

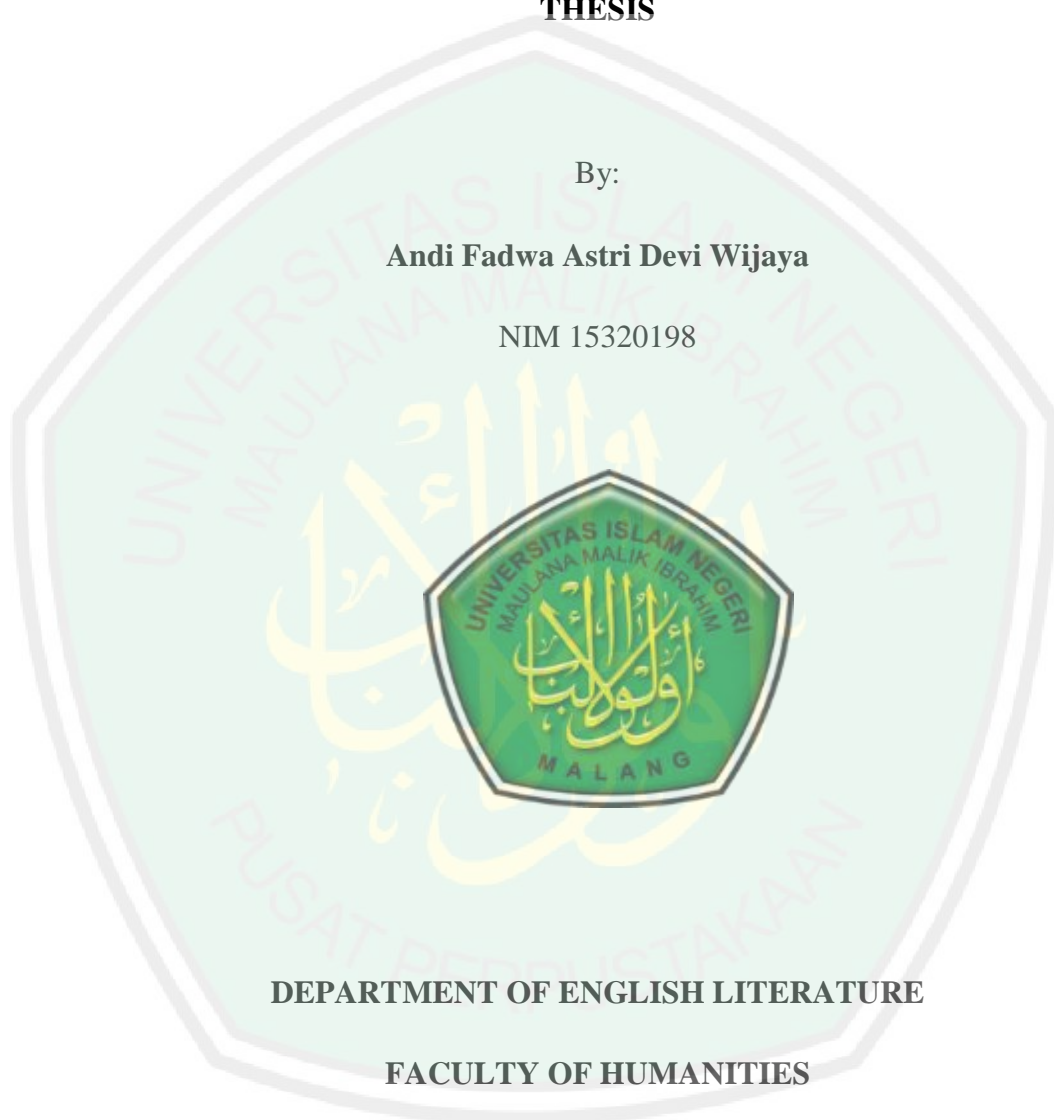
**THE INTERNAL CONFLICT FACED BY CEM ÇELİK IN
ORHAN PAMUK'S *THE RED-HAIRED WOMAN***

THESIS

By:

Andi Fadwa Astri Devi Wijaya

NIM 15320198



DEPARTMENT OF ENGLISH LITERATURE

FACULTY OF HUMANITIES

UNIVERSITAS ISLAM NEGERI MAULANA MALIK IBRAHIM

MALANG 2019

**THE INTERNAL CONFLICT FACED BY CEM ÇELİK IN
ORHAN PAMUK'S *THE RED-HAIRED WOMAN***

THESIS

Presented to

Universitas Islam Negeri Maulana Malik Ibrahim Malang in Partial Fulfillment of
the Requirments for the Degree of Sarjana Sastra (S.S.)

By:

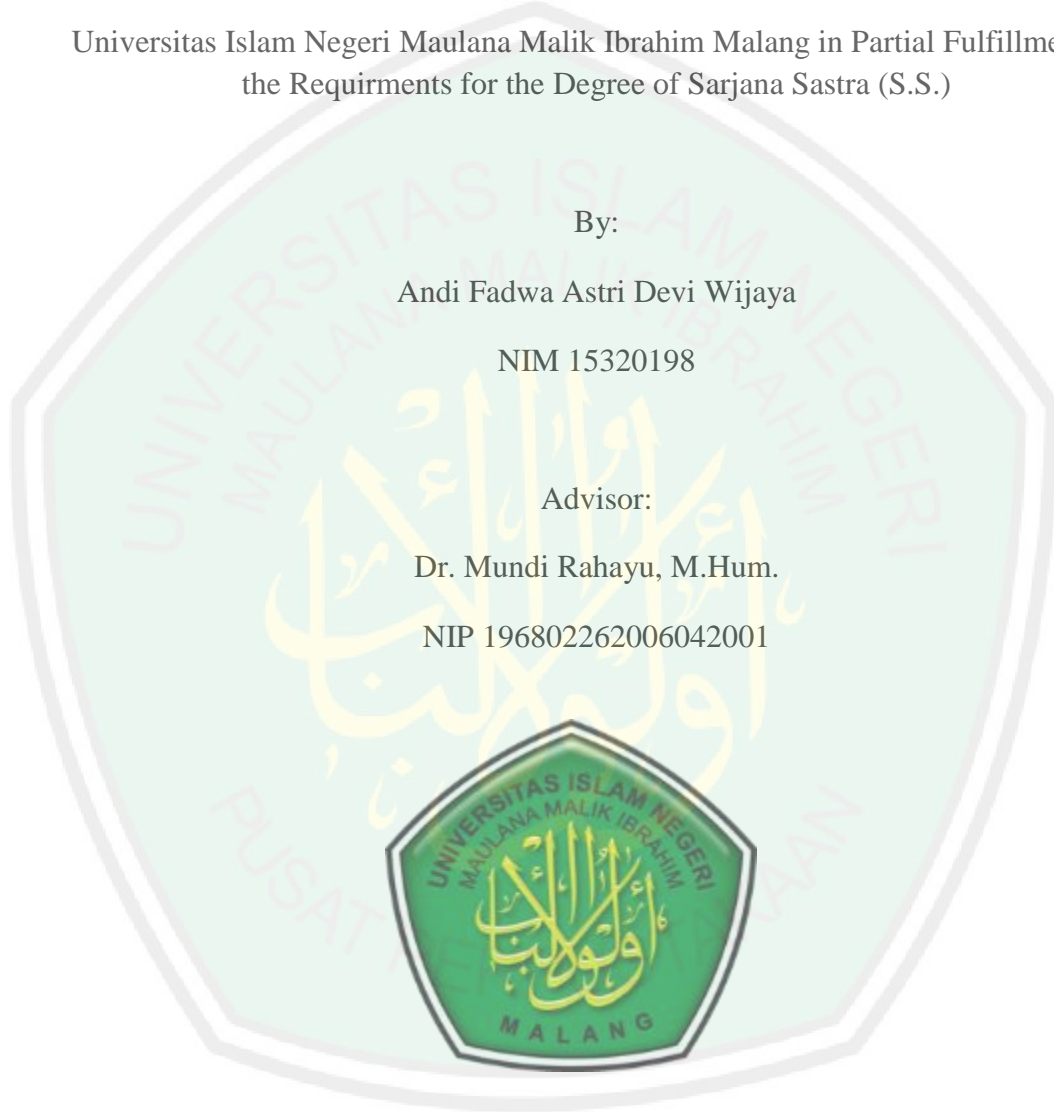
Andi Fadwa Astri Devi Wijaya

NIM 15320198

Advisor:

Dr. Mundi Rahayu, M.Hum.

NIP 196802262006042001



DEPARTMENT OF ENGLISH LITERATURE

FACULTY OF HUMANITIES

UNIVERSITAS ISLAM NEGERI MAULANA MALIK IBRAHIM MALANG

2019


STATEMENT OF AUTHORSHIP

I state that the thesis entitled “The Personality of Cem Çelik in Orhan Pamuk’s *The Red-Haired Woman*” is my original work. I do not include any materials previously written or published by another person, except those one cited as references and written in the bibliography. Hereby, if there is any objection or claim, I am the only person who is responsible for that.

Malang, 18 April 2019

The Researcher




Andi Fadwa Astri Devi Wijaya

NIM 15320198

APPROVAL SHEET

This to certify that Andi Fadwa Astri Devi Wijaya's thesis entitled **The internal conflict faced by Cem Celik in Orhan Pamuk's "The Red-Haired Woman"** has been approved for thesis examination at the Faculty of Humanities, Universitas Islam Negeri Maulana Malik Ibrahim Malang, as one of the requirements for the degree of *Sarjana Sastra* (S.S.).

Malang, 18 April 2019

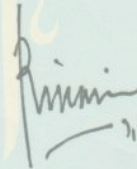
Approved by
Advisor,



Dr. Mundi Rahayu, M.Hum.

NIP 196802262006042001

Head of Department of
English Literature,

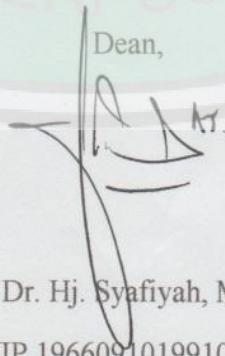


Rina Sari, M.Pd.

NIP 197506102006042002

Acknowledged by

Dean,



Dr. Hj. Syafiyah, M.A.

NIP 196609101991032002

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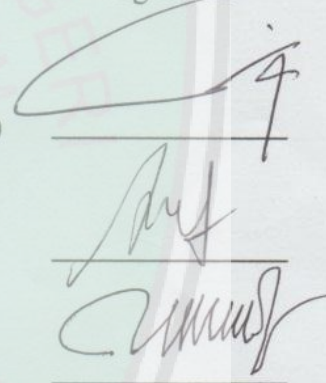
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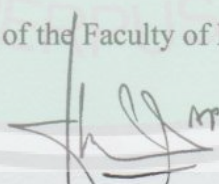
The Board of Examiners

1. Muzakki Afifuddin, M.Pd.
NIP 197610112011011005 (Main Examiner)
2. Agung Wiranata Kusuma, M.A.
NIP 198402072015031004 (Chairman)
3. Dr. Mundi Rahayu, M.Hum.
NIP 196802262006042001 (Advisor)

Signatures



Approved by
Dean of the Faculty of Humanities



Dr. Hj. Syafiah, M.A.
NIP 196609101991032002

MOTTO

Anganmu takkan berarti jika langkahmu tak kau pijakkan.

Kepalan tanganmu takkan kuat kalau niatmu kurang berkobar.

Bahkan imajinasimu akan lumpuh jika isi kepalamu terus menganggur.

-afadw-



DEDICATION

Allhamdulillahirabbil'alamiin All praises and thanks to Allah SWT.

This thesis proudly present to:

My beloved Mom, Sitti Andi Fatarai my guardian of life, thank you for being so patient for me. My million dreams come true because of a pray of you thank you Mom for loving me endlessly. My dearest Dad, a discipline and ambition man (Alm) Umar Rifay Sun Wijaya, as I remember, I have never said that I love you in words but, one thing you must know my heart is yours. My beloved uncle, Abubakar Namasela and beloved aunt, Wardah Soplatu thank you for being so kind for me, both of you are my second parents.

My uncountable love, one and only dearest brother Indra Kusumah Wijaya, thank you for always supporting me, I will not scare of anything if you are always in my side. My Sisters Andi Imelda Risa Wijaya and Andi Sausan Safarilla Wijaya

Last but not the least, my dearest man, best partner ever Fuadi Rozzy the most patient man I have ever met, the man who always encouraging me to do my best. Thank you for the endless things you do for me, even if you don't realize it. Thank you for always believing in me, even when I cannot believe in myself.

I love u all with all my body and soul, your love give me strange. My world has never been better without your existence, I am dust but with all of you I

am turn into diamond. All of you have always been a part of things that will never leave my mind and heart.

With love from Me



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Alhamdulillah by the grace of Allah ﷻ the author successfully completed this thesis entitled "The Personality of Cem Celik in Orhan Pamuk's *The Red Haired Woman*", second for our prophet Muhammad ﷺ.

Happiness and pride belong to the writer because she had succeeded in completing this thesis. The author realizes that this thesis will not be completed without assistances and guidance from various parties. At this opportunity the researcher would like to give her greatest gratitude and highest appreciation to

1. My advisor Dr. Mundi Rahayu, M, Hum. Thank you for your patient, brilliant idea and your time for me in writing this thesis.
2. All lecturers in Departement of English literature for being so kind, patient and generous in teaching me pass my semester on campus.
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I realizes that this research still far from the perfection. I will always appreciate the critics and suggestion from the readers. Hopefully, this research can give a valuable contribution in literary criticism

Malang, 20th April 2019

researcher

Andi Fadwa Astri Devi Wijaya

ABSTRACT

Wijaya, Andi Fadwa Astri Devi (2019). *The internal conflict faced by Cem Çelik in Orhan Pamuk's "The Red-Haired Woman* Undergraduate Thesis. Department of English Literature, Faculty of Humanities, Universitas Islam Negeri Maulana Malik Ibrahim Malang. Advisor: Dr. Mundi Rahayu, M.Hum.

Keyword: Internal conflict, Id, Ego, and Superego,

In every life, human will certainly be faced with internal conflict. Internal conflicts can be described as someone experiencing a dilemma, mixed feelings, feeling guilty and embarrassing when he does something. Internal conflict can be fatal to someone and it related to their personality. Therefore, this research will discuss about the personality that covers id, ego and superego by Sigmund Freud and the internal conflict between the id, ego, and superego.

The object of this research is *The Red Haired Woman* (2017) by Orhan Pamuk. In this research will focus on Cem Çelik character. Researcher is using personality structure id, ego superego by Sigmund Freud to discover the kinds of internal conflict faced by Cem Çelik. This data is literary criticism because the researcher is using a novel become the object. The data are taken from phrases and sentence in the novel *The Red-Haired Woman* (2017) by Orhan Pamuk.

The finding of this research discovers the personality structure of Cem Çelik that the ego is always in the middle of the contradiction of id's desire for immediate satisfaction and the superego's desire for moral behavior and the id is the stronger personality structure in Cem Çelik's personality. The personality structure that dominates is Id, where when he faced his internal conflict Cem Çelik's id based on his desire makes him take a decision to solve his conflict without thinking beforehand what consequences will occur. And the last this research covers the kinds of internal conflict faced by Cem Çelik are (1) id vs. ego, (2) id vs. superego, (3) ego vs. superego.

ABSTRAK

Wijaya, Andi Fadwa Astri Devi (2019). *Konflik internal yang dihadapi oleh Cem Çelik dalam novel Orhan Pamuk "The Red-Haired Woman"* Tesis Sarjana. Departemen Sastra, Fakultas Humaniora, Universitas Islam Negeri Maulana Malik Ibrahim, Malang. Pembimbing: Dr. Mundi Rahayu, M. Hum.

Kata kunci: Konflik internal, Id, Ego, dan Superego,

Dalam setiap kehidupan, manusia tentu saja akan dihadapkan dengan konflik internal. Konflik internal dapat berakibat fatal bagi manusia dan juga tentu saja berkaitan dengan kepribadian mereka. Sehingga, penelitian ini penting untuk dilakukan sebab, penelitian ini akan membahas tentang kepribadian yang mencakup id, ego, superego dan konflik internal antara id, ego, dan superego.

Objek penelitian ini adalah *Red-Haired Woman* (2017) oleh Orhan Pamuk. Dalam penelitian ini akan berfokus pada Cem Çelik. Peneliti menggunakan struktur kepribadian, id, ego, dan superego yang di kemukakan oleh Sigmund Freud untuk menentukan jenis konflik internal yang dihadapi oleh Cem Çelik. Jenis penelitian ini adalah kritik sastra, karena peneliti menggunakan novel untuk menjadi objek kajian. Data diambil dari frasa dan kalimat dalam novel *The Red-Haired Woman* (2017) oleh Orhan Pamuk.

Penelitian ini menemukan struktur kepribadian Cem Çelik, yang mana egonya selalu berada di tengah kontradiksi dari id. Hal ini dilakukan untuk mendapatkan kepuasan secara langsung dan keinginan superego untuk perilaku moralnya. Struktur kepribadian yang mendominasi pada Cem adalah Id, dimana ketika dia menghadapi konflik internal, idnya yang berdasarkan oleh keinginannya membuat dia mengambil keputusan untuk menyelesaikan konflik tanpa berpikir sebelumnya apa konsekuensi yang akan dihadapi. Dan penemuan terakhir mencakup jenis konflik internal yang dihadapi Cem Çelik. Terdapat tiga jenis internal konflik yang dihadapinya yaitu: (1) id vs ego, (2) id vs superego, (3) ego vs superego.

البحث

ويجايا، أندي فدوى أستري دني (٢٠١٩). الصراع الباطني ألم بجم سيليك (*Cem Celik*) في رواية لؤورهان باموك: *The Red Haired Woman* بحث الجامعي. قسم الأدب الإنجليزي، كلية العلوم الإنسانية، جامعة مولانا مالك إبراهيم الإسلامية الحكومية مالانج.

المشريف: الدكتور موندي رهايو، الماجستير
الكلمات المفتاحية: الصراع الباطني،

في الحياة، لا جرم على الناس أن أصابته الصراع الباطني. وهو الصراع الواقع في الباطن ويؤثر الناس تأثيرا كبيرا ويتعلق بشخصيتهم. لذلك، كان إجراء هذا البحث مهما إذ يناقش البحث عن الشخصية التي تتضمن على الهوى (*id*) والأنا (*ego*) والأنا العليا (*super ego*) والصراعات الباطني بينهم.

و موضوع هذا البحث هو المرأة ذات الشعر الأحمر (*The Red Haired Woman*) (٢٠١٧) لؤورهان باموك. يركز البحث على شخصية جيم سيليك. وتستخدم الباحثة بنية الشخصية والهوى (*id*) والأنا (*ego*) والأنا العليا (*super ego*) التي يعبر عنها سيغموند فرويد لاكتشاف أنواع الصراع الباطني التي يواجهها جيم سيليك. هذه نوعية منهج البحث هي نقد الأدب، لأن الباحثة تأخذ الرواية موضوعا للبحث. والبيانات المأخوذة هي عبارات وجمل في رواية المرأة ذات الشعر الأحمر (*The Red Haired Woman*) (٢٠١٧) من إعداد لؤورهان باموك.

ويجد البحث بنية الشخصية لجيم سيليك بأن الهوى (*ego*) يكون مخالفتا الأنا (*id*) دائما. و هذا لحصول إلى الارتياح المباشر و رغبة الأنا العليا (*super ego*) للسلوك الأخلاقي. بنية الشخصية المهيمنة هو الهوى (*id*)، حيث عندما يواجه صراعًا باطنيًا، بناءً على رغباته، جيم سيليك يتخذ قرارًا بمواجهة الصراع دون التفكير في العواقب. وتشمل آخر النتائج أنواع الصراع الباطني التي يواجهها جيم تشيليك: (١) الهوى والأنا، (٢) الهوى والأنا العليا، (٣) الأنا والأنا العليا.

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CHAPTER I

INTRODUCTION

In this chapter researcher is containing the research background, problem, objectives, significant, scoop and limitation, key terms, previous study, and the last research method that covers the type of research, data source, next collection of the data and analysis data.

A. Research Background

Orhan Pamuk is a Turkish writer who was very influential at this time. Orhan Pamuk has produced many novels, where almost his novels have been translated into more than 50 languages in the in the world. Not only that but also the results of his work have received very good enthusiasm in the community, especially the literary enthusiasts (Orhan Pamuk Site, p. 1). The works of Oran Pamuk also managed to get various rewards in several countries. Until 2006, Orhan Pamuk got the Nobel Prize for literature (Orhan Pamuk Site, p. 2).

Orhan Pamuk with his knowledge of history and old stories makes his work more colorful and gives a special value that makes his works interesting. His beauty in writing has been greatly appreciated with beautiful writing style and he makes the reader feel like they are among the stories in his novels so that many literary enthusiasts like his works (Orhan Pamuk, 2017).

As he comes from Turkey with a bunch of Islamic history, makes his novels has own characteristic. The Islam Ottoman Kingdom as people knows as

the biggest Islam kingdom at that period. The history and story of this kingdom are often put in into his works (Pamuk, 2018).

Located in geographical Turkey has cultural border between Europe and Asia. It is providing a context for Orhan Pamuks's works which shows as eastern and western culture and also their religion tradition. Orhan pamuk's works are frequent seen as lyrical allegory, depicting Turkey in modern which understood between impulse to become secular, westernize state and attract to fundamentalist Islamic movement fights to defend Turkish traditional culture (eNotes, 2019, p. 1). Orhan Pamuk also recognized to apply self-conscious, experimental story shape which is illustrating a comparison of postmodern author Salman Rushdie's works.

During the 1990s, Orhan Pamuk interested critic from politicians in Turkey for his public betrayal of Turkey's role in the war named Kurdish and Turkish's whole treatment to Kurdish people. That's why some of this issues his poured in his works. Orhan Pamuk's works have affected the developments of literary style in western literature during the nineteenth and twentieth centuries, that move from realism to modernism and then to postmodernism (eNotes, 2019). Orhan Pamuk latest novel, entitled *Kirmizi Sacli Kadin*, which was published in Turkey in 2016, got good interest so the novel was later translated into various languages, one of which was English. (Pamuk, 2017)

The novel was translated by Okin Oklap entitled *The Red-Haired Woman* published in 2017. This novel was adapted from west mythology exactly Greek

which is covered into the modern version (Pamuk, 2018). The researcher chooses this novel as the object of this research. The researcher feels interested in this novel because Orhan Pamuk as the writer of this novel was collaborating between big mythology from east and west such as story of Oedipus and the Rostam and Sohrab tragedy. Orhan Pamuk made this novel ended with an unpredictable plot (Pamuk, 2018).

The Red-Haired Woman is a beguiling family mystery tale and romance of east for Oedipus the Rex and west for the tragedy of Rostam and Sohrab (Hakan, & Yapi, 2014). Briefly, this novel tells about a young man named Cem Çelik, he was forced must working as a well-digger because he needs money to pay for his study. When he was working as an assistant well digger he faced much conflict which is categorized as internal conflict. He faced many problems that only related to his mind, he confused to decide something (Pamuk, 2017).

This conflict happens to him related to his feeling when he likes a red-haired woman and wants to meet her in theater performance; however Master Mahmut, the man he works with forbidding him to do not ever watch the theater show because Master Mahmut thinks that it seems as a brothel. Then Cem Çelik confused to decide something depends on his desire, because it is a bad thing but it will make him happy if he follows it.

The next problem also happens when he dropped the bucket containing soil and stone to the well which Master Mahmud was inside of it. Cem Çelik here

confuses to decide what he will do. He afraid if he still there he will be the suspect of the incident, but he feels guilty of Master Mahmut (Pamuk, 2017).

Conflict is the center that makes the story in literature more vivid. In the plot of a story, conflict is creating through a series of complications that lead to a moment of great tension. In some literature stories conflict is not always can be solved, it said as an "open ending" story. Conflict categorizes as internal and external conflict. External conflict deals with the external worlds such as man against others character, nature, and society. It can be said that the character will face this conflict through his interaction toward surrounding (Lukens, 2003, p. 99).

Man vs. self-conflict depends to character's emotion whether their inner, desire, need, or maybe turmoil. This conflict is the main point to character and only the character can resolve the conflict. Internal conflict viewed by psychological is a situation where feel frustration will arise from situation where inappropriate responses occur at the same time. Certainly, every conflict has its own classification, as well as man vs. self (Dollard and Miller, 2014, p. 193).

From the brief summary of the novel, it becomes the reason for the researcher to analyses this novel using Sigmund Freud personality theory. Psychological has become the center of interest since people have been more familiar with Freudian Theory of the unconscious. Personality proposed by Sigmund Freud in this theory has its structures that are Id, Ego, and Superego, (Scott, 2007, p. 284). So then the author will identify the structure of Cem Çelik's

personality based on this theory. The researcher will identify how the id, ego, and superego on Cem Çelik's personality and who Cem Çelik overcome the problem whether the steps taken are decisions based on his id, ego, or superego.

Studying psychoanalysis is something that is very beneficial for human, if we understand it well, this will help us in solving problems that occur (Pratusya Tummaala-Narra, 2009). Other goals are also, to an example as happened in the story in the novel, do not be easily affected so that they are not readily influenced by the books that are read, then let the stories affect us, maybe we can just take positive things from the stories. So, it does not cause turmoil in our minds which ends with an internal conflict that can be very disturbing to us.

B. Research Questions

In line with background above there are three problems to solve in this research. Those are:

1. How Cem Çelik's personality structure based on Sigmund Freud's theory in *The Red-Haired Woman* by Orhan Pamuk?
2. What kinds of internal conflict faced by Cem Çelik in Orhan Pamuk's *Red-haired Woman* novel?

C. Research Objectives

On the basis of the problem above, there are three objectives of the research. Those are:

1. To know Cem Çelik's personality structure based on Sigmund Freud's theory in *The Red-Haired Woman* by Orhan Pamuk.
2. To know the kinds of internal conflict which faced by Cem Çelik in *The Red-Haired Woman* by Orhan Pamuk..

D. Research Significance

There are two benefits of this research those are theoretically and practically. Theoretically, this research intended to be helpful in supplying the information in analyzing the literary works using the types of internal conflict (man vs. self) from than conflict the researcher also provide the ways to resolve the conflict and the last id, ego and superego personality structure by Sigmund Freud. In addition, this study explains Cem Çelik's internal conflict and the ways he resolves his conflict and how the internal conflict effected to his character development

The second, practically, the finding of this research is intended to become one of example or the references for the next researchers, particularly the people who using personality structure by Sigmund Freud id, ego and superego and internal conflict (man vs. self) in analyzing literary works. The researcher gives a broad explanation personality structure by Sigmund Freud and the analysis of *The Red-Haired Woman* novel by Orhan Pamuk will be able to help the next researcher to do related studies. The significance of this study is very important to give more understanding of internal conflict through psychoanalytic criticism.

E. Scope and Limitation

This research of Orhan Pamuk's *The Red-Haired Woman* examines the psychological aspects of Cem Çelik in this novel by using Sigmund Freud's basic principle personalities such as Id, Ego, and Superego and the internal conflict faced by Cem Çelik. This researcher relates The researcher admits that this research limits only examines one character, Cem Çelik.

F. Definition of Key Term

1. Internal conflict

Internal conflict (man vs. self) is conflict that faced by someone or a character in a story that happens between them and their mind.

2. Id

Id is the most basic psychological layer in which there are innate instincts such as sexual and aggressive and desires those is repressed as a major factor in the further psychic formation and are not affected by other personality structures such as the ego and superego (Freud, 1980).

3. Ego

Ego is entirely controlled by reality principle; ego here has the duty to defend its own personality to solve conflicts with reality and conflicts between desires that are not compatible with each other, also control what desires that will enter to the awareness (Freud, 1980).

4. Superego

Freud (1980) stated that the superego is formed through the process of internalization of the values or rules by individuals of a number of figures, who play a role, influence or mean for the individual.

G. Previous Studies

Previous studies have become one of the researcher's references for doing this research. So that the researcher can enrich the theory used in this research. From previous studies, the researcher did not find any research with the same title and also research that uses the same objects with the researcher in this study which is the object is *The Red-Haired Woman* a novel by Orhan Pamuk. Furthermore, researcher raised several studies as references in enriching the theory. The following are the previous study in the form of several journals related to research conducted by the researcher.

First is Rohmat Anang Fakhruddin (2015) entitled *The Internal Conflict Faced by Victor Frankenstrin in Mary Shelley's Frankenstein* his research discusses the internal conflict kinds that faced by Victor and how the conflict influenced his personality structure. The result of this research, internal conflict is classified into four types based on the conceptual approach and avoidance by Lewin those are approach-approach, avoidance-avoidance, approach-avoidance, and multi approach-avoidance conflict. Rohmat also found that the internal conflict which faced has various kinds it is depending on character personality structure.

Second, is Jiang Zhu (2012), he finds that road to chasing someone's dreams; someone will necessarily face various tests. If he or she can refuse them mightily, it does will be easier for him to get real success. As happened to Clyde, he not only loses but also crushes himself. So, it is important to make someone's ego provide for the superego and the reality principle. Besides, he should make struggle to catch up the dream.

Next, Matilda Angelina Inna (2015). Entitled *Kepribadian tokoh utama Michael Berg dalam roman Der Vorleser karya Bernhard Schlink: Analisis Psikologi Sastra* In this study she discussed the structure of personality, personalities dynamic and development of personality in Michael Berg in the romance of *Der Vorleser* by Bernhard Schlink. Then from the results of the study shows Michael's personality structure consists of, Ego, and superego system. Id affects main character for pursuing his satisfaction and pleasure towards Hanna.

Ego relieves anxiety in the main character and superego controlling the attitudes of the main character Michael. Dynamics the personality of the main character consists of living instincts, dead instincts, anxiety neurosis, moral anxiety, and realistic anxiety. Developments personality in the form of a defense mechanism is such as displacement (transfer), the formation of reactions, repression, regression, and rationalization.

The last is Yunus and Lisnawati (2011) entitled *Analisis tokoh utama dalam novel Ashmora paria karya herlina tiens: kajian psikoanalisis Sigmund Freud*. The problem in this research is how the aspect of psychological in the

main character in the *Ashmora Paria* novel by Herlinatiens according to Freud's psychoanalysis theory. The purpose of this study is to describe aspects of psychological in the main character in *Ashmora Paria*'s novel on psychoanalytic theory by Sigmund Freud. The study result is shows that Id and Ego are most commonly found in Paria. Thus, the ego from Paria can fulfill Id from Paria which is very dominating because of the Id and Ego the most play a role in the psychology of Paria to fulfill her sexual desire. However, the superego has not worked perfectly to control or hinder the Id from Paria.

The gap of this research is definitely the object that used by researcher in this research. The novel *The Red-Haired Woman* is the latest novel from Orhan Pamuk which was published in the UK in 2017 and in Indonesia in 2018. So that, before doing this research, the researcher do observations in order to know that this novel has not been used before using the same theory.

Another difference from this research with some of the previous studies above is in terms of analyzing. In the analysis of previous studies, it researchers only focused on the personality that covers the id, the ego and superego and the first previous study analyze internal conflict approach-avoidance conflict that is effected to the personality.

Meanwhile, in this research, the researcher measures the id, ego and superego from Cem Çelik. After doing that, from the three structure id, ego, and superego, the researcher start to identifies the internal conflict that exist from in the id ego and superego in the character Cem Çelik. The previous studies that used

by the researcher above help and support researcher in determining the id, ego and superego of the character.

H. Research Method

1. Types of Research

The type of this research is literary criticism, because the object that analyzed in this research is a literary work. Literary criticism could evolve the researchers in reading and thinking as skills to literary works, as stated by (Gillespie, 2010, p. 1-3). In this study, the researcher analyzes the novel *The Red-Haired Woman* by Orhan Pamuk. This research utilizes the psychological approach as a tool in analyzing fiction character.

This research is using textual approach that analyzes psychological aspects of the character in a literary work Endraswara (2006, p. 97). By applying psychoanalysis, the researcher is able to analyze the internal conflict in Cem Çelik and how the problem influenced his personality.

2. Data Source

This research is using the primary data. *The Red-Haired Woman* by Orhan Pamuk is the object of this research. This is the Turkish novel entitle *Kirmizi Sacli Kadin* which is published in 2016 then translated into English by Ekin Oklap. For this research, the researcher is using an eBook of this novel in Google playbooks. This eBook edition first published in 2017 by Faber & Faber and has 256 pages.

In addition to secondary data the researcher is using some articles, journals, and books about this novel *The Red-Haired Woman* internal conflict and also personality theory by Sigmund Freud. This secondary data is used to support this research and make sure that the data is valid.

3. Data Collection

To collect the data there are some levels that the researcher does during analyzing the novel the *Red-Haired Woman*. Since the data are in the form of words, phrases, and sentence. Detailing in reading and deep understanding is the first step to collect the data, corresponsive reading is needed in order to understand the story and to identify the subject. Then, next researcher concentrate in the personality structure after that the researcher highlighted the data. after do the levels or steps finally the data is already collected and ready to analyze. The researcher also collects the related data from various critical reviews and other references related to the topic in internet.

4. Data Analysis

This research's data are analyzed in the following steps: the first is checking the collected data, to make sure that the data is right the researcher compare the data with the definition of the theory that will be used to know that data is corresponding. Then next, reviewing and identifying the data, in this step will help the researcher easier to sort the data that connected to formulating research questions by marking the statement in the novel. Then, steps is analyzing and interpreting the data, in this step researcher does the analysis and

interpretation the personality structure by Sigmund Freud in the novel *The Red Haired-woman* by Orhan Pamuk and second, the internal conflict that faced by the character in the novel.

Data of this research are categorized into three categories: those are id ego and superego of Cem Çelik and his internal conflict (man vs. self). The last step is making the conclusion, the procedure in making a conclusion according to the data that has been analyzed.



CHAPTER II

REVIEW OF RELATED LITERATURE

In this chapter of this research, will present the review of related literature used in this study. Those are necessary sources concerning the topic that will be discussed which covers: *first*, the literature and psychology. *Second*, Sigmund Freud personality structure which covers id, ego, and superego. *Third*, Internal conflict (man vs. self).

A. Literature and Psychology

Literature and psychology are two branches of science that are studying about the human soul. Human behaviors and their causes are researched by Psychology while literature depicts human behavior through fiction (Endraswara, 2003, p. 87). Psychology and study of literature meet in their focus on phantasies, emotions and human soul. These two branches of social science studying human behavior are interrelated and mutually beneficial. And the basic building block of the correlation between literature and psychology is a literary work (Wellek and Warren, 2014)

The next following explanation between literature and psychology stated by Ismet Emre (2006), Ismet stated that There is no other branch of science which is engaged so much in the study of the relationship between human body and soul with its contradictions and dilemmas, making efforts to define the relationship in terms of certain rules, to know the mysterious aspects of the human soul and its subconscious areas by means of long and detailed journeys: at the same time both

branches have been struggling in their existence between arts and science for about a century exists literature and psychology.

The topics that will be discussed include the application of psychological concepts and theories, accuracy in the representation of a psychological variable, how writing and reading show cognitive process, a genre of literature and the healing value of literature (Siswantoro, 2015). Psychology can be said as an academic and applied discipline involving the scientific study of mental processes, emotional, personality, behavior and relationship. Psychology refers to the application of knowledge to various spheres of human activity. It all includes individuals' daily lives problem and mental health treatment problems (Minderop, 2015).

The psychological aspect categorized as virtual values that needed to be exposed. A literary work is a psychological activity that the author is using his creativity, deep feeling and inspiration. So, in understanding a literary work the readers will not release from their psychological activity. In addition, the author in progress catches indications in his mind then expresses it in the written text with beautiful language and it is completed by the author's experience around his environment. Therefore people call such a phenomenon "psychology of literature" (Endraswara, 2003, p. 96).

Psychology literature views that psychological phenomena present psychology activity through the characters in drama or prose. Jatman via Endraswara (2003) said that literature and psychology have a close relationship either indirectly or functionally. Indirectly, a human's life is the object of literature

and psychology. Functionally, both literature and psychology are learning about human's psychological conditions.

After the close relationship above it cannot be said that both literature and psychology do not have the differences. The difference found between psychology and literature is in psychology has a real indication while in the literary work just an imagination. Another different seen clearly is in literature is related to literary works such as poetry, drama, and prose that are classified into art while psychology is related to the scientific study of human behavior (Endraswara, 2003, p. 101).

According to Wellek and Warren (1956) psychology in literature has certain typical characteristics as follows:

The psychology of literature has four research possibilities. Firstly, the research is on the psychology of the author as a type of person or as an individual. This study tends to be the psychology of art. The researcher tries to catch the mental state of an author at the moment he produces literary works. Secondly, the research is one of the creative processes in accordance with the mental. This study has a relation to the psychological steps that focus on expressing literary works. Thirdly, the research is on the law of psychology applied in literary works. Here study can be related to psychology theories. The assumption of this study is that the author often uses certain theories in this creation. This study seriously uses literary text as a file of the study. Fourthly, the research is on the pragmatic aspects of psychological text toward the readers.

Psychological has become the center of interest since people have been more familiar with Freudian Theory of the unconscious in which Sigmund Freud has given a little touch on literature. Sigmund Freud has argued that while composing the work of literature, an artist is at the state of unconsciousness. Thus it deals with the psychology of the creative process explained by (Endraswara 2003, p.101).

Psychological study on literature may take the forms of the psychological study on the writer as an individual, psychological study of the creative process, a psychological study of the work, or psychological study of the reader (Wellek and Warren, 1993, p.90).

Psychology has been a great concern of many literary critics since the twentieth century. Literary criticism has expanded its wing to at least five types of approaches; those are moral formal (previously existing types), psychological, sociological, and also mystical and archetypal approaches (Wallek and Waren 1993, p.59).

B. Sigmund Freud Personality Structure

The psychological approach cannot separate from Sigmund Freud. This approach appears when the literary scholar was introduced a theory of psychoanalysis by Sigmund Freud's (Wiyatami, 2006, p. 108). The psychological approach indicates an approach to literature that draws upon psychoanalytic theories. It is especially for the theory by Sigmund Freud to understand more fully about the text the writer and the reader (Lisnawati, 2001).

The basic idea of this approach is its idea of the existence of human unconsciousness which impulse the desire and feelings about which a person is unaware however it influences his or her emotions and behavior. The critics are using a psychological approach to explore characters motivations and also the symbolic meaning of events, while a biographer is speculating about writers' own motivations (Lewin, 1935).

The psychological approach is also used to analyze and describe the readers' personal texts to a text or literary works. The first of the modern personality theory was developed by Sigmund and is known as the psychoanalytic theory. Freud's ideas were plentiful, profound, and often controversial. His theory about personality has had a tremendous influence on societies around the world through many different disciplines. Not only psychology has been influenced and informed by the ideas of Freud, but also literature, art, philosophy, cultural studies, film theory, and many other academic subjects (Ricoeur, 1973, p.215).

Freud's theory represents one of the major intellectual ideas of the modern world. Right or wrong, these ideas have had a lasting and enormous impact. An analogy about the mind was suggested by Sigmund Freud. Sigmund Freud stated that the mind is 100% iceberg in the ocean, which is floating 10% above the water and 90% below. Freud proposed the unconscious, makes up the vast majority of our minds. Only about 10% of our behaviors are caused by conscious awareness about 90% is produced by unconscious factors all of this was according to Freud's view (Scott, 2007, p. 284).

According to psychoanalytic theory, most of what controls our behaviors, thoughts, and feelings are unknown to our aware minds. Normally, the unconscious guides us. Freud said that the mind could be divided into three abstract categories. These are the id, the ego, and the superego. Although these are known as structures, do not take the term literally. Freud did not mean that these are physical parts of our bodies or our brains (Scott, 2007, p. 284).

Freud theory is designed to account for the mental illness psyche as well as human behavior in general and when it is taken as an account of human nature, it appears untenable (Ricoeur, 1973, p. 211). To understand Freud personality we must begin with the concept of the unconscious. This is the cornerstone idea in psychoanalytic theory. Freud believed that most behaviors are caused by thoughts, ideas, and wishes that are in a person's brain but are not easily accessible by the conscious part of the mind. In other words, your brain knows things that your mind does not (Beystehner, 1998).

This reservoir of conceptions of which we are unaware is called the unconscious. The psychoanalytic theory proposed that personality characteristics are mostly a reflection of the contents of the unconscious part of the mind. The theory of human personality by Sigmund Freud consists of three main components. The components are id, ego, and superego (Berry, 2001).

1. Id

Id, Latin for the term "it" this division of the mind includes our basic instincts, inborn dispositions, and animalistic urges. Freud said via Scott (2007, p. 284) that the id is totally unconscious, that we are unaware of its workings. The id is not rational: it imagines, dreams, and invents things to get us what we want. Freud said that the id operates according to the pleasure principle. It aims toward pleasurable things and away from painful things. The id aims to satisfy our biological urges and drives.

According to Freud via Scott (2007, p. 284) the id is primitive or naturally irrational, unconscious, universal. We are all born with the id drives. Put

differently, for Freud, we are influenced by unconscious forces, which are expressing themselves in blind, causally determined responses. The id in Freud cannot be equated with morality in the sense that Freud eliminates rationality where the id's primitive drives are concerned. Thus, human actions, in this case, are unintelligible and without a purpose.

The id role is to fulfill the human's desire immediately. Its job is to fulfill the initial pleasure of life, which is a pleasure principle. It means id seeks pleasure and avoids pain. While id is trying to accomplish its mission, external reality is also needed by id, because an impulsive behavior can result in pain. Therefore, id and ego dependence, the id needs whose role is to create harmony and adjustment by controlling the id and superego and by conforming to the external world (Hall 1999, p 21-28).

Spuling (1989) stated that id runs depends on pleasure principle. This means that the id will try to act on any pleasurable experience it conceives. Freud also believed that the id has a death instinct known as Thanatos. According to Freud via (Spuling 1989 p. 68). Thanatos is a destructive urge and the source of aggression, in other words, Thanatos is deemed as a negative force, which must be subjected to a reality check. The id is morally explosive. The id is psychic and instinctive energy that presses humans to fulfill basic needs such as eating needs, sex rejecting pain and discomfort. According to Sigmund Freud, id is in the subconscious, there is no contact with reality. Sara's work id is related to the principle of pleasure, which is always seeking pleasure and always avoiding inconvenience (Minderop, 2013, p. 21).

2. Ego

Ego, Greek and Latin for this personality structure begins developing in childhood and can be interpreted as the "self" the ego is partly conscious and partly unconscious. The ego operates according to the reality principle; that is, it attempts to help the id get what it wants by judging the difference between real and imaginary. If a person is hungry, the id might begin to imagine food even dream about food (the id is not rational) the ego, however, it will try to determine how to get some real food. The ego helps a person satisfy needs through reality. (Scott, 2007, p. 284)

The ego on the other hand, in Freud's theory, directs behavior by adjusting the id appetites to reality. Thus the ego functions as a reality principle. Consequently, human thinking, planning, problem-solving and deciding on what course of action to take, are the main functions of the ego. In this theory, the ego is the mid-point between two exaggerated extremes – it mediates between the id and the superego. The superego, on the other hand, serves as a judge for immoral thoughts and actions carried out by the ego. (Jones 1966)

Ego helps humans to consider whether they can satisfy themselves without making it difficult or making themselves suffers. The ego is between the conscious and the subconscious (Scott, 2007, p. 284). The task of the ego gives place to the main mental functions. For example reasoning, problem-solving and making a decision. For this reason, the ego is the main leader in the personality, like a leader of a company who can take a rational decision that has a good effect

for his company. Id and the ego have no morality because all of them do not know good and bad values (Minderop, 2013, p. 22).

Ego show a person about what is the real things. The ego also can be said as the unfair or the logical thinking maker. The ego is operating in harmony with the reality principle it is the job of ego to regulate the instinctual desire of the id and to allow id desire to be reached in some non-destructive way (Bressler, 1999, p. 150). According to Storr (1991) ego is a part of the mind which is representing unconscious. It works using intelligence, consideration and the power to delay the spontaneous response of the anxiety from the outside or the instinctive pressure from the inside, the anxiety itself born from the ego.

3. Superego

The superego: these terms mean "above the ego," and include the moral idea that a person learns within the family or society. In "*A discussion of Individual (psychoanalysis), Institutional, and Cultural Racism with Implications for HRD*" (Psychoanalysis, 2007) written that the superego gives people feelings of pride when they do something correct (the ego ideal) and feelings of guilt when they do something they consider to be morally wrong (the conscious). The superego, like the ego, is partly conscious and partly unconscious. The superego is a child's moral barometer, and it creates feelings of pride and guilt according to the beliefs that have been learned within the family and the culture.

The superego imposes societal mores on an individual to the extent that if these dogmatic mores are disobeyed then the superego punishes the individual with guilt. (Jones, 1966) distinguishes between a bad moral conscience and the

superego. According to Jones (1966) from a moral philosophical perspective, bad moral conscience is a consequence of sincere moral guilt coming from a morally sincere individual (p.35).

Put differently, according to Freud, the superego (which is the internalized father-figure) has overly excessive demands of morality (high moral standards) from human beings (Spurling, 1989, p. 78). According to Freud's theory guilt is nothing more than blind self-punishment. Freud's theory seems to suggest that morality can be reduced to the demands or dictates of the internalized divine figure in the form of the superego. This is absurd. Looking at Freud's theory, one thing becomes clear: every interpretation of human actions or behavior is connected to a mode of social and moral life (Spurling, 1989, p. 79).

Moral life demands moral decisions and actions from the human being as a whole. Freud theorized that healthy personality development requires a balance between id and superego (Nurma, 2018, p. 123). These two divisions of the mind, are naturally at conflict with one another: the id attempts to satisfy animal, biological urges, while the superego preaches patience and restraint.

According to psychoanalytic theory (Ricoeur, 1970), defense mechanisms are automatic (unconscious) reactions to they fear that the id's which the id's desires will overwhelm the ego. Freud believed that a healthy personality was one in which the id's demand is met but also the superego is satisfied in making the person feel proud and not overwhelmed by guilt Freud in (Nurma, 2018, p. 123-124). If the id is too strong, a person will be rude, overbearing, selfish and animalistic. If the superego is too strong, a person is constantly worried, nervous,

and full of guilt and anxiety and is always repressing the id's desires. (Freud, 1856-1939)

An overly strong id makes one a psychopath, lacking a conscience, or an ogre, selfishly meeting one's needs without concern for others. An overly strong superego, on the other hand, makes one a worrier, a neurotic, and so overwhelmed by guilt that it is difficult to get satisfaction. Sometimes it is said the ego is the mediator between id and superego, but this is not what Freud said (Nurma, 2018, p. 123- 124). The ego does not help to find a compromise; the ego helps the id to satisfy its desires by focusing on what is real. Superego refers to morality in someone personality. Superego can be said as conscience which is recognizing good and bad values (Bressler, 1999, p. 151).

The researcher believes that every individual in this world has the ability to put their norms, doctrines, ideologies, and information into his or her psychology development. It makes individuals capture the precious traits among society. The superego here is the view of what is considered right or wrong. When we do something that breaks the rules, the superego considers what we do is bad or wrong. It leads to feeling guilt and remorse (Supratinya, 1995).

C. Internal Conflict (Man vs. Self)

Conflict is a struggle or clash that happens between opposing forces. Conflict happens for all human being in literature and in real life, their face internal and external conflicts. Conflict also can be said as a struggle or contest between people with their opposing needs, values, ideas, beliefs, or goals (Lukens, 2003).

Lukens (2003) conflict is the center that makes the story in literature more vivid. In the plot of a story, conflict is creating through a series of complications that lead to a moment of great tension. In some literature stories conflict is not always can be solved, it said as an "open ending" story. Conflict categorizes as internal and external conflict. External conflict deals with the external worlds such as man against others character, nature, and society. It can be said that the character will face this conflict through his interaction toward surrounding (p. 99).

Man vs. self-conflict is according to a character's emotion whether the inner, desire, need, or maybe turmoil. This conflict is the main point to the character and it only can be resolved by the character himself. Internal conflict viewed by psychological is a situation where the frustration will arise from a situation in which incompatible responses are occurring at the same time. Certainly, every conflict has its own classification, as well as man vs. self (Dollard and Miller, 2014, p. 193).

Based on Sigmund Freud theory about personality structures that cover id, ego and superego, the researcher will analyze Cem Çelik internal conflict based on that theory. The researcher conclude that there are three kinds of internal conflict by using this theory those are id vs. ego, id vs. superego and the last ego vs. superego.

1. Id vs. Ego

According to the definition of id that id is the division of the mind includes our basic instincts, inborn dispositions, and animalistic urges its role is to fulfill

the human's desire immediately (Scott, 2007, p. 284). Its job is to fulfill the initial pleasure of life, which is a pleasure principle. It means id seeks pleasure and avoids pain while ego operates according to the reality principle. Ego helps humans to consider whether they can satisfy themselves without making it difficult or making themselves suffer. The ego is between the conscious and the subconscious (Minderop, 2013, p. 22). However, based on the definition between id and ego, researchers conclude that the internal conflict id vs. ego happens to someone when they are faced with a situation that makes them want to do something that satisfies them but contradicts the ego where the ego is the reality principle. In this case the person who faced the conflict will feel confused to decide something

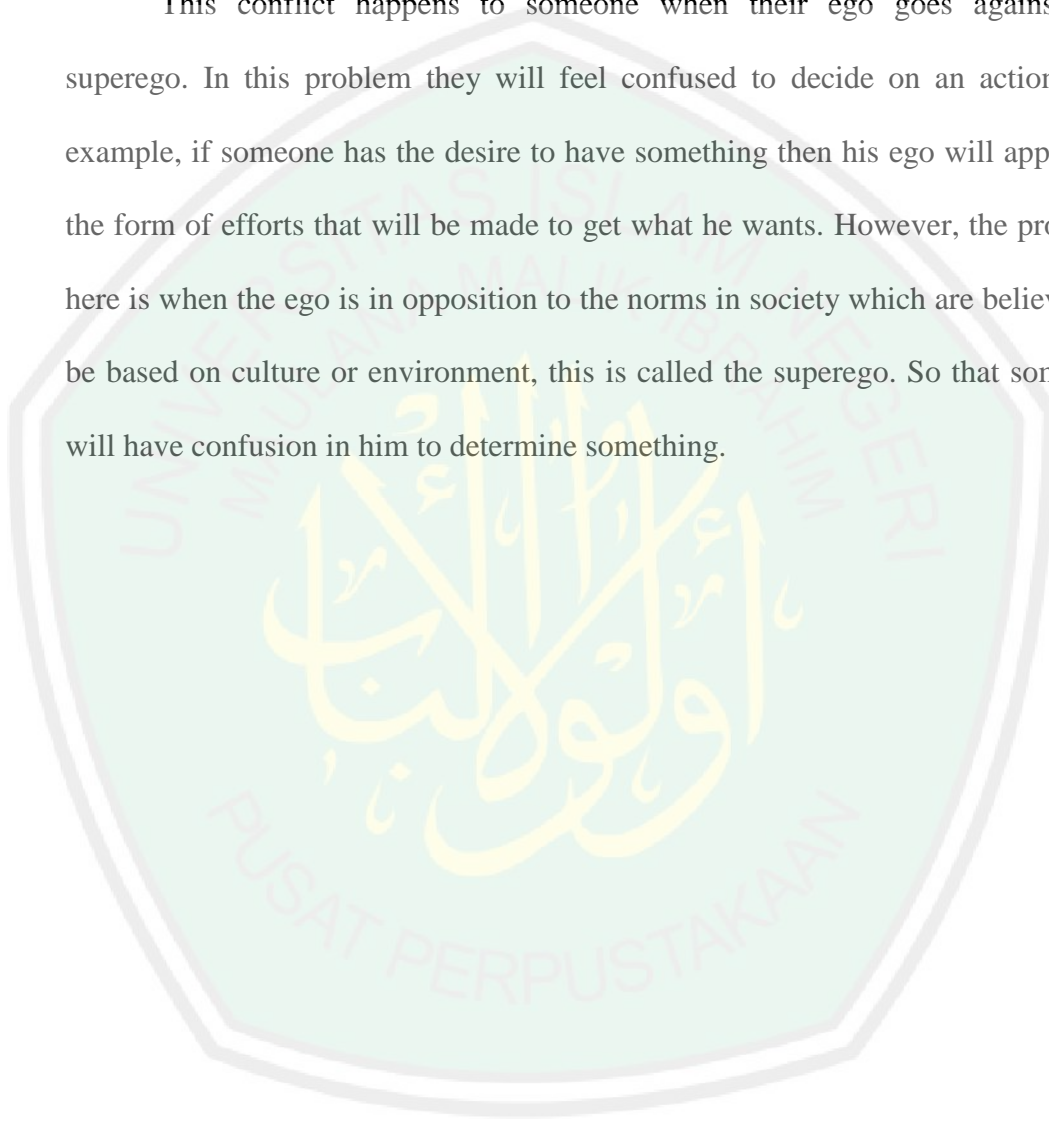
2. Id vs. Superego

This conflict happens between the id and superego which is based on the definition of the id that is the division the mind includes our basic instincts, inborn dispositions, and animalistic urges its role is to fulfill the human's desire immediately as Freud said via (Scott, 2007, p. 284). However it is contradictory with superego which is superego is the superego is a child's moral barometer, and it creates feelings of pride and guilt according to the beliefs that have been learned within the family and the culture (Regina, 2015, p 6). The superego imposes societal mores on an individual to the extent that if these dogmatic mores are disobeyed then the superego punishes the individual with guilt. Simply, this conflict happens when someone wants to do something but it is breaking the

norms, in this problem they will feel confused to decide something (Mojalefa, 2014, p. 3).

3. Ego vs. Superego

This conflict happens to someone when their ego goes against the superego. In this problem they will feel confused to decide on an action. For example, if someone has the desire to have something then his ego will appear in the form of efforts that will be made to get what he wants. However, the problem here is when the ego is in opposition to the norms in society which are believed to be based on culture or environment, this is called the superego. So that someone will have confusion in him to determine something.



CHAPTER III

ANALYSIS AND DISCUSSION

This chapter is providing data analysis that is obtained research. In this chapter will discuss: first, Cem Çelik id ego and superego based on Freud's personality structure and the second kinds of internal conflicts based on Freud's personality structure.

A. Cem Çelik's Personality Structure

1. Cem Çelik's Id

Freud said via Scott (2007, p. 284) that the id is totally unconscious, that we are unaware of its workings. The id is not rational: it imagines, dreams, and invents things to get us what we want. Freud said that the id operates according to the pleasure principle. It aims toward pleasurable things and away from painful things. The id aims to satisfy our biological urges and drives. Id runs depends on pleasure principle Spurling (1989, p. 65). This means that the id will try to act on any pleasurable experience it conceives.

At the beginning of the story, Orhan Pamuk described Cem Çelik as a boy who has the desire to become a writer, but there are some problems in his life. So he must study in other fields, namely geological engineering and become a building contractor. However, it was not easy for him to become a contractor. In his journey to become a contractor Cem Çelik had to go through various obstacles or problems in his life. And from all of that was happen his id appears in many ways.

Cem Çelik's Id according to the pleasure principles appears when Master Mahmut offered Cem Çelik to work with him as the well digger. An offer to become a well digger assistant with a large salary and only spent about two weeks making Cem Çelik want to do it, even though his mother forbade him for doing that. However, he still continued to want to take the job. This shows the strong id from Cem Çelik self, where he pursues paid pleasure from being a well digger. His human instincts emerged because of a good opportunity.

This might also happen to some people when they have the same condition as Cem Çelik if they get the same offer. They will do it for the money it describes in this quotation:

"I keep telling my mother that I could earn in two weeks I'd make at my aunt's husband's orchard in two months."

"If you don't let me go, I'll run away," I said (The Red-Haired Woman, p. 14).

Cem Çelik said that to his mother, with the encouragement of a strong Id. Even though the work he would do is dangerous. Cem Çelik also fought his mother, because she was not allowed him to accept the job. However, Cem Çelik's Id drives him to the pleasure principle about the big salary. So Cem Çelik threatened to run away if his mother still didn't allow him to do that job.

Cem Çelik is permitted by his mother to work with Master Mahmut on a hill near the city of Ongoren. When they went to the city of Ongoren to buy equipment, he accidentally saw a red-haired woman and several other people, who he thinks they are family. The red-haired woman smiled at him and he kept

watching her. Even when Cem Çelik and Master Mahmut returned to their tent, he kept thinking about the woman.

Cem Çelik felt he had an interest with that woman. Until that attraction of his Id arises. As in the sentence below:

“But on those nighttime visits to Ongoren, I understood distinctly that the true cause of my gladness was The Red-Haired woman. I wanted to see her again after at the station square”. (The Red-Haired Woman, p. 40)

This includes Cem Çelik's id because every human being who has an interest in someone, of course, they have the desire to meet their crush, as happened with him. This is a human instinct that is difficult to control because this is related to someone's feelings.

This time the id dominated when he saw the red-haired woman walking along with his other theater members, this made his footsteps move to follow them, although Master Mahmud would realize later and understand Cem Çelik's obsession with the red-haired woman. As illustrated in the sentence:

“If I started following them, now Master Mahmut might realize my fixation. But my legs sprang into action before I could think things through. (The Red-Haired Woman, p. 68)

The quotation above explains how Cem Çelik's unconscious controlled him to do something. Until his footsteps were immediately moved to leave Master Mahmut and followed a group of theater's artists without thinking anything in advance. This illustrates that the unconscious nature, that works to handle Cem Çelik for the pleasure principle about his dream to meet the woman he likes.

From Cem Çelik's effort to follow the theater group the results are he met with one of the members named Turgay. He began talking to Turgay, he told about his work with master Mahmut. Then Cem Çelik and master Mahmut were invited to watch their performance. But Cem Çelik's Id encouraged him not to invite Master Mahmud as written below:

“I wouldn't tell Master Mahmut that The Red-Haired Woman had invited him to the theater too. I wanted to watch her performance alone. Besides, if he caught wind of my interest in her, he would try to interfere and we might end up quarreling. (The Red-Haired Woman, p. 71, 72)

Cem Celik's id to meet with a red-haired woman alone made him not invite Master Mahmud even though Turgay told him to invite Master Mahmut. It looks like he was afraid that if Master Mahmut soon will know about his feeling towards the woman. He became selfish and dishonest at that time as the quotation above.

Cem Çelik's id reappeared after a while, days have passed something big and unforgotten has happened. The previous id of Cem Çelik is want to meet red-haired woman has been fulfilled. Not only that, Cem Çelik and the red haired woman also stirred each other at one night. Cem Çelik told his life and it made curious red-haired women so she invited Cem Çelik to his apartment the woman also told that she was married to Turgay. When they arrived at the woman's apartment, they drank *Raki* and ate snacks. Controlled by *Raki*, Cem Çelik and the woman night ended with having sex.

From this, clearly illustrated Cem Çelik's Id. Unfortunately, it is not written in the text, so the author concludes that Cem Çelik also follows his id the

desire to have sex with the red-haired woman, even though he knows that it cannot be justified because they do not have a legal relationship. Besides that, the red-haired woman is the wife of someone he knows. As written:

“That night, I slept with a woman for the first time in my life.” (The Red-Haired Woman, p. 95)

The incident that happened between Cem Çelik and the red-haired woman on the last night makes Cem Çelik wants to make sex for the second time with that woman. As written:

“I wanted to make love to her all over again” (The Red-Haired Woman, p. 97)

It can be concluded that the Id of Cem Çelik appears again. Cem Çelik’s sexual arousal makes him lose consciousness. Then he wants to have sex again with the red-haired woman. Even though he already knew that the woman was married, they had nothing to do, plus the age of the woman was twice as old as his age and appearance, the presence of the woman made him forget about his goal and the reason of being a well digger. His great desire made him fantasize about her.

However, his id starts to appear to justify what he has done. In this case, he tried to think that he was not guilty of what he had done with the red-haired woman. As written below:

“In my drugs, I racked my brain for ways to excuse my crime and prove to myself that I wasn’t a horrible two-faced traitor: it was true that by the time I learned that Turgay was her husband, things had already gone too far. It wasn’t as if Turgay was my longtime friend, anyway-I’d only three or four times, I reasoned. Besides, these rootless theater migrants who dance so suggestively and told vulgar to entertain soldiers did not exactly subscribe to wholesome family values. Who knows, maybe Turgay himself cheated on his wife with another woman maybe they entertained each other with tales from their extramarital adventures. Maybe tomorrow the red-haired woman would tell Turgay about her

night with me. Maybe she wouldn't even do that much and forget all about me instead." (The Red-Haired Woman, p. 97)

Even though he had realized that what he was doing was a mistake. From here the Id from Cem Çelik appeared, he still insisted on assuming that he was not a bad guy and terrible, from the compulsion of the mind to justify what he had done w. So that in his mind he tried to generate speculation that what he did was not bad because Turgay was not a friend that he had known for a long time so he could not be considered if he betrayed Turgay. Cem Çelik also his considered work as a theater artist who conveyed vulgar stories and entertained soldiers not holding on to family values so that maybe Turgay also cheated on the red-haired woman.

Cem Çelik's fantasy with the red-haired woman made him unfocused while working with Master Mahmut. So that he accidentally dropped a bucket of soil and stones into a well, which master Mahmud was at the bottom of the well. The step was taken by Cem Çelik after this is something that will disturb his entire life. When he arrived at Ongoren to ask for help, it turned out that the Red-Haired Woman and her theater group had left. And finally Cem Çelik's id controls him again as below:

"Back in the tent, I started crying again"

My hand began of their own accord to gather my things. It took less than three minutes to stuff everything, including the rubber shoes I'd never worn, into my old valise. If I stayed here, they would at the very least arrest me for causing someone's death by my "negligence" my case would drag on four years, I could forget about cram school and university, my whole life would be thrown off course, I'd go to juvenile prison, and my mother would die of heartache.

I left the tent with my old valise in hand and hastily made my way down to Ongoren in the heat, without looking back (The Red-Haired Woman, p.111)

He chose to leave Master Mahmud in the well in the condition that no one knew. Even if he really wants to be responsible for helping him he can ask for help from other people he meets. This incident shows his desire to forget the moral values of someone to help others. He is more concerned with his life and his dream as a writer. So that he not responsible for what he has done to Master Mahmut.

In addition, this incident was purely his fault, he was afraid to become a murderer even though Master Mahmud was not necessarily dead. His shadow became a murderer and fatal to his mother who pushed him, even more, to leave Master Mahmud because he was afraid of going to prison.

The past accident between Cem Çeik and Master Mahmut is still reminding in Cem Celik's memory. With a great sense of guilt and always haunting him, he made him not calm until he always thought to return to Ongoren but his fear of the bitter reality made him run away from his responsibilities. In the quote below illustrated id from Cem:

I thought once again that if I wanted to know whether I was guilty or not and at least banish my malaise, I would have to return to Ongoren. But still, I resisted, making do instead with rereading the Shahnameh and Oedipus the King and comparing Rostam and Sohrab's tragedy with Oedipus's and other tales. (The Red-Haired Woman, p.146).

The superego comes from Cem Çelik to return to Ongoren to find out what happened, but Id from Cem Çelik is present and controls his soul so that the superego pushes back to lose forced by his id not to do it and chooses to read mythological stories like *Shahnameh's* story and *Oedipus the King* and comparing *Rostam and Sohrab's* tragedy with Oedipus's and other tales.

Questions about the condition and master Mahmut in Cem Çelik's mind have been answered, with the presence of someone that living in Ongoren coming to meet Cem Çelik about his land in Ongoren. Cem Çelik asked about Master Mahmut to the man, and the man's explanation of Master Mahmut made him feel relieved and amazed. Because the person said that Master Mahmut was saved by a well but his shoulder was broken because of the fall of the bucket. With his disfigured arm Master Mahmut continued digging the well with one hand until he finds water at the bottom, this was the reason why Cem felt amazed.

The next Cem Çelik pleasure appears from Cem Çelik when his son with the red-haired woman presence, his son was named Enver. Enver arrival gives him anxiety because Cem Çelik thinks that this is only a lie. However, on the other hand, if this is the truth this is happiness for him because he finally had an heir, but his son seemed to have a sense of revenge or anger towards him. This is because Enver knows about what Cem Çelik has done to Master Mahmut and also Enver does not feel a father's affection from him. Enver felt angry because he lived in Ongoren and grew up to be a child without a father and a bad economic situation, while his father, Cem Çelik lived in Istanbul with a luxurious life, without thinking about what was happen between him and the Ted-Haired Woman that eventually gave birth to a boy namely himself.

Cem Çelik told his son's presence to his lawyer, and his lawyer gave a suggestion to do a blood checking because if Enver is his son, he will become the heir of Cem Çelik's property. It is because Cem Çelik did not have children with his wife Ayse. He told his son presence to his wife. So with this anxiety, his wife

reminded him of the myths they had read which ended tragically. The myths are Oedipus story and Rostam and Sohrab tragedy. From the consideration of the story of Oedipus and Rostam and Sohrab finally, Cem Çelik took the decision he did not want to be like the story of Oedipus which ended with a boy who killed his father. Cem Çelik's id appeared when he was with his son. As follows

“My second mistake was, at this point, to draw the Kirkdale pistol from my inner pocket and to make a show of cocking it, half in jest” (The Red-Haired Woman, p. 224)

Those are the words that show his id, Cem Çelik raises his gun and starts to stab his child because of guarding if his son attacks him. This is the impetus for reflecting to protect him because he feels threatened and in danger. But he did not think before doing that. Sometimes a child maybe would hate his father but probably would not kill him, Cem Çelik here feared that he would be harmed by his child as in the mythology he read, he remembered and made him do something he did not think about first. With the gun pointed at his son, the atmosphere between father and son was increasingly chaotic. Enver also wanted to protect himself until he tried to seize the weapon but it ended in the death of his father who accidentally banged Cem Çelik's body into the well.

For all the analysis of above, it can be concluded that Cem Çelik has the variety of the id. The first id is about the pleasure principles that can be identified is the strong desire to get a large salary from his job as a well digger assistant, even though the work is very dangerous for him, because he has a high risk of accidents. Another id was also indicated by his desire to continue to meet with red-haired women so that he could do anything to meet the woman. From his

meetings with the red-haired woman gave birth to his new id in the form of his desire to have sex with the woman. After that he lost focus in working until an accident happened to Master Mahmut, until his id appeared to make him go away Master Mahmut because of fear and want to avoid his mistakes. Until the last one with a strong id drive makes him put a gun on his own child.

2. Cem Çelik's Ego

Ego operates according to the reality principle; that is, it attempts to help the id get what it wants by judging the difference between real and imaginary. If a person is hungry, the id might begin to imagine food even dream about food. Scott (2007, p, 284) (The id is not rational) the ego, however, it will try to determine how to get some real food. The ego helps a person satisfy needs through reality.

Ego also aims to support to satisfy the desires of the id and be rational. The ego also distorts or denies reality so that it can be reducing and anxiety. Cem Çelik and his mother were left by his father because of several reasons. From his father's departure, Cem Çelik only lived together with his mother until both of them became very close. Cem Çelik ends his mother live in a bad economic situation, it forces Cem Çelik must work to pay his educational fee.

The quote written in this novel that refers to his ego is he got a new job offer from Master Mahmud who had more salary than his previous income and also the work only lasted two weeks, Cem Çelik was tempted by all that until he decided to do the job. However, his mother forbade him to do the job because the

work could be considered dangerous. The job that Cem Çelik will do is to become a well digger assistant.

"I keep telling my mother that I could earn in two weeks I'd make at my aunt's husband's orchard in two months, leaving me with plenty of time to prepare for the university exams, go to cram school, and read all the books I wanted to read. (The Red-Haired Woman, p. 14)

Day after day was passed Cem Çelik new id arises, who wants to meet the red-haired woman, the ego of Cem Çelik comes up from the impulse of the id.

This is as written below:

"Whenever I was in town with Master Mahmud, I tried to steer us toward that house. If the evening had gone by and we still hadn't passed the station square, I would find any excuse to leave Master Mahmut's side and go there myself, slowing my pace as I walked by (The Red-Haired Woman, p. 40)

Cem Çelik's ego that appeared above when he had to find an excuse to get past the house that he thought it was the house of the woman he liked. Even he was leading the way from Master Mahmut to be able to go through that house. Another effort of his ego is by encouraging his ego to think of looking for reasons to be able to leave Master Mahmut and he must go to that house and continue to observe and hope that his Id can be fulfilled that is meeting the woman he likes.

Cem Çelik's efforts got nothing to meet the red-haired woman at that time. But at the next time, he saw the red-haired woman but they didn't greet each other because Cem saw them and blinded them from behind, finally, he knows that the woman was a traveling theater artist. The ego that emerges from the impulse of Id continues to occur. There is also another quote that shows the Cem's Ego to fulfill his Id to meet the red-haired woman.

“One night when Master Mahmut didn't come to Ongoren, I went all the way to the theater tent and queued up for a ticket. But a man I had never seen before who was manning the table that served as a box office said "this isn't for you!" and turned me away" (The Red-Haired Woman, p. 63)

His ego here is when he keeps trying to meet the red-haired woman when at night to rest Master Mahmut did not go to the city he still insists on going alone to the city of Ongoren and having to queue to buy tickets to watch theater with an attempt to see The Red-Haired Woman again. However, his business was unsuccessful; he was not allowed to buy the rope.

Cem Çelik had to go back to his place again at the location where he dug a well because there they built a tent to stay. Another effort from Cem Çelik was that when he came home and met Master Mahmut he was also presented with a question, there was an ego from Cem Çelik.

“He asked me whether I'd gone to the theater tent again, and I told him I hadn't” (The Red-Haired Woman, p. 64).

His ego forces him to lie to master Mahmud. It is because Master Mahmud forbids Cem from not playing or watching the theater because according to Master Mahmut Theater is not much different from a brothel, they wearing mini clothes and acting or dancing to entertain the soldiers or other people. So as not to accept anger from Master Mahmud Cem Çelik had to lie about it.

The ego contained in this is also a step in Cem Çelik. Cem Çelik fooled Master Mahmut's view by turning the road that led to the public telephone line, making Master Mahmud though that he was leaving to call his mother. This shows the cunning of Cem Çelik to fulfill the needs of his Id.

"I took a detour across the square so that Master Mahmut would think I was going to phone my mother from the post office" (The Red-Haired Woman, p. 68)

Another day at night he and Master Mahmud went to the city of Ongoren there was a place to drink coffee which usually he and Master Mahmut stopped by. Until that time Cem Çelik showed his ego as the following:

"Before I'd finished my tea, I got up, saying, "I'm going to call my mother." I rounded the corner, loping toward the theater tent if in a dream". (The Red-Haired Woman, p. 72)

It can be seen how the work of his ego makes him very happy because he wants to go meet with The Red-Haired Woman, so with the ego that wants to fulfill Cem Çelik's id, he must lie again to Master Mahmut that he will go to call his mother but he turns and go to the theater tent.

Cem Çelik's ego reappeared after arriving at the theater tent he saw Turgay and said he wanted to buy a ticket. As written:

"Help me get a ticket for the theater," I said. "Tell me how much it costs and I'll give you the money". (The Red-Haired Woman, p. 72)

The boost of the Id is strong so as to give rise to an Ego, Cem Çelik can do anything to satisfy or fulfill his id. Cem Çelik here wants to use the money that he saved to pay the fees for his tutoring later, the reason he became an assistant to dig wells to get money to pay for tutoring fees but the money is used to buy tickets to watch the theater just to be able to meet the red-haired woman again.

Cem Çelik finally met with the red-haired woman, both of them make sex in that woman apartment after that Cem Çelik cannot control himself. He always remembers about the Red Haired-Woman. Until he dropped a bucket containing stones and soil into a well that was lined Master Mahmut at the bottom. The

action taken by Cem Çelik after not finding The Red-Haired woman to help him is left Master Mahmut and return to Gebze. His ego began to appear to entertain himself with the events he had done as follow:

“The world was beautiful, and I wanted my inner world to be beautiful, too. If I ignore the guilt, the darkness inside me, I thought I would eventually forget it was there. So I began to pretend everything was fine”. (The Red-Haired Woman, p. 114)

Cem Çelik tries to fool his mind with what has happened. His Ego presses him to forget about the incident, everything will be fine if he doesn't remember it. The world is as beautiful as everyone else.

Had the bucket fallen entirely by accident? I often tell myself that nothing bad had happened at the well. I'd simply been unable to cope with all the exertion, the scolding, and the lack of sleep. All I had alone was to leave everything behind take my money, and go home; as any normal person would have done-though I wasn't even sure if I liked that term “normal person” any longer. (The Red-Haired Woman, p. 117)

For the same reason, the Ego of Cem Çelik was present to calm himself with the incident. The encouragement Id that made Cem Çelik run away made his Ego always appear to calm her down and make him feel comfortable by thinking that the incident was something accidental. And besides, bad things won't happen in the well. another reason to support the id, so his ego rises in the form of nature that does not want to accept verbal abuse if someone who finds them and knows what happened to Master Mahmut and Cem Çelik is proven guilty. The ego that appears to maintain what it has done to fulfill Cem Çelik's Id is as written:

“So it was that I had come to understand that if I wanted to live a “normal” ordinary life like everyone else, I had to do the opposite of what Oedipus did and act as if nothing bad had happened”. (The Red-Haired Woman, p. 129).

From this quote Cem Çelik tries to justify the steps he has taken from the impulse of his id so that his ego to maintain what he has done is like the

following, his ego is peeling like presenting an excuse. So he does not regret what has become his choice. The Ego of Cem Çelik here is he still not feeling guilty; in this case, as he said if he wanted to live a normal life, he had to make a different decision with Oedipus.

The story of Oedipus here where Oedipus killed his own father but Oedipus did not know that the one he killed was his father and the king until one day he himself had to find out about the murder and the perpetrator of the murder. This he ordered all citizens in the kingdom to find out who killed the previous king, and Oedipus himself who tried very hard to find the previous king's murderer. So, in the end, he found evidence and the fact that he was the murderer of the previous king. Which is the king is also his own father, which led to his regret knowing that he was the perpetrator and murderer of his own father. So that what Oedipus got was a deep feeling of guilt and regret.

So from that, Cem Çelik chooses to follow a different path from Oedipus. It makes him did not want to investigate the incident that happened to Master Mahmut, Cem Çelik chose to remain silent and try to forget it. Here because he did not want to regret it if he knows that Master Mahmut had died there. So it turns out that he was the murderer of Master Mahmut. The explanation is based on this sentence:

I wasn't even sure that I murder had taken place. I had no intention of being a murderer, or of being murdered by my own son. Master Mahmut could certainly have emerged from the well and returned to normal life. Wouldn't the police be banging on my door otherwise? I had better forget any of it had even happened; only then would I, too be able to live like everyone else. (The Red-Haired Woman, p. 130)

Cem Çelik's ego reappeared when he and his wife went out of town and in the plane, his wife "Ayse" saw Ongoren and invited him to go there someday but Cem refused. As in the quote below:

"I feel there's some sort of curse on this Ongoren, "I told Ayse, "like a place in one of those fairy tales they used to tell us as children. Let's leave it for now. Besides, what kind of view could you sell to people who've always had that glimmering night sky to look at?" (The Red-Haired Woman, p. 164)

Here Cem Çelik does not want to go back to Ongoren because he is still afraid of the decisions he has made. So that his ego appears when he avoids the invitation from his wife to go to Ongoren, he fooled his wife, he says to his wife that there was a curse in Ongoren, even though it's only his reason to avoid his wife's invitation. Cem Çelik's ego here refers to the reality principle so he gives a strange reason to Ayse.

Cem Çelik's ego can be concluded from all the analysis above is in the form of efforts that he does to fulfill his id or its way to find reasons to justify what he has done based on the encouragement of his id, even though it is a mistake.

3. Cem Çelik's Superego

The superego is a child's moral barometer, and it creates feelings of pride and guilt according to the beliefs that have been learned within the family and the culture. The superego imposes societal mores on an individual to the extent that if these dogmatic mores are disobeyed then the superego punishes the individual with guilt.

According to Jones (1966, p.35) from a moral philosophical perspective, bad moral conscience is a consequence of sincere moral guilt coming from a morally sincere individual. Freud's theory guilt is nothing more than blind self-punishment. Freud's theory seems to suggest that morality can be reduced to the demands or dictates of the internalized divine figure in the form of the superego.

The superego in this case can be someone who reminds for good or about existing morals based on the culture or the society that exist. In this novel Master Mahmud becomes one of the superego of Cem Çelik. He thought Cem Çelik about the morals in their environment.

"My father had never told me stories or fairy tales. But Master Mahmud did so every night. Still, I liked getting swept up in the telling and hearing what lessons Master Mahmud derived from it." (The Red-Haired Woman, p. 38)

"Most of Master Mahmud stories were derived from Al-Quran." (The Red-Haired Woman, p. 42)

From the above quotation, it can be seen that Cem Çelik got a good lesson from all the stories and also the fairy tales told by Master Mahmud that he did not get from his father because of some reason that makes his father leaves him and his mother. This is known because the source used as examples for Master Mahmud tells the story is the Koran which it is the holy book of Islamic religion that has been strongly believed in the book contains many good lessons and teaches humans for good and containing the morals.

Not only master mahmut that become the superego for Cem Celik but also his mother in this case. As written bellow:

subjects, my mother naturally wanted me to list medicine first. She was terrified that my literary aspirations were a road to poverty or, even worse, to the kind of political activity that had gotten my father in such trouble”.

“I knew my mother would settle for my becoming an engineer, if not a doctor” (The Red-Haired Woman, p. 121)

From the quotation, it can be seen that the ego of Cem Çelik, who want to be a writer, when the registration arrived at the time of registering for an exam. Depending of his dream become a writer logically he must take a concentration in the Department of Literature to study about literature deeply, however it may be worse to him according to his mother opinion. So here the superego that came from his mother, his mother wanted him to be a doctor or engineer.

It is because his mother thought that based on the reality the job would give a good future for Cem Çelik. And also he does not want him to be a writer because his mother is afraid that being a writer, maybe Cem Çelik will direct him on a bad path which is to lead him to the path of poverty, because being a writer cannot promise a good future for him. Being a writer could lead him to become a political activist who brought great difficulties to his father Cem Çelik.

The next superego comes after the impulse of the Id that raises the ego, in the form of efforts to fulfill the id without distinguishing good or bad. Finally, Cem Çelik’s superego appears. He was realized when Master Mahmud looked at him with a weakening looks. This can be seen from this quote:

“I sometimes saw that same scornful expression as we were cranking the windlass together all day in the heat, and at those moments I would think contritely that I must have done something wrong or let him down without realizing it. Maybe he thought I wasn’t pulling my weight at the crank, or maybe I hadn’t taken enough care hooking the bucket securely. The longer the search for water continued, the more often I’d see that accusing, disdainful maybe even slightly suspicious look frozen on Master Mahmut’s face. It made me angry at myself but also at him” (The Red-Haired Woman, p. 64)

From the written text above, it shows Cem Çelik's superego where he has realized his mistake. The mistakes were he has lied to Master Mahmud. The other reason is also about his less than optimal work in helping Master Mahmud in digging the well.

All of Master Mahmud's behavior was felt by him. Cem Çelik felt that Master Mahmud saw him with a disparaging and suspicious view. So that from the behavior of Master Mahmud made him aware of his actions. So Cem Çelik was sorry and angry with himself.

Cem Çelik had met the red-haired woman. Then the woman took him to her apartment, controlled by *Raki* they ended with having sex. Until the next morning, Cem Çelik thinks he wants to have sex again with the red-haired Woman. Eventually, in this time Cem Çelik's superego appeared to overcome his Id to have sex with the red-haired woman. It describes the following text:

“Turgay had been kind enough to befriend me during my lonely nights in Ongoren. In return, I betrayed my friend by sleeping with his beautiful wife the night he was away” (The Red-Haired Woman, p. 97)

Cem Çelik realized that his actions were wrong by having sex with The Red-Haired Woman who's that woman is Turgay's wife. This shows the superego of Cem by thinking that what he did was a mistake. Cem Çelik felt he had betrayed Turgay because Turgay was like a friend to him when he felt lonely in Ongoren. However, he did bad things behind Turgay with sex with his wife. Here, by thinking about his mistakes Cem Çelik also considers moral values in his relationship.

With the fantasy of Cem Çelik towards the red-haired woman, he lost his focus when he was working to help the Master Mahmut digging well. This resulted in a fatal error because the bucket containing soil and rocks held by Cem Çelik fell into the well in which there was a Master Mahmut at the bottom. From here the superego appears with the error he did as below:

“I run to the tent. I changed out my sweat-soaked shirt and trouser. When I realize that my naked body was trembling, I cried a little but soon stopped. Even if I were to tremble in front of the Red Haired Woman, I would not be embarrassed. She would help. Maybe even Turgay would help.

I was running to Ongoren taking the shortcut through the fields. (The Red-Haired Woman, p. 108)

At the time Cem Çelik was panic and he tried to respond. He tries for finding help for what he has done and that is a picture of his superego. In a panic situation, he didn't care about anything, even with his appearance which would be seen by the red-haired woman later. Cem Çelik feels guilty about what has happened so it doesn't matter to him if he looks rattling and panic in front of the woman he likes.

Eventually, the woman he looking for was not there. So he decided to come back to his tent and go to the station to go back to his home. When Cem Çelik was inside the train he felt freedom and relief with the steep he took to leave Master Mahmut. Unfortunately, not only relieved but also he felt guilty to Master Mahmut. Here the superego from Cem Çelik began to appear.

“For a long time, I would have nothing to do with anyone. I withdrew, distancing myself from the world. (The Red-Haired Woman, p. 114)

Cem Çelik's superego is here described by his guilt to Master Mahmut for what has happened; Cem Çelik punishes himself by distancing him from others.

“My dreams were of Master Mahmut, and I was being chased by villains” (The Red-Haired Woman, p. 116)

From the above quote, it shows that the superego of Cem Çelik appeared by constantly remembering about his mistake towards Master Mahmut. So that his life is restless and it gets carried away into his dream

Another superego by Cem Çelik is written as follows:

“When I was alone, I couldn't get Master Mahmut and the well out of my mind. (The Red-Haired Woman, p. 116)

“But could someone heartless enough to leave his mater to die at the bottom of a well ever aspire to be a writer? (The Red-Haired Woman, p. 117)

Cem Celik's superego came up with the same reason. It is his calmness with what had happened. He was always restless thinking about what he had done with the maternal material, this can clearly be said that he was ignorant because he was constantly haunted by guilt.

From all the explanation above which show Cem Çelik's superego, it can be concluded that the superego in the form of guilt is present because of the mistakes he has made against Master Mahmut. The superego is also described by Master Mahmut and also his mother who taught him about the norms and kindness.

B. Cem Çelik's Internal Conflict

In the previous chapter, the researcher has expounded about what internal conflict is. Internal conflict classified into three types in this research based on Freud's personality structure.

1. Id vs. Ego

The internal conflict id vs. ego is a conflict where the characters in the story experience confusion between the problems they experience that can be categorized as Id in the form of unconscious, that we are unaware of its workings. Freud said that id operates according to the pleasure principle. According to Freud, the id is primitive or naturally irrational, unconscious, universal. With Ego which is a person's actions to fulfill his desires. Ego helps humans to consider whether they can satisfy themselves without making it difficult or making themselves suffer. The ego is between the conscious and the subconscious.

“I keep thinking about Master Mahmut and my crime. I tried to support Ongoren from the window, but all I could see through the clouds was a vast continuous stretch of Istanbul. So it was then, after twenty years, that I began to feel an overpowering urge to return to Ongoren and the place where I had last seen Master Mahmut. But I resisted the temptation to go back.” (The Red-Haired Woman, p. 138 139)

From the quote above shows that Cem Çelik's guilt continues to haunt him until he is brought up by his ego which then appears, Cem Çelik wants to return to Ongoren to meet Master Mahmut. However, the id appears not to return to Ongoren. Cem Çelik id appears by trying to resist the temptation to return back Ongoren. This is because he is still afraid of the reality he will face if he returns to the Ongoren and knows that if Master Mahmut has died it means he will be accused of being the murderer.

From the problem above between id and ego, and the end Cem Çelik followed his id, not to return back to Ongoren. He chose to continue to ignore his guilt for Master Mahmut.

Then the next internal conflict is illustrated in the sentence below:

I thought once if I wanted to know whether I was guilty or not and at least banish my malaise, I would have to return to Ongoren. But still I resisted, making d instead with rereading the Shahnameh and Oedipus the king and comparing Rostam and Sohrab's tragedy with Oedipus's and other tales. (The Red-Haired Woman, p. 145)

In quotation above also shows the ego of Cem Çelik to return to the Ongoren to know that he is guilty or not then he must return to the Ongoren to prove it so that he does not live in the guilty conscience. However, the id appears to fight his desire to return to Ongoren. He prefers to continue reading about the stories that really interest him such as Oedipus and also the tragedies of Rostam and Sohrab. This is because he still cannot accept the fact he did a few years ago against Master Mahmut.

The same problem also occurs when his ego returns, but his id is more dominating. To solve the problem, he is following his id to forget his ego to go back to Ongoren and he prefers to continue reading the mythology.

The conclusion from the explanation about Cem Çelik's internal conflict id vs. ego is in the form of an ego that appears to make him feel he has to go back to Ongoren however, with a strong fear his id forces him to not follow his ego and ignores him, from the conflicts that occur he resolves it by following his id such as reading mythology and also forget what happened to Master Mahmut.

2. Id vs. Superego

This internal conflict in this case occurs between the id and superego, which both conflict with each other, which makes the person experiencing this

problem experience confusion. Id here which is described by someone who just wants to fulfill his desires without thinking of others, id related to the pleasure principle and avoid the pain, while superego requires someone to help each person and must comply with all norms that exist in society.

“I remember all the kisses that fell from her pretty lips, and the way she ran her hands all over my body, I wanted to make love to her again. But her husband, Turgay, would be back from Istanbul tomorrow, so of course that was impossible.”

*“Turgay had been so kind enough to befriend me during my lonely nights Ongoren. In return I betrayed my friend by sleeping with his beautiful wife.”
(The Red-Haired Woman, p. 97)*

From the quotation above shows the internal conflict between the id and the superego. Cem Çelik id when he had sex with the red-haired woman by imagining all the events they did made him want to have sex again with the woman. But then the superhero appeared when he recalled that the woman was the wife of Turgay as quoted in the second paragraph above. Cem Çelik revealed that Turgay was good enough to him so he wanted to make him a friend and accompany him when he was Ongoren. From the explanation it can be concluded that Cem Çelik felt guilty and betrayed Turgay for having sex with his wife.

From the conflict between the id and the superego above, Cem Çelik solve it by following his id. Then tries to look for the reason in his mind to justify what he had done with the red-haired woman, and then he ignores his superego.

Furthermore, there is also evidence that shows that Cem Çelik faced the same internal conflict id vs. superego.

“I run to the tent. I changed out my sweat-soaked shirt and trouser. When I realize that my naked body was trembling, I cried a little but soon stopped.”

Even if I were to tremble in front of the Red Haired Woman, I would not be embarrassed. She would help. Maybe even Turgay would help.

"I was running to Ongoren taking the shortcut through the fields." (The Red-Haired Woman, p. 108)

"I stored quickly out of Ongoren without knowing clearly what I was doing. It was as if my reflex had taken over."

"Back in the tent I stated crying again, my hands began of their own accord to gather my things."

"With only fifteen minutes to go before the twelve-thirty train to Istanbul, I left the tent with my father's old valise in hand and hastily made my way down to Ongored in the heat, without looking back." (The Red-Haired Woman, p. 112)

Based on the above quotation in the first paragraph, show the superego of Cem Çelik which by seeking help to help Master Mahmut, by the way he does this shows a sense of responsibility for what he has done, namely dropping buckets containing stones and sand into the well inside the Master Mahmut are inside. So that it can be ascertained that the bucket fell and injured Master Mahmut

But he did not find the next quotation when the person he was looking for was asked to find his id appeared to leave Master Mahmut in the well, only because he is afraid that this problem will become even greater when someone find him there with the situation that show Master Mahmut in the well. Even though on the Ongoren the person he was looking for asking help not found, he can just call someone else to help, but his id controlled him to go back to the tent then take his things and go to the station to return to Istanbul.

For the above problem between id and superego, Cem Çelik follows his id more, when the person he is looking for to help does not exist. Cem Çelik chose to return to Istanbul and leave Master Mahmut in the well.

From the explanation of the conflict between the id and the superego Cem Çelik above, it can be concluded that the existing id contains the desire to avoid what he has done or is called not responsible for what he has done. He follows his id, the faucet avoids things that will endanger him. Besides, the superego is in the form of its desire to do good things. The solution to the problem above was done by Cem Çelik by following his desire to avoid the mistake he had made and go back to Istanbul.

3. Ego vs. Superego

In this category of internal conflict occurs between Ego and Superego. Where the ego describe as someone's effort to fulfill his desires but is opposed to superego which is a treatment based on the norms. For detail, if someone has the desire to have something then his ego will appear in the form of efforts that will be made to get what he wants. However, the problem here is when the ego is in opposition to the norms in society which are believed to be based on culture or environment, this is called the superego

“Turgay had been so kind enough to befriend me during my lonely nights Ongoren. In return I betrayed my friend by sleeping with his beautiful wife.” (The Red-Haired Woman, p. 97)

“In my drunkenness, I racked my brain for ways to excuse my crime and prove to myself that I wasn't a horrible. It wasn't if Turgay was my longtime friend. Besides these rootless theater migrants who dance so suggestively and told vulgar tales to entertain the soldiers didn't exactly subscribe to wholesome family values. Who know maybe Turgay himself cheated on his wife with other woman. Maybe they entertained each other with tales from their extramarital adventures.” (The Red-Haired Woman, p. 98)

From the above quote shows a conflict between the ego and the superego of the Cem Çelik. His superego comes up when he realized that what he had done with the red-haired woman was a mistake, because the woman was the wife of his

friend Turgay, and Turgay was considered good enough to him because he had become his friend for a few nights in Ongoren but betrayed Turgay by having sex with his wife when Turgay was not at home.

However his ego appears to support his desire to have sex with the woman again and justify what he and the woman have done. In his mind he tried to find reasons that could justify everything he had done. Then to defend himself he began to think that Turgay was indeed someone he knew but they only met for a few nights so he thought they didn't have a close relationship.

Coupled with the work occupied by Turgay, which is a theater player. Cem Çelik thinks that being them as the theater players it is only works to entertain people from the work as well as they only tell vocal stories, not stick to family values. So to make himself not too guilty he thought maybe Turgay was cheating on his wife too.

To deal with the problem of above which made him confused and then chose to follow his ego who justified what he had done with the red-haired woman and ventured about her guilt to Turgay.

The quotation then shows the internal conflict between the ego and the superego that occurred when Cem Çelik chose to leave the Master Mahmut in the well and leave his place of origin. But he continued to feel confused with everything that had happened. As written below:

“By the time I'd settle into the carriage, I'd forgotten about all the times I'd had to swallow my pride and obey Master Mahmut and felt nothing but an immeasurable guilt.”(The Red-Haired Woman, p. 112)

From the quote he showed a conflict that made him confused of his feeling, and what he must feel, guilty or relieved by what he had done. Sometimes he feels that he has done everything that has happened before, this is a picture of his ego which forces him to forget that so he must swallow his pride and then he starts feeling guilty about what he has done, this shows the picture of the Cem Çelik superego.

The superego that is depicted with guilt is blocked by the appearance of an id which forces to forget what happened. To solve the dilemma that Cem Çelik feels she follows her id to fawn remains strong and forgets what has happened.

Furthermore, there is also a sentence that shows the existence of an external conflict between the ego and the superego in Cem Çelik. As stated in the sentence bellow:

“For a long time, would have nothing to do with anyone. I withdrew, distancing myself from the world. The world was beautiful, and I wanted my inner world to be beautiful, too. If I ignore the guilt, the darkness inside me I thought I would eventually forget it was there.” (The Red-Haired Woman, p. 112)

In this case based on the quotation above shows a conflict between the ego and superego where the ego of Cem Çelik is indicated by the sentence which says that the world is beautiful and he also wants his world to be as beautiful, as anyone else by forgetting what he is doing. But here the superero also appears with guilt by the actions he has made to Master Mahmut, so he makes a decision for him not to deal with anyone for quite a long time. This is the same as he limits himself to others.

In this conflict between the superego which made him feel guilty but there was an ego which made him have to keep his spirit because life is beautiful. To resolve his dilemma in this case he resolved it by following his superintendence with the guilt he felt he decided to shut himself up.

Furthermore, there are also sentences that explain the conflict between the ego and the superego. As written below:

“My dreams were of Master Mahmut, when I was alone; I couldn’t get Master mahmut and the well out of my mind. Coud someone heartless enough to leave his Master to die at the bottom of a well ever aspire to be a writer?”

“Had the bucket fallen entirely by accident? I often told myself that nothing bad had happened at the well. I’d simply been unabe to cope with all the exertion. All I had done was to leave everything behind, take my money and go home, as any normal person would have done.” (The Red-Haired Woman, p. 117)

The internal conflict that happened to Cem Çelik in this case is ego vs. superego. It is describing in the first paragraph above the quotation shows that Cem Çelik superego which he always thinks of Master Mahmut and continues to feel guilty about what he has done to Master Mahmut, however in the next paragraph it shows his ego which still assumes that what he has done is not entirely wrong. He only took wages from the results of his work and then went back to Istanbul, and also the bucket that the jury was not intentionally lured by him.

Cem Çelik begins to feel a dilemma when the superego appears about the mistakes that have been made against the Mahmut master. It makes him constantly think about Master Mahmut so that his life is filled with guilt. Besides that his ego came to make him look for reasons to justify what he had done. In this problem, he remembers it by following his ego, by thinking that what he has done is like what normal people do.

The similar thing also happened as in the quote below:

“I was also gradually coming to realize that what had happened at the well would always bar me from the joys of an ordinary life. I keep telling myself, the best thing to do is act as if nothing happened.” (The Red-Haired Woman, p. 119)

Cem Çelik is haunted by guilt which is a super-image, and then he continues to strengthen himself and tells himself to escape what has happened. It is a picture of Cem Çelik’s ego.

This Conflict happens as the previous conflict, he also resolve the conflict with the same way. He follows his ego, he tries to talk to himself that to forget what was happened between him and Master Mahmut.

The next conflict that occurs is different from the previous one but still between ego vs. superego from Cem Çelik. As illustrated in the quote below:

“When the time came to register for the entrance exams and pick my subjects, my mother naturally wanted me to list medicine first. She was terrified that my literary aspirations were a road to poverty or, even worse, to the kind of political activity that had gotten my father in such trouble”.

“I knew my mother would settle for my becoming an engineer, if not a doctor” (The Red-Haired Woman, p. 121)

From the quotation, it can be seen that the ego of Cem Çelik, who wishes to become a writer, arrived at the time of registering for an exam. Depending of his dream, if he wants to become a writer, so he must take a concentration in the Department of Literature, however it may be worse to him according to his mother opinion. So here the superego that came from his mother, his mother wanted him to be a doctor or engineer.

It is because his mother thought that based on the reality the job would give a good future for Cem Çelik. And also he does not want him to be a writer because his mother is afraid that being a writer, maybe Cem Çelik will direct him on a bad path which is to lead him to the path of poverty, because being a writer cannot promise a good future for him. Being a writer could lead him to become a political activist who brought great difficulties to his father Cem Çelik.

With a different conflict but still between the ego and the superego, Cem Çelik overcomes the problem this time by following the superego as said by his mother. He was chosen to study geological engineering.

When the moments were still with Master Mahmut, one night Cem Çelik once told me about the story of Oedipus to Master Mahmut. From this story that triggers the internal configuration again Cem Çelik is an ego and superego. As in the quote below:

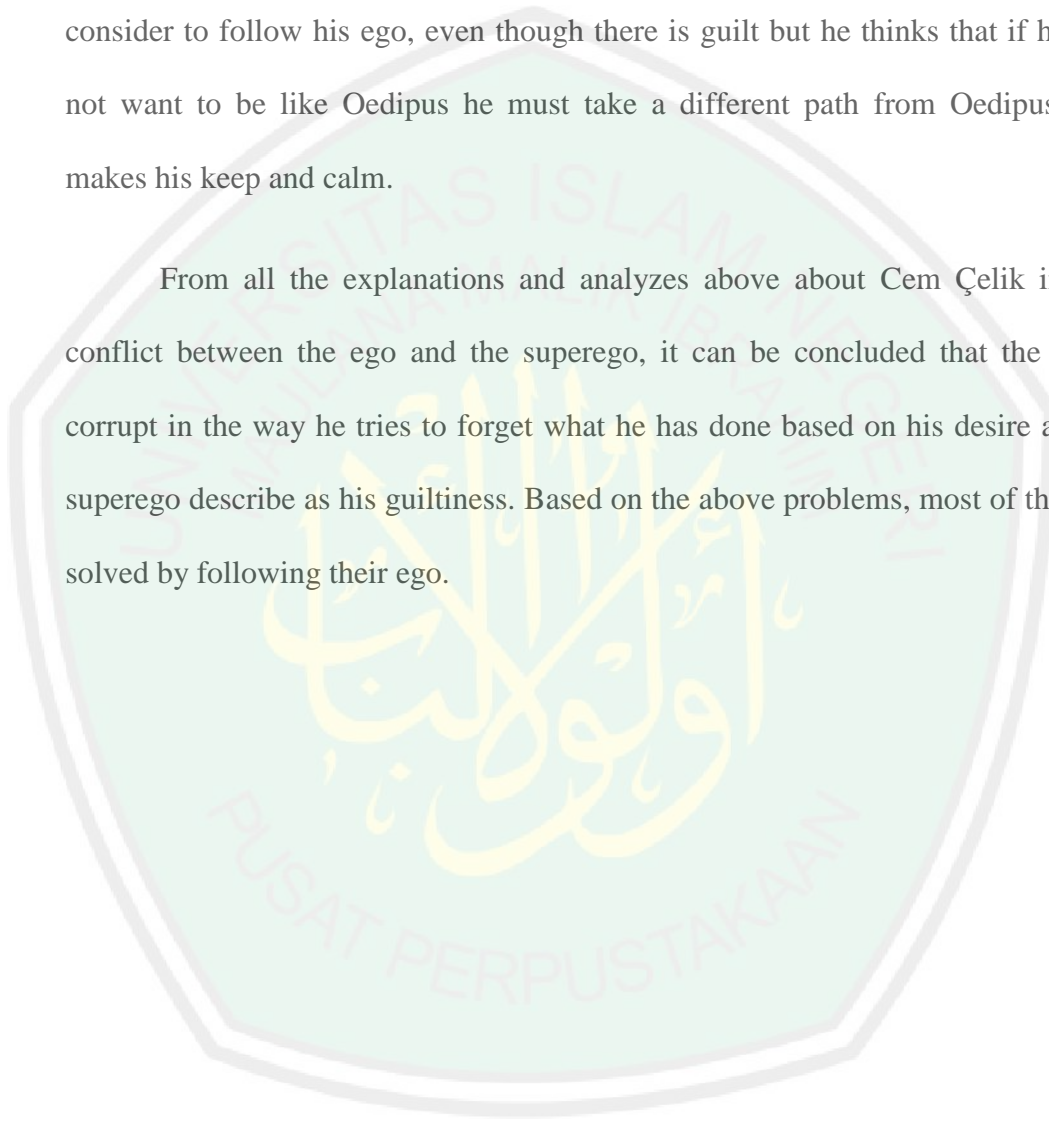
“I hadn’t told Master Mahmut the story in this order that evening by the well three years ago. But as I read the play now, I somehow felt as if I had. I also noticed that I was feeling less guilty about having caused his death. Maybe Master Mahmut wasn’t even dead but had been rescued from the depth of the well as in one of those old religions allegories. If I wanted to live a “normal” ordinary life like everyone else, I had to do the opposite of what Oedipus did and act as if nothing bad had happened.” (The Red-Haired Woman, p.123-124)

Based on the quotation about it is clearly illustrate the ego of Cem Çelik to keep thinking that the decision he made was indeed the right thing. He thought that if he wanted normal suction he would have to do something against Oedipus if he didn't want to regret it like Oedipus who knew that he was the one who killed his own father. But the superego also appears to be a dilemma in him, he always wants

to step it down but his thoughts continue to lead to Master Mahmut guilt by the decision he has made to make his life uneasy.

To overcome the problem in this time between the ego and the superego, he consider to follow his ego, even though there is guilt but he thinks that if he does not want to be like Oedipus he must take a different path from Oedipus. This makes his keep and calm.

From all the explanations and analyzes above about Cem Çelik internal conflict between the ego and the superego, it can be concluded that the ego is corrupt in the way he tries to forget what he has done based on his desire and the superego describe as his guiltiness. Based on the above problems, most of them are solved by following their ego.



CHAPTER IV

CONCLUSION AND SUGGESTION

This chapter is divided into two parts, conclusion and suggestion. The conclusion is dealing with the summary of the analysis. The suggestion is pointed out to the next researchers who interested in the same field and literature learner in order to improve their understanding of novel and theory that used.

A. Conclusion

This research classifies the analysis into two parts. The first is how Cem Çelik personality structure. The encouragement of id, ego, and superego is very powerful in influencing and forming the behavior, thoughts, and souls of Cem Çelik in building his personality. The problem of id, ego, and superego that occurs in the Cem Çelik's personality is when there is an internal conflict, where he had to make a decision to do something.

Cem Çelik's id in controlling his personality is seen when he wants meet with the red-haired woman, having sex with red-haired women, leaving Master Mahmut in the well, choosing not to find out the Master Mahmut because he doesn't want his fate ended similar with Oedipus story and pointing a gun to his son because it was influenced by the stories of Oedipus and Rostam and Sohrab. Cem Çelik's ego here is shown when his effort to realize what he wants and also his efforts to calm himself by entertaining and justifying what he has done based on the encouragement of his id. The last Superego Cem Çelik is his awareness of

all the mistakes and actions he has committed according to him are bad things and also do not follow the existing norms.

The second is the investigated of Cem Çelik internal conflict. In this case the writer using the theory of personality by Sigmund Freud that covers id ego and superego. By using this theory then the researcher find that there are three kinds of internal conflict faced by Cem Çelik. Those are id vs. ego, id vs. superego and the last, ego vs. superego. The internal id vs. ego conflict is a conflict where the characters faced the problem that can be categorized as Id in the form of unconscious, that we are unaware of its workings With Ego which is a person's actions to fulfill his desires.

It shows when Cem Çelik ego appears to go to Ongren to find out what happen to Master Mahmut, so that his life does not continue to be haunted by guilt. Unfortunately, his id appears to fight this. The id appeared in the form of his desire not to return there. This is because if he returns to Ongoren and finds out about Master Mahmut's condition and if the incident he did to the Mahmut master a few years ago made Master Mahmut die, then he would be considered a murderer. Then the id vs. superego, this conflict occurs when someone has desire about something that can satisfy them but it against the superego which is described as the norms of life.

This Conflict occurred when Cem Çelik wants to obey his sexual desire, when Cem Çelik had sex with the red-haired woman. That made him wants to do that again with the woman. Therefore the superego appears, then he thinks again

what he has doing with the red-haired woman is a mistake. The last internal conflict is ego vs. superego. This conflict comes up when someone has to do something as a reflection of his ego, the things he will do are contradictory from the norms in society that said as superego. This internal conflict happened to Cem Çelik, when he looking for the reason in his mind to justify what he had done with a red-haired woman, in order to fulfill his desire to have sex with the red-haired woman. However, all we know that the thing that he had done against the existing norms. In the end Cem Çelik realized that it was an incorrect thing.

B. Suggestion

This research is an example of an analysis of literary work from a psychoanalytic approach; the researcher thinks that it will be better to enrich the analysis using other approaches as sociolinguistic of literary works. This research might be contributed to the student who has an interest in literary works, especially novels. Indeed, this study is far for perfection since it actually only discuss small parts of the whole aspects that literary study can cover. The author suggests to the next researchers who want to examine the same novel or topic.

From the conclusion above the researcher can suggest to the next researchers for using this novel as the object and using another theory of internal conflict for annualizing this novel and may relate it to the personality of the character. Then, based on personality theory by Sigmund Freud that cover id, ego, and superego in building one's personality, the author suggests that the next researcher can analyze using other personality theories as deep as possible.

Secondly, the author suggests that readers can read the literary works from the same novelist. Because the works become one of the most famous and get a lot of rewards so that bringing him to become a Nobel Prize winner is his novel entitled *My name is red*.

The next suggestion from author in different approach. In this novel also contains issue of the social conflict in Turkey at the time. In sociological approach is maybe the reader can use the theory of genetic structuralism in one of Orhan Pamuk's works, because from the observations of the author, Pamuk voiced a lot about stories of the left people in his novels. This happens reflected in the object used by the author of the novel *The Red-Haired Woman*. Moreover, it is expected to be able to pour information about Orhan Pamuk insurgents clearly and his inspirations in writing. This is because based on observations also the works of Orhan Pamuk have their own interrelationships and characteristics so that many of his works were appreciated and received many awards.

The last suggestion from the researcher is to conduct research with the novel *The Red-Haired Woman* the next researcher can compile or look for theories that can compile between mythologies with each other as in this novel, Oedipus story, and Rostam and Sohrab tragedy. Finally, the researcher hopes this research will helpful for the researcher herself.

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CURICULUM VITAE



Andi Fadwa Astri Devi Wijaya was born in Sepa on December 08, 1997. She is graduated from SMA Negeri 2 Masohi in 2014. During her study at the senior high school she is actively join the traditional dancer competition. She started higher education in 2015 at the English Literature.

During her study in campus she ever had been a tour guide in Prambanan Temple. UIN Maulana Malik Ibrahim Malang and finished in 2019.



APPENDIX

| No | Personality structure | | |
|----|--|---|---|
| | Id | Ego | Superego |
| 1. | <p>"I keep telling my mother that I could earn in two weeks I'd make at my aunt's husband's orchard in two months."</p> <p>"If you don't let me go, I'll run away," I said (The Red-Haired Woman, p. 14).</p> | <p>"I keep telling my mother that I could earn in two weeks I'd make at my aunt's husband's orchard in two months, leaving me with plenty of time to prepare for the university exams, go to cram school, and read all the books I wanted to read. (The Red-Haired Woman, p. 14)</p> | <p>"My father had never told me stories or fairy tales. But Master Mahmut did so every night. Still, I liked getting swept up in the telling and hearing what lessons Master Mahmut derived from it." (The Red-Haired Woman, p. 38)</p> <p>"Most of Master Mahmut stories were derived from Al-Quran." (The Red-Haired Woman, p. 42)</p> |
| 2. | <p>"But on those nighttime visits to Ongoren, I understood distinctly that the true cause of my gladness was The Red-Haired woman. I wanted to see her again after at the station square". (The Red-Haired Woman, p. 40)</p> | <p>"Whenever I was in town with Master Mahmud, I tried to steer us toward that house. If the evening had gone by and we still hadn't passed the station square, I would find any excuse to leave Master Mahmut's side and go there myself, slowing my pace as I walked by (The Red-Haired Woman, p. 40)</p> | <p>"Subjects, my mother naturally wanted me to list medicine first. She was terrified that my literary aspirations were a road to poverty or, even worse, to the kind of political activity that had gotten my father in such trouble".</p> <p>"I knew my mother would settle for my becoming an engineer, if not a doctor" (The Red-Haired Woman, p. 121)</p> |
| 3. | <p>"If I started following them, now Master Mahmut might realize my fixation. But my legs sprang into action before I could think things through. (The Red-Haired Woman, p. 68)</p> | <p>"One night when Master Mahmut didn't come to Ongoren, I went all the way to the theater tent and queued up for a ticket. But a man I had never seen before who was manning the table that served as a box office said "this isn't for you!" and turned me away" (The Red-Haired Woman, p. 63)</p> | <p>"I sometimes saw that same scornful expression as we were cranking the windlass together all day in the heat, and at those moments I would think contritely that I must have done something wrong or let him down without realizing it. Maybe he thought I wasn't pulling my weight at the crank, or maybe I hadn't taken enough care hooking the bucket securely. The longer the search for water continued, the more often</p> |

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| | | | <i>I'd see that accusing, disdainful maybe even slightly suspicious look frozen on Master Mahmut's face. It made me angry at myself but also at him" (The Red-Haired Woman, p. 64)</i> |
| 4. | <i>"I wouldn't tell Master Mahmut that The Red-Haired Woman had invited him to the theater too. I wanted to watch her performance alone. Besides, if he caught wind of my interest in her, he would try to interfere and we might end up quarreling. (The Red-Haired Woman, p. 71, 72)</i> | <i>"He asked me whether I'd gone to the theater tent again, and I told him I hadn't" (The Red-Haired Woman, p. 64).</i> | <i>"Turgay had been kind enough to befriend me during my lonely nights in Ongoren. In return, I betrayed my friend by sleeping with his beautiful wife the night he was away" (The Red-Haired Woman, p. 97)</i> |
| 5. | <i>"That night, I slept with a woman for the first time in my life." (The Red-Haired Woman, p. 95)</i> | <i>"I took a detour across the square so that Master Mahmut would think I was going to phone my mother from the post office" (The Red-Haired Woman, p. 68)</i> | <i>"I run to the tent. I changed out my sweat-soaked shirt and trouser. When I realize that my naked body was trembling, I cried a little but soon stopped. Even if I were to tremble in front of the Red Haired Woman, I would not be embarrassed. She would help. Maybe even Turgay would help. I was running to Ongoren taking the shortcut through the fields. (The Red-Haired Woman, p. 108)</i> |
| 6. | <i>"I wanted to make love to her all over again" (The Red-Haired Woman, p. 97)</i> | <i>"Before I'd finished my tea, I got up, saying, "I'm going to call my mother." I rounded the corner, loping toward the theater tent if in a dream". (The Red-Haired Woman, p. 72)</i> | <i>"For a long time, I would have nothing to do with anyone. I withdrew, distancing myself from the world. (The Red-Haired Woman, p. 114)</i> |
| 7. | <i>"In my drugs, I racked my brain for ways to excuse my crime and prove to myself that I wasn't a horrible two-faced traitor: it was</i> | <i>"Help me get a ticket for the theater," I said. "Tell me how much it costs and I'll give you the money". (The Red-Haired Woman, p. 72)</i> | <i>"My dreams were of Master Mahmut, and I was being chased by villains" (The Red-Haired Woman, p. 116)</i> |

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| | <p>true that by the time I learned that Turgay was her husband, things had already gone too far. It wasn't as if Turgay was my longtime friend, anyway-I'd only three or four times, I reasoned. Besides, these rootless theater migrants who dance so suggestively and told vulgar to entertain soldiers did not exactly subscribe to wholesome family values. Who knows, maybe Turgay himself cheated on his wife with another woman maybe they entertained each other with tales from their extramarital adventures. Maybe tomorrow the red-haired woman would tell Turgay about her night with me. Maybe she wouldn't even do that much and forget all about me instead." (The Red-Haired Woman, p. 97)</p> | | |
| 8. | <p>"Back in the tent, I started crying again" My hand began of their own accord to gather my things. It took less than three minutes to stuff everything, including the rubber shoes I'd never worn, into my old valise. If I stayed here, they would at the very least arrest me for causing someone's death by my "negligence" my case would drag on four years, I could forget about cram school and university, my whole life would be thrown off</p> | <p>"The world was beautiful, and I wanted my inner world to be beautiful, too. If I ignore the guilt, the darkness inside me, I thought I would eventually forget it was there. So I began to pretend everything was fine". (The Red-Haired Woman, p. 114)</p> | <p>"When I was alone, I couldn't get Master Mahmut and the well out of my mind. (The Red-Haired Woman, p. 116)</p> <p>"But could someone heartless enough to leave his mater to die at the bottom of a well ever aspire to be a writer? (The Red-Haired Woman, p. 117)</p> |

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| | <p><i>course, I'd go to juvenile prison, and my mother would die of heartache.</i></p> <p><i>I left the tent with my old valise in hand and hastily made my way down to Ongoren in the heat, without looking back (The Red-Haired Woman, p.111)</i></p> | | |
| 9. | <p><i>I thought once again that if I wanted to know whether I was guilty or not and at least banish my malaise, I would have to return to Ongoren. But still, I resisted, making do instead with rereading the Shahnameh and Oedipus the King and comparing Rostam and Sohrab's tragedy with Oedipus's and other tales. (The Red-Haired Woman, p.146).</i></p> | <p><i>Had the bucket fallen entirely by accident? I often tell myself that nothing bad had happened at the well. I'd simply been unable to cope with all the exertion, the scolding, and the lack of sleep. All I had alone was to leave everything behind take my money, and go home; as any normal person would have done-though I wasn't even sure if I liked that term "normal person" any longer. (The Red-Haired Woman, p. 117)</i></p> | |
| 10. | <p><i>"My second mistake was, at this point, to draw the Kirkdale pistol from my inner pocket and t make a show of cocking it, half in jest" (The Red-Haired Woman, p. 224)</i></p> | <p><i>"So it was that I had come to understand that if I wanted to live a "normal" ordinary life like everyone else, I had to do the opposite of what Oedipus did and act as if nothing bad had happened". (The Red-Haired Woman, p. 129).</i></p> | |
| 11. | | <p><i>I wasn't even sure that I murder had taken place. I had no intention of being a murderer, or of being murdered by my own son. Master Mahmut could certainly have emerged from the well and returned to normal life. Wouldn't the police be banging on my door otherwise? I had better forget any of it had even</i></p> | |

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| | | <i>happened; only then would I, too be able to live like everyone else. (The Red-Haired Woman, p. 130)</i> | |
| 12. | | <i>"I feel there's some sort of curse on this Ongoren, "I told Ayse, "like a place in one of those fairy tales they used to tell us as children. Let's leave it for now. Besides, what kind of view could you sell to people who've always had that glimmering night sky to look at?" (The Red-Haired Woman, p. 164)</i> | |

| Cem Celik's Internal Conflict | | | |
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| No | Id vs. Ego | Id vs. Superego | Ego vs. Superego |
| 1. | <i>"I keep thinking about Master Mahmut and my crime. I tried to support Ongoren from the window, but all I could see through the clouds was a vas continuous stretch of Istanbul. So it was then, after twenty years, that I began to feel an overpowering urge to return to Ongoren and the place where I had last seen Master Mahmut. But I resisted the temptation to go back." (The Red-Haired Woman, p. 138 139)</i> | <i>"I remember all the kisses that fell from her pretty lips, and the way she ran her hands all over my body, I wanted to make love to her again. But her husband, Turgay, would be back from Istanbul tomorrow, so of course that was impossible." "Turgay had been so kind enough to befriend me during my lonely nights Ongoren. In return I betrayed my friend by sleeping with his beautiful wife." (The Red-Haired Woman, p. 97)</i> | <i>"Turgay had been so kind enough to befriend me during my lonely nights Ongoren. In return I betrayed my friend by sleeping with his beautiful wife." (The Red-Haired Woman, p. 97) "In my drunkenness, I racked my brain for ways to excuse my crime and prove to myself that I wasn't a horrible. It wasn't if Turgay was my longtime friend. Besides these rootless theater migrants who dance so suggestively and told vulgar tales to entertain the soldiers didn't exactly subscribe to wholesome family values. Who know maybe Turgay himself cheated on his wife with other woman. Maybe they entertained each other with tales from their extramarital adventures." (The Red-Haired Woman, p. 98)</i> |
| 2. | <i>I thought once if I wanted to know whether I was guilty or not and at least banish my malaise, I would</i> | <i>"I run to the tent. I changed out my sweat-soaked shirt and trouser. When I realize that my naked body was</i> | <i>"By the time I'd settle into the carriage, I'd forgotten about all the times I'd had to swallow my pride and obey Master Mahmut and felt</i> |

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| | <p>have to return to Ongoren. But still I resisted, making d instead with rereading the Shahnameh and Oedipus the king and comparing Rostam and Sohrab's tragedy with Oedipus's and other tales. (The Red-Haired Woman, p. 145)</p> | <p>trembling, I cried a little but soon stopped. Even if I were to tremble in front of the Red Haired Woman, I would not be embarrassed. She would help. Maybe even Turgay would help.</p> <p>"I was running to Ongoren taking the shortcut through the fields." (The Red-Haired Woman, p. 108)</p> <p>"I stored quickly out of Ongoren without knowing clearly what I was doing. It was as if my reflex had taken over."</p> <p>"Back in the tent I stated crying again, my hands began of their own accord to gather my things."</p> <p>"With only fifteen minutes to go before the twelve-thirty train to Istanbul, I left the tent with my father's old valise in hand and hastily made my way down to Ongored in the heat, without looking back." (The Red-Haired Woman, p. 112)</p> | <p>nothing but an immeasurable guilt."(The Red-Haired Woman, p. 112)</p> |
| 3. | | | <p>"For a long time, would have nothing to do with anyone. I withdrew, distancing myself from the world. The world was beautiful, and I wanted my inner world to be beautiful, too. If I ignore the guilt, the darkness inside me I thought I would eventually forget it was there." (The Red-Haired Woman, p. 112)</p> |
| 4. | | | <p>"My dreams were of Master Mahmut, when I was alone; I couldn't get Master mahmut and the well out of my mind. Coud someone heartless enough to leave his Master to die at the bottom of a well ever aspire to be a writer?"</p> |

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| | | | <p><i>“Had the bucket fallen entirely by accident? I often told myself that nothing bad had happened at the well. I’d simply been unable to cope with all the exertion. All I had done was to leave everything behind, take my money and go home, as any normal person would have done.” (The Red-Haired Woman, p. 117)</i></p> |
| 5. | | | <p><i>“I was also gradually coming to realize that what had happened at the well would always bar me from the joys of an ordinary life. I keep telling myself, the best thing to do is act as if nothing happened.” (The Red-Haired Woman, p. 119)</i></p> |
| 6. | | | <p><i>“When the time came to register for the entrance exams and pick my subjects, my mother naturally wanted me to list medicine first. She was terrified that my literary aspirations were a road to poverty or, even worse, to the kind of political activity that had gotten my father in such trouble”.</i></p> <p><i>“I knew my mother would settle for my becoming an engineer, if not a doctor” (The Red-Haired Woman, p. 121)</i></p> |
| 6. | | | <p><i>“I hadn’t told Master Mahmut the story in this order that evening by the well three years ago. But as I read the play now, I somehow felt as if I had. I also noticed that I was feeling less guilty about having caused his death. Maybe Master Mahmut wasn’t even dead but had been rescued from the depth of the well as in one of those old religions allegories. If I wanted to live a “normal” ordinary life like everyone else, I had to do the opposite of what Oedipus did and act as if nothing bad had happened.” (The Red-Haired Woman, p.123-124)</i></p> |