



**Psychological Structure in the Poem "*al-khutwah al-AKHIRAH*"
: Review of Literary Psychological Analysis**

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Abstrak

Penelitian ini bertujuan untuk mendeskripsikan bentuk struktur psikoanalisis dalam syair "*Al-Khutwah Al-Akhirah*" karya Nazik Al-Malaikah dengan pendekatan psikoanalisis Sigmund Freud melalui analisis teori psikologi sastra. Metode Penelitian yang digunakan untuk mengungkapkan bentuk struktur psikoanalisis yang tersirat dalam isi kalimat syair *Al-Khutwah Al-Akhirah* adalah metode deskriptif kualitatif. Data penelitian yang ditemukan berupa frasa, kalimat, kata, dan wacana yang menunjukkan struktur kepribadian yang terdapat dalam syair. Dan berdasarkan hasil telaah yang diperoleh dari penelitian ini yaitu tentang bentuk struktur psikoanalisis berupa id, ego, dan super ego.

Kata Kunci: psikologis, syair, psikologi sastra

Abstract

This research aims to describe the form of psychoanalytic structure in the poem "*Al-Khutwah Al-akhirah*" by Nazik Al-Malaikah using Sigmund Freud's psychoanalytic approach through analysis of literary psychological theory. The research method used to reveal the form of psychoanalytic structure implicit in the contents of the sentences of the poem *Al-Khutwah Al-akhirah* is a qualitative descriptive method. The research data found is in the form of phrases, sentences, words and discourse that show the personality structure contained in the poetry. And based on the results of the study obtained from this research, namely the form of psychoanalytic structure in the form of id, ego and super ego.

Keywords: *psychology, poetry, literary psychology*

Introduction

Literature is a speech that appears in the soul of the reader and the enjoyment of the listener. Literature can also be interpreted as a representative expression of the soul through language imaginatively. As for writers who are influenced in prose

or poetry is in terms of its beauty and extraordinary story, in the sense that if we hear and read it, we will find pleasure in terms of its oppressive elements, which inspire literary works (Akhmad, 2011). In the form of literary works, it is often associated with the relationship of human

life problems. Likewise, literary works cannot be separated from the author, who experiences passion during the process in imagination by pouring his creative ideas according to life problems that occur to him or the parables around him in creating a literary work (Murisatin & Faizun, 2022).

Literary psychology is a work that reflects or describes a psychology (Jenny et al, 2019). What is implied in a literary work that reveals to understand human behavior and its motives for change. Every person's behavior is governed by urges or urgent needs, and if these needs are not sufficiently met, then a person's behavior remains in a state of unrest or tension and chaos, this requires the replacement of his behavior until his needs are met and his anxiety is reduced. A person can reveal his personality if he is alone and tells stories with nature, this is scientifically psychologists how to find out characteristics with truth that are able to express what is in him frankly and courageously. Literature and psychology are indirectly and functionally closely related. Because when viewed from an indirect point of view, literature and psychology, the object is the same, which is human life. While functionally literature and psychology are also the same as studying psychology, but from the elements of psychology functionally it is real while in literature it is imaginative. As for the psychological, it is the disclosure of the personality in terms of components and knowledge about its phenomena, and how to find out about the intensity like the soul that builds the human existence in social unity. To understand how to personality the way we understand me, the self (*self*) as a whole stated by Alwisol (Abraham, 2017).

On verse *Al-Khutwah Al-Akhirah* The authorship of the writer Nazik Al-Malaikah contained in it several psychoanalytic structures. This poem tells the story of a character who feels regret for his young

time that has been wasted so that his dreams and dreams are simply forgotten. So he felt sad because he could no longer turn back time, so he could not share stories with nature what he felt. This is what motivated the author to study poetry *Al-Khutwah Al-Akhirah* Because it has several aspects in psychological theory and deals with learning that corresponds to systematic.

Nazik Al-Malaikah's full name is Nazik Sadiq Ja'far Al-Malaikah. Born on August 23, 1923 in Baghdad. His mother, Salma Abd Al-Razaq, was a poet, while his father was also a teacher of Arabic language and literature. He grew up in an environment that loved science and literature. Nazik Al-Malaikah was among the first reformers in Arabic poetry, modern with the emergence of his poem *الكولير* in 1947. Nazik was also an Iraqi poet and critic. Poems or poems from the work of Nazik Al-Malaikah have the characteristics of simple language, and contain lamentation, sorrow, sadness, disappointment, and melancholy. (Nikmah & Faizun, 2022).

Based on the review that has been traced, the study entitled "Psychological Structure in the Poem "*Al-Khutwah Al-Akhirah*" (Review of Psychological Analysis of Literature)" has never been examined at all. Researchers examined the poem *Al-Khutwah Al-Akhirah* by Nazik Al-Malaikah using Sigmund Freud's psychoanalytic personality theory, because no one has discussed it and it is interesting to research, besides that in the work also intentionally or unintentionally also poured the idea of an author's description that likens the description of human behavior in it. It can even be proven that personality psychology plays an *internal* role in a literary work, so this is important to be researched because as an additional scientific insight can also be studied, especially in the field of literary psychology.

This study aims to examine the poem *Al-Khutwah Al-Akhirah* by Nazik Al-

Malaikah based on the theory of psychoanalytic personality according to the figure Sigmund Freud to describe the structure of psychoanalysis in the poem Al-Khutwah Al-Akhirah with the psychological relation of the author of the work. Sigmund Freud developed a branch of science, namely psychoanalysis as to know the study of human psychological behavior. What is meant by human behavior here is all actions, human activities that are visible or invisible. So what is meant by psychoanalysis is a science that studies the inner conflict felt by humans whether it is in the form of actions from their behavior in various psychological or emotional aspects.

There are three systems or elements of human personality according to Sigmund Freud, namely: id (biological aspects in the form of desires and needs), ego (psychological aspects in the form of channeling or reality), and superego (sociological aspects in the form of social values, norms, and balancers) (Suryabrata, 2016). Therefore, researchers will focus their studies on the appropriate psychoanalytic structure using the personality theory of literary psychoanalysis according to the figure of Sigmund Freud, in three divisions, namely id, ego, and superego in the content of the poem *Al-Khutwah Al-Akhirah* by Nazik Al-Malaikah based on a review of literary psychological analysis

Research Methods

This research is a type of qualitative research with a descriptive analytical method. Which means collecting information and data carefully by producing answers in the form of descriptive data including words, phrases, sentences and behavior of others around for the object of observation. The explanation is to describe the meaning implied in the object of research. According to Basrowi and Suwandi, researchers can know the subject,

and can understand what the subject feels in everyday life (Fadli, 2021).

In collecting data researchers use *library* research methods and as the main source in this study is the poetry *Al-Khutwah Al-Akhirah*, and researchers get references from journals, articles, books, and other scientific writings related to the object of research. For the strategy method by reading, understanding carefully repeatedly, then analyzing the content of the poem. The method used in this research method is to identify from sustainable elements related to the focus of research.

Regarding the theoretical framework that is based as a measuring tool to solve and analyze the problem of personality structure experienced by the author in the content of the poem *Al-Khutwah Al-Akhirah*. According to Sigmund Freud, psychoanalytic personality theory is the result of thoughts that can trace the human mentality, and thoughts obtained from the subconscious or one's instincts with elements of three components of personality structure, namely: *id*, *ego* and *Super Ego* (Hunaini, 2020)

Results and Discussion

A. Description of Syair Al-Khutwah Al-Akhirah

Poetry can be interpreted in feeling it, perceiving, and knowing. The verse in literary terms is a sentence that is composed using wazan or rhythm and dominant which has elements of expression of taste and imagination (Daif, 1960). *Syair Al-Khutwah Al-Akhirah* is a poem from the work of Nazik Al-Malaikah created in 1946 and an Iraqi female poet, which expresses the content of grief stories in terms of emotional elements.

In the poem indirectly the author tells the experience of a person in the history of life and wants to decide to die

in the darkness of the place where he lives to a brighter world, on the theme of the poem *Al-Khutwah Al-Akhirah* is a theme expressed by the poet in the content of the poem about a complaint, anxiety, sadness, and regret that has been passed which is if he hopes that the past can be repeated in His old age, but in fact, it cannot be repeated.

Nevertheless, the scratch of his heart in the content of the poem does not undermine his motivation to continue living from the events he has faced. Therefore, a personality structure was formed in the author of the poem which has been stated in his poem in which he must equate expectations with reality. So specifically the poem *Al-Khutwah Al-Akhirah* tells the story of a person who arises a sense of regret for his young time that has been wasted so that his dreams and ideals are simply forgotten. So he felt sad because he could no longer turn back time, so he could not share stories with nature what he felt.

B. Psychoanalysis of Sigmund Freud

Sigmund Freud developed a branch of science, namely psychoanalysis as to know the study of human psychological behavior. What is meant by human behavior here is all actions, human activities that are visible or invisible. So what is meant by psychoanalysis is a science that studies the inner conflict felt by humans whether it is in the form of actions from their behavior in various psychological or emotional aspects. Sigmund Freud, a renowned psychological scientist, is known for his contributions to the understanding of human personality. He developed his theory through dream analysis and extensive introduction to various scientific and humanities works (Ardiansyah, Sarinah, Susilawati, Juanda, 2022). These data became the main

foundation in the development of Freud's theory of personality, which is often referred to as the theory of psychoanalysis. There are three systems or elements of human personality according to Sigmund Freud, namely: id (biological aspect in the form of a desire and need), ego (psychological aspect in the form of channeling or reality), and superego (sociological aspect in the form of social values, norms, and balancers).

Psychoanalysis invented by Sigmund Freud (1856-1939) is considered the most important and effective method of psychotherapy. What is required is for the patient to remain awake and not asleep, but rather in a state of physical comfort and mental relaxation, and convey to the doctor everything that comes to his mind without hiding his thoughts, both defective and defective. because trivial thoughts may arise. The practice of psychoanalysis requires sharpness, intelligence, culture, honesty and strength of character in doctors. The purpose of this analysis is to eliminate the subconscious mind and uncover the confusion of beliefs or written memories so that the patient faces it and realizes the secret of his control over himself, so that he takes another position to save him from it (Al-Khazen, 2020).

In psychology, consciousness is initially set aside, and the interest of most psychologists is focused on understanding man from the outside, that is, observing his responses resulting from stimuli and stimuli. This view arose due to its influence on nature and deterministic. A trend that has existed in the philosophical scene since the 18th century, and thus humanity has become a single entity. Subject to natural and social factors in the vicinity and excessively, to the point of hindering personal, private and free behavior. , and

psychological theories, either represented by theories (Oedipus complex) according to Freud or (inferiority complex) according to individual Adler. While psychoanalysis looks for hidden complexes in the psyche, old wounds that continue to bleed and hurt their owners, psychological traumas that return to their owners, paralyze them permanently and confine them in their memory (Abdul Aziz & Abdul Rahman, 2018).

Freud's theory is capable of provoking unconscious processes that adversely affect behavior. The study of literature and psychology in a literary work can be used as a knife to analyze personal knowledge and things that affect him in a literary work. Especially for characters who prioritize their senses in novels. Literary works have a close relationship with their authors, so we can connect a poem or poem with the message and purpose of writing (Hasibuan, Masrizal, Rohayani, Adam, & Irmayanti, 2021).

C. The structure of personality in the poem al-Khutwah al-Akhirah

In this section the researcher wants to analyze psychology in the poem "Al-Khutwah Al-Akhirah" by Nazik al-Malaikah by using literary elements in the paragraph, and the concept of human behavior in personality and its influence on psychological factors to analyze psychology. from someone with the link present in the poem. Therefore, the focus of narrative experience is diagnosis. However, research on personality faces various cognitive difficulties, due to differences in theories and approaches regarding the concept of personality or psychological behavior of

a person to the point of contradiction (Bouazza, 2010). Related to this, the researcher wants to provide an overview of the poem and explain the psychological structure in the poem.

At the analysis stage, the researcher wants to use the mind element technique to analyze the psychological element. So that the theory of literary psychology can be solved to facilitate the analysis of the theory. Based on the analysis, the results obtained from this study are in the form of a picture of the personality structure contained in personality, consisting of id, ego, and superego, as will be explained as follows;

1. Id

The id is one component of personality that arises from birth. *The id* processes as a source of psychic energy based on the principle that it has been driven to pleasure and avoidance of pain, because it seeks satisfaction from all existing wants and needs. If these needs are not met, anxiety will arise (Sigmund Freud, 2000). *The id* is considered one of the most important sources of behavioral energy and instincts in controlling the body, because it is the principle of pleasure in the processes that occur in the mind and the subconscious occurs, this process arises from the channeling of energy needed for basic activities in human life such as eating, drinking, rest, stimulation, sexuality, and aggressiveness. As for *this id*, it is an innate tendency that bases on satisfying itself and satisfying its

desires without considering all values and ignoring time and reality.

Researchers managed to collect data and classify which lines of poetry are included in the personality structure in the *id* aspect. In the poem *Al-Khutwah Al-Akhirah* has been able to identify aspects of *the id* that arise when a person imagines an ambition that he wants to achieve to obtain a real illusion so that his illusory feeling seems to be fulfilled from all that he experiences as follows:

Lines 1-2

إشهدي أيتها الأشجار، أني

Behold, O trees,

لن أرى ثانية تحت الظلال

I will never see from under your
shade again

From this line the researcher understands that the poet presents the words with a sense of loss and search. The point of the statement is that someone imagines something that tells the trees as if they must be strong to be able to rise and be happy, must not be weak, and they can do anything. In the poem tells to defend whatever can happen.

As Sigmund Freud said, "The main processes are all those processes that take place in the subconscious mind and complement the *id*. These processes appear in the most sincere form in dreams, ignoring time. The truth here is that the unconscious energy running in the *id* that breaks away from this innate tendency seeks to satisfy itself from its state.

From lines 1-2 the researcher understands that the poet represents these words with a real sense of loss. Imagine something

telling trees as if they have to be strong to be happy, they can't be weak, and they can do anything. It is the thought that after he cannot be expected to make her happy, he can still maintain whatever happens.

The structure of psychoanalysis that shapes his desire for desire is described in the form in which he imagines his feelings of disappointment, as seen in the following quote:

Lines 3-6

ها أنا أمضي فلا تبكي لحزني

Here I am, now gone, don't you cry my
sorrow

لا يعذبك إكتآبي وابتهالي

Because my sorrow and hope will not
punish you

خطواتي، في الدجى لاتحسبها

My steps are in the dark, don't you think of
him

إنها آخر ما أخطو هنا

As my last step here

In the *id* aspect of the sound of verse sentences lines 4-6 when a person who is immersed in the story of the poem is ambitious in daydreaming, then tries to keep strengthening himself with the phrase "don't you think of him as my last step here", this is experienced and after that he also remains firm in living life.

In the previous explanation, the *id* side appeared when he was confused by his curiosity. The sadness he experienced was one of despair with the emergence of regret for wasted youth. This is a misunderstanding of the structure of psychoanalysis that arises because he wants to find satisfaction with all existing wants and needs, and if these needs are not met it will cause anxiety in him and psychological disorders. revealed in the following excerpt:

Lines 7-10

آه لو أسمع الصوت الكثيبا

Oh, if only I heard a sound

ليتني أفقد حسي، ليتني

If only I had lost my
senses, if only

لم أشاهد ذلك الحلم الغريبا

Maybe I won't witness that
unfamiliar dream

أي حلم ذابل فوق الرمال

What kind of dream withers on
the sand

From the fragment of the verse sentence can be analyzed by classifying psychoanalytic elements in the *id* aspect when he refutes his thoughts. It was this concern about the situation that he did not want. He thought of everything that satisfied him, and did not want to experience the slightest suffering. In the meaning of this verse "If only I lost my senses, if only I had," this can be interpreted as a subconscious impulse that may want to forget experiences that may make it suffer or feel uncomfortable. So it can be concluded that there is an *id* aspect of psychoanalytic structure that indicates psychological conflict and emotional struggle in the speaker of the verse that can be connected with elements of the *id* aspect in literary psychology.

2. Ego

According to Alwisol an action that wants to get a level of satisfaction towards happiness and prevent the occurrence of new tensions, and *Ego* This is rationality, hence this reason *id* bring up *Ego*. The role of *Ego* As an executor of personality mediators who try to satisfy moral needs, also follow the prinisp responsible for controlling *id* (Alwisol, 2004). *Ego* considered an aspect of the personality that is responsible for facing reality, so

that *Ego* work according to the efforts used to achieve guiding satisfaction *id* to prevent the occurrence of new tensions to meet needs. *Ego* can be classified *id* which is complex, because it will be influenced from super *Ego* which is where he thinks, and is forced by the demands of *id* to fulfill the desire for happiness (Rahmat Hidayat, 2015). Where *id* It is, that's where it is *Ego* will appear. In other words, *Ego* is a personality who seeks to make ends meet *id*, while meeting the moral need to achieve perfection *Super Ego*. *Ego* also called executives or mediators who make decisions about which instincts to satisfy (K.Bertens, 2006).

During the process in the study, researchers found a classification that personality structure *Ego* in verse *Al-Khutwah Al-Akhirah* seems to make ends meet *id*, as mentioned in the following excerpt:

سوف تذوي مثلما أذوي أنا

Slowly you will be as destroyed as I am

خطواتي، أيّ رجع محزان

My step, the place where all the pain
returned

The poet has said in this verse about very contradictory actions towards him and it shows that personality *Ego* follow the instinct to please and seek the fulfillment of desires. With this desire, he wants to be able to improve his youth from wasting time, thus giving birth to a personal element that is responsible for facing reality.

In addition, aspects of personality *Ego* Also clarified in the following excerpt:

سوف أحياء، ياسمائي، فوق ارضي

I will live, O my heavens, upon the earth

سوف أطوي النولا في قلبي العميق

I will live, O my heavens, upon the earth

The researcher sees that in this verse the opposite position is also illustrated in the quote above. It has

covered the sides *Ego* from personality to wanting to satisfy *id* to achieve happiness. It also undergoes the release of tensions that have not yet been achieved through a secondary process in which it wants to eliminate the anxiety or tension that is felt.

3. Super Ego

According to Freud, the superego is an aspect of social pressure, which forces the ego to adapt to habits, also as a process by which a person internalizes the moral standards of society and the values presented by society as a result of socialization from childhood through the teachings of parents and the punishments and rewards that accompany those teachings as well as through social norms and values (Samah Damani, 2017). Through in-depth study, researchers found aspects of personality structure in the form of *Super Ego* in verse *Al-Khutwah Al-Akhirah* as mentioned in the following excerpt:

آه يا أشجار، لاء، لاتذكروني

O trees, don't, don't remember me
anymore

فأنا تمثال يأس بشري

I am only an idol of despair in human form

From these lines, researchers understand that verse, like these words, does not have the last element for personality development, namely *Superego*. But this is a gesture of poetry that brings guilt and regret to the poem. Although happiness does not exist, it affects aspects of personality that internalize moral standards through satisfying personality needs *Ego* and *Superego*, as mentioned in the following excerpt:

فانسنيها قد نادى رجع خطايا

Forget me, truly I have come a long way
with my sins

ها أنا أعرق، في قلب المساء

Here I Am Lying in the Heart of the Twilight

The poem tells us that this is an opportunity to meet *id* standards and realistic principles by suppressing the identifier's wishes. This clarifies the psychoanalytic structure of personality *Super Ego* which makes rules the guiding principle of decision results and the end of action. This hints that the element *Super Ego* This quote is brought up when he accepts his time-wasting mistake and regrets letting him down. By observing the composition to the structure of psychoanalysis personally as told by the Nazik writer in verse *Al-khutwah Al-Akhirah* Proven to affect the behavior he witnesses on a daily basis.

CONCLUSION

This research shows that the three parts of the structure of psychoanalysis namely the *id*, *ego*, and *superego* are in accordance with the theory of literary psychology according to Sigmund Freud in the poem "*Al-Khutwah Al-Akhirah*" by Nazik al-Malaika. This writer shows in the description of the content of the story in the poem who experienced failure in life, and still tried to survive all the downturns of life, with his perspective on life that forms the character of the individual in his thoughts and feelings that personality or character is an element that exists in a person's mind and soul, in order to determine differences in behavior or individual actions, thus forming an identity in a person.

This research is based on Sigmund Freud's psychoanalysis using the elements contained in paragraphs. Which results in aspects of personality structure in the form of; *id*, *ego* and *Super Ego*. The author is a character who experiences various kinds of life dilemmas, and tries to escape from all the ugliness of life, and his view of life shapes his inner personality, which influences his thinking so that it becomes his inner identity.

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