

Multiple Personalities of The Main Character in the Novel *I Don't Hate Rain* Sri Puji Hartini's Works: Psychological Study of Literature

Yohana Novriyanti¹, Haris Sutan Lubis², Emma Marsella³

Universitas Sumatera Utara

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Abstract

*This research aims to analyze and describe the description of the dual personality experienced by the main character in the novel *Aku Tak Membenci Hujan* by Sri Puji Hartini. This research uses a qualitative descriptive method. The data in this research are in the form of words, phrases, sentences that show a picture of the dual personality of the main character in the novel *Aku Tak Membenci Hujan* by Sri Puji Hartini. The data source for this research is the novel *Aku Tak Membenci Hujan* by Sri Puji Hartini. Data collection techniques start from reading the novel repeatedly and marking and recording the data found. After data related to multiple personalities is collected, it will be applied in discussing the problem, providing solutions to the data obtained. The theory used is Sigmund Freud's Psychoanalysis. The results of the analysis obtained are that there is structure and a picture of multiple personalities in the characters, namely the presence of four different personality states, repetitive personalities controlling a person's behavior, there is a failure to recall important personal information that is too substantial to be considered ordinary forgetting, this disorder is not thought to occur due to the effects of substances psychoactive or general medical conditions, dissociative amnesia, and dissociative fugue.*

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Corresponding Author:

Yohana Novriyanti

Universitas Sumatera Utara

Email: yohana@gmail.com

1. INTRODUCTION

In this life, many people experience mental problems which should not be taken lightly, because the impact can lead to depression and often even end their lives. Several novels also describe the characters in the novel who are related to the human soul. In literary works in the form of novels, the issue of mental disorders can be raised which becomes the main conflict. Usually, characters will become complex if they are related to mental disorders.

A novel is a literary work that certainly presents a story that contains conflict in the story, whether conflict with oneself, conflict with other people, conflict with the environment, even conflict with God. The purpose of the conflict is to attract readers to create curiosity about the resolution of the conflict in the novel. A form of conflict that is closely related to the object of this research is conflict that occurs with oneself. The title of the novel that is the object of this research is *I Don't Hate Rain* by Sri Puji Hartini tell the story of a child named Karang. A child who has a trauma from life that triggers him to have more than one personality. This is known as having multiple personalities or dissociative identity disorder.

Multiple personality is a condition of a person whose individual personality is split so that other personalities emerge. This split personality emerged as a result of trauma and inner pressure within him because he did not receive a mother's love, unlike his brother, Biru, his mother loved him very much. This is because Karang is the child of someone from the past who tarnished his mother, so the mother really hates Karang because she was traumatized when this incident happened to her. Karang has a father and brother who love him. However, he always hoped for love from his mother that he had never felt in his entire life. Since he was little, he was cared for by his uncle who was in America, little Karang often received harsh treatment from his uncle whose name is Thomas and his wife is named Adiba. The trauma experienced by Karang resulted in him experiencing a split personality.

Within coral there are four personalities. The four of them have different characters from each other. First is the figure of Karang, a boy who is kind-hearted but has a very cold attitude, and he is also a child who never defends himself even though he is under pressure. Second, Agha is a figure who has a stubborn, brave character, and does not hesitate to fight anyone who is not kind to him, even though he has a good heart. Third is Banu, a 6-year-old child who always uses English to speak and does not understand Indonesian. Fourth is Arutala, a personality that emerged after Karang woke up from his critical period. Karang has a doctor who handles the multiple personality cases he experiences. Karang will hide himself when he feels helpless, that's when another personality will emerge and it cannot be predicted who will appear, whether Agha or Banu.

This novel was very impressive for researchers when reading it so that researchers were interested in analyzing this novel. This novel has 348 pages which require researchers to read carefully. Multiple personalities are a special attraction for researchers. In the novel *I Don't Hate Rain*, the dual personality of the main character, namely Karang, is very clearly depicted, which can be observed based on his characteristics.

Psychological disorders that affect a person's way of thinking, acting, memory, and also self-identity. Childhood plays an important role in shaping a person's personality traits. Sigmud Freud, suggests that when a person experiences an unfavorable event, this experience is repressed by the subconscious. If a person never accepts an incident, then he creates another personality as a self-defense mechanism, new personalities will continue to emerge when events that cannot be overcome occur.

Based on the background described above, the researcher is interested in conducting research on the depiction of multiple personalities that appear in the novel *Aku Tak Hating Rain*. Researchers want to know more clearly about the description of multiple personalities, especially in the novel *Aku Tak Hating Rain*, experienced by the main character, Karang, who has three different personalities. So, the researchers gave the title "Double Personality of the Main Character in the Novel *I Don't Hate Rain* by Sri Puji Hartini: A Psychological Study of Literature".

2. RESEARCH METHOD

This research uses qualitative methods with descriptive research type. Method is the method used by a researcher to analyze a study. The method the author uses in this research is a qualitative method. Indrawan & Poppy (2016: 67) argue that qualitative methods are often used to look deeper into a social phenomenon, including studies of education, management and business administration, public policy, development or legal science. This qualitative research is descriptive analysis with a content analysis study used by the researcher. Descriptive analysis in this research contains data quotations. Through this method, the researcher will describe the dual personality of the main character in the novel *I Don't Hate Rain* by Sri Puji Hartini.

3. RESEARCH RESULTS AND DISCUSSION

This section contains research results based on the background, problem formulation, and research objectives so that the research results are to describe Multiple Personalities using literary psychology studies. This research will analyze the description of the main character's dual personality using Sigmund Freud's psychoanalytic theory. In this theory, Sigmund Freud aims to be able to study a person's personality structure. In the human soul there is the id, ego and superego. Coral has four different personalities, namely Coral as Coral, Coral as Agha, Coral as Banu, and Coral as Arutala. As for the multiple personality traits that Karang experiences, namely the presence of two or more different personality states, repetitive personalities controlling a person's behavior, there is a failure to recall important personal information that is too substantial to be considered ordinary forgetting. This disorder is not thought to occur due to the effects of psychoactive substances or general medical conditions.

3.1. Research result

The results of research from the novel *Aku Tak Hating Rain* by Sri Puji Hartini are that there are id, ego and superego structures in Karang, Agha, Banu and Arutala. Their personality structure proves that Karang's personality will change when he experiences a change in personality, even his identity also changes. The characteristics of multiple personalities found in Karang are the presence of four different personalities, repeated personalities controlling a person's behavior, failure to recall important information that is too substantial is considered ordinary forgetting, disorders that occur are not thought to occur due to the effects of psychoactive substances or general medical conditions.

3.2. Discussion

Personality Structure

According to Freud, behavior is the result of conflict and reconciliation of these three personality systems. The factors that influence personality are past and present circumstances, similar to internal and environmental factors in human creation. Freud talked about the division of human psychology, the id (in the subconscious) is the source of motivation and the source of mental energy. The ego (positioned between the conscious and the unconscious) acts as an intermediary that combines the demands of instinct with the constraints of the superego. The superego (located partly in the conscious part and partly in the subconscious part) functions to monitor and prevent the perfect satisfaction of these impulses which are the result of parental identification and the result of education.

Freud likened the id to a king or queen, the ego to the prime minister and the superego to the highest priest. The id acts like an absolute ruler, must be respected, spoiled, arbitrary and selfish; what he wants must be done immediately. Ego as prime minister is said to have the task of completing all work that is connected to reality and responsive to the wishes of the people. The superego is like a priest who is always full of consideration of good and bad values, who must remind the id who is greedy and greedy about the importance of wise and wise behavior.

a. The personality structure of Coral as Coral

1. Id

Data 1

"Thanks, Mbok. "Mbok is the best," praised Karang while giving a thumbs up to Mbok Jum. The woman only replied with a smile of satisfaction on her wrinkled face.

"Ma'am, stay for now, okay? Mbok will go to the front stall and buy pepper."

"New coral?"

"No need. Mas Karang, just continue playing. "Later, Mbok will ask Mang Kodir to accompany him."

"Okay, Mbok." Karang continued playing games while spooning the food given by his household member. After finishing his food, Karang then went to the kitchen to put away the dirty dishes. (Hartini, 2023:40)

The quote above is a form of ID for fulfilling basic needs, namely eating. Mbok Jum offered Karang to eat and Karang accepted. In the quote, Karang eats the food that has been provided while playing *game*. Eating is a basic need for every human being. Don't forget that Karang also praised Mbok Jum's cooking.

Data 2

"Mbok..." Karang sobbed softly. He hugged the middle-aged woman tightly, releasing all the tightness in her chest.

"Cry a lot, bro." Mbok Jum patted Karang's back affectionately. "Just cry for a long time. Don't hold back. Let it all out," he said, hugging Karang with teary eyes. (Hartini, 2023: 49)

This quote describes the form of id in terms of fulfilling basic needs. Karang was in need of support, and Mbok Jum provided support and a hug which meant a lot to Karang. Even though he never felt love from a mother, he was grateful for the presence of Mbok Jum who always loved him. In Karang's sadness all this time, Mbok Jum has always supported him. It can be seen from this quote that Mbok cares about what Karang feels.

Data 3

"It must be really hard, right, bro? Mbok Jum gently stroked the back of the child who had been with him for the last seven years.

Karang didn't answer and just nodded in Mbok Jum's arms. "It's really heavy, Mbok." The tears that fell unstoppably were enough to show the sadness that he had been harboring for a long time, which was now spilling out along with his tears. (Hartini, 2023:50)

The following quote is a form of ID in terms of fulfilling basic needs. Karang has never experienced a mother figure, in fact what her mother did instead was torturing Karang. In this quote, it is clear that Karang was no longer able to hold back his feelings of pain and sadness, so Mbok Jum, who was there, immediately strengthened Karang. Her sadness and tears can no longer be stopped, this is fulfilling the need to feel safe, Karang who gets support can release all the feelings she has been holding back.

Data 4

"Mom... Just look at Karang once. Karang also wants to be hugged by Mama. Karang is Mama's child too, right? Corals are also born from Mama's womb, right? What is the difference between Coral and Blue? Why does Mama's love have to be divided like this? (Hartini, 2023:65)

This quote describes the id in terms of fulfilling basic needs. Karang expressed his desire directly to get love from his mother. Karang wonders what the difference is between him and Biru even though they were both born from their mother's womb. This request arises from a basic instinct to get affection from the mother. Karang, who is a child, also wants to feel the love that Andira gave to Biru, her younger sister.

2. Ego

Data 1

Karang looked around from inside the car while exhaling a long breath, "Hopefully everything is fine," he sighed slowly. (Hartini, 2023:23)

This quote describes the form of ego due to an attempt to control the situation that Karang faces with logical thinking. Karang tried to calm his mind so he could think clearly and reassure himself that nothing bad would happen, even though Karang was indirectly feeling worried.

Data 2

After feeling like she had expressed enough anger, Andira turned around. However, she almost fell because she accidentally stepped on the tail of the dress she was wearing. With quick movements, Karang grabbed his mother's arm so she wouldn't fall. Unfortunately, Andira jerked her son's hand roughly, then threw a hard slap on his cheek.

"Coral just..."

"Oh, excuses! You always have many reasons to justify your actions. You disgusting leech!" Then the woman walked away, leaving Karang who still stood still.

Is Karang that bad in Mama's eyes?

No matter how many times Karang tried to understand his mother's treatment, he was still hurt in the end. The boy looked down languidly. Her body trembled as clear droplets began to roll down her white cheeks,

Should Coral really die? So that mom can be happy? (Hartini, 2023:27)

The quote above illustrates the form of ego due to the control or balancing between spontaneous impulses when grabbing the mother's arm so as not to fall. For this action, Karang was aware of the consequences that would result, so Karang gave a reason. However, all that came out of the mother's words were curses and insults. Karang, who tries to understand his mother, realizes that he will always be hurt. This action involved a conscious thought process even though it was influenced by the dissatisfaction and sadness felt by Karang.

Data 3

"Yes, Pa. Now I rarely go home."

After the phone was hung up, Karang turned the car towards home, as requested by his father. Tonight, with a heavy heart, Karang had to sleep at home. (Hartini, 2023:30)

This quote describes the form of ego due to the control exercised in dealing with situations. He tried to ignore his ID, namely that he didn't want to go home because he didn't want to meet Andira because he knew very well that Andira would always hurt Karang with insults and insults, but Karang considered something else, he had to do his father's request. Father, who had to go out of town, didn't want to leave Andira alone at home, so Karang was asked to come home immediately. Karang is an obedient child so he complies with his father's request to go home.

3. Superego

Data 1

Karang wiped the remaining tears that were still on his mother's face. "Mama, just calm down. Coral will definitely leave Mama's life. Mama's happiness is everything to Karang. Be patient, Mom. After graduating from school, Karang will

convince Papa again to let Karang go to college and live abroad. And until that time comes, Karang begs Mama to stay strong and survive for the sake of Papa and Biru who still need Mama. (Hartini, 2023:51)

This quote describes super ego because Karang shows his concern for his mother in order to survive. Karang will find a way to get away from his family so that his mother doesn't suffer any more. Karang's presence was nothing but suffering for the mother. In this case, Karang shows the involvement of social norms. Karang doesn't want to make Andira suffer any longer with his presence.

Data 2

"But, what I can't stop thinking about, bro. How could the person who hit me and my cart just walk away? I don't feel sorry for that, sir."

"Don't worry about them, Mang. Just pray that their lives won't be as miserable as Mamang's." (Hartini, 2023:53)

This quote describes super ego because Karang advised Mamang not to think about the behavior of people who are evil to Mamang and to continue praying for good people even if the person is evil to Mamang. In this case, Karang gives a message containing moral values to others.

Data 3

"But-"

"Let me pay, Mang," interrupted Karang. He couldn't help but hear all the conversations because the distance was too close.

The girl peeked at Karang who was busy looking at his dumplings while playing a game. "We know?" he asked.

"Do you really have to get to know people first before helping people?" Karang replied coldly without looking at the person he was talking to.

This answer made the girl finally really pay attention to Karang. Her first attention was drawn to the boy's uniform which was exactly the same as the one she was wearing. (Hartini, 2023:54)

This quote is a form of Karang's superego. He helps others without looking at the person. Karang also believes that helping someone does not require knowing who the person is. In this quote, Karang realizes that every human being must help each other. Karang takes actions that are in accordance with existing social norms.

b. Karang's personality structure as Agha

1.Id

Data 1

Long time no see, huh? Miss you Agha!" said Karang, who now called himself Agha, in a friendly manner. Another figure from Karang hugged tightly the woman who had cared for him all this time warmly.

"I miss Mbok's cooking," he continued.

"I-yes, sir," answered Mbok Jum stammering.

"Don't you miss Agha?" asked Agha, still in position

hugging Mbok Jum. "Miss." Mbok Jum's answer was very short. However, it turned out that it was enough to make Agha happy.

"If you miss me, give me Agha's hug.

Feeling sad, Mbok Jum finally hooked his short arm to the back of Karang's field, which has now changed its name to Agha. (Hartini, 2023:34)

This quote describes the form of id in fulfilling basic needs. Agha expressed his longing for Mbok directly to get a hug. The request arises from a basic instinct to receive comfort and attention. Even though mbok feels worried about Karang, mbok still responds to Agha's feelings of longing, and mbok doesn't want to see Agha sad. Mbok knew that something had happened to Karang, that's why Agha appeared. Mbok Jum feels sad about Karang's condition, who has now become Agha.

Data 2

"Goaaal!"

"Don't run there, Bro! You go backwards! Come back....."

"Ahahahaha..., " I said. "Smell the ground, you know... ahahaha."

Agha seemed very enthusiastic about playing football with teenagers his age. He seemed to really enjoy every moment of this day. The teenager laughed a lot. The gestures he showed seemed to give a signal that he was very happy at the moment. Unlike Karang, who is introverted and more closed off. (Hartini, 2023:177)

This quote is a form of ID in terms of fulfilling basic needs. Playing ball with friends is a basic need for teenagers at this age. Agha who plays the game feels happy and enjoys it. This action was influenced by Agha's basic needs so no consideration was taken. Agha just followed his instincts and wanted to play with friends.

Data 3

However, Agha stuck out his tongue, as if teasing Launa.

"I'm not Karang. But I'm Agha."

Launa will only reply to Agha. Unfortunately, at that time he suddenly heard Lukka's screams. (Hartini, 2023:186)

The following quote is a form of id, namely a spontaneous reaction without thinking about anything else. Agha teased Launa without caring about the girl's reaction. Agha's act of teasing Launa by sticking out his tongue was a spontaneous reaction.

2. Ego

Data 1

"Let go of me!" exclaimed Agha who managed to escape from Launa's grip. Then Agha rushed forward with his back to Biru's body.

"Hey, man! Lice!" Agha then slapped Rain's head mercilessly.

"You better stay away from me and my girlfriend! I'm so sick of seeing your face like Grandma Lembongot!" (Hartini, 2023:183)

This quote is a form of ego because Agha's actions were trying to let go of Rain's grip who was trying to approach Agha and previously Rain had also disturbed Launa. Agha's actions reflect awareness of Launa's situation and efforts to mediate a situation that could hurt or harm other people. Even though Agha's actions were spontaneous, he took other people's circumstances into consideration. Agha doesn't want anything to happen to Launa. Agha doesn't want Rain to hurt Launa.

Data 2

"Rang! You're being called to the principal's office!" Leon exclaimed breathlessly. LACK!

"Shit!" Once again Agha vented his anger. This time the school walls were the target. Because of that, Leon's guts shrank and he decided to leave straight away. (Hartini, 2023:188)

In the quote above, it is a form of ego fulfilling the desire to vent his emotions about the problems he is facing, but Agha realized that he should not hit people there so he hit the school wall. Agha's actions contained a thought process so that he hit the wall at that time to vent his annoyance and emotions.

Data 3

"YOU...!" Andira was about to throw a slap at Agha's face. However, Agha quickly slapped the woman's hand away.

"How many times have I told you, don't ever raise your hand to my face again, MOTHER ANDIRA! I'm not a rock that you can hit as you wish!" Agha stomped the woman's hand hard. (Hartiini, 2023:189)

This quote is a form of ego because Agha's actions were carried out based on awareness. He didn't let his mother hit him, unlike Karang who never fought back. Agha just defended himself so as not to receive a blow from Andira, he wanted Andira to stop torturing him.

3. Superego

Data 1

"Are you a child or what? How come you're beard slipped on a pebble?" he scolded. "Fuuuh..., fuuuh..., ffuuu... It hurts, doesn't it?" Agha occasionally blew on the wound on Launa's knee which he then bandaged with plaster.

"Little."

While continuing, blowing Launa's feet, Agha continued, "Don't take my words to heart. I'm really like this person. Blangsakan... Not like your gentle boyfriend. So, you just understand." In Sela the blow. (Hartini, 2023:178)

This quote describes the form of Agha's superego because in the act of helping Launa who fell, Agha immediately treated her. This action is a form of self-control and awareness of the responsibility you have to help people who need help. Karang's actions reflect social norms.

c. Coral Personality Structure as Banu

1.Id

Data 1

"Please! Don't leave me! I'm scared! I won't be naughty anymore. Don't hit me... Pleaseee... let me in Uncle, Aunt! Coral cowered again in fear. His mouth launched sentences in English.

"Rang. What's wrong with you?" Launa held Karang's shoulders which were shaking violently. He was confused. Moreover, this was the first time he heard Karang say a sentence in English like this.

"Please... don't leave me..." Karang continued to say something which made Launa even more confused.

"Rang. Don't be afraid. I'm here. I won't leave you. Look at me. I'm here!" (Hartini, 2023:88)

The quote above is a form of ID that can be seen from fulfilling the basic need for security. Banu needs Launa not to leave her because she is in a situation that makes her feel afraid and insecure. Banu asks Launa not to leave her.

Data 2

"Yes. I also want Kak Launa to sing a lullaby for me."

"Lullaby?" Launa thought for a moment. "Oh, you mean lullaby? Okay. But Banu goes to sleep, yeah?"

"Yes. "I'm sleepy too," said Banu, then lay his head on the car seat. Soon he began to close his eyes, ready to sleep. (Hartini, 2023:91)

Quote above is a form of ID that fulfills the basic needs of feeling safe and comfortable. Banu's actions are a small child who wants to sing a lullaby to fall asleep. Banu lay down and listened to Launa's singing so it didn't take long for Banu to fall asleep.

2. Ego

Data 1

"Sir, do you want to celebrate Mama and Papa's birthday?" Pramana continued while wiping the remains of ice cream on Karang's face with the shirt he was wearing.

Karang looked at the face of Pramana who was squatting beside him so sadly.

"Dady..., I'm Scared. She's mad at me. I don't know my mistake." (Hartini, 2023:44)

This quote is a form of ego because there is consideration and understanding of the situation at hand. This understanding process forms a question and conveys what Banu feels. Banu asked why Andira was scolding her, because Banu was confused, she didn't know what mistake she had made until Andira scolded her. Banu also revealed that he felt afraid.

3. Superego

The superego form was not found in Karang's personality as Banu because Arutala's actions were limited and Banu's personality only appeared for a few moments.

d. Arutala Coral Personality Structure

1. Id

Data 1

"Yes, Auntie." Arutala continued to finish the apples by being fed by Andira. If you have to give value to Andira, Andira deserves a thousand percent value for what she did to Aru. He treated Aru better than imagined. "Come on, let's go," said Aru. (Hartini, 2023:340)

This quote describes Aru's form of id, namely fulfilling basic needs. It can be seen that Aru needs basic needs, namely food, and Aru also gets attention that fulfills basic needs, namely love, from Andira. Andira has changed because she regrets the way she treated her son Karang. Now Andira really cares for and gives love to Karang who has changed his personality to Arutala. Even though Arutala doesn't think Andira is her mother, she doesn't mind or feel offended.

2. Ego

No form of ego was found in Karang's personality as Arutala because Arutala's actions were limited and Arutala's personality only appeared for a few moments.

3. Superego

The superego form was not found in Karang's personality as Arutala because Arutala's actions were limited and Arutala's personality only appeared for a few moments.

Forms of Dissociative Disorders

a. Depersonalization Disorder

Depersonalization is a temporary change in one's usual feelings about one's own reality that is triggered by stress. Usually, people feel separated from themselves which is triggered by stress. Usually, people feel separated from themselves at a distance and they feel like they are dreaming or acting like robots. In the novel *I Don't Hate Rain* Sri Puji Hartini's work did not find depersonalization disorder in the character Karang.

b. Dissociative Amnesia Disorder

Dissociative amnesia is the inability to recall important personal memory material that cannot be explained medically. This disorder is characterized by information being lost from memory, usually a traumatic or stressful experience that evokes strong negative emotions such as fear and guilt.

Data 1

Coral looked confused. "What happened? Why are we on the side of the road?" said Karang while looking around. He was also very surprised to see Launa's face which was still swollen with tears. (Hartini, 2023:204)

The following quote represents dissociative amnesia disorder. Corals experience dissociative amnesia in the form of memory loss for an event. Karang was confused about why he and Launa were on the side of the road, Karang couldn't remember what had happened so he asked Launa and Karang was also shocked to find Launa's face swollen, this made Karang realize that he didn't remember what happened. Someone who experiences dissociative amnesia often suddenly and the patient usually realizes that he has lost his memory. Karang doesn't remember how he beat the child *punk* which has been bothering Launa.

c. Dissociative Fugue

Dissociative fugue is a disorder in which the person concerned not only experiences total amnesia but suddenly leaves home and work using a new identity. Sometimes the person has a new name, a new house, a new job, and a new set of personality characteristics.

Data 2

After the call with Biru ended, the sleepiness that had been hanging over Launa's eyes suddenly disappeared. Launa, who was curious, idly pressed her top call list. He was so curious about where Karang had gone this morning that he ignored his sister's call. Launa rang several times without an answer. However, when she chose to end the call, the boy's voice penetrated behind her eardrums. Launa's face, which had previously shriveled up, turned green and fertile. "Hi darling. Where are you? Launa greeted me cheerfully from behind the cell phone.

"I don't love you!"

Tut..., tut..., tut...

The call is disconnected unilaterally. Launa's heartbeat seemed to stop for a moment. His chest seemed to be squeezed by something large, making it difficult for him to breathe. He still couldn't believe that Karang hung up on him like this.

However, Launa didn't want to give up and thought something strange. D He tried calling Karang again. He was still curious about the strange behavior shown by his lover.

"Hello, Ran. It's me, Launa. Your lover. Why did you turn off the phone?!"

"I'm not Coral. And you're not my girlfriend! Was! I'm busy."

Tut..., tut..., tut...

The guy on the other side again hung up on Launa's call rudely. (Hartini, 2023:173)

The following quote describes the dissociative fugue. Karang, who left the house in the morning, didn't want to answer calls from his sister, Banu, and he even behaved rudely towards Launa even though Launa was Karang's girlfriend. Here coral experiences dissociative fugue, which is a disorder where a person not only experiences total amnesia but suddenly leaves home and works using a new identity. This is what happened when Karang left home in the morning and also used a new identity as Agha and did not remember who the people closest to Karang were.

Multiple Personality Characteristics

a. The presence of two or more distinct personality states

The presence of two different personality states is a criterion for people with multiple personalities. The presence of two different personality states can appear at any time and give rise to more than one personality in someone who experiences multiple personalities. The emergence of these personalities can be seen in more detail as follows:

Data 1

"Mommy!" Karang startled the woman named Jumini.

"Ehhh, Mbok... Mbok...! Astaghfirullahaladzim, Mas Ka-"

The woman who had worked as a household member for decades broke her sentence. He looked choked up when he saw the teenager who was standing with a happy smile in front of him. When she saw the mischievous grin on the boy's lips, Jumini immediately understood. "Mr Ag-ha?" When he heard the name "Agha" mentioned, the smile on Karang's lips widened even wider. No, it wasn't Karang's smile, but the smile of the smiling figure in front of him. When he saw the mischievous grin on the boy's lips, Jumini immediately understood.

"Mr Ag-ha?" When he heard the name "Agha" mentioned, the smile on Karang's lips grew wider. No, it wasn't Karang's smile, but the smile of a figure named Agha Sebasta Daneswara.

"Long time no see, huh, Mbok? I miss you!" said Karang, who now calls himself Agha, in a friendly manner. Another figure from Karang tightly hugged the woman who had cared for him warmly all this time.

"I miss Mbok's cooking," he continued.

"Y-yes, Mas," answered Mbok Jum stammering. (Hartini 2023:33-34)

The data excerpt above illustrates the emergence of another personality, namely Agha. Mbok Jum, who initially thought it was Karang, was surprised to see that what was in front of him was Agha. Mbok Jum is worried about Karang's condition, because if another personality appears, Karang will definitely not be well. Agha is Karang's other personality. Agha, who met Mbok Jum, immediately greeted him and let go of his longing, because he hadn't seen him for a long time.

Data 2

After feeling calm enough, Pramana approached Karang again, who did not take his eyes off her. "Karang is you," he answered while pointing at his son's chest. Coral shook his head. "No. My name is Banu. Not Karang."

"No. Your name is Karang, not Banu. You are my son."

"I don't know who Karang is. My name is Banu Sangkala Daneswara and I'm six years old."

"No. Your name is Karang, not Banu. You are my son."

"I don't know who Karang is. My name is Banu Sangkala Daneswara and I'm six years old."

Pramana's body suddenly fell to the floor. The strong man finally lost, and cried. It turned out that what he was worried about actually happened. He couldn't understand how fate could be so cruel to his teenage son? How can a child who has just become a teenager experience an identity crisis that is still common among many people?

Pramana's body suddenly fell to the floor. The strong man finally lost, and cried. It turned out that what he was worried about actually happened. He couldn't understand how fate could be so cruel to his teenage son? How can a child who has just become a teenager experience an identity crisis that is still unheard of? (Hartini 2023:45)

The quote above illustrates the change from Karang to Banu. Karang, unable to hold back his sadness, let Banu control him. Meanwhile, Pramana, who saw that his son was experiencing a split personality, felt very devastated, he couldn't bear to see his son experience that. Pramana was confused as to why his teenage son could have multiple personality disorder.

Data 3

"However, Karang again did not respond. His eyes were just busy looking at them one by one with a look that was difficult to interpret. Then his eyes seemed to turn to someone at the bottom of the bed. "Mother Fri?" he whispered in a voice that was barely audible. Everyone suddenly fell silent. Everyone in the room was very surprised because Karang only called his ART's name.

"Oh. Come here, Mbok," said the doctor. He asked the woman to come closer. "Try talking to Karang. Because he only looks at Mbok."

With tears in her eyes, the stocky woman approached the body of her foster child. "Yes. This is Mbok Jum. Can Mas Karang recognize Mbok Jum?" Karang pointed to his ears. "Speak slowly, Mbok." Coral doesn't seem to be able to hear clearly.

Mas... Karang... can... recognize... Mbok Jum?" Mbok Jum spoke very slowly so that Karang could understand what he was saying. "Who is Karang, Mbok?"

Everyone looked at each other again in surprise. There is no exception for the doctor who does not understand his patient's condition. Do Corals Have Amnesia? He thought.

"Mas... Agha? Or... Den Banu?" Mbok Jum asked again. "No, Mbok. I'm Aru. Arutala Sembagi Daneswara," said Karang, introducing himself firmly.

Suddenly Pramana, Andira, Biru, and Mbok Jum looked at each other. They were not only surprised because Karang added a new personality to himself." (Hartini 2023:332-333)

The data excerpt above describes Karang's personality, which is appearing for the first time apart from Agha and Banu. Her name was Arutala, this suddenly made the whole family feel anxious, they had never met Arutala before. Arutala is different from Karang, he has a calm personality and there are no worries in him unlike Karang. Arutala suffers from deafness, she cannot hear at all. Everyone who had been waiting for Karang to recover from critical condition was shocked to find that what appeared was a personality that had never existed before. Karang's personality as Arutala only remembers Mbok.

b. repeatedly controlling someone's behavior

Recurring personalities controlling a person's behavior is a criterion for multiple personalities. In the novel *I Don't Hate Rain* Agha and Banu's personalities repeatedly control him. The following personality data for Agha, Banu, and Arutala repeatedly controls Karang's behavior.

Data 4

"Sorry, Rang. I didn't mean to!" said the student immediately. Karang wanted to respond to the apology, but he couldn't. His body froze. His eyes were only focused on the flow of watercolor that stained the white paper and began to drip onto the floor. For some time, he was silent, then began tapping the table with the brush he was holding. At first the knock sounded small and faint. However, over time, the knocking got faster and louder.

"It's not my fault. I didn't drop it. He drops it.

"Karang muttered in English while continuing to knock on the table.

"Rang. What's wrong with you?" asked the student who felt strange seeing Karang. The coral still doesn't move. He was still tapping on the table. However, the look on his face looked completely different. He seemed to have turned into... a scared little child....

"I swear. I didn't drop it. Please don't hit me."

"Why coral?"

The whispers of other students began to be heard. Karang's strange behavior made several students, who were still in the classroom after class, glare at him. Launa who sat in front of him was no exception. (Hartini 2023:278)

The data excerpt above illustrates a change in coral behavior. His classmates were surprised by this change in attitude. Because Karang couldn't possibly act like that. The sentences he uttered felt strange, and Karang did not use English to speak to the people around him. Banu is the one who controls Karang's behavior.

- c. There is a failure to recall important personal information that is too substantial to be considered simple forgetting Karang experiences an inability to remember important information relating to himself when another personality controls him. Here's the quote.

Data 5

Karang doesn't know for sure what happened after the thunder roared that night, after Pradikta took his car and left it on the side of the road. His only memory was when he cowered because he heard thunder. When he woke up, he found himself in a hotel, alone. There was only a note lying next to him. (Hartini 2023:94)

The quote above explains that Karang experiences an inability to remember important information when another personality controls him. Karang doesn't remember what happened after that night when the thunder rumbled. Karang's memories only come from curling up on the side of the road. When Karang woke up he was already in the hotel. Karang, who couldn't remember what happened, could only see a small note from Launa, who had helped him last night.

- d. This disorder is not thought to occur due to the effects of psychoactive substances or a general medical condition.

Karang's split personality was not caused by alcohol or drugs, but rather by physical and verbal abuse which caused trauma as a child.

Data 6

PLAQUE!

PLAQUE!

In the midst of the pouring rain, the faint sound of a belt swinging repeatedly landed on little Karang's back.

"I'm sorry! Please... Stop please... It hurts... No, stop... Please!" Little coral begged for mercy. He clasped his hands together and squatted down to beg for forgiveness. Her small body was in so much pain after the belt flew over her body several times. However, the man did not have the slightest compassion. This time he switched to kicking the poor child mercilessly. Little coral could do nothing but accept all the punishment even though her tears kept falling. What can I do, this isn't his house. From birth until now, he has been entrusted to the house of Sujono, Pramana's cousin who lives in America. Pramana regularly sends money to the family in return for their willingness to look after Karang and to meet the child's needs while living with them. All because Karang is a child whose presence Andira never accepted. The woman really hated her eldest son. Karang's presence is considered a disgrace that does not deserve to be in the midst of his family. (Hartini, 2023:32)

This quote refers to the physical violence that Karang received when he was a child. Karang, who couldn't do anything, could only accept all the blows from his uncle and aunt. The sound of the heavy rain coincided with the blow that Karang received, which made him feel afraid when the rain fell. Because along with the rain, all of Karang's bitter memories from his childhood in America came back to haunt him.

4. CONCLUSION

Based on the results of the analysis and discussion of multiple personalities in the novel *I Don't Hate Rain*, Sri Puji Hartini's work can be concluded as follows. The personality structure in Sigmund Freud's personality theory, namely id, ego, super ego, can be found in every personality owned by Karang. However, there is a structure that is not found in Karang's personality as Banu and Karang's personality as Arutala. In personality as Banu structure superego is not found due to limited actions taken by Banu. Apart from that, Karang's personality as Arutala's ego structure and superego are not found due to limited actions and this personality only appears for a few moments. In Karang's personality as himself and Karang's personality as Agha, three personality structures were found, namely id, ego, and superego. Coral has 4 different personalities, namely: 1) The first personality is Coral; 2) Coral as Agha; 3) Coral as Banu; 4) Coral as Arutala. From the personality structure it can be seen that Karang's personality is Melancholy. When another personality dominates him, Karang's identity and personality also change in terms of his interactions, way of thinking and making decisions.

Karang's character depicts the dual personality that exists within him. The characteristics contained in Karang are: 1) The presence of four different personality states. The personalities in Karang include the original Karang, Agha, Banu, and Arutala; 2) Repetitive controlling personality behavior somebody; 3) There is a failure to recall important personal information that is too substantial to be considered simple forgetting; 4) This disorder is not considered to occur due to the effects of psychoactive substances or a general medical condition. The form of dissociative disorder that occurs in Karang is dissociative amnesia with Karang's memory loss when Karang doesn't remember that he fought with a child. *Karang* also doesn't remember where he is. Dissociative fugue is depicted when Karang is taken over by his personality and leaves home and changes his name.

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