

Self-Actualization of the Main Characters in the *Perempuan Berkalung Sorban* by Abidah El Khalieqy: Psychological Study of the Abraham Perspective Maslow Literature

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Abstract--Many people who do not yet have the awareness to recognize themselves, do not understand their potential, and there is no desire to change living conditions for the better, so they do not feel satisfied in everything. *Perempuan Berkalung Sorban* by Abidah El Khalieqy was chosen with the aim of being an example of learning in self-actualization, describing the characteristics and forms of self-actualization of the main character. The theory used in this study is the literary psychological theory of self-actualization according to Abraham Maslow. The subject of this study was the *Perempuan Berkalung Sorban* by Abidah El Khalieqy. The instrument used in this study is a data card obtained through the reading note method and library method. The data that has been collapsed is then analyzed and described using qualitative descriptive methods. Based on the results of the analysis, the following conclusions are obtained. 1) The characteristics of self-actualization in the main character in the *Perempuan Berkalung Sorban* by Abidah El Khalieqy consist of fifteen characteristics of actualization. The most dominant nature of self-actualization is the nature of spontaneity, simplicity, natural, honest, not made up and open. 2) Achieving the self-actualization needs of the main character in the *Perempuan Berkalung Sorban* by Abidah El Khalieqy, that is, when the main character can face pressure when her relationship with many Khudori opposes and spread rumors that are not true about them both.

Keywords---self-actualization, perempuan berkalung sorban, abraham maslow

I. INTRODUCTION

Self-actualization is very important to be understood by every human being. To achieve self-actualization, a person must have the awareness to recognize himself, explore the potential he has, and the desire to change living conditions for the better. It is hoped that with self-actualization a person can reach the peak of success as he expected.

This study uses *Perempuan Berkalung Sorban* by Abidah El Khalieqy. The reason for choosing *Perempuan Berkalung Sorban* by Abidah El Khalieqy because the story contained in *Perempuan Berkalung Sorban* by Abidah El Khalieqy has the same problems in life today so that it can serve as an example to understand self-actualization, in *Perempuan*

Berkalung Sorban by Abidah El Khalieqy there is a form of self-actualization of the main character that we can make lessons and we take as an understanding of the importance of someone in believing in him. The discussion in this case uses literary psychology theory. Psychological theory is often used to analyze discussions focused on human psychology. *Perempuan Berkalung Sorban* by Abidah El Khalieqy can also be used as a teen reading material. Besides the interesting story, the novel is motivated, enthusiasm in studying, and never gives up in reaching its goals.

Understanding of one's own needs is very important, many people do not yet have the awareness to recognize themselves, and there is no desire to change living conditions for the better. Now there are many people who prioritize the economic needs and forget what they really need. Many people who have high salaries but are not happy are all because what they do is only limited to meeting their basic needs, unlike those who work according to their abilities and desires, they enjoy their work more.

Self-actualization is an instinctive need for humans to do their best, but everyone has a different mindset. Therefore, it does not rule out the possibility that human self-actualization can have an impact that is not good or even deviant so that it becomes a social problem that exists in our present environment. Self-actualizing will be more likely to think of itself (selfish). Because it is normal for a human being to have a character that tends to still think of him, in other words think of him to change himself to be better, without thinking about the interests of others.

To achieve self-actualization is not easy, even though basic needs have been met but there are still many people who have not been able to achieve self-actualization. Therefore, this discussion examines the self-actualization of the main character in *Perempuan Berkalung Sorban* in order to add insight into self-actualization and be able to understand the importance of understanding one's own ability to achieve self-actualization.

This paper embarks the following objectives: 1) to describe the characteristics of self-actualization of the main character in *Perempuan Berkalung Sorban* by Abidah El

Khalieqy, 2) to describe the achievement of the self-actualization needs of the main character in *Perempuan Berkalung Sorban* by Abidah El Khalieqy.

The rest of this paper is organized as follow: Section II presents data analysis technique. Section III presents the obtained results and following by discussion. Finally, Section IV concludes this work.

II. DATA ANALYSIS TECHNIQUE

The theory used in this study is the literary psychological theory of self-actualization according to Abraham Maslow. The subject of this study was the *Perempuan Berkalung Sorban* by Abidah El Khalieqy. The instrument used in this study is a data card obtained through the reading note method and library method. The data that has been collapsed is then analyzed and described using qualitative descriptive methods.

III. RESULT AND DISCUSSION

Literary works according to Teeuw [1] in Indonesian derived from Sanskrit namely *sas-* in derivative verbs means directing, teaching, giving instructions or instructions, and *-tra* showing tools for teaching, instruction books, instruction or teaching books. Literary work is one type of absorption from people's lives which is conveyed in language both orally and in writing, which contains the benefits of value and beauty. Literary works is literary expressions, as an outpouring of feelings or overflowing feelings and thoughts of writers who work with their perceptions, thoughts, or feelings [2]. The novel is a literary form that has its own characteristics compared to other literary works. The novel can also be interpreted as imaginary narrative prose, but it makes sense and contains truth that dramatizes the relationship between humans [3]

A novel cannot be read in one sitting. Because of its length, a novel specifically has enough opportunities to dispute the character of the character in the course of time and chronology. One effect of time travel in a novel is the development of character characters. The novel allows us to capture this development, for example, which is often the difficulty of the author of the growth of characters from children to adulthood, often even in traditional novels, until the end of his life [4]. The type of figure is viewed in terms of involvement in the whole story, fictional characters are divided into two, namely the central figure or the main character in a story can be determined in three ways, namely; (1) the character is most involved in the meaning or theme, (2) the character is most connected with other characters, and (3) the characters who need the most time to tell. Based on the differences above, figures can also be distinguished on their character or character. This distinction is based on aspects that refer to renewal between interests, desires, emotions, and morals that form individual figures [3].

Literary psychology is text analysis considering the relevance and role of psychological studies. By focusing on the characters, inner conflicts can be analyzed, which may conflict with psychological theories. In this relationship researchers must find hidden or deliberately hidden

symptoms by the author, namely by utilizing psychological theories that are considered relevant. With the close connection between psychiatric aspects and elements of character and characterization, the relevant literary works to be analyzed psychologically are works that provide intensity in the psychological aspects [5].

The level of needs according to Maslow consists of physiological needs, sense of security, love, appreciation, self-actualization, desire to know and understand, and aesthetic needs [6]. All humans have the same needs, but every human being is different in responding to every need he really wants. Self-actualization needs arise in someone if other needs have been met. The need for self-actualization is a very important aspect in human behavior. According to Budiharjo in [7], people who have met even basic needs, the movement towards self-actualization is not easy.

Basically, the need for self-actualization is different for each person; that is, self-actualization between one person and another. Although lower-level needs are satisfied - we feel physically and emotionally secure, have a sense of belonging and love and feel that we are valuable individuals, but we will feel disappointed, uneasy and dissatisfied if we cannot try to satisfy the need for self-actualization. If this happens then we will not be in peace with ourselves and cannot be said to be psychologically healthy [6].

Maslow described this actualization need as a desire to be fully self-sufficient in his own abilities, to be anything according to his ability [6]. According to Maslow in [6] the properties of self-actualizing, self-include, Observing Reality Efficiently, General Acceptance of Nature, Others and Self, Spontaneity, Simplicity, Natural, Honest, Not Made Up and Open, Focusing on Their Outside Problems, Privacy Needs and Independencies, Autonomous Functioning, Always Fresh Appreciation, Mystical Experiences or "Peak", Having Social Interest; Altruism, Sympathy, Empathy, Personal Attar Relationships, Democratic Character Structure, Differences in Means and Objectives, Good and Bad, Feelings of Humor that Don't Cause Hostility, Creativity, Resistance to inculturation.

The results of the understanding that has been made can be seen that there are 15 characteristics of self-actualization of the main character in *Perempuan Berkalung Sorban* by Abidah El Khalieqy. The most dominant nature of self-actualization is the nature of spontaneity, simplicity, natural, honest, not made-up and open, and the feasibility of *Perempuan Berkalung Sorban* by Abidah El Khalieqy as literature material. The characteristics of self-actualization in the main character in the form of:

(1) Observing reality efficiently, can be seen when the main character views *Lek Sumi* as is and is very careful about *Lek Sumi* and describes his work and the effects of his work which causes his body to smell and chew, the main character observes objects carefully and expresses them as they are.

"...Jika aku naik kuda, semua orang mendongak ke arahku jika bicara denganku. Aku juga bisa memimpin pasukan perang seperti Aisyah atau Putri Budur, sehingga para laki-laki perkasa menjadi tunduk di belakangku," aku tertawa geli, "dan jika aku pergi ke kantor, bajuku wangi dan rapi tidak seperti lek Sumi yang sehariannya di dapur, badannya bau dan

bajunya kedodoran. Jika aku ke kantor, semua orang melihatku dengan hormat, tidak menutup hidung jika aku lewat seperti mereka menutup hidung dekat lek Sumi, karena bau bawang dan terasi. Dan di akhir bulan aku menerima gaji... [8].

(2) General acceptance of nature, other people and yourself, can be seen when the main character is late because he has to do the dishes and help his mother first, washing dishes in the community is still considered as a woman's work at home so it can be concluded that the main character accepts his nature as a woman who must carry out her duties at home.

*"... Maaf, Mbak, Nisa terlambat, ya? Soalnya harus cuci piring dulu, Bantu Ibu."
"Tidak apa, Nisa, Bawa mushaf, nggak? Atau juzz ama?"
"Kan di sini sudah ada. Itu... di atas meja itu..."* [8].

(3) Spontaneity, simplicity, natural, honest, not made up and open, can be seen when the main character says "you want" when Rizal blames him, then Rizal is silent. From this honesty he behaves openly and directly without pretending.

*"... Maaf, Mbak, Nisa terlambat, ya? Soalnya harus cuci piring dulu, Bantu Ibu."
"Tidak apa, Nisa, Bawa mushaf, nggak? Atau juzz ama?"
"Kan di sini sudah ada. Itu... di atas meja itu..."* [8].

(4) Focus on problems outside themselves, can be seen when the main character is getting into trouble, but he does not give up and try to deal with it. The main character explained to his mother that he and Mas Khudori had done nothing as alleged by the villagers. Until finally his mother trusted him.

"... Bahwa kami berdua ke kota kecamatan, itu memang benar bu, tetapi berpelukan di sawah, berciuman di pinggir sungai, apalagi mandi berdua, itu semua hanya karangan. Karangan orang kampung yang berdasar katanya anu, katanya ini. Apa ibu menganggap kami sudah gila? Apa jauh-jauh ke Berlin, lek Khudori ingin mengajariku seperti cerita orang kampung? Coba ibu pikirkan sekali lagi. Semua itu mustahil, Bu. Kami berdua berusaha menjaga martabat dan kehormatan keluarga..." [8].

(5) The need for privacy and independence can be seen when the main character wants to learn to ride a horse and *qiroah* without being known by his father. The main character wants to be alone; with his solitude he can find new things. The fulfillment of his personal needs makes him able to be more diligent in reading and studying our books. Therefore, he gained new knowledge and insight.

*"Belajar naik kuda? Yang benar, Nisa."
"Memang iya. Lah kenapa, Mbak?"
"Memangnya diperbolehkan sama Bapak?"
"... Sst! Tetapi ini rahasia."
"Eh... kecil-kecil sudah pintar main rahasia, ya?"
"Awat! Jangan bilang-bilang lho, Mbak May..."* [8].

(6) Functioning autonomously, can be seen when the main character dies. Although he was hit by her husband's departure, he remained steadfast and tried to live his life in

the future. The main character can stand alone and his high level of autonomy makes him unable to deal with the problems that arise, when he falls, he will rise again.

"... Namun, sejauh apapun kesedihan terhampar, selalu saja ada bunga yang kan mekar di ujungnya. Aku yakin, setelah kesulitan pasti kan datang kemudahan. Bahkan lebih dari itu, kesulitan dan kemudahan selalu datang secara bersamaan. Penderitaan ada dalam kebahagiaan, begitu sebaliknya, kebahagiaan ada dalam penderitaan. Maka, kuraskan pada saat itu, harapan demi harapan terus berdatangan dalam kepala dan hatiku. Hingga aku dapat berjalan kembali dengan langkah kaki seperti biasanya. Kukerjakan apa saja yang bisa dikerjakan oleh kedua tanganku. Kubaca ayat-ayat semesta, kitab dan buku-buku yang menyimpan lekuk liku perjalanan adam dan hawa..." [8].

(7) Appreciation that is always fresh can be seen when the main character really appreciates the time and all the knowledge that he has gained, and he is trying his best to apply the knowledge. With the knowledge he got he could share his insights with his friends both through writing and directly.

"... Dengan kuliah, aku menaiki jenjang pendidikan setapak demi setapak bersama ilmu yang merasuki otak. membentuk pola pikir dan keperibadianku. Dengan organisasi, aku mempelajari cara berdebat, berpidato dan manajemen kata untuk menguasai massa, juga lobby dengan banyak orang yang lebih lama kuliahnya. dengan menulis, aku belajar menata seluruh gagasan yang kudapat baik dari kuliah maupun dari organisasi, ditambah pengalaman dan perenunganku sehari-hari dalam kehidupan nyata. Karena pada dasarnya mobilitasku begitu tinggi, semua aktivitas itu masih terasa kurang. Aku pun mengikuti kursus bahasa di salah satu college yang memiliki reputasi internasional..." [8].

(8) Mystical or "peak" experiences can be seen when the main character experiences a humiliation that he has never experienced before. He prayed to God earnestly until his tears dripped.

"...Sekalipun malam telah larut, kami bangun untuk mandi junub lalu qiyamul-lail dengan kekhusukan yang benar-benar belum pernah kualami sebelumnya. Dadaku bergetar dan aku menangis tersedu lalu membuka seluruh cakrawla hatiku untuk ku serahkan pada Yang Maha Adil dan Mengetahui Rahasia Hidup. Sekilas kulihat mas Khudori juga demikian suntuk dalam dzikir dan saat ngantuk menyerangku, kutinggalkan ia masih dalam kondisi seperti itu. Akupun tak bermaksud mengganggunya..." [8].

(9) have a social interest; altruism, sympathy, empathy, can be seen when the main character forbids Rizal who wants to catch frogs, the main character feels sorry for seeing the frog that Rizal will catch.

*"...Kita jaring betinanya!", teriak Rizal, kakakku.
"Dia mau bertelur, jangan diganggu!", sergahku.
"Justru di saat bertelur dia tak berdaya. Kesempatan kita menangkapnya."*

“Apa benar dia mau bertelur? . kucoba menarik prasangka ku untuk membujuk Rizal dari niat buruknya...”[8].

(10) Personal relationship, it can be seen that the main character has a close friend named Aisha. He is a girl in the village who often comes home to the main character. The main character never hesitates to vent to Aisyah. The main character and Ayesha are very familiar so they often go together to the city.

“... Besoknya, hari minggu sangat cerah. Pagi-pagi sehabis membantu ibu di dapur, kuambil semua uangku yang selama ini kusimpan dalam sebuah kitab yang tidak terjangkau oleh penciuman Rizal. Lalu pergi kerumah Aisyah sahabatku yang paling akrab. Aisyah memang bukan santri di pondok kami, tetapi, Aisyah sealah satu di antara perempuan desa yang sering datang kerumahku, seperti juga aku yang sering datang kerumahnya. Meskipun ia sudah kelas satu Tsanawiyah, aku tak pernah sungkan untuk menumpahkan perasaanku padanya. Bersama Aisyah, aku pergi ke toko buku di kota kabupaten. Kami berdua jalan kaki menuju jalur bus yang berjarak satu kilometer. Perjalanan seperti ini mengingatkan aku pada Lek Khudori sewaktu dulu ia sering mengajakku jalan-jalan ke kota. Sepanjang perjalanan ia akan mengisahkan banyak dongeng dari legenda seribu satu malam, atau kisah para pahlawan perempuan, dan tentu saja sambil membacakan kalimat-kalimat indah untukku...” [8].

(11) Democratic character structure can be seen when the main character considers the times to continue to change and the main character can accept all changes happily and be ready to deal with it.

“... Sementara zaman terus berjalan. Pikiranku juga berjalan menuju kemajuan yang dinaungi bentangan cakrawala dan impian. Penuh gairah cinta dan pemberontakan. Anehnya, aku tak pernah bosan untuk menikmati petualangan dalam pikiranku, khayalanku, cita-citaku dan kemerdekaanku sebagai perempuan dan manusia yang telah lahir ke dunia. Dunia masa depan. Bagiku, tidak lama lagi Kiai Ali adalah masa lalu. Begitu juga bapakku. Jadi tak perlu pusing dengannya. Sebab di sana, di masa depan masih ada Lek Khudori yang selalu siap menampung pikiran dan impianku. Kepadanya juga semua tuisanku yang panjang lebar melayang, melintasi langit yang tinggi dan kemudia terjatuh, memenuhi laci di meja belajarnya. Aku berharap ia tak merasa jenuh dengan semua impianku yang terlalu jauh...” [8].

(12) Differences in facilities and goals, good and bad, can be seen when the main character of the school for the main character is not merely gaining knowledge, but to get pleasure and satisfaction.

“... Maka, sekalipun sudah hampir dua minggu aku absen dari panggilan guru, kupaksakan diri ini untuk kembali ke sekolah Tsanawiyah. Dengan penuh keyakinan bahwa segalanya akan berubah ketika lautan ilmu itu telah berkumpul di sini, dalam otakku. Atas nama kecintaanku pada lek Khudori, atas nama ilmu ke dalam kelas. Kulahap semua yang diajarkan guru dengan sepenuh hatidan kemampuan berpikirku. Tiga tahun berlalu dan kini aku telah lulus dengan menduduki ranking kedua setingkat kabupaten...” [8].

(13) A sense of humor that does not causes hostility can be seen when the main character jokes with Lek Khudori, the main character is interfering with Lek Khudori who is counting Nisa's age, so Lek Khudori laughs.

*“Satu, dua, tiga, empat.. empat kali dua, ditambah dua... ditambah lagi berapa, ya...,”
“Jangan ditambah terus, Lek, entar jadi tua. Memang ada apa pak, Lek? Kalau Nisa tamat al-quran nanti, usia Nisa akan bertambah. Apa Lek Khudori mau kasih hadiah?...” [8].*

(14) creativity, the main character has a bold and clever character when he asks, because before he had asked and made the cleric somewhat annoyed so he told Ma'am May and Mbak Ulfa to ask but they were not brave, until finally he returned asked because he was curious.

“...Kujawil pinggang Mbak May, dan menyuruhnya bertanya, apa yang dimaksud dengan buku-buku tak berguna dan film-film kafir itu, tetapi Mbak May menggelengkan kepala. Kujawil Mbak May menggelengkan kepala. Kujawil Mbak Ulfa di sebelah kiriku, iapun menggeleng. Tak bisa mengandalkan orang lain untuk memperoleh jawaban, apalagi kebenaran, maka untuk kesekian kalinya aku kembali bertanya...” [8].

(15) resistance to inculturation, the main character has a strong stand, and he can maintain his inner autonomy when he is abused by his own husband.

*“... Kau pikir, karena kau suamiku, kau bisa seenaknya memperlakukan aku?”
“Apa yang kau katakana, Nisa? Aku hanya ingin main-main denganmu.”
“Main-main? Permainanmu sangat menyebalkan...” [8].*

From the fifteen actualization traits, the most dominant nature of self-actualization is the nature of spontaneity, simplicity, nature, being honest, not made up and opens (see Table I).

TABLE I. THE CHARACTERISTICS OF SELF-ACTUALIZATION

No	The characteristics of self-actualization	Total	Page
1	Observing reality efficiently	4	15, 69, 83, 124
2	General acceptance of nature, other people and yourself	3	20, 134, 190
3	Spontaneity, simplicity, natural, honest, not made up and open	5	6, 11, 22, 161, 162
4	Focus on problems outside themselves	1	194
5	The need for privacy and independence	3	17, 101, 202
6	Functioning autonomously	3	117, 264, 313
7	Appreciation that is always fresh	4	60, 187, 201, 203
8	Mystical or "peak" experiences	3	99, 283, 115
9	have a social interest; altruism, sympathy, empathy	1	2
10	Personal relationship	4	58, 88, 128, 229
11	Democratic character structure	4	86, 119, 188, 305
12	Differences in facilities and goals, good and bad	2	113, 270
13	A sense of humor that does not cause hostility	3	29, 205, 206
14	creativity	2	82, 202
15	resistance to inculturation	2	96, 100

The second result of the study was the achievement of the self-actualization that shown in Table I needs of the main character in *Perempuan Berkalung Sorban* by Abidah El Khalieqy, namely the main character regained her rights as a woman who wanted to continue her education and marry the person she loved. The main character also gets his happiness as a wife who is always loved by her husband and also the main character gets a child.

“... *Beginilah akhir dan sekaligus awal dari perjalanan takdir yang mesti kupilih. Sebab takdir kehidupan bukanlah satu, tapi banyak, dan hanya manusia yang diberi akal untuk memilih di antaranya. Maka, ketika perceraian itu berlangsung dengan tenang, kutatap langit di atasku dengan seluruh hamburan cahaya bintang-bintang. Bunga bermekaran mengirim wangi yang merasuki sanubari, mengangkatku jauh melayang ringan menjemput purnama dan gemerlap udara kebebasan. Unggas dan belalang, jangkrik dan kunang-kungan, burung peranjak dan kutilang bernyanyi riang*” [8].

IV. CONCLUSION

Based on the discussion above, it can be concluded that in *Perempuan Berkalung Sorban* by Khalieqy, there are traits of the main character's self-actualization and the achievement of the main character's actualization needs. Based on the results of the discussion, the following conclusions are obtained. 1) The characteristics of self-actualization in the main character in *Perempuan Berkalung Sorban* by Abidah El Khalieqy consist of fifteen characteristics of actualization. The most dominant nature of self-actualization is the nature of spontaneity, simplicity, natural, honest, not made up and open. 2) Achieving the self-actualization needs of the main character in *Perempuan Berkalung Sorban* by Abidah El Khalieqy, that is, when the main character can face pressure when her relationship with many Khudori opposes and spread rumors that are not true about them both.

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