

An Analysis of the Stigma of Children Born Out of Wedlock and the Formation of Trauma in the Character Hanun in Isrina Sumia's Novel *Dia yang Haram* Based on Freudian Psychoanalysis

Stigma Anak di Luar Nikah dan Pembentukan Trauma Tokoh Hanun dalam Novel Dia yang Haram Karya Isrina Sumia: Kajian Psikoanalisis Freud

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Article History

Published: 8 July 2026

Keywords

social stigma; child born outside marriage; trauma; Hanun; Freudian psychoanalysis; literary psychology

Kata Kunci

stigma sosial; anak di luar nikah; trauma; Hanun; psikoanalisis Freud; psikologi sastra

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Abstract

The study of literary psychology often uses Freud's psychoanalysis merely to classify the id, ego, and superego, while the social dimensions that shape characters' psychological wounds are less critically explored. This study aims to explain how the stigma of being born outside marriage shapes Hanun's trauma in Isrina Sumia's novel *Dia yang Haram* and how Freud's personality structure operates in the processes of injury, self-defense, and resilience. This research used a descriptive qualitative design with a literary psychology approach. The primary data source was the novel *Dia yang Haram*, while secondary data included books and journal articles on psychoanalysis, social stigma, trauma, and resilience. Data were collected through reading, note-taking, thematic coding, and quotation documentation, then analyzed through data reduction, categorization, psychoanalytic interpretation, and conclusion drawing. The findings show that Hanun's trauma emerges through verbal and social stigma, family rejection, emotional neglect, and internalized shame. These findings imply that Hanun's inner conflict reflects the intersection of social stigma, unequal family relations, and the struggle to rebuild self-worth.

Abstrak

Kajian psikologi sastra masih sering menggunakan psikoanalisis Freud sebatas untuk mengklasifikasikan id, ego, dan superego, sementara dimensi sosial yang membentuk luka psikologis tokoh kurang dikaji secara kritis. Penelitian ini bertujuan menjelaskan bagaimana stigma anak di luar nikah membentuk trauma tokoh Hanun dalam novel *Dia yang Haram* karya Isrina Sumia serta bagaimana struktur kepribadian Freud bekerja dalam proses luka, pertahanan diri, dan resiliensi tokoh. Penelitian ini menggunakan desain kualitatif deskriptif dengan pendekatan psikologi sastra. Sumber data primer berupa novel *Dia yang Haram*, sedangkan data sekunder berupa buku dan artikel jurnal tentang psikoanalisis, stigma sosial, trauma, dan resiliensi. Data dikumpulkan melalui teknik baca-catat, pengkodean tematik, dan dokumentasi kutipan, kemudian dianalisis melalui reduksi data, kategorisasi, interpretasi psikoanalitik, dan penarikan simpulan. Hasil penelitian menunjukkan trauma Hanun terbentuk melalui stigma verbal dan sosial, penolakan keluarga, pengabaian afeksi, serta internalisasi rasa malu. Implikasinya, konflik batin Hanun mencerminkan pertemuan antara stigma sosial, relasi keluarga yang timpang, dan perjuangan membangun kembali harga diri.

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INTRODUCTION

Literary works can be understood not merely as aesthetic constructions but also as spaces representing human experience related to wounds, identity, power relations, and inner responses to social pressure. In the context of literary psychology, fictional characters are read as narrative constructions that reveal psychological symptoms, value conflicts, and strategies of adaptation to oppressive realities. Novels can therefore serve as an important medium for examining how particular social experiences—such as labeling, rejection, and discrimination—are transformed into characters' psychological conflicts.

The central issue of this study is the stigma attached to children born outside marriage and its impact on the formation of trauma in the character Hanun in Isrina Sumia's novel *Dia yang Haram* (lit. "the forbidden one"). Stigma needs to be positioned as a social process rather than merely a term of abuse. Link and Phelan (2001) explain that stigma operates through labeling, stereotyping, separation, status loss, and discrimination. Major and O'Brien (2005) assert that stigma affects stigmatized individuals directly through discrimination and indirectly through threats to personal and social identity. Within this framework, the label *anak haram* ("illegitimate child," lit. "forbidden child") applied to Hanun functions not merely as a moral marker but as a social mechanism that positions the character as a subject regarded as different, inferior, and never fully accepted within either the family or society.

The urgency of this study is reinforced by the fact that stigma attached to painful childhood experiences can exacerbate psychological wounds. Schomerus et al. (2021) show that childhood trauma survivors frequently experience shame, anticipated stigma, and a tendency to conceal their traumatic experiences. Marici et al. (2023) likewise show that parental rejection, neglect, or abandonment is associated with heightened shame and guilt in adolescents. These findings are highly relevant to Hanun's experience, as she has faced mockery from her environment, rejection by a father figure, coldness from her mother, and differential treatment compared to her siblings since childhood.

In the Indonesian context, the issue of children born outside marriage is not merely a matter of family law but also a socio-cultural issue. Sabrina et al. (2020) state that children born out of wedlock still face discrimination and often fail to receive recognition or responsibility from their biological fathers. Yunita and Bustam (2022) discuss the term *anak haram* as a problematic social-linguistic phenomenon, since the label shifts the moral fault of adults onto the child. Nurhayati (2017) similarly notes that children born outside marriage experience social stigma through derogatory terms such as *anak haram jadah* ("bastard child") and similar expressions. In line with this, Beliardouh (2024) shows that children perceived as socially illegitimate frequently face bullying and social punishment within their communities. The novel *Dia yang Haram* is therefore relevant to read as a literary representation of a real social problem.

Trauma studies in literature provide a foundation for understanding the relationship between painful experience and narrative representation. Heidarizadeh (2015) asserts that literature has the capacity to present memory, flashback, wounds, and traumatic experience through language. Balaev (2018) explains that trauma studies in literature examine the psychological, rhetorical, and cultural impact of trauma within texts. Caruth (1996) positions trauma as an experience that is not always resolved at the moment it occurs but returns through memory, repetition, and belated understanding. In *Dia yang Haram*, Hanun's trauma does not emerge as a single event but as an accumulation of repeated social experiences: being mocked, neglected, unrecognized, rejected, and humiliated.

Freud's psychoanalytic theory is employed because it can explain the character's inner conflict through the relationship between drives, reality, and norms. Freud (1923/1961) divides the structure of personality into the id, ego, and superego. The id relates to instinctual drives and basic needs, the ego operates on the reality principle to mediate between the

demands of the id and the external world, while the superego relates to the moral voice, guilt, and internalized norms. Minderop (2010) asserts that literary psychology can be used to read the psychic dynamics of characters through the thoughts, actions, and inner conflicts represented in the text. On this basis, Freudian psychoanalysis is used not merely to label symptoms but to understand the process through which the character's wounds are formed and her coping strategies developed.

Previous studies in Freudian-based literary psychology have generally demonstrated the usefulness of the id, ego, and superego concepts for reading character personality. Setyorini (2017) examined the character Marni in the novel *Entrok* and found that the character's personality could be explained through Freud's three structures. Selviana (2023) used a literary-psychology approach to read the inner conflict of the main character in the novel *Dan Hujan Pun Berhenti*. Daulay (2024) and Ilham Permadi et al. (2024) likewise show that the Freudian approach is widely used to map the inner dynamics of characters in popular novels. However, many such studies tend to stop at inventorying data into the categories of id, ego, and superego, and therefore do not always explain the relationship between social pressure, identity trauma, and the formation of characters' coping mechanisms.

This research gap forms the basis of the present study. Freudian-based literary-psychology manuscripts are often strong in classification but rarely position social context as a trigger of psychic conflict. Yet in Hanun's case, the character's inner conflict cannot be separated from the social label *anak haram*, family rejection, and the need for recognition. This study therefore shifts the focus from a mere "analysis of character psychology" toward a psychoanalytic reading of stigma, trauma, and resilience.

The dimension of resilience is important to include because Hanun is not depicted solely as a victim of stigma. Masten (2001) views resilience as an adaptive process that can emerge through relatively ordinary protective systems, such as social support, self-competence, and hope for the future. Luthar, Cicchetti, and Becker (2000) describe resilience as positive adaptation amid risk or adversity. Bonanno (2004) distinguishes resilience from the mere absence of psychopathological symptoms; resilience is evident in the ability to maintain or rebuild life functioning. Ungar (2011) adds that resilience is not solely an individual trait but is also shaped by the social and cultural ecology that enables individuals to access resources. This framework is relevant for reading Hanun's transformation from a wounded subject into a character who strives for independence, works, sets goals, and rebuilds her self-worth.

Based on this background, the focus of this study is formulated as follows: (1) what forms of stigma related to being born outside marriage does the character Hanun experience in Isrina Sumia's novel *Dia yang Haram*? (2) how does this stigma shape Hanun's psychological trauma? (3) how do the structures of the id, ego, and superego explain the process of wounding, self-defense, and resilience in Hanun? This study aims to describe the forms of stigma experienced by Hanun, explain the process through which the character's trauma is formed, and interpret Hanun's psychoanalytic dynamics based on Freud's theory. The main theoretical foundations of this study include the concepts of social stigma, trauma in literature, Freud's personality structure, and resilience.

METHOD

This study employs a descriptive qualitative design with a literary-psychology approach. The qualitative design was chosen because the object of research is a literary text analyzed through meaning, context, and the relations among phenomena, rather than through statistical measurement. The literary-psychology approach is used to read the psychological symptoms of the character Hanun, while Freudian psychoanalytic theory is used as an

interpretive instrument to understand the relationship between affective drives, the demands of reality, and the character's moral control.

The primary data source of this study is the novel *Dia yang Haram* by Isrina Sumia, published by CV Mitra Sentosa in 2023. The material subject of the study is the character Ismi Hanun Nazma, or Hanun, as the main character. The formal object of the study is the stigma of children born outside marriage, the formation of trauma, and the dynamics of the id, ego, and superego as revealed through the character's narration, dialogue, actions, and inner responses. The research data consist of words, phrases, sentences, paragraphs, dialogues, and narrative passages that reveal social labeling, family rejection, affective neglect, identity crisis, coping mechanisms, and signs of resilience.

Secondary data sources consist of journal articles, theoretical books, and previous studies relevant to literary psychology, Freudian psychoanalysis, social stigma, trauma, and resilience. Secondary references were used to build the conceptual framework, strengthen the reading of the data, and compare the study's findings with previous research.

The main research instrument was the researcher as reader and interpreter of the text. To maintain analytical consistency, an auxiliary instrument was used in the form of a data-recording sheet containing the data number, textual quotation, page number, event context, initial code, thematic category, and its relation to theoretical concepts. The initial codes used were STG for stigma, PNK for family rejection, TRA for trauma, ID for affective drive, EGO for reality strategy, SE for moral control, and RES for resilience.

The research procedure was carried out in six stages. First, reading the novel in its entirety to understand the plot, characters, conflict, and social context of the story. Second, an intensive re-reading to mark passages related to Hanun's stigma, rejection, trauma, and psychological responses. Third, recording important quotations along with page numbers and event context. Fourth, coding the data according to the initial categories. Fifth, grouping the data into broader themes, namely verbal and social stigma, family rejection, affective deprivation, identity crisis, coping mechanisms, moral control, and resilience. Sixth, interpreting the data using Freud's theory and supporting concepts of stigma, trauma, and resilience.

Data collection employed reading-note-taking and documentation techniques. The reading technique was carried out repeatedly, from general reading to focused reading. The note-taking technique was used to record data relevant to the research focus. Documentation was carried out by compiling a data table containing quotations, page numbers, and finding categories so that the analytical process could be traced.

Data analysis employed qualitative content analysis. The stages of analysis included data reduction, data display, interpretation, and conclusion drawing. Data reduction was carried out by selecting data most relevant to the research questions. Data display was carried out in the form of narrative description and finding tables. Interpretation was carried out by linking the data to the concepts of social stigma, trauma, id, ego, superego, and resilience. Conclusions were drawn by examining the patterns of relationship between social stigma, psychological wounds, and the formation of the character's resilience.

Data validity was maintained through persistent reading, theoretical triangulation, and consistency checks of the categories. Persistent reading was carried out by reading the data repeatedly so that quotations were not detached from their narrative context. Theoretical triangulation was carried out by comparing Freud's concepts, stigma theory, trauma theory, and the concept of resilience. Consistency checks of the categories were carried out by ensuring that each quotation was placed in the category appropriate to the narrative context and the research questions.

RESULTS

This section presents the research findings descriptively based on the textual data of the novel. The findings are organized according to patterns of events related to the stigma of children born outside marriage, family rejection, trauma, coping strategies, moral control, and resilience in the character Hanun. In-depth theoretical interpretation is presented in the discussion section.

Character Identity and the Context of Stigma

The main character in the novel *Dia yang Haram* is Ismi Hanun Nazma, commonly called Hanun. She is depicted as a child born from her mother's extramarital affair and subjected to social labeling as an *anak haram*. This social position becomes the source of various discriminatory treatments within her family and surrounding environment.

Table 1. Summary of textual findings on stigma, trauma, and resilience in Hanun

No.	Category of finding	Textual indicator	Sample data	Page
1	Verbal and social stigma	Hanun is mocked by neighborhood children as an anak haram and feels shunned.	"Mother doesn't understand, it's not that I don't want to play. But ... they are the ones who don't want to be friends with me. The children in my neighborhood always mock me by calling me anak haram. They find it disgusting to play with me." (Sumia, 2023: 2)	2
2	Rejection by the father figure	Father Husein refuses to acknowledge Hanun and calls her the product of adultery.	"She is not my daughter, that child is not my daughter... She had an affair and became pregnant by her lover... That child is not mine! That child is haram, the product of their adultery!" (Sumia, 2023: 10)	10
3	Symbolic expulsion	Papah Dewa calls Hanun a bearer of misfortune and suggests she be placed in an orphanage.	"Can't you just leave that anak haram at an orphanage! She brings bad luck!" (Sumia, 2023: 11)	11
4	Neglect of affection and basic needs	Hanun is hungry but is scolded and told to eat rice with soy sauce.	"'Mom... I'm hungry,' I said to her as she was lulling Amirah to sleep. 'Where on earth have you been! What were you doing in your room? Why didn't you come out and get food yourself!' she snapped... 'Just go eat rice with soy sauce!'" (Sumia, 2023: 13)	13
5	Family exclusion	Hanun is not invited on holiday trips with her mother, Papah Dewa, and other family members.	"Hanun, Mom and Dad are going out. You stay home, all right? There's still some chocolate left from yesterday, isn't there?" (Sumia, 2023: 25)	25
6	Destructive thoughts	Hanun imagines ending her life as a way out of her suffering.	"I found myself thinking, what if I just strangled my own neck with that rope—wouldn't it be strong enough to let me leave Mother behind?" (Sumia, 2023: 27)	27
7	Need for affection	Hanun realizes that wealth cannot compare to parental love.	"The millions in wealth that parents might give may never compare to their love..." (Sumia, 2023: 38)	38
8	Economic independence	Hanun buys clothes with money she earned herself.	"I went straight to the market to buy a few pieces of clothing..." (Sumia, 2023: 102)	102
9	Emotional support	Bima's presence rekindles Hanun's reason to live.	"Kak Bima's presence brought warmth into my home, which had wanted to	102

			die..." (Sumia, 2023: 102)	
10	Traumatic memory	An entertainment venue triggers Hanun's past wounds.	"That memory chased after a feeling of jealousy, causing a wound long buried to suddenly resurface." (Sumia, 2023: 330)	330
11	Desire for the mother's recognition	Hanun delays marriage because she wants to succeed and make her mother proud.	"Hanun wants to hear it from her mother's own mouth... that she is proud to have a child like Hanun." (Sumia, 2023: 310)	310
12	Resilience and future orientation	Hanun chooses to work, study, and prove her own ability.	"Hanun wants to grow on her own... Hanun also wants to prove... that Hanun is capable." (Sumia, 2023: 310)	310

Patterns of Stigma and Rejection in the Text

The data show that stigma against Hanun emerges from childhood through the mockery of peers and the judgment of her family. This stigma is expressed through the label *anak haram*, denial of her status as a child of the family, and the equation of Hanun's existence with the source of the family's problems.

"Mother doesn't understand, it's not that I don't want to play. But ... they are the ones who don't want to be friends with me. The children in my neighborhood always mock me by calling me *anak haram*. They find it disgusting to play with me." (Sumia, 2023: 2)

"She is not my daughter, that child is not my daughter... She had an affair and became pregnant by her lover... That child is not mine! That child is *haram*, the product of their adultery!" (Sumia, 2023: 10)

"Can't you just leave that *anak haram* at an orphanage! She brings bad luck!" (Sumia, 2023: 11)

Patterns of Affective Neglect and Family Exclusion

The data also show that Hanun does not only receive verbal stigma but also experiences affective neglect and exclusion from family life. This appears in the form of unequal displays of affection, neglect of basic needs, and exclusion from family activities.

"I, being near Mother, was merely like a shadow watching the two of them. Close, yet never merging. Even Mother's embrace of me was never that tight." (Sumia, 2023: 4)

"'Mom... I'm hungry,' I said to her as she was lulling Amirah to sleep. 'Where on earth have you been! What were you doing in your room? Why didn't you come out and get food yourself!' she snapped... 'Just go eat rice with soy sauce!'" (Sumia, 2023: 13)

"Hanun, Mom and Dad are going out. You stay home, all right? There's still some chocolate left from yesterday, isn't there?" (Sumia, 2023: 25)

Patterns of Trauma, Wound Memory, and Avoidance

The findings show psychological responses related to wounds, avoidance, and destructive thoughts. Hanun is depicted as uncomfortable with crowds, recalling past experiences when seeing certain symbols, and at one point imagining death as a way out.

"I found myself thinking, what if I just strangled my own neck with that rope—wouldn't it be strong enough to let me leave Mother behind?" (Sumia, 2023: 27)

"The symbol of that entertainment venue then reminded me of the photograph displayed at home... That memory chased after a feeling of jealousy, causing a wound long buried to suddenly resurface." (Sumia, 2023: 330)

Patterns of Coping Strategies and Resilience

On the other hand, the data show that Hanun does not remain fixed in the position of victim. She begins to build coping strategies through work, economic independence, supportive relationships, educational orientation, and the desire to prove herself.

"I went straight to the market to buy a few pieces of clothing that Mother had almost never bought for me before." (Sumia, 2023: 102)

"Kak Bima's presence brought warmth into my home, which had wanted to die. He had passed his zest for life on to me, until I no longer had any reason to die." (Sumia, 2023: 102)

"Making Mother proud... Hanun wants to hear directly from her mother's own mouth that she is proud to have a child like Hanun." (Sumia, 2023: 310)

"Hanun wants to grow on her own, Kak, Hanun also wants to prove to you that Hanun is capable." (Sumia, 2023: 310)

DISCUSSION

The discussion section interprets the research findings by relating them to theories of stigma, trauma, Freudian psychoanalysis, previous studies, and scholarly implications. The discussion no longer treats the id, ego, and superego as a static list of categories, but as psychic dynamics shaped by social pressure and family relations.

The Stigma of Anak Haram as a Source of Identity Trauma

The findings show that the label *anak haram* becomes the main source of Hanun's trauma formation. In Link and Phelan's (2001) perspective, stigma is not merely a label but a process involving stereotyping, separation, status loss, and discrimination. For Hanun, this label positions her as a child considered dirty, wrong, and unworthy of acceptance. She committed no moral wrong of her own, yet her body and identity became the site onto which adult wrongdoing was attached. This is what makes the stigma against Hanun function as symbolic violence: it wounds not merely through physical acts, but through language, gaze, and the structure of social acceptance.

Major and O'Brien (2005) describe stigma as a threat to identity. The data on Hanun clearly reveal that identity threat. When Hanun is mocked as *anak haram*, she tries to understand the label through a child's logic and associates it with something *haram* (forbidden) to eat. This misunderstanding shows that stigma penetrates the realm of self-awareness at a very early age. Hanun does not merely hear the insult; she begins to interpret herself through it. Hanun's trauma is thus not merely event-based trauma but identity trauma: a wound formed when the subject comes to see herself through the demeaning language given by her environment.

This reading extends previous studies on children born outside marriage. Sabrina et al. (2020) situate the discrimination faced by children born out of wedlock within the context of law and biological paternal responsibility, while Yunita and Bustam (2022) highlight the problem of the term *anak haram* within society. This study shows how that social problem operates within a literary text: the social label does not stop at the level of society but enters the character's inner life and forms a crisis of self-acceptance. In other words, the novel *Dia yang Haram* reveals the subjective dimension of stigma that socio-legal studies often discuss only as an external category.

Family Rejection and the Accumulation of Psychological Wounds

Family rejection forms the second layer in the formation of Hanun's trauma. Father Husein refuses to acknowledge Hanun, Papah Dewa regards Hanun as a bearer of misfortune, while her mother is not always present as an emotional protector. This pattern shows that family space, which should be a place of safety, instead becomes a site for producing wounds. Psychologically, this experience aligns with Marici et al. (2023), who link parental rejection, neglect, and abandonment with heightened shame and guilt in adolescents. Hanun loses not only a father figure but also any certainty that her existence is valued by her family. Schomerus et al. (2021) explain that childhood traumatic experience can be exacerbated by shame and anticipated stigma. Hanun exhibits this pattern when she avoids crowds and feels she does not belong in social spaces. This avoidance is not merely shyness but a response to repeated experiences of humiliation. In the text, Hanun's trauma is formed through repetition: mocked by neighborhood children, rejected by her father, neglected by her mother, regarded as a bearer of misfortune by Papah Dewa, and treated differently from her siblings. It is this accumulation that turns a single label into a system of wounds accompanying the character's development.

These findings also reveal an important distinction between social wounds and personal wounds. Hanun is wounded not because her personality is weak, but because the relational structure surrounding her continually positions her as the party at fault. The implication is that literary-psychological readings must be careful not to reduce a character's trauma to a merely individual symptom. Hanun's trauma results from the intersection of social constructions concerning children born outside marriage and the family's failure to provide recognition and protection.

The Dynamics of the Id: The Need for Affection, Recognition, and the Life Drive

In Freud's psychoanalytic structure, the id relates to instinctual drives and basic needs. In Hanun, the id appears chiefly as the need for affection, recognition, safety, and self-worth. She wants to be embraced like other children, wants to be acknowledged by her father, wants attention from her mother, and wants to be accepted by her family. This drive emerges powerfully precisely because her basic needs are continually denied. The id, then, cannot be read merely as emotional impulse but as an affective longing born of a deficit in care.

The data concerning thoughts of ending her life reveal the destructive side of the id when suffering finds no healthy outlet. The death drive in the text cannot be separated from the accumulation of rejection. Hanun imagines death not because of a single conflict but because she feels her own existence has become a burden and a source of trouble. On the other hand, when Bima appears and offers warmth, that destructive drive turns into a life drive. This shows that Hanun's id moves dynamically: from a wounded need for affection toward a drive to seek meaning in life once emotional support is obtained.

This reading distinguishes the present study from psychoanalytic studies that merely tally the amount of id, ego, and superego data. Setyorini (2017), for instance, shows that the character Marni in *Entrok* can be analyzed through Freud's three structures. This study continues that pattern but emphasizes that the id does not stand alone. Hanun's drives are always connected to the social structures that wound or support her. The id is thus read as an inner response to the experience of affective loss, rather than merely as an abstract psychological category.

The Dynamics of the Ego: Reality Strategies and Coping Mechanisms

Hanun's ego functions as the capacity to mediate emotional drives with a harsh reality. When affection is not obtained at home, Hanun seeks ways to endure through work, economic independence, and a decision not to depend entirely on others. She buys clothes with her own money, looks for new work, restrains excessive hope, and chooses to prove her

own capability. These actions show that Hanun's ego is not passive; the ego becomes an adaptive device that allows the character to endure in less-than-ideal social conditions.

Hanun's coping mechanisms can be read through several patterns. First, avoidance— withdrawing from crowds or environments likely to repeat humiliation. Second, repression, or the postponement of expressing her wounds, evident when Hanun often remains silent instead of resisting directly. Third, sublimation—channeling suffering into work, education, and the desire to succeed. Fourth, rationalization, evident when Hanun tries to accept her circumstances with realistic reasoning so as not to be continually shattered by hope. These patterns show that Hanun's ego manages her wounds in a way that is partly protective, even though it does not entirely erase the trauma.

Compared with Selviana (2023) and Daulay (2024), this study shows that the ego in a popular novel does not always function solely to balance the id and superego. The ego can also be read as the character's social strategy for enduring within a discriminatory structure. Hanun endures not because her inner conflict is resolved, but because she finds realistic action that keeps her from being entirely overtaken by stigma. This is the crucial point that moves the present study from description toward analysis: the ego does not merely "exist" but operates within the context of trauma.

The Dynamics of the Superego: Moral Control, Guilt, and Self-Reconstruction

Hanun's superego is evident in her capacity for self-restraint, maintaining courtesy, respecting moral boundaries, and not retaliating against insults destructively. Yet the superego in the text is also ambivalent. On one hand, it helps Hanun preserve her dignity and avoid being consumed by anger. On the other hand, the superego risks reinforcing guilt, since Hanun continues to live in an environment that positions her as a socially illegitimate child. The superego therefore functions not merely as a moral guardian but also as a site of contestation between wounding social norms and liberating moral values.

When Hanun wishes to hear her mother express pride in her, this shows that the superego contains not only prohibitions but also an ideal standard of being a worthy child. Her desire to succeed and make her mother proud reveals the ego ideal: the self-image she wishes to attain in order to escape her demeaned position. Here, Hanun's superego moves from shame toward the formation of a moral aspiration. She does not wish to answer stigma with self-destruction, but with self-vindication.

This finding is important because many Freudian readings in Indonesian literature stop at the formulation that the superego simply means "morality." This study shows that the character's morality operates within a far more complex field. Hanun maintains her ethics not because she is unwounded, but because she is building boundaries so that her wounds do not turn her into a new perpetrator of harm. The superego thus plays a role in self-reconstruction: keeping the character oriented toward a moral direction amid the experience of rejection.

Hanun's Resilience: From Victim of Stigma to Self-Recovering Subject

One of the main findings of this study is Hanun's transformation from a victim of stigma into a subject striving to recover. Masten (2001) calls resilience "ordinary magic," an adaptive capacity that emerges through relatively ordinary protective systems. In the novel, that protective system appears through work, education, a supportive relationship with Bima, the experience of being accepted by another family, and future orientation. Hanun does not recover instantly, but she finds resources that keep her from remaining fixed in her wounds. Luthar et al. (2000) emphasize that resilience is positive adaptation amid adversity, while Bonanno (2004) views resilience as the ability to maintain or restore life functioning. Hanun exhibits this form of resilience when she chooses to work, plan her education, refuse to remain dependent on others' help, and seeks to prove her own capability. Hanun's resilience

does not mean the absence of trauma; rather, resilience emerges precisely because she must live with that trauma while building new meaning.

Ungar (2011) emphasizes the importance of social ecology in resilience. This is evident in Hanun: she begins to move forward when she finds more supportive relationships. Bima's presence, though not always free of conflict, offers a space of affection that Hanun does not receive at home. The experience of feeling "family warmth" is also important data, as it shows that recovery does not come solely from within the self but from encounters with an environment that allows the character to feel accepted. This study therefore rejects the view that resilience is entirely an individual trait. Hanun's resilience is the result of an interaction between personal will and social support.

Implications and Scholarly Contribution

The first implication of this study is the need to develop literary psychoanalytic studies that do not stop at classifying the id, ego, and superego. In Hanun's case, Freud's personality structure becomes more productive when linked with social stigma, identity trauma, and family relations. Psychoanalysis can thus be used not only to explain inner conflict but also to read how society enters into a character's psyche.

The second implication concerns the study of popular Indonesian literature. Popular novels are often considered simple or sentimental, but this study shows that a novel such as *Dia yang Haram* can contain serious socio-psychological issues. The representation of children born outside marriage in this novel opens a space for reading the language of stigma, symbolic family violence, childhood wounds, and the struggle to build self-worth. Popular literature can thus serve as important material for reading contemporary social problems. The contribution of this study lies in a reading model that links four elements: stigma, trauma, Freud's personality structure, and resilience. This model can be used in future research to read other literary characters who experience social labeling, family discrimination, or identity crisis. This study also offers a practical contribution to literary education, as it helps readers understand that demeaning social terms applied to children can have long-term psychological effects on identity formation.

CONCLUSION

This study shows that the trauma of the character Hanun in Isrina Sumia's novel *Dia yang Haram* cannot be understood as a merely individual wound. That trauma is formed through a sequence of social stigma, family rejection, affective neglect, and the internalization of shame resulting from the label *anak haram*. What was initially formulated as the problem of stigma toward children born outside marriage thus proves to be the central axis in the formation of the character's inner conflict.

Within Freud's psychoanalytic framework, Hanun's id appears in her strong need for affection, recognition, safety, and self-worth. Hanun's ego operates through realistic coping strategies, such as working, achieving economic independence, keeping distance from a wounding environment, and planning her education. Hanun's superego is evident in moral control, self-restraint, guilt, and the desire to become a person of whom others can be proud. These three structures do not stand independently but move in dynamic relation to the social stigma surrounding the character's life.

The substantive meaning of this finding is that Hanun is not merely a figure of victimhood but also a subject striving to recover. The novel depicts a journey from stigma toward resilience: from a child who is humiliated, rejected, and nearly loses hope, into a character who strives to build independence, aspirations, and self-worth. Hanun's recovery does not occur suddenly but through emotional support, the experience of being accepted, work, education, and the capacity to reinterpret herself.

This study contributes to literary-psychology scholarship by offering a more contextual Freudian psychoanalytic reading. Freud is used not merely as a classificatory scheme of id, ego, and superego, but as a tool for explaining how social stigma enters the inner structure of a character. This study thus extends the study of popular Indonesian literature toward discussions of identity trauma, symbolic violence, and resilience.

Future research may develop this study further by comparing representations of children born outside marriage across several Indonesian novels, using contemporary trauma theory, stigma theory, or feminist approaches. Further studies may also examine how readers respond to the term *anak haram* in literary works and how literature can play a role in critiquing harmful social labeling practices against children.

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