In the novel "*Saman*", Ayu Utami, as author tries to give an overview of the realities of life with the various problems that occur in modern human life.

In "*Saman*", Ayu Utami showed courage in storytelling about the existence of the female sex, and pack on the story and sex which is completely different. Likewise wanderings about the world lesbian that really cannot be accepted by culture of Indonesia, Ayu Utami wrote the story with beautiful metaphor. It could be argued that this novel is brave in fighting taboo in society laden with cultural conversions. *Saman* novel is a novel that

is interesting to study because this novel is about the sexual behavior of figures. The figures are Cok, Yasmin, Saman, Shakuntala, Upi, and Laila. Choke behaves immorality. Yasmin behaves immorality and adultery. Laila has adulterous behavior. Shakuntala has bisexual behavior and immorality. Upi has masturbatory behavior, zoophilia and experiential rape behavior. Deviant behaviors are experienced by Cok, Yasmin, Shakuntala, Upi, and Laila in the world psychology is often referred to sexual behavior.

Sexual psychology has to do with sexual behavior. On essence, the concept of normality and sexuality was very vaguely limited. Therefore, the habits and attitudes perceived as normal by a group of people can be considered as sexual by other cultural groups. What counts as sexual abuse by a few generations before us, e.g. considered normal at this time. Saman novel is interesting to be studied because it presents the relationship of man and God, a loving relationship among a man and a woman, among parents and children, among men, sex among men and women. The story inside the novel *Saman* closed with psychological elements and Ayu Utami clarifying about sexual behaviors.

Based on the description above, problem of novel "*Saman*" told about sexual behavior: immorality / promiscuity, bisexuality, fornication, zoophilia, masturbation and rape. Novel "*Saman*" reveals the sexual behavior is complicated. Analysis of novel "*Saman*" is needed to determine the contribution of thought in understanding aspects of life and life basically consists of soul and body. Ayu Utami features controversial issues with eastern culture.

Based on the above explanation, the researcher wants to analyze novel Saman by Ayu Utami with the title "**Sexual Behavior Reflected in Saman Novel by Ayu Utami (1998): A Psychoanalytic Approach**".

To provide the originality of this research, to provide exposure of the research and analysis that has been done previously. Review of results of previous research and analysis will be presented relating with Ayu Utami's novel *Saman*.

This section presented some of the research that has been published. MARCHING, SOE TJEN (Cambridge University Press: 2007) by title “*Descriptions of Female Sexuality in Ayu Utami's Saman*”. Ayu Utami's *Saman*, published in May 1998, describes female sexuality openly, a factor which has caused some controversy in Indonesia. The contemporary debate regarding depictions of sexuality in *Saman*, however, has failed to appreciate the complex post-colonial situation of the novel.

LISTYOWULAN, WIDYASARI (Ohio University: 2010) has made a research entitled “*Narrating ideas of Religion, Power, and Sexuality in Ayu Utami's novels: Saman, Larung, and Bilangan Fu*”. This thesis suggests that Utami offers her audience to re-think the need to separate religion from the state, the necessity to re-explore traditional religions, including their old legends and rituals, and the urgency to re-evaluate the 1965-1998 Indonesian history as a way of ameliorating the lives of contemporary Indonesians.

The second research has conducted by CAMPBELL, MICAELA (University of Victoria: 2005) entitled “*No woman is an island: Reconceptualizing feminine identity in the literary works of Ayu Utami*”. This thesis examines Ayu Utami's contribution to gender discourse in contemporary Indonesian literature. The previous researcher integrate the socialist feminist discourse of Cora Kaplan as well as examine the ideological paradigm of Indonesian feminism as a means of de-centering Jameson's class-centric argument and highlighting changing constructs of feminine identity and sexuality in Indonesian literature. This thesis articulates the dominant, persistent and emergent ideologies that emerge as textual contradiction in the literary works of Ayu Utami.

Based on the background of the above problems, the problems in this study are how does the structure of the building and sexual behavior of novel “*Saman*” by Ayu Utami. Obyective of the study are describing the structure of the building and sexual behavior of novel “*Saman*” by Ayu Utami.

The benefits of the study is expected to work well and can reach best research purposes. It is able to generate reports that systematic and useful in general.

Theoretical benefits of the research are expected to increase knowledge about analysis of literary studies in Indonesia, especially in the research of Indonesian novel utilizing psychological theory of literature. Also to contribute in applying literary theory and theories of psychology in revealing novel *Saman*. Than Practical benefits are results of this study can add to the research literature reference in Indonesia and add insight to the reader about the sexual behavior. This study is expected to provide knowledge to us about sexual behavior. Through an understanding of sexual behavior can be expected to help the reader in expressing the meaning be contained in the novel *Saman*.

The researcher uses Freud's theory of psychoanalysis to analyze Novel *Saman* by Ayu Utami. To explains about personality to show the psychological condition of the major character.

The study of Freud's is psychoanalysis that emphasizes inquiry to unconscious mental processes in humans. According to Freud's most vibrant developing role instinct in man is the sex instinct, the development of psychoanalysis, and everything that humans ascribed this impulse.

According to Freud, personality structure consists of three systems, namely: *Das Es (the id)*, the biological aspects, *Das Ich (the ego)*, the psychological aspect, *Das Ueber Ich (super ego)*, the sociological aspects.

According to Sayuti (1996: 47) in terms of involvement in the whole story, a fictional character can be divided into two, namely: The central character or protagonist is central figure is a figure that took the biggest part in the event or the most telling figures. Additional peripheral figure or figures (subordinate) are leaders who take a small part in the events of a story or tell a little character.

According to Sayuti (1996: 80), a fictional description of the background can be broadly categorized into three parts, namely: Setting of

Place is the description of the place where a story takes place. Setting of time is refers to the time of the historical event in the plot. Social background is a painting that shows the status of the nature of one or more characters in the society around her.

Style has special characters than the language in everyday communication. Ayu Utami style in the novel "*Saman*" is as an obvious example of this phenomenon. Both of these novels have a character that uses language quite interesting. Results of this study was the use of metaphor in the novel *Saman* there are three types, namely the implicit metaphor, dead metaphor, and metaphors that characterize the author.

According Zulfahnur, et al (1996: 27), the flow is divided by function into: The main plot is a plot that contains the basic story, formed by the principal or major events. Subordinate Plot is the flow that contains small incidents support the principal events, so that the additional story serves as an illustration of the main plot.

Themes are derived from the word "theme" (UK) became the subject of an idea of conversation, or the main idea of a text. The genetic structuralism approach has aspects that are useful and powerful high, the literary work created by a creative imagination by utilizing factor (Jabrohim, 2001: 82-83).

Sexuality is an important aspect in life affect the way we show affection, judge yourself and relate with others. Sexual object may be another person, or a person in self-delusion (Prawiharjo, 2000:137). Moral dimensions of sexual behavior related to translation sexuality into sexual behavior.

Sexual Abnormalities (Sexual Pathology) is a psychic energy, which contributed to human to behave. Sexuality includes a sense, human relations, and communication among couples that are not limited by the physical state of someone.

Sexual perversion (pathologist pain, dysfunction, abnormal) is generally associated with weakening or destroying the ability to appreciate

the relationships that can satisfy each other sexually (with a partner) of the opposite sex, and used to exist affects strong contain it element feel to blame-siny, very grudge, and abhorrence. Events associated with early sexual behavior at the age of puberty and adolescent (Kartono, 1989: 231).

Sexual Abnormalities Caused by Abnormal Sexual Urges. *Promiscuity* (mixed sex) is connection of sex free and untidy with whoever openly, and without shame because driven by sexual desires are not integrated, not "mature / adult," not reasonable (Kartono, 1989: 234). *Adultery* is sexual relations between a man who is married to a woman not legal partner / wife of another, or a girl wanton widow (Kartono, 1989:235). *Seduksi and Rape* is persuasion and temptation to invite partner's intercourse is actually breaking the law or violating moral norms (Kartono, 1989: 236). *Zoofilia* is a very intimate form of love and the abnormal animals. Extraordinary keen sense for animals (Kartono, 1989: 251).

Sexual Abnormalities Caused by Abnormal Sexual Partner. Lesbianism homosexuality among women is called love lesbian or lesbianism. Bisexual is a period love a man and a well-loved friend a friend's daughter was often there is the tendency maleness / masculinity on self-girls (Kartono, 1992:266).

Abnormalities in the abnormal sexual gratification by way of encouragement sexual. Masturbation is an effort to measure in a state of erection genital. Sadism is a sexual disorder in which sexual gratification associated with suffering, pain and punishment.

This research is a descriptive qualitative research method. Qualitative research is a research procedure that produces descriptive data in the form of words written or spoken of the people and observed behavior (Bogdan and Taylor in Moleong, 1990: 31).

Research object is the same element with the same target- data and research that form the context of the data (Sudaryanto, 1988: 30). The Objects in this study is sexual behavior reflected at Saman novel by Ayu Utami (1998): A Psychoanalytic Approach.

The data in qualitative research is descriptive data in the form of data. The data in this study is a word, phrase, and expression in each paragraph. Sources of the Data. Sources of research data using primary data and secondary data. The primary data source in this study is novel *Saman* by Ayu Utami, prints to 27, December 2008, 198 pages thick. The secondary data are taken from other sources, which are related to the primary data that support the analysis. They are books and virtual references as documentation.

Refer to the technique and record engineering mean researchers as a key instrument do gather carefully, focused, and meticulous to the source Researchers targeted the primary data as text in the *Saman* novel obtain the desired data. Results gather then recorded as a data source.

The analysis used in this study using techniques heuristic and hermeneutic readings. According to Riffaterre (in Sangidu, 2004:19), reading is a way of heuristic work done by reader to interpret the referential literary texts through linguistic signs. Also used as a data analysis by the inductive method. Inductive method is a method with examine measures to specific facts, per the specific, concrete event later than the specific facts that behind, generalizable who have common properties. (Hadi, 1984: 42).

## **B. Research Findings**

In this research, the researcher will present to reveal the truth often results in anxiety.” It is reflected in the major character’s personality. This research to analyze the moral condition and sexual behavior of the major character in facing his life based on psychoanalytic theory of Sigmund Freud.

### **1. *Id***

The *id* is the basic system of personality to satisfy the need wished by the human. This tendency of the *id* to devote itself exclusively to immediate reduction or tension is called the pleasure principle.

To confront the male is to destroy the power of men over women is not feasible and realize that women are not destined to be passive. Not only that, Shakuntala also has absolutely no respect for her father and even

so hated. Shakuntala did not want to depend on men, including her own father. Shakuntala wants to prove that he can live without the help of her father. If properly a child always respects and loves of her father, but not Shakuntala. She hated her own father figure. Shakuntala hatred towards her father can be seen in the excerpt below.

After my meeting with that ogre at that particular point, I did not only fall in love. Since that day I was full of dreams about their country. I wanted to see the land of the giants, to see their grand houses, their roads, their mice and their cats. Especially so I could get away from my father and sister, whom I had never respected, and they neither liked nor respected me. I didn't like them either. (*Saman*, p: 129).

## 2. *Ego*

According to Freud, "The primary job of the *ego* is to satisfy the *id* impulse, but to do so in manner that takes into consideration the realities of the situation". (Asimov, 1988: 145). The *ego* action is based on reality principle. The excerpt below shows that Shakuntala had dared to own decided to stay abroad that does not depend anymore on the father. "Then I discovered that New York is not the land of giants. But I wasn't disappointed, because I was a long way from my father. I knew that New York was an amazing place the minute I stepped into subway". (*Saman*, p: 132).

The quote above, Shakuntala is a strong female figure and tough. She is not the type of person who is easy to complain when the trials come to her. Since childhood she has been living under patriarchies which were attributable to her father. She considers that everything that makes a restrictive is the rules made by her father. Therefore, she is eager to get out of the confines of a patriarchal culture that shackle her so that she could do everything herself as she wishes.

### 3. *Super Ego*

The *superego* is moral principle. According to Freud, “*Superego* represents the ideal word rather than pleasure or the real word it tries to reach perfection rather than pleasure”. (Hall, 1981: 35).

A form of rebellion against patriarchal culture is the selection of Shakuntala to free herself from the clutches of sexual behavior that have been set up on behalf of the interests of men. She chooses anyone to satisfy her sexual behavior as long as like each other. As a woman, she is not being nice or gentle as a woman in general, but the figure is in contrast to the freedom and independence in determining the course of her life, including sexuality in voicing. This can be evidenced by the following quote:

My mother said I would never crack as long as I kept my virginity. I was taken aback: how could I preserve something I didn't yet have? She told me that there were three openings between my legs. Don't ever touch the middle one, she said, because that's where it's kept. Later I was disappointed to discover that I wasn't unique; I wasn't the only one who was special. All girls were the same. They might only be teapots, bowls, plates or soup spoons, but they were all made of porcelain. And as for boys? They were ivory: and all cracks. When I grew up I found out that they're also made of flesh. (*Saman*, p: 118).

From the above quote, it is so obvious that Shakuntala was never ignored all the discourse of her parents on the importance of virginity. The reason is because she hates men, so she's not concerned with that at the end of virginity to present to men only.

### 4. *Neurotic Anxiety*

Neurotic anxiety is a result of her *id*'s pressure on *ego*, causing she worried that the *id* will drive the *ego* to do something that harms her. Imagination is more developed in the next telling when Shakuntala feel that as a child she was not a virgin. Shakuntala handed her virginity on a giant.

When I was nine I was not a virgin. People didn't consider a girl who didn't yet have breasts to be a virgin. But there was something I was keeping secret from my parents: When they got wind of the fact I was secretly meeting an ogre, my mother revealed a big secret: that I was actually made of porcelain. (*Saman*, p: 118).

The quote above, this concept of man's and woman's positions in society that society considers a woman only from her physical appearance, Shakuntala was born and raised as Javanese, was strongly advised by her parents to keep the virginity.

### **5. Reality Anxiety**

It is a result of unhandled conflict of anxiety's *id*, *ego*, and *superego* because of her past mistake she has done. Shakuntala is the only young female character in the *Saman* who believes in the existence of ghosts and spirits. When she was young, Shakuntala realizes that she is a bisexual. She claims:

Sometimes I'm the Ramayana monkey-king Sugriwa, complete with a low guttural growl. Other times I am Cangik, whose slow, sluggish voice somehow seems to suit the flabby skin around her armpits. When I was a teenager I always used to dance as Arjuna in the *wayang orang* and all the girls would idolize me, without realizing it, they saw no sign of femininity in me. But I was also Drupadi, who ignites the passion of all five Pandawa brothers. (*Saman*, p: 112).

From this initial description it appears that female characters to be presented by Ayu Utami are a character that has a free view on sexuality.

### **6. Moral Anxiety**

Moral anxiety appeared as a result of someone's knowledge whether something is right or wrong. Individual can evaluate whether her activity is right or wrong, based on moral values in her *superego*.

Shakuntala's rebellious character identifies her moral attitude toward her lifestyle as that of a woman in Javanese culture. She understands the *kodrat* of Javanese women; it is proven in the way she

knows and refers to the *wayang* story as her way of thinking – yet, she disagrees with the moral teaching of her father about males and females. This moral teaching is commonly used in the story of *wayang* and religions. From her character and attitude. “I wanted to say that God was the one who had sold us short: he had created a hymen for the female but not for the male”.(Saman, p: 139).

### C. Conclusion

The researcher finally can take some conclusion. As it has been discussed above, the researcher uses the psychoanalytic approach to analyze the data of the research. Ayu Utami's novel really describes the situation of her time on the plantation so that we know the social problems that occurred at that time, the problems of individual characters that a lot of mental turmoil can be a separate message for the readers to live a life and confront the existing norms in society. Besides that, if we look explicitly turn the author wants to give the education that sex is needed by every human, of course with the law that justified by religion. Sex education need to be given to people, especially to teenagers who are curious will it to open the eyes and minds about the direction of human sexuality, that sex is very intimate and sensitive location.

Ayu Utami expressed that she just wanted to teach sex through the novel to all readers, especially readers who are still teenagers that sex education was very important in teaching to avoid mistaken in placing it. Along premises that sex education is to fix the nation's moral increasingly messy because of the association that the freer the present, as told in the novel.

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