

ANALYSIS OF EXISTENTIAL PSYCHOLOGY TOWARDS THE MAIN CHARACTER OF NOVEL PINTU BY FIRA BASUKI

M. Zaini Miftah*

Abstrak: Tujuan penelitian ini adalah untuk menganalisa masalah psikologis yang dihadapi oleh tokoh utama dalam novel Pintu karya Fira Basuki dari sudut pandang psikologi eksistensial. Desain deskriptif kualitatif dengan menggunakan analisis isi diterapkan dalam penelitian ini. Hasil penelitian menunjukkan bahwa masalah psikologis yang dihadapi oleh tokoh utama dalam novel tersebut dapat dikelompokkan ke dalam tema-tema eksistensialisme seperti (1) kebersamaan, cinta, dan konflik, (2) kesepian, keterasingan, dan kecemasan, dan (3) kematian. Terlihat bahwa tokoh utama Bowo belum memiliki mental dewasa. Hal ini ditunjukkan dalam peristiwa yang menekan kehidupan batinnya. Jiwanya belum begitu kuat. Konsekwensinya, banyak hal menyentuh hidupnya dalam hal eksistensial. Hubungan cinta antara dia dan orang-orang di sekitarnya telah dibangun, tetapi tidak otentik. Mereka semuanya berposisi sebagai subyek. Akibatnya, konflik yang terjadi dalam hidupnya sangat kuat. Bowo sebagai individu juga merasakan kekosongan dan kesepian yang begitu kuat. Dalam menyikapi kondisi tersebut, yang sebenarnya diciptakan oleh dirinya sendiri, ia menerapkan konsep yang tidak otentik. Jadi, hal tersebut telah mengantarkannya ke dalam keterasingan. Selanjutnya, Bowo menghadapi masalah kematian dari kerabat dekatnya, tapi dia masih sepenuhnya melanjutkan perjuangannya.

ملخص: يهدف هذا البحث إلى تحليل المسائل السيكلوجية التي يواجهها بطل الرواية في الرواية "الباب" كتبها فيرا باسوكي من الجانب السيكلوجي الوجودي. اتبع هذا البحث تصميم البحث الوصفي بتحليل المضمون. دلت نتائج البحث على أن المسائل السيكلوجية التي يواجهها بطل الرواية يمكن تصنيفها إلى موضوعات وجودية مثل: (١) المعية، والحب، والنزاع، (٢) السكون والخلو، والاعتزال، والخجل، (٣) الموت. ظهرت في هذه الرواية أن "بووو" لم تكن له شخصية رجل بالغ. ظهرت هذه من الوقائع التي تصيب وتهدد حياته الروحية، وكانت نفسه ضعيفة حيث أن كثيرا من الأمور تمس حياته في الوجودية. وقد تعلق الحب بينه وبين المحيطين حوله لكنه غير طبيعي. وأصبح هؤلاء جميعا فاعلون، لذا فإن النزاع الداخلي في حياته قوي. وكالفرد الإنساني شعر "بووو" بالاعتزال والخلو. وفي مقابلة هذه المسائل - وفي الحقيقة هو نفسه المنشئ لهذه الحالة - طبق هو المفهوم غير الأصلي. وهذا يحمله إلى الشعور بالاعتزال والخلو. وبعد ذلك يواجه "بووو" مأساة وفاة أقربائه، لكنه قادر على مواصلة تاريخ حياته.

Keywords: Psikologi eksistensial, tokoh utama, karya sastra.

* Program Studi TI Jurusan Tarbiyah STAIN Palangkaraya

INTRODUCTION

Literary work is a creation, not primarily an imitation. It is a spontaneous emotion.¹The artist or author creates a new world, continues the process of creation in the universe, and even improves it. The author him/herself as a living human is influenced by psychological life. Hence, the literary work is a result of thinking about life.

Novel as a literary work presents the ideas through concrete depiction of the human in form of a story or long story. As described by Clara Reeve in Wellek & Warren that the novel is a picture of the life and behavior—the behavior of the main character for example—and of the real from the time when the novel was written.² Therefore, novel as a work of fiction offers a world—a world containing an idealized model of life and an imaginary world built through the various intrinsic elements.

In addition, the meaning of events for the whole story can not be separated from the figures, the main character or other characters.³ The characters can be analyzed in conjunction with the story. Thus, when discussing the characters, there is an emphasis that their behavior has its own purpose in the story that should be seen.

Literature psychology has four possible terms, namely the study of psychology as an author or as a type of personal, the creative process study, the study of type and laws of psychology, and psychology study of readers.⁴ Psychology study of the author as a type or as a person is applied to the author or character of literary work. Study of the creative process means the study of creativity in a literary figure. Additionally, the study of type and laws of psychology involves applying psychological theories in literary work. Meanwhile, the reader psychology studies include the impact of literary work on the reader.

The current research is only focused on the research of an author or as a type of personal on the main character of literary work, novel *Pintu* by Fira Basuki, reviewed from the aspect of existential psychology with the famous figures, Jean Paul Sartre & Albert Camus. The objective of existential psychology is to

¹ Jan Van Luxemburg, Mieke Bal & Willem G. Weststeijn, *Inleiding in de Literatuurwetenschap (Pengantar Ilmu Sastra)*, (Jakarta: PT. Gramedia, 1982) 5.

² Rene Wellek & Austin Warren, *Teori Kesusastraan*, (Jakarta: PT. Gramedia Pustaka Utama, 1995), 282.

³ Jan Van Luxemburg, Mieke Bal & Willem G. Weststeijn, *Over Literature (Tentang Sastra)*, (Jakarta: Intermasa, 1987), 140.

⁴ Rene Wellek & Austin Warren, *Teori Kesusastraan*, (Jakarta: PT. Gramedia Pustaka Utama, 1995), 90.

understand the existential reality of human in a thorough, especially subjectivity relationship with the main character him/herself, the others, and the world.⁵

Novel *Pintu* is the second novel written by Fira Basuki, a well-known female author. Novel published in 2002 is very interesting to be analyzed from the aspect of existential psychology to the main character. Life adventures of the main character have so many twisted problems encountered such as loneliness, alienation, anxiety, love and affection, togetherness, conflict, and death. This is in line with the cue from Koeswara, the themes of existentialism are classified into togetherness, love, conflict, loneliness, alienation, anxiety, and death.⁶

Novel *Pintu* tells the adventures of a man who has a third eye or sixth sense—an outstanding that is rarely owned by others which cause it to become part of the real and invisible world not caught by eyes. So, his relatives predict that he has a ‘talent’ in the spiritual world.⁷

In a series of events, it is narrated that the main character Bowo having the full name Djati Subagio Suryo Wibowo was born with a strange marking. The baby Bowo had yellow skin up to a month. According to the Javanese, it is ‘special sign’, a sign that the baby is the option or ‘bead’. His family was descended from Sunan Kalijaga. He is the grandson of Grandmother (Yangti). Yangti is one of the seventh descendants of Pangeran Santri, son of Sunan Kalijaga.

Bowo is a strange child. After he was a one-year-old, his intelligence was equal to three-years-old child. He had a spirit friend named si Jaliteng who always accompanied him. The asset of excess increased when his age came to adolescence. He is from a rich family that really does not accord with Bowo, who sometimes acts weird pattern. His outstanding act is that he could see ‘aura’ of someone. Aura is a physical manifestation of the electrical area for every living thing. Every human being has its own aura color that can sometimes changes and describes the nature, condition, and one’s feelings.

In a series of his life events, Bowo engaged the relationships with a number of women in Indonesia and in the United States. A variety of stories was told that various relationships with his girlfriends were spotted with a bad attitude and behavior. Since it was affected by the surrounding environment he lived, Bowo could not use the excess in his spiritual field well. He could not live with his intensity.

⁵ Koeswara, *Psikologi Eksistensial Suatu Pengantar*, (Bandung: Eresco, 1987), 1.

⁶ *Ibid.*, 15-18.

⁷ Fira Basuki, *Pintu*, (Jakarta: Grasindo, 2002), 1.

When he faced a variety of life problems, Bowo had not been able to concentrate well to open or cover the excess, control his soul in receiving, and solve the problems that beset his life. In such conditions, Yangti always faithfully accompanied him in solving the problems of his life. Yangti was in his inside of the heart. But, their own parents did not have full attention because of their business.

After many years of fighting various problems of life, when Bowo was still learning to cope his life and looking for the existence of self as a creature of God who blessed excess, it had been prepared a woman named Aida to be a wife who would accompany him. Although her love for Aida was not really big compared to Putri, the other woman who loved the Bowo, they finally agreed to get married. During a wedding, his beloved Yangti was passed away. At the end of story, both of happiness and sadness surround the new life of Djati Suryo Wibowo Subagio.

Based on the background described above, the research problem was, "How do the psychological problems faced by the main character of the novel?" Thus, the objective of this research is to analyze the psychological problems faced by the main character of the novel from the point of view of existential psychology, which are categorized into the themes of existentialism including (1) togetherness, love, and conflict, (2) loneliness, alienation, and anxiety, and (3) death.

Results of the research are expected to contribute both theoretically and practically. Theoretically, it is expected to provide benefits to the development of knowledge, particularly in the psychology literature. Meanwhile, practically, it is expected to get the picture of many lessons to be drawn from a literary work, the novel, such as motivation of the main character to solve his life's problems. As a result, it is not impossible to attract people's interest in reading novels and other literary works.

LITERATURE AND PSYCHOLOGY

Literature is the expression of human thoughts and feelings, both orally and in writing using beautiful language according to context. Wellek & Waren state that literature is a creative activity—a work of art.⁸ Hence, literary works are produced by humans because only humans who only have a high awareness of creating culture.

⁸ Rene Wellek & Austin Waren, *Teori Kesusastraan*, 3.

Teeuw adds that the content of literary works created by the author is something that is constant and steady, and it is not changed over time in accordance with the author's creation.⁹ Thus, there is a consequence that there is a change in the text of the resulting changes in the meaning and significance, either in whole or in part.

Psychology is the science of investigating and studying the behavior or activities as a psychiatric manifestation of life. Generally, psychology is as knowledge of the symptoms of the human soul.¹⁰ Therefore, it is said that psychology essentially studies human personality in the form of humanity, that is, to learn human as an active subject with the special characteristic. To sum up, the study of psychology is the study of behavior as a psychiatric manifestation of human life.

Knowledge of the theory of psychology can help authors display the psychiatric characters in literature.¹¹ It is, however, psychiatric symptoms captured by the author sometimes provide input for psychologists. Hence, literature does not provide relativity, or literary work is the result of thinking about life.

Psychology literature is an approach based on the assumption that literature is always talking about the events of human life. People always show diverse behavior. A journey which is inside the mind or psyche to know more about the unique human is a stimulating. Therefore, the reason why psychology becomes the study of literature is to investigate the behavior and motivation of the main character in a literary work.¹²

In relation to the reason why psychology includes into the study of literature, Darma states that there are three reasons. First, it is to determine the behavior and motivation of the characters in a literary work. The behavior and motivation of the characters in a literary work directly or indirectly appears also in everyday life. Therefore, in everyday life we may encounter people who are similar to the behavior and motivation of those of the characters in a literary work. Second, it is to study the behavior and motivation of the author. Finally, it is to determine the psychological reactions of readers.¹³

⁹ A. Teeuw, *Sastra dan Ilmu Sastra: Pengantar Teori Sastra*, Jakarta: PT. Dunia Pustaka Jaya, 1984, p. 250.

¹⁰ Bimo Walgito, *Pengantar Psikologi Umum*, (Yogyakarta: Andi Offset, 1990), 9.

¹¹ Rene Wellek & Austin Waren, *Teori Kesusastraan*, 108.

¹² Budi Darma, *Pengantar Teori Sastra*, (Jakarta: Pusat Bahasa, Departemen Pendidikan Nasional, 2004), 138.

¹³ *Ibid.*, p. 138.

In addition, psychology and literature have a functional relationship, which is equally useful for studying the means of people's psychology. Roekhan in Aminuddin states that human psychiatric symptoms are imaginary in literature, whereas in human psychology they are real.¹⁴ Hence, the relationship between psychology and literature equally make human as the subject of psychology studying the human psyche in the form of art.

EXISTENTIAL PSYCHOLOGY

Existential psychology is not a school or system. It is as a new approach or attitude trying to cover other trends in psychology. Basically, the arguments about the nature of psychology and its orientation are inspired by existentialism. The famous figures of existentialism are Jean Paul Sartre & Albert Camus. Both have a lot of ideas of existentialism expressed through literary works in the form of novel.¹⁵

Existential psychology uses all available methods, but it looks at the phenomenological method as one of the best methods of the exploration of inner experience. The concept of existentialism views the subject and object, or human and the world as a union that walks out with dialectical relation. This view is clearly contrary to the concept of dualism. Descartes in Koeswara separates and contrasts the subject and object, or the human soul and body, or human and the world.¹⁶ Finally, it can be said that the existentialism focuses on the basic conditions of human, and considers the human as a person. Here is the main character of the novel *Pintu* by Fira Basuki.

The existentialist and existential psychology experts wrestle all the fundamental problems of life. They say these problems referring to the themes of existentialism. It is because the fundamental problems in the life of the world may indeed human existence. Therefore, the fundamental problems that arise are the problems of existentialism summarized in the themes of togetherness, love, conflict, loneliness, alienation, anxiety, and death.

Togetherness, Love, and Conflict

Togetherness has meaning when undertaken on the basis of mutual aid cooperation, mutual support, and mutual self develop. It is based on the existentialist view that the peak of togetherness is a love affair figured 'I' and 'you'.¹⁷

¹⁴ Aminuddin, (Ed). *Sekitar Masalah Sastra*, (Malang: Yayasan Asah Asih Asuh, 1990), 23.

¹⁵ Koeswara, *Psikologi Eksistensial Suatu Pengantar*, 1.

¹⁶ *Ibid.*, 3.

¹⁷ *Ibid.*, 52.

A humanistic psychologists (psychological starting point on existentialism), Maslow in Koeswara argues that the need for love and belongingness is a need that encourages individuals to hold an emotional bond with another individual, either with a same-sex or opposite sex, in a family environment, or community environment.¹⁸

Whereas for the opposition, a figure of existentialism Sartre in Koeswara views that human relationships are on the basis of the opposition.¹⁹ The relationship in the form of 'I' - 'you' can turn into 'we' if there is a third person that is opposed or to oppose, "someone else is hell".

Relationships in the world to live together with others are not merely as a coincidence, but something that should be existed. Therefore, unity is the essence of human existence in which he or she found him/herself to be with other people.²⁰ Similarly, in this novel, Bowo is the man who was accompanied by a grandmother (Yangti) in his life. She is always compassionate, and she advises and accompanies him in his loneliness, as in the following passage.

Itulah Yangti atau eyang Putri yang dibisikkan ke telingaku saat aku bersujud di hadapannya. Yangti memang pandai menembang dan hafal banyak kinanti. Suaranya yang merdu terdengar pelan dan gemetar di daun telingaku, membuatku merinding. Air mata Yangti hangat menyentuhkeningku. Saat beliau mencium pipiku, rasa haruku pun muncul. Rasanya aku bisa menangis, tapi coba kutahan. Ini hari bahagiaku, dan tidaklah pantas jika seorang pria terisak-isak.²¹

In the next story, when Bowo has stepped into three years old, an excess is endowed on him. When moving into a new house of his parents in Jakarta, he saw something that could not be seen by others. He has a sixth sense. In the loneliness he could see the genie, spirits, and ghost. In fact, he saw a small black child who is naked breasts—si Jaliteng—accompanying him everywhere he went. As shown in the following excerpt.

Yang aku ingat, di usiaku tiga tahun, aku 'melihat sesuatu' untuk pertama kalinya. Saat pindah ke rumah baru di Jakarta, aku melihat ada anak hitam kecil yang bertelanjang dada dan mengenakan popok dari daun pisang menari-nari di atas atap. Aku menunjuk anak tersebut sambil berujar, "itu, itu ... hayo, sisni turun." Mama saat itu memandangkanku keheranan dan berkata, "Kamu nunjuk opo to Le." Inikah yang disebut indera keenam? Aku memang sering melihat jin, roh, hantu, ...atau apalah namanya. Jaliteng, yang mengaku tinggal

¹⁸ *Ibid.*, 122.

¹⁹ *Ibid.*, 123.

²⁰ Koeswara, *Psikologi Eksistensial Suatu Pengantar*, 53.

²¹ Fira Basuki, *Pintu*, 1.

*di rerimbunan pohon bambu di belakang rumah kami, menemaniku hingga aku beranjak remaja.*²²

One day when Bowo was in chaotic adventures, he went out of town, Malang city, to fulfill his deepest heart call. He got choppy soul until at some point he was invited by a similar grandfather in a dream. In that moment he needs togetherness, the togetherness with similar person in the dream. As mentioned in the following passage.

*Hari hampir senja. Sebaiknya aku cepat-cepat menemukan tempat untuk beristirahat. Akupun berjalan menuju arah yang disebut oleh sang kakek. Brr... badanku sedikit menggigil. Siapa sangka aku berada di dataran tinggi seperti ini? Dengan badan lesu aku melintasi pematang, sambil berfikir, "Aku pasti gila, sinting, gila, miring. Kalau tidak, mengapa aku ke sini?"*²³

Based on the above passage, it is clear that the togetherness with si Jaliteng brings Bowo to reach the things that can not be seen with the naked eyes by ordinary people. Based on the existentialist view, the peak of togetherness is a love affair figured 'I' and 'you'.²⁴ Togetherness means undertaking relationship on the basis of mutual aid cooperation, mutual support, and mutual self development.

One day Bowo asked about his excess to Yangti. She seriously answered the questions and advised him to carefully face the life's problems. It is because each person's fate is in outline, as in the following passage.

*Namun, kemudian wajahnya berubah serius dan menatapku dalam-dalam. "Nasib setiap orang sudah digariskan...hati-hati, orang yang mendapat kelebihan seperti kamu, biasanya hidupnya penuh cobaan," pesannya. "Cobaan bagaimana?". "wis to. Hati-hati dengan mata ketigamu. Gunakan dengan bijaksana." "Tunggu dulu Yangti. Itukah sebabnya Bowo melihat bayangan ungu." Bayangan ungu? Ya di sekitar Mama...". O aura maksudmu. Ya, kalau kamu berkonsentrasi, kamu bisa melihat aura orang lain. Ungu maksudnya mungkin Mamamu sedang sedih dan kalut memikirkan kamu, misalnya. Yangti juga kurang mengerti..."*²⁵

Based on the excerpt above, it is clear that the excess behind Bowo who could see the 'aura' of someone was not wise to use it. In the togetherness with Yangti, she always gave advice in term of spiritual encouragement to her beloved grandson.

²² *Ibid.*, 11.

²³ *Ibid.*, 28.

²⁴ Koeswara, *Psikologi Eksistensial Suatu Pengantar*, 52.

²⁵ Fira Basuki, *Pintu*, 34.

The love story experienced by Bowo is part of his life story. A humanistic psychologist in psychology starting point on existentialism, Maslow in Koeswara, argues that need for love and belongingness is a requirement encouraging individuals to hold an emotional with another, either with a same or opposite sex in a family or community environment.²⁶

The love stories of Bowo were established long enough both in Indonesia and in America. So many love stories happened to him, but not all happy ending. Beginning with Putri, who is the Javanese he recognized when living in Jakarta, he loves her very much because she is a good girl and a spirited typical Javanese. He got togetherness in the love relationship. Because of his study to Chicago Amerika, he then leaves Putri. But, Bowo says that he still loves her and misses her much through his letter, as stated in the following passage.

Putri sayang, aku melihat banyak pasangan bergandengan tangan di pinggir lautlah, di kebun rayalah, di kampuslah, dan bahkan di kelas. Kalau sudah gitu aku suka mikir, apa sih artinya keindahan kalau tidak dinikmati sama orang yang kamu sayangi? Aku jadi iri sama mereka....²⁷

Unfortunately, as time passes, their love relationships were hindered by the distance. When Chicago wind was blowing at his residence, Bowo was enamored to another girl named Erna. She was a college friend who came from Java Indonesia. She seemed more a tomboy. Bowo was tempted because of seduction and “witchcraft”. He was subdued under the rule of Erna and lived in one house, as in the following passage.

Satu, dua bulan tinggal dengan Erna berjalan biasa. Tapi memang setan senang dengan orang berlainan jenis yang menyendiri. Suatu malam, saat aku bersiap menarik selimut di sofa, aku melihat Erna melintas menuju dapur dengan hanya menggunakan kutang dan celana dalam. Entah sengaja, entah memang begitulah pakaian tidurnya. Aku terbius bisikan setan dan mengikuti Erna kembali menuju kamarnya: mengikuti buah dadanya dan tubuh sensuality. Sesudahnya adalah sejarah.²⁸

With the incident in above, Putri finally knew it out, and he decided to part with Bowo over the phone, as in the following passage.

“Halo...halo...Putri, klik!” Putri memutuskan hubungan. Putri tidak pernah marah. Putri yang aku kenal lemah lembut. Apa yang terjadi? ²⁹

After the incident, both Erna and Putri had no further contact with Bowo. They both hate Bowo because he is the man who is irresponsible. Until one

²⁶ Koeswara, *Psikologi Eksistensial Suatu Pengantar*, 122.

²⁷ Fira Basuki, *Pintu*, 58.

²⁸ *Ibid.*, p. 72.

²⁹ *Ibid.*, p. 76.

day Bowo made relationship with a French woman. Her name is Paris. She is a married woman. Her husband acted sadistic force against her, so she preferred Bowo as a place to unburden herself. Time had moved on and they both were in love each other. Bowo could no longer control his soul. He got turbulent lust, until one day they did sexual intercourse, as stated in the following passage.

*Ah, tak perlu kuceritakan bagaimana dua insan yang bercinta. Tidak lagi kupikirkan siapakah sebenarnya Paris yang baru kutemui ini. Tidak lagi kupikirkan tenagaku seperti kuda yang tiada capainya. Setelah keringat membasahi rambut tebal Paris dan memandikan tubuhku, kami berhenti. Berjejer di tempat tidur, memandangi langit-langit.*³⁰

From the quote above, it shows clearly that Bowo as the main character can not control himself. He could not master his soul even though he has the excess. There is one thing neglected. Bowo did not hold the passion of seduction, so he finally had sex with Erna and Paris consensually. His togetherness in love relationship with women has often broken by himself. He can not control his desires when falling in love with a woman he knew.

A figure of existentialism, Sartre in Koeswara, argues that human relationships are cored on the opposition.³¹ The relationship in form of 'I' – 'you' can turn into 'we' if there is a third person that is opposed or opposes. In accordance with the argument, something happened was contrasted with his own parents. In a time Bowo had also wrestle with the martial arts studied at Pak Haji Brewok. As mentioned in the following passage.

*Tubuhku yang berumur lima belas tahun hampir hangus terbakar petir. Ini gara-gara aku tidak menggubris nasihat Sang Guru yang menyebutkan bahwa ilmu memanggil teman bumi belum sesuai untukku. "Kamu mau jadi apa to Le? Mau jadi dukun?" kata Mama sedikit terisak. "Apakah Aku kapok? Hm... kapok? Mana bisa!"*³²

It was clear from the quote above that there is a conflict between the main character Bowo with his teachers and parent–mother. He has never thought that learning martial arts invites danger. Her mother does not agree with this activity. This is contrary to his own wish. Everything happened to Bowo reflects that solving life's problems is not easy. Togetherness built should generate cooperation and mutual assistance such as in love.³³ But, sometimes it has been tarnished by his own act because of no control.

³⁰ *Ibid.*, p. 106.

³¹ Koeswara, *Psikologi Eksistensial Suatu Pengantar*, 125.

³² Fira Basuki, *Pintu*, 26.

³³ Koeswara, *Psikologi Eksistensial Suatu Pengantar*, 52.

Loneliness, Alienation, and Anxiety

The concepts covered in the discussion of loneliness and alienation are such as emptiness, existential emptiness, existential frustration, and anxiety. Rank of those terms is indeed a difference in the concept by the theory developers that are based on the theory of existentialism, but all of them can be incorporated into the loneliness and alienation.

The emptiness is due to the loneliness. In this condition, humans are alienated from his fellow man, himself, even from his God. In such circumstance, the only man in touch with his individuality dealing with himself, lonely individuals does not find satisfaction. Therefore, patient perceived loneliness is feeling tired, scared, and anxious. This statement agrees with Sartre's statement in Koeswara, it is said that a lonely man finds out himself helplessness, worthlessness, and loss of self sense.³⁴

In the alienation, human feels strange not only for others and his work but also to himself. The pinnacle of loneliness and alienation is anxiety. Anxiety is a more fundamental problem than the emptiness and loneliness. In line with the statement, May in Koeswara argues that the anxiety is caused by traumatic changes occurred previously experienced by humans.³⁵

Human existence in the world means that to gain existence in the world human should be through a dynamic process. Similarly, the world in which human existence is an open world for human to present and manifest, and it is not a closed world or merely a physical world which is geographically limited for human. Loneliness and alienation will bring individuals into mental illness, if they got a attitude that is not authentic.³⁶

Likewise, it happened to Bowo as a central figure of novel *Pintu* by Fira Basuki. Bowo has undergone various life problems in real life. In his life, although he has certain excess as an 'incarnation' of his ancestors, he was still as an empty person in his life. His life has no intensity. He felt lonely when he was in a college in America. It was told through a letter to his girlfriend, Putri, in Indonesia as stated in the passage below.

*Apa kabar? Semoga kamu tetap hangat di sana, walaupun tidak aku peluk... Di sini aku kabarnya kedinginan, kesepian, malkum suhunya sekitar lima di bawah nol derajat Celsius. Belum lagi anginnya...Brr...! Coba bisa meluk kamu ya... (hush).*³⁷

³⁴ *Ibid.*, 16.

³⁵ *Ibid.*, 17.

³⁶ *Ibid.*, 17.

³⁷ Fira Basuki, *Pintu*, 89.

In the next story, Bowo also feels lonely in his alienation. In the stress condition after the court case, he went to a place to relieve loneliness. By going to New Orleans, he enjoyed one place called Mardi Gress. As in the following passage.

Aku sedang berada di New Orleans menikmati Mardi Gras di sekitar French Quarter, tepatnya Bourbon Street. Mengapa aku berada di sini? Untuk berlibur dan menghilangkan stress dan kesepian tentu saja, setelah stress kasus pengadilan.³⁸

From the above passage, it is clear that the central figure Bowo got loneliness in his isolation. In the anxiety condition related to the case in court, he met another problem. In the saturation Bowo got anxiety, loneliness, and boredom. By going to a party he tried to comfort himself. In addition, he got more boredom in completion his thesis. Thus, he needs to enlightenment, as in the following quote.

Beginitulah. Aku jenuh. Aku butuh liburan dan hiburan sebelum maraton lagi dalam menyelesaikan thesisku. Aku butuh musik, hura-hura, dan lingkungan care-free. Apalagi yang lebih gila dan penuh pesta malam. Semua orang bisa memilih kostum dan jadi apa saja. Semua orang bisa tertarik, teriak, dan berbuat apa saja.³⁹

The above quote shows that emptiness, loneliness, and anxiety can also occur due to strong opposition between his own desire as well as human desires with the demands of life. This circumstances lead to disharmony of individual soul. In turn, the individual is not capable of determining such decisions and easily labile by passion, and he/she can not devote one desire to another. As stated by Sartre in Koeswara, people who got loneliness find themselves no power, no worth, and no self esteem.⁴⁰

In the alienation, human feels strange not only for others and his work, but also to himself. The pinnacle of loneliness and alienation is anxiety. Anxiety is a more fundamental problem than the emptiness and loneliness. May in Koeswara argues that the anxiety is caused by traumatic changes occurred previously experienced by humans.⁴¹

Death

The end of life is death. The existentialist and existential psychology experts also believe in the truth of the statement. Death is an event that can not be

³⁸ *Ibid.*, p. 89.

³⁹ *Ibid.*, p. 91.

⁴⁰ Koeswara, *Psikologi Eksistensial Suatu Pengantar*, 16.

⁴¹ *Ibid.*, 17.

avoided and is a reflection of human limitations. As stated by Feifel in Koeswara, death is an inevitable event and affects everyone.⁴²

In relation to the death, existentialist Karl Jaspers in Koeswara divides it into self death and death of others.⁴³ Death to oneself is not a limit situation if it does not truly come. New death called boundary situation if the death has really come to people he or she loves or his or her own death.

Heidegger in Koeswara revealed that death which can be accepted with sincerity and spaciousness will be able to help people live more authentically and happily.⁴⁴ Meanwhile, according to Jaspees & Simel in Koeswara, death is not merely as the end of human existence, but it is part of the constitutive of life and human existence.⁴⁵ Hence, the denial of death is not just an attitude that is not authentic, but also it can be a source of alienation.

In this novel, death encountered by the main character Bowo happened to other people, his closed relatives. One day, there was news about a killed woman, his old girlfriend Paris, by her husband. This case led to be depressed. The love story with her was not fully running. So, he could not do much about the safety of Paris, as the following passage.

*Rasanya baru kemarin Paris meracau aneh. Kini Paris tiada, meninggal mengenaskan di tangan suaminya. Aku mengutuk diri. Mengapa baru kini suaminya ditangkap polisi? Laki-laki macam apa aku ini membiarkan Paris terkungkung bahaya? Mengapa kau tak menghantam pria jahannam tadi. Mengapa aku bukan si pembunuh pria pengecut itu. Mengapa aku tidak merebut Paris secara terang-terangan saja? Mengapa Paris? Mengapa Parisku? Aaaaaaa! No!*⁴⁶

Time is running until a time when Bowo returned to Indonesia and met Aida. She was an old friend in high school and then became his wife. While the wedding party was held, Putri came without invitation. What a surprise, when happiness had been approached, Yangti, his beloved grandmother who so preferred Putri as his wife, passed way. The death of Yangti also suppressed his life, as the following passage.

Resepsi pesta pernikahanku dengan Aida di Gedung Balai Sidang Senayan, Jakarta berjalan dengan lancar. "... Mana Putri?" Tanganku masih sibuk menjabat salam orang, tapi mataku menari-nari ke sana kemari mencari Putri. Hingga kulihat kelebatnya di kejauhan, di salah satu antrean stan makanan...

⁴² *Ibid.*, 107.

⁴³ *Ibid.*, 110.

⁴⁴ *Ibid.*, 17.

⁴⁵ *Ibid.*, 18.

⁴⁶ Fira Basuki, *Pintu*, 131.

*Yangti lalu merangkulku... merangkulku..., sambil berkata cinta di bawa mati.
Kemudian...kemudian Yangti seperti jatuh di tubuhku...*⁴⁷

Based on the above passage, it can be seen that the absence is the beginning of human existence, which then ends with the death of a return to 'nothingness'. Existentialist view of death includes two categorizations—death of closed other people and of him/herself. As stated by Feifel in Koeswara, existential psychologists believe that death is an event that can not be avoided, and it is a reflection of human limitations. So, it is an inevitable event and affects everyone.⁴⁸

CONCLUSION

Results of analysis show that Bowo as the main character of novel *Pintu* by Fira Basuki encountered the problems of his life. By reviewing the term of existential psychology to the study of main character, it is shown that Bowo has immature mentality. This is shown in the events that suppress his inner life. His soul was not really intense. As a result, many things touched his life in existential terms.

Relationship in the world to live together with others is not merely as a coincidence, but something should be existed. Therefore, unity is the essence of human existence he found with other people. In fostering solidarity with Yangti (his Grandmother) and Aida (his wife), Bowo implements a good relationship. His partner relationships are also done in the same things. But being with his girlfriends (Putri, Erna, and Paris), it applies the relation between 'I – you'. So, the partner relationship is not an authentic.

They both stand up as the subjects. However, the loving relationship they have built is not authentic. Hence, it is not authentic love. Her love affair with the women does not leave the impression to Bowo, so it is equal to himself that is not reaping happiness. Additionally, the conflict experienced by Bowo is very intense stretching. Its presence in the life with Aida causes conflict either his parents or his friends. The conflict itself causes no authenticity because he is a hell for others.

Human existence in the world has the understanding that humans get existence in the world through a dynamic process. Similarly, the world where humans exist is an open world that can present and manifest themselves, and it is not a closed world or merely a physical world which is geographically limited and limiting humans.

⁴⁷ *Ibid.*, 154.

⁴⁸ Koeswara, *Psikologi Eksistensial Suatu Pengantar*, 107.

In addition, loneliness and alienation will bring individuals into mental illness when they get an attitude that is not authentic. Bowo as individual also feels emptiness and loneliness that are so intense. Emptiness and loneliness are actually created by him himself. But, in addressing the emptiness and loneliness, Bowo applies the concepts that are not authentic. Of those conditions, it has sent him on alienation. But, in the isolation there are still people who will accompany his life.

The absence is the beginning of human existence, which then ends with the death of a return to 'nothingness'. Acceptance of death sincerely and then extended in order to acquire the fact meaning of death itself will lead individuals to discover the authentic meaning. However, denial of death is an attempt to obtain no authenticity.

In the death theme, Bowo faces these deaths of his closed relatives, but he still fully continues struggle. His resilience of their death invites Bowo to continue the situations that are far from emptiness, loneliness, alienation, and intense anxiety. Thus, he still stays strong to be an authentic human.

As the audience, the readers should always bring missions of literary works such as short story, novel, poetry, and others. The missions are related to behavior of the main character as motivation to solve the life problems. Therefore, it still needs further research in literature psychology using a different approach.

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