

Jurnal Disastri:
Pendidikan Bahasa dan Sastra Indonesia

Vol 5, No. 2, Agustus 2023

<http://ejournal.unhasy.ac.id/index.php/disastr>

EISSN:2722-3329, PISSN:2716-411X

**The conflict of characters in novel *Sumbang* by Musa Ismail
(a study of Literary Psychology) and its implications for learning in schools**

Mulziani¹, Syafrial², Elmustian³

^{1,2,3}Pendidikan Bahasa dan Sastra Indonesia, Universitas Riau, Indonesia

Corresponding Author: mulziani3305@student.unri.ac.id

Abstract

This article describes the conflict of characters in the novel *Sumbang* by Musa Ismail and its implications in learning in schools. This type of research is qualitative research using descriptive methods of analysis. The purpose of this study is to describe the author's views on the social conflicts that occur in the novel *Sumbang* and its implications for learning in schools. The data collection techniques used are documentation, interview, record and record techniques. The source of this research data is a novel with the title *Sumbang* and the subject of the informant, namely Mr. Musa Ismail as the author of the novel *Sumbang*. The results showed that there is an author's view of character conflicts, namely, character conflicts between individuals and individuals and individuals with society or groups.

Keywords: character conflicts, novels, implications in learning at schools

Article history

Received:

16-05-2023

Revised:

18-06-2023

Accepted:

23-07-2023

Published:

20-08-2023

INTRODUCTION

Humans are social creatures who need each other's roles in living life. Human life is complex governed by a number of norms and customs with the aim of creating harmony and well-being. Human relationships in life do not always work well. If there is something that is not in line and agrees, then conflict will arise as a form of justification and self-defense of a truth that is believed. This happens because basically the form of the social system in society is not a perfect union, because there are different and even contradictory values or views, Talcott Parsons (Sehandi, 2016:124).

Conflict events in life, can occur due to various influencing factors. According to research conducted by Wulan et al. (2023:130) explained that conflicts can occur due to competition on the basis of needs that can be related to problems of love, death, religion, fear, lust and so on. Conflict problems that occur in life, can be used as inspiration in writing with a different appearance as well as literary works such as novels as a form of sensitivity, response and criticism of the author to problems that occur in his environment to be known by others as a knowledge and learning.

Problems related to conflicts in literary works play an important role as a benchmark in the development of stories. According to Hun (2020:104), a literary work such as a novel contains components or elements of conflict that occur due to conflicts between characters and serves as a shaper and determinant of success in the development of the novel storyline. This, confirms that, the position of conflict in literary works is very important that can determine whether a story is interesting or not. In addition, conflict is also interpreted as a form of unpleasant events as well as can harm the character who experienced the incident. According to Sehandi (2016:124) believes that conflicts include social problems that commonly occur among the community. These social problems can be in the form of opposition, rejection, protest, anger, slander, fighting, revenge or social jealousy as illustrated in the following quote from the novel *Sumbang* by Musa Ismail:

*"Mur, ini kekeliruan terbesar yang pernah kau lakukan." Tiba-tiba emaknya bersuara menghenyak. "Aki, nenek, Long dan Emakmu ini memang telah gagal mendidikmu. Lelah yang kami dapat mengapa kamu balas dengan kehinaan begini". Hati Emak remuk, Mur. Remuk!" suara perempuan tua itu terbata-bata, tersedu-sedan. Menangis. Murni ibarat tersalib di kursi. Long Husin menepuk pundak adiknya, Emak Murni Maksudnya hendak menenangkan kebegahan, tetapi perempuan separuh baya itu belum habis begahnya. "Long tak perlu memujuk atau menenangkan aku," sembur Emak Murni. "Mur, apakah kamu tahu. Telinga Emak sakit bagai disayat habis. Hati Emak lumat ibarat ditumbuk dan dihentak-hentak dengan kerikil tajam. Orang-orang semua membualkan kamu. Kamu memang tak tahu diri, tak tahu diri, tak tahu diri. Emak Murni menghentak-hentakkan kedua tangannya ke pundak daranya itu sehingga menimbulkan suara gedebak-gedebuk (*Sumbang*, Hal 62-63).*

The quote is found in the conversation of the characters Emak Murni and Murni. This data contains social conflict events because it is interpreted as a quarrel event that is clarified by swearing words in the quote "you really don't know yourself" and physical taps in the form of light blows on the shoulders as a form of resentment from a mother towards her child's behavior. The social conflict in the data above is caused by the character Murni who is known to have been in love with Ryand, a young Western man who works at Petro Sea. The Murni family, known as a respectable family, has now become the talk of society due to Murni's behavior and actions that dare to make love with strangers. For the family and society, it is a disgrace, a strangeness and a violation of abstinence. Therefore, the anger that Pure Mother could not contain, she was very disappointed.

Conflicts that occur in life due to human interaction or social relations are called social conflicts. According to Nurgiyantoro (2018:181), social conflicts are conflicts that occur due to interaction factors or social contact carried out by humans. For example, those concerning labor issues, oppression, strife, warfare or cases involving other forms of social relations. Furthermore, Hatikah et al., (2007:39) explained that social conflicts in literary works can be in the form of conflicts that occur between humans and humans either between individuals or individuals with groups. Based on some of the expert opinions above, it can be concluded that social conflict is a conflict that occurs due to human relations with each other in daily activities that cause incongruity of understanding or opinions and conflicts between individuals with one another. Social conflict is divided into two, in terms of the scope of occurrence, namely social conflict between individuals and individuals and between individuals and communities or groups.

So far, research on texts that refer to conflict problems in literary works mostly only focuses on the views of researchers using indicators or aspects of theory that are in line with the research problems carried out while text problems that refer to conflict problems in

literary works based on the author's side or view are still rarely studied. The author as a person who produces inspiration based on his experience, knowledge and knowledge through literary works is like being sidelined and excluded from his work as a creator subject. In addition, there are also many opinions that say that the author is not so important compared to the work and its readers. This is also in accordance with the opinion of the Editorial Team of Surah Magazine (2013:7) which explains that the author is indeed a creator so that the work can be born. However, after that it is the reader who has the most potential and power in determining whether the work is alive or not while the author is far away and considered independent from the literary work. This confirms that, after the work is born, the author is considered dead because his task is considered completed after giving birth to a work. Based on this, the problem of the text from the author's view should also be discussed because the author has the essence in all the problems that occur in each storyline and is part of the social subject that serves as a conveyor or narrator in his work born from various background problems.

Analysis of literary works from the author's aspect can be known using literary psychological theory. This is because, according to Sehandi (2016:46) there are three areas of literary psychological analysis. First, regarding the psychology of the author. Second, regarding the psychology of characters in literary works. Third, with regard to readers or connoisseurs of literary works. Based on this, it can be seen that literary psychology is a literary study of psychological activities with a broad scope of analysis or not fixated on just one subject, but consists of several ranging from authors, characters in literary works to readers.

When the activity of writing literary works takes place, without realizing it there is also a creative process that takes place and affects the psychology of the author. This is in line with Endraswara (2008:212) who explains that the creative process in creating literary works cannot be separated from the aspect of the author's psychological impulse. These aspects include the author's psychological memory, the author's psychic typology, the author's psychoculture and the author's personality. In addition to the four things above, Endraswara (2008:213) also explained that the state of the author's soul can also be a cause that affects the creative process of creating literary works. This state of the soul, classified again into several things, namely the soul is compassionate, furious and amazed. Based on this, it can be postulated that there are things that support the author's research process both internal things such as psychological memory, typology, personality and external things such as cultural influences in the author's environment.

Based on the description above, researchers felt interested in conducting a study entitled *"The Conflict of Characters in Musa Ismail's Discordant Novel (A Study of Literary Psychology) and Its Implications for Learning in Schools"*. This is because, in general, researchers see the tendency of other researchers to view the conflict based on their own perspectives. Therefore, researchers want to try new things by examining the conflict of characters in the novel "Sumbang" by Musa Ismail based on the author's views and implications for learning in schools.

METHOD

This type of research is qualitative research using descriptive methods of analysis. According to Azwardi (2018:9) analytical descriptive research is research conducted with the aim of providing an overview and explanation of the object of research systematically and clearly. This qualitative research focuses on describing the research problem that has been determined, namely about the author's view of the social conflict between individuals and individuals and social conflicts between individuals and communities or groups and

their implications for learning in schools. The data used as material for this research is text in the form of dialogue and narrative that contains elements of character conflicts, especially social conflicts of characters in novels and interviews with the author. The source of the data used as material for this research is the novel *Sumbang* by Musa Ismail with 151 pages and the subject of informant in this case is Mr. Musa Ismail as the author of the novel *Sumbang*.

Based on the data and data sources of the study above, researchers used three data collection methods consisting of documentation, record and interview methods. The documentation method is carried out by finding information about supporting data in the form of biography or background of the author's life from the source of his writing which serves as a reinforcement of analysis data. Record method by transcribing all character conflict data obtained in the object of research along with the results of interviews with the author. Finally, the interview method. According to Hartono (2018:53), the interview method refers to collecting data based on respondents' opinions about their feelings or views on a particular social phenomenon that occurs in society. The interview method in this study was conducted for two days, namely, on Thursday, December 29, 2022 and Friday, December 30, 2022 at the house of Mr. Musa Ismail Jl. Nusantara, Gg. Keluarga, Bengkalis Kota. The time of this study is from May 2022 to March 2023. The research instruments in this study are interview question sheets, recording equipment (mobile phones) and data validity sheets to check the validity of research data. Data analysis techniques in this study with data reduction, data presentation (display data) and drawing conclusions.

FINDINGS AND DISCUSSION

A. Social Conflict Between Individuals and Individuals in Musa Ismail's Discordant Novel

1. The Author's View on Social Conflict Between Individuals and Individuals based on Aspects of the Author's Psychological Memory

Data 8

*"Mulai saat ini, kamu tidak kubenarkan lagi bekerja di kamp Petro Sea. Jangan harap kau bisa bertemu lagi dengan orang putih itu lagi. Orang putih keparat itu. Tindakanmu hari ini benar-benar telah merobek marwah keluarga ini. Memalukan!" orang tua itu menudingkan telunjuknya ke kening Murni. Telunjuk itu mengenai sedikit dahi anaknya. Tiba-tiba, orang tua itu nampak kian beringas... Tak sadar, telunjuknya menunjal-nunjalkan¹³⁰ kening kiri Murni. Tentu saja kepala Murni agak sedikit terlentuk-lentuk. "Emak... Emak tak bisa berbuat begini. Mengapa Emak merampas hak Murni, kebahagiaan Murni. Berikan sedikit kemerdekaan untuk Murni Mak. (Emak Murni dan Murni, *Sumbang*, Hal 74).*

Based on the findings in the field with the author regarding social conflict events between individuals and individuals in data 8, it is known that this event is written based on the relationship with the experience that the author has experienced in his life regarding the incident of parents scolding their children so that it is described exactly with the anger of the Pure mother above. Like pointing or pointing the index finger to the head. This is reinforced by his explanation, namely:

"This is also related to your experience. You once saw a parent scolding his child exactly with the anger of the Pure mother that you made above. Like pointing or pointing the index finger to the head. Even Father has felt that when he was a child, he was naughty by whipping or tunjal. So, from that you describe this event" (Author interview on Thursday, December 29, 2022).

Regarding the above incident, the author has a view on the issue of the

determination of a mother who does not accept and does not approve the relationship of her daughter with men of different cultural backgrounds and beliefs. This is because, the experience and knowledge possessed by a mother becomes a consideration and benchmark in agreeing on matters related to the life and future of her child. As a parent, always want everything that is best for his children. This disapproval, as a picture of affection, fear and a form of protection of parents to their children so as not to become an opponent of customs and religion and so as not to suffer the unfortunate fate of married life of different cultures and beliefs in general. This, can be proven by his explanation, namely:

"You want to show the response of this Murni family. Especially his mother. So it is appropriate for the mother to be furious if her child is judged to have made a mistake. If from the beginning the mother did not like her son's love relationship with Ryand the Caucasian man, then of course there was a ban. So that his child no longer does things that are viewed negatively". and in the explanation "You want to insert a message about the love and care of family figures, especially Mom. So, if her child makes a mistake, surely the one who breaks her heart the most is the mother" (Author interview on Thursday, December 29, 2022).

Based on the views that have been described by the author regarding the occurrence of social conflicts between individuals and individuals in data 8 above, it is known that the author actually wants to describe the habits of a mother when angry due to mistakes made by her child. Therefore, social conflicts in the data above should occur, because it is the disappointment of a mother who feels failed in educating her child.

2. The Author's View of Social Conflict Between Individuals and Individuals based on the Author's Psychological Typology Aspects

Data 7

"Long, memang Murni ke kamar Ryand setelah subuh tadi. Namun, tuduhan itu tidak betul," tangkis Murni membela diri. "Alaah, mana ada orang yang mengaku kalau berbuat tidak senonoh," ketus Wahyuni dengan moncong yang terbiai-biai²⁵. (Wahyuni dan Murni, Sumbang, Hal. 72).

Based on the findings in the field with the author, it is known that this conflict event was written based on the plastic type, namely writing events based on elements of the author's general knowledge about the existence of human nature that feels unhappy with the happiness of others through the character of such Wahyuni. Furthermore, based on the findings in the field with the author, it is known that the author has a view, on the love triangle story between two women with one man can cause disaster, envy, spite, and harm to rivals so that one of them gets love as a whole. Then, the author also believes that as social beings endowed with reason and mind, every human being should be able to sort and choose the news or news obtained so as not to cause slander and feud between others. This, can be proven by his explanation, namely:

"Just knowledge. Sometimes, in general, if there are people who are not happy with others or want something, they can't be like Wahyuni, they will certainly do various ways though. So, this wants to describe only a person's rotten disposition, so it becomes the character of Wahyuni thus. That's why he wanted to be with the Ryandkan too." and in the explanation "You want to insert a message that do not spread an uncertain news to others. For fear that it will be fatal" (Author interview on Thursday, December 29, 2022).

Based on the views that have been described by the author regarding the occurrence of social conflicts between individuals and individuals in data 6 above, it is

known that the author actually wants to describe the reality of life regarding love triangle problems that can be encountered and occur in everyday life so that it can cause conflict. Therefore, the conflict in the data above should occur, because the characters in the data defend each other's truth and desire to get the love they want.

3. The Author's View on Social Conflict Between Individuals and Individuals based on Psychocultural Aspects

Data 9

*"Tidak mungkin, Mur. Satu hal lagi yang kau patut tahu. Emak telah menerima pinangan Kamil. Dia akan menjadi suamimu, bukan budak Barat sesat itu." Murni terperangah. "Mana mungkin Emak bisa memutuskan begitu tanpa sepengetahuan Mur. Emak benar-benar telah mencencang hati Mur. Emak telah menghancurkan kebahagiaan anak Emak sendiri. Apakah Emak tak sadar? Emak telah memperpanjang senarai kedukaan yang Mur alami." Semua ini untuk kebaikanmu, kebahagiaanmu, kebaikan keluarga kita juga." "Tidak pernah ada kebahagiaan selama hidup Mur, Mak. Tidak akan pernah ada." Suara tangis terus saja menderai hingga sayup-sayup. "Kamil akan membahagiakanmu. Hari pernikahan kamu sudah ditetapkan pada tanggal 20 bulan haji. Tidak sampai sebulan lagi," jelas emaknya. "Benci... benci.... Mur benar-benar membenci diri sendiri. Mur tidak setuju dengan semua keputusan yang tidak adil ini." (Murni dan Emaknya, *Sumbang*, Hal 75).*

Based on the findings in the field with the author regarding social conflict events between individuals and individuals in data 9, it is known that the events were written based on Malay customs and culture in the author's environment regarding the matchmaking system and the determination of the month of marriage by Malay parents because it was considered the best choice for their children's lives. This, reinforced by his explanation, namely:

"There is, which is about arranged marriage. People used to like to match their children. Then, the Malay community usually performs marriages in good months such as the month of Hajj. So, it is depicted in this event indirectly in a fictitious form to support this Pure story" (Author interview on Thursday, December 29, 2022).

Regarding the above conflict events, the author has the view that a child who is opposed or not fulfilled his desire for something by parents can turn into a rebellious and defiant child. This is because, a child becomes selfish and emotional because he prioritizes his needs without thinking about the interests and considerations of those around him. Such an attitude is a despicable act that can hurt a mother's heart. This, reinforced by his explanation, namely:

"This is the idea, you want to make that the child can also fight back. Because of something he wanted so much. So, the Father wanted to make this Pure disposition, dynamic. It can be negative, it can be positive. So, capricious him. Like this event, he seemed opposed". and in the explanation "You want to show that the child's selfish and rebellious attitude can hurt his mother. The mother wants the best for her child. Afraid that his son will be unhappy" (Author interview on Thursday, December 29, 2022).

Based on the views that have been described by the author regarding the occurrence of social conflicts between individuals and individuals in data 9 above, it is known that the author actually wants to describe the form of anger and inacceptance of parents towards their children's harsh attitude, does not want to listen to opinions and warnings that violations of customary rules are an act that lowers self-esteem because they get closer to negative things and become boasting community. Therefore, the conflict event in this data should indeed occur because it is the peak of parental anger

towards their children who still dare to do forbidden things that are not justified by custom.

4. The author's view of social conflict between individuals and individuals based on aspects of the soul is furious

Data 16

"Ryand hanya diam. Pandangannya terhadap Wahyuni penuh dengan api kebencian, jijik, dan sinis. *"Ayo, kenakan pakaianmu. Memalukan sekali! Dasar betina tak tahu malu! Ayo, pakaikan pakaian ke tubuhmu atau kamu mau kalau aku menghebohkan kelakuanmu?"* Bahasa Melayu Ryand Sudah lumayan juga semenjak dia berkawan karib dengan Murni. *"Dasar banci. Pengecut! Percuma saja aku mencintai dirimu. Jantan sialan! Tak tahu diuntung. Wahyuni gantian memaki Ryand.* Sebenarnya, kata-kata makian yang keluar dari mulut Wahyuni itu tidak lebih dari taming untuk menghilangkan rasa malu di depan Ryand. *Kamu tidak pantas mendapatkan cinta dariku. Mana mungkin ada lelaki yang mau dengan kebusukan hatimu. Bersihkan dulu hatimu itu maka akan datang cahaya pada dirimu."* Ryand menasihati Wahyuni. Wahyuni tertunduk. Mungkin malu menggunung di perasaannya ketika itu. (Wahyuni dan Ryand, *Sumbang*, Hal 103).

Based on the findings in the field with the author, it is known that this event was written by including elements of emotions that the author had felt or experienced, namely related to feelings of anger and dislike with women's attitudes that degrade self-esteem designed or fabricated to support the original story of the character Murni. This, reinforced by his explanation, namely:

"If there are emotions, but these emotions are related to this father's writing. So, there is a feeling of anger and dislike with the form of the event if you imagine it. So, it is stated indirectly" (Author interview on Thursday, December 29, 2022).

Based on the findings in the field with the author regarding social conflict events between individuals and individuals in data 16, it is known that the author has the view that someone who has made a big mistake and is considered bad in the eyes of society, also has a good side of himself or religious attitude. This is because, humans are endowed with hearts and feelings that make themselves aware not to plunge themselves back into other mistakes. This, can be proven by his explanation, namely:

"This is on the other side of Wahyuni's evil behavior, you also want to illustrate that Ryand ni, there is also a good side. What is illustrated in the narrative "Cleanse your heart first and light will come to you" (Author interview on Thursday, December 29, 2022).

Based on the views that have been described by the author regarding the occurrence of social conflicts between individuals and individuals in data 16 above, it is known that the author actually wants to emphasize that self-spirit has an important essence for every human being, both women and men. This is because, doing something to fulfill one's desires is easy and can be done by anyone while trying to refrain from doing despicable things is very difficult for humans to do. Therefore, this is a point of high value for him. Therefore, the occurrence of conflicts in the above data should occur, because it is a form of self-defense and rejection of the invitation to commit adultery so as to cause quarrels.

5. The Author's View on Social Conflict Between Individuals and Individuals based on Aspects of the State of the Soul is Pity or Pity

Data 5

Partini begitu panggilannya memang selalu menghasut Mur. Tuan Liem berjanji jika berhasil menjebak Mur menjadi pasangan gelapnya, Partini akan mendapat habuan yang berlipat ganda. *"Tidak, ah. Aku tidak bisa dan tidak akan biasa melakukannya. Malu. Nanti dikira orang ada main sama Tuan Liem. Kakak saja, ya. Aku tidak usah lagi". "Ah, kamu sok suci. Dasar bisu. Kamu akan melarat seumur hidup."* Hati Murni bagai ditampar kilat. Perasaannya dipendam dalam-dalam. Ini sudah kesekian kalinya Murni dihasut agar mau berbuat begitu. (Partini dan Sumbang, Hal 38).

Based on the findings in the field with the author, it is known that this social conflict is written based on the plastic type, that is, the type of writing events based on knowledge from the author's observations about human habits and traits that sometimes feel better than others and the presence of men who are elderly, but still happy with women or called the term elders.

Furthermore, based on the findings in the field with the author regarding social conflict events between individuals and individuals in data 5, it is known that the author has a view on human nature in general who likes to find out the problems and affairs of others. Such behavior occurs due to envy and displeasure for the happiness felt by others. This explains that, in life there will always be people who feel unhappy with others either because of a mistake made or because of a good done. This, can be proven by his explanation, namely:

"there is, that is, departing from your knowledge of human nature which sometimes feels better than others so that such a Partini character is depicted". and in the second explanation "on this occasion you actually want to convey to the reader to be firm in the right stand" (Author interview on Thursday, December 29, 2022).

Based on the views that have been described by the author regarding the occurrence of social conflicts between individuals and communities or groups in data 1 above, it is known that the author wants to suggest that first humans will always be in prejudice or talk of others, even if they do good. Second, every individual must endure kindness even though it is so hard for him. Therefore, the conflict in the data should occur because someone with a good personality tries to resist the incitement of his colleague to do negative deeds with the aim of getting large amounts of money. The refusal causes the other party to feel unacceptable and vents this in the form of insults.

B. Social Conflict Between Individuals and Society or Groups in Musa Ismail's Discordant Novel

1. The Author's View on Social Conflict Between Individuals and Individuals based on Aspects of Psychological Memory and Psyche is Compassion of the Author

Data 17

"Dasar budak-budak," gerutuku. "Hei, ayo turun! Pipa-pipa itu bukan tempat untuk bermain!. Ayo, semuanya turun dari situ!". Semua budak-budak itu tak peduli dengan teguranku. Mereka terus saja berlari di atas pipa-pipa raksasa yang di dalamnya mengalir dolar-dolar. Budak-budak itu bernyanyi, memekik, memaki, cekikikan, berjingkat kejar-kejaran di atas di atas jalan minyak. (Penjaga Kemanan dan Anak-anak Penduduk, Sumbang, Hal 20).

Based on the findings in the field with the author regarding data 17, it is known that this event was written based on aspects of the author's mental state who felt sad or sorry for a condition that existed in the Belitung Bay community. This is reinforced by his explanation, namely:

"There is, namely compassion and pity for the life of the community. There should

be no more poor people living in oil. But the opposite is true" (Author interview on Thursday, December 29, 2022).

Furthermore, based on the occurrence of conflict events in the data above, it is known that the author has the view that in this life there are certain limits that should not be violated by humans. These limits have a purpose to maintain safety and as a warning so that humans can understand, be more sensitive, alert and always be careful in doing things for themselves. This can be evidenced by his explanation:

"The I/security guard scolded and annoyed the behavior of the children because they were playing in a dangerous place, namely on top of a large oil tank owned by the mine. This is done to maintain the safety of these children and comply with the safety rules of PT Tambang Minyak. But the children didn't listen to it and responded with cursing, squealing, singing, giggling and chasing" (Author interview on Thursday, December 29, 2022).

Based on the views that have been described by the author regarding the occurrence of social conflicts between individuals and communities or groups in data 17 above, that conflicts in the data should indeed occur caused by speech in the form of warnings ignored which are replied to with an attitude of indifference in the form of singing, squealing, cursing, giggling, and chasing behavior increasingly becomes when the warning is taught. This, indirectly describes the form of resentment and rebellion from society from all groups, including children who do not have a playground and feel sensitive to the fate of their parents so that the rebellious nature is developed by the author in the form of the nature of children who like to play and find it difficult to listen to adult explanations.

2. The Author's View of Social Conflict Between Individuals and Individuals based on the Author's Psychological Typology Aspects

Data 18

"Beloh.. beloh.. beloh.. budak beloh". Begitulah suara jijik dari teman masa kecilnya. Kadang kala, ranting kayu kering dihumban ke badannya. Pernah satu kali keningnya sampai berdarah. Teman kecil yang merejam itu setengah hidup disebat ayahnya dengan rotan rautan. Badannya berbilai-bilai. Setiap hari, suara itu menikam perasaannya. Bagaimana tak pedih. Bagaimana tak sakit. Lukanya akibat kata-kata itu lebih parah dari pada tikaman keris atau muntahan pistol. Tak malam tak siang, batinnya penuh Tanya, apakah manusia seperti dirinya tidak berhak memperoleh hidup layak? (Teman-teman Murni dan Ayah Murni Sumbang, Hal 27-28).

Based on the findings in the field with the author regarding data 18, it is known that this event was developed based on a combined type or combining plastic and liquid types, namely based on the results of stories from others and the author's observations about culture or human habits in general in the author's living environment that likes to disturb and insult the shortcomings of others, the habit of parents who used to beat children with rattan as a form of punishment if their children err. This can be proven by his explanation, namely:

"There is, this has to do with the culture or habits of people in general (environment) who like to bully and ridicule others if they see a deficiency and the habit of the ancients who gave punishment if the child made a mistake with a blow. Well, it was taken for granted in ancient times and it should be" (Author interview on Thursday, December 29, 2022).

Furthermore, based on the occurrence of conflict events in the data above, the author has the view that, humans as social creatures have a basic nature that is

arrogant and likes to reproach others who they consider weak, have differences, and are far above themselves. This has become a habit that lives in society because humans often boast and feel themselves better. As fellow human beings endowed with conscience and mind, such behavior is contemptible and inferior. Because in truth, man created by God is at best a creature who has advantages and disadvantages.

3. The Author's View on Social Conflict Between Individuals and Individuals based on Psychocultural Aspects

Data 19

"Itu tak perlu Emak dan Long lakukan. Biar Mumiyang nanggung semua ini. Jangan libatkan Ryand," tangan Murni terus bersuara dengan isyarat saja. Sebenarnya, ini merupakan bentuk kasih sayangnya pada seorang kekasih walaupun harus berkorban perasaan. Menyerahkan kehormatan pada kekasih yang dicintai dengan tanpa tuntutan merupakan suatu bentuk pengorbanan yang luar biasa meskipun perbuatan seperti itu salah di mata adat dan agama. "Melepaskan Ryand berarti kesalahan kedua yang kau lakukan." Nada suara emaknya agak tinggi, tapi cepat diredakan. "Emakmu betul, Mur. Kamu dan Ryand harus bertanggung jawab secara bersama dalam persoalan ini. Bentuk tanggungjawab itu adalah pernikahan. Kalian harus menikah. Bagaimanapun caranya, tetap harus, kata-kata Long Husin tegas sekali. Murni terdiam. Semuanya juga diam dan saling memandangi. (Long Husin, Murni, istri LongHusin dan Emak Murni, Sumbang, Hal 125-126).

Based on the findings in the field with the author regarding social conflict events between individuals and communities or groups in data 19, it is known that these events are related to elements of Malay customs and culture that prevail on Padang Island. This, based on the scope of his residence, if there are people who experience problems like the Murni character, surely both of them will be married as a way out, so that family shame is covered and the perpetrators are responsible for their actions. This can be proven by his explanation, namely:

"Based on your knowledge alone in the community, if there are people who experience such problems, the solution must be married. In order to be covered by family disgrace, and the perpetrators are mutually responsible for their actions. The point is, if you are wrong, you must be responsible" (Author interview on Thursday, December 29, 2022).

Furthermore, based on the occurrence of conflict events in the data above, it is known that the author has the view that a sense of responsibility has urgency and essence that is important for the quality of an individual. This is because, a sense of responsibility becomes one of the determinants of the quality of an individual and distinguishes himself from other individuals. Including in terms of responsibility for mistakes that have been made, both small mistakes and big mistakes. If the error is related to customary violations, then the responsibility will be related to customary regulations that apply in the community in general. A person who is not responsible for the mistakes that have been made, will be said to be a shock and considered inferior in public life. This, can be proven from his explanation, namely:

"For this event there is nothing from other people's stories. Indeed, based on your logical thoughts alone, if people make mistakes, they must be responsible. So, if it has happened like Murni, then the way out must be to get married". further to the explanation "based on your knowledge alone in the community, if there are people who experience such problems, the solution must be married. In order to be covered

by family disgrace, and the perpetrators are mutually responsible for their actions. The point is, if you are wrong, you must be responsible." And in the explanation of any mistakes that have been made, you must dare to take responsibility. The point is, dare to dare to be responsible" (Author interview on Thursday, December 29, 2022).

Based on the views that have been described by the author regarding the occurrence of social conflicts between individuals and communities or groups in data 19 above, it is known that the author wants to express the issue of responsibility that must be fulfilled by humans for anything including in terms of actions. Therefore, the occurrence of conflicts in the data above should occur because it is a form of parental opposition and anger towards the mindset and decisions of their children which are considered to be completely detrimental to their mistakes. The decision, in the nature of allowing one of the two guilty people to escape responsibility and resulting in conflict as a form of disagreement.

4. The Author's View of Social Conflict Between Individuals and Society or Groups from the Author's Personality Aspects

Data 23

"Ada belengu. Ada cinta. Adat, kawan dan lawan semuanya bisa menjadi musuh. Sekaligus sebagai teror atau belengu yang sangat memuakkan. Tentu saja kepedihan, kesedihan, serba salah, kebingungan, dan perseteruan⁹⁵ menjadi begitu akrab dengan Murni dan Ryand. Wahyuni menyemai cinta kepada Ryand. Tetapi, sekaligus menanam duri ke hati Murni. Kamil terbakar oleh julatan api yang dikobarkan lidah Wahyuni. Jauh lebih besar daripada semua itu, kebiasaan kampung kami mengekang habis-habisan hubungan Murni dan Ryand. Sejoli⁹⁶ ini mati kutu, tak berkutik⁹" (Sumbang, Murni dan Masyarakat, Hal 61-62).

Based on the findings in the field with the author regarding conflict events between individuals and communities or groups in data 23, it is known that mainly these events as a whole are written based on the relationship with the author's personality which leads to the author's ability to develop his ideas in creating conflict events of characters in his work. The development of the conflict event based on the author's creative ideas aims so that at the time the story is read, it seems as if it really happened through the imagination of the reader. The author's ideas arise based on his imagination of recording various events that occur in his life. This, reinforced by his explanation, namely:

"This is just a follow-up. So, you want to add new conflict from the previous event. But, not based on the reality of the story actually. However, the events you described above also often occur in everyday life, also similar to this" and in the explanation "You deliberately think how conflicts regarding Pure problems are more disliked by others. So, just fiction. So, if the story does have to be a lot of conflict. So, you brought up Wahyuni with an antagonist character" (Author interview on Thursday, December 29, 2022).

Furthermore, based on the findings in the field with the author regarding data 23, it is known that the author has the view that violations of customs are forbidden and invite anger among indigenous peoples who are interconnected in the social sphere. In addition, the author also has the view that every human desire must not all be realized if the desire is difficult to realize so that it dares to do various ways that can lower self-esteem and hurt others so that the desire can be realized. This, reinforced by his explanation, namely:

"People can do something if they want something. So you describe it like that through the character of Wahyuni. Even if what he did was wrong, he didn't care, he had to be able to come to the explanation" of the above event that our will should not be done in an improper way. Until making another slander to others. Not good" (Author interview on Thursday, December 29, 2022).

Based on the views that have been described by the author regarding the occurrence of social conflicts between individuals and communities or groups in the data above, it is known that the author wants to express about human behavior that violates customs because love and marriage problems can cause various other social problems involving more parties. This also has a bad impact on both the perpetrators and the community around their environment. Therefore, the occurrence of conflicts in the data above should occur. Because, the matter of custom is shared so that every problem that arises will definitely affect other individuals who also live in the same custom.

Moreover, social conflicts between individuals and society can be seen and known from the results of interviews and author biographies that have been written in full in the novel Sumbang. Based on this, it is known that the author has openness to experience, evaluation of the creation of works and the ability to play with ideas. Openness to experience can be seen from the process of creating his work, that the author combines the experiences of himself and others in developing the story so that it becomes a unified whole. In addition, the author is also very open to the evaluation of the creation of literary works. This is based on criticism and suggestions that the author got when participating in the Enrichment Book Research Competition sponsored by the Ministry of National Education. In the competition, the author received criticism from the judges on this novel entitled Chea Sera-Sera.

The criticism reads "the setting and plot of the novel are good, only the title is less interesting". The criticism became the result of the author's thoughts to make him improve by tracing and rematching the right title for his novel. Finally, the author found the word Discord which was considered very representative of the content of the story in his novel and raised the word to a new title. This makes the author realize that the meaning of a title in literary works is so important.

In addition, the author also has the ability to develop story ideas in the writing process. This can be seen from one of the results of an interview with the author, namely "this part of the event should not be like this, because indeed from the original story it is not so. Only Murni and Ryand are close. So, you made the story, so there was also a conflict with the character Wahyuni, so that it was more interesting to be taken from the basic story". Based on the author's explanation, it is known that the author did a lot of development of story ideas from the basic story resulting from short storytelling. The development of the story idea aims to make the story more interesting and not monotonous.

CONCLUSION

This study concluded that there are 52 forms of the author's views on character conflicts in the novel Sumbang by Musa Ismail with the division of 17 social conflict data between individuals and individuals and 7 social conflict data between individuals and communities or groups. Among these views, there is the most dominant view, namely, the view of social conflict between individuals and individuals. The author's view of this conflict is more directed to the attitudes, actions and behaviors of individuals in everyday life as

social beings who are endowed with reason and conscience towards the customary rules that apply in their homes. Therefore, every individual should always respect and follow the rules of their customs and culture so that all forms of behavior and actions that are negative, violent, harmful can be minimized so that a good and virtuous person, harmony and welfare of the people are formed. Meanwhile, the author's view on the occurrence of social conflicts between individuals and communities or groups leads to customs and culture as the basis that regulates all forms of life order and community behavior. Malay customs can also strengthen kinship relations between indigenous peoples. Because Malay customs are real customs compiled based on the Qur'an and Hadith so that they cannot be changed or opposed at will.

The study also found several implications that can be applied to learning in schools. The implications of character conflict research in the novel Sumbang can be applied at the high school / equivalent and junior high / equivalent levels in Indonesian learning and at the high school / equivalent level in learning Riau Malay Culture. Through this research, it is expected to increase readers' knowledge about the analysis of character conflicts in novel literary works based on the views of the author. For educators, this research can be used as a reference for teaching materials for students. The researcher recommends that further researchers examine the entirety of the types of conflict, both internal conflicts (inner conflicts) of characters and external conflicts (physical, social, elemental conflicts) of characters or other problems found and how the implications for learning in schools.

AKNOWLEDGEMENTS

Prof. Dr. Mahdum, M.Pd., as Dean of the Faculty of Teacher Training and Education, University of Riau. Dr. Charlina, M.Hum., as the head of the Department of Language and Art Education, Faculty of Teacher Training and Education, University of Riau. Dr. Mangatur Sinaga, M.Hum., as the Coordinator of the Indonesian Language and Literature Education Study Program who is always there and motivates writers. Dr. Syafrial, M.Pd., as Academic Supervisor and Supervisor 1 who has patiently provided recommendations, support, and guidance to the author in the preparation of this thesis. Dr. Elmustian, M.A., as supervisor 2 who has patiently provided recommendations, support, and guidance to the author in the preparation of this thesis. All lecturers of the Indonesian Language and Literature Education Study Program, Faculty of Teacher Training and Education, Universitas Riau are very extraordinary, who are always patient in guiding, educating, and providing knowledge that is very meaningful to the writer. Beloved Father and Mother who have always been the first love, life and reason of the author to complete this thesis as a gift and offering to both.

REFERENCES

- Azwardi. (2018). *Metode Penelitian Pendidikan Bahasa dan Sastra Indonesia*. Banda Aceh: Syiah Kuala University Press.
- Endraswara, S. (2008). *Metode Penelitian Psikologi Sastra: Teori, Langkah dan Penerapannya*. Yogyakarta: Media Pressindo.
- Hatikah et al., 2007. *Membina Kompetensi Berbahasa dan Bersastra Indonesia*. Grafindo Media Pratama: Bandung.
- Hartono, J. (2018). *Metode Pengumpulan dan Teknik Analisis Data*. Yogyakarta: ANDI (Anggota IKAPI).
- Nurgiyantoro. B. (2018). *Teori Pengkajian Fiksi*. Yogyakarta: Gajah Mada Universiti Press.
- Sehandi. Y. (2016). *Mengenal 25 Teori Sastra (Cetakan ke-II)*. Yogyakarta: Ombak.
- Tim Redaksi Majalah Surah. (2013). *Surah #03: Majalah Sastra Indonesia (Volume 3 dari*

- Majalah Surah*). Medan: Surah Sastra
- Wulan, H., & Sya'ban, A., M. dkk. (2023). *Konflik Tokoh dalam Novel Seperti Hujan yang Jatuh Ke Bumi Karya Candra*. *Jurnal Bastra: Bahasa dan Sastra*, 8(1), 129-136.
- Nurgiyantoro. B. (2018). *Teori Pengkajian Fiksi*. Yogyakarta: Gadjah Mada Universiti Press.