

# Study of Existentialism Philosophy, "*Merahnya Merah*" Novel by Iwan Simatupang

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## Abstract

This research is aimed in general to gain a thorough understanding of the structure of the novel image and the values of human existence in the novel work of Iwan Simatupang redness of red. The specific objectives of this study, to obtain a picture of human existence from the intrinsic structure of the novel Red redness of the work of Iwan Simatupang, to obtain a picture of human existence Iwan Simatupang of social background, and to obtain a picture of human existence from the world view Iwan Simatupang. The focus of this study, matching is guided by a qualitative descriptive method. The research process begins with a literature review, data analysis, and discussion. (1) The conclusions of this study is the picture can be revealed the existence of intrinsic elements of the novel his Red Red is the theme, characterizations, plot, setting, and style. (2) confirms the main themes of human existence will have a meaning or meaningful if it is in relationship with others, the environment and God. (3) characterizations in the novel is without a leader, carrying a container, without the personal character, a character that is free. (4) The flow of the novel was not planned, the story runs without a program, sometime it will happen just about anything, relative, relative, not unexpectedly, the story is only concerned with the idea. (5) Background material is a vagrant neighborhoods, social background is the activity of the homeless, and the rest is the background of ideas. (6) Style Iwan Simatupang more to his style in expressing ideas in the character of our hero's brilliant. (7) Social Background Iwan Simatupang appears in his biography and some of the existence of life appear in the character of our leaders. (8) The world view Iwan Simatupang grow and be influenced by the philosophy of existentialism. (9) includes the description of human existence: human presence, choice, the

meaning of life, responsibility, resignation, death, freedom, religious kesadarn, and guilt. Based on the results of the study authors to recommend (1) Novel Red redness of the work of Iwan Simatupang has a character different from other novels. The theme is simple but requires knowledge and intellect to understand the meaning. (2) Teaching language and literature of Indonesia (teachers and lecturers) in order to use a novel source of literary appreciation of his Red Red Iwan Simatupang works as teaching materials in order to learn more about the work that has weight and aesthetic level of difficulty. (3) the general reader should make his Red Red novel as a work of Iwan Simatupang materials useful to sharpen the critical spirit and philosophical contemplation that leads to wise attitudes. (4) This study cannot be said to be less comprehensive in-depth. Further research needs to be revealed all the secrets that are wrapped by Iwan Simatupang novel Red redness.

### 1. INTRODUCTION

Basically literary work is a copyrighted work that reveals the observation and experience of the author about interesting events in life (Darma, 1984: 51-52). These events are real or may only occur in the imaginary world of the author. Literature has its own world, a life that does not have to be identical with reality.

Literature continues to develop throughout the ages. Starting from the shape and the contents. Literature undergoes unique changes and emerges unexpectedly. To explain all this, literary theory is needed. For example, writers as writers can examine their personal (autobiographical) notes and biographies so that they can be understood in terms of what is contained in their work. Novel is a form of literary work that describes the events of human life. The novel refers to higher reality and deep psychology (Wellek & Warren, 1989: 28). The novel is also a form of literary work that can express things freely, present something more and involve more complex life problems.

Novel is a construction consisting of two structures that are interconnected with each other. Both of these dominant elements are intrinsic and extrinsic. Intrinsic as a builder of literary works, namely, theme, characterization, plot, point of view, and style. Extrinsic is an element that contains things outside of literature, namely author relations with himself and with the environment that can influence the way of creativity in creating his work.

In revealing the values of human existence contained in the novel *Merahnya Merah* by Iwan Simatupang, it can be studied using the study of existentialism. The basis of existentialism is the idea of human existence. Existentialism does not attach a special style of language that reflects a particular flow, but emphasizes the author's view of human existence.

Human existence in the novel *Merahnya Merah* is written and implied behind words, sentences and or events, both played by certain characters and interpreted as the theme of the story, plot, setting and style, all of which are called intrinsic elements. To know the extrinsic elements, intrinsic elements need to be known first. Therefore,

intrinsic and extrinsic are unity that cannot be separated.

This research was carried out by researchers because they wanted to know how the Red Red novel discussed humanitarian issues in terms of literature. Every research is our effort to understand humanity's understanding. Red Red tells the story of humanity and is also a novel dubbed the novel "new awareness stream". The characteristic of this novel is that its character is anonymous, the theme is physical vagabond, the flow at any time follows the movement of figures who are scattered following and cutting through the grooves, the idea is called anti-groove, a full symbolic style that Iwan Simatupang mentioned in his letter to HB Jassin. "Face east of Zues".

This study also has implications for the Department of Indonesian Language and Literature Education, FBS UNIMA namely that the novel *Merahnya Merah* is worthy of being one of the literary learning materials. The existence of the novel *Merahnya Merah* study can encourage students to be able to appreciate any literary work with an in-depth study, not just to the surface of the text. Based on the background of the problem, then in this study problems can be formulated as follows: How is human existence in the novel *Merahnya Merah* by Iwan Simatupang? The purpose of this study is to describe a deep understanding of human existence in the novel *Merahnya Merah* by Iwan Simatupang.

The results of this study are expected to provide theoretical and practical benefits. Theoretical Benefits: a) Can contribute to theory, history, appreciation and criticism of Indonesian literature, as well as literary learning in schools and even colleges. In addition to enriching textual methodology in the field of literary criticism, it also adds to efforts to understand works that are considered difficult to appreciate, b) can be a source of scientific information for future researchers. Practical Benefits: a) Can be prepared as material for the purposes of literary learning material for students in order to understand the picture of human existence in general in Indonesian novels, b) can be used as a reflection for the community through the moral value of human existence, c) As literature review and reading material for further

research.

Existence is there-in-world (in-der-welt-sein). Humans do not live alone and are in themselves, but are in their world. Humans exist in the world. Existence is "private property". There are no two identical individuals. There is no identical experience. Personal property signifies human individuality, man is first an individual, then society.

The following is an excerpt of the themes of existentialism philosophy (Abidin, 2002: 10-20). About death (nothing), about anxiety, about free will, about time, about space, about the body, about yourself, and about guilt. Another fact of existentialism is guilt that pervades humans.

From the viewpoint of existentialism, humans experience three stages of development towards their existence in the world authentically. These three stages are first, humans experience an aesthetic stage. Secondly, if humans are able to escape from the confines of life, they will certainly enter the level of ethical human existence. Ethical humans are more rational in facing the reality of life. Third, the highest existence is the religious stage. This stage can be passed by humans if all their actions are guided by a sense of faith in God.

## 2. METHODS

The problems raised in this study were guided by qualitative descriptive research methods. This method is an assessment that is not designed with statistical procedures. The purpose of this study is to describe what conditions exist in a context. Qualitative methods are research procedures that produce descriptive data in the form of written or oral words of observable behavior (Moleong, 2002: 3). Descriptive research means that the data is broken down in the form of words or pictures not in the form of numbers.

This study uses an inductive content analysis technique for the *Merahnya Merah* novel by Iwan Simatupang. This research process begins with literature review, data analysis, and discussion. The steps are as follows: 1) Conduct an assessment of relevant theories. 2) Assessment of what human existence really is. 3) Data or data analysis unit obtained in this study is a description. 4) Discussion of the results of the analysis. At this stage researchers have undergone a process of analysis and interpretation. 5) Researchers conclude and submit constructive suggestions as a contribution to positive thinking. 6) Research report writing stage.

Data in the form of red-red novel intrinsic element descriptions and extrinsic element abstractions were analyzed and interpreted through qualitative content analysis steps. Content analysis is used in this study in order to uncover, understand, and capture the messages of Iwan Simatupang in his novel entitled *Red and Red* in the form of human existence values.

The content analysis approach is also useful for discovering and utilizing existentialism ideas that are sparked by existentialists. And to find the relationship between the structure of the novel *Merahnya Merah* by Iwan Simatupang with the social background and world view of Iwan Simatupang contained in the novel *Rednya Merah* text.

The validity and interpretation of data is done by selecting and determining data sources. The main data source of this research is the novel *Merahnya Merah* by Iwan Simatupang. First, limiting the focus of research on the intrinsic elements of the novel: theme, characterization, plot, setting, and style. Second, extrinsic elements are sought in the text about human existence. Third, the

extent of meaning needed in interpreting the data through the persistence of reviewing the placement of data and categories. Fourth, the insight process from literary experts, the author's biographical aspects, world view, and triangulation with colleagues to obtain intersubjective responses in the truth test. Fifth, examine and determine the relevant theories in analyzing the novel *Merahnya Merah* as a comparison that can ensure the results of this study are called scientific research. Sixth, as the final process of this research is report writing.

## 3. ANALYSIS

The theoretical foundation listed previously did not intend to dissect the novel *Merahnya Merah* by Iwan Simatupang but in order to control or compare the author's conceptions of humans played by characters in the novel. The search results show that Iwan Simatupang did not mention human existence at all from the standpoint of scientific theory in the novel text. Iwan placed more messages on his protagonist in the form of a philosophical description of human existence. Thus, the discussion of human existence is limited to the viewpoint of existentialism philosophy. With the intention to put humanitarian problems and their existence in the novel *Merahnya Merah* which is the object of this research.

The *Merahnya Merah* novel has the theme of homelessness. This understanding of homelessness is not the same as the understanding of homelessness in general. Iwan puts the status of homelessness in our character is a car, has no place to stay (fixed). Existence as a guest (at the hotel). Humans leave, humans who accept equality of life. The subordinate theme is a love triangle between our characters and Maria and Fifi. Fifi disappeared and then sought our character. Our character disappeared and then Maria also disappeared. This keos condition makes it clear that Pak Centeng is secretly involved in love with Maria. Mr. Centeng is a rival of our characters who dragged the story tragically. Our figure was beheaded by Mr. Centeng. Mr. Centeng collapsed hit by hot lead by the police.

The main character in the novel *Merahnya Merah* is our character. Our hero has a past as a former human being, a former combatant, a former company commander, a former candidate for a monk, a former executioner and "he" an anonymous character shows anyone, anytime more universal. The protagonist figure Our character, can anyone who is important human, a term that Iwan fought for in his search, regardless of whether or not in the literary position of Indonesian literature. The antagonistic characters have their own name, Maria, Fifi, Cicih as human flesh blood for the reason of the motive of the protagonist in his encounter on the physical foundation. A homeless village becomes a setting for the characters of the characters in the *Merahnya Merah* novel. The *Red Red* novel uses a stack of grooves between the introduction of our Figure, our encounter with the antagonist is interspersed with reflection on the conflict between characters, between himself and himself (psychological). Then it ended with a tragic event. Our figure was beheaded, Mr. Centeng was shot by police officers. The story is finished as a closing groove.

The setting or setting is the foundation of the story characters. Hudson in Dami N. Toda called the setting as the whole milieu of a story such as procedures, habits, way of life, background, nature and the surrounding environment that includes material social and background settings.

In the novel *Merahnya Merah*, called the material setting,

is a homeless village in a city. His social background is the homeless or the figures who inhabit the homeless village. The setting of the place Iwan once disclosed in his personal letter to H.B. Jassin dated 7/9/1968 and the next letter dated 7/10/1968 he called "the eastern face of suez", the face of Asia, developing countries and Indonesia.

From this description it is reasonably suspected that the background of the novel *Merahnya Merah* by Iwan Simatupang is found in Indonesia at the time the revolution was not finished. There is almost an atmosphere as described by Iwan in this novel, it is typical of the atmosphere after the Indonesian state escaped from the colonialism or oppression of the Dutch and Japanese. The setting described by Iwan as Red's redundant platform is the capital city of Jakarta with all its poverty, its slums are like a homeless town. But in such a severe atmosphere, an activity that was a little strange occurred when our character was given money by Maria to see a doctor because her ulcers were not healed. The scene is actually a reversal of tradition among the homeless. But there was an awareness of Maria that our figure was not just any vagrant. He is a former great human who chose to live as a vagrant. Free man.

All styles that grow in the authorship of Iwan Simatupang arise from two factors. First, the factors within him. Iwan is an agitated human. Second, external factors are the atmosphere of life of the author's environment (State, nation, humanity).

In analyzing the extrinsic aspects of the novel *Merahnya Merah* researchers involve no fewer than five existentialist philosophers. The five philosophers intended are Soren Aabye Kiekegaard, Friedrich Nietzsche, Nicolas Berdyaev, Karl Jasper, Jean Paul Sartre. Existentialism thoughts that characterize them differ. But basically they agreed that human existence preceded the essence. According to Sartre, the extreme difference between them was Sartre's aesthetic revelation that "God is dead". God's death is an opportunity for humans to show strength in the fight against essence.

The thought of human existence agreed upon by all philosophers that existence precedes the essence. Spread on 11 (eleven) pages as described in the previous section. Fluctuations in the topic of thinking about the existence of human creativity of the author. It is characteristic of Iwan's authorship that the novel is not programmatic. The characters are allowed to develop on their own but in fact the main character is the author himself.

The thought of death as the final limit of human existence was expressed by Kierkegaard, Nietzsche, also by Heidegger and Koestenbaum. Seen as mystery or absurd. That absurdity gave rise to the view that there were ordinary deaths and deaths due to rebellion against death itself or suicide. There are three death scenes in the novel, pages 18, 22 and 31 as described in the previous section. Ordinary death or death as a rebellion in the form of rejecting the cessation of human existence or vice versa because of fear of life. Fear of dying and fear of life is an escape from reality. The reality of life is rejected by suicide because it is not able to solve various problems of life. On the contrary, fear of death is tricked into drinking all the pleasures of life.

About the meaning of life is part of existentialism thinking. The search for the meaning of life is contained in 8 (eight) scenes that are scattered pages in the novel as illustrated in the previous section. The meaning of life in question is how humans live by understanding their personal life, how humans realize that they are and how

humans do for their survival. How do humans realize that life is not alone but there are other humans who while living together and together. And the meaning of human life is related to nature and the environment. Therefore, human life must be meaningful for themselves, for others and for the world.

Religious awareness is contained in pages 38 and 39 as illustrated in the previous section. In human philosophy, human development starts from aesthetics towards ethical human beings and ends in religious people. Aesthetic humans are only oriented in the pleasures of life. Ethical people are the change of human orientation from the choice of pleasure to the search for universal human values. The stage of religious humans is pursued by humans in achieving the authenticity of life. The authenticity of life when merging in the reality of God.

Regarding responsibility is reflected in 4 (four) quotes in the novel as illustrated in the previous section. According to Nietzsche religion must be responsible for the lack of human responsibility for this world, because religion teaches people to reject and leave the world. It is as if religion suggests that humans give up responsibility for this world. Responsibility is associated with death. According to Nietzsche human responsibility for this world will end when humans are in death beds.

Regarding choice and freedom there are 12 (twelve) scenes in the novel as illustrated in the previous section. Life starts with the letter B (birth: born) and ends with the letter D (dead: dead) between the letters B and D with the letter C (choice: choice). So, human life starts from its birth and ends in death, but in living that life humans must always determine the choice of life to achieve life's goals. Sometimes the choice has good results, but sometimes the choices are bad. Each choice has consequences.

Concerning guilt and submission is found in 8 (eight) statements on 8 pages in the novel. Guilt as another fact of existentialism does not always affect humans. Because humans often feel guilty because of their actions both related to themselves and their relationships with others. In addition, guilt arises as a sign of a break in the relationship between the object and subject, both communication problems and love problems.

#### **4. CONCLUSIONS**

In the analysis and results of the discussion of the novel *Merahnya Merah* by Iwan Simatupang, researchers can draw the conclusion that human existence in the novel *Merahnya Merah* by Iwan Simatupang can be revealed from intrinsic elements (theme, characterization, plot, setting, and style) and extrinsic elements (Iwan Simatupang's social and world view) namely human existence, choice, meaning of life, responsibility, resignation, death, freedom, religious awareness, and guilt.

Based on the analysis and the results of the discussion on the novel *Merahnya Merah* by Iwan Simatupang, researchers can provide advice to all parties.

1. Teachers of Indonesian language and literature (teachers and lecturers) to use literary appreciation sources of the novel *Merahnya Merah* by Iwan Simatupang as teaching material to better recognize works that have aesthetic weight and level of difficulty.
2. The general reader should make the novel *Merahnya Merah* by Iwan Simatupang as a useful material to sharpen critical souls and philosophical reflections that lead to wise attitudes.

This research cannot be said to be perfect. Further

research needs to be done to uncover all the secrets wrapped by Iwan Simatupang through the novel *Merahnya Merah*.

#### 5. SYNOPSIS

Di sebuah kota besar, masa revolusi, hiduplah sekelompok kaum gelandangan. Hidup mereka cukup damai dengan berbagai masalah yang dihadapinya. Kaum gelandangan tersebut secara tidak formal mengakui pak Centeng dan Maria sebagai orang yang mereka hormati dan tuakan. Maria dan pak Centeng mempunyai hubungan yang istimewa dan mesra.

Suatu hari, masuklah Tokoh kita dalam kehidupan kaum gelandangan itu. Ternyata kehadirannya mendapat perhatian dari warga. Dia pandai beradaptasi dengan kaum gelandangan sehingga dengan cepat Tokoh kita dicintai dan dihormati oleh warga gelandangan. Nahkan Maria pun beralih perhatian dan cintanya dari pak Centeng kepada Tokoh kita. Karena itu, secara diam-diam pak Centeng menaruh rasa tidak suka terhadap Tokoh kita. Hubungan Tokoh kita dan Maria semakin dekat dan Maria semakin mencintai Tokoh kita. Sehingga siapapun wanita yang dekat dengan Tokoh kita menimbulkan rasa cemburu Maria.

Tokoh kita bertemu dengan seorang pelacur muda, berusia 14 tahun, fifi. Fifi seorang gadis yatim piatu dan tidak memiliki tempat tinggal. Hidup di tengah-tengah sebuah gerombolan. Karena tidak tahan dengan kemiskinan dan keberingasan tersebut akhirnya Fifi menjadi seorang pelacur. Fifi bertemu dan dibawa oleh Tokoh kita ke kampung gelandangan dan bergabung dengan mereka. Hubungan Tokoh kita dengan fifi semakin lama semakin mesra. Hal itu membuat Maria cemburu buta. Maria merasa Fifi telah merebut Tokoh kita dari kehidupannya. Ditambah lagi sejak pertama dibawa Tokoh kita, Maria sudah merasa tidak suka terhadap Fifi. Hanya karena hormat dan rasa cintanya kepada Tokoh kita, sehingga Maria bisa menerima kehadiran Fifi. Sejak itulah kehidupan di kampung gelandangan tersebut tidak nyaman dan damai seperti sebelum kehadiran Fifi. Terutama bagi Maria.

Suatu hari Fifi hilang tanpa jejak. Semua warga dan kekuatan kampung gelandangan dikerahkan untuk mencari Fifi. Tapi usaha mereka sia-sia. Fifi tidak ditemukan dan membuat warga putus asa. Dengan kejadian itu, pak centeng merasa malu. Selama ini tidak pernah ada usaha pak centeng yang gagal. Tetapi mencari Fifi, Pak Centeng tidak berhasil. Dia merasa terhina oleh keadaan. Gengsinya merasa hilang di depan warga dan centeng-centeng lainnya yang selama ini menghormatinya.

Tidak lama setelah Fifi hilang, kini giliran Tokoh kita yang hilang, dia pun menghilang tanpa jejak.

Dan yang paling menghebohkan warga, maria pun ikut menghilang. Semua warga dan kekuatan pun dikerahkan untuk menemukan Tokoh kita dan maria. Polisi pun terlibat dalam pencarian. Usaha mereka sia-sia lagi. Tokoh kita dan Maria tidak ditemukan, warga pun putus asa. Lagi-lagi kejadian ini membuat pak Centeng malu dan terhina. Lagi-lagi usahanya gagal menemukan orang hilang.

Lama sudah ketiga tokoh itu hilang. Kampung gelandangan kembali hidup normal dan hamper melupakan ketiga tokoh itu. Tapi tiba-tiba tokoh kita muncul di kampung gelandangan. Hal ini membuat warga kaget dan senang, juga curiga. Kemana saja Tokoh kita dan kini muncul tanpa Maria, dia dating sendiri. Warga pun meminta penjelasan dan dan pertanggungjawaban

tentang keberadaan fifi dan Maria. Akhirnya Tokoh kita menjelaskan bahwa fifi sudah lama meninggal, dibunuh oleh maria karena rasa cemburunya. Selanjutnya Maria menjadi warga biara untuk menebus dosanya. Dia ingin terlepas dari beban dosa dan beribadah kepada Tuhan. Dia bertobat dan kembali ke jalan yang benar.

Kalau bagi warga lain, penjelasan Tokoh kita membuat mereka senang. Tapi lain bagi pak centeng.

Penjelasan tersebut membuat dia marah. Kemarahan dan kebencian pak centeng kepada Tokoh kita yang lama dipendam justru muntah saat itu. Tanpa piker panjang. Pak centeng mencabut goloknya dan dan menebaskannya ke leher Tokoh kita. Saking marahnya pak centeng tidak menghiraukan peringatan polisi yang tepat dating saat itu. Polisi sambil menodongkan pistol, meminta pak Centeng untuk menurunkan dan menyerahkan goloknya, tapi pak Centeng tidak peduli. Akhirnya pada saat bersamaan polisipun menembakkan peluru ke kepala pak Centeng. Kepala Tokoh kita menggelinding terlepas dari badannya akibat tebasan golok pak Centeng, tubuh pak Centeng pun roboh akibat peluru yang menyangrad di kepalanya. Kedua tokoh itu mati, dan pada akhirnya kedua tokoh ini dikuburkan secara militer dan dihadiri para pejabat Negara.

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