

INDIVIDUATION PROCESS OF THE MAIN CHARACTERS IN OKKY MADASARI'S BOUND

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Abstract: The characters in the novel are a reflection of the human condition in real life. Understanding the personality of a character in a novel means understanding the personality of people too. This provides an opportunity to understand the attitudes and behavior of the people in real life through the personality of characters in literary works. Therefore, the researcher considers to discuss the process of individuation of the main characters in Okky Madasari's Bound. The present study is literary criticism. This research aims to describe the individuation process of the main characters, Sasana and Jaka. The main characters, want the freedom to express their true identity. Through this novel, Okky Madasari wants to convey that life is a choice. Humans have the freedom to choose what they want to be without the negative side being dominant in a person. Along these lines, we can utilize Analytical Psychology to break down this novel with the idea of the individuation process. It employs the theory of individuation process proposed by Carl Gustav Jung covering several steps to achieve the process of individuation of the main characters. There are four kinds of archetypes in order to acknowledge the individuation process. They are "persona", "shadow", "anima and animus", and "Self". The results of this study show that the main characters still cannot reach the individuation process well. Sasana and Jaka have not yet reached middle age, so Sasana and Jaka have not reached self-archetype yet, because to achieve self-archetype, the characters must reach middle age first.

Keywords: individuation process, bound, archetypes

Abstrak: Karakter dalam novel adalah refleksi dari kondisi manusia dalam kehidupan nyata. Memahami kepribadian karakter dalam sebuah novel berarti memahami kepribadian orang juga. Hal ini memberikan kesempatan kepada kita untuk memahami sikap dan perilaku orang dalam kehidupan nyata melalui kepribadian karakter dalam karya sastra. Oleh karena itu, peneliti mempertimbangkan untuk mendiskusikan proses individuasi karakter utama di karya novel Okky Madasari yang berjudul Bound. Studi ini adalah kritik sastra yang bertujuan untuk menggambarkan proses individuasi karakter utama, Sasana dan Jaka. Karakter utama, ingin kebebasan untuk mengekspresikan identitas sejati mereka. Melalui novel ini, Okky Madasari ingin menyampaikan bahwa hidup adalah pilihan. Manusia memiliki kebebasan untuk memilih apa yang mereka inginkan tanpa sisi negatif yang dominan dalam seseorang. Di sepanjang garis ini, kita

dapat menggunakan psikologi analitis untuk memecah novel ini dengan ide proses individuasi. Ini mempekerjakan teori proses individuasi yang diusulkan oleh Carl Gustav Jung mencakup beberapa langkah untuk mencapai proses individuasi karakter utama. Ada empat jenis arketipe dalam rangka untuk mengakui proses individuasi. Mereka adalah "persona", "bayangan", "Anima dan Animus", dan "diri". Hasil penelitian ini menunjukkan bahwa karakter utama masih tidak dapat mencapai proses individuasi dengan baik. Sasana dan Jaka belum mencapai usia menengah, sehingga Sasana dan Jaka belum mencapai pola dasar diri, karena untuk mencapai pola dasar diri, karakter harus mencapai usia menengah terlebih dahulu.

Kata kunci: proses individuasi, terikat, arketipe

INTRODUCTION

Bound is a novel that involves psychological aspects. This novel actually depicts the deepest side of humanity. This novel tells about the life journey of the main character that is very difficult. There are several elements in a novel. The one of them is characters. Characters in a novel are the reflection of human's condition in the real life. Understanding characters' personality in a novel means understanding people's personality as well. The characters in a literary works may be imaginative, but they reflect the real people's character traits. This provides an opportunity to understand the attitudes and behaviors of the real people in real life through characters' personalities in literary works. Therefore, the author considers discussing various human problems, especially in the field of psychology, namely literary psychology which focuses on the individuation process of the main characters.

This novel brings the theme of true freedom. Every human want to live freely without being *bounded* by rules, norms and religion. But humans cannot be totally free, because we are always governed by the rules and norms that apply in our lives. Through this novel Okky Madasari wants to convey that life is a choice, life is freedom, which we must be willing to take risks to get the freedom that we want.

Okky Madasari's Novel, *Bound*, has two main characters. They are Sasana and Jaka. Throughout reading this novel, the reader will feel sadness experienced by Sasana, or in the novel prefer to be called Sasa, who since a child, he feels himself trapped in his male body and he must do what he really does not want to do. Then, he looks for all the ways provide happiness for him, even though people think that he distorted in normal human life. Sasana's life was initially fine, but due to the restrains of his parents, the bullying

experienced at school, and the sexual abuse that happened to him, turned his life into a mess.

Meanwhile, Jaka, who is also called Jack, is always shackled by poverty. Jaka fought hard to get out from the poverty, starting from busking together with Sasana, become an electronics factory worker in Batam, become a fisherman, and become a member of *Laskar Malang*, the Islamic religion enforcement movement in Malang. After getting a decent life, Jaka did not get the happiness and peace of heart he hoped. His dark past with Sasana and his female friend in Batam always haunt him.

The phenomena that experienced by Sasana and Jaka reflect the individuation process. Individuation is Carl Gustav Jung's term to express someone's actualization in finding out who they are as a whole (Feist and Feist, 2009: 104). Healthy personalities are those who contact with the conscious side, and allow to experiences their unconscious to achieve wholeness (Feist and Feist, 2009: 104). Finding yourself requires a very long journey of life. Jung believes that everyone will experience this process. Individuation explains how to unite the parts of consciousness and the unconscious. It can be concluded that this is a struggle to bring the ego as the center of consciousness towards the unconscious. Jung State:

"Self-realization or individuation can be achieved by people who can assimilate their unconscious into their personalities as a whole. Facing their unconscious is a difficult process that requires courage to face the evil nature of one's shadow, and even greater courage to accept one's feminine or masculine side (Feist and Feist: 2009: 123).

Okky Madasari's fourth novel is very unique. This novel tells the story in a not long-winded manner. Especially with strong characters like Sasana who likes *dangdut* music and chooses to dress up like a woman, and Jaka who wants to have true freedom but it turns out that freedom makes his heart restless all the time. Along these lines, we can utilize Analytical Psychology to break down this novel with the idea of individuation process.

LITERARY REVIEW

Structure of personality

Jung divided the structure of personality into two main parts, namely consciousness and unconsciousness. The unconscious is divided into two, namely personal unconscious and collective unconscious.

a) Consciousness

Awareness is something that can be felt by the ego, and the unconscious element has nothing to do with the ego. Jung views the ego as the center of consciousness, but not the core of consciousness itself. Ego is not the whole of personality and must be fulfilled by self. This self is the center of personality, most of which are unconscious (Feist and Feist, 2009). The ego is a conscious soul consisting of memories, thoughts, and conscious feelings.

b) Unconsciousness

According to Jung's theory, there are two parts of unconscious, namely personal unconscious and the collective unconscious.

a. Personal unconsciousness

The level of personal unconsciousness is the level that contains experiences that are forgotten, lost their characteristics for a reason, or may also lose their discomfort (Sebatu, 1994). This level consists of impressions that are too weak to be brought to the level of consciousness. One aspect of personal unconscious is complex. Complex is groups of feelings, thoughts, and perceptions. Complex can determine how individuals observe the world and their values, interests, and drives. One example is complex. An example is the mother complex. Ideas, feelings, and memories related to the mother, will be drawn to the core and form a complex. People who have a complex mother, then the thoughts, feelings, and actions are very dominated by the concept of mother. So, someone whose personality is dominated by his mother is said to have a strong complex of mothers (Supratiknya, 1993).

b. Collective unconscious

Collective unconsciousness is a storehouse of latent memories inherited from the past of one's ancestors. The past does not only consist of the history of the human race, but also pre-human ancestors or ancestors of animals (Feist and Feist, 2009).

Humans have the possibility or tendency to imitate the experience of their ancestors projected on the surrounding environment. Jung gave an example of a human who has the nature of a wild animal. This tendency was inherited by the ancestors of pre-human, namely early humans in dealing with wild animals. Jung said that the human brain is a result of past formations (ancestors projected), its contents called archetypes.

Archetype is a form of thought or idea which forms the basis of a view to be projected on the event being experienced (Sebatu, 1994). Jung said that there were several main archetypes, including: persona, shadow, anima and animus, and self.

- Persona

The side of personality that people show to the world is designated as the persona (Feist and Feist, 2009). Persona is a mask or role that we use to present ourselves as desired by social norms and cover-up all our negative aspects. Persona will be dangerous if it is certain that these people truly reflect our natures not merely the roles we play, so that we ultimately forget who we are.

- Shadow

The word shadow is used to show the dark side of the evil side of our lives (Sebatu, 1994). The archetype of shadows also results in the appearance of thoughts, feelings, and actions which are not pleasant and deserve to be denounced by the public in awareness and behavior. Furthermore, all this can be hidden from public view by the persona (Supratiknya, 1993). The shadows have very deep roots because they contain the primitive animal instincts of our pre-human ancestors. This is the most troublesome archetypes because it includes the best aspects and also has the worst aspects of human nature, both of these aspects must be revealed. Therefore to be accepted by society and become a civilized human being, the instincts of primitive animals in the shadows must be tamed, but not kill or reduce all these forces because we can lose the positive aspects of them such as; spontaneity, insight, deep emotions, creativity, which are essential traits for full humanity.

- Anima and Animus

The feminine side of men originates in the collective unconscious as an archetype and remains extremely resistant to consciousness. Few men become well acquainted with their anima because this task requires great courage and is even more difficult

than becoming acquainted with their shadow (Feist and Feist, 2009). Jung believed that anima originated from early men's experiences with women-mothers, sisters, and lovers-that combined to form a generalized picture of a woman (Supratiknya, 2008).

The masculine archetype in women is called the animus (Feist and Feist, 2009). Jung believed that animus is responsible for thinking and opinion in women just as the anima produces feelings and moods in men. The animus is also an explanation for the irrational thinking and illogical opinions often attributed to women.

- Self

Jung believed that each person processes an inherited tendency to move toward growth, perfection, and completion, and he called this innate disposition the self (Feist and Feist, 2009). That means Jung believes that everyone will reach self-archetype. The self is the focal point of personality, around which all other systems are correlated. He unifies these systems and provides personality with unity, balance, and stability in personality.

Before the self emerges, various components of personality must develop fully and individually (Supratiknya, 1993). For this reason, the archetype itself will not appear before a person reaches middle age. At this time people are serious about changing the center of their personality from the conscious ego to the ego that is between consciousness and the unconscious. This middle region is the realm of self (Supratiknya, 1993).

From some of the main archetypes above, a person can undergo an individuation process, which in that process one will further explore the unconscious side, namely in the collective unconscious. This process requires the above archetypes which will be recognized by the person so that he can recognize himself fully.

Individuation Process

Individuation is a term given by Carl Gustav Jung. Individuation is the process of becoming self, self-realization. Individuation is complete self-realization where self can integrate harmoniously with the ego (Cremers, 1989). The aim of the individuation process is psychological wholeness and personality maturity (Cremers, 1989). The first

condition for individuation is to be aware of aspects of the self that have been neglected.

Jung Stated:

Individuation is the process of integrating the opposite poles into a single homogeneous individual. This process of "coming to selfhood" means that person has all psychological components functioning in unity, with no psychic process atrophying. People who have gone through this process have achieved realization of the self, minimize their persona, recognize their anima animus, and require a workable balance between introversion and extraversion (Feist and Feist, 2008).

Individuation explains how to unite the parts of consciousness and the unconscious. It can be concluded that this is a struggle to bring the ego as the center of consciousness towards the unconscious. Jung State:

"Self-realization or individuation can be achieved by people who can assimilate their unconscious into their personalities as a whole. Facing their unconscious is a difficult process that requires courage to face the evil nature of one's shadow, and even greater courage to accept one's feminine or masculine side (Feist and Feist: 2009: 123).

Unconsciousness will understand us about who we are. But accepting the unconscious forces in our lives does not mean being controlled by them. That means expressing them and accepting them with conscious processes. So the conscious and unconscious become equal partners (Schult, 1993).

Meanwhile, the unconsciousness is the part we cannot understand easily. Unconsciousness part consists of personal unconsciousness which includes many complexes in it, and collective unconsciousness involving many archetypes in it. These archetypes will help the formation of individuation in one's life. Four main archetypes will help the process of the individuation. They are "persona", "shadow", "anima and animus", and "Self".

The main steps in the individuation process

Several steps must be followed by individuals in the individuation process. These steps have been summarized in Cremers (1986), Schultz (1993), and Franz (1964).

The first step is dissolving or decreasing persona (Schultz, 1993). The masks that are used, the social roles that are played must be continued throughout the age of half old, one must get along with many different people. However, even though one can use a public personality, the person realizes that this might describe one's true nature. Therefore, one must develop the persona, not deny it. One must develop the persona

and begin to hold tightly to the original self that the persona has closed. In other words, one must be yourself.

In the second step (Schultz, 1993), as an individual, one must be aware of all the forces of the shadows that are destructive and constructive. One must understand and accept the dark side of one's nature. These impulses are animalistic and primitive as destructive and selfish. This does not mean that someone gives up or is controlled by these qualities, but only accepts their existence.

With the help of a persona, someone hid his dark side. Every person always wants someone else to know the good side of that person. So effective is someone hiding the dark side of other people so that someone hides to himself. Awareness from the good side will only produce a biased personality development. Like all opposing components in a person, both sides of this dimension must be revealed before individuation can be achieved.

The third step in achieving the individuation process (Schultz, 1993), one must accept his psychological bisexuality. A man must reveal the nature of the anima (female) and a woman must express the character of his animus (male). Getting to know the qualities and traits of the other sexes is the most difficult thing. Both sides of one's nature must be revealed, must reach a balance to replace the dominance of one part of the other parts.

From the three steps above, if it can develop optimally, it will continue to self-archetypes that describe perfection and show that the individual has succeeded in achieving individuation (Schultz, 1993). Jung believed that each person processes an inherited tendency to move toward growth, perfection, and completion, and he called this innate disposition the self (Feist and Feist, 2009). That means Jung believes that everyone will reach self-archetype.

METHOD

In line with the objective of this research, to describe how are the Individuation of the main characters in Okky Madasari's *Bound*, Sasana and Jaka, the design used in this research is literary criticism. The most appropriate data collection technique in this research is reading carefully, and understanding deeply. The next step, the researcher focuses on the psychological side of the main character to reveal the individuation

process. After that, researchers highlight the data needed. The data is used in the data analysis process to answer the problems that were formulated.

The primary source of this study is obtained from the original novel *Bound* created by Okky Madasari that was published on 2014. It consists of 19 chapters and 273 pages. The data of the study are paragraph and dialogue quoted from the novel. They have been collected based on the purpose of the study. In brief, the researcher had to select carefully the data needed in “*Bound* by Okky Madasari” The notes were used by the researcher for the analysis.

There are some steps to collect the data of this study. They are as follows: (1) Reading the novel *Bound*, written by Okky Madasari several times, (2) Selecting the materials or sources related with the problems and the purpose of the study, (3) Conducting interpretation towards paragraphs and dialogues in the novel, (4) Choosing the data related to the problems that will be investigated.

DISCUSSION

Individuation Process of Sasana in Okky Madasari's *Bound*

Persona

This persona actually starts when Sasana obeys all the wishes of his parents by playing the piano beautifully. Sasana wants to boast of his mother and father. He plays the piano with his mind not with his heart. Sasana be a good child for his parents, not only obedient, but also talented and very intelligent.

They believed it (piano) would be very useful, not just for their own happiness, but for the future of their children. They were convinced that the music played the piano would make the children smarter. It was the conviction born of the books they read. Melati and I were to test that conviction, and I had proved it right. A son who was at once good, obedient, compassionate and intelligent. More than that, I was talented piano player, which was something that I had become an obsession of them. I was their pride and joy, their first-born and only son (*Bound*, 16).

From the data above, we can understand that Sasana's persona began since Sasana was in the womb. He was played classical songs by his parents and introduced to the piano sound. Since childhood, Sasana's parents brought a private teacher to teach playing piano. Sasana only followed what was directed by his parents, because

Sasana wants to make his parents proud. His parents felt that they had succeeded in making Sasana an obedient, talented, and proud child. That is because since childhood he has been accustomed to getting to know the piano.

That was when I realized I had been wrong the whole time. Not everyone could play the piano. But I could, even though I didn't like it. But I did prove that I could, because I wanted to make my father and mother happy. I didn't like, but I wanted to (*Bound*, 22).

The data above prove Sasana's persona. Sasana then realized that he had only been playing the piano according to his parents' wishes. Actually Sasana seems like he doesn't want to do that, but for making his parents happy, he will do it. Even though he doesn't want it, but at least he can do it.

It can be concluded from the evidences above about the persona of Sasana, which is Sasana is a good kid, and always wants to make his parents happy and proud. He wants to give the best to his parents despite having to leave what he doesn't like.

Shadow

In this novel, can be seen clearly that shadow, is reflected on Sasana as the main character. It actually begins when Sasana realized that he actually didn't like what he had been doing all this time. He instead likes *dangdut*, whose parents clearly don't like and don't allow Sasana to listen to *dangdut* music anymore.

I still asked myself what I'd done wrong, but my mother's sake I stifled that question. I caged my soul and my thought. I began building up a high wall. I *Bound* my own head and feet. I would no longer do anything out of the ordinary (*Bound*, 27).

Sasana is an obedient kid. Everyone knows that. He always follows what his parents want, like playing the piano and studying. He became a student who had many achievements both at school and outside of school. But after he tried to hold back his feelings, he finally realized that he was unable to hold back his feelings that he doesn't want all that. He doesn't like playing piano at all. He prefers *dangdut* music that he just listened to some time ago. He understands that the things he likes will disappoint his parents. But he cannot control anything he wants to like or dislike. He can only hold back and limit himself so as not to disappoint his parents.

I felt like I no longer wanted anything. My fingers stiffened every time they touched the keys. The series of notes that I knew by heart disappeared from my memory. I couldn't play the piano again. Mbak Minah kept insisting I play. But even I said I couldn't, there was nothing she could do. It only became a big issue on my parents' day off. They stood behind me waiting to hear me play. I tried... tried.... But I just couldn't. I ran away from them. I knew they were disappointed. I knew they could very be angry. What I didn't know was what I would say if the asked "Why?" (*Bound*, 22).

The data above proves Sasana's shadow, it happened when Sasana feels that he plays the piano not from his heart, but only to make his parents happy to see it. Even though Sasana doesn't like piano at all, at least he can play it. But now, his fingers are no longer able to play the piano again. The series of notes that he memorized for years is gone. When Sasana's parents are off work and want to watch their child play the piano, Sasana still cannot play it. Sasana knew that his parents would be disappointed with him, even angry.

It can be concluded that Sasana is not a good child and obedient to parents. He is a child who is selfish because he is concerned with his interests even though he knew it would disappoint his parents. At that time, Sasana already loses himself or even trains himself by letting the shadow influence and control him.

Anima animus

These are the evidences of the feminine side of Sasana as the main character in this novel.

I probably knew every inch of Melati's body better than Mbak Minah did. For me, every part of her was a thing of beauty, a work of art, something to admire and envy. There was also the things she has: pretty clothes and shoes, fragrant powders, soft toys. Everything I had was staid and boring comparison (*Bound*, 26).

Melati is Sasana's younger sister. Sasana loved his sister very much. He also likes everything that is in his sister, her body shape, clothes, shoes, and toys. This indicates that Sasana began to like the world of women. Even Sasana compares with his male world. He feels bored with what he has.

Wow... they were all so beautiful. These were things that I'd wanted since I was little but could never have. What would I have though I was out of my mind. It has been enough for me just to see others wearing things like these, especially my little sister (*Bound*. 46).

The data above prove Sasana's animus is when Sasana went to college in Malang, he met Jaka, who was usually called Cak Jek. Cak Jek is Sasana's accompanist in singing. He gave Sasana women's clothes, so that he could perform singing in clothes like a *dangdut* star. Cak Jek considers that, by wearing women's clothes, it is a professional form as a singer, even though it's just a *dangdut* singer in a coffee shop. Sasana did not reject when given women's clothes by Cak Jek. Sasana had always wanted women's things because they saw the property of her younger sister, Melati. This evidence indicates that Sasana has a feminine side in him.

From the evidences above, we can conclude That Sasana actually has a feminine side. It was proven when Sasana was given women's clothes by Cak Jek, he did not refuse it, even he felt he wanted to enter the world of women who according to him the world of women was full of love and tenderness.

Self

Self is the most important archetype in personality. Self is an archetype which is an embodiment of unity between all aspects of personality. Self is not the same as ego which is only centered on consciousness, but rather as the center of personality which includes consciousness and unconsciousness. In short, self consists of consciousness and the unconscious mind, and brings together the conflicting elements of male-female strength, good and evil, and dark and light (Feist and Feist, 2008). This archetype appears if someone has reached individuation.

Before the self emerges, various components of personality must develop fully and individually (Supratiknya, 1993). For this reason, self cannot be reached at a young age. Self will be achieved if it is in middle age, fifty years and above (Sebatu, 1994). But in this novel, it is told that Sasana is still young, so that Sasana has not been able to reach his self-archetype because it has not reached middle age, as explained by Jung above.

“My life now revolved around dancing, I lost track of the number of classes I skipped. I even forgot money that I was supposed to be here for university” (*Bound*, 44).

”I knever knew what to tell her every time she asked what I had been up to the whole time I was away. I tried to keep it vague: college, college, college. What else? She laughed every time I said that. Melati wasn’t a little child anymore. She must have known that I’d been

missing for much of those two years. But I couldn't bear to talk about it" (*Bound*, 91).

From the evidences above, Sasana explained that he was still in college. So Sasana's age has not reached middle age to reach self-archetype. It can be concluded that Sasana still could not achieve his self-archetype due to his young age.

Sasana tried to accept all sides of him. Sasana is aware of a side he is not aware of himself. Like the persona that he wants to show his parents, he wants to be a diligent and proud child. Then shadow, Sasana realized that he had done something that could disappoint his parents, he left college and busking in women's clothes. Sasana's parents work as lawyers and surgeons, and are certainly disappointed to see their children like that. This became the dark side of Sasana. Then anima, he has a lot of characteristics of the feminine side that has been mentioned in the evidence above, one of which is wrong to be Sasa.

It can be concluded that Sasana doesn't want to pretend to use his mask anymore and run away from the people he loves. He wants to return to his parents, but he no longer needs to hide Sasa. He will show Sasa to his parents, as is. But he hasn't been able to reach his self-archetype because Sasana's age hasn't reached middle age.

Individuation Process of Jaka in Okky Madasari's *Bound*

Persona

The Cak Jek's persona, this happened After Cak Jek migrating to Batam, Cak Jek returned to Java to start his new life. He wants to start looking for work in the capital city of Jakarta. Why Jakarta? This happened because he had been a fugitive around the city of Malang-Sidoarjo-Surabaya due to his demonstration with Sasana, to uphold justice and look for Cak Man's daughter who disappeared without cause while working in a factory in Sidoarjo.

In Jakarta, Cak Jek met someone who promised to give him a job. Cak Jek has not introduced himself with the name Jek anymore, but with his real name, Jaka. Jaka felt that he no longer deserved to be called Cak Jek. Moreover, to start a new life that is better, then it would be better if use a new nick name as well.

Jaka finally joined the person had invited him was named Jali. He was given a place to live and eat. The work is not heavy. Only do five daily prayers, listen to lectures from Habib, and dhikr at the mosque. The series of activities is actually something that is foreign to Jaka. But because they were kind enough to feed him and shelter, finally Jaka also carried it out sincerely.

Was this my time to find the true path after a life filled with sin? Perhaps this really was the road through which I could do some good (*Bound*, 214)

"We are fighting for our religion. We have to guard our city from sin!" I shouted. "We will fight against anyone who violates our religion." (*Bound*, 228).

Habib gives sermons that really make Jaka's heart tremble. Habib invites to be firm and brave towards anyone who opposes God's law. Jaka assumed that he had gotten the right way. In the above evidence, Jaka wants to show that he wants to fight in the way of Allah as Habib ordered in his sermon. A few days later Jaka operated, raided the place that was declared an immoral source. Jaka was very enthusiastic in carrying out his first operation.

In the above evidence, Jaka wants to show everyone that he has found the right path in his life. He is eager to fight in the way of Allah, defend Allah's religion and not hesitate to fight anyone who deviates from Allah's religion.

Shadow

In this novel, can be seen clearly that shadow, is reflected indeed on Jaka as the main character. It actually begins when Jaka has followed several operations. He helped eradicate places used to commit immorality, such as cafes, brothels, or a place that teaches religion of Islam heretical.

As the laughter echoed through the house, Jali opened his backpack and brought out several bottles of beer. I was dumbstruck, but the others cheered when they saw the bottles. "We can have fun once in a while," Jali said. Everyone dashed for a bottle. I hesitated. Jali held one out to me, "Take it, Jek, we're celebrating our victory tonight." (*Bound*, 217).

From the evidence above, explains that Jaka and his friends have carried out the operation successfully. They have destroyed places used for immorality. They

seemed satisfied and happy when they told the various incidents that occurred during the operation earlier. Then Jali took out a bag containing several bottles of beer. They drank together to celebrate their success in carrying out the operation. This shows that Jaka actually has a dark side in him. Jaka did something that is forbidden by Islam. Whereas before he was very excited and convinced that he would uphold the religion of Islam. There is the explanation of Quran **Surah Al-Maidah: 90-91**

فَاجْتَنِبُوا شَيْطَانُ عَمَلٍ مِنْ رَجَسٍ وَالْأَزْوَاجَ وَالْأَنْصَابَ وَالْمَيْسِرَ الْحَمْرُ إِنَّمَا أَمْنُوا الَّذِينَ يَأْتِيهَا
تُفْلِحُونَ لَعَلَّكُمْ {90}

«O you who have believed, indeed, intoxicants, gambling, [sacrificing on] stone alters [to other than Allah], and divining arrows are but defilement from the work of Satan, so avoid it that you may be successful»

اللَّهُ ذِكْرٌ عَنْ دُكْمٍ وَمَيْسِرٍ الْحَمْرُ فِي وَالْبَعْضَاءِ الْعِدَاةَ بَيْنَكُمْ يُوقِعُ أَنْ الشَّيْطَانُ يُرِيدُ إِنَّمَا
مُنْتَهُونَ أَنْتُمْ فَهَلِ الصَّلَاةُ وَعَنْ {91}

«Satan only wants to cause between you animosity and hatred through intoxicants and gambling and to avert you from the remembrance of Allah and from prayer. So will you not desist?»

We'd raided s group of transvestites by the side of the road one night during the fasting month. We did it together. We stripped the transvestites wasn't fornication, right? Besides, we did it so that they would repent and go back to the right path (*Bound*, 254).

In other evidence, it was explained that Jaka had raided the sissy on the streets during the fasting month. Jaka and his friends stripped the sissy and used them to satisfy the desires of Jaka and his friends. That is something that is *haram* in Islam, but Jaka still does it.

It can be concluded that he has not fully obeyed the religion of Islam, because he still does some things that are forbidden by Islam. This shows that Jaka has a dark side in him and must be revealed to achieve the individuation process.

Anima

Anima is not always present in dreams as a woman, but can be a feeling or mood (Feist and Feist, 2008). Anima affects the side of a man's feelings and is an explanation for certain feelings that don't make sense. During this experience, a man never recognizes that this feminine side is controlling himself. Not only does this

archetype cause each sex to show the characteristics of the opposite sex, but they also act as collective images that motivate each type to be interested to and understand the opposite sex (Hall and Lindzey, 1993).

Since the one of the main character of *Bound* is Jaka then it can be said that he has women's soul according to Jung's theory. On the other words, she has "animus" mechanism on herself. Jung believes that unconsciously there is some female elements which exist on male. We can see the evidence when Jaka and his friends raided a brothel. There was a woman who cursed Jaka and his friends. He gave a sharp look that made Jaka's heart tremble.

For years I had been hounded by the look in Elis' eyes the last time I had seen her. It was a look full of condemnation for not standing up to escape from that look. Yet here it was again, in the eyes of another woman (*Bound*, 258).

The gaze given by the woman reminded Jaka of Elis, a friend he had known while in Batam. Elis' job is as a prostitute. Elis is a subscription from Jaka to satisfy her lust. Once, Elis's brothel was raided by SATPOL PP. Elis was herded into a car without clothes and only used a blanket. Jaka was unable to do anything. Elis gave a sharp gaze that Jaka could not forget until now.

Jaka felt guilty for not being able to help Elis or the woman that night, because Jaka wants to carry out his duties properly as a religious enforcer. This feeling is indicated as anima of Jaka.

Self

This archetype appears if someone has reached individuation. Before the self emerges, various components of personality must develop fully and individually (Supratiknya, 1993). For this reason, self cannot be reached at a young age. Self will be achieved if it is in middle age, fifty years and above (Sebatu, 1994).

In Okky Madasari's *Bound*, explained that Jaka was still young. Jaka is five years older than Sasana. In the self-archetype explanation of Sasana, Sasana was still young because he had only been in college for two years.

"Cak Jek was like my own brother. He was only five years older than me" (*Bound*, 44).

From the above evidence, it can be concluded that Jaka has revealed who he really is by undergoing several steps in the individuation process. He realized that he

was only wearing a mask in the form of a change and turban. He understood that he had the personality of a brave and optimistic person. And Jaka also realized that there was anima in him in the form of concern and pity for his female friend, Elis. However, he has not been able to reach his self-archetype because he has not reached middle age.

CONCLUSION

Based on the story, the right theory to analyze these characters is Analytical Psychology with the idea of individuation process. Individuation is a process that must be faced by everyone to recognize their true self. This process requires a lot of effort to be able to accept and acknowledge all sides of the archetype that exist in him. The main archetypes are persona, shadow, anima and animus, and self. These archetypes help people in order to manage the process of individuation. This research has several stages of the process, including data collection and identification, data analysis, and implementation of data analysis results.

Sasana wanted to show his parents that he was very talented and he was a very proud child. This is the evidences of Persona of Sasana. When he got to know dangdut music, he loved it, didn't even like the piano anymore, he disappointed his parents. This is the evidences of Shadow of Sasana. Since childhood he had liked the clothes of his sister, when he grew up, he was given women's clothing and he loved it. Sasana have revealed his anima.

The Persona of Jaka, when he revealed that Jaka is a brave and optimistic person, and also he wants to show that he wants to fight in the way of Allah. The researcher categorized the shadow of Jaka is when he acted to eradicate disobedience, such as cafes and night clubs, he took some liquor and drank it, they considered it lawful, even though it was clearly haram. Jaka also used a sissy to satisfy his lust. He revealed the anima in him when he saw Elis having a hard moment, he felt compassion and pity for her.

Based on the results of the study that has been done, it can be concluded that the main characters still cannot reach the individuation process well. Sasana and Jaka have

not yet reached middle age, so Sasana and Jaka have not yet reached Self-archetype, because to achieve self-archetype, the characters must reach middle age first.

This study is focused on analyzing the characters by using psychoanalytic theory. Carl Jung's the individuation process is applied in this study. This is not perfect research. Therefore, for the new researchers, there are still more topics which can be analyzed in Steven Herrick's *Black Painted Fingernails* such as the symbols in Steven Herrick's *Black Painted Fingernails* or Parent-Son relationship in Steven Herrick's *Black Painted Fingernails*.

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