

THE REPRESENTATION OF SYAIKHONA KHOLIL IN PERCA CARÉTA DÂRI MADHURÂ

Erfin Sugiono

Universitas Trunojoyo Madura, Madura, Indonesia
erfinsugiono@gmail.com

Miftahur Roifah

Universitas Trunojoyo Madura, Madura, Indonesia
miftahur.roifah@trunojoyo.ac.id

Abstract

The purpose of this study is to analyze the representation of Syaikhona Kholil in PERCA CARÉTA DÂRI MADHURÂ. The book is a collection of stories about figures who are believed to possess supernatural powers or virtues and who contribute to the development of society culturally and religiously. One of them is Syaikhona Kholil. Syaikhona Kholil's representation is analyzed using Freudian psychoanalytic theory to discover qualities inherent in him as a highly respected figure in Madura. In Freudian psychoanalytic theory, the id is the biological component, the ego is the psychological component, while the superego is the social component. This research is based on qualitative description method. To collect data, the researcher read the book PERCA CARÉTA DÂRI MADHUR by Iqbal Nurul Azhar. The researcher read it repeatedly and then writes down certain points that are considered in accordance with the theory and sorts out these points to be discussed in more detail in the article. The results show that Syaikhona Kholil is a person with a strong desire to learn. He is also seen as a hard working and diligent person.

Keywords: *Psychoanalysis; Folklore; Sigmund Freud; Syaikhona Kholil*

Abstrak

Tujuan penelitian ini adalah menganalisis representasi Syaikhona Kholil dalam PERCA CARÉTA DÂRI MADHURÂ. Buku ini merupakan kumpulan cerita tentang tokoh-tokoh yang dipercaya memiliki kesaktian atau kesaktian dan berkontribusi dalam perkembangan masyarakat secara budaya dan agama. Salah satunya adalah Syaikhona Kholil. Representasi Syaikhona Kholil dianalisis menggunakan teori psikoanalitik Freud untuk menemukan sifat-sifat yang melekat pada dirinya sebagai sosok yang sangat dihormati di Madura. Dalam teori psikoanalitik Freud, id adalah komponen biologis, ego adalah komponen psikologis, sedangkan superego adalah komponen sosial. Penelitian ini didasarkan pada metode deskripsi kualitatif. Untuk mengumpulkan data, peneliti membaca buku PERCA CARÉTA DÂRI MADHUR karya Iqbal Nurul Azhar. Peneliti membacanya berulang-ulang kemudian menuliskan poin-poin tertentu yang dianggap sesuai dengan teori dan memilah-milah poin-poin tersebut untuk dibahas lebih detail dalam artikel. Hasilnya menunjukkan bahwa Syaikhona Kholil adalah orang yang memiliki keinginan kuat untuk belajar. Ia juga dipandang sebagai orang yang pekerja keras dan rajin.

Kata kunci: *Psychoanalysis; Folklore; Sigmund Freud; Syaikhona Kholil*

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INTRODUCTION

Literature is related to human life. According to Byod (in Danta and Groth 2014), the essence of human life in literature reflects the actual form of human life. From this statement, we can conclude that everything happens in literature mirrors human life. Apart from that, what about imaginary literature and fiction? Nevertheless, fiction still depicts human life itself. One of them from the point of view of psychology.

Stated by Holland (1990), psychological theory is the science that studies the assumptions of human psychology. This assumption relationship is the result of literature which the author assumes from human psychology. While the results of the author or so-called literature will produce an assumption from the author. It has created a great entanglement in psychology and literature. Therefore, the main object of psychoanalytic research is humans. Then what exactly the part that will be analyzed if human is an object in psychology? According to Sehandi (2014), the object of psychology in the literature is character or characterization.

In connection with character and characterization in literature, there are 3 personality structures. These three structures are the Id, Ego, and Superego. The names of the three structures have their respective functions and are closely related.

Id is a component of biology, in which it has the original personality system. Id is illogical, immoral, and driven by a single interest in satisfying instinctual needs. Thus, Id is usually poorly organized, blind, and demanding.

Ego is a psychological component. According to Freud, Ego is the external world of reality. Ego is commanding, controlling, and regulating. It served as a traffic police where he would control all environmental instincts around. As the Id that recognizes subjective reality, Ego can distinguish mental images that exist in the external world. Ego is more towards rationality which controls and oversees the Id.

Superego is the social component. Superego is commonly referred to as the individual's moral code or the laws of personality. The main task is to discover the moral code of the individual and to recognize good or bad actions. Superego usually deals with the relationship between reward and punishment.

PERCA CARÉTA DÂRI MADHURÂ: Antologi Legenda Para Bhuju' Madura by Azhar (2019) introduces the Bhuju' or the tombs of predecessors who are considered to have supernatural powers and are instrumental in the development of society. One of the figures shown in that book is Syaikhona Kholil from Bangkalan. Syaikhona Kholil is very popular in Madura so that he become one of the role models of Madurese society. There are many stories about his kindness, generosity, religiosity, etc. He has big contribution in spreading Islam in Bangkalan. *PERCA CARÉTA DÂRI MADHURÂ: Antologi Legenda Para Bhuju' Madura* captures the life story of Syaikhona Kholil from his early childhood and reveals some important stages in his life. So, from this book, readers can learn about his personalities and characteristics. In dealing with that, this study is going to analyze the portrayal of Syaikhona Kholil in *PERCA CARÉTA DÂRI MADHURÂ: Antologi Legenda*

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Para Bhuju' Madura implementing three personality structures from Freud.

There are several previous studies discussing the same topic areas. First is from the tittle "*Teori Psikoanalisis Sigmund Freud*" by Abivian (1963). In the results of his research, he explained that there are several factors that cause the ego, id and superego to develop or create the human personality. In simple terms, this research explains how Freud's theory works. Starting from how a person's personality is formed to changes in a person's personality which will be referred to as a defense mechanism.

Another researcher entitled "Analysis of character's personality in novel *Ulid* by Mahfud Ikhwan using Sigmund Freud psychonalysis" by Septiadi (2019). Here, the researcher has applied Freud's theory in the form of a novel. Where he only uses id, ego and superego. Even so, researchers were able to find all three structures. So that the personality of a character can be found.

Next in the article "Psychoanalysis of Main Character's Personality in the Movie *Moana*" by Afkarina (2019). Different from previous researchers, here the researcher applies it to images and voice or movies. Here the researcher finds various information so that he can elaborate the information he finds with several factors. These factors will later shape the character's personality in the movie such as environmental factors, individual factors and psychological factors. So that research results can be assessed more accurately.

This study is different from the previous studies. Although similarly implemented the Freudian theory, however this study has different source of data. The figure of Syaikhona Kholil in PERCA CARÉTA DÂRI MADHURÂ: Antologi Legenda Para Bhuju' Madura is very interesting to be analyzed since many people want to learn how the personalities of noble figure so that they can take something positive to be exemplified.

METHOD

This research uses descriptive qualitative research method. According Leavy (2019) qualitative research will deal with the phenomenon of understanding the object. In short, the researcher will use words such as exploration, description, narration, or dialogue.

The first technique to collect data used is reading the book repeatedly. Second, researchers will write certain points as a sign that the statement is included in the theory. Three, researchers will choose one of the statements that will be described in the article. Next, the researcher will explain the statement in detail according to Freud's psychoanalysis.

FINDING AND DISCUSSION

Finding

Syaikhona Kholil is one of the prominent figures of Bangkalan. His stories are often told to children by their parents to arouse their enthusiasm and the desire to imitate him. As a child, Kholil often received a rigorous religious education. At the same time, little Kholil also

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shows special talents. He is a thirsty person for knowledge, especially Fiqh and Nahwu.

One of his best stories is that younger Kholil can read what human beings think. It means, younger Kholil has competencies like mind reading. One day the younger Kholil observed the congregational prayer and he laughed out loud. It caused Kiai Muhammad Noer irritated and giving kholil a reprimand. But the younger Kholil answered that he noticed Kiai Muhammad Noer was thinking about food while praying.

When he was young, he was also a person who never gave up, full of enthusiasm for knowledge and a tenacious person. This was shown when he was young, he traveled about 7 kilometers to gain knowledge. He also had a dream like other students, namely to go to mecca. But unfortunately, he did not have enough money. He looked for a way out by working as a laborer. At the age of 24 years, he managed to go to mecca without asking his parents for money.

Personality Id In The Characterization Of Syaikhona Kholil

Id for Freud is a biological component. According in the book "Theory and Practice of Counseling and Psychotherapy" (Corey 2013:14–16), Corey explains that the human id is followed by the principle of pleasure. Freud believes that every human being has a form of consciousness and unconsciousness. This form of the unconscious is meant by Freud which means this form will bring out human nature.

One of the most striking examples of Id in Kholil's story is that he is a person who is thirsty for knowledge. This can be seen when he was young and even as an adult, he was still pursuing knowledge. The reason why he was thirsty for knowledge is because studying is an obligation. It is true that Kholil was educated strictly in Islam. But Kholil never complained at all. Different from general people. Generally, people will always complain about studying. Therefore, Kholil's father, who was overwhelmed by the passion of Kholil, finally sent Kholil to various Islamic boarding schools to gain knowledge. He consciously eager to get knowledge to everywhere, even if the place is far but he will still manage it.

"Jarak antara Keboncandi dan sidogiri sekitar 7 kilometer. Namun, untuk mendapatkan ilmu, Kholil muda rela menjalani perjalanan yang terbilang jauh setiap harinya."(Azhar and Irawan 2019:64)

Furthermore, another example of Id can be found in the sentence bellow. Prayer is a form of sacred activity that must be taken seriously. But there was a time when Kholil laugh in the midst of solemnity of prayer. It of course caused the other congregation angry. Then why he did it?

"Di tengah kekhusukan jama'ah sholat, tiba-tiba kholil muda tertawa terbahak-bahak. hal ini membuat santri-santri yang lain marah. demikian juga dengan Kiai Muhammad Noer." (Azhar and Irawan 2019:63)

In Kholil's point of view, he subconsciously laughed because he saw Kiai Muhammad

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Noer praying while stirring the rice in the basket. Kholil has the ability to read other people's mind. What made Kholil burst out laughing was because Kiai Muhammad Noer is the owner of the "pondok" at the Langitan boarding school. The students believe that a Kiai must be done the prayer solemnly. However, in that situation, Kiai Noer showed the opposite. Perhaps, in that situation he was too hungry. This condition caused Kholil laughed uncontrollably because he knew what was in Kiai Noer's mind. Freud also said that id is unorganized, blind, and urgent. The example above is one of the forms where Kholil laughs spontaneously. He couldn't hold the sudden excitement; therefore, he forgot rules and regulations of doing prayer in public places must behave accordingly. The explanation above shows that Kholil's personalities are very natural and pure. Everything that comes up in his action comes from his natural condition.

Personality Ego In The Characterization Of Syaikhona Kholil

Ego is a form of psychological component. Unlike the Id which only follows the principle of pleasure. Ego follows the principle of reality. The relationship between Id and ego is the way it works and its object. If the Id is the illogical form, then the ego is the form of rationality, supervising and controlling the blind impulses of the Id. The id only recognizes reality subjectively. While the Ego can recognize the form of mental images that exist in the external world.

One form of Ego in Kholil's story is the thirst for knowledge. It is also the same with Id. But from a different point of view. This is because Id is from Kholil's point of view, studying knowledge is not an obligation. While on the Ego point of view, Kholil shows the attitude of the Ego on his independence. This attitude made Kholil determined to go to Mecca without having to ask his parents for a penny of money. From Freud's point of view, Kholil here already knows rationality. To be able to go to Mecca he must have money. To earn money Kholil has to work. If Ego doesn't control Kholil, then it is certain that Kholil asked his father for money to go to Mecca.

"Kemandirian Kholil muda juga nampak ketika ia berkeinginan untuk menimba ilmu ke mekkah. pada masa itu, belajar ke mekkah merupakan cita-cita semua santri. untuk mewujudkan impiannya kali ini, kholil muda tidak menyatakan niatnya kepada orangtuanya, apalagi meminta ongkos kepada mereka."
(Azhar and Irawan 2019:64)

Personality Superego In The Characterization Of Syaikhona Kholil

The superego for Freud is the social component. This component will represent a good or bad action. If the ego functions to control the impulses of the Id. Superego functions to inhibit Id impulses.

"Konon, selama di Mekkah, Kholil muda lebih banyak makan kulit buah semangka ketimbang makanan lain yang lebih layak. Bagi teman-teman Kholil yang lain seperti Nawawi Al-Bantani, Ahmad Khatib Al-Minangkabawi, dan Muhammad Yasin Al-Fadani (nama-nama yang kemudian hari terkenal karena kealimannya sehingga diberi gelar Syekh), apayang dilakukan Kholil muda sungguh mengherankan. Mereka tidak habis piker dengan kebiasaan dan sikap pribatin temannya itu. Kebiasaan memakan kulit semangka kemungkinan besar dipengaruhi ajaran dari Syekh Al-Ghazali, salah seorang ulama yang

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dikagumi dan menjadi panutan Kholil. "(Azhar and Irawan 2019:65)

People call Kholil an eccentric. Because while in The Mecca young Kholil ate more watermelon rind than proper food. This of course made his friends feel surprised. This custom is ascribed to Sheikh Al-Ghazali, one of the scholars who became Kholil's role model.

Freud revealed that the Superego has the nature of following traditions or laws. All actions taken will have rewards and punishments. Reward means feelings of pride and self-love. While punishment means feeling guilty and inferior. Kholil felt a sense of pride in himself by following the habit of eating watermelon rind like Sheikh Al-Ghazali.

CONCLUSION

We already know that Kholil is a unique child and difficult to predict. His every action does not reflect like an ordinary child and sometimes strange. Such as the nature of not being afraid of being scolded when he prays in congregation. One of the things that is certain that Kholil did such a strange act was not without reason. For example, the reason he was scolded after the congregational prayer was because he saw what was in the mind of Kiai Muhammad Noer. According to Freud, Id is a personality that comes from birth. But that does not mean this Id will take root or become the foundation. Depending on human development, the human id can change and develop into ego and superego. The personality shown by Kholil does show his real Id. It means that Kholil here is not afraid not because of the personality of Id. But this is because he knows that he is innocent and seeing the actions of Kiai Muhammad Noer is indeed funny. This too cannot be called the Ego. Because the id here is detached or not controlled by the ego.

Kholil is also a person who is passionate about pursuing knowledge. This form of interest has emerged since childhood. Relatively young children will look for an activity such as play to make their impulses happy. But different from Kholil. Kholil's impulses are well received when it comes to fiqh and nahwi. Even his own father regretted his talent and made him go to boarding school. Of course, from here it can be called Id. But not long after that the id developed into ego and made Kholil determined to go to Mecca. Ego is the trait that controls the Id. Kholil had no intention of asking his parents for money to go to Mecca. While the reason Kholil wanted to go to Mecca was because he wanted to gain knowledge. Here it can be concluded that he can go to Mecca with his parents' money, but he decides to go to Mecca with his own money. From Freud's point of view. Id is Kholil's desire to go to Mecca but is controlled by Ego so he looks for another way to Mecca.

One of the superego of Kholil is a form of exemplary attitude. Kholil has a wide range of knowledge and experience. As described above. For the sake of going to Mecca he did part-time. From here he can easily find part-time and make enough money to eat decent food. But Kholil who has a role model prefers to eat watermelon rind than proper food. Of course, to Freud, this is the superego. The superego's job is to block the id's impulses in the form of rewards or punishments. Kholil is proud of himself that following his role model is a form of superego.

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