

**JAYANEGARA'S DESIRE IN SEARCH OF HIS FATHER IN
OKKY MADASARI'S *THE LAST CROWD* NOVEL
(LACAN'S OEDIPUS COMPLEX)**

THESIS

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2021**

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I state that the thesis entitled “**Jayanegara’s Desire in Search of His Father in Okky Madasari *The Last Crowd* Novel (Lacan’s Oedipus Complex)**” is my original work. I do not include any materials previously written or published by another person, expect those ones that are cited as references and written in the bibliography. Hereby, if there is an objection or claim, I am the only person who is responsible for that.

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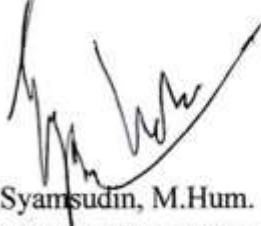
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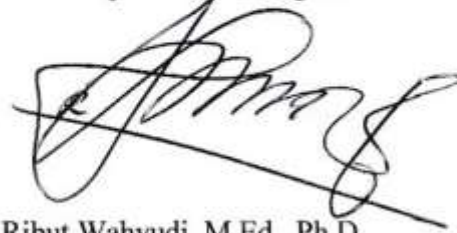
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MOTTO

قَالَ لَا تَخَافُوا إِنِّي مَعَكُمْ أَسْمَعُ وَأَرَى

[Allah] said, "Fear not. Indeed, I am with you both; I hear and I see.

(Taha: 46)

DEDICATION

This thesis is dedicated to:

My beloved Father and Mother who always love me and pray for my success.

My family which became my encouragement.

Myself who did not give up until the end.

ACKNOWLEDGEMENTS

Alhamdulillah *robbil 'alamin*, all praises belong to Allah SWT, the lord of universe, who always give blessing to me in every situation in my life. The guide and mercy for me who can finish my thesis entitled ***Jayanegara's Desire in search of His Father in Okky Madasari The Last Crowd Novel (Lacan's Oedipus Complex)***. Peace and salutation be upon the Greatest Prophet Muhammad SAW, who taught a beautiful lesson as a guide to our life.

I would like to say thank you for my advisor, Dr. Syamsudin, M.Hum., who always patiently gives me advice, guidance, and support in organizing my thesis. Also, for the lecturers in English Literature Department who have been teaching me during my studies at this university.

I would like to say thank you for my parents, Mr. Suparlan and Mrs. Sutriyah who love me and supports me to finish my thesis. Also, I would like to say thank you for my family especially my younger sister who support me. Next, I would like to say thank you for my best friends, BSI Heroes family, KSR-PMI Unit UIN Malang family and all of my friends who have been part of my life.

As an ordinary human being, I do realize the imperfections and weaknesses found in the thesis I write. Therefore, criticism and suggestion are most welcome which hopes for improvement in the future. Hopefully, this study will be useful for discussion to the reader and the future researchers.

ABSTRACT

Putri, Sastrowati. 2021. **Jayanegara's Desire in Search of His Father in Okky Madasari *The Last Crowd Novel (Lacan's Oedipus Complex)***. Minor thesis (skripsi) Department of English Literature, Faculty of Humanities, Universitas Islam Negeri Maulana Malik Ibrahim Malang

Advisor : Dr. Syamsudin, M.Hum.

Keywords : Desire, Oedipus complex, Phallus, Psychoanalysis

Desire becomes a concern in psychoanalysis which is part of human existence. On the other hand, desire has related to the term of lack. The lack makes them feeling incomplete as human. Jayanegara as a main character in *The Last Crowd* novel by Okky Madasari has lack from mother. The lack of Jayanegara came from his mother who left him. Mother's departure created a void within Jayanegara. Furthermore, Jayanegara as a child wants union again with his mother who makes him driven by his desire. Jayanegara's desire could be found with the Oedipus complex theory by Jacques Lacan. The result of this study is finding Jayanegara's desire which it reflected in the three moments of Oedipus complex.

The method uses in this study are literary criticism and psychoanalysis approached. The data and data sources in this study are from words, phrases, and sentences in *The Last Crowd* novel by Okky Madasari. The data collection in this study focuses on a main character from the novel based on the theory. The focus analysis used psychoanalysis theory from Jacques Lacan about desire and Oedipus complex.

The result of the study describes Jayanegara's desire which is reflected in the three moments of Oedipus complex. The first moment comes from Jayanegara as a child realizes that he and his mother have lack. The lack is related to phallus whose father has. As a result, Jayanegara is determined to be a phallus for mother. The second moment is the intervention of the imaginary father. Jayanegara thought that father controlled his mother. Moreover, the father is a person who supports the rules of the world. On the other hand, Jayanegara is hindered by the rules of the real world such as law, ethics, morals and society. The third moment is the intervention of the real father. Jayanegara began to realize his loss to his father. The loss makes it impossible to be a phallus. All at once, it is the exit from the Oedipus complex.

ABSTRAK

Putri, Sastrowati. 2021. **Hasrat Jayanegara Mencari Ayahnya dalam Novel *Kerumunan Terakhir Karya Okky Madasari (Oedipus complex Lacan)***. Tesis. Jurusan Sastra Inggris. Fakultas Humaniora. Universitas Islam Negeri Maulana Malik Ibrahim Malang

Dosen Pembimbing : Dr.Syamsudin, M.Hum.

Kata Kunci : Hasrat, Lingga, Oedipus complex, Psikoanalisis

Hasrat menjadi perhatian dalam psikoanalisis yang merupakan bagian dari eksistensi manusia. Di sisi lain, hasrat terkait dengan istilah kekurangan. Kekurangan membuat mereka merasa tidak lengkap sebagai manusia. Jayanegara sebagai tokoh utama dalam novel *Kerumunan Terakhir* karya Okky Madasari memiliki kekurangan yang berasal dari ibunya. Kekurangan Jayanegara berasal dari sang ibu yang meninggalkan dirinya. Kepergian ibu membuat kekosongan dalam diri Jayanegara. Jayanegara sebagai seorang anak ingin bersatu kembali dengan ibunya yang didorong oleh hasratnya. Hasrat Jayanegara dapat ditemukan dengan teori Oedipus complex oleh Jacques Lacan. Hasil dari penelitian ini adalah untuk menemukan hasrat Jayanegara yang tercermin dalam tiga momen Oedipus complex.

Metode yang digunakan dalam penelitian ini adalah pendekatan kritik sastra dan psikoanalisis. Data dan sumber data dalam penelitian ini berasal dari kata, frase, dan kalimat dalam novel *Kerumunan Terakhir* karya Okky Madasari. Pengumpulan data dalam penelitian ini berfokus pada karakter utama dari novel berdasarkan teori yang digunakan. Analisis fokus menggunakan teori psikoanalisis dari Jacques Lacan tentang hasrat dan Oedipus complex.

Hasil penelitian menggambarkan hasrat Jayanegara yang tercermin dalam tiga momen Oedipus complex. Momen pertama datang dari Jayanegara sebagai seorang anak yang menyadari bahwa dia dan ibunya memiliki kekurangan. Kekurangan itu terkait dengan lingga yang dimiliki ayahnya. Alhasil, Jayanegara bertekad menjadi lingga bagi ibunya. Momen kedua adalah campur tangan ayah imajiner. Jayanegara mengira bahwa ayah mengendalikan ibunya. Apalagi sang ayah adalah orang yang mendukung aturan dunia. Di sisi lain, Jayanegara terhalang oleh aturan di dunia nyata seperti hukum, etika, moral, dan aturan di masyarakat. Momen ketiga adalah campur tangan ayah kandungnya. Jayanegara mulai menyadari bahwa dia kalah dari ayahnya. Kekalahan ini membuat dia menyadari kemustahilan untuk menjadi lingga. Sekaligus, ini adalah pintu keluar dari Oedipus complex.

مستخلص البحث

بوتري ، ساسترواتي. ٢٠٢١. رغبة جانيجارا في البحث عن أبيه في رواية أوكي ماداساري الحشود الأخيرة (مجمع لاكان لأوديب). أطروحة فرعي (أطروحة) قسم الأدب الإنجليزي ، كلية العلوم الإنسانية ، جامعة الدولة الإسلامية مولانا مالك إبراهيم مالانج .
المستشار : د. شمس الدين
الكلمات المفتاحية: الرغبة ، عقدة أوديب ، القضيبي ، التحليل النفسي

تصبح الرغبة مصدر قلق في التحليل النفسي الذي هو جزء من الوجود البشري. من ناحية أخرى ، ترتبط الرغبة بمصطلح النقص. النقص يجعلهم يشعرون بأنهم غير مكتملين كبشر. جانيجارا كشخصية رئيسية في الرواية الأخيرة لأوكي ماداساري تفتقر إلى الأم. جاء عدم وجود جانيجارا من والدته التي تركته. خلقت رحيل الأم فراغًا داخل جانيجارا. علاوة على ذلك ، يريد جانيجارا كطفل الاتحاد مرة أخرى مع والدته التي تجعله مدفوعًا برغبته. يمكن العثور على رغبة جانيجارا من خلال نظرية عقدة أوديب بواسطة جاك لاكان. نتيجة هذه الدراسة هي العثور على رغبة جانيجارا التي انعكست في اللحظات الثلاث من عقدة أوديب

الطريقة المستخدمة في هذه الدراسة هي النقد الأدبي واقترب التحليل النفسي. مصادر البيانات والبيانات في هذه الدراسة مأخوذة من كلمات وعبارات وجمل في الرواية الجماعية الأخيرة لأوكي ماداساري. يركز جمع البيانات في هذه الدراسة على شخصية رئيسية من الرواية تعتمد على النظرية. استخدم تحليل التركيز نظرية التحليل النفسي من جاك لاكان حول الرغبة وعقدة أوديب

تصف نتيجة الدراسة رغبة جانيجارا التي تنعكس في اللحظات الثلاث لعقد أوديب. تأتي اللحظة الأولى من جانيجارا عندما يدرك الطفل أنه ووالدته يفتقران. يرتبط النقص بالقضيبي الذي يمتلك والده. نتيجة لذلك ، فإن جانيجارا مصممة على أن تكون قضيبيًا للأم. اللحظة الثانية هي تدخل الأب الوهمي. يعتقد جانيجارا أن والده يتحكم في والدته. علاوة على ذلك ، فإن الأب هو الشخص الذي يدعم قواعد العالم. من ناحية أخرى ، فإن جانيجارا تعوقها قواعد العالم الحقيقي مثل القانون والأخلاق والأخلاق والمجتمع. اللحظة الثالثة تدخل الأب الحقيقي. بدأ جانيجارا يدرك خسارته لوالده. الخسارة تجعل من المستحيل أن تكون قضيبيًا. مرة واحدة ، هو الخروج من عقدة أوديب

TABLE OF CONTENT

THESIS COVER	i
STATEMENT OF AUTHORSHIP	ii
APPROVAL SHEET	iii
LEGITIMATION SHEET	iv
MOTTO	v
DEDICATION	vi
ACKNOWLEDGEMENT	vii
ABSTRACT	viii
ABSTRAK	ix
مستخلص البحث	x
TABLE OF CONTENT	xi
CHAPTER I: INTRODUCTION	
A. Background of the Study	1
B. Problem of the Study	6
C. Objectives of the Study	6
D. Significance of the Study	6
E. Scope and Limitation	6
F. Definition of Key Terms	7
G. Previous Studies	7
H. Research Method	10
1. Research Design	11
2. Data and Data Source	11
3. Data Collection	11
4. Data Analysis	11
CHAPTER II: REVIEW ON RELATED LITERATURE	
A. Psychoanalysis Criticism	13
B. Jacque Lacan's theories	17
1. Desire	17
2. The Oedipus complex	19
C. Character as element of literature	31
CHAPTER III: FINDING AND DISCUSSION	
A. Lacan Oedipus complex Reflection though Jayanegara's Desire	35
1. The First Moment of the Oedipus complex	37
2. The Second Moment of the Oedipus complex	52
3. The Third Moment of the Oedipus complex	62

CHAPTER IV: CONCLUSION AND SUGGESTION	
A. Conclusion	73
B. Suggestion	74
BIBLIOGRAPHY	
CURRICULUM VITAE	

CHAPTER I

INTRODUCTION

This chapter provides an introduction. The introduction consists of background of the study, problem of the study, objectives of the study, significance of the study, scope and limitation, definition of key terms, previous studies, and research method.

A. Background of the Study

Desire is only owned by human who make them special. Desire could come from the lack itself. The lack makes them feeling incomplete as human. Moreover, they are always feeling something missing. Unfortunately, they try to fill their hollow of lack with everything which could satisfy them. As a result, the lack that they were looking for became their desire which had to achieve.

Desire is often hidden and difficult to realize. The reason for desire has been hidden because they do not want to bear the consequence from realizing their desire. However, desire itself always keeps pushing that person to realize their desire though one desire object to another desire object until their desire will have been satisfied. Nevertheless, the desire itself could not really be seen and fixed. It made them even more dissatisfied. Therefore, human will never feel satisfied during their life.

Psychology and literature have the same space of analysis about the human experience (Minderop, 2010:2). Moreover, Cuddon (1979) said that the psychological novel has written the last 200 years that the kind of fiction is more

concerned with emotional, mental, and spiritual of the character live rather than with the plot and action (Minderop, 2010:53). Therefore, literary work can be analysed from the psychological aspect.

The modern era, the literary work such as drama, poetry, and novel have some psychological problems as manifestation from the author, fiction characters in story, and the reader (Minderop, 2010:53). Some novels have psychological aspect like *Son and Lovers* by D.H. Lawrence about Oedipus complex and guild inner conflict, *The Scarlet Letter* by Nathaniel Hawthorne about frustration and conflict (Minderop, 2010: 99 and 222). One of them which has psychological aspect is *The Last Crowd* by Okky Madasari.

Okky Madastari is an Indonesia novelist who written *The Last Crowd* (*Kerumunan Terakhir*) novel in Indonesian. *The Last Crowd* talks about the main character, Jayanegara's life has changed since his mother left him. He did not finish his college and to be unemployed. The reason his mother left him because of his father hurt his mother by cheating with other women. Consequence, Jayanegara hates his father. However, Jayanegara could not run from the shadow of his mother who leave him. As a result, Jayanegara always wants to take revenge on his father and used various ways to beat his father.

Since he lives with his girlfriend, he used a new identity, Matajaya, in internet to separate himself from his father's shadow. However, Matajaya began to be known from his story about his father. He became a famous person in social media after he wrote a story about Matajaya who could beat his own father for the sake of his mother, On the whole, his identity of Matajaya is disclosed in the public

and the real world because of his father. His father reported an account called Matajaya who had spread false news about him. Nevertheless, his father did not angry to him and closed his reported case. Jayanegara felt dilemma because his father always acts as an ideal father to his family included himself.

Meanwhile, Jayanegara did not give up to spread the story about his real father. As a result, he contacted his mother to write everything about his father. After that, he shared his mother's writing about his real father in social media. The story he shared made an impact on his father's reputation. As a result, his father who was going to get a promotion to be a dean was cancelled because of this case. Finally, he did not live with his father or mother anymore. He decided to go to his grandmother's house with his girlfriend Maera. They decide to leave the world of internet and social media. They chose live together his grandmother's house in the village.

Okky Madasari is a famous novelist with a social portrait. However, her *The Last Crowd* novel can be analyzed with a psychological aspect. It is important to point out that the story has a strong inner conflict from the main character. His inner conflict begins from his mother leaves him because of his father. He thinks that his father did unfair to his mother. His father could cheat with others women without lost his pride as a public figure. Moreover, his father let his wife leaves home without feeling guilty. On the other hand, he thinks that all of his unfortunate comes from his father fault based on karma. Moreover, he also worried that one day his father will take everything of his own and control his life.

Since that, he hates his father. However, he did same thing like his father such as, playing with prostitutes and becoming a famous person in internet without anyone knowing his true identity. Researcher thinks that a main character has desire. However, his desire is hidden who himself is not realise it. He did not notice having desire that hides sometime in his action and thought. His desire has relation to his father and mother. On the other hand, Jayanegara always focus on his mother. The relation between Jayanegara and his mother related to the Oedipus complex. Therefore, the researcher uses the Oedipus complex theory by Jacques Lacan.

Jacques Lacan was a French psychoanalyst. He is one of psychologists who talks about psychoanalysis after Sigmund Freud. In the 1930s Lacan published thesis on his patient Aimee about paranoia. In 1936 Lacan was presented in conference the famous theory about “mirror stage”. Lacan’s idea was influenced by Parisian intellectual life such as Claude Levi-Strauss, Ferdinand de Saussure and Roman Jackson (Barry, 2009:104). As a result, Jacques Lacan has a sharper approach from Freudian influence in psychoanalysis criticism (Schmitz, 2008:202). The research focus on Jacques Lacan theory which stands on Freudian psychoanalysis approach. Therefore, the researcher uses psychoanalysis criticism with Jacques Lacan theory.

The concept of desire is center of Lacan’s thought. Lacan thought that desire is the centre concern of psychoanalysis and at the same time the heart of human existence (Evans, 2006: 37). The lack exists as a function to prove of sense of self in relation in the experience of desire (Lacan, 1991:223-224). On the other hand, desire is a relation of being to lack which is lack of being whereby the being exists

(Lacan, 1991:223). According to Lacan, humans spend their lives trying to handle this condition that calls is lack since they born (Storey, 2009:101). Lacan assumes that human life is like a narrative in term of search for a lost completion. The sense of lost from the mother's body is constantly to make consciousness started driven by desire to find the lost paradise (Carter, 2006:75). The human who driven by a desire to believe that one day they will union again with the mother was a moment of plenitude before the fall into lack (Storey, 2009:104). On the other hand, the definition of desire is always desire for another's desire (Hill, 2009:72-73). The other's desire could relate to his mother as a child in the Oedipus complex.

This research focuses on a main character to be analyzed about his desire which has relation to his father and his mother. Based on Oedipus complex theory, the main character is a child. The target object of child's desire is the mother. Based on the child in Oedipus complex, the child always desires to mother. Moreover, the mother desires the phallus her lack. As a result, Jayanegara's desire is related to mother's desire. Hence, Jayanegara's desire is mother's desire based on his point of view. However, between the child and the mother there is a third party, namely the phallus. The phallus comes from the mother. This phallus arises from the mother's lack. This phallus is the mother's desire because of the lack causes desire. On the other hand, the phallus is in the imaginary order, while the symbolic order is the father. Therefore, the phallus of the mother can be seen through the father. As a result, the desire of Jayanegara as a child for the mother can be sought through the phallus of the mother towards the father.

B. Problem of the Study

The problem of this study is

How is Lacan Oedipus complex reflecting through Jayanegara's desire in Okky Madasari's *The Last Crowd* novel?

C. Objectives of the Study

Based on the problem of this study, the objective describes about:

To find out the reflection of Lacan's Oedipus complex through Jayanegara's desire in Okky Madasari's *The Last Crowd* novel

D. Significance of the Study

The study has two significances: theoretically and practically. Theoretically, this study analyzed the main character with a psychoanalysis approach in literature. The researcher used Jacques Lacan's theory to find the main character's desire. Therefore, this study contributes to apply psychoanalysis criticism in literature and a guide to using Lacan's theory. Practically, this study expected to benefit of the literature students who are interesting in psychoanalysis especially Lacanian psychoanalysis.

E. Scope and Limitation

This study focus on discussing about a main character in novel. Researcher uses psychoanalysis approach in literature with Jacques Lacan's theory to analyze a main character. The researcher finds about a main character's desire through the Oedipus complex theory by Jacques Lacan. Moreover, researcher does not analyze about social background, author's biography, readers response and history.

Researcher limited analyzed to text itself in novel, in addition to focus finding a main character desire with Lacan's theory. Researcher does not discuss about others characters that out of the focus analysis on text itself in the novel.

F. Definition of Key Terms

The definition some terms used in this study:

1. Desire : is the metonymy of the lack of being (Evens, 2006:98).
2. Father : is a symbol or signifier on the symbolic order which is representative of the social order (Lacan, 1991: 164). Also, father mirroring the phallus in the imaginary place.
3. Oedipus complex : is when the subject always desire the mother, and the father is always the rival, whether the subject male or female (Evens, 2006:130).
4. Phallus : is the object of desire on the imaginary place (Lacan, 1991: 166).

G. Previous Studies

This study uses several relevant studies with the same objects of study. The first is Ike Dewi Jayanti (n.d) in journal article entitled *Kecenderungan Neurotik Tokoh Utama dalam novel Kerumunan Terakhir karya Okky Madasari (kajian psikoanalisis sosial Karen Horney)*. The researcher analyses the personality of a main character from neurotic tendencies with Karen Horney's theory.

Jayanti assumed that the main character has a neurotic tendency based on the basic anxiety experienced. Consequently, he has three basic conflicts: a feeling

of helplessness, hostile feelings against others, and separate or isolated feeling. According to Karen Horney's theory, it has three neurotic tendency strategies to handle their basic anxiety which it aims of analysis have three researches question. The first is neurotic tendencies move closer to others. Second is neurotic tendencies move against others. The last is neurotic tendency to move away from others.

The researcher found that first is neurotic tendencies move close to others which separated into three need: love and acceptance with 17 data, influential colleagues in his life with 9 data, and limiting the narrow sphere of his life with 3 data; second is neurotic tendencies move against other which separated into five need: social recognition with 7 data, authority with 6 data, exploiting other people with 4 data, personal admiration with 3 data and ambition with 2 data; last is neurotic tendency to move away from others which separated into independence and freedom with 8 data, and perfection and prestige with 3 data. Therefore, the main character uses strategy to neurotic tendencies move close to others with love and acceptance need.

The Next is Rio Devilito, Nugraheni Eko, and Kundharu Saddhono (2017) in journal article with the title *Character Education through Depiction of Life in the Novel Entitled Kerumunan Terakhir by Okky Madasari (Psychological Analysis of Literature)*. The researchers analysed the psychology conflict of the main character, psychology symptoms that affect the behavioural aspects of the main character to solve life problems and the value of education as the subject material of the Indonesian Language Lesson with the literary psychology approach of Sigmund Freud.

The researchers explain the result and discussion in two parts. The first is description of the main character. The researchers explain about characteristic of the main character in story. The researchers argue that the main character represents the millennial issue especially man. The millennial issue when the main character as a young man had broken home background trying to escape through social network with a new identity as a perfect man of the main character.

The second is character education through depiction in the Novel. The researchers describe the problem of modern society especially in social media in millennial era. The students could learn based on the main character's problem and his action in the Novel. The main character gives decision about good and bad through positive and negative value in the story. Therefore, the problem in the novel could learn character education for students.

The Last is Reyna Chitta Sahtyaswati (2018) under the title *Mekanisme Pembentukan Subjek pada Tokoh Jayanegara dalam novel Kerumunan Terakhir karya Okky Madasari (Kajian Psikoanalisis Jacques Lacan)* is analysis that using psychoanalysis by Jacques Lacan's theory. The researcher analyzes formation on the subject experienced by a main character with three concepts: the Real (need), the Imaginary (desire), and the Symbolic (desire).

The researcher describes the mechanism of subject a main character divided into three parts based on three concepts. The first is the real or the need phase when a main character is figuring during childhood. Need of a main character is still fulfilled by his mother and his grandmother as a nanny. Second is the Imaginary (desire) of the main character is a sense of lack. The researcher found a main

character was lacking since his mother left home alone. The last the Symbolic (desire) that a main character demand to become desire in purpose of exposes his father's sin toward his mother.

All of previous studies have the same focus analysing the main character. However, the first research used social psychology from Karen Horney on neurotic tendencies. Furthermore, the second has focus on value education of a main character with the literary psychology approach of Sigmund Freud to find psychological conflict experience. The third uses Jacques Lacan theory to find out experience of the main character with three concepts about the Real (need), the Imaginary (desire), and the Symbolic (desire).

This research focuses on the main character to analysis his desire. Even though this research has the same focus analysis on a main character, this research focuses more on the mother, father and a main character as a child based on the Oedipus complex theory. Moreover, the researcher is focused on finding a main character's desire through three moments in the Oedipus complex by Jacques Lacan theory.

H. Research Method

The researcher has several steps to determine the description purpose of this study in research method. The first step is research design which explains about the method for this study. The second is data and data source which explains about data source using in this study. The third is data collection which explains about data analyze in this study. The last is data analysis which explains about step by step researcher using the data to be analyzed.

1. Research Design

This study uses literary criticism based on object of analysis which is included in the literary work. In this study, the researcher uses *The Last Crowd* by Okky Madasari as an object analysis which uses psychoanalysis approach. The researcher analyzes the intrinsic element in literary work about a main character. The analysis of the main character uses the Oedipus complex theory by Jacques Lacan on psychological approach.

2. Data and Data Source

The data source used for the novel *The Last Crowd* by Okky Madasari that was published in 2017 by Gramedia Pustaka Utama publisher. The novel contains of a prologue and 12 chapters which has 312 pages. The data presented in the form of words, phrases, and sentences from the novel indicating of the main character's desire through the Oedipus complex based on Lacan's theory.

3. Data Collection

This study has some steps to collect the data in this novel. First, the researcher read intensively to find the main of topic in this novel. Second, researcher did highlight the dialogue and statement about a main character. Finally, researcher describes and classifies some data based on Lacan's theory.

4. Data Analysis

There are some steps to analyse the data. First, the researcher read and understood carefully of psychoanalysis approach using Jacques Lacan theory about desire split in three phases. Second, the researcher read repeatedly to focus on a main character based on theory. Third, researcher found and collected

some data about characteristic of personal desire of a main character. Fourth, researcher analysed relation between a main character, his mother, and his father to find a main character's desire which reflected in the Oedipus complex. Finally, the researcher drew conclusion according to find answers from the problem of this study.

CHAPTER 2

REVIEW OF RELATED STUDIES

This chapter describe about review studies which it related to the theory to be used. This chapter consists of psychoanalysis criticism, Jacques Lacan's theories: desire and the Oedipus complex; and character as element of literature.

A. Psychoanalysis Criticism

Psychology of literature is a study literary work that reflects the psyche through the activities and processes itself (Minderop, 2010:54). Furthermore, literature is a literary work to comprise value of life and moral teaching that it could arouse readers' spiritual, experience, moral awareness and emotional which it conveys with beautiful, artistic, and unique languages along providing entertainment (Minderop, 2010:76).

Traditionally the position of psychoanalysis has claimed the master discourse while literature is assigned a suite text in need of interpretation as the subordinate position. Felman through Freud's encounter with Sophocles' *Oedipus Rex* claims that literature provides language through which psychoanalysis presents in concepts and truths which literature in inception is not separate discourse outside psychoanalysis. Therefore, Felman suggest that the notion of application should replace with one of implication (Horner, 2005:121).

The beginning modern of psychoanalysis come from Sigmund Freud (1856-1939) is the first theorist who introduction about psychoanalysis which it can apply to literary text (Schmitz, 2008:195). Sigmund Freud in his short article for include

in an encyclopaedia under the heading *The Corner-Stones of Psychoanalytic Theory* point out the principal subject-matter of psychoanalysis constitute from the assumption about unconscious mental processes, the recognition of the theory of resistance and repression, the appreciation of the importance of sexuality and of the Oedipus complex (Carter, 2006:70).

The psychoanalysis interpretation of literature in Freudian has been controversial to literary critics. The reason is the unconscious speaking indirectly through emblems, images, symbols, and metaphors like in the novel or poem. In addition, literature also is indirectly making explicit statement about life with expressing experience and showing through metaphor, symbolism, and imagery. Therefore, the statements made can inexplicit and inevitable judge-mental element involved (Barry, 2009:98).

Developing Freud's ideas about Psychologists and literary critics have encompass analysis of the readers, motives of an author and fictional character, related text to the author's biography, the psychology of reader's response to literary texts, the nature of the creative process, interpretation of symbols in a text, examination of gender roles and stereotypes, and the functioning of language in the constitution of the conscious and unconscious. Moreover, Freud writing contains some major concepts, such as the Oedipus complex in literary models such as Oedipus Rex and Hamlet (Habib, 2005:572).

Freud regarded the artist through the practice of their art avoids sheer wishful thinking and neurosis who to be a unique person. The writer or artist is bound in sublimation process that restoration basic drives such as aggression and

sex then converting into intellectual and creative activity. Art could a means of dealing with inner re-establishing and contradictions a productive relationship with the world (Carter, 2006:72).

The unconscious is part of the strong mind to influence human actions beyond consciousness, which the notions of all of Freud's work depends on unconscious (Barry, 2009:92-93). Term of unconscious is not a new itself. Freud opens up of unconscious in systematic study which in the unconscious could be expressed through terminology and language (Habib, 2005:571). The human is not freely thought and action. The unconscious much of drive human determine thought and action which is can barely fathom. Human thought dependent upon the body from the instincts of survival and aggression (Habib, 2005:571-572).

Psychoanalysis has three main emphases related with the articulation of sexuality in terms of the literary unconscious: on the author which it has corollary with character, on the reader and on the text. It is beginning Sigmund Freud analysis the relationship between author and text is analogous to dreamers' artist like a symptom of the artist in the literary work. Moreover, in text which literature is fantasy that the reader's transitive relation to the text from fore grounded in a psychoanalytic reader response criticism whom modified by post-Freudians. Furthermore, Carl Jung's archetypal criticism contra Freud propound literary work is not only focus on the author's and reader's psychology but also represents relation between the collective unconscious and the personal, the symbols, myths, the images, and past culture of archetypes (Selden, 2005:153).

Psychoanalysis has two aspects: academic and clinic work. Academic is focus on study about mental life in general include studies of the social science and literature. Clinic work focus on a large suffer problem from patients who has including anxiety, hallucinations, phobias and obsessions. Moreover, the treatment in psychoanalyst uses only works without medicine, massage and electric shocks (Hill, 2009:1). Psychoanalysis is may borrow many other disciplines concepts but it is an independent discipline. However, Psychoanalysis is not branch of psychology, not of philosophy, medicine, linguistics and psychotherapy, since its aim is not to cure but to articulate truth. Moreover, it reworks these concepts in a unique way (Evans, 2006:155).

Psychoanalysis offers a unique appreciation the meaning for subject without prescriptive rules or political schemes and does not tell subject what to do. It has a special technique for finding the lack, essence, division and desire that made life the way that subject do (Hill, 2009:156). Psychoanalysis can facilities desire to judgment between good and bad. Decide good or bad depend to personal value that comes from ethical. Lacan said that deliberation ethical can create well after desire has been identified. Hence, psychoanalysis is special tool to make ethical judgment which it can purify and clarifying desire through theory and technique (Hill, 2009:152-153).

Lacan is an analyst who is dedicated himself to developing psychoanalytic theory until his death in 1981. Furthermore, Lacan contributed in psychoanalysis discussion with his way which still both reflected to the original way of treatment. As a result, psychoanalysis from Lacan's theory is usually named Lacanian, yet

Lacan never admits created Lacanian form of psychoanalysis (Evans, 2006:155). Lacan asserted that psychoanalysis must have a theory of meaning and languages which it implements specially with words in languages. On the other hand, the essentially of languages comes from with words and symbols base on Freud and Lacan claim (Hill, 2009:25).

After Freud, psychoanalysis has improvement to completely the theory from every generation of Analysts. Lacan suggested that the process to revision psychoanalysis had resolve of the contradictions that may had lost the original aims about become conservative and reactionary (Homer, 2005:3). The influence of psychoanalysis in dimensions of modern literary theory such as Simon O. Lesser (1909-1979) furnished a psychoanalytic account of reading process. The others include Norman O. Brown, D.W. Winnicott, and Gilles Deleuze and Felix Guattari, who have explored the ideological basic of psychoanalysis and Jacques Lacan, whose ideas centers around his extensive re-reading of Freud in the light of insights furnished by linguistics and structuralism (Habib, 2005: 573).

B. Jacques Lacan's Theories

1. Desire

The term of *désir* comes from French language. *Désir* in Lacan's term translates to all of English translators to desire in English term which is essential to Lacan's concept (Evans, 2006:36). The concept of desire is center of Lacan's thought (Evans, 2006: 37). As a result, desire becomes a concern in psychoanalysis which desire is part of human existence (Evans, 2006:37). On the other hand, Lacan point out that desire is another difficult idea that has in uniquely human as a

property language. Moreover, the individual desire is part of language which language is communal property (Hill, 2009:65). Therefore, desire is only owned by humans and also part of the language that makes more unique.

Desire is not consisting of fulfilled but the reproduction of desire itself. Thus, desire can never satisfy. It is eternal and pleasure (Evans, 2006:38). Furthermore, desire will manifest itself in the object to satisfy his own desire. The phase of desire is possibility for the subject to might achieve to the object could something be reached. When the object of desire had be reached that no longer of remains the object of desire, it brings another object will become fill the place the object of desire (Hill, 2009:67). The object of desire could be reached but the sensation of desire is never satisfied. As a result, the object of desire could be change as a consequence to satisfy his desire.

On the other hand, desire is a relation of being to lack which is lack of being whereby the being exists. The lack could represent with anything as a reflection on a veil (Lacan, 1991:223). Furthermore, desire is another word for lack as the object of desire for something that is missing. Desire usually hides behind revealed in symptoms, dreams, and slips of the tongue when organize the subject's life more comprehensive (Hill, 2009:65).

The terms of lack is related to desire which lack causes desire to arise. In 1958, Lacan argues that lack of being is the metonymy of desire (Evans, 2006:122). Moreover, Desire is a central function to all human experience for nothing nameable and at the same time from other variety of animation. The lack exists as a function to prove of sense of self relation in the experience of desire. In the pursuit

of this beyond, which is nothing, it harks back to the feeling of a being with self-consciousness, which is nothing but its own reflection in the world of things. It is the companion of beings there before it, who do not in fact know themselves (Lacan, 1991:223-224). However, desire exists in the impossibility to make good that which lack for closing the gap between self and other (Storey, 2009:104). Therefore, the lack is like another name of desire which it always searches to fulfil the hole from lack.

According to Lacan, humans spend their lives trying to handle this condition that calls is lack since they born (Storey, 2009:101). Lacan assumes that human life is like a narrative in term of search for a lost completion. The sense of lost from the mother's body is constantly to make consciousness started driven by desire to find the lost paradise (Carter, 2006:75). The human who driven by a desire to believe that one day they will union again with the mother was a moment of plenitude before the fall into lack (Storey, 2009:104). On the other hand, the definition of desire is always desire for another's desire (Hill, 2009:72-73). The other's desire could related to his mother as a child in the Oedipus complex.

2. The Oedipus Complex

The Oedipus complex was first introduced by Freud. The Oedipus complex is a set of desires of love and hostility that the subject experiences without him realizing it in his relationship with his parents. Usually, the subject has desire to the parent with the opposite sex and the rival with the same sex. As a result, the subject wants one parent and competes with other parents (Evens, 2006:130).

Lacan argues that the Oedipus complex is the most important of the three 'family complexes' on his article in 1938 (Evens, 2006:130). Furthermore, Lacan in the 1950s begins to develop his own distinctive conception of the Oedipus complex. The most important in Lacan's views that whether the subject is male or female, the subject is always desiring the mother and the father is always the rival (Evens, 2006:130).

The key function in the Oedipus complex is the father. The Oedipus complex for Lacan is the paradigmatic triangular structure. Moreover, the main point of Oedipus complex itself is never a purely dual relation between the mother and the child but always a third terms, the phallus, an imaginary object which the mother desires beyond the child himself before the invention of the father (Evens, 2006:131). Furthermore, the Oedipus complex can see as transition from a dual relationship to a triangular structure. Lacan argues that the Oedipus complex is as a transition from the preoedipal triangle (mother-child-phallus) to the Oedipal triangle (mother-child-father) (Evens, 2006:133).

The term of phallus appears as a synonym of penis in Freud's work. Freud's work abounds in references to the penis. Freud argues that the penis is great value to children of both sexes that their discovered that some human beings do not possess a penis leads to important psychical consequences. Freud clearly is not talking about penis as the real organ when he speaks about symbolic equation between the penis and the baby which allows the girls to appease her penis envy by having a child (Evens, 2006:143).

Lacan's terminological technicality simply clarifies a distinction that was already implicit in Freud's work. Lacan usually used the term phallus for the imaginary and symbolic function of this organ rather than the term penis for the biological reality organ to refer to the role that this organ plays in fantasy (Evens, 2006:143).

The phallus as an object is precisely the existence behind mother of this entire symbolic order on which she depends. Since, it is always there more or less, permits a degree of access to the object of her desire, which is already such a specialized object and marked with the necessity the symbolic system institutes that in its prevalence it is absolutely unthinkable in any other way (Lacan, 2017:166).

The child is not only a matter of appetite for mother's care, contact or even her presence but more than the child is appetite for mother's desire. It is being essential in the child's own desire (Lacan, 2017:165-166). On the other hand, the child establishes a relationship to the phallus as long as it is the object of the mother's desire. Moreover, analytic experience proves that the father, as the one who deprives the object of mother's desire in the Oedipus complex. The subject has adopted a position of a particular kind, at a moment of his childhood, towards the role the father plays in the fact that the mother does not have a phallus (Lacan, 2017:168).

The child's identification with the father is the nodal point. However, there is the earlier moment at which the father enters into his function as depriver of the mother. The father is profiled behind the mother's relationship to the object of her desire as that castrate, in the event, is not the subject but it is the mother itself

(Lacan, 2017:169). On the other hand, the father does not castrate the mother of something that she does not have. Therefore, she does not have it which it has already been projected onto the symbolic plane as a symbol (Lacan, 2017:168).

The possibility of being castrated is essential to assuming the fact of having the phallus. This is a step that has to be taken, and it is one where at some moment the father has to intervene effectively (Lacan, 2017:170). The following next step, it is essential to have the father intervene effectively. It is a question of having it or not having it. It is obliged to bring him into consideration. On the other hand, Lacan emphasized that, along with the subject needs to be constituted as a symbol. If he is not, no one will be able to actually intervene under the sign of this symbol. It is as a real person under the sign of this symbol that he will now effectively intervene at the next stage (Lacan, 2017:171).

The father is the signifier in the Other that represents the existence of the locus of the signifying chain as law. The father is in a metaphorical position in as much as, and solely to the extent that, the mother makes him the one who, by his presence, sanctions the existence as such of the locus of the law. Immense latitude is therefore left to the modes and means by which this can be realized, and this is why it is compatible with diverse concrete configurations (Lacan, 2017:180).

The configuration is nodal in every case. This comes from the question of what the special configuration of the relationship to the mother, the father and the phallus that makes it. The case that the child does not accept that the mother is deprived of the object of her desire by the father to what extent is it necessary in any given case to emphasize. The fact that, in correlation with this relationship, the

child maintains it is identification with the phallus. At this level, the question that arises is, 'to be or not to be' the phallus. On the imaginary plane, the question for the subject is one of being or not being the phallus. The phase that is to be passed through places the subject in the position of choosing (Lacan, 2017:169-170).

Since the subject is as much passive as active there, for the good reason that he is not the one pulling the strings of the symbolic. The sentence started before him. It was started by his parents, and what it is leading you towards is, precisely, the relationship each of these parents has with this sentence that has been started and with the way (Lacan, 2017:170). The Oedipus complex has a normalizing and normative function which it is essential for the human being to accede to humanize structure of the real as the conquest of the symbolic order. Besides, the symbolic is the realm of the law (Evens, 2006:132). However, the subject is also encountering the problem of sexual differences for the sake of access to the symbolic order (Evens, 2006:131).

Lacan pointed the role of the father as a third term between the mother and the child can save the child entry into social existence (Evens, 2006:62). The child experiences the first realities of its contact with the living world through the initial reality relationship between the mother and the child. The father who brought into the triangle in order to describe the situation objectively, whereas for the child he has not yet made his entry in the triangle (Lacan, 2017:164).

Lacan argued in his 1938 article on the family that he attributed the importance of the Oedipus complex when he combined two almost contradictory functions in the father figure: the protective function and the prohibitive function

(Evens, 2006:62). The function of father in which three things intervene. The first is the Name-of-the-Father which could referred to the symbolic father. The second is the father's spoken words. The third is the law insofar as the father has a more or less intimate relationship to it (Lacan, 2017:174). Moreover, the father enters into play as the vehicle of the law and prohibition of the mother as object (Lacan, 2017:171).

The father's function, the Name-of-the-Father, spread the law of prohibition of incest to the child in foreground of the castration complex. In other words, insofar as culturally he is the vehicle of the law, insofar as he is invested with the signifier of the father, the father intervenes in the Oedipus complex in a more concrete, more graduated manner (Lacan, 2017:171). The essential is that the mother establish the father as the mediator of what lies beyond her law and her capriciousness namely, the law as such, purely and simply. Therefore, a question of the father qua Name-of-the-Father, closely tied to the declaration of the law, as the entire development of the Freudian doctrine declares and promises. This is the respect in which he is accepted or not accepted by the child as the one who deprives or does not deprive the mother of the object of her desire (Lacan, 2017:174-175).

Desire is something articulated. The world it enters into and progresses through this world here below is a world in which speech reigns, and this submits the desire of each of us to the law of the desire of the Other. The first test that the subject undergoes in his relationship with the Other, he undergoes with this first Other that is his mother, insofar as he has already symbolized her (Lacan, 2017:172).

The child who has made its own mother a subject on the basis of the first symbolization finds itself entirely subject to what it can call, but purely in advance, the law. The mother's law is the fact that the mother is a speaking being, and this suffices to justify saying the mother's law. Nevertheless, this law is an uncontrolled law. It consists simply in the fact, at least for the subject that something in his desire is completely dependent upon something else that is doubtless already articulated as such and is of the order of the law. However, it is a law that lies entirely within the subject that supports it, namely within the good or bad will of the mother or mother itself (Lacan, 2017:172).

The Oedipus complex also is successful completion transition from the Imaginary to the Symbolic which also compounds the sense of lack (Storey, 2009:103). Lacan said that the symbolic father is already function at the time when the presence of imaginary phallus as a third terms in imaginary triangle (Evens, 2006:131). On the other hand, the Seminar Book V by Lacan, the Oedipus complex is identified three times to analyses this passage from the imaginary to the symbolic (Evens, 2006:131). Moreover, Lacan introduces the preoedipal triangle in the previous seminar of 1956-7 as the first time of the Oedipus complex is characterized by the imaginary triangle of mother, child and phallus (Evens, 2006:131). Therefore, the Oedipus complex must consider three moments for the sake to understand it (Lacan, 2017:175).

The first moment is the child's search, qua desire for desire, for the sake to be able to satisfy the mother's desire. It is to say, 'to be or not to be' the object of the mother's desire. As soon as something begins to stir at the base of his stomach, he

will start to show it to his mother, a matter of finding out what she is capable of, with the disappointments that ensue. He will seek it and he will find it, insofar as the mother is questioned by the child's demand. She herself is also pursuing her own desire, and its components are located somewhere thereabouts (Lacan, 2017:175).

The child identifies in the mirror with the object of the mother's desire. The primacy of the phallus is already instituted in the world by the existence of symbols, discourse, and the law. However, the child himself is only ever aware of its outcome. In order to please the mother, it is necessary and sufficient to be the phallus. At this stage, many things come to a halt and in a certain sense become fixed (Lacan, 2017:176).

Consequently, the first time of the Oedipus complex when the child realizes that both child and the mother are marked by lack. The mother has lack since she is incomplete and would not desire. On the other hand, the subject has lack since he does not completely satisfy the mother's desire. Moreover, in both cases the lacking element is the imaginary phallus. The mother desires the phallus to fill her lack. On the other hand, the subject seeks the phallus for the mother to fill out her lack and becomes the object of her desire. At this point, the mother herself is omnipotent and her desire is the law. Although the child from the beginning has a sense of threat from this omnipotence, the threat increases when the child's own sexual urges begin to manifest themselves (Evens, 2006:131).

Furthermore, the child is faced with the realization that he cannot use the imaginary semblance of a phallus to fool his mother's desires. Therefore, he must present something real in order to fulfil his mother's desire. This is not sufficient

with the original organs of either a boy or a girl. Moreover, the face of the omnipotent of desire that could not be soothed gives rise to anxiety from the sense of impotence and inadequacy. The intervention of the father in the subsequent times of the Oedipus complex can only provide a real solution to this anxiety (Evens, 2006:131).

The intervention of the imaginary father is a characteristic the second time of Oedipus complex (Evens, 2006:131). Moreover, the second moment is the father on the imaginary plane definitely intervenes as the depriver of the mother, which means that the demand addressed to the Other, provided it is relayed as it should be, is referred to a higher court (Lacan, 2017:176). However, the father imposes the law on the mother's desire by denying her access to the phallic object and forbidding the subject access to the mother (Evens, 2006:131).

The subject effectively questions the Other about, provided he traverses it completely, will always encounter in the Other, in some ways, the Other of the Other, that is, its own law. At this level, what occurs is what brings it about that what comes back to the child is purely and simply the law of the father, insofar as the subject imaginarily construes it as depriving the mother. This is the nodal and negative face which what detaches the subject from his identification at the same time reattaches him to the initial appearance of the law in the form of the fact that the mother is dependent upon an object. It is no longer simply the object of her desire, but an object that the Other either has or does not have it (Lacan, 2017:176).

The close connection between the mother's deferral to a law is not hers but an Other's. The fact that the object of her desire is in reality sovereignly possessed

by this same Other to whose law she defers provides the key to the Oedipal relation. It gives to decisive character who is to be identified as a relation, not to the father, but to the father's speech (Lacan, 2017:176).

The imaginary father is an imago which is the composite from all the imaginary constructs who build up in fantasy by the subject around the figure of the father. Sometime, the imaginary construction often bears little relationship to the father as he is in reality (Evens, 2006:63). The imaginary father can be an ideal father or the opposite who is seen as omnipotent (Evens, 2006:63).

It is the all-powerful father who is the depriver. It is at this phase that the analyses of the Oedipus complex ceased at the time it was thought that all the ravages of the complex depended upon the father's omnipotence (Lacan, 2017:177). Moreover, the important think that the mother herself in both her words and her action who respect the law from the real father whom step in and impose to her. Hence, the subject sees the father as a rival for the mother's desire (Evens, 2006:132).on the other hand, the child is faced with the choice of accept or reject that he can or cannot to be the phallus (Evens, 2006:144).

The stage of the second moment has been traversed, it is necessary, at the third moment, the father deliver what he has promised. He can give or he can refuse to give, insofar as he has the phallus, but he must give proof that he has it. It is insofar as he intervenes at the third moment as the one who has, and not who is, the phallus that the shift can occur that restores the instance of the phallus as the mother's desired object and no longer only as an object of which the father can deprive one (Lacan, 2017:177).

The third stage is as important as the second, for the outcome of the Oedipus complex depends on it. The father testified that he was giving the phallus insofar as, and only insofar as, he is the bearer, or the supporter of the law. Whether the maternal subject possesses this phallus or not depends on him (Lacan, 2017:177).

The third moment of the Oedipus complex is marked by the intervention of the real father. The third moment is the father who is able to give the mother what she desires and can give it to her because he has it (Lacan, 2017:177). Moreover, the father shows that he has the phallus and neither exchange it nor gives it. The real father castrates the child. The child senses impossible to persist in trying to be the phallus for the mother because it feels useless to compete with the real father who always wins toward him. The subject allows to identify with the father when the subject realizes that the father has the phallus. On the other hand, the subject is freed from the impossible and anxiety-provoking task of having to be the phallus (Evens, 2006:132).

The fact of potency in the genital sense of the word intervenes that the father is a potent father. The mother's relationship to the father moves back onto the real plane (Lacan, 2017:177). At the third moment, then, the father intervenes as real and potent. On the contrary, the child does not go to enter into possession of all his sexual powers and deploy them at all, and one could say that he is apparently disappointed by the deployment of the functions that had begun to awaken (Lacan, 2017:178-179).

The child has all the entitlements for being a man, and what may be challenged in him later, at the time of puberty, is to be referred to something that

has not entirely fulfilled the metaphorical identification with the image of the father, insofar as it has formed across these three moments (Lacan, 2017:179). Moreover, the third moment of the Oedipus complex can be gone through, which is the stage of identification. The stage of identification is for the boy, it is a question of identifying with the father as possessor of the penis and, for the girl, of recognizing the man as the one who possesses it (Lacan, 2017:180).

The real father is the biological father of the subject. Although, the term of the real father still remains quite obscure. It would be more precise to say that the real father is the man who is said to be the subject's biological father (Evens, 2006:63). The real father plays the crucial role in the Oedipus complex when it intervenes in the third time of the Oedipus complex. Conversely, the child can feel the real father intervention even though the father is physically absent (Evens, 2006:64).

The identification with the paternal instance that may occur has been achieved here in these three moments. First, the paternal instance is introduced in a veiled, or not yet apparent, form. This does not prevent the father from existing in mundane reality in the world, by virtue of the fact that the law of the symbol reigns therein. As a result, by virtue of this fact, the question of the phallus is already posed somewhere in the mother, which is where the child has to locate it (Lacan, 2017:177-178). Second, the father affirms himself in his privative presence, insofar as he is the one who supports the law, and this no longer happens in a veiled manner but in a manner mediated by the mother, who accords him the place of the one who lays down the law to her. Third, the father is revealed as having it. This is the exit

from the Oedipus complex. The exit is favourable insofar as the identification with the father occurs at this third moment, where he intervenes as the one who has it (Lacan, 2017:178). Second, the father affirms himself in his privative presence, insofar as he is the one who supports the law, and this no longer happens in a veiled manner but in a manner mediated by the mother, who accords him the place of the one who lays down the law to her (Lacan, 2017:178).

C. Character as Element of Literature

Character is one of intrinsic elements of literature. A character is who acts, appears to as playing a part from any figure in literary work including non-human forms which all character must have at least some human qualities such as ability to think, feel pain or fall in love (Mays, 2016:219). Moreover, characters are the persons reflect that reader inferences from persona's dialogue and action which has blessed particular moral, emotional, and intellectual qualities (Abrams, 1999:32-33).

The term of personality for psychoanalysts is the priority of unconscious which make the structure of thinking influence by emotions (Minderop, 2010:9). Santrock (1988) said that Personality is a characteristic of someone to adapt and compromises in life with naturally include feelings, behaviour and thoughts (Minderop, 2010:4). Personality is an integration of all aspects of a person's unique personality into a unique organization, which determines, and is modified by one's efforts to adapt to an ever-changing environment (Minderop, 2010:8).

Characterization is a quality of feelings and reason include of behaviours, habits and appearances of the character (Minderop, 2010:98). Motivation's

character ground naturally in their action and speech from their desires, temperament, and moral (Abrams, 1999:33). Character is a figure of both subject and object in psychological action at the same time can be executor in literature (Minderop, 2010:81).

Fiction character are the product of careful deliberate characterization that representing fiction characterization. As a result, analysing character must consider important motivations, value, and traits include function of character, represents character, text shape interpretation of and degree of sympathy the character in the narrative. Moreover, all characters become meaningful if character represent something beyond and bigger than themselves such as a human tendency, a demographic group, a type of person, a value of way particular set to look at the world (Mays, 2016: 222).

Hero and villain is usually opposite character which heroes or heroines is a good character with stronger or better than almost human being and villain is a bad character that opposite to hero/ heroines' condition (Mays, 2016:219). However, protagonist and antagonists are more neutral leading character or opponent. Protagonist is not always to be good character like hero. They can be like villain type as known as an antihero such as thief, killer. Furthermore, protagonist is like a main character of the story and antagonist is character to preclude a main character.

Frequency of appearance character in literary work can divide in major and minor character. According to Mays (2016: 220), major characters are character that more complex, frequently see over time, and sometime realistic than the minor characters. Moreover, minor characters are less complex and be a complement to a

key role story to major characters. Major can be grown and change out of expectation in story, yet minor character can be participant to shaping and change major characters.

Introduction popular new terms divided between flat and round character in *Aspects of the Novel* (1927) by E.M. Foster. A flat character is one-dimensional character or two-dimensional character with single quality or idea that be simple individual detail and speak in predictable and also adequately described in a single sentence or phrase. Round characters are like real persons; complicated action, complex in motivation and temperament, difficult to describe, have psychological complexity and capability to surprising reader (Abrams, 1999:33; Mays, 2016:220).

There are two type of development characterization based on change in identity: static and dynamic. A static character does not important change some sense within character's personality in the course of the story and the same as they were beginning until the end. On the other hand, a dynamic character does undergo important change inside character such as change in commitment, in value, and in insight to affect the course of the story. Dynamism and roundness tend to go together. However, there have two qualities distinct when not all of dynamic characters are round and vice versa (Mays, 2016:220; Baker, 2001).

A board distinction method of characterizing in a narrative: telling and showing. Telling method or direct method is characteristic from author's describing in story through from character's name, appearance, and exposure qualities of the character from author intervenes authoritatively (Abrams, 1999:33-34; Minderop, 2010:79). Showing method or indirect method is represented character from their

dialog and action in story out of author representation. Dialog includes character's identity, quality of the character, dialect, tone, emphasis, diction, mental, location and situation of conversation. Action includes expression and motivation. The author shows not only dialog and action but also sometime inner thoughts, feeling, and responsiveness to event (Minderop, 2010:80; Abrams, 1999: 33-34).

CHAPTER 3

ANALYSIS

This chapter is the result of analysis to answer the problem of the study. The researcher uses the Oedipus complex theory by Jacques Lacan. Based on the problem of the study, this chapter discuss about Lacan Oedipus complex reflection through Jayanegara's desire.

A. Lacan Oedipus Complex Reflection through Jayanegara's Desire

Base on scope and limitation, the researcher focuses on the main character as Jayanegara in *The Last Crowd's* novel. Jayanegara's desire has related with his mother. Based on the Oedipus complex, Jayanegara is a child who always has desire to mother. The Oedipus complex consists of three relations between child, mother, and phallus or father. As a result, mother is the most important person in Jayanegara's life. At the opening of chapter one, Jayanegara has confirmed that his life has been different since his mother left his side.

"My life stopped when my mother left us (p.17)"

The sentence is signifier of Jayanegara to his mother. His mother is really important to him. This signifier has related to find his desire. Moreover, Jayanegara also made it clear that his mother was very influential in his life. It is like his mother is his world.

"My mother was my first universe... (p.18)"

On the other hand, Jayanegara felt a deep sense of disappointment and sadness when his mother left him. This feeling had changed him. Jayanegara felt that he had become like a new person who was very different from his mother still around him.

“Inside myself the sense of sadness and loss accumulated and ossified. From the inside I formed a new persona, someone who was no longer the same as the person who was still together with Mother. I became a wild horse which could brutally collide with anything. But I also was like a worn-out body which no longer got enthusiastic about doing anything much. And in truth I was like the incarnation of a baby constantly sizing up how to get attention. From one very hidden point of view, I was just a sensitive and deeply wounded soul, a soft character who felt torn and ripped apart in all directions (p.18)”

The disappointment and sadness that Jayanegara felt created a void in him that shaped him into a new person. Mother's departure made hurting Jayanegara. On the other hand, Jayanegara cannot express his sadness and loss to his mother. Feelings of sadness and loss when his mother leaves him will not go away until Jayanegara would cover this feeling.

Since mother leave him, mother's existence was difficult to disappear from Jayanegara's mind. Mother's present in Jayanegara's mind was strengthened when Jayanegara felt guilty towards his mother.

“There are memories that without realising it I had always kept deep inside me: SMS messages from Mother that I often did not answer, everything she had said on the telephone, and especially the memory of the feeling of guilt when we let her go off without there being anyone to take her to the bus terminal or the railway station, leaving her to live on her own from that day forward” (p.62)

When Jayanegara on station, he realizes his own guilty to let his mother live alone. Moreover, he did not take his mother to the bus terminal or just escort her away. Jayanegara felt guilty because he let his mother go alone without any of her children accompanying her or going together with mother. On the other side, Jayanegara really missed his mother. Jayanegara express that he really missed his

mother even though he did not call his mother and sometime did not pick up calling from mother.

“My mobile phone vibrated. Everyone would think this was a coincidence. Or if I told this story in the future, people would inevitably think that I was just lying. But I believe there is no one who can deny the spiritual link between two people who miss each other. And especially between a mother and her child” (p.63-64)

Jayanegara sat at the station after his lovely cat was death. The sadness of losing his beloved cat has reminded him of the sadness of losing his mother. At the same time, Jayanegara misses his mother. Immediately, the mobile phone suddenly vibrated. Jayanegara was happy that his mother also felt the same longing as him. This makes Jayanegara increasingly consider that the relationship between him and his mother is special. However, mother not being by his side anymore has created a big void in Jayanegara.

The losing of her mother becomes a lack of Jayanegara as a child. This indicates that the victorious self is not as complete as when the mother was still with him. Something was missing in him. This loss is what Jayanegara tries to cover up in order to become a whole human again. This feeling to cover his lack is what appears as a desire that he must fulfil. Therefore, Jayanegara searched what he and his mother lack for the sake of satisfy the mother’s desire. At the moment, Jayanegara steps in the first moment of the Oedipus complex. The moment when child searches desire for the sake of satisfy mother’s desire and also the moment when child choices to be or not to be the phallus.

1. The first moment of the Oedipus complex

Jayanegara’s mother has lack toward his father. Jayanegara knew that his mother did not have something that his father has it. In chapter one, Jayanegara

views his father as a person who is very proud of his success. His father could achieve success because the result of his own hardship.

"...But it was precisely that which made Father feel proud of himself all his life. A penniless child from the mountain could study up to university level and even win a scholarship to do his doctoral studies in the UK, while many of his playmates did not even finish Primary School. My father's pride grew even more when a few years later he was made a professor. A professor from Samigaluh no less. From being a poor kid, who had to walk kilometers to get to school, whose parents were illiterate, he could get such an esteemed position. Father's pride in his own success, his memories of when he was small, plus his conviction that it was his past hardship that had led to his success, meant that he had no hesitation in leaving me with his mother..." (p.20)

Jayanegara views that his father's pride is his hard work that he started from zero to become a professor that he was always pride himself to others. His father was proud of how he compared with his friends in same age, many of whom did not even finish elementary school. It is different with mother. Mother did not have stories that she could brag to other people. Mother's achievement was not as big as father's achievement who could inspiring people from his story. As a result, it is making mother lack toward father.

Furthermore, Jayanegara described how his father went to step forward leaving his mother and himself. His father who was increasingly knowledgeable and experience keep up with the times. Meanwhile, he and his mother were left behind and did not follow the times like his father.

"We, and especially Mother, were always left behind far away from Father. Father would go far away to see the world, while Mother just stayed here. Father always lived in a sophisticated dazzling way, while Mother just saw what was in front of her eyes, was it because of this big gap between the future and the past that finally made Father choose to go roaming around in search of other women who could give him pleasure?" (p.86)

His father became a modern human. At the same time, his mother was left behind because he cannot match his father's steps forward. Moreover, mother realized what she was lacking toward father. Mother asked Jayanegara to teach her

how to use a cell phone. Mother did it because she suspected that father was still having an affair with another woman. If mother understands technology like father, then father would not be able to have an affair to other women without mother finding out. This is a precautionary measure for mother that makes it even harder for father to contact other women.

“...One afternoon before Father came home, Mother asked me to teach her how to use it. I knew that Mother had asked me to teach her, not because she wanted one of her own. Mother undoubtedly wanted to be able to open Father’s mobile phone. I taught her enthusiastically. This was the one way that I could avenge Mother’s hurt without having to openly blame Father.” (p.28)

On the other hand, Jayanegara could reduce the distance between mother and father in understanding technology as well as being one of the ways for Jayanegara to avenge mother's heartache to her father. Unfortunately, the distance between mother and father remains undiminished. This made the distance between the father and mother even greater. This distance is what makes mother and father did not understand each other. The result of unequal understanding creates disharmony between them.

Furthermore, mother hard work did not notice to other people. Mother did not have the recognition and attention to her children compare to his father. Father who never failed to show his family how clever and care him to his children.

“...Father never failed to show us how clever he was. He also had a lot of wise advice or us. Meanwhile Mother’s energy was spent on organizing all the household chores and correcting small things that were really not that important. Mother worked on things that we did not even notice but which needed to be part of our daily life. Mother was the one was needed most but we often forgot to feel proud of her- she even made us feel she made life difficult for us.” (p.26)

In this text, Jayanegara stated that mothers should receive greater attention like their father. His mother is really important part of family like his father. However, mother often did not get attention at home. Mother's hard work frequently

goes unnoticed and unseen in home. It was opposite from his father who usually show directly to their children as a perfect father figure. Therefore, mother received less recognition at home rather than father. This would affect the existence of mother in the family when mother did not have a big influence in the family for her children.

One month after Jayanegara's mother left home, his father remarried to another woman. However, Jayanegara did not oppose his father's decision to remarry. He did not get angry to his father about the matter of mother's departure specially to bring up the issue of mother leaving before father's wedding day. He only pretended to accept his father's decision.

“Father was the commander in chief of us all. His affection, attention, goodness and of course his money had already stripped us of our integrity and our courage. The fear of losing Father made us into cowards, we just keep quiet, we had been powerless to prevent Mother going away and leaving us –besides the fact that we did not know where and with whom she was living.” (p.29)

Even though his father had married another woman, his father still treated his children as usual. It was this father's attitude that made it difficult for Jayanegara to rebel his own father.

“The present of this woman however made no difference to the way in which Father treated us. Father was the same as before. Full of affection and attention, fulfilling our every need, and most important, he made us feel safe.” (p.30)

Jayanegara realized that losing his father had a bigger impact on his life rather than losing his mother. His father's attitude fulfilled all his needs, Jayanegara was helpless in front of his father. This is different from mother who could not give a sense of complete security. Mother was a person who always guided and advised their children to live a better life. This could be seen from the mother's attitude

towards in chapter eighth. When Jayanegara got messages from his mother, his mother advised Jayanegara like when he was young and mother was still at home.

“I was stunned when I read that SMS. It had been a long while since I had heard advice like that. Mother who from when I had been a child always taught me to pray, forced me to pray five times, encouraged me to go to read the Koran in prayer groups. But after a while, as I got older and could not be forced to do anything, and as more and more hurtful things started happening to Mother, she stopped telling me to pray five times a day let alone attend Koran readings. Nevertheless, this was the only way Mother could control her children. Though advice, religion and good manners. Mother had no money to buy our loyalty. She also had no means of preventing her children from losing their respect for her. When Mother left, it was a form of admission that she was nothing and that she could not do anything to influence anything outside herself.” (p.167)

Jayanegara thought that his mother gave up influencing their children. The only way his mother could still influence their children through her advice even though his father could not do like his mother position. However, the mother's actions did not have a major impact on Jayanegara's life. His mother may not necessarily be able to provide a sense of security and comfort like her father. This difference in strength makes it difficult for Jayanegara to leave her father to go her mother side.

The conflict of his father and mother came when his father brought a woman at home. At first his mother did not know father brought woman at home until his mother finally knew what his father did. This conflict is the main reason for mother to leave the house.

“Until one day Mother found out for herself. When the lying was already too vile to be kept hidden. When Father considered more and more that what he was doing was fair enough. He was successful in his work; he could provide a good living for his wife and children. He brought pride and happiness to all member of his family. Wasn't it after all his right to have just a little bit of fun? That was what became Father's excuse.”
“This important man takes his responsibilities seriously”, he would shout again and again.” (p.27)

Jayanegara's father had a success that could guarantee the life of his family. Moreover, father brought pride and joy to his family. As a result, father always used

his success as excuse to his action toward his mother. The mother did not realise that the success whom father had restrained him. Even though father and mother often fight because of father's affair. However, all would subside when the father apologized and promised not to repeat the act again. Still, his father never kept that promise. On the other hand, his mother could not make father obey her, instead it was mother who often obeyed and accepted the advice of father. This is because of his father has more power than his mother. This made mother restrained and submissive to father's words.

Jayanegara realized that his father has more power than his mother. Moreover, his father was looking for another woman who was equal to him. His father thought that he who having an affair to other women as a replacement to his hard work to his family. Jayanegara knew that it is incorrect with father statement. However, he could not oppose his father due to his father superior.

Jayanegara was aware that his father's arbitrary had been hurt his mother. As long as his father has power, his father could play with other women without feeling of guilty especial to his mother. On the other side, Jayanegara did not want to believe everyone like his father who hurt his wife. Jayanegara did not believe how could person like father appears to be so learned and respected.

"...There were too many women in Father's secret life. He hurt Mother too often. On the sidelines of my indifference, sometimes questions would unexpectedly well up from within me: like, is this the person who from the outside appears to be so learned and respected?" (p.27-28)

On the other hand, Jayanegara realizes that mother has lack compared to his father. The lack is the phallus of mother. On the other hand, the mother's phallus related to father's career and wealth. However, Jayanegara who has a strong

sympathy for his mother considers that his mother has been unfairly treated by his father.

Jayanegara as a child has a desire to always be needed by his mother. Moreover, Jayanegara tried to fulfil his mother's desire. However, Jayanegara felt guilty when his mother left him. This showed that his mother decided to leave him because mother's desire was not fulfilled. As a result, Jayanegara decided to become phallic mother in order to fulfil mother's desire.

On the other hand, Jayanegara unconscious made phallic mother as his desire. Jayanegara desire shows not only in his actions but also hidden behind his hatred to his father. In order to become phallic mother, Jayanegara must be able to replace the father's position in the mother's mind. Jayanegara must be able to destroy mother's perception of father. Therefore, Jayanegara must be able to surpass his father.

On the other side, Jayanegara did not realize that he had imitated his father's habit of having affairs with other women. In chapter second, Jayanegara first came to the brothels on the day after his father's wedding was taking place. Jayanegara felt complicated when his father got married one month after his mother had gone. He muttered his first night in the brothels and reminded about his family especially his mother when father did not cheat with other women. He felt the sensation of his dream when he each act of copulation in the brothels. Consequently, he would return the brothel due to his want the sensation of his dream.

“After that first night, I would return to that place opposite the station. In each act of copulation, I received a piece of happiness from my life. There was Mother from times gone by, when her body was still plump and when the smell of freshly baked bread always wafted from the oven in the kitchen. There was Father from the time when all his depraved behaviour was kept concealed, from the time when

he still diligently took photos with his children and Mother. There was Simbah in those years which gave me the most happiness in all my life. And of course, there was Maera.” (p.34-35)

Jayanegara's habit of going to the brothel's house was unknown to Maera, his girlfriend. Jayanegara tried not to hurt his girlfriend even though he often went to the brothel. This was contrast to his father who openly brought home another woman even though his father could keep the affair in secret. This confirmed that father's action deliberately wanted to hurt the mother which it ended with mother deciding to leave the house.

On the other hand, Jayanegara still has the desire to become phallic mother even though he did not realize it. Jayanegara's desire hid behind his hatred for his father. The father's hatred because his father had made his mother leave him. Indirectly, this the first step for Jayanegara to become phallic mother under the guise of revenge against his father. As a result, Jayanegara used a new identity as Matajaya in internet.

Matajaya is the ideal image of Jayanegara. He created a new story and identity as a Matajaya. He told people on the internet about the brave story of Matajaya. Matajaya began to be known for his story as someone who dared to fight his own father for the sake of his mother. Although in reality, it did not really happen to him.

In the chapter seventh, Jayanegara talked about Matajaya's life as a new identity of him. He told about his ideal life to fight his father for the sake of his mother. He was a famous person who beat up his own father. Although all of that was just his imagination, he really wanted mother to stay with him. Hence, when his mother left him, his mother thought Jayanegara could take care to himself.

“Probably there were actually people who were made not to feel embarrassment. My father was one of those. After what happened, after I had fought him with my fists, Father just carried on hurting Mother. He roamed from one woman to the next while Mother did not tire of trying to keep their marriage together.

“You and your sisters need to get as much education as you can. Maybe once you have all finished and can look after yourselves, I can go,” said Mother when I asked her several times why she chose to be the loser.

I supported Mother’s choice. I naively thought: if Mother has in fact accepted the situation, what’s the point in them separating? Besides I was still happy to have a father and mother who lived in one house like a normal family. And apart from that father fulfilled all our needs without us ever wanting for anything.” (p.144-145)

On the other hand, Matajaya's story showed that Jayanegara knew how his mother viewpoint of his father. Mother considers father as a person who could provide for their children's education and needs. Jayanegara felt that mother refrained from treating father because she wanted her children to become independent children. When the mother was sure that her children would become independent, mother decided to leave the house alone. Jayanegara felt that mother's decision was caused because the mother felt unable to fulfil her children needs like father.

On the other hand, he realized that his father will never change to loyal to his mother event though he beat again his father for his mother's sake in the story of Matajaya. His father will be always flirting with another woman like a playboy.

“After that fight with my father, I decided to leave. I no longer had any reason to go on respecting him as my father. I did not feel happy either eating from the money he earned. I dropped out of my studies, as I did not want to depend on Father anymore. I wanted to be independent straight way, to become a free man who could stand on an equal footing with Father.” (p.148)

Jayanegara thought that father would never change even if Jayanegara became the same figure as his father. Jayanegara was faced with two choices between to be like his father or he destroys the image of his father in mother’s mind. In order to become phallic mother, Jayanegara had to be in the same position as his father at the same time did not follow in his father's footsteps. Additionally, Jayanegara must

be able to destroy the image of father attached to mother so that mother could see Jayanegara as a new image.

Jayanegara could not resist his desire to be phallic mother to exchange father image. Jayanegara was just waiting for an opportunity when he could ruin his father's reputation. Jayanegara as Matajaya encourage to talk about his father in chapter sixth when Akardewa as a famous person in internet talked about corruption. Jayanegara saw this as an opportunity for him to start taking action to destroy his father's reputation and to avenge his mother's resentment against his father. He said that his father was not much different from a corruptor because of his father had taken someone happiness includes his mother's happiness.

“... I voiced my opinion because I really knew that what Akardewa was saying was right. I joined in because it was the right time to start seeking revenge for all that father had done.

“My father is a professor.” When I said that I could feel how all ears were directed towards me....

“A row of education qualification really does not make someone more civilised. Spending long years studying really does not guarantee that a person will become a good human being. My grandmother who never even went to school behave in a more noble way than her son who is a professor.”

“Is your father also corrupting?” asked Akardewa.

“Yes. He has corrupted the life of his wife and the life of his children. He has made Mother suffer her whole life. Is that not the same as corruption? Is it not the case that corruption is not just taking money, but also stealing the rights of other people to happiness?” (p.107-108)

Jayanegara hid his desire by considering that the statement about his father was a form of revenge. Jayanegara asserted that his father had a phallus in the form of a position that he could not have. His father was an educated professor who should have been a more civilized human being. However, this was not reflected in the fact that his father who became human being. He was not compared to his grandmother who did not attend school at all. Jayanegara wanted to destroy his father's reputation, including destroying the stigma about his father who had a

position but acted dishonourably. The purpose of Jayanegara action did damage to his father reputation who was a professor about the disgraceful behaviour of father in society. Jayanegara wants to change the mother's perception of father. Thus, he could become phallic mother to replace of father position.

Matajaya stories is Jayanegara true desire. In chapter sixth, Jayanegara continued to lie to the public as a Matajaya. The lie he concocted as Matajaya was represent how he should take action toward his father. He should fight against his father for the sake of his mother. Jayanegara proud to himself because he could beat his father as Matajaya. He thanked to the support of people on the internet and also the stories he created. Event though, this story did not really happen in his real life.

“A few years later I could make my mother feel proud and so moved that she shed tears when I used my skills to defend her.

I beat my father up myself in front of the eyes of my mother. While the woman that father had brought home slipped out of the house quietly leaving behind the three of us. I put an end to father's adventures always bringing home his dates when there was no one at home.

“That day, Mother had come home from work earlier than usual. She opened the bedroom door and found Father in bed with someone else. They quarrelled. Father did not feel that he was the slightest bit in the wrong. When he slapped Mother, that was the moment that I had been waiting for. I beat Father up for the sake of my mother.” (p.110-111)

Jayanegara as a child always wants to get attention from his mother. In Matajaya's story, Jayanegara always waited for the moment when his father slapped his mother. Jayanegara wanted to beat his father in front of his mother in order to repay his father's treatment of his mother. Jayanegara always imagined that this would make his mother proud of himself for defending his mother. However, this has never happened in Jayanegara's life and become Jayanegara's desire.

Jayanegara succeeded making a new identity according to what his ideal. He was not only spread infamy of his father but also became a person more

respected than his father. He felt more respectable and much higher position than his father. Jayanegara felt that he could change the past according to his wishes.

*“I lived in this new world with a certain identity: Matajaya. Someone who beat up his own father, that professor.
...They all knew my father. Every day I saw a TV or newspaper report quoting my father as the resource person or the writer. And yet no one was able to guess that this was Father. The mask he wore was just too good.” (p.112-113)*

Jayanegara realized that his father was a famous person. His father's name was often mentioned in television or newspapers as the resource person or the writer. However, Matajaya was better known and glorified in the new world as a person who dares to fight his father. Indirectly, Jayanegara had more respect for his position rather than his father in the new world.

On the other hand, he realized that Matajaya seen as what he desires to surpass his father, especially in terms of fame and honour. Although Matajaya famous because of stories about his father. Besides, he cannot be separated himself from the figure about his father. Jayanegara had complicated feeling where he as Matajaya was famous from the story about him and his father.

“Sometimes I felt embarrassed too. To start out on my new life why did I have to found it on a story about Father? Why did this new world not free me from Father? Why could I not create an identity and a life story that I could be prouder of, rather than a piece of sensational embarrassing gossip?” (p.113)

However, he confirmed Matajaya as a hero who dared to beat his father, who was a loser. Jayanegara felt that Matajaya's figure made his desire calmer. The desire had been pressing for immediate fulfilment which could be stifled from his lie as a Matajaya. Therefore, Jayanegara could not stop making up stories about the ideal self as a Matajaya.

“Hey, but wasn't I already concocting the history that I wanted for myself? OK so this was still about Father. OK, I was not able to get away very far from what I had experienced every day all my life. But I could blend it in line with what I wanted. It was in my hands to determine who became champions and who became

losers. And for many people in this new world, Matajaya was a champion who could beat up his father who was a hypocrite and a loser.” (p.116)

Jayanegara tried to become a new figure who was more famous and respectable than his father. However, Jayanegara did not realize that he had to start a story about Matajaya's life as a person who was more honourable than his father. Therefore, he used the story of Matajaya and his father as a comparison. It is also a way for Jayanegara to confirm who the winners and losers.

Jayanegara is always looking for opportunities to spread the story about the great Matajaya and his losing father. When Akardewa, who was one of the most respected people on the internet, brought up the issue of war, Jayanegara as Matajaya swiftly responded to this problem from the perspective of his family's life. Jayanegara made Matajaya's story even more dramatic by saying that his family's life was a battlefield. He recounted that Matajaya had once beaten his own father for his mother's sake.

*“You all know already that my family is my battlefield. I once beat up my father, but that did not mean that I was the winner. But at least I made my mother happy. The tears that my mother shed when I defended her, made my intention to become the defender of many more people ever stronger.
...Seeing what had happened to my mother, I swore that I would always be good to the women I knew. I would never hurt or betray them. I also always remembered my younger siblings who were all women. What was Father thinking of when he hurt Mother? Was he not afraid of karma? How would it be if later his girl children experienced what Mother had experienced?” (p.117)*

Moreover, Jayanegara heard that the story was well received by everyone on the internet. They supported Matajaya who had better courage and morals than his father. Even though he never revealed his father's identity to everyone, Jayanegara as Matajaya felt happy that many people supported his story. Indirectly, their support had given impetus to Jayanegara to feel confident to be phallic mother to replace her father.

Jayanegara began to feel that he was superior to his father as Matajaya. Increasingly, Jayanegara received praise from others. He was more confident himself to realize his desire. This self-confidence would be increasingly encouraged him to tell the public about his father including to destroy his father's pride. On the other hand, Jayanegara discovers for the first time that his father was not as great and powerful as he thought.

“The new world was built out of words and now I was one of those who possessed those words. I had already felt the beating of my heart every time someone reacted or commented on my stories, and I had felt my chest swell with pride every time I was praised whatever I wrote. They called me brave. They called me a child who had performed a public service. They said I was a human being who was brave enough to fight what was not right and defend the victims even if this meant confronting my own father. In addition, people went out on cursing Father until now, without needing to know who my father actually was. They were all angry with Father, as if they were also the victims of what he had done. I had really already beaten up my father and embarrassed him, even though he did not know any of this. But what was the point in me thinking about whether Father knew or didn't know. The important thing was what people thought of my father. The important thing was that everybody believed in what I had said.” (p.144)

Jayanegara felt that he had become a winner. Jayanegara saw how people continued to insult father and hate him. Jayanegara had been built strength in the new world through the words of Matajaya. Jayanegara thought that the most important thing when people believe in his story even though Jayanegara did not reveal his father's true identity to the public. This indicates that the position of Jayanegara and his father was equal in the eyes of the public. However, Jayanegara felt that he had won from his father because he could destroy the reputation that had been attached to his father as an honourable person in the new world. Therefore, Jayanegara feels confident to be phallic mother.

Through the power of Matajaya's words and stories, Jayanegara continues to tell the story of Matajaya's success beyond his father. On the other hand, Jayanegara

wanted to make his father and mother proud of him which described in Matajaya's story. Not only he wants to make his mother proud of himself but also make his father feel insecure about his success without his father's help. Jayanegara wanted to emphasize that he could succeed beyond his father without having to follow in his father's footsteps.

“That’s how strange life is. From being a troublemaker in my own country, I became a winner in somebody else’s. As time went on, I became more and more famous. Orders for photos just never stopped coming in. Not infrequently I had to go and take photos in other cities around America. Honestly, I was very grateful for everything that I had got. Until finally I realised that the feeling was not complete until Father had seen it all. So, for that reason I want to come home for a while. I want to visit Mother. I want show off my success to my father. (p.247)”

On the other side to being the new ideal figure, Jayanegara as Matajaya could surpass his father as a figure admired by people in internet. Matajaya could also be an influential person in social life. However, Jayanegara realized that himself as Matajaya did not significantly affect in his mother's view of his father. Jayanegara as a Matajaya was not strong enough to have a real impact on the father. Hence, Jayanegara's efforts to become a phallic mother were hindered by the presence of the father.

At the moment, Jayanegara steps in second moment of Oedipus complex. The second moment is characterized when the intervention of imaginary father towards the mother. On the other side, Jayanegara thought that father controls behind mother. Jayanegara who tried to become a phallic mother had been blocked by law, ethics, and his father's success. In other words, Jayanegara who wanted to be a phallic mother had been hindered by the rules of the real world.

2. The second moment of the Oedipus complex

Since Jayanegara childhood, he learned about ethic by his mother. Jayanegara still remembered that how his mother taught him to obey the entire rule even though Jayanegara did not like it. However, he did it to fulfil his mother request. Mother was the one who taught Jayanegara how to pretend and speak kind words. At other times, it was also his mother who taught him how to deal with guests and how to behave as a guest. However, when Jayanegara disobeyed the ethics that his mother taught him, his mother punished Jayanegara. It made Jayanegara afraid to his mother and did not repeat his actions again. However, Jayanegara still loves his mother.

“My mother was my first universe. She was the first person who taught me how to pretend. She would correct the words which I uttered and ask me to change them with other more suitable words. She did not like me to say “kamu” to her. For her that word was not a polite way of addressing one’s parent. Sometimes I would forget and still ask her “Have you (kamu) already eaten?” Mother would stare at me until I repeated my question: “Has Mother already eaten?” If we had visitors, Mother would call me, ask me to greet them and answer all the questions they asked me. If I was naughty and did not want to answer their questions, Mother would scold me all night. Other times when we visited people and the host offered me various different dishes, Mother would keep an eyes on me to see how much food I had taken. “If you eat in somebody’s house, don’t take too much,” she would say again and again. It was Mother too who locked me in the storeroom and made me wet myself with fear just because I said in front of a friend of Father’s that his body smelt as if he had never had a bath. That guest looked at me with hatred in his eyes while Father and Mother did their best to smile and pretend that they had not heard what I had said.” (p.18-19)

Everything that mother taught Jayanegara was ethic that he had to obey as law. Jayanegara really love his mother even though his suffered from obeying the entire rule. This indicates how the mother greatly influenced Jayanegara's life. Jayanegara thought of obeying mother's orders is a necessity that he must carry out. Jayanegara considers that this is a form of Jayanegara's love and affection for his

mother. On the other hand, He was believing that his mother loves him more than his little sisters. It was the belief that kept Jayanegara loyal to his mother.

"But aside from all the rules that I had to obey, I know she loved me more than my sisters. I always remember the smell of her armpit which accompanied me to sleep until I reached Class 3 of Primary School. I will never forget how she would glance at me while she was taking care of my little sisters. She always wanted to be together with me, it was stronger than her desire to be with my little sisters. I still keep inside me the feeling of anger when she left me at Simbah's house. I know it was actually hard for her to part from me. But she did not have any other choice..." (p.19)

Jayanegara wants his mother to always need him. As a result, Jayanegara was really angry to his mother when mother left him into his grandmother or Simbah's house. He knew that mother forced to leave him because mother was very busy to do his jobs and taking care to his three little sisters. At the same time, his father got scholarship in England.

"...He was not the slightest bit worried about his child being brought up by an old person whose sight was imperfect and who was not even literate. Father believed I would be safe there while he finished his studies in the UK while waiting for my little sisters to grow up so that Mother was not kept so busy looking after them. Nevertheless, once a month Mother came to see me with my three little sisters." (p.19-20)

His image of his father was formed when Jayanegara was entrusted to his grandmother's house as a child. On the other hand, mother did not oppose father's decision to entrust his child to his father's mother. This indicated that his mother is a figure who obeys his father. Moreover, father thought that if his son was in the same situation when his father was young then Jayanegara would be like his father who was a hard worker. Indirectly father had influenced mother's decision through his own father assumptions and experiences.

Since childhood, Jayanegara had been taught how to behave in society. He did not realize that his mother's teachings would stick with him until he grew up. As a result, he could not express his feeling when his mother leaves him without

any words to him. Based on the first chapter, Jayanegara did not stop his mother to leave home. He even could not cry to stop his mother. Jayanegara felt he had to act according to his age. Therefore, he just wanted everyone know that he was fine even though his heart cried.

"I was twenty at the time. An age at which I was mature enough to understand what was going on. But at the same time an age at which I was sensitive to disappointment and loss. An age at which I was not able to bawl my eyes out to prevent the actions of my mother. An age at which I had to hide all my sadness deep inside me and try with great difficulty to arrange my face as if it did not bother me at all. There were layers of pain with every breath I felt a heavy burden made all the worse because I could not share it with anyone else. Because the only message for other people was: it didn't bother me at all." (p.17)

When Jayanegara need crying could not fulfil due to related to his age. He hides his sadness when dealing with the other's mind. The Other's mind related to law and ethic in society. He did not cry neither stopped his mother to leave him. Moreover, he really wanted to do anything to stop his mother, even though he had to cry like a child so that his mother would not leave. However, he did not do anything to stop his mother. He just let his mother leave him. At his age, it was normal for him to let his mother go because it was his own mother's decision.

On the other side, father's influence unwittingly influenced Jayanegara morale. Jayanegara realized that the reason why his mother left the house was because his father had an affair with another woman. Jayanegara unconsciously went to brothels from the first time when he was frustrated because his father remarried to another woman. Hence, he did same thing like his father to play with other women in brothels even though his girlfriend did not know it.

"I felt frightened, tense. I do not remember anything else about that night apart from that brief feeling of lightness and relief, which was then hurriedly crushed by a feeling of worry and fear. So, it was this that father felt when he slept with other women while Mother waited for him at home?" (p.33)

At first, Jayanegara just wanted to know how his father feeling to play with other women. Jayanegara initially felt light and relieved, but then Jayanegara felt scared and worried. This was because he felt that his actions are contrary to the morals that exist in society. He knew that his immoral actions were not much different from what his father had done to his mother.

Jayanegara questioned the depravity he felt when he went to the prostitutes. He tries to finds out if it is wrong or fine. Furthermore, he views of the man who plays with other women from his lineage from his grandfather and father's side as well.

"Is depravity always inherited?

Simbah's husband abandoned his wife. He left Simbah to marry another woman and he did not care a jot for his child until the day he died. Mother's husband, my father, hid behind his academic title and his position. He hurt and betrayed Mother, he played around with lots of women who he deceived with his sweet talking, he let Mother leave without any kind of marriage settlement. He was the most hypocritical person that I had ever known but he was also my Father who always showed kindness and love to his children. And now me, running from one woman who I did not even know to another whose face I would not even remember. Was depravity already rooted in my very being?" (p.34)

However, he viewed that playing with other women was not a mistake. Jayanegara thought that it was an unavoidable need from his side as a man. As long as the woman he loves did not know it. It was not wrong throughout neither man nor woman was hurt.

"Towards midday, as I had done for the past three months, I hurried to the brothels. I always went there at that noon hour, a time at which it was not usual for anyone to be making love, let alone with a prostitute. But that was the best time, time which belonged to me. At that hour Maera was busy working and I was free to do as I pleased. My need for prostitutes was like that of a person who always missed eating bread even though every day he still needed rice. For me Maera was that rice. I needed her every day. I did not get the feeling of being fully satisfied other than from the bosy of my loved one herself. But I still needed bread, noodles, or sometimes a sweet, which tasted different in my mouth, which gave my life more variety. And all the more so for me with my irreversible habit of visiting prostitutes all the time, it was not likely that I would give up this pleasure just like that, even though Maera was now always at my side and gave me everything." (p.91)

Therefore, Jayanegara find that it is not wrong to play with other women. However, his father openly brought other women to his home and let his wife knew it. It was wrong because of his father directly hurt his mother. He did not try to hide it for the sake of his mother feeling. It was not like his father tried to protect mother's feelings. Therefore, Jayanegara began to consider his actions as normal even though it was morally unnatural in society. He thought that his mother had left because his father had overt hurt his mother's feelings without thinking about her feelings. He thought that if his father did secretly from his mother, his mother would not know and did not leave him.

However, the reason mother left home was because she did not want her children to worry about her. Mother wanted her children to live a normal life and have all their needs.

*“It would also not have been healthy for the children to constantly see their mother suffering, not able to laugh anymore, no longer of sound mind. My children needed to be able to grow up normally and happily, to be able to laugh, to be able to go to university with their father’s money, to be able to buy whatever they wanted to have, to be able to travel whenever they wanted to go. If their mother was still there, she would just become a burden and get in the way of their happiness.”
(p.331-332)*

Mother decided to leave for the sake of his children. She felt that she was no better than father in meet needs for their children. Moreover, the absence of father side would affect their children live. Mother felt that she was not surely able to meet all the needs and requests of her children. Mother's decision to leave home and live alone showed that mother was helpless in front of father. Mother prefers to surrender rather than fight his father. Indirectly what father has but mother does not have succeeded in making mother obey to father. As a result, it was difficult for

Jayanegara to become a phallic mother because mother had obeyed her father's rules.

Moreover, Jayanegara was trying to destroy mother stereotype against father. In order to destroy the stereotype of mother towards father, Jayanegara must destroy the stereotype of father in society through the figure of Akardewa. Akardewa was seen as a critical and authoritative person in social media. Akardewa also has much follower who always agrees to his statements. In chapter sixth, when Akardewa was opening a topic of discussion, Jayanegara took the opportunity to argue about how education qualifications could not determine whether a person was certain to be moral.

“A row of education qualifications really does not make someone more civilized. Spending long years studying really does not guarantee that a person will become a good human being. My grandmother who never even went to school behaves in a more noble way than her son who is a professor.” (p.107)

Jayanegara realized that his father's title as a professor was more honoured and respected in society. Moreover, the assumption was people who have higher education definitely have good morals. This was what makes it difficult for Jayanegara to be able to change his mother's opinion of his father. Therefore, Jayanegara was trying to change the people's assumption that higher education does not determine that a person has good morals either. Thus, the mother's assumption of father will change. This gave Jayanegara the opportunity to become a phallic mother without any rules preventing it.

Moreover, Jayanegara tried to assumption that morals are far more important than titles. Therefore, Jayanegara had to find a place where his assumptions could be accepted. Finally, Jayanegara found the place he was looking

for in the internet world. He was grateful to internet which equality to everyone without the background of his education.

“This was the world that I was looking for. A world which gave everyone the same opportunity and did not care if you had a PhD or just a senior high school leaving certificate. A world that did not look at someone’s appearance and what clothes they were wearing. A world in which I did not have to show respect to those older than me and bow down before those in authority.” (p.93-94)

In chapter fifth, Jayanegara was starting to admire great people in internet. He compared the great people in internet to his father. It compared to his father who having an affair to other women as a replacement to his hard work to his family. Jayanegara know that was wrong with his father’s statement. However, he could not oppose his father due to his father superior. Superior father obtained from society's assumption from his father title. It was difficult for Jayanegara to become a phallic mother when he and father were not equal title in society. Therefore, Jayanegara looked for a place where he and his father could be equal position. In this way, Jayanegara will no longer be hindered by existing rules and his father will lose the superiority he has in society.

However, Jayanegara also realized that it was not only his father's title that made his father superior, but also father who always played the role as a perfect father in front of everyone. Father always displayed a good figure in front of other people which could be seen at the time her sister’s birthday party. Jayanegara bought Maera to introduction his girlfriend to his family. During the party, they acted like a normal family even though mother absent in his sister’s birthday party. Jayanegara felt that how a normal family doing their birthday party. Especially his father who always acted like a perfect father figure.

“I saw simple birthday party for my younger sister as the right time for me to take her home. At an event like this there was no hurling of plates by Mother. On an

occasion like this father always wore his most perfect mask. He played his role as heads of the family, a caring and authoritative father, and a faithful husband to his wife. In front of people from outside like Maera he also demonstrated his cleverness. When it was magrib/evening prayer time, he invited us all to pray with him leading the prayers as the imam. I knew all this was false. But I still liked moments such as this, when we all behaved like a normal family.” (p.43)

Jayanegara knew that all of that was faked but he was enjoying the moment.

Father who always created normal moments made difficult to get away from father.

Jayanegara did not realized that his father had been controlled him. Father created the moment Jayanegara wanted when he wanted his family always harmonious including his mother. He did not want his little sisters and himself had sad face because of his mother left them. It made Jayanegara difficult to win against his father.

On the other hand, Jayanegara had a positive view of his father. Even though his father was arbitrary because he had power. His father was not the type of parent who pushes his child. However, Jayanegara tried view in another perspective about his father. He thought that his father was doing this to make him and his sister abide his father. As a result, their children prefer to be on father's side rather than on mother's side.

”Father knew he could not force me. More than that, Father had always wanted to be someone who was liked by his children. He always presented himself as a father who was full of understanding, love and patience and who followed what his children wanted. Maybe this was one of the ways he had of wiping out the feeling of guilt towards Mother, also towards us, Mother’s children. Or maybe it was just that he just wanted to compete for our hearts, gain our submission so that we would not oppose him by taking Mother’s side.” (p .36)

Father is a good father or maybe he wanted our attention towards mother.

This was what difficult for Jayanegara to compete with his father. On the other hand, his father's attitude towards him made Jayanegara confused about how to face his father. It was Jayanegara's indecision that made him lose to his father. As a result, Jayanegara always saw his father as superior to both mother and himself.

Furthermore, Jayanegara discovers for the first time that his father was not as great and powerful as he thought. He found it when the case of defamation that befell to his younger sister, Juwi. Jayanegara already realized that his father was not as strong as he thought.

“But you, Father, have position. You’re a professor. A political observer. A Vice Dean. How come you cannot solve this small child’s issue?”
I did not believe that there was nothing that Father could do. But at the same time I was happy that the situation was like this. It meant that Father was not as invulnerable as I had imagined all this time. He does not always win and he cannot always do whatever he wants.” (p.182-183)

However, Jayanegara did not realize that all this time he had viewed his father as a superior figure. Juwi's case had realized him how he views his father. All the time, he had been built a strong image of his own superior father. It proved that Jayanegara had always lost to his father. Therefore, it was difficult for him to become a phallic mother to replace his father.

On the other side, father once offered Jayanegara assistance. If Jayanegara wanted to become like his father, his father will always help Jayanegara. When the father will be promoted, Father said he would grant the wishes of his children as a celebration of his promotion. Father also offered Jayanegara what he would like and do in the future.

“Then Father asked me what I wanted. I said I didn’t need anything. Then Father asked again, “Would you like to continue your studies?”
I answered, “What’s the point. Wis ora iso mikir/I can’t think anymore.”
“So, if you feel like that, just get a job. Work on the campus. I can fix something up for you. The main thing is that you get a job and build up some experience.”
I shook my head.
“Hah, so what do you want to do with yourself now? No way you can just carry on like this. Everyone needs to get a job.”
“Yes, a job, I’ll get a job. Soon I’m going to look for a job myself.”
Now father laughed.” In today’s world, Jay, and without even a graduation certificate like you, what job are you going to do?
“Well not really a job with other people,” I answered.
“You want to set up a business? What kind of business?” (p.319-320)

Father could give what Jayanegara wants, including getting a good job. However, Jayanegara refused the offer of his father. Jayanegara refused his father's offer because he did not want to agree and preserve all the rules that his father gave him as a condition for his father to give the phallus, he wanted to him as a child. If Jayanegara accepts the conditions that his father put to him as payment for getting the phallus he wants, then Jayanegara has directly lost to his father and submit to his father.

“Jaya! Father bellowed at me. “All this time I’ve been very patient. I’ve never blamed you for anything that you’ve done. I’ve always forgiven you for everything. I’ve even offered to help you with whatever you want to do. I’m ready to help you with whatever. Why do you want to cause so much damage?”
“That’s enough, Father. Stop playing the hero like that. It’s hypocritical.”
“How can you talk like that to the person who has always supported you financially, who’s done so much for you?”
“I never asked for anything. I even chose to stop my university studies half way so that I wouldn’t be beholden to you like this.” (p.337)

Jayanegara assumption that his father would control him if he accepted his father's terms had been proven. This was seen when his father was angry with Jayanegara for spreading his mother's story about his father on the internet. On the other hand, Jayanegara goal of becoming a phallic mother was increasingly difficult for him to achieve. Jayanegara slowly started to realize that he could not replace the phallic mother.

At the moment, Jayanegara steps in third moment of Oedipus complex. The third moment marked with the intervention of the real father. On the other side, Jayanegara slowly began to realize his loss to his father. This defeat became an impossibility for Jayanegara as a child to replace his father's position as a phallic mother. All at once, it is the exit from the Oedipus complex.

3. The third moment of the Oedipus complex

Jayanegara realized that his father had a phallus. Jayanegara statement to his father has proven the ownership of the phallus in father. In chapter fourth, Jayanegara realized that he and his mother were both technologically illiterate compared to their father. Maera as his girlfriend taught him how to keep up with technological developments so he can be a new human in the future. On the other hand, Father, who already aware technology, did not teach his mother or Jayanegara at all.

“Ah, maybe deep down he was already rotten! Just look at Maera. She had already advanced into the future, while I was still imprisoned in the past. She did not leave me, but extended her hand to me and guided me so that we could live together in the new world. Ah, I gave a little smile as I thought about this. Just look at how she was forcing me to life in the virtual world because she said this was our future. She did not want me to get left behind so that we would eventually separate. I could not fail to take action on all this effort she had already put in.” (p.87)

The reason his father was with other women because these women were equal to himself. However, Jayanegara was not an acceptable his father reason. His father should have been able to invite his mother so that they could move together. That way his father and mother could stand on an equal footing and his father got a companion he could be proud. Consequence, Jayanegara considered his father was only looking for justification from his behaviour with other women which he considered normal.

“Ah, but that should not have been allowed to become the reason. Precisely because of Father’s behavior, Mother got left further and further behind and no longer had the strength to continue to keep up with him. It should have been Father who gave her a helping hand, who took Mother to live with him in his new world. But Father never wanted to.” (p.87)

Jayanegaran was very angry with his father because his father left his mother. His father did not extend his hand to mother and him into future. He

realized that father had the phallus that mother wanted. At the same time, father could give the phallus he has to mother, yet father did not give it to mother. On the other hand, Jayanegara was increasingly aware that father who has a phallus have greater power than he thinks. As a result, Jayanegara influence weaker in front of his father.

On the contrary, Jayanegara secretly watched Juwi, his little sister when his sister sometime talking about his family includes his father. He wanted that one-day Juwi told more sensational story about his father because his father could saw the news about himself on the television or the newspapers. On the other side, Jayanegara realized that he and his father live in the different world that it was impossible to Jayanegara disassemble his true father.

"Then I realised, my dream of defeating Father was still a long a way off. He lived out there, in the real world. While I was just a champion of words." (p.175)

Jayanegara felt the impossible to win against father. The impossible feeling made him even weaker in front of his father. However, Jayanegara still felt that Matajaya's story could win against father. As a result, Jayanegara still tried to win opposite his father.

However, the gap between him and his father got bigger after Juwi case. The Juwi case made his father even more famous beyond Jayanegara expectations. He hoped that his father was not as powerful as he thought. However, it turned out that the Juwi case added to his father and made him more respectable person.

"From morning till night, Father's ace appeared in various news reports. Early in the morning he flew to Jakarta for a live morning chat show on a private TV channel and then that afternoon he appeared on another private TV channel. That night he went home and met with other reporters who were waiting for him there. The following day Maera sent a picture of her paper to my email. Father's face was on the front page of that paper.

Now my heart felt heavy. I felt something was wrong but I did not know what it was. Something was not right, but everyone was saying that it was all good for Juwi. Every possible way had to be used, everyone had to talk, and it was as if it was Jayanegara who was the only useless one. Nobody knew that it was really me who had made this into such a big issue. No one was interested in finding out how come Matajaya always knew everything in advance of everyone else. Nobody was asking who this Matajaya was. So, what was the point of it all?" (p.187)

Jayanegara claimed that it was thanks to Matajaya that the Juwi case was known and received support from other people. However, he was annoyed that it was his father who was praised by everyone and got more famous because of the Juwi case. He thought that all of this was wrong because his father was not a good public figure. On the other hand, Jayanegara's efforts to become better known as Matajaya were in vain because his father was the one who received the spotlight and attention from everyone.

"I observed everything with anger and despair. Why did everything turn out like this? Why was Father always the winner?" (p.188)

Jayanegara as a child began to feel defeated by his father. Consequently, Jayanegara began to lose his pride as a Matajaya in the internet world. Jayanegara argued that he only could compete with his father as a Matajaya in the internet world. Since the Juwi case, his father started to enter the internet world. It made Jayanegara think that he and his father were in the same world. On the other hand, He felt that the world of the internet could make him and his father equal in position. Therefore, Jayanegara began to fight his father by using the internet.

Jayanegara began planning to reveal the bad things of his father in public. He wanted to destroy the power that had prevented him from becoming the phallic mother. Besides, he did not have the courage to ruin his father's reputation. However, he felt confident to do it after he got support from Kara.

Kara as a Matajaya's fan help him to ruin his father's reputation. She used the new identity as a Bunga Buana to disguise herself as a victim of Jayanegara's father. Moreover, Jayanegara as Matajaya followed Kara by spreading the words of Kara in internet. Jayanegara knew that Matajaya was quite well known on the internet. Meanwhile, his father knew about Bunga Buana post and threatened to report her to the police. After that, his father really reported Bunga Buana about the defamation case to the police. Jayanegara knew this would happen because he knew that statements would destroy the power of his father had built.

"That's because my father is really scared," I replied. "He doesn't want his career to be disturbed, he doesn't want his image which he has so painstakingly built up to be damaged." (p.284)

Jayanegara was afraid of his father's response to the post that Matajaya had spread. He was afraid that he would be arrested by the police. He fears was a sign of his defeat. Jayanegara indirectly realized the impossibility to defeat his father. Meanwhile, Akardewa contacted Jayanegara regarding a post he shared with Bunga Buana about his father.

"Just because this professor starts saying stuff, control this, regulate that, now life's going to get tough for people like me, Jay. Kick and scream all you like, but you have to be careful. If you just put a foot slightly wrong the police can arrest you too, Jay. Besides you know for yourself how many people are sick of what you have to say."

"So what are we going to do, Bro?"

"God knows. It makes me confused just seeing the police roaming around from before. It's like during wartime!" (p.285-286)

Akardewa reminded Matajaya about the posts he shared with Bunga Buana. On the other side, his father already reported this to the police. As a result, some police started looking for the person who posted it. Jayanegara asked Akardewa what he should do about this problem. However, Akardewa could not answer and resigned to the situation. Even though, he was known as the most influential figure

on the internet as well as someone who Jayanegara admires, yet Akardewa could not beat his father's influence in the internet. Consequently, Jayanegara began to feel afraid and asked Kara to erase everything.

“Shall we delete everything, Kara?” I asked (p.286)

However, Kara did not want to stop and kept on doing it. Kara felt that this problem would be resolved if he admitted that he was his father. Kara forced him to say that it was his father as a Matajaya. Still, Jayanegara refused and chose to leave Kara.

“Yeah, talk. What’s the point of you still keeping a tight lid on what your father’s name is. If you just say once that your father’s name’s Sukendar, everything will be different.”

I didn’t say anything. Kara would not be able to understand that it was just not that easy for me to say that he was my father. If I said that, then I would no longer be Matajaya. I would no longer be a new human being with all that made people proud of me. If I said that he was my father, then I would expose all my lies. Then I would just become an insignificant human being. Who always carried with him the defeats of the past and the unforgiven sins of the new age. Kara would never be able to forgive me. She would see me as a disgusting person who had made a fool of her.” (p.286-287)

Jayanegara was afraid that if he revealed his identity then all these lies would also be exposed. He did not want to lose his fame which was one of the things that could surpass his father. Jayanegara thought he was tantamount to having lost to his father when the real figure of Matajaya was exposed. He fears of losing Matajaya's figure signifies that Matajaya had no effect on his father. As a result, Jayanegara decided to leave Kara forever. However, Kara kept in touch with Jayanegara and asked him to continue this. Jayanegara considered this a good step to destroy his father reputation to make his father lose his power.

Unfortunately, Jayanegara and Kara were finally detained by police. Jayanegara's identity as Matajaya was revealed to public. In this case, Jayanegara

hoped that his father would take revenge and kick him out. However, his father did not do it and remained like a father who helps his son.

"I was not listening in the slightest to what Father was saying. Every time he came, I felt the room became oppressive and my sense were numb. I still couldn't stop thinking, after everything I'd done, why I had to come face to face with Father in a situation like this? I had been ready to accept that we would become enemies, fighting to the death. Whether I won or he did was not now the issue. What was going down now was such a contrast to what I had hoped for. Instead, my life was back in Father's clutches, I was dependent upon his mercy and compassion and becoming a laughing stock to everyone. (p.310)

Even though Jayanegara had disseminated posts about his father to public, His father still accepted Jayanegara and forgave his act in this case. His father's attitude that imprisoned Jayanegara own desire and made him submit to his father. This made Jayanegara aware that his father never saw him as a threat.

After Jayanegara was released from prison. He lived together again with his father. He felt that his new life as a Matajaya had been ended after this case. He understood that his way as a Matajaya was not working again toward father. Hence, Jayanegara began to experience decreased his intention to grant his desire to be the phallic mother.

"...Who knows why but I was no longer interested in stopping and indulging my pleasure there. Who knows why but since I came but to Father's house I had had no appetite for that. Maybe because I was far away from Maera, or because everything about father's house just took away any desire, or because my life really was at the end." (p.316)

Jayanegara began to taste the bitterness of defeat. Moreover, he had given up on being able to beat his father's fame. He has tried various ways to fulfil his desire while reducing the consequences that will occur. Moreover, his father gave good news about his promotion. The good news from his father regarding his career success was a disaster for him.

"I waited. Every piece of news that was good for Father was bad for me.

"Your father has just been given another promotion. Your father will be made a dean." (p.319)

Jayanegara little by little realized his defeat. Furthermore, he realized that he was nothing compared to his father. He also intended to bury his desires deeply and will not struggle for his desires again. Moreover, Jayanegara began to no longer have spirit to compete with or destroy the power of father.

"I left the dinner table and went into my room. I was fed up with being asked all sorts of questions, while I myself did not yet have the answer to them. I also felt nauseated having to keep looking at Father smiling victoriously while my own self-esteem was getting lower and lower and more and more meaningless in his eyes." (p.320)

Jayanegara continued to strive to surpass his father so that he could become a phallic mother to replace his father. However, his efforts failed to make him a phallic mother or replace his father's position on mother. Consequently, Jayanegara faced with two choices, to accept or deny his defeat from his father. Hence, Jayanegara still denied to accept his defeat. He took action to try other ways for the sake of winning toward father.

Jayanegara realized that the story he wrote about his father was difficult to overthrow because his father could cover it up as a slander against him. The power of father's reputation in public cannot be defeated solely by the figure of Matajaya. Jayanegara realized that Matajaya's figure could not beat his father. However, it might have been different if the victim was the one who said it. Mother is a wife as well as a victim and witness of his father's disgraceful behaviour. Therefore, Jayanegara chose mother as a person who has a strong reputation related to his father.

Jayanegara had tried various strategies before resorting to the last resort. The last method to destroy his father's reputation was through his mother. He

believed that this last chance would succeed in ruining Father's reputation. Jayanegara invited mother to cooperate with him in order to dismantle his father's real image. Furthermore, he told his mother that his father was getting more successful even though his behaviour was like that.

"But I get the feeling that Father's getting more and more successful. He's got more and more money, he's more and more famous, he's being given posts here and there. That's not really very fair of Allah, is it, Mother?"

"What?"

"Oh yes...and you don't know, do you? Just recently Father's been made a Dean." (p.324)

On the other hand, Jayanegara could not allowed his father to become more successful than before. The more successful of father will create an even bigger gap between him and his father. This gap will potentially create an impossibility for him to become a phallic mother to replace his father. As a result, Jayanegara told to his mother that his father would get a promotion when he visited her.

"That is the crazy thing about this world of ours, Mother. Everyone believes in Father. Even though I have spread all sorts of stories still no one believes them. Maybe it's you who should speak up, Mother."

"What do you mean, speak up?"

"Yes, tell everything. Tell about everything that you have gone through. No more, no less." (p.325)

Jayanegara tried to convince the mother to work together with him to defeat father. Contrast, Jayanegara also felt guilty towards his mother who had been betrayed by his father. However, his mother doubted Jayanegara offer because she afraid that his actions would affect his younger siblings. Nonetheless, he convinced his mother to believe in his plan.

"But it's us that have been feeling sorry for you all this time. For years and years, you've had to keep all this to yourself, Mother. And we should feel sorry too for all those people out there who Father keeps on tricking, Mother."

..."It's worse than ever, Mother. The more money and power he have, the easier it is for him to seduce whoever he wants." (p.325)

Jayanegara convinced his mother that the plan was for the good of everyone so that he would not be deceived by his father's lies. Based on Jayanegara's experience, he believed this plan would be succeeded. Finally, Jayanegara and mother took action together to defeat father. Furthermore, he invited his mother to write all about his father that would be shared through the internet.

“Everyone, Mother. Then later we’ll send it to Father’s university so that they cancel his appointment as Dean. So, no one gets tricked by Father anymore.” (p.326)

Jayanegara believes that this method would make him win over his father. This was same method he used to do with Kara as a Matajaya before they arrested by police. He was very confident that his plan this time would be work. Because for him, this was probably the last way he could do it before he completely buried his desire deeply.

“I went out of the internet café, leaving Mother on her own to write her story. As I waited, I thought about the best way of ensuring that the story was read by lots of people. This time Father would not win. He had to feel the consequences of his actions all this time. If his wife and his children were not happy, then God forbid he should be enjoying himself all the time.” (p.326)

Jayanegara read it while enduring the pain his mother felt after his mother finished writing down all the things his father had done until he chose to leave. Furthermore, he spread the story using as a Matajaya for the last time on the internet. After all this time, he finally felt relieved that his mother finally made a voice. During this time, his mother had kept all the badness of his father alone without doing anything. Hence, he was relieved and happy that it was thanks to his mother’s encouragement that he wanted to help him repay his father.

Jayanegara did not feel that he had won from his father even though his plan had succeeded in causing cancel promotion to his father. On the other hand,

Jayanegara realized that he could not remove his father's bond with his mother even though he and his mother had worked together to destroy his father's image. Even though Jayanegara wins toward his father, he could not make mother with him again. As a result, his father has won from Jayanegara.

“Now it was my turn to remain silent. For years I had been waiting for the opportunity to beat Father up, and now that I had done it the feeling was sort of disappointing. Earlier on I had been happy when I found out that Father’s appointment as Dean had been cancelled but now, I didn’t feel anything.” (p.339)

Since the beginning, Jayanegara did not hate his father. He just hated his father's power that had been arbitrarily harm her mother. At the same time, he felt complicated about his mother's reaction to his father's behaviour. However, Jayanegara still obeyed mother's request even though mother was still controlled by father's rules. On the other hand, His mother expressed relief to him because her son really cared about his mother. Moreover, his mother asked him to step forward and not be constrained by his past and his father again.

“Ok, it’s over, son, said Mother softly. “Everything’s over. No, it’s time for you to start organizing your own life. You have a long future ahead of you. Don’t spend any more tie concerning yourself with your father and the past.” (p.339-340)

Jayanegara realized that he could not be superior to his father. Not only he could not remove his father's bond with his mother, but also, he could not become a phallic mother. Jayanegara as a child felt a great defeat because his mother did not free from his father's control. At the same time, he as a child gave up to be a phallus to replace his father's position. As a result, his desire to be a phallus was over.

Jayanegara as a child is really desire to his mother. His desire is to be united again with mother because mother's departure has broken the bond between him

and mother. On the other hand, the reason mother left was related to his father. The reason Jayanegara wanted in search of his father because his father had the phallus that mother wanted. This phallus comes from the mother who has lack toward father. Therefore, he was determined to replace the position of father for the sake of his mother.

CHAPTER 4

CONCLUSION AND SUGGESTION

This chapter contains the conclusion and suggestion of the study. The conclusion is the result of the data analysis in the previous chapter. Besides, the researcher would like to give some suggestions for the next researcher who is interested in doing similar research.

A. Conclusion

The result of analysis of Jayanegara's Desire in search of his father in Okky Madasari's *The Last Crowd* novel uses psychoanalysis criticism by Jacques Lacan's Oedipus complex theory. The research focuses on Jayanegara's desire which is reflected in the three moments of Oedipus complex. Therefore, the result of the study shows three moments of Oedipus complex.

The first moment of the Oedipus complex when Jayanegara as a child was aware that he and mother have a lack. The lack is related to phallus whose father has. The lack of a father consists of reputation, recognition, power and money. On the other hand, the gap between father and mother created conflict which made mother leave home. As a result, Jayanegara is determined to become a phallic mother to replace his father.

The second moment of the Oedipus complex is characterized by the intervention of the imaginary father. Jayanegara thought that father controls behind

mother. Moreover, his mother and father already influence Jayanegara moral and ethical. Since childhood, he has already learned about law and ethics from his mother. Moreover, father influences his moral and ethical behaviour related to his father's behaviour with other women. On the other hand, Jayanegara who wanted to be a phallic mother had been hindered by the rules of the real world such as law, ethics, and perspective of society. Jayanegara thought that his father was honoured in society because of his position compared with him who was only honoured on the internet.

The third moment of the Oedipus complex marked the intervention of the real father. Jayanegara slowly began to realize his loss to his father. At the same time, he must choose to accept or deny his defeat. However, Jayanegara denied his defeat and tried for the last time. Unfortunately, he still could not win against his father. The defeat became an impossibility for Jayanegara as a child to replace his father's position as a phallic mother. All at once, it is the exit from the Oedipus complex.

B. Suggestion

The researcher considers that there are some limitations of this study that should be covered by the next researcher. There are two suggestions for the future of study about psychoanalysis theory. The suggestion is presented as follows:

First, future studies should choose another theory from Lacan about psychoanalysis theory. Thus, the result of the study conducted will be more reliable and maximal. Second, the next researcher could analyse the object from another perspective from psychoanalysis theories.

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