

**PERSONALITY STRUCTURE OF THE MAIN CHARACTER  
IN URSULA K. LE GUIN'S *THE TOMBS OF ATUAN***

**THESIS**

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**DEPARTMENT OF ENGLISH LITERATURE  
FACULTY OF HUMANITIES  
UNIVERSITAS ISLAM NEGERI MAULANA MALIK  
IBRAHIM MALANG  
2021**

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**THESIS**

Presented to

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

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2021**

## STATEMENT OF AUTHORSHIP

I state that the thesis entitled “**Personality Structure of the Main Character in Ursula K. Le Guin’s *The Tombs of Atuan***” is my original work. I do not include any materials previously written or published by another person, except those 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, December 7 2021

The researcher,



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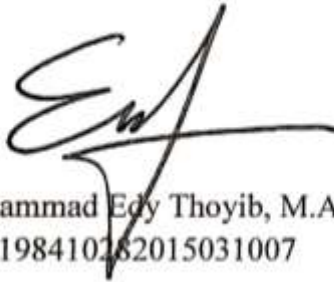
## APPROVAL SHEET

This to certify that Siti Masintan's thesis entitled **Personality Structure of the Main Character in Ursula K. Le Guin's *The Tombs of Atuan*** has been approved for thesis examination at Faculty of Humanities, Universitas Islam Negeri Maulana Malik Ibrahim Malang, as one of the requirements for the degree of Sarjana Sastra (S.S.).

Malang, December 21<sup>st</sup> 2021

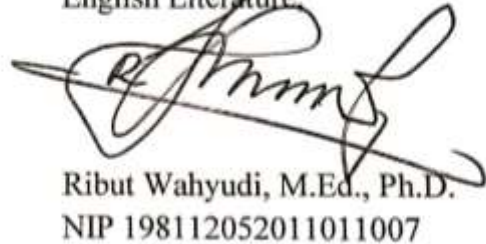
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## **MOTTO**

*“And do not mix the truth with falsehood or conceal the truth while you know  
[it].”*

*- Al Baqarah 2:42 –*

*“Live by faith, hold fast to hope and show compassion one to another”*

*- Jeffrey R Holland -*

## **DEDICATION**

With gratitude, Alhamdulillah, I dedicate this simple work to the special people in  
my life:

The first is for my father and mother and my younger brother and sister M. Fadhly Syahputra and Alea Talitha Zahra whom I love very much. Thank you for providing the greatest prayers, encouragement and support so far.

The second is for my Bapak Matsuri and Bapak M. Iljas family.

The third is for my dearest friends, Rosalia Sandra, Annisa Nur F, Maharani Revormanira A, Ghina Salsabilla, Shofa Dhia F.

And for all the people I can't mention one by one.  
Thank you for all your prayers, loves, and support for me. Thank you for everything.

## ACKNOWLEDGMENT

*Alhamdulillah* rabbi'l alamin, praise and gratitude the author goes to the presence of Allah SWT, who bestows His grace, mercy and blessing so that the researcher can complete the thesis entitled "Personality Structure of the Main Character in Ursula K. Le Guin's *The Tombs Of Atuan*" to fulfill some of the requirements for obtain a bachelor's degree (S.S).

The writing of this study could be completed because of the help from various parties, therefore on this occasion the author would like to express his deepest gratitude to:

1. Dr. M. Faisol, M.Ag., Dean of Faculty of Humanities;
2. Ribut Wahyudi, M.Ed., Ph.D., Head of Department of English Literature;
3. Muhammad Edy Thoyib, M.A., my supervisor. Thank you for all the suggestions, patience, and guidance to help me finish my thesis;
4. All lecturers in the Department of English Literature, thank you for all the knowledge that has been given to me;
5. My parents, my little brother and sister, Bapak Matsuri & Bapak M. Iljas family, thank you for all support, prayers, opportunities, facilities, and loves;
6. My dearest friend since 2013 in High School: Sandra, Neli Annisa, Neli Shofa, Neli Icha, Cemongz Rani, Ghina Gemini, Ulil Restu, thank you for all support and prayers, you guys always color my life;



7. My lovely friends in Tengku Aceh warehouse: Mba Vivi & Adek Upik;
8. Singers on my playlist songs: Maddi Jane, Allie X, Happy Asmara, Egha De Latoya, etc.;
9. Me, Siti Masintan, xoxo.

Malang, December 7 2021

Siti Masintan  
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## ABSTRACT

**Masintan, Siti** (2021) *Personality Structure of the Main Character in Ursula K. Le Guin's The Tombs of Atuan*. Undergraduate Thesis. Department of English Literature, Faculty of Humanities, Universitas Islam Negeri Maulana Malik Ibrahim Malang. Advisor: Muhammad Edy Thoyib, M.A.

*Keyword: Psychology of literature, Personality structure, Id, Ego, Superego.*

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Every human being is created with different personalities. In consequence, in this life that goes hand in hand, humans will not escape problems in interacting with other individuals and can lead to conflicts and psychological symptoms. Accordingly, to avoid disputes with others, personality is undoubtedly essential to be studied so that every human being can understand themselves, provide understanding and empathy for others, and act without disturbing himself and others. Sigmund Freud called the elements of the human personality consisting of the id, ego, and superego. These personality structures are intertwined and inseparable in shaping one's behavior. In this study, the researcher analyzes Tenar in Ursula K. Le Guin's *The Tombs of Atuan* intending to show the way main character's personality structure of Tenar in Ursula K. Le Guin's *The Tombs of Atuan* revealed.

This study is a qualitative descriptive study and a part of literary criticism because the researcher analyzes a literary work using a psychological approach with Sigmund Freud's psychoanalytic theory. The data source of this research is Ursula K. Le Guin's *The Tombs of Atuan* published by Hachette UK in 2015 and consists of 320 pages. The data was obtained by reading and note-taking techniques.

The findings show that, the main character, Arha's Id is very dominant since she was a teenager. Especially when she met Ged. Her ego cannot balance the desire of Id and the moral value (superego). Tenar is willing to do everything she wants even though that is contrary to the values and norms applied at the Tombs of Atuan.

## ABSTRAK

**Masintan, Siti.** (2021) Struktur Kepribadian Karakter Utama dalam *The Tombs of Atuan* karya Ursula K. Le Guin. Skripsi. Jurusan Sastra Inggris, Fakultas Humaniora, Universitas Islam Negeri Maulana Malik Ibrahim Malang. Pembimbing: Muhammad Edy Thoyib, M.A.

Kata kunci: Psikologi sastra, Struktur kepribadian, Id, Ego, Superego.

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Setiap manusia diciptakan dengan kepribadian yang berbeda-beda. Konsekuensinya, dalam kehidupan yang berjalan beriringan ini, manusia tidak akan luput dari masalah dalam berinteraksi dengan individu lain dan dapat menimbulkan konflik dan gejala psikologis. Oleh karena itu, untuk menghindari perselisihan dengan orang lain, maka kepribadian mutlak perlu dipelajari agar setiap manusia dapat memahami dirinya sendiri, memberikan pengertian dan empati kepada orang lain, serta bertindak tanpa mengganggu dirinya dan orang lain. Sigmund Freud menyebut unsur-unsur kepribadian manusia yang terdiri dari id, ego, dan superego. Struktur kepribadian tersebut saling terkait dan tidak dapat dipisahkan dalam membentuk perilaku seseorang. Dalam penelitian ini, peneliti menganalisis Tenar dalam *The Tombs of Atuan* karya Ursula K. Le Guin yang bertujuan untuk menunjukkan bagaimana struktur.

Penelitian ini merupakan penelitian deskriptif kualitatif dan merupakan bagian dari kritik sastra karena peneliti menganalisis sebuah karya sastra dengan menggunakan pendekatan psikologi dengan teori psikoanalitik Sigmund Freud. Sumber data penelitian ini adalah *The Tombs of Atuan* karya Ursula K. Le Guin yang diterbitkan oleh Hachette UK pada tahun 2015 dan terdiri dari 320 halaman. Data diperoleh dengan teknik membaca dan mencatat.

Hasil analisis menunjukkan bahwa, tokoh utama, Id Arha sangat dominan sejak usianya remaja. Apalagi saat dia bertemu Ged. Egonya tidak dapat menyeimbangkan keinginan Id dan nilai moral (superego). Tenar rela melakukan apapun yang diinginkannya meskipun itu bertentangan dengan nilai dan norma yang berlaku di Makam Atuan.

## مستخلص البحث

سيتي ماسينتان (2021) هيكل الشخصية للشخصيات الرئيسية في مقابر أتوان بواسطة أورشولا ك. لوجين. بحث جامعي. قسم اللغة الإنجليزية وأدبها، كلية الإنسانية، جامعة مولانا مالك إبراهيم الإسلامية الحكومية بمالانج. المشرف : محمد ادي طيب الماجستير.

الكلمات المفتاحية: علم النفس الأدبي، هيكل الشخصية، الهوية، الأنا، الأنا العليا.

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كل إنسان يخلق بشخصية مختلفة. وبالتالي، في هذه الحياة التي تسير جنبًا إلى جنب، لن يفلت البشر من مشاكل التفاعل مع الأفراد الآخرين ويمكن أن يتسببوا في صراعات وأعراض نفسية. لذلك، لتجنب الخلافات مع الآخرين، يجب دراسة الشخصية بشكل مطلق حتى يتمكن كل إنسان من فهم نفسه، وإعطاء التفاهم والتعاطف مع الآخرين، والتصرف دون إزعاج نفسه والآخرين. أطلق سيغموند فرويد على عناصر الشخصية البشرية المكونة من الهوية والأنا والأنا العليا. هذه الهياكل الشخصية مترابطة ولا يمكن فصلها في تشكيل سلوك الشخص. في هذا البحث، قامت الباحثة بتحليل Tenar في Ursula K. Le Guin's The Tombs of Atuan والتي تهدف إلى وصف هيكل شخصية Tenar.

هذا البحث يعتبر دراسة وصفية نوعية وجزء من النقد الأدبي لأن الباحثة تحلل المصنف الأدبي باستخدام منهج نفسي مع نظرية التحليل النفسي لسيغموند فرويد. مصدر البيانات لهذا البحث هو The Tombs of Atuan من قبل Ursula K. Le Guin الذي نشرته Hachette UK في عام 2015 ويتكون من 320 صفحة. يحصل البيانات من طريق تقنيات القراءة وتدوين الملاحظات.

نتيجة البحث تظهر أن شخصية Arha's Id هي الشخصية الرئيسية المسيطرة منذ أن كان مرهقًا. خاصة عندما قابلت جد. لا تستطيع الأنا أن توازن بين رغبات الهوية والقيم الأخلاقية (الأنا العليا). تينار على استعداد لفعل ما يريد على الرغم من أنه يتعارض مع القيم والمعايير التي تنطبق على قبر أتوان.

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# **CHAPTER I**

## **INTRODUCTION**

This chapter provides some foundational and essential historical details about the topic of this research. In this chapter, the researcher presents the background of the study, problem of the study, objective of the study, significance of the study, scope and limitation, previous studies, research method, research design, data source, data, data collection, data analysis, and definition of key terms.

### **A. Background of the Study**

Every human being is created with different personalities. In consequence, in this life that goes hand in hand, humans will not escape problems in interacting with other individuals and can lead to conflicts and psychological symptoms. Accordingly, to avoid disputes with others, personality is undoubtedly essential to be studied so that every human being can understand themselves, provide understanding and empathy for others, and act without disturbing himself and others.

The subject of human personality has inspired writers to create literary works such as short story, drama, and novel. The writers express ideas in the form of different characters and try to convey a message to the reader about how to solve them.

Saxby (1991) states that literary works are essentially an image of life, a picture of life (Nurgiyantoro, 2010). Literature is a universal picture of life but in a relatively short form. In literature, the occurrence of human life is depicted through the characters living the life that is told in the storyline (Nurgiyantoro, 2010). In a story, we can be observed every event faced by the characters are problems that concern the value of personal life and how to deal with life and its problems. The creation of literary works cannot be separated from a story representing the characters' personalities because this is inherent in each character.

One form of literary work is a novel. In this study, the literary work chosen to be studied is a novel entitled *The Tombs of Atuan* by Ursula K. Le Guin. It is one of the *Earthsea* series and was published firstly in 1970. *A Wizard of Earthsea* in 1969 preceded the *Tombs of Atuan*, then followed by *The Farthest Shore* that was published in 1972.

*The Tombs of Atuan* tells about Tenar, also known as Arha, a young girl from the Kargish tribe who was elected as a candidate for the new priestess to replace the dead priestess. Back then before, Tenar was born to be the last child of five children. She lived together with her parents and four siblings in a village with only ten houses, west of a district called Entat. Her parents are poor; they owned nothing but a goat. Even the house that was occupied by the Tenar family was not their own house. Tenar then was believed as the reincarnation of the dead priestess. Because her date of birth, even the hour of Tenar's birth, was precisely the same as the death of the previous The Priestess, based on their own calendar calculations. The priestesses looked for a fully healthy baby candidate, had no



scar, was not suffering rickets, physical disability, and blind. Tenar was taken from her parents by the priestesses when she was only five. Then the name of Arha—The Eaten One—was given to her. She has been trained for one year in the tombs area, and after that, at the age of 6 years, Arha was returned to the owner, namely "The Nameless Ones".

As the main tombs priestess, Arha had to protect the treasure in the labyrinth tunnel under the Tombs and was tasked with executing prisoners in these Tombs. Initially, Arha was a girl who obeyed all the regulations in Tombs of Atuan. Carried out all kinds of coherent rituals, dances, and sang songs. However, just like most other young children, twelve-year-old Arha was sometimes a little playful and rebellious. Who would have thought it turns out that this defiant attitude was shown again by Arha, who was already fifteen years old when she suddenly found out that someone had illegally entered the underground labyrinth of the Tombs of Atuan. The person who was caught was Ged, a magician from the Hardic tribe, who was aiming to steal a treasure there.

Nevertheless, unexpectedly, Arha was attracted to Ged. Instead of punishing him, she kept him alive. Through Ged, she got her real name back—Tenar, and she knew more about the outside world and started to doubt her belief in The Nameless Ones and the culture that she has been upheld so far.

Ursula K. Le Guin's novel *The Tombs of Atuan* is interesting to be the object of the study because this novel contains an interesting story about the main character's life journey, Tenar also known as Arha. In this novel, the

characterization of Arha, considered the most appropriate character to be studied, because as the main character, the character experiences more problems or conflicts than the other characters. The personality of the main character in *The Tombs of Atuan* novel is one of the most prominent parts that is interesting to analyze because the personality in this novel is very complex. On the other side, this novel is interesting to be analyzed because it is a masterpiece fantasy novel in the 1970s, yet there has not been much criticism or research done on this literary work.

Since other researchers have not widely discussed this novel, only a few studies can be found that discuss this one of Le Guin's literary works. For example, Tom Kinsey, in his writing, *The Failure of the Heroine in Ursula K. Le Guin's The Tombs of Atuan* in 2007, aims to reveal the failure of symbol of the Erreth-Akbe's Ring, and Gail Sidonie Sobat's *The Night in Her Own Country: The Heroine's Quest for Self in Ursula K. Le Guin's The Tombs of Atuan* in 1996, aims to examines Le Guin's two literary works *The Tombs of Atuan* and *Tehanu* and discuss the Jungian concepts of the Self. Besides, so many studies use a personality theory that can be found.

Since only a few studies can be found, in this study, the researcher intends to contribute to enrich the studies that discuss *The Tombs of Atuan* literary work by taking the discussion from the psychoanalytic aspect of its main character using the theory of personality viewed from Sigmund Freud's theory.

Human personality is a complex thing, not just one element. Sigmund Freud in his famous psychoanalytic theory, called the elements of the human personality consisting of the id, ego, and superego. These three elements are called personality structure. These are intertwined and inseparable in shaping one's behavior.

According to Freud (1989), the id that it is totally non-moral, of the ego that it strives to be moral, and of the superego that it can be hyper-moral and then becomes as ruthless as only the id can be.

These three components must be in balance with each other. If the ego is too controlled by the id's impulses, then the person will become a psychopath (not paying attention to the norms in all his actions). If the person is too controlled by the superego, then that person will become psychoneuroses (unable to release most of his primitive impulses).

## **B. Problem of the Study**

Based on the background as explained above, the researcher decided to generate the problem of this study as formulated into:

How is the personality structure of Tenar described in Ursula K. Le Guin's *The Tombs of Atuan*?

### **C. Objective of the Study**

Based on the problem above, this research writing aims to show the way main character's personality structure of Tenar in Ursula K. Le Guin's *The Tombs of Atuan* revealed.

### **D. Significance of the Study**

By conducting this study, the study is expected to be useful theoretically and practically for other researchers, students, and other readers.

Theoretically, this study aims to benefit the science development of literary works' psychoanalysis, especially the personality structures reflected by the main character in Le Guin's *The Tombs of Atuan*.

Practically, this study is expected to be an alternative to enrich other researchers' and readers' knowledge to be more understanding about psychoanalysis personality structures according to Sigmund Freud.

### **E. Scope and Limitation**

Based on the objective of the study above, in order to answer the problems of study appropriately, the researcher needs to determine the scope and limitation of the study. The researcher will only focus on the personality structure of the main character in *The Tombs of Atuan* novel by Ursula K. Le Guin based on Sigmund Freud's personality theory, id, ego, and, superego.

Since this study only focused on the personality structure of Tenar in Ursula K. Le Guin's *The Tombs of Atuan*, Sigmund Freud's other psychoanalytic theories that not discussed here, for example, Life Instincts (*Eros*) and Death Instincts (*Thanatos*), Defense Mechanism, Anxiety, or other personality theories using other than Freud's theories, can be examined by the next researcher. In addition to the psychological perspective, the future researchers can use other approaches in conducting research on *The Tombs of Atuan* by Ursula K. Le Guin.

#### **F. Previous Studies**

The researcher would like to analyze the personality structure of the main character in Ursula K. Le Guin's *The Tombs of Atuan*. The previous studies provided below are relevant to the topic or theory, that is personality theory of Sigmund Freud (that was done by Lalu Imam Mujahidin in 2019, also was done by Hilmi, Winarni, and Rohmadi in 2017, and conducted by Sari, Suwandi, & Wardani in 2018), as well as the literary work that is *The Tombs of Atuan* novel as the research object that used in this research (conducted by Gail Sidonie Sobat in the Summer of 1996).

The first previous study is entitled *Personality Structure of the Main Character in Lauren Oliver's Before I Fall* by Lalu Imam Mujahidin in 2019 from Universitas Islam Negeri Maulana Malik Ibrahim Malang. This study intends to analyze the psychoanalysis aspects of the main character in *Before I Fall* by Lauren Oliver. The researcher used Sigmund Freud's personality theory, Id, ego,

and superego. The researcher focused on the main character, Samantha. It is found that at first, Samantha was controlled by the Id, then as the time goes on, she turned out to be more controlled by the superego. It is evidenced from the beginning to the middle of the story because there are several factors that have influenced Samantha's personality, that are surroundings factor and social factor. The study mentioned above is similar with this study, using Freud's personality theory yet it has differences in the literary work studied.

The next study is entitled "The Night in Her Own Country: The Heroine's Quest for Self in Ursula K. Le Guin's *The Tombs of Atuan*", that has been done by Gail Sidonie Sobat in the Summer of 1996. It is such a critical study about two literary works of Le Guin. Sobat tried to compare Le Guin's *The Tombs of Atuan* with other fairy tales and explain the contrast to the quest patterns of heroes or heroines' journey in a story and the contrast to the Jungian concept of the Self. The researcher concluded that the main female character, Tenar, is not the same type of female character in other fairy tales, even though they also tell about romance. The female main character in Le Guin's work plays a larger role, and the storyline is more influenced by the female characters than the male characters. That is because female heroes have self-values, sexual empowerment, a favorable psychological identity, a recognition of one's own femininity, and what it is to be a woman. The previous research above used *The Tombs of Atuan* by Ursula K. Le Guin as the object. In contrast, the researcher in this study try to focus more specifically on researching Tenar from a psychological aspect, which is Tenar's personality structure using the theory of id, ego, superego by Sigmund Freud.

The other study is an article journal conducted in 2017 by Hilmi, Winarni, and Rohmadi from Universitas Sebelas Maret Surakarta. The article is entitled "Id, Ego, Superego dan Nilai Pendidikan Karakter dalam Novel Guru Dane Karya Salman Faris". The results of the research obtained in the study were a sense of awe, pride, sexual needs, desire to realize dreams and ideals, curiosity, need for food, nostalgia, desire to capture Ketut Kolang figure, desire for information, to enter Dutch trade, desire to meet with the character Guru Dane, the desire to be free from problems, compassion and care is included in the psychic aspect of the Id shown by the characters in the novel. Meanwhile, the character values that can be found in the novel "Guru Dane" by Salman Faris include religion, honest, tolerance, hard work, curiosity, homeland love value, caring value, and social values. This study examined the conflicts experienced by all characters and analyzes the value of character education in the novel and its relevance to literary learning (Hilmi, Winarni, Rohmadi, 2017), while this researcher's study focused only on the main character in *The Tombs of Atuan* by Ursula K. Le Guin to be analyzed.

The last relevant study that can be provided by the researcher is an article journal titled "Id, Ego and Superego in the Main Character of Mata di Tanah Melus Novel by Okky Madasari" conducted by Sari, Suwandi, and Wardani in 2018. This study is focused on the character of Mata or Matara. The Id aspect of Matara can be described as an individual who has an enormous dedication. The most notable wish of Matara was to meet her mother. However, she must be able to go back to her mother. The ego aspect explained when she pushed her

willingness to get a chance to see her mother. Then the superego aspect of Matara is shown by her character and behavior through her excellent attitude and her struggle. The previous study above used a novel entitled *Tanah Melus* by Okky Madasari as the object, while this study used a novel entitled *The Tombs of Atuan* by Ursula K. Le Guin. However, they have similarities in the use of Sigmund Freud's theory, namely the id, ego, and superego.

Those previous studies provided above as the source of inspiration that will help in doing research and aim to develop the research. They have a similarity in examining the personality structure of the main character from several literary works. However, in this study, the researcher tries to focus more on the personality structure of Tenar in Ursula K. Le Guin's *The Tombs of Atuan*. The topic of this study is important because it is still under-researched and to inform the readers how to manage the Id, ego, and superego in our selves well so that we can empathize with each other in living this life. Therefore, the researcher wants to contribute by discussing new things from this literary work.

## **G. Research Method**

The word method comes from the Latin *meta*, which means towards, through, and *hodos* which means ways. In this study, the literary criticism method means systematic ways to understand the meaning of literary works (Suroso, Santosa, & Suratno, 2009). A method is needed in conducting a study as a guide



for the course of the research along with theory. Without an unequivocal method, literary criticism will be out of the track.

### **1. Research Design**

This study is categorized into literary criticism because it aims to analyze a literary work. As Rene Wellek (1978) postulated in *Concepts of Criticism*, literary criticism is a literary study that directly examines literary works, directly discusses literary works with an emphasis on valuation, also according to M. H. Abrams (1981) in *A Glossary of Literary Terms*, literary criticism is a study that related to the definition, classification, analysis, and evaluation of literary works (Suroso, Santosa, & Suratno, 2009). The descriptive method in literary criticism is called qualitative descriptive. Literature researched in a qualitative descriptive must be supported by data because it prioritizes data depiction through words that support millions of meanings. Every provided data is given as it is, not added with other things (Endraswara, 2013).

This study analyzes Tenar / Arha's personality structure in Ursula K. Le Guin's *The Tombs of Atuan*. Therefore, the research approach used in this research is a psychological approach with the personality theory of Sigmund Freud because it is the most appropriate to analyze that issue.

## **2. Data Source**

This research's data source is a novel by Ursula K. Le Guin, *The Tombs of Atuan*, published by Hachette UK in 2015 and consists of 320 pages.

## **3. Data**

This research data is in the form of words, phrases, and sentences containing information about Tenar / Arha, the main character's personality structures in this study.

## **4. Data Collection**

The data collection techniques used in this study are as follows:

a) Reading techniques.

In this case, the researcher read Ursula K. Le Guin's novel *The Tombs of Atuan* conscientiously and repeatedly.

b) Note-taking techniques.

The data obtained from the results of the conscientious reading are then made a note and discussed using Sigmund Freud's personality theory.

## **5. Data Analysis**

The steps taken by the researcher after collecting the data are provided as follows:

- a) Classifying the collected data depicted by the main character into id, ego, and superego.
- b) Describing each data using the personality structure of Sigmund Freud.
- c) The final step is drawing the conclusion from the analysis to answer the problem study.

## **H. Definition of Key Terms**

To extend the understanding, and avoid any misinterpreting in some terms that will be found, it is necessary to write the definition of key terms as applied in this study:

### **1. Main Character**

The main character is a character who dominates most of the story or is always present in every event and can be found on every page of the story (Nurgiyantoro, 1998).

### **2. Personality**

Personality is something that makes someone different from other, something that makes someone unique, or it can be said as individual differences (Boeree, 2016).

### 3. Id

The Id is oriented towards the pleasure principle, which seeks to satisfy instinctual gratification. Id is primitive, illogical, irrational, and fantasy (LN & Nurihsan, 2011).

### 4. Ego

The ego is the executive or manager of the personality that makes decisions about which instincts to be satisfied. Ego is organized, rational, and oriented to the reality principle (LN & Nurihsan, 2011).

### 5. Superego

The Superego is a moral component of personality related to the society's standards or norms regarding good and bad, right and wrong (LN & Nurihsan, 2011).

## **CHAPTER II**

### **REVIEW ON RELATED LITERATURE**

This chapter elaborates on relevant theories, spanning from the most general to the most specific, that is expected to give light on the research path. This chapter will explore the psychology of literature and Sigmund Freud's psychoanalytic personality theory. Each of the theories is discussed in more detail below.

#### **A. Psychology of Literature**

In everyday life, humans cannot be separated from psychology because psychology is the study of human behavior and the human mind. Through psychology, one can understand another human being. In addition, other sciences such as political science, economics, social, culture, and literature have their psychological elements. Therefore, there are many interdisciplinary studies in relation to psychology, such as the psychology of religion, psychology of anthropology, social psychology, cultural psychology, psychology of criminology, or psychology of literature.

##### **1. Literature**

Literature comes from the Latin word *littera*, which means letter or writing (Wellek & Warren, 2016). Thus, this definition allows any type of writing or text, such as journals, biographies, articles, news, etc., to be included in the form of literary works. Some experts define a literary work

as a work of art. The experts then narrowed this definition by stating that works of art included in literature are works of imagination or creative writing. Then Wellek & Warren added that literature should also include oral literature.

The literature contains ingredients of creativity, taste, and intention. Literature is a reconstruction of knowledge, which is expressed with a high level of aesthetics (Endraswara, 2013). Literary works as an image of life are a universal image of life but compressed in a short form and a metaphor of living, which tells stories of various kinds of life stories with symbols, comparisons, or imagery from real life or vice versa. Literary works are the world of imagination.

Through literary works, the authors try to express the ups and downs of people's lives that they feel or experience, which is expressed in a distinctive way and language that differs from the others. Expression of literary language is different from scientific language or other languages aside from literature, which are common and prevalent. A literary work can be considered as a literary work if it has superior quality and authenticity, also contains aesthetic and artistic values. To make a well-structured literary work, an author must be able to develop a dynamically interrelated plot, character, tone, conflict, and other supporting elements of the story. These criteria determine whether a writing is included in the category of literary works or not. Although literary works may contain various types of facts of life, the primary purpose is not to question the

truth but to cultivate ideas or feelings and fulfill the desire to entertain through stories. Whatever the definition is, literary works have been proven to provide satisfaction for readers who enjoy the intensity of the authors' imagination through the word choices that are presented. Moreover, in general, the subject of every story is the human being. Literary works will not die because they talk about human being.

Writings that include in literary works are poetry, drama, and prose. Some experts also accentuate the quality of texts that are included in the category of literary works. Genres or types of literary works are conventional and have not undergone very significant changes. In general, literary works are divided into four: fiction prose, poetry, drama, and non-fiction prose—considered as the genre of literature. The first three genres are imaginative literary works, while the last one has an extensive scope. Although they have similarities, the three types of imaginative literary works have different characteristics.

Types of literary works included in fiction prose are short story, novel, and novella. Fiction usually focuses on one or more characters who develop and change because of their decision-making abilities, awareness or knowledge, attitudes and sensitivity towards others, and moral capacities, as a result of how they relate to other characters and solve problems they face.

In this study, the researcher uses a novel as the object to be analyzed. A novel is a fictional story with hundreds of pages, such as the Harry Potter series, The Lord of the Rings series, etc. The form concerning the length of this type of fiction has consequences on the breadth of the story told and the "operation" of various intrinsic elements that support it. Novels that have a long number of pages can contain many stories. Because the story is long, the novel can provide various possible interpretations of the readers, and therefore, the impression given by the readers cannot be singular. These things can be seen as an advantageous side of reading a novel.

A novel is a literary work that has two elements, namely intrinsic elements and extrinsic elements. Both are interrelated because they influence each other in a literary work. A novel contains its intrinsic elements, such as characters and characterizations, plot, point of view, setting, and theme. The extrinsic elements of the novel, such as, author's history or biography, situation and condition, and values in stories.

In intrinsic elements, there are characters who are included in one of the building blocks of a story. The character is usually displayed in full, for example, those related to physical, social conditions, behavior, traits and habits, and others. Novels can present many characters, although there are still ones that become the focus, with their nature that is both static and developing. Likewise, other aspects can also be expressed in more detail to



look more realistic, convincing, and able to provide a complete picture of life.

The depiction of the character is related to the characterization. Characterization is the depiction of a clear picture of a person who is shown in a story. In a novel, the fictional characters display various characteristics and behaviors related to psychology and psychological experiences or conflicts experienced by humans in real life. These conflicts change the lives of the main character.

## **2. Psychology**

Psychology was initially a branch of metaphysics concerned with the issue of the soul. The word psychology comes from the Greek *psyche*, which means mind, and *logos*, which means science. Therefore, psychology means the science of mind or science that explores and studies human behavior. The Oxford Learner's Dictionary defines psychology as a branch of science that studies behavior, mental processes, thoughts, self, a branch of philosophy, and is widely acknowledged as a part of metaphysics.

Some experts put forward the notion of psychology (in Sobur, 2011). Psychology is in charge of investigating the inner experience of our sensations and feelings, thoughts, and desires as opposed to any object of external experience that gives rise to the subject matter of natural science (Wundt, 1829). Psychology is the study of behavior and mental processes

(Hilgard, Atkinson, and Atkinson, 1975). Psychology is the systematic study of behavior and mental life (Roediger, 1984).

From several ideas about understanding in studying psychology, it can be concluded that psychology is a science that studies mental processes and human behavior in relation to their environment. The object studied from psychology is human. The object is the objective that must be known, studied, and investigated by science. The object of science is divided into material objects and formal objects. The material object of psychology is human. In comparison, the formal object of psychology is human behavior.

In life, an individual shows his existence through behavior that shows continuity, in addition to changes. Each individual is unique, has specificity, differs from one another in addition to having similar factors. Also, individual behavior cannot be separated from the environment. From this relationship, many complex psychological problems arise and are then studied by psychology. Behavior studied by psychology is the behavior of humans as individuals, both those that can be observed directly, such as actions and deeds, and those that cannot be observed directly, such as thought processes, emotions, wills, and the dynamics of an individual's world life. Behavior that shows psychological symptoms of an individual is a statement or expression of mental life that can be measured, calculated, and studied through scientific tools and methods objectively—the existence of the soul cannot be proven through real experience because

the soul is not empirical while psychology itself is a science that prioritizes experimental methods.

Psychology is a relatively young science (around the late 1800s). As a part of science, the concept of psychology can be traced back to ancient Greece, before Wilhelm Wundt declared the establishment of his laboratory—the world's first Psychology Laboratory—in 1879 and located in Leipzig, Germany, which is seen as the emersion of psychology, and then psychology was confirmed as an independent science. This is the beginning of experimental psychology, which uses experimental methods by conducting experiments in studying psychological symptoms depicted in human behavior through actual experience. Psychology itself has been known as the science of the soul since the time of Aristotle. Aristotle views psychology as a science that studies the symptoms of life. The soul is the element of life (*Anima*); therefore, every living being has a soul.

There are three schools of thought in psychology—first, psychoanalysis, which presents humans as the formation of instincts and personality structure conflicts. Personality structure conflict is a conflict that arises from the struggle between the id, ego, and superego. Second, behaviorism characterizes humans as flexible, passive, and obedient victims of environmental stimuli. Third, humanistic, where humans are described as free and dignified creatures and always move towards revealing all their potential if the environment allows.

Before 1879, psychology was considered a part of physiology or philosophy, which uses logical argumentation methods to study the human soul. At first, it was the philosophers of the ancient Greeks who began to think about psychological symptoms. According to Plato, in about 400 BC, when it was still part of philosophy, psychology meant the study of the trait, essence, and life of the human soul. There was no empirical or scientific evidence at that time, and then they tried to explain psychological symptoms through mythology.

The definition of psychology is constantly shifting. This difference gives rise to various schools of psychology. Recent developments in contemporary psychology with indigenous approaches, cross-cultural psychology studies, or individual characteristics. At the end of the 19th century, three main methods were developed for investigating human behavior. Methods that have different goals and become the basis for the development of psychology—experimental psychology, psychoanalysis, and intelligence test (Wilcox, 2013). This is where the theory of psychoanalysis began, which was developed by Freud and his colleagues, who were interested in mental disorders.

### **3. Relationship between Literature and Psychology**

According to Wellek and Warren (2016), the term psychology of literature has four meanings. The first is the study of the psychology of the author as a type or as a person. The second is the study of the creative

process. The third is the study of types and psychological laws applied to literary works. And the fourth studies the impact of literature on readers (reader psychology). The most related to the field of literature is the third understanding. The fourth definition is more inclined towards the pragmatic psychological aspects of literary texts for their readers. Meanwhile, the other two definitions are part of the psychology of art because the origin and process of literary creation should not be used as a guide for making judgments (the genetic fallacy).

Both psychology and literature study humans. However, psychology studies humans in real life, while literature studies humans in fictional or imaginary works. Something that is learned from humans is their behavior. The literature contains an exploration of the truth of humanity. In literature, there are also various forms of human motivation to do something which can engage the reader to identify it. Human traits in both psychology and literature often show similarities, so the psychology literature is indeed appropriate. The creation of literary works often uses the laws of psychology to bring the characterization of the characters to life.

The concepts of psychology literature which are applied to the imaginative figures are carried out through a study of the character's nature. The character study methods used are the Telling method (direct method), Showing method (indirect method), Point of View technique, and

language style study, which includes: Simile, Metaphor, Personification, and Symbol (Minderop, 2010).

Psychology cannot be separated from literature, and literature cannot be separated from psychology. People often think that literature seems to use psychology as an auxiliary science. In fact, literature also contributes to the naming of theories in psychology. This is based on the fact that several theories in psychology cannot be separated from literary contributions, for example, the theory of Oedipus complex, Electra complex, Eros, and Thanatos. The terms in psychology mentioned above are adapted from classic literature or mythology. This shows that empirically literature and psychology are two scientific fields that contribute to each other in science.

Literary psychology research has an essential role in understanding literature because of several advantages such as: first, the importance of literary psychology to examine more deeply aspects of character; second, this approach can provide feedback to researchers about the developed character; and eventually, this kind of research is beneficial for analyzing literary works that are rich with psychological problems (Endraswara in Minderop, 2010).

The purpose of literary psychology is to understand the psychological aspects contained in literary works. Literary psychology research is carried out in two ways. First, through understanding psychological theories, an

analysis of a literary work is then carried out. Second, by first determining a literary work as the object of research, then determining the psychological theories considered relevant for conducting the analysis (Ratna, 2004).

People can observe the behavior of characters in a literary work by taking advantage of psychological knowledge. Suppose it turns out that the behavior of these characters is following what people know about the human soul. In that case, he has succeeded in using psychological theories for and interpreting literary works.

## **B. Sigmund Freud's Psychoanalytic Personality**

Personality theory is one aspect of psychology that is structured as an effort to understand humans. As the creation of human thought, personality theory is not free from the influence of the subjective factors that compose it. These subjective factors include the personal and interpersonal experiences of the theorists in relation to each other and the theoreticians' perceptions of the existence and behavior of each other. Therefore, in psychology, there will be many different theories of personality, and each theory clearly reflects the pattern of thought and perception of its constituents of humans.

The Oxford Learner's Dictionary defines personality as the various aspects of a person's character that combine to make them different from other people. According to the Merriam-Webster's Dictionary, personality is [1] a: the quality

or state of being a person, b: personal existence; [2] a: the condition or fact of relating to a particular person, b: an offensively personal remark; [3] a: the complex of characteristics that distinguishes an individual or a nation or group, b: a set of distinctive traits and characteristics; [4] a: distinction or excellence of personal and social traits, also: a person having such quality, b: a person of importance, prominence, renown, or notoriety.

The term personality comes from the Latin "persona", which means mask (Wilcox, 2013). This mask can be likened to an object—the mask—that is used by the actors—both male and female—to cover their true self—according to what role they get—in playing their role in a show. Discussing the masks used by an actor when playing a role, then that is how every human individual has many personalities because this individual plays many roles in society. He can be a child, parent, husband or wife, student, employee, leader, friend, relative, group member, etc.

According to the understanding of a layman, personality refers to how individuals appear and make an impression on other individuals. However, unfortunately, this understanding of personality is weak—because of its evaluative nature (judging)—and cannot explain the true meaning of personality because the notion of personality refers only to observable traits and ignores the possibility that these traits can change depending on the situation. However, that personality basically cannot be judged as good or bad. Psychologists have always tried to avoid judging personality.



Personality is something that makes someone different from others, something that makes someone unique, or it can be said as individual differences (Boeree, 2016). There is no generally applicable definition of substantive personality. Personality is defined by certain empirical concepts that are part of the personality theory used by the observer. The development of thought and empirical studies among experts on the human personality has given rise to various theories that vary according to the perspective of thoughts and personal experiences of the experts who built the theory.

Psychologists have a definition of personality according to their respective views. For example, Carl G. Jung, in his perspective, Jung defines personality as all real thoughts, feelings, and behaviors, both conscious and unconscious. However, Jung prefers to call personality psyche, which means soul. Alfred Adler, according to Alfred Adler, personality is an individual's lifestyle or a unique way of responding to life's problems. Moreover, Raymond Bernard Cattell, Cattell put forward the definition of personality, that personality is predictive of what individuals will do in certain situations.

In personality psychology, it is studied how the relationship between memory or observation with development, how the relationship between observation and self-adjustment in individuals, and so on. According to Santrock, many people believe that each individual has personality characteristics or traits that mark them. Innate that includes thoughts, feelings, and behavior is a characteristic of a person who displays the way he adapts and compromises in life. That is what is called personality (Minderop, 2010).

Personality refers to the characteristic patterns of behavior and ways of thinking that determine a person's adjustment to his environment. Personality is shaped by inborn potential as modified by experiences common to the culture and subcultural group (such as sex roles) and the unique experiences that affect the person as an individual. The primary theoretical approach to an understanding of personality includes trait, psychoanalytic, social learning, and humanistic theories (Hilgard, et al., in Minderop, 2010).

For psychoanalysts, the term personality is a preference for the unconscious, which is outside the conscious mind, which makes the structure of thinking colored by emotion. They assume that a person's behavior is just the surface of his characteristics. In order to deeply understand a person's personality, one must observe the symbolic behavior and the deepest thoughts of the person. They also believe that the individual's childhood experiences with parents have shaped the individual's personality. The notion of the above characteristics acquires a significant place in the personality theory of Sigmund Freud (Minderop, 2010).

Personality is not created from nothing. It has a history in it. Any personality is formed from the interaction of our physical apparatus with this world. Including the physical body and genetic inheritance we received from our lineage predecessors many years ago. Personality can refer to the characteristic patterns of behavior and thought patterns that determine a person's environmental assessment. Personality is shaped by the inborn potential that is modified by cultural experiences and unique experiences that affect a person as an individual.

A person's historical background is initially a receptacle of traditional patterns and standards handed down from the society he lives in.

Personality, the everyday "self," is the human trait, minds, emotions, bodies that develop through interaction with the physical senses and the environment. What comes to mind, "personality" is the product of the memory unit present in an electrochemical bio-computer, the brain. It reflects on the predetermined and organized program it has received. The physical self "personality" still as an actor on stage because it is a vehicle for self-expression, for continuing to live in the world. Whether it be a vehicle for the continued expression of social conditions or a vehicle for expressing wisdom, love, heart, creativity, and our essential spiritual potential. The true self, "I", is always fixed and unchanging regardless of time and place. Full awareness of one's true self is an experience that cannot be described in words (Wilcox, 2013).

As part of psychology, personality psychology uses reliable and accurate methods to understand humans so that that personality psychology can achieve its goals. The first goal is to obtain information about human behavior. The second goal is to encourage individuals to live entire and fulfilling lives.

Without a theory of personality, the scientific effort to understand human behavior is challenging to be implemented. Therefore, the function and usefulness of personality theory cannot be ignored. In this case, the three personality theories, the psychoanalytic theory of personality, the behaviorism theory of personality, and the humanistic theory of personality, have the same function.

The first function of personality theory is the descriptive function (to describe or explain). This descriptive function makes a personality theory systematically organize and explain behavior or events experienced by individuals. The second function of personality theory is a predictive function, so that theoretical concepts can be tested empirically with the possibility of being accepted or rejected. With the predictive function, personality theory will be able to predict specific changes that may occur. Personality theory must be able to explain behavior or events that have occurred and are currently emerging and must be able to predict behavior, events, or consequences that have not yet appeared in the individual. A good personality theory can explain behavior consistently and interpret it and cannot only predict in general terms but must also be structured so that it can be tested empirically.

Psychology prioritizes research over consciousness and considers consciousness as a significant aspect of mental life. Nevertheless, a doctor from Vienna at that time put forward the idea that consciousness is only a small part of mental life, while precisely the largest part is unconscious. The doctor from Vienna was Sigmund Freud. Sigmund Freud was born to a Jewish family in Freiberg, Moravia, Austria, on May 6, 1856. His family moved to Leipzig, Germany, and then his family moved to Vienna when Freud was four years old because of economic setbacks.

As a young man, Freud received a literary education. Therefore, the world of literature was very familiar to him. Sigmund Freud was educated to college until he graduated as a doctor in 1881 from the medical faculty of the University

of Vienna. Freud was a book lover and always reviewed the books he read. In addition to revealing big problems about science, books also reveal riddles about the nature of life, presenting various conflicts of feelings and impulses that refer to psychoanalysis.

Freud published his first book entitled *The Interpretation of Dreams* (originally *Die Traumdeutung*) in 1900. In this book, he showed how he studied and interpreted his own dreams. Then he also developed a dream analysis method based on his assumption that the contents of dreams are symbols of particular desires or experiences that are repressed in the unconscious. His first book was used as a reference to test the effectiveness of his dream interpretation method. Freud then published more books with the titles *Psychopathology of Everyday Life* (1901), *Three Essays on Sexuality* (1905), and *Case of Dora* (1905). With these works, Freud has strengthened a solid foundation for psychoanalysis. The ideas put forward by Sigmund Freud are very influential for thoughts in the 20th century until now, especially in the field of psychology. Not only that, but also in other fields such as anthropology, philosophy, and literature or the arts. So, it is undeniable that Freud was seen as someone great, a genius innovator with brilliant ideas, and revolutionary because of his thoughts.

Psychoanalysis is a discipline discovered by Freud in the 1890s. The psychoanalytic theory deals with human mental function and development. This science is a part of psychology that has made outstanding contributions and has been made to human psychology over the years. Psychoanalysis is not only trying to explain everything that appears from the outside, but specifically trying to

explain what happens inside or under human consciousness, and is also known as "Depth Psychology".

Psychoanalysis requires prolonged verbal interaction with the patient to dig deep into his personal life. His experience in handling patients has inspired him to develop his personality theory. Freud put forward the idea that consciousness is only a small part of mental life, while the unconscious is its bulk.

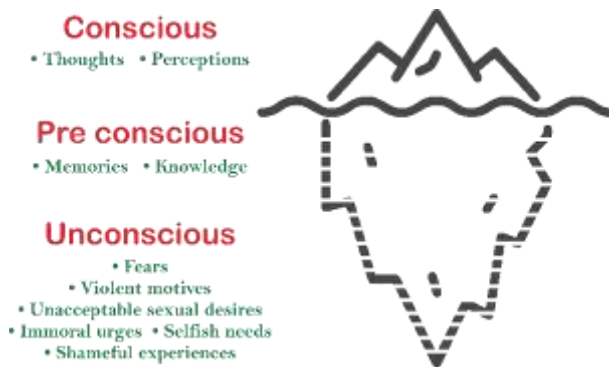


Figure 1. The iceberg metaphor of the human mind

For Freud, mental life is divided into two levels, the conscious and the unconscious. The unconscious is divided into two levels, the unconscious and the subconscious or the pre-conscious. In this case, Freud

uses the image of a floating iceberg, where a small part of the iceberg that appears to the water's surface is likened to the conscious mind, and the bulk of the iceberg below the sea surface is likened to the unconscious.

## 1. The Unconscious

The unconscious includes everything very difficult to bring to the conscious mind, including everything that comes from the unconscious, such as human passions and instincts and everything that goes into it because we cannot reach it, such as memories or associated emotions with trauma. Freud argued that the unconscious is the source of the motivations

and drives that exist within us, whether they be simple desires such as food or sex, neurotic forces, or the motives that drive an artist or scientist in doing works (Boeree, 2016).

Freud believed that the existence of the unconscious could only be proven indirectly. For him, the unconscious explains the meaning behind dreams, speech errors (slips of the tongue), and various kinds of forgetting or repression.

## **2. The Preconscious / Subconscious**

The subconscious contains all the elements that are not consciously aware but can appear in consciousness quickly or with some difficulty (Freud in Feist & Feist, 2010).

The content of this subconscious comes from two sources; the first is conscious perception. What people perceive consciously in a short time will immediately get into the subconscious as the focus of attention shifts to other thoughts. The second source is the unconscious. Freud believed that the mind could slip away from the strict censorship and enter the subconscious in hidden forms (Feist & Feist, 2010).

## **3. The Conscious**

Consciousness is defined as mental elements that are always in consciousness, the only human mind that can be reached (accessed). There are two paths that the human mind can take in order to enter the conscious realm. The first path is the conscious perceptual system: things that can be

perceived through the senses and are not perceived as threats. The second pathway is mental structure and includes both non-threatening ideas that come from the subconscious and disturbing but veiled images that come from the unconscious (Feist & Feist, 2010).

### **C. Personality Structure of Sigmund Freud**

In psychoanalytic theory, Sigmund Freud views personality as a structure consisting of three personality systems commonly referred to as personality structures, namely the id, ego, and superego. The three components are interrelated, although each has its own function, completeness, operating principles, dynamism, and mechanism. Furthermore, a person's behavior, he states, is the result of interaction, conflict, and reconciliation between the three components of personality. These three components interact with each other so that the ego can get into various levels of the human mind and has a conscious, subconscious, and unconscious component. Meanwhile, the superego is in the subconscious and the unconscious. At the same time, the id is entirely in the subconscious.

#### **1. Id (das Es), biological aspects of personality**

According to Freud, the most primitive part of the mind is the id. The most basic personality system, the system in which there are innate instincts, and is entirely unconscious. The id is a primary process that is primitive, illogical, irrational, and has a fantasy (virtual) orientation.



The id has no contact with the real world but tries to minimize, relieve, or reduce tension by satisfying basic desires. The id is the source of the life instincts or biological drives such as eating, drinking, sleeping, etc., and the death instincts (aggressive instincts) drive behavior. From this explanation, it can be concluded that the id—in carrying out its functions and operations—is based on the intention of maintaining a constant (constancy principle) which is intended to avoid unpleasant conditions and to achieve pleasant or satisfying conditions (pleasure principle).

For the purpose of achieving goals and objectives, the id goes through two events in the process. The first way is reflex actions and primary processes. Reflex actions are a form of action whose mechanism of action is automatic and innate (not the result of prior learning), such as blinking. Through reflex, tension can be reduced immediately. While the primary process, which is process that involves several psychological reactions that are more complicated. The primary process seeks to reduce tension by forming a fantasy (imagining) an object or activity that can reduce the tension. For example, an example of a primary process when a student feels sleepy in a classroom is imagining going to sleep. The presence of the desired object in the form of fantasy is called "wish fulfillment". However, the primary process of wish fulfillment will not really be able to reduce tension.

The Id operates based on the primary process. Because the id uses the horse's glasses in an attempt to fulfill the pleasure principle, the id depends

on the development of secondary processes for the reduction of tension or the fulfillment of these desires or urges to be manifestly realized. This secondary process function is carried out by another personality component, namely the ego.

## **2. Ego (das Ich), psychological aspects of personality**

According to Freud (1989), in every individual there is a coherent organization of mental processes, which we call his ego. This ego includes consciousness and it controls the approaches to motility, i.e. to the discharge of excitations into the external world; it is this institution in the mind which regulates all its own constituent processes, and which goes to sleep at night, though even then it continues to exercise a censorship upon dreams.

The ego is the only area of the mind that has contact with reality. The ego is an organized, rational, and reality-oriented personality system whose job is to make decisions that drive to satisfy.

With this secondary process, the ego maps out a plan to satisfy a need or drive and tests whether the plan can be implemented or not. A sleepy student will think about sleeping and test it by thinking about where and how to sleep. This activity is called "reality testing" (testing the existence of satisfying objects in the real world).

The ego acts and carries out its functions based on the principle of reality, meaning that it fulfills the organism's needs based on the

appropriate objects that can be found in reality. The ego represents reality, and to a certain extent, it also represents intelligence.

The ego, in carrying out its function, acts as an intermediary between the instinctive demands of the organism on the one hand and environmental conditions on the other. It must weigh the many unreasonable and conflicting demands of the id and the superego. So he constantly strives to control the blind and irrational demands of the id and superego with the realistic demands of the outside world.

The ego has no power of its own because it borrows energy from the id. Although dependent on the id, sometimes the ego takes complete control, for example, someone who is psychologically mature. The most basic function of the ego is to maintain the survival of the individual.

### **3. Superego (das Uber-Ich), sociological aspects of personality**

The superego is a personality system that contains evaluative values and rules related to societal standards or norms regarding good and bad, right and wrong. The superego represents the moral and ideal aspects of personality. Moralistic and idealistic principles govern it as opposed to the pleasure principle of the id and the realistic principle of the ego.

The superego develops from the ego. Like the ego, it has no source of its own energy. The superego has no contact with the outside world so that the superego's demands for perfection become unrealistic (Freud in Feist & Feist, 2010).

The superego has two sides. The first side is conscience, which is formed from experiences of being punished or warned for inappropriate behavior and teaching us things not to do. The second side is the ego ideal. The ego-ideal comes from experiences of getting rewarded or praised for appropriate behavior and teaching us what good to do.

Both conscience and ego ideal are components that makeup personality as a personality system. Both are easily contrary to what emerges from the id—conscience functions as a judge in a person. If someone makes a mistake, then the conscience punishes him by making him feel guilty. While the ego-ideal functions as a gift-giver when someone does well by making him feel proud of himself.

The main functions of the superego are: (a) as a controller of the id's instinctive impulses so that they are channeled in ways or forms that are acceptable to society; (b) directing the ego towards goals that are in accordance with the morals rather than the reality; (c) the pursuit of perfection.

## CHAPTER III

### FINDING AND DISCUSSION

This chapter describes the description of the personality structure of the main character Tenar / Arha in Ursula K. Le Guin's *The Tombs of Atuan* through Id, ego, and superego.

#### **A. The Personality Structure of the Main Character Tenar / Arha in Ursula K. Le Guin's *The Tombs of Atuan***

Tenar / Arha in the novel *The Tombs of Atuan* is the main character. The main character is a character who dominates most of the story or is always present in every event and can be found on every page of the story. She is always present as the perpetrator of the incident and the subject of events and conflicts. She determines the development of the overall plot of the story.

Tenar / Arha is a little girl who was elected as a candidate for the new priestess to replace the dead priestess. Tenar was believed as the reincarnation of the dead priestess because of her date of birth; even the hour of Tenar's birth was exactly the same as the death of the previous The Priestess. Tenar was taken from her parents by the priestesses when she was only five. Then the name of Arha—The Eaten One—was given to her. She has been trained for one year in the tombs area, and after that, at the age of 6 years, Arha was returned to the owner, namely "The Nameless Ones". As the main tomb priestess, Arha had to protect the treasure in the labyrinth tunnel under the Tombs and was tasked with executing

prisoners in these Tombs. Arha has to obey all the regulations in Tombs of Atuan, carried out a series of rituals, danced, and sang songs. Those are all the duties of a High Priestess until death met her again.

Arha, who is crowned as the Reborn Priestess of the Tombs. Her life began to be bound by the norms and culture of the Tombs of Atuan since she was taken from her parents when she was about five years old. In Atuan, Arha meets several people who play essential roles in shaping Arha's personality. Personality, according to Freud, is divided into three elements: The Id (located in the unconscious) is a reservoir of pulses and a source of psychic energy. The ego (located between the conscious and the unconscious) serves as a mediator who reconciles pulses' demands and the superego's prohibitions. The superego (located partly in the unconscious and partly in the conscious) is in charge of monitoring and preventing the complete satisfaction of the pulses that are the result of parental education and identification. Arha's id, ego, and superego can be seen in the following data related to psychoanalysis and appear throughout the storyline in the novel.

At the beginning of the story, as a child, from birth to five years old, Arha had not had time to understand the norms that had been taught by her parents. Yet when she was five years old, she was taken from her parents then she was brought to the Tombs of Atuan area. She was trained for a year until she was six years old. She will be taken to the Hall of Thrones to take part in the renaming ritual. She lived and was raised with the teachings of the norms that apply in the Tombs of Atuan. These norms or morality are called superego in personality.

Arha is taught to perform rituals, dances, and songs every day. The position of women is nobler than men, so the presence of men in sacred places is strictly prohibited, does not believe in magic, and considers magic a sin. These are the norms of the Tomb of Atuan taught to Arha. Arha did not get other norms, so when she was a teenager, the teenager's soul in her begins to stir. Children who are starting to grow up often ignore the norms that have been taught. She started following her instincts to do whatever she wants. This personality is called the Id.

#### 1. Id

Once the “Arha” name was given to Tenar, she was also given an eunuch. He is Manan, an old eunuch assigned to be a guard and must obey what Arha ordered. He also follows wherever Arha went, except to the Undertomb area. Arha’s Id appears but is not dominant in the beginning part of the story.

At the age of 12, she begins to lose the memory of her mother and father without realizing that she has forgotten them. At the age of 12, this is a phase where children at this age often experience emotional and mood changes, increased verbal ability for self-expression, influence from peers, reduced respect for older people, sometimes even being rude and feeling the importance of close friends so fun to make friends. Especially Arha, whom she has spent all her life alone in her own small room because Arha is indeed distinguished from the other girls because she is the High Priestess. When she is 12 years old, Arha's id begins to appear. She should be in the weaving room making robes. Nevertheless,

instead, she stayed away from the weaving room and headed for the Tomb Wall with her one and only friend, Penthe. It can be found in the story below:

*One could climb that wall easily enough, fitting toes into crevices. The Eaten One and a girl called Penthe were sitting up on the wall one afternoon in late spring. They were both twelve years old. They were supposed to be in the weaving room of the Big House, a huge stone attic; they were supposed to be at the great looms always warped with dull black wool, weaving black cloth for robes. They had slipped outside for a drink at the in the courtyard, and then Arha had said, 'Come on!' and had led the other girl down the hill, around out of sight of the Big House, to the wall. Now they sat on top of it, ten feet up, their bare legs dangling down on the outside, looking over the flat plains that went on and on to the east and north. (p. 15)*

The Id can also be called a primitive aspect of a person because it only follows what is desired without thinking about good or bad. Id of Arha said that she wants to do what she wants without anyone forbidding her. Arha follows her desire without considering the consequences she will receive. She follows her Id because she knows no one would dare to punish her because she is the High Priestess and because she feels bored when she keeps doing the same activities for a year, even the whole year of her life.

Traditional activities such as rites, songs, dances that Arha does every day, and she continues to do for years since she became the Eaten One at the age of six, made boredom comes over her. To relieve the tension of Id, Arha's ego choose to pour out his heart sometimes to the most loyal eunuch Manan.

When Arha escapes from the weaving room, her eunuch goes to look for her wherever she is. Arha feels displeased and annoyed when she is followed by her eunuch wherever she goes.

*'The stupid old bellwether, following me around everywhere!'  
'He has to,' Penthe said reasonably. 'It's his job, looking after you.'*



*'Those I serve look after me. I please them; I need please nobody else. These old women and half-men, these people should leave me alone. I am the One Priestess!'*

*Penthe stared at the other girl. 'Oh,' she said feebly, 'oh, I know you are, Arha—'*

*'Then they should let me be. And not order me about all the time!'* (p. 15-16).

The quote above shows that Arha is not happy when Manan, her eunuch, follows her. Id seeks pleasure, and it will try various ways to satisfy its desire. Arha's ego arises to calm Id's urges by slandering and shouting that she does not want to be bothered by anyone and she is the One Priestess who cannot be ruled by anyone except Those She Serves.

At that time, Arha was 15 years old. The time is right for Arha to learn and take charge of certain matters pertaining to the Domain of the Nameless Ones, which Arha has not yet remembered in this her new life. She begins to be taught by Thar and Kossil how to enter the labyrinth, what is allowed or not allowed to be brought down there. She is taught by groping the walls of the underground labyrinth and counting every turn and room she has to and had to pass to get to a certain room she wants to visit.

*It was absolutely black. There was no light. The dark seemed to press like wet felt upon the open eyes.*

*They crouched, almost doubled over, for the place they stood in was not four feet high, and so narrow that Arha's groping hands touched damp rock at once to right and left.*

*'Did you bring a light?'*

*She whispered, as one does in the dark.*

*'I brought no light,' Kossil replied, behind her. Kossil's voice too was lowered, but it had an odd sound to it, as if she were smiling. Kossil never smiled. Arha's heart jumped; the blood pounded in her throat. She said to herself, fiercely: This is my place, I belong here, I will not be afraid!*

*Aloud she said nothing. She started forward; there was only one way to go. It went into the hill, and downwards. (p. 20)*

Kossil invites Arha to start learning what is under the tomb, Arha feels very happy. The time she has been waiting for has finally come. She eagerly awaited the time when she could see her own domain. Unbeknownst to Arha, it turns out that the Undertomb area has no light or sound at all. It was dark and quiet there. Light is strictly prohibited from being carried in the Undertomb area. At first, Arha feels scared and uncomfortable because this is a new thing for her, and she is not used to it. The Id shows Arha, who does not like dark situations with no light. Her ego reflex reduces the tension of her Id by asking Kossil whether she brings light or not, and Arha tells herself that there is nothing to be afraid of and everything will be fine.

When Arha's Id, who is afraid of darkness and the silence of Undertomb, stirred in the days that followed, Arha convinces herself to fight the fear because, after all, she has to go to the Undertomb alone without any friends. However, after she enters the Undertomb, she is disappointed because it turns out to be less scary than she thought.

Arha's other Id can be found when Arha asks a lot to other people. Arha has a very high curiosity. Arha is someone who is very curious. Not once does Arha ask new things in her life. Curiosity can be called part of the Id because if that curiosity does not find any answer, it will cause discomfort. Meanwhile, the Id is always looking for a sense of comfort because the Id is oriented to the pleasure principle. To reduce the tension of the Id, Arha asked Thar a few questions.

*'When was the Labyrinth made?' she asked Thar, and the stern, thin priestess answered, 'Mistress, I do not know. No one knows.'*

*'Why was it made?'*

*'For the hiding away of the treasures of the Tombs, and for the punishment of those who tried to steal those treasures.'*

*'All the treasures I've seen are in the rooms behind the Throne, and the basements under it. What lies in the Labyrinth?'*

*'A far greater and more ancient treasure. Would you look on it?'*

*'Yes.'*

*'None but you may enter the Treasury of the Tombs. You may take your servants into the Labyrinth, but not into the Treasury. If even Manan entered there, the anger of the dark would waken; he would not leave the Labyrinth alive. There you must go alone, forever. I know where the Great Treasure is. You told me the way, fifteen years ago, before you died, so that I would remember and tell you when you returned. I can tell you the way to follow in the Labyrinth, beyond the Painted Room; and the key to the Treasury is that silver one on your ring, with a figure of a dragon on the haft. But you must go alone.'*

*'Tell me the way.'*

*Thar told her, and she remembered, as she remembered all that was told her. ... (p. 27)*

Id Arha arouses that curiosity. Her ego comes when Arha asks questions to Thar. This is reinforced when Arha enthusiastically agrees to Thar's offer to show her what is in the labyrinth. Her Id is satisfied when Thar is happy to show the way to find out what is in down there. The questions that Arha asks can always be answered by the people she asks. In other words, Arha's Id for her curiosity always manages to be satisfied, and this Id does not violate morals.

When Arha wants to go to Painted Room, the darkness and silence is suddenly broken. She finds her eyes caught a faint bit of ashes light. Arha has never met a man other than her eunuch Manan and the door guards. When she knows a strange young man wandering under the tomb, her Id was very afraid to face him. Another Id of Arha can be found when Arha keeps the foreign young man alive instead of punishing him according to the rules in the Tombs of Atuan. This can be seen below:

*Lying among ice-bound reeds on the riverbank, unconscious of where she was or what she was doing, Arha put her mouth to the cold mouth of rock, and cupped her hands around to hold the sound in. 'Wizard!' she said, and her voice slipping down the stone throat whispered coldly in the tunnel underground.*

*The man started and scrambled to his feet, so going out of the circle of her vision when she looked for him. She put her mouth to the spy hole again and said, 'Go back along the river wall to the second turn. The first turn left. Pass two to the right, take the third. Pass one to the right, take the second. Then left; then right. Stay there in the Painted Room.'* (p. 38).

Instead of punishing the foreign young man nicknamed Kossil as a thief, Arha gave him kindness, which is actually not allowed according to the rules in Atuan.

*She knelt and let water drop, a little at a time, into the prisoner's mouth. At last he coughed, and his hands reached up feebly to the flask. She let him drink. He lay back with his face all wet, besmeared with dust and blood, and muttered something, a word or two in a language she did not know.* (p. 41)

From the quote above, it is known that even Arha gives the prisoner water to drink. Even Arha is willing to trouble herself to get water from a well behind the Throne, then fills it into a bottle and brings a loaf of wheat bread. This is when Arha commits betrayal. She betrays and does not hesitate to violate the norms of the Tomb of Atuan.

Arha's constant attitude made her fall in love with this strange young man named Sparrowhawk. Arha feels something strange inside her, as she is flattered by the prisoner Sparrowhawk. It is the first time she has had this feeling. A person who has entered his teens, according to Freud, sexual and aggressive instincts become active. A person will begin to develop a motive to love others, or a desire arises to pay attention to the interests of others. The author's description of Arha's

mood is like the feeling of someone who is in love, and it is the form of Id. However, Arha does not know the meaning of that feeling.

In fact, Arha's id is more dominant. She is willing to do everything, even if it has to go against the norms of the Tombs of Atuan. In order to keep the Sparrowhawk safe, Arha dares to steal a little food and is willing to fast and give the food to him.

*However, if the man was supposed to be dead, Arha could not ask for food for him. So, apart from stealing some apples and dried onions from the cellars of the Big House, she did without food. She had her morning and evening meals sent to the Small House, pretending she wished to eat alone, and each night took the food down to the Painted Room in the Labyrinth, all but the soups. She was used to fasting for a day or up to four days at a time, and thought nothing about it. The fellow in the Labyrinth ate up her meagre portions of bread and cheese and bean as a toad eats a fly: snap! it's gone. Clearly he could have done so five or six times over; but he thanked her soberly, as if he were her guest and she his hostess at a table such as she had heard of in tales of feasts at the palace of the Godking, all set with roast meats and buttered loaves and wine in crystal. He was very strange (p. 44).*

Nevertheless, before leaving Sparrowhawk under the tombs, Arha promises to come back and gives him some food to keep him alive. She tells Sparrowhawk that she will not be back to the Undertomb in a few days because she is hungry and so that Kossil will not suspect her.

*'I am so hungry ... How did he know? How did he know my name? ...  
Oh, I've got to go eat, I'm so hungry ...'  
She pulled up her hood and ran off to breakfast (p. 50).*

At this time, Arha thinks of herself. She is getting hungry and needs to eat. Eat is a biological need that is included in the Id that has to be satisfied immediately.

Up there, her Id again dominates her. Arha tricks everyone into keeping the Sparrowhawk alive. Arha says to Kossil that she has buried the prisoner alive.

Moreover, she tricked Manan and said that what she was doing was an order from the Dark Powers, when in fact, it was her own initiative. However, no matter how cleverly the lies are covered, they will indeed be exposed one day.

Then it turns out that Arha's lie is exposed. Arha also has a big argument with Kossil because Kossil disagrees with Arha's idea to bury Sparrowhawk alive. From the debate, Arha begins to hate Kossil because Kossil does not believe in the power of the Gods of Arha, and the most powerful one there is Kossil.

*'Alive, in a wooden coffin. That's a risky thing with a sorcerer, mistress. Did you make sure his mouth was stopped so he cannot say charms? Are his hands bound? They can weave spells with the motion of a finger, even when their tongues are cut out.'*

*'There is nothing to his sorcery, it is mere tricking,' the girl said, raising her voice. 'He is buried, and my Masters are waiting for his soul. And the rest does not concern you, priestess!'*

*'All that happens here is my concern, mistress. All that happens in his realm is the concern of the Godking, the Man Immortal, whose servant I am. Even into the places underground and into the hearts of men does he search and look, and none shall forbid him entrance!'*

*'I shall. Into the Tombs no one comes if the Nameless Ones forbid it. They were before your Godking and they will be after him. Speak softly of them, priestess. Do not call their vengeance on you. They will come into your dreams, they will enter the dark places in your mind, and you will go mad.'*

*The girl's eyes were blazing. Kossil's face was hidden, drawn back into the black cowl. Penthe and the others watched, terrified and enthralled.*

*'They are old,' Kossil's voice said, not loud, a whistling thread of sound out of the depths of the cowl. 'They are old. Their worship is forgotten, save in this one place. Their power is gone. They are only shadows. They have no power any more. Do not try to frighten me, Eaten One. You are the First Priestess; does that not mean also that you are the last? You cannot trick me. I see into your heart. The darkness hides nothing from me. Take care, Arha!'* (p. 51).

The argument between the two women ends in a curse. Arha's curse on Kossil. Starting from that debate, Arha's heart begins to doubt the existence of her God. Plus, when her God does not punish Kossil when she enters the Undertomb with a light in her hand. Arha feels cheated. Arha's doubts grow bigger and bigger. Arha is following her heart. She keeps thinking about what has happened.

This desire makes Arha even more curious about the outside world. It seems that Arha's heart begins to be unsure of the circumstances around her. Moreover, it makes her restless, wondering, and sad.

## 2. Ego

Freud (1989) stated that is that part of the id which has been modified by the direct influence of the external world acting through the Perception-Conscious: in a sense it is an extension of the surface-differentiation. Moreover, the ego has the task of bringing the influence of the external world to bear upon the id and its tendencies.

Arha's ego here can dominate because Arha consciously considers whether she will obey her Id or superego. Arha asks Sparrowhawk many questions. Starting from the purpose of Sparrowhawk coming to the Tombs of Atuan to questions about the world outside it. Because according to her, Sparrowhawk has broad insight and answers to all her questions.

*'I have no name. Do not ask me questions. Where do you come from?'*  
*'From the Inner Lands, the West.'*  
*'From Havnor?'*  
*It was the only name of a city or island of the Inner Lands that she*  
*knew.*  
*'Yes, from Havnor.'*  
*'Why did you come here?'*  
*'The Tombs of Atuan are famous among my people.'*  
*'But you're an infidel, an unbeliever.'*  
*He shook his head. 'Oh no, Priestess. I believe in the powers of*  
*darkness! I have met the Unnamed Ones, in other places.'* (p. 43).

Arha's curiosity grows bigger. If this curiosity does not find any answer, then this will cause discomfort. However, Arha's curiosity was satisfied by the answer given by Sparrowhawk.

Another ego can be found when Arha is awakened by Sparrowhawk's words about her role in the Tombs of Atuan all this time. She is also given a choice by Sparrowhawk. Will she have to choose between sacrificing Sparrowhawk to her Masters or going with Sparrowhawk and escaping from the Tomb of Atuan and all its throne and kinds of stuff.

*She took it from his hand. She slipped from her neck the silver chain on which the other half was strung, and took it off the chain. She laid the two pieces in her palm so that the broken edges met, and it looked whole.*

*She did not raise her face.*

*'I will come with you,' she said (p. 58).*

In addition, after much deliberation, confidently, Arha's ego choose to follow and run away with him. Arha finally agreed to go with Sparrowhawk.

After Arha and Ged manage to get out from under the tombs, now Arha just wants to use her real name, Tenar. She finally makes peace with her circumstances and environment to start a new life.

*'Listen, Tenar. Heed me. You were the vessel of evil. The evil is poured out. It is done. It is buried in its own tomb. You were never made for cruelty and darkness; you were made to hold light, as a lamp burning holds and gives its light. I found the lamp unlit; I won't leave it on some desert island like a thing found and cast away. I'll take you to Havnor and say to the princes of Earthsea, "Look! In the place of darkness I found the light, her spirit. By her an old evil was brought to nothing. By her I was brought out of the grave. By her the broken was made whole, and where there was hatred there will be peace."'*

*'I will not,' Tenar said in agony. 'I cannot. It's not true!'*

*'And after that,' he went on quietly, 'I'll take you away from the princes and the rich lords; for it's true that you have no place there. You are too young, and too wise. I'll take you to my own land, to Gont where I was born, to my old master Ogion. He's an old man now, a very great Mage, a man of quiet heart. They call him "the Silent". He lives in a small house on the great cliffs of Re*



*Albi, high over the sea. He keeps some goats, and a garden patch. In autumn he goes wandering over the island, alone, in the forests, on the mountainsides, through the valleys of the rivers. I lived there once with him, when I was younger than you are now. I didn't stay long, I hadn't the sense to stay. I went off seeking evil and sure enough I found it ... But you come escaping evil; seeking freedom; seeking silence for a while, until you find your own way. There you will find kindness and silence, Tenar. There the lamp will burn out of the wind awhile. Will you do that?'*

*The sea mist drifted grey between their faces. The boat lifted lightly on the long waves. Around them was the night and under them the sea.*

*'I will,' she said with a long sigh. And after a long time, 'Oh, I wish it were sooner that we could go there now ...'*

*'It won't be long, little one.'*

*'Will you come there, ever?'*

*'When I can I will come.'*

*The light had died away; it was all dark around them (p. 71).*

Ged always has a solution for all the problems that Tenar faces. Her ego comes up by thinking that everything will be fine and there is nothing to worry about and be afraid of. This makes Arha reduce her tension. This makes Tenar finally calm down and begins to accept herself and her new life.

### 3. Superego

According to Freud (1989), Superego is that this part of the ego is less closely connected with consciousness than the rest. The superego stands in contrast to the ego as the representative of the internal world, of the id. Conflicts between the ego and the ideal will ultimately reflect the contrast between what is real and what is mental, between the external world and the internal world. The superego answers in every way to what is expected of the higher nature of man. Social feelings rest on the foundation of identifications with others, on the basis of a superego in common with them. Religion, morality, and a social sense—the chief elements of what is highest in man—were originally one and the same thing.

As can be seen from the novel, from the age of 6 to 12 years, Arha's superego is more dominant because she always follows the norms prevailing in the Tombs of Atuan that Thar and Kossil have taught her. Her superego reappears at the end of the story but still does not dominate.

Arha goes to Undertombs every day as usual. Arha wanted to go to the Painted Room because she likes to delve into strange pictures there. As Arha heads towards the Painted Room, she finds her eyes caught a faint bit of ashes light. Arha hadn't seen it since she entered the Undertomb for her first time.

Arha, who realizes that light was strictly prohibited from being there, feels uncomfortable with a stranger's presence, a man who holds a light in Undertomb area.

*The light burned at the end of a staff of wood, smokeless, un-consuming. The staff was held by a human hand. Arha saw the face beside the light; the dark face: the face of a man.*

*She did not move.*

*For a long time he crossed and recrossed the vast cave. He moved as if he sought something, looking behind the lacy cataracts of stone, studying the several corridors that led out of the Undertomb, yet not entering them. And still the Priestess of the Tombs stood motionless, in the black angle of the passage, waiting. (p. 33)*

Knowing the presence of a stranger by bringing a light, for Arha is something she should not meet. This makes Arha feel uncomfortable. To get rid of this discomfort, Arha's spontaneous response was to stay still, stiff. Soon she shouted to expel the foreign youth from his territory.

Having found a man possessing magic entering her domain, which is completely inconsistent with the norms of the Tombs of Atuan, Arha wants to punish him.

*'This is why I have let you live,' she said suddenly, without the least forethought. 'I want you to show me how the tricks of sorcerers are performed. So long as you have some art to show me, you'll stay alive. If you have none, if it's all foolery and lies, why then I'll have done with you. Do you understand?'*

*'Yes.'*

*'Very well. Go on.'* (p. 45).

Arha punishes the young man in her own way. She let the young man remain under the Tomb which is broad, winding, cold, dark, and lonely. Not without reason, Arha let the strange young man full of magic stay alive and roam in the labyrinth. Arha wants to punish the young man in her own way. Arha wants to restrain and slow down the young man's suffering because he has insulted The Nameless—dare to go into an area where a man was forbidden to enter and turn on the lights in a restricted area. Arha's will to punish and slow down the prisoner's suffering can still be called the superego, because she still follows the norms that apply in the Tombs of Atuan.

Arha's other superego can be found when Arha and Ged manage to get out from under the tombs. The tombs are destroyed, and all its precious and glittering contents are buried together. Tenar cries after she feels completely free.

*'Now,' he said, 'now we're away, now we're clear, we're clean gone, Tenar. Do you feel it?'*

*She did feel it. A dark hand had let go its lifelong hold upon her heart. But she did not feel joy, as she had in the mountains. She put her head down in her arms and cried, and her cheeks were salt and wet. She cried for the waste of her years in bondage to a useless evil. She wept in pain, because she was free (p. 69).*

*'What evil have you done, Tenar?'*

*'I ordered that three men be shut in a room beneath the Throne, and starved to death. They died of hunger and thirst. They died, and are buried there in the Undertomb. The Tombstones fell on their graves.' She stopped.*

*'Is there more?'*

*'Manan.'*

*'That death is on my soul.'*

*'No. He died because he loved me, and was faithful. He thought he was protecting me. He held the sword above my neck. When I was little he was kind to me — when I cried —' She stopped again, for the tears rose hard in her, yet she would cry no more. Her hands were clenched on the black folds of her dress. 'I was never kind to him,' she said. 'I will not go to Havnor. I will not go with you. Find some isle where no one comes, and put me there, and leave me. The evil must be paid for. I am not free.'* (p. 71)

Tenar sobs remembering her past life. She wasted her life in the bondage of the dark demons and realized that all this time in the Tombs of Atuan, she was only made a slave. Tenar wants to punish herself because of her evil deeds in the past. She considers herself unworthy of receiving the kindness of others and has no right to be anywhere. She believes the crime must be paid for.

Arha's feelings are influenced by her superego conscience. She realizes that all this time, her actions and roles in the Tombs of Atuan are wrong. So she feels that she deserves to be punished.

## **CHAPTER IV**

### **CONCLUSION AND SUGGESTION**

In this chapter, the researcher provides conclusions and suggestions. The conclusion contains the research results based on chapter III Findings and Discussion, and the suggestion contains the researcher's suggestions for readers and further researchers in improving research results.

#### **A. Conclusion**

Based on the research results above, the conclusions can be drawn that in the personality structure studied using Sigmund Freud's psychoanalytic theory, it shows that Tenar/Arha's personality is influenced by the Id, ego, and superego. The id, ego, and superego work together in creating patterns of Tenar/Arha's behavior. The Id is the instinctual needs for which Tenar looks for urgent satisfaction. The ego is Tenar/Arha's conscious control that balances her Id's desires and superego's demands. The superego is the Tenar/Arha's internal expression of society's moral and ethical codes of conducts, and it also works on the principle of conscience and personality control.

Based on the result, Tenar/Arha is an impulsive girl. Tenar/Arha's ego cannot balance the Id and the superego, this can be seen from Tenar/Arha's Id, which is very dominating over her superego in the whole story. Tenar/Arha is willing to do everything she wants even though that is contrary to the values and norms applied at the Tombs of Atuan. In a person's psychology, there must be a

balance between the Id, ego, and superego. However, on the other hand, Tenar/Arha finds a real better new life after getting out of the Tombs of Atuan area.

## **B. Suggestion**

This study is focused on Tenar's personality structure. It is expected to be able to contribute ideas for any further study related to literary psychology, especially the study using the psychoanalysis theory of Sigmund Freud. There are many other aspects to be analyzed, for example, gender role, social class, or others. The study on this novel should also be developed further, apart from using personality theory.

The Tombs of Atuan by Ursula K. Le Guin is still needed further research. The researcher suggests that the next researcher analyze this novel by finding something new using different topics. The researcher hopes that this research can be input for other studies either by examining the same novel with different topics or by examining different novels with the same topic.

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**Siti Masintan** was born in Malang on February 7, 1998. She graduated from SMKN 4 Malang in 2016. She started her higher education in 2017 at the Department of English Literature UIN Maulana Malik Ibrahim Malang. During her study at the university, she joined the choir community UKM Paduan Suara Mahasiswa Gema Gita Bahana (PSM GGB). In 2021, she completed her education with her final assignment research entitled *Personality Structure of the Main Character in Ursula K. Le Guin's The Tombs of Atuan*.