

Salasika

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Id, Ego, and Superego in *This Earth of Mankind* Novel: A psychoanalytic feminist content analysis

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ABSTRACT

The systematic analysis scrutinizes the psychoanalytic feminist of Nyai Ontosoroh character (a *gundik* - a woman who lives in a non-legal marriage with a man) as portrayed in *This Earth of Mankind* novel by an Indonesian famous and influential literary figure, Pramoedya Ananta Toer. Drawing on inferential content analysis, this research depicted the psychological conflicts in the form of id, ego, and superego experienced by Nyai Ontosoroh. It was revealed that Nyai Ontosoroh's primary desires (id) centered on achieving personal freedom and independence and regaining custody of her daughter. However, she had undergone resistance from the Colonialism law (superego), which deemed her ineligible for custody and any inheritance from her former husband due to her status as a "*gundik*", not legally married to him. To reach a compromise, Nyai Ontosoroh took conscious and strategic steps (ego) to fight for her rights, such as marrying her daughter to a man she loved, attaining financial independence, and fighting against colonialism laws to regain custody of her daughter. This study's findings provide valuable insights for feminist activists looking to promote gender equality, as demonstrated through the character of Nyai Ontosoroh.

KEYWORDS: *ego, id, psychoanalytic feminist, superego*

INTRODUCTION

Feminist literary criticism aims to explore the roles of men and women in literature and how female writers' perspectives are reflected in their writing style (Eagleton, 2014). Critics argue that male reviewers often misinterpret women's work due to their lack of understanding of the female experience and feminist

ideas (Donovan, 2014). By analyzing the form, content, and language of texts, feminist literary criticism aims to expose male-dominated language and highlight the influence of women's emotions and experiences on the text (Guo, 2019). In addition to examining and transforming women's work, feminist literary criticism acknowledges the political influence of feminist principles and

strategies in interpreting and critiquing literature (Davies, 2016). Therefore, the goal of feminist literary criticism is to examine how gender affects men's and women's experience in writings and use feminist critique techniques to analyze and understand this conflict.

In addition to employing feminist theory, this research also used a psychological approach to depict personal conflicts encountered by the character of Nyai Ontosoroh in the novel. Literary analysis through a psychological approach has become popular among literature researchers and practitioners, as it enables a more comprehensive understanding of literary works (Seok & Chung, 2022). The absence of a psychological perspective would make it difficult to fully comprehend literature (Obidić, 2017). One theoretical framework commonly used to examine literature from a psychological perspective is psychoanalytic theory originally developed by Sigmund Freud. Freud's psychoanalytic theory portrays that the human personality can be divided into three parts: the id, ego, and superego (Rennison, 2015). These three systems of personality are interconnected and work together to shape human behavior, which ultimately results from the interaction between the three (Cherry, 2016). The id represents the biological aspect, the ego is the psychological aspect, and the superego is the social aspect of personality (Gupta, 2020).

Psychoanalytic feminism is a social movement that draws on the ideas of Sigmund Freud and his theories of psychoanalysis (Elliott, 2017). It argues that gender is not

determined by biology but rather by an individual's psychosexual development shaped by early childhood experiences. Psychoanalytic feminists believe that gender inequality arises from societal structures that lead men to view themselves as masculine and women to view themselves as feminine (Sayers, 2015). This, in turn, perpetuates a social system dominated by males, which has an impact on individual psychosexual development. To address this issue, psychoanalytic feminism advocates for co-educational systems that avoid gender-specific structures in society (Garner et al., 2019). Despite the common view in his era that children lacked sexuality, Freud contends that children are actually very sexual and underwent three sexual stages during infancy, namely oral, anal, and phallic. In the phallic stage, a child becomes aware of the sexual potential of their genitals and attempts to resolve the Oedipus and castration complexes, which may or may not be successful. This theory describes how people use instincts, unconscious motivations, and self-defense mechanisms to protect themselves from their own irrational impulses. Early feminist literary criticism often disagreed with psychoanalytic interpretations, such as Miller's criticism of Freud, who developed the theory of psychoanalysis. However, in recent years, psychoanalysis has gained more credibility and has influenced the development of psychoanalytic feminist criticism. This approach challenges feminism's tendency to view the self as unified, rational, and puritanical, free from the influence of desire. In turn, feminism can challenge psychoanalysis's tendency to see itself as apolitical while

actually promoting conservatism by encouraging people to adapt to an unjust social structure.

In summary, while they may not be directly related, feminism, psychoanalysis, and literary criticism have intersected in productive and surprising ways. Each of these fields of study is based on premises that challenge established beliefs about text, psyche, and culture. The history of these engagements includes Freud's early analyses of female hysteria in the 1890s, the first wave of feminist critiques of Freud in the 1920s, a critique of Freud's oedipal phallogentrism during the early second wave of feminism, and an exploration of the possibilities of pre-oedipal subversion in the current era that is characterized as decentered, post-Freudian, and post-postmodernist.

Sigmund Freud proposes that human personality is intricate and comprises multiple components (Thahir & Hidayat, 2020). In his renowned psychoanalytic theory, Freud suggests that personality comprises three distinct elements: id, ego, and superego (Koenane, 2014). These elements collaborate to produce complicated human behaviors. Every element of personality contributes distinct characteristics, and the three components interact in significant ways that affect an individual. Each aspect of personality develops at various stages throughout life. Freud's theory proposes that specific aspects of an individual's personality are more instinctual and may incite them to act on their fundamental desires (Niaz et al., 2019). Conversely, other components of personality function to resist these impulses and aim to align with the

expectations of the real world (Kapustin, 2015).

As Freud stated, the id tries to resolve the tension produced by the pleasure principle by adopting primary process thinking, which involves creating a mental image of the desired object to satisfy the need. In short, although people eventually acquire the ability to manage the id, this component of personality sustains its primitive and infantile nature throughout life. The emergence of the ego and superego enables individuals to regulate the id's fundamental impulses and behave realistically based on social norms and values (Freud, 2019).

Freud postulates that the ego originates from the id and guarantees that the id's impulses are expressed in a socially acceptable and realistic manner. The ego functions in the conscious, preconscious, and unconscious levels of the mind and is responsible for managing reality (Pulcu, 2014). Although everyone has an ego, it is just one element of the entire personality. The ego functions based on the reality principle, which endeavors to fulfill the id's desires in practical and socially appropriate ways by considering the pros and cons of a course of action before deciding to act or abandon impulses (Freud, 2019). Although the term ego is sometimes used informally to suggest that someone has an exaggerated sense of self, it has a beneficial impact on personality. The ego is the personality component that keeps an individual rooted in reality. It prevents the id and superego from pulling them too far toward their most basic urges or moralistic virtues (Zhang, 2020). A strong ego implies having a robust

sense of self-awareness. Freud compares the id to a horse and the ego to the horse's rider. The horse provides power and motion, while the rider gives direction and guidance. Without a rider, the horse will roam aimlessly and do whatever pleases. The rider instructs and directs the horse to steer it in the desired direction. For example, consider being in a lengthy meeting at work and feeling increasingly hungry as time passes. While the id may urge a person to interrupt the meeting and grab a snack, the ego helps the person to control these urges and stay seated until the meeting concludes. Rather than succumbing to the immediate impulses of the id, the person visualizes a cheeseburger and satisfies the hunger later in a more practical and acceptable manner.

The last component of personality to develop is the superego. Freud believes the superego emerges around age five (Boag, 2014). It contains the moral standards and ideals internalized by parents and society, which guide the sense of right and wrong (Freud, 2019). The superego has two parts: (1) the conscience, which holds information about behaviors considered bad by society and parents, leading to guilt and remorse, and (2) the ego ideal, which consists of rules and standards for behavior that the ego strives to attain (Cherry, 2016). The superego aims to refine and civilize behavior by suppressing unacceptable urges from the id and guiding the ego to act based on idealistic rather than realistic principles (Gupta, 2020). The superego operates in the conscious, preconscious, and unconscious mind. For example, a woman is inclined to take office

supplies from her workplace. Nevertheless, her superego works to balance this urge by highlighting the fact that such actions are considered unethical or morally unacceptable. Another example is a man who realizes that the cashier at the store forgot to charge him for one of the items he had in his cart. He returns to the store to pay for the item because his internalized sense of right and wrong urges him to do so.

It is essential to keep in mind that the id, ego, and superego are not distinct entities with well-defined limits when discussing them. These elements continually interact and change, shaping a person's personality and conduct (Rennison, 2015). Given the multitude of opposing factors at play, it is understandable that the id, ego, and superego may come into conflict. Freud introduced the term "ego strength" to describe the ability of the ego to operate effectively despite these competing forces. An individual with robust ego strength can adeptly handle these stresses, while a person with too much or too little ego strength can be unyielding or disruptive. According to Freud's theory, a balanced integration of the id, ego, and superego is crucial to fostering a healthy personality. If the ego can competently mediate between the demands of reality, the id, and the superego, it can lead to a well-adjusted and healthy personality. However, an imbalance between these components can result in a maladaptive personality. For instance, an individual with an overly dominant id may exhibit impulsivity, lack of control, or even criminal behaviors. Such individuals follow their primal urges without regard for the appropriateness,

acceptability, or legality of their actions. In contrast, an excessively dominant superego may cause a personality that is highly moralistic and critical. Such individuals may refuse to accept anything or anyone they consider "bad" or "immoral."

Freud's theory on human personality, which consists of the id, ego, and superego, has been employed in the analysis of literary criticism, especially toward the main characters of novels. Current studies have demonstrated that the psychological aspects of id, ego, and superego are utilized as a crucial perspective to look over the psychological conflicts of characters in novels. Nama et al. (2023) analyzed the character I in the story *Dilarang Mencintai Bunga-Bunga* from the perspective of Freud's personality structure. The findings revealed that the I character was greatly influenced by id and ego, which resulted from his intimate relationship with his grandfather's way and lifestyle. Moreover, Ardian et al. (2023) scrutinized an American woman's identity as reflected in *Eat Pray Love (EPL)* novel in her pursuit of happiness. The investigation revealed that the woman was experiencing cultural challenges that were affecting her marriage and causing her dissatisfaction. However, she addressed her predicament while embracing her American identity by embarking on a journey of self-discovery through material and spiritual exploration. Eventually, she succeeded in finding genuine happiness. The ego won over the superego, and a new identity came out of an internal conflict and an intense spiritual process.

Another analysis of the id, ego, and superego in a novel's characters

has also been conducted by Dianti and Nurjannati (2022), who took *Mariposa by Luluk HF* into account. The research described the personality structure of the main character (Acha) in the *Mariposa* novel. The analysis showed that Acha had aspects of the id, ego, and superego in her personality structure. The most prominent aspect of Acha's personality was the id, which made it difficult for her to control herself and made her easily influenced by her surroundings. Acha's ego aspect was difficulty in self-control, while Acha's superego aspect was the ability to apologize and recognize her mistakes. Similarly, Septiani and Sulistyorini (2022) focused on analyzing the character of 'Beatrice Prior' in Veronica Roth's novel 'Divergent'. According to the data analysis, the writer identified the presence of the id, ego, and superego in Beatrice Prior's personality. Beatrice's id was evident when she witnessed a Dauntless member jumping from the train. Her ego was demonstrated by her decision to choose Dauntless over her family's faction, and her superego was displayed when she allowed Christina to capture the flag during the initiation of the Capture the Flag game. Beatrice's character in the novel was characterized by her strong ambition and persistence in pursuing her goals.

Other studies involving the id, ego, and superego from a psychoanalytic perspective have been conducted by Najamudin and Ayu (2023), Shoukat et al. (2021), Susanti et al. (2022), and Zulianto (2022). These studies reach a consensus that Sigmund Freud's concept of human personality, which consists of the id, ego, and

superego, is flourishing in literary criticism, especially in novels. It accurately portrays the psychological conflicts experienced by the novel's main characters. Hence, further analysis of human psychological aspects depicted in a novel is a worthy inquiry. In addition, few researchers have addressed a psychoanalytic feminist perspective in a novel. Addressing this gap, the current research aims to shed some light on the psychological conflicts encountered by the character of Nyai Ontosoroh in *This Earth of Mankind* novel, written by Pramoedya Ananta Toer, an Indonesian famous and influential writer. This study takes into account Sigmund Freud's concept of human personality consisting of the id, ego, and superego to analyze Nyai Ontosoroh's psychological conflicts in her struggle for women's rights and position during Dutch colonialism in Java.

This research focuses on how the image of a *gundik* is depicted in the story of *This Earth of Mankind* and how the character of Nyai Ontosoroh struggles to achieve her rights and freedom are portrayed in the novel from a psychoanalytic perspective. To gain a deeper comprehension of the aspects of women's struggle and the problem of inequality depicted in the novel, psychoanalytic feminist theory is employed to scrutinize the abovementioned subject of discussion. This theory aims to furnish fundamental insights into how women react as affected by their psyche and ways of thinking (Voela, 2016).

The feminist perspective is largely influenced by Sigmund Freud's psychoanalytic theory of sexuality

and subjectivity (Renzetti, 2018). Freud formulates a hypothesis about gender acquisition, which he believes is crucial to understanding gender subjectivity. According to Freud, the development of feminine and masculine subjectivities is determined by the psychic structure of sexual identity, which is formed in early childhood. He argues that women's perceived inferiority is due to the Oedipus complex and castration, which they experience when they identify themselves as "the other" and as an inferior person due to their lack of a penis like boys. This phenomenon is referred to as "Penis envy" (Zepf & Seel, 2016). Freud's concept of gender identity differs from the perspective of feminists, trusting that there is little possibility of a connection between women's biological condition and their position in society or their disempowerment by men. The problem is that the possibility of this connection is created or constructed by society (Maynard & Purvis, 2013). To counter such a system, feminists take the stance that women possess abilities that are not inferior to men and should be treated as equals (Boonzaier, 2023). However, patriarchal culture significantly limits women's opportunities to showcase their skills. At the same time, men are regarded as superior and more fortunate due to their gender, which is often equated with having a penis (Prügl, 2015). Feminist psychoanalysis challenges this perspective by advocating for an androgynous society that blends feminine and masculine characteristics.

Prior to delving into the analysis section, this study intends to discuss current previous studies examining

feminist perspectives on *This Earth of Mankind*. This literature review aims to provide readers with an understanding of the researcher's intended contribution to the existing literature in this area. Additionally, it serves as a means of ensuring that the current study does not overlap with previous research in terms of topic or analysis and to ensure the novelty of the research. Santari (2023) studied the struggle of Nyai Ontosoroh's character in opposing the patriarchal social system, which places women as inferior to men. The study used the theory of socialist feminism, which focused on the scope of class, sex, race, and identity. Through the perspective of socialist feminist theory, the analysis exposed the types of oppression arising during colonialism and the efforts made to advocate for women's rights through the Nyai Ontosoroh character. Consequently, the findings of the analysis indicated that *This Earth of Mankind* portrayed a form of oppression rooted in gender-based conflict.

Amanda and Lubis (2022) found out the symbolic meaning of the feminist value portrayed in the Nyai Ontosoroh character. Drawing on descriptive qualitative research, the analysis showed that Nyai Ontosoroh in *This Earth of Mankind* encompassed strong feminist principles, encompassing themes of liberation, authority, and fairness. The study was supported by the findings of Yulianeta and Ismail (2022), which examined women's representation in Pramoedya Ananta Toer's novel, *This Earth of Mankind* is one of them, using feminist literary criticism. The study revealed the three main aspects of women's characters in Pramoedya Ananta

Toer's novels: (1) their position in relation to other characters, (2) the struggle of female characters in their relationship with the other characters, and (3) the factors aiding or impeding their struggles. The findings revealed that the female characters strived to challenge and dismantle patriarchal dominance, advocate for gender equality, and promote a general ideology of women. In short, Pramoedya Ananta Toer's novels, including *This Earth of Mankind*, are a flourishing ground to portray women's behaviors and attitudes from feminist perspectives.

Another study by Arwansyah and Saputra (2021) analyzed women's existence in *This Earth of Mankind* from the feminist perspective. Using feminist literary criticism, the results depicted that the gender-based injustices encountered by female characters in the novel included women's marginalization, subordination, and stereotyping and violence against them. In a similar direction, Murti and Sayuti (2020) scrutinized the feminist ideology illustrated in the *This Earth of Mankind* novel. The study presented seven feminist ideologies conveyed in the novel. To begin with, the characters in *This Earth of Mankind* were depicted as influential individuals concerned about women's welfare. Secondly, women were equally human and entitled to the same rights as men. Thirdly, a perfect society accommodated women's growth and development. Fourthly, men and women were meant to complement each other as they were created in pairs. Fifthly, it was important for women to learn to grow independently without relying on men. Sixthly, battling against oppression and injustices towards

women could have a lasting impact. Lastly, all women should acknowledge their rights and responsibilities as women since they were usually portrayed as not having equality (Wulandari, 2014)

Previous works on the analysis of *This Earth of Mankind* inform that the novel massively represents feminist values through portraying the female characters, especially Nyai Ontosoroh. The previous studies have explored the novel from various perspectives, such as social feminism (Santari, 2023), symbolic meaning (Amanda & Lubis, 2022), women's representation (Yulianeta & Ismail, 2022), and ideology of feminism (Murdi & Sayuti, 2020). However, a research gap is observable. Few researchers have addressed *This Earth of Mankind* from psychoanalytic feminist theory. In other words, how the main characters of the novel encounter psychological conflicts involving id, ego, and superego remains unexplored. Filling in this gap ensures this research's originality and significant enhancement to the body of literary criticism on *This Earth of Mankind* novel by Pramoedya Ananta Toer. Another thing that makes this research different from the previous works is the psychological aspect integrated into feminism theory to bridge a critical analysis in the novel. Hence, this research contributes to enhancing literature through literary criticism. This research is directed to answer the following questions: (1) How does the character of Nyai Ontosoroh in *This Earth of Mankind* novel represent feminist values? and (2) how does Nyai Ontosoroh's character in *This Earth of Mankind*

novel experience psychological conflicts (the id, ego, and superego)?

METHODS

To reach the objectives, this research employed inferential content analysis. Inferential content analysis in qualitative research aims to explore the meanings behind physical messages. Qualitative content analysis is mainly inductive, grounding the examination of topics and themes and drawing inferences from them. Samples in qualitative content analysis consist of purposively selected texts that can answer the research questions. In the context of this research, inferential content analysis was conducted to portray the psychological conflicts (the id, ego, and superego) experienced by Nyai Ontosoroh in *This Earth of Mankind*. *This Earth of Mankind* novel by Pramoedya Ananta Toer was chosen as the source of data since it is a flourishing ground of feminist issues.

The primary data source for this study was *This Earth of Mankind* by Pramoedya Ananta Toer. The novel was chosen for its rich exploration of feminist issues and its portrayal of psychological conflicts, making it a suitable text for analyzing the id, ego, and superego within Nyai Ontosoroh's character. Relevant passages from the novel were purposively selected based on their relevance to the themes of psychological conflict and feminist issues. This involved identifying sections where Nyai Ontosoroh's character experienced or displayed the id, ego, and superego elements. Key quotes and passages illustrating the psychological conflicts of Nyai Ontosoroh were extracted. This

process involved highlighting specific text segments that reflected the character's internal struggles and desires.

The analysis was conducted using inferential content analysis, which involved interpreting the deeper meanings and themes within the text. This qualitative method sought to understand the underlying psychological conflicts experienced by Nyai Ontosoroh. The data were analyzed inductively by identifying recurring themes and patterns related to the id, ego, and superego. This involved coding the text for significant themes and categorizing them based on their relevance to the research objectives. Themes related to Nyai Ontosoroh's psychological conflicts were developed. These themes were used to explain how the id, ego, and superego were represented in the character's experiences and interactions. The findings were interpreted to provide insights into the psychological dynamics of Nyai Ontosoroh. This interpretation was grounded in the theoretical framework of Freudian psychology and feminist theory, relating the character's experiences to broader psychological and social contexts. To ensure the reliability and validity of the analysis, multiple readings of the text were conducted, and interpretations were cross-checked with theoretical concepts. Any discrepancies were resolved through further analysis and discussion.

RESULTS AND DISCUSSION

The topic of women's struggle to promote gender equality is a thought-provoking subject for discussion, as it sheds light on the

crucial nature of their battle for emancipation and parity, particularly for those subjected to the patriarchal social system (Ferguson, 2017). *This Earth of Mankind* (1980), a novel written by an Indonesian famous and influential literary figure—Pramoedya Ananta Toer—is one of the novels that is brave enough to raise such issues through one of the main characters in the novel, Nyai Ontosoroh. *This Earth of Mankind* tells the story of a woman named Nyai Ontosoroh. She serves as a concubine, a woman who lives with a man but not through a legal marriage (called *gundik* in Javanese social context at the time of colonialism), of a Dutch man named Herman Mellema leaving in the East Indies. However, she is the actual head of the family and company, as Herman Mellema lost his sanity in the past. During the time of colonialism, it was a common practice for women to become concubines of Dutchmen residing in the East Indies, and due to their status, they were regarded as having low morals, regardless of whether or not they had a choice in the matter. Their children's legal status was uncertain - deemed as "native" illegitimates with limited legal rights unless legally recognized by their father; in this case, they were classified as "Indos," and their mother forfeited all rights to the father. As a concubine, Nyai Ontosoroh endures the challenges that come with her low status and lack of rights, but importantly, she recognizes the injustice of her suffering and believes that education is the path to acknowledging her basic humanity. She understands that knowledge is how she can resist indignity, ignorance, and poverty.

***Nyai Ontosoroh in This Earth of Mankind*, a novel by Pramoedya Ananta Toer**

At the beginning of the 19th century, "Nyai" was considered an immoral woman in Java due to her status as a *gundik*. Her status as a Nyai has caused Nyai Ontosoroh to suffer greatly because she lacks basic human rights. However, what is interesting is that Nyai Ontosoroh is aware of her situation, and she tries hard to continuously educate herself to be recognized as a human being with her rights. Nyai Ontosoroh believes that the only way to fight against insults, ignorance, poverty, and other injustices, is by learning and educating herself. Through this novel, Pramoedya depicts the living conditions of colonial governance at that time and emphasizes the importance of education. With learning, one can change one's fate. As shown in the novel, Nyai Ontosoroh, who has no formal education, becomes a great mother for Annelies, a teacher for Minke, and a manager for Millema's companies. Moreover, the knowledge she acquires from experience, books, and daily life proved to be more extensive than that of the teachers at Hindia Belanda School (HBS). Nyai Ontosoroh's attitude depicted in this novel reflects her firm stance in demanding justice and feminist attitudes that refuse to be seen as an inferior woman.

Feminist values reflected by the character of Nyai Ontosoroh

Her status as a "*gundik*" has caused Nyai Ontosoroh to suffer greatly because she loses her basic human rights. Aware of this, Nyai

Ontosoroh then works hard to increase her knowledge to be recognized as a human being. In the Dutch colonialism era in Java in the early 19th century, education was seen as the only way to increase one's honor and standard of living. Unfortunately, only the Dutch and the children of officials were allowed to attend school. At the same time, the native people were considered a marginalized group who were not worthy of receiving formal education in schools. Due to this situation, Nyai Ontosoroh decides to learn independently to fight against insults, ignorance, poverty, and struggle for her rights as a woman. This is clearly seen in the conversation between Nyai Ontosoroh and her daughter, Annelies.

"Mama learns everything that can be learned from your father: cleanliness, Malay and Dutch languages, making the bed and taking care of the house, cooking European-style, and managing the company. Yes, Ann, I have resented my own parents for making me a concubine. I will prove to them that whatever has been done to me, I must be worth more than them, even if I am a *gundik*." (Page 128).

Her strong motivation to be independent makes Nyai Ontosoroh a tough woman who is willing to learn new knowledge. After marrying Tuan Mellema, Nyai Ontosoroh learns many new things, including business. She learns how to breed dairy cows from Australia, not at the request of Tuan Mellema but on her own initiative. She also learns to read, write, compose sentences, and speak Dutch. She thinks that someday, if Tuan Mellema leaves her, she can still live

independently. From various business ventures, Nyai Ontosoroh accumulates more than one hundred guilders. This is reflected in the conversation between Nyai Ontosoroh and Annelies, as quoted below.

"Since we were in Tulangan, Mama has learned many things like reading and writing and speaking Dutch. Mama has also started breeding dairy cows from Australia, and Mama has saved more than a hundred guilders, Ann. If your father leaves someday, Mama will be ready." (Page 129)

"In truth, Mama is not at all dependent on Tuan Mellema. On the contrary, he is depending on me. Therefore, Mama takes the stance of participating in determining all matters." (Page 131).

The values of feminism depicted in the novel and Nyai Ontosoroh's struggle become evident when she has to fight against the European law in Nusantara. Under Dutch law, she is not recognized as the mother of Annelies and Robert Mellema. This is because she is only considered a *gundik* and has never been legally married to Tuan Mellema. After Tuan Mellema's death, she fully controls the assets and company he leaves behind. However, according to Dutch law, Nyai Ontosoroh has no right to them. Therefore, the Dutch government will seize all the assets and wealth she manages, including the custody of her children, who must be returned to the legal guardian according to the decision of the Dutch court.

In this situation, Nyai Ontosoroh decides to fight against injustice. In several court meetings, she argues that she has the right to all of Tuan

Mellema's wealth and business, especially the custody of her children. The novel details how Nyai Ontosoroh fights to obtain her rights. This is illustrated in her statement during the Dutch court meetings, as follows.

"Who made me a *gundik*? Who made them 'Nyai-Nyai'? Who were we laughed at and humiliated in this official forum? Do you also want my daughter to be a *gundik*?" (Page 427)

"I must speak, Sirs. The law of the European people should be better than the native law (*pribumi*). How can you separate me from my child?" (Page 429)

The conditions were also influenced by patriarchal culture.

Id, ego, and superego of Nyai Ontosoroh character

As depicted by Freud's theory of the human psyche, the id is an aspect of personality that is entirely unconscious and includes instinctive and primitive behaviors, making it the primary component of human personality. Freud posits that the id is the origin of all psychological energy, establishing it as the fundamental component of personality (Freud, 2019). In the context of *This Earth of Mankind* novel, the id is evident in the main characters, including Nyai Ontosoroh. According to the content analysis results, this research reveals Nyai Ontosoroh's id as portrayed in the novel. Specifically, Nyai Ontosoroh's id is characterized by her fundamental desire to become a free person, secure her rights as a woman, and achieve a decent life within the social context of her community.

The id, the only personality component from birth and wholly subconscious, encompasses instinctive and rudimentary behaviors (Boag, 2014). This desire was influenced by the socio-political conditions during Dutch colonialism in Java in the early 19th century. At that time, Javanese women, often referred to as "pribumi," were classified as the lowest social caste group with lacked access to education, high government positions, and good job opportunities. The id operates based on the pleasure principle, which strives to immediately fulfill all wants, needs, and desires. When these demands are not met promptly, it leads to a sense of anxiety or tension. For instance, a person experiencing hunger or thirst will have an immediate impulse to eat or drink. The id plays a crucial role in the early stages of life by ensuring that an infant's necessities are met (Boag, 2014).

From a psychoanalytic feminist perspective, the id aspect represented by Nyai Ontosoroh's character highlights a psychological conflict within her. Nyai Ontosoroh's basic desire to live freely, protect her daughter, and achieve financial independence contrasts sharply with her role as a "gundik", a position deemed immoral at the time. This internal conflict illustrates the struggle between her subconscious desires and the societal constraints imposed on her.

However, Nyai Ontosoroh is unable to realize her desires easily. The patriarchal social system in Javanese society in the early 19th century made "pribumi" like Nyai Ontosoroh marginalized, losing

their rights in various aspects of life, including education and social status in marriage. In addition, the legal fact that Nyai Ontosoroh has never legally married Tuan Mellema makes her have to give up her rights, such as property and wealth ownership, company ownership, and custody of her children. In this case, the legal fact represents the superego experienced by Nyai Ontosoroh. According to Sigmund Freud's psychoanalytic theory, the id will always conflict with the superego and create psychological conflicts. This is what is experienced by the character of Nyai Ontosoroh in *This Earth of Mankind*, where she wants to live freely and decently as a woman and mother to her children, but she has to deal with the legal fact that she is not the legitimate mother of her children and not the heir to the property and company left by Tuan Mellema.

From the id and superego conflict experienced by Nyai Ontosoroh, there is a compromise as a middle ground for the psychological conflict she is experiencing. This is called the ego. According to Freud's theory of the human psyche, the ego is the personality component responsible for dealing with reality. Based on the content analysis in this research, Nyai Ontosoroh tries to compromise with the situation by fighting for her rights as a woman and mother to her daughter, Annelies. The data analysis suggests at least three important things Nyai Ontosoroh does to represent the ego aspect of compromising her id and superego. Firstly, she fights for her daughter not to become a "gundik" like her by marrying her daughter to a man she loves. Secondly, she tries to be financially independent to support

her family. Thirdly, she struggles against Dutch law, deciding that she has no right to the custody of her daughter.

So, what does this research imply? The struggle of Nyai Ontosoroh in *This Earth of Mankind* novel by Pramoedya Ananta Toer represents social values that can be reflected in the era of modern feminism. In Indonesia, feminist activists such as Kartini, Dewi Sartika, and Maria Walanda Maramis have become influential, and their ideas have been recognized. One of the achievements of the feminist movement can be seen through policy advocacy. In the political aspect, Law No. 10 of 2008 stipulates a 30 percent quota for female legislative candidates. It is very relevant to what Nyai Ontosoroh has done, as depicted in the novel, where women also have the same rights and contributions as men in front of the law and in the construction of social life. Even in today's world, feminist activity has become a global movement that is fluid and without boundaries. It is exemplified by International Women's Day, which is commemorated with Women's Marches in various countries.

In today's era of massive technological, information, and digital development, the role of social media is crucial in advocating for gender equality. Social media has become an alternative space for feminist activists to voice their thoughts and ideologies. Through social media, discussions about feminist ideas become livelier. With the help of social media, ideas about feminism can reach many people, especially the younger generation. However, in the digital space, feminist ideas face many challenges

and rejection. In social media, the label "feminist" now has a negative connotation. On social media, there are many groups openly showing their dislike towards feminists, even tending to hate feminists. It indicates that although the feminist movement appears to be growing more massive and stronger, there are still groups that perpetuate misogynistic thinking (the syndrome of hatred towards women) that are thriving. In this regard, the researchers would like to take an objective view and say that gender equality between men and women in the context of social life is appropriate as long as it does not violate social norms and religious principles.

CONCLUSION

The psychoanalytic feminist of *This Earth of Mankind* novel shows that the character of Nyai Ontosoroh greatly experiences psychological conflicts, mentioned by Freud's theory as id, ego, and superego, in her struggle for gaining independence and her human rights. Through the inferential content analysis, this study depicts that Nyai Ontosoroh's basic desires (the id) are to obtain freedom in her life, be independent, and get custody of her daughter. However, she has to fight against the Colonialism law (the superego) declaring her as having no custody rights of her children with Tuan Mellema and no rights over all the wealth he leaves behind since she is only a "gundik" who is not legally married to Tuan Mellema. As a compromise, Nyai Ontosoroh takes conscious and critical steps (the ego) to fight for her rights, which includes marrying her daughter to a man she loves, becoming financially

independent, and struggling against colonialism laws to gain the custody of her daughter. The findings of this research offer valuable insights for feminist activists to pursue gender equality, as reflected by the

character Nyai Ontosoroh in the novel.

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