

SITI'S PERSONALITY IN THE NOVEL TERUSLAH BODOH JANGAN PINTAR BY TERE LIYE

Tarina Roliani¹, Rheisa Nurfariza Zachra²

Universitas Sebelas April

tarinaroliani15@gmail.com nurfarizarheisa@gmail.com

Received: 02-06-2025

Accepted: 25-06-2025

Published: 30-06-2025

Abstract

This research analyzes the character of Siti in the novel “Teruslah Bodoh Jangan Pintar” by Tere Liye with the manipulation carried out by the educated, highlighting the social shift that prioritizes social status over ethical values. Using a descriptive qualitative approach, this research examines Siti’s personality through the perspective of Freud’s psychoanalytic theory, focusing on the dynamics of the id, ego, and superego. The data collection technique is conducted through reading the novel thoroughly, noting the parts that show aspects of id, ego, and superego in Siti’s character, and putting them into the checklist that has been made. The collected data is verified to ensure its accuracy. The data analysis technique was carried out by identifying relevant quotations, then grouping the data into id, ego, and superego categories, and interpreting their meaning. The analysis was conducted with a data-driven approach to draw general conclusions, and the results were re-verified to ensure consistency and accuracy. The research findings revealed that Siti’s character was influenced by impulsive emotional responses (id), rational judgment (ego), and moral values (superego), illustrating the internal conflict between personal ambition and ethical demands. In addition, the analysis found how Siti’s experiences reflected wider themes, such as social pressure, ethical values, and the importance of morality in character formation. The study concluded that Siti embodied the complex interaction between emotional drives, rational thinking, and consideration of social norms, ultimately contributing to a deeper understanding of the moral implications presented in Tere Liye’s novel.

Keywords: *psychological conflict, Tere Liye, literary criticism, psychoanalytic approach, Sigmund Freud*

INTRODUCTION

The high rate of corruption involving educated individuals in Indonesia indicates a moral crisis underlying academic achievements (Khairunisa, Mulyana, & Amalia, 2024). This phenomenon raises concerns that current education emphasizes intellectual intelligence over character development and integrity, leading to detrimental behaviors that harm others, such as corruption. The conflict between educational success and ethical behavior prompts fundamental questions about the true purpose of education and the role of intellectuals in building society.

An assessment of this situation can also be found in literary works, such as the novel “Teruslah Bodoh Jangan Pintar” written by Tere Liye. Tere Liye, who goes by the pen name Darwis, is a well-known writer in Indonesia (Mediaamerta, 2024). Through a satirical and reflective storytelling style, this novel explicitly criticizes the social structure that places academic intelligence above moral values (M, 2025). Tere Liye shows how society often gets caught up in superficial intellectual images and forgets important aspects such as humility and genuine integrity. In this context, intelligence is no longer an educational tool but a mask for manipulative behavior, as seen in the high level of corruption committed by intellectuals.

To understand the psychological aspects of the characters in this work, the psychoanalytic approach introduced by Sigmund Freud is used as the basis of analysis. This technique is applied to gain a deeper understanding of the nature and psychological dynamics in the narrative. In Sigmund Freud's psychoanalytic theory, human personality consists of three main elements: id, ego, and superego (Freud, 1927). The id is the personality that emerges first and represents the basic inner

world of a human, the ego functions as the link between the id and the realistic world to fulfil the tensions arising from the id, while the superego is the structure of personality related to an individual's moral issues and determines whether behavioral choices are good or not (Nursholathiah, Murahim, & Khairussibyan, 2022).

In the novel, the conflict between personal ambition and moral demands illustrates the tension between the three elements of personality. By using this approach, research can trace the subconscious motives that drive the character's behavior and reveal the moral message conveyed by the author. This study aims to examine the moral crisis and the search for the identity of the characters in "Teruslah Bodoh Jangan Pintar," by tracing its relationship to social pressure, the glorification of intelligence, and the importance of integrity in character formation.

Several previous studies have analyzed literary works through the lens of Sigmund Freud's psychoanalytic theory, focusing on various aspects of inner conflict and character development. For instance, Pratiwi, Martono, and Haerussaleh (2021) explored the inner conflict of the character Sudrun in Agus Sunyoto's novel "Sastra Jendra Hayuningrat Pangruwating Diyu." They highlighted how Sudrun's quest for identity was fraught with psychological turmoil, significantly influenced by societal perceptions and expectations that shaped his self-image and decision-making processes. Similarly, Palungan, Moelier, and Asyrafunnisa (2024) examined the inner conflicts present in Liane Moriarty's "Nine Perfect Strangers." They identified various types of ego defense mechanisms that the characters employed to cope with their psychological struggles, illustrating how these mechanisms served as both a shield against emotional pain and a barrier to personal growth. Rumadi, Syafrial, and Fajriani (2020) analyzed the inner conflict experienced by the character "I" in Fiersa Besari's novel "Garis Waktu." Their study emphasized how personal and social factors intertwined to create complex emotional experiences, revealing the intricate relationship between individual identity and societal expectations. Raniwati, Yazid, and Qadriani (2022) investigated the inner conflicts of Leo and Anna in Sayyidatul Imamah's novel "Penyap." They revealed how their struggles were shaped by the dynamics of Freud's concepts of id, ego, and superego, demonstrating how these psychological elements influenced their actions and relationships. Lastly, Arimbi and Subandiyah (2022) discussed the inner conflict of the main character in Andina Dwifatma's novel "Lebih Senyap dari Bisikan." Their focus was on how the character's psychological state was influenced by external pressures and personal dilemmas, highlighting the impact of societal norms and personal choices on mental health. While these studies effectively demonstrate the application of Freud's theory to various literary works, there remains a notable gap in the exploration of how these psychoanalytic concepts can be applied to the character of Siti in Tere Liye's "Teruslah Bodoh Jangan Pintar." This gap presents an opportunity for further research to delve into Siti's psychological complexities and the moral implications of her experiences, thereby enriching the existing body of literature on psychoanalytic literary analysis.

This research introduces a new perspective by focusing on the character of Siti, whose experiences reflect the larger societal problems of corruption and moral decline among educated individuals. By using Freud's psychoanalytic theory to analyze Siti, the research aims to uncover the psychological reasons behind her moral struggles and identity crisis, showing how her internal conflicts relate to the pressures of societal expectations and ethical standards. This approach not only helps us better understand Siti's character but also connects her challenges to broader themes of societal values and integrity, which have not been thoroughly examined in previous studies. By exploring Siti's thoughts and feelings, the research seeks to highlight the complexities of her character, including the impact of her upbringing, social environment, and the moral choices she faces. Therefore, this study aims to fill a gap in the existing literature by providing a detailed psychoanalytic analysis of Siti's character, ultimately contributing to a deeper understanding of the moral issues presented in Tere Liye's work. Through this analysis, the study hopes to raise awareness of the psychological aspects of characters in literature and their connection to current societal issues.

To guide this research, the following questions are proposed: (1) How is the personality of the character Siti in the novel "Teruslah Bodoh Janganlah Pintar" by Tere Liye from the aspect of the id? (2) How is the personality of the character Siti in the novel "Teruslah Bodoh Janganlah Pintar" by

Tere Liye from the aspect of ego? (3) How is the personality of the character Siti in the novel “Teruslah Bodoh Janganlah Pintar” by Tere Liye from the aspect of the superego?

METHOD

The research method used in this study was descriptive qualitative. Qualitative research is an approach that examined natural conditions with the researcher as the key instrument, employed purposive and snowball sampling techniques, collected data through triangulation, analyzed data inductively or qualitatively, and emphasized meaning over generalization (Sugiyono as cited in Hadi, Asrori, & Rusman, 2021). The characteristics of qualitative research included data collection in a natural setting, the researcher’s role as the main instrument, the use of various data sources, and data analysis that was both inductive and deductive (Creswell & Creswell, 2018). Meanwhile, descriptive research is an activity of collecting data to answer questions related to the problems studied in the research (Howitt, 2019).

In its implementation, the researcher used a descriptive qualitative method by analyzing the texts in the book to understand the meanings contained within. The researcher searched for, recorded, and interpreted data referring to Freud’s theory (1927) into a checklist to facilitate the data analysis process. The data source for this study was the novel “Teruslah Bodoh Janganlah Pintar” by Tere Liye. The data collection technique in this study was thoroughly reading the novel to understand the storyline and the character of Siti. The researcher then recorded parts that indicated the aspects of id, ego, and superego in the character of Siti and entered them into a prepared checklist. The data collected was then verified to ensure its accuracy. The data analysis technique was carried out by identifying the relevant quotations, then grouping the data into the categories of id, ego, and superego, and interpreting their meanings. The analysis was conducted inductively to draw general conclusions, and the results were re-verified to ensure consistency and accuracy.

FINDINGS AND DISCUSSION

In the novel “Tetaplah Bodoh Janganlah Pintar,” Siti’s personality exemplifies the complex dynamics of human personality, showcasing the intricate interplay between her desires, moral values, and rational thought processes. Based on Sigmund Freud’s theory of psychoanalysis, Siti’s character can be analyzed through three main components: the id, the ego, and the superego. The following is an analysis of the id, ego, and superego according to Freud’s psychoanalytic theory as it relates to Siti’s character in the novel. This analysis will explore how these three components interact within Siti, influencing her emotional responses, rational considerations, and moral values reflected in Siti’s attitudes and actions.

ID

1. *“Eh, apakah Tosi akan kita jodohkan dengan sepupunya?” Toni bertanya, mencoba mengisi suasana yang lengang. Hanya suara jangkrik dan debur ombak di kejauhan.*

“Tidak usah.” Siti refleks menolak.

“Buat lucu-lucuan.”

“Itu tidak lucu!” Siti melotot.

In the novel, there is a particularly striking scene where Toni makes a light-hearted joke about the possibility of bringing Tosi together with his cousin. This seemingly not harmful comment, however, it elicits a swift and intense reaction from Siti. Her response is immediate and charged with emotion; she firmly and reflexively rejects the joke, even going so far as to curse and assert that it is not funny. This strong reaction underscores her deep-seated feelings about the topic of cousin marriage, which is raised in the conversation. Siti’s emphatic dismissal of the joke indicates that she has a strong dislike to the idea, and her spontaneous reaction serves to firmly reject the notion of cousin marriage altogether.

Siti's emotional responses and reflexes in this moment reveal a significant aspect of her personality structure, particularly through the lens of Sigmund Freud's psychoanalytic theory. According to Freud (1927), the id is the part of the personality that is responsible for our most basic instincts and desires, often driving impulsive behavior that disregards social norms and the potential consequences of one's actions. In this context, Siti's reaction can be seen as a manifestation of the id's influence over her behavior. She reacts emotionally and instinctively to Toni's joke, which touches on a sensitive and potentially traumatic subject for her.

This instinctive response may be rooted in personal experiences or traumas that Siti has endured, which could explain her heightened sensitivity to the topic of cousin marriage. The intensity of her reaction suggests that this is not merely a casual dislike of the idea but rather a deeply ingrained emotional response that may stem from past events or cultural beliefs. Thus, Siti's reaction serves as a powerful illustration of how the id can govern our responses to social situations, particularly when they touch on personal or sensitive issues.

2. *"Ini pulau kami, Pak!" Siti berseru ketus, "Ratusan tahun negara ke mana saja? Jika negara merasa memiliki tanah itu, kalian ke mana saja? Datang tidak pernah mendadak memberikan tanah itu ke orang lain! Atau kalian telah disuap oleh perusahaan itu?"*

Siti's testimony reveals a profound and complex emotional landscape, characterized by a wide range of feelings, including anger, resentment, and intense disgust towards the land that she feels has been unjustly taken from her. She articulates a deep-seated belief that her land rights have been systematically ignored, and this has occurred without the knowledge or consent of the local community. The abruptness with which her land was taken and transferred to others adds to her sense of betrayal and injustice. Her statements are not merely factual; they are impulsive, accusatory, and charged with raw emotion, reflecting her deep frustration and sense of loss.

In this context, Siti's statements serve as a vivid illustration of how the id operates within Freud's personality theory. The id, as Freud posits, is the primal part of our personality that is driven by basic instincts and desires, often leading to impulsive behaviour that disregards social norms and moral considerations. Siti's testimony exemplifies this concept, as she exhibits an innate and urgent need to protect her rights and express her frustrations. Her emotional outbursts are impulsive and accusatory, revealing a powerful drive to assert herself in the face of perceived injustice.

For instance, her provocative lines such as *"Atau kalian telah disuap oleh perusahaan itu?"* and *"Ini pulau kami, Pak!"* encapsulate her unrestrained anger and frustration. These statements reflect a level of indignation that cannot be subdued by the moral constraints of the superego or tempered by the rational considerations of the ego. Instead, her emotions burst forth uncontrollably, highlighting the dominance of the id in her response to the situation. Siti's testimony thus not only conveys her personal anguish but also serves as a broader commentary on the struggles faced by individuals who feel marginalized and powerless in the face of systemic injustices. Her passionate defense of her rights underscores the profound impact of her experiences and emotions, illustrating the complex interplay between personal identity, community, and the struggle for justice.

3. *"Kita mulai saja pemeriksaan saksi. Apakah Ibu sudah siap?"*

"Aku sudah siap sejak dua puluh tahun lalu. Yang Mulia. Sejak tambang sialan itu merusak hidupku dan keluargaku."

In Siti's statement, *"Aku sudah siap sejak dua puluh tahun lalu. Yang Mulia. Sejak tambang sialan itu merusak hidupku dan keluargaku,"* observed a powerful emotional response that reveals her long-standing grievances and pain. When she says she is *"siap,"* it is not just about being prepared for this moment; it represents the culmination of twenty years filled

with suffering and trauma caused by the mining operation that has disrupted her life. The phrase “*tambang sialan*” clearly shows her deep frustration and anger towards the situation that has negatively impacted her life and her family’s well-being. This emotional burden suggests that her experiences have significantly shaped who she is and how she views the world, highlighting the psychological effects that external events can have on a person’s mental state.

From a Freudian psychoanalytic perspective, the id represents our basic instincts and desires. In Siti’s case, her anger and frustration towards the mining operation reflect her id’s response to the injustice and suffering she has experienced. Her strong emotions indicate a deep desire for justice and recognition of her pain, which aligns with the id’s need for immediate satisfaction and relief from distress. Additionally, her willingness to confront this situation after twenty years suggests that her ego has been working hard to deal with the reality of her circumstances. The ego helps balance her instinctual desires with the societal expectations and norms. This dynamic illustrates how her id’s impulses for justice and recognition are channelled into her call for accountability, revealing the complexities of her psychological state shaped by her traumatic experiences. Siti’s journey reflects not only her struggles but also the broader implications of how individuals cope with long-term trauma and seek to reclaim their voices in the face of adversity.

EGO

1. *“Lagi pula, cerita ini penting agar Yang Mulia bisa memahami, tambang emas itu merusak kehidupanku. Aku tahu, kehidupanku tidak penting dibanding kehidupan Yang Mulia, atau dibanding kehidupan pengacara tambang itu, dan juga orang-orang hebat lain. Tapi itu adalah kehidupanku. Bagiku sangat spesial. Aku tidak mau menukarnya dengan kehidupan orang lain. Jadi dengarkan ceritaku.”*

This content presents a profound internal expression of a character who articulates her survival as being intricately linked to the existence of the gold mine. Siti conveys a poignant awareness of her social standing, acknowledging that her life may not hold the same significance as that of influential figures such as “Yang Mulia” and the “Pengacara Tambang.” Despite this recognition, Siti firmly asserts that her life embodies a unique value that is irreplaceable; she would not trade her existence for anyone else’s, regardless of their status or power. This assertion highlights her intrinsic sense of self-worth and individuality, emphasizing that her experiences and identity are meaningful in their own right.

Moreover, the character expresses a desire for her story to be heard, underscoring the importance of her narrative and the interesting encounters that have shaped her life. This plea for recognition reflects a deep-seated need for validation and acknowledgment of her experiences, which she believes deserve to be honoured. Her insistence on sharing her story serves as a testament to her resilience and the significance she places on her own journey, despite the overshadowing presence of more powerful figures in her environment.

In alignment with Freud’s personality theory, particularly the concept of the ego, the character’s sense of self plays a crucial role in navigating the complexities of her internal and external realities. The ego functions to mediate between the primal urges of the id and the moral constraints of the superego, all while remaining grounded in the social context of reality. In this scenario, the character demonstrates an acute awareness of her lower social position, yet she articulates a rational and balanced perspective that values the meaning of her life. This reflects a mature and adaptive functioning of the ego, as she is able to reconcile her feelings of inferiority with a strong sense of self-worth.

Her ability to articulate her value and the significance of her experiences illustrates the dominance of the ego in managing the internal conflicts between her desires and societal expectations. Rather than succumbing to rash impulses driven by the id or being overly burdened by the ethical demands of the superego, the character exemplifies a practical and thoughtful approach to her identity. This nuanced understanding of her place in the world, coupled with her determination to have her voice heard, highlights the strength of her ego in navigating the challenges she faces, ultimately affirming her existence and the importance of her story within the broader narrative.

2. *“Atau apakah bisa disingkat, agar langsung ke pokok kesaksian?”*
“Yang Mulia, tambang emas itu dua puluh tahun merusak hidupku dan keluargaku, aku bisa bersabar. Yang Mulia hanya mendengar ceritaku paling lama dua puluh menit lagi, kenapa tidak bisa sabar?” Ibu Siti berseru lantang, “Tidak bisa disingkat, dengarkan ceritaku secara lengkap.”

Siti does not act impulsively; instead, she expresses her rights logically and reasonably. This is particularly evident when she refuses a request to shorten her testimony in court. Siti firmly states that her struggle with the gold mine has lasted for twenty years, and therefore, she has the right to share her entire story. She is aware that her time in court is limited, yet she chooses to convey the full extent of her experiences because she believes it is crucial to communicate the depth of her suffering. For Siti, this testimony is not just a formality; it is an essential part of her journey and a way to seek justice for the hardships she has faced.

From the perspective of Freud’s psychoanalytic theory, Siti’s words and demeanor reflect the strength of a well-developed ego although her feelings of anger and frustration could easily lead her to act impulsively, representing the id’s influence. Siti instead channels her emotions into a rational defense of her complaint. She points out that the twenty minutes she is requesting to share her story is insignificant compared to the twenty years of misery she has endured. This response illustrates how her ego effectively mediates between the demands of the social situation, such as the court’s regulations, and her inner impulses to express her disappointment and seek validation. By maintaining this balance, Siti demonstrates her ability to assert her rights while also navigating the constraints of the legal system, showcasing her resilience and determination to have her voice heard. This thoughtful approach not only highlights her strength of character but also emphasizes the importance of her narrative in the pursuit of justice.

3. *“Kalian mau mengolok-olokku lagi?” Siti melotot.*
“Tidak. Kami mau mengajak bermain karet bersama, Siti.”
“Lebih seru kalau bertiga. Mau?”
Siti menimbang-nimbang, mengangguk

This data shows Siti’s actions when *“Siti menimbang-nimbang, mengangguk”* after hearing her friends’ invitation to play rubber. Previously, her friends explain with the sentence *“Tidak. Kami mau mengajak bermain karet bersama, Siti.”* Based on Freud’s psychoanalytic theory (1927), this behavior represents the ego. It can be seen from Siti’s thought process before deciding to join, which shows a consideration between the desire to play and a safe and fun social reality. Her friends’ explanations also contain elements of ego because they are rational to erase Siti’s prejudice. In this case, ego functions as a mediator that controls impulsive urges (id) to match real conditions.

This shows that the role of the ego is very important in the realistic decision-making process. The sentence *“Siti menimbang-nimbang, mengangguk”* indicates that Siti’s decision is not

taken impulsively, but through consideration of the situation. This is in line with the function of the ego according to Freud (1927), which is to adjust instinctive impulses with the demands of reality so that the actions taken are socially acceptable. In addition, the sentence *“Tidak. Kami mau mengajak bermain karet bersama, Siti”* also shows the use of ego by her friends, because they try to provide logical reasons for Siti to want to play. Unlike the id which is impulsive, the ego works in realistic and rational ways.

SUPEREGO

1. *“Sepertinya aku akan memanggil dengan Ibu saja. Boleh? Ibu terlihat cantik sekali pagi ini.”*
“Terima kasih, Yang Mulia. Tapi terlambat.”
“Terlambat maksudnya?”
“Aku sudah menikah, Yang Mulia. Tiga kali.”
“Oh.”

Siti responds to the judge's praise and greetings in court with a calm and confident demeanor. When she mentions that she has been married three times, her response reflects her ability to maintain appropriate boundaries in a formal setting. By sharing this personal information, she is able to engage with the judge while also politely declining to delve into any inappropriate or overly personal topics. This approach allows her to navigate the conversation without creating any conflict between herself and the judge, demonstrating her skill in respectfully managing social interactions.

From the perspective of Sigmund Freud's psychoanalysis, Siti's reaction illustrates that the superego plays a significant role in shaping her identity. The superego represents a person's internal moral compass, social norms, and ethical standards. In this context, Siti's respectful yet firm acknowledgement of her marital history indicates that she is aware of the social and ethical boundaries that govern behavior in a formal setting like a courtroom. Rather than being driven by the impulsive desires of the id, which might lead someone to react emotionally or without consideration for the situation, Siti demonstrates a conscious awareness of the expectations placed upon her. Her ability to respond appropriately shows that she is not only mindful of her own feelings but also of the decorum required in such a serious environment. This balance between her personal experiences and the societal norms reflects a mature understanding of how to conduct herself in a way that honors both her identity and the formalities of the court. By doing so, Siti reinforces her position as a credible witness while also asserting her dignity and self-respect in the face of challenging circumstances.

2. *Ibu Siti tertawa pelan, “Aku datang jauh-jauh tidak untuk minum, Yang Mulia. Dan jangan khawatir, aku tidak akan menangis di ruangan ini. Bukan karena aku kuat, tangguh, melainkan air mataku telah lama kering. Aku tidak bisa menangis lagi. Bahkan saat mengenang dua anakku yang mati di pelukanku, tidak keluar air mataku.”*

Siti is very calm and does not appear the least bit nervous when confronted about her past injuries. She does not cry or seem weak in court, even though she speaks about sorrowful topics, such as the deaths of her two children. Her explanations are delivered calmly, even with a hint of laughter, which reflects a sense of resilience and emotional distance from deep wounds.

This statement shows that the superego has a strong role in Freud's personality structure. The superego works as a guide for moral and ethical behavior, helping people act in ways that follow social rules. In this case, Siti does not cry, not because she wants to look strong, but

because she feels it is not appropriate to show her emotions in court. She holds on to values like self-respect and self-control.

3. *“Dimakan. Nak. Agar perutmu ada isinya. Biar cepat sembuh.” Siti mencoba menyuapi Tosi. Itu masakan kesukaan anaknya, sup ikan.”*

In this sentence, Siti expresses a mother's deep concern and attention for her child by trying to persuade her to eat. This behavior highlights that Siti's actions are driven by the superego, which represents her internalized moral values and social responsibilities as a mother. Unlike impulsive reactions driven by the id, which might prioritize immediate desires or feelings, or the ego, which seeks realistic compromises, Siti's motivation stems from her strong sense of duty to ensure her child's well-being. Her insistence on her child eating reflects her commitment to fulfilling her role as a nurturing parent, emphasizing the importance she places on her child's health and recovery.

The findings indicate that Siti's character is portrayed as having a robust superego drive. This impulse is evident in her persistent efforts to ensure that her child eats, which aligns with societal expectations regarding a mother's role. In this situation, we do not see the typical inner conflict that often arises between the id, ego, and superego; instead, the superego takes full control of Siti's behavior. From Freud's (1927) psychoanalytic perspective, this behavior exemplifies the function of the superego, which strives to uphold the highest moral standards, such as maintaining the health and well-being of her child. This data supports the notion that the superego plays a crucial role in guiding behavior in accordance with social values, particularly within the context of family relationships. Siti's actions serve as a clear representation of how a mother's love and moral obligations can drive her behavior, showcasing the profound influence of the superego in shaping her identity and actions as a caregiver. By prioritizing her child's needs, Siti embodies the ideals of motherhood, reinforcing the significance of nurturing and responsibility in familial bonds.

According to Freud's theory, Siti's personality structure is explained as follows:

Siti's character in the novel “Teruslah Bodoh Jangan Pintar” can be a representation of a woman who is strong, firm, and dares to speak as she is. In Sigmund Freud's psychoanalytic view, human identity is separated into three fundamental structures, namely the id, ego, and superego. All three play a role in shaping one's behavior and response to different circumstances. If analyzed based on this hypothesis, Siti's identity emerges as a complex energy between instinctual drives, rational considerations, and ethical qualities.

First, the id perspective is clearly visible in Siti through the uncontrollable and angry responses that arise in upsetting conditions. She displays anger, rejection, and resistance directly, without consideration of social standards or the dangers involved. For example, when Siti becomes angry at her husband's joke about arranging a marriage between their child and a cousin. In the context of the novel, cousin marriage is considered normal in Siti's environment, so it cannot be said that the superego is at play in this situation.

However, Siti is not completely dominated by the id. She also shows the drive of the Ego. This is the ability to think rationally and be able to place herself correctly in a social environment. For example, Siti refuses to shorten her story for a rational reason. Siti realizes that her social position is not as strong as the judge in court. So Siti tries to make a statement to the judge that the story about her life is really important because the story is the beginning of the problem of the mining activities that has occurred on the island where Siti lives.

On the other hand, Superego is also seen in Siti's activities that are full of ethical and moral considerations. For example, when Siti receives a compliment from the judge about her beautiful appearance, Siti immediately expresses her gratitude and says that she is married. This is done to

maintain the boundaries between the judge and herself while still paying attention to the formal setting. This superego becomes an impulse that controls Siti to act in accordance with the values and norms she accepts.

Therefore, Siti's identity can be said to be an adjusted combination of id, ego, and superego. Siti is not only a representation of social injustice, but also a symbol of courage, moral integrity, and self-awareness that go hand in hand. In the middle of the moral crisis among the educated people criticized in this novel, Siti's character appears as a figure who still upholds ethical values, moral courage, and rationality in the face of social and structural pressures. Thus, the character of Siti in the novel "Teruslah Bodoh Jangan Pintar" is not only a psychological representation but also a symbol of resistance to the loss of morals that is troubling society today.

CONCLUSION

The character of Siti in the novel "Teruslah Bodoh Jangan Pintar" by Tere Liye is a deep representation of the complexity of human personality analyzed through Sigmund Freud's psychoanalysis theory. The interaction between id, ego, and superego in Siti reflects the internal conflicts that arise due to social pressure and moral dilemmas faced by individuals. Siti's impulsive emotional response, driven by the id, reflects her intuitive need to protect herself and affirm her rights in the context of unfairness. Meanwhile, her rational judgment, represented by the ego, demonstrates her ability to deal with social reality while maintaining her dignity and self-respect. In addition, the influence of the superego is seen in her adherence to moral values and social norms, as she balances emotional expression with a sense of propriety, especially in formal situations.

This research highlights Siti's character as a reflection of broader social issues, such as the loss of ethical values. For example, Siti protests that the government has never cared about the people on her island but has suddenly claimed the land. Using a psychoanalytic approach, this study reveals the basic motivations that shape Siti's identity and morals, ultimately providing a deeper understanding of the moral implications presented in Tere Liye's work. The findings emphasize the importance of acting in accordance with moral values and suggest that true success should include not only social status, but also commitment to moral values. As such, Siti serves as a touching reminder of the complexity of human nature and the struggle to achieve authenticity and moral principles in a world often dominated by instant measures of success.

REFERENCES

- Arimbi, S. P., & Subandiyah, H. (2022). Konflik Batin Tokoh Utama dalam Novel Lebih Senyap dari Bisikan Karya Andina Dwifatma (Kajian Psikologi Sigmund Freud). *Bapala*, 9(6), 173–184.
- Creswell, J. W., & Creswell, J. D. (2018). Research Design: Qualitative, Quantitative, and Mixed Methods Approaches. In *Writing Center Talk over Time*.
<https://doi.org/10.4324/9780429469237-3>
- Freud, S. (1927). *The Ego and The Id (English Version)* (E. Jones (ed.)). The Institute of Psychoanalysis and The Hogarth Press.
- Hadi, A., Asrori, & Rusman. (2021). Penelitian Kualitatif Studi Fenomenologi, Case Study, Grounded Theory, Etnografi, Biografi. In *Banyumas : CV. Pena Persada*.
- Howitt, D. (2019). Introduction to Qualitative Research Methods in Psychology: Putting Theory into Practice. In *Pearson Education Limited*.
- Khairunisa, Y., Mulyana, A., & Amalia, M. (2024). Penerapan Hukum dalam Menangani Kasus Korupsi di Sekolah : Perspektif Sosiologi Tentang Dampak dan Solusi. 65–84.
- M, A. V. (2025). Review Novel Teruslah Bodoh Jangan Pintar Karya Tere Liye. Gramedia Blog.
<https://www.gramedia.com/best-seller/review-novel-teruslah-bodoh-jangan-pintar-karya-tere-liye/?srsltid=AfmBOorOBauTTlawXqsmA6I1vJqmWhkOgNBkK7bw5OyuR9xTYut1eh>
- Mediaamerta. (2024). Mengintip Dunia Kepengarangan Sang Maestro Tere Liye. Amerta Media.
<https://amertamedia.co.id/mengintip-dunia-kepengarangan-sang-maestro-tere-liye/#:~:text=Tere Liye dikenal sebagai penulis,tinggi untuk menulis setiap hari>

- Nursholathiah, N., Murahim, M., & Khairussibyan, M. (2022). Struktur Kepribadian Tokoh Utama Kinan Dalam Novel Layangan Putus Karya Mommy Asf Kajian Psikoanalisis: Sigmund Freud. *Jurnal Ilmiah Profesi Pendidikan*, 7(3c), 1711–1717. <https://doi.org/10.29303/jipp.v7i3c.840>
- Palungan, S. J. A., Moelier, D. D., & Asyrafunnisa. (2024). *Inner Conflict of the Character in Nine Perfect Strangers Novel by Liane Moriarty*. 4, 1–10. <https://doi.org/10.56326/jlle.v4i1.4903>
- Pratiwi, I. S., Martono, B., & Haerussaleh, H. (2021). Konflik Batin Pada Tokoh Sudrun Dalam Novel Sastra Jendra Hayuningrat Pangruwating Diyu Karya Agus Sunyoto (Kajian Psikoanalisis Sigmund Freud). *Sarasvati*, 3(2), 173. <https://doi.org/10.30742/sv.v3i2.1573>
- Raniwati, Yazid, M., & Qadriani, N. (2022). Koflik Batin Tokoh Utama dalam Novel Penyap Karya Sayyidatul Imamah. *Cakrawala Listra: Jurnal Kajian Sastra, Bahasa, Dan Budaya Indonesia*, 5(2), 179–200. <https://doi.org/10.33772/cakrawalalistra.v5i2.2055>
- Rumadi, H., Syafrial, & Fajriani, S. W. (2020). Konflik Batin Tokoh “Aku” dalam Novel Garis Waktu Karya Fiersa Besari. *GERAM (Gerakan Aktif Menulis)*, 8, 70–82. [https://doi.org/10.25299/geram.2020.vol8\(1\).5001](https://doi.org/10.25299/geram.2020.vol8(1).5001)