

Educational Values of the Dream and Reality Psychoanalysis In “Sang Pemimpi” (the Dreamer), a Novel by Andrea Hirata

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DOI: <http://dx.doi.org/10.15548/jt.v22i1.118>

Abstract

This article tries to look at psychoanalysis study of a novel concerning on the dream and reality in *Sang Pemimpi* (the Dreamer) by Andrea Hirata. In general, his work portrays mostly about the condition and situational life of Belitung community. Here, Andrea shows his ability as the representative of Belitung's young generation succeeded in fulfilling his dream by explaining the real life of the people in his hometown and villages having bitter experience values in the rich environment. Besides, he tries to describe the difficult life faced by the villagers. The dream in this novel is not only his, but also all dreams of the Belitung community as the manifestation of their life condition comparing to other areas or provinces in the Indonesia. Further, through this novel (work), it is implied an important message directed to both Indonesian authority and Belitung mayor in order to be able to increase the level of education of grass root community, especially for those who live in the remote area or a very isolated area, such as Belitung. This is the real dream of all participants in the island which remains unsolved.

Key Words: Dream, psychoanalysis, reality, educational values

INTRODUCTION

Andrea Hirata Seman Said Harun (born 24th of October) is an Indonesian author from Belitung Island, Bangka Belitung province. His first novel is *Laskar Pelangi* that is the first book from tetralogy, the novels are: *Laskar Pelangi*, *Sang Pemimpi*, *Edensor*, *Maryamah Karpov*.

Although Andrea's devoted his career on economics education, he likes science-physics, chemistry, biology, astronomy and of course literature very much. Andrea makes his more identical as an academician and a backpacker. He is pursuing the other dream to live in Kye Gumpa, the highest village in the world, in Himalayas. He graduated from UI top one of universities in Indonesia, got European Union master scholarship for science education in Paris, university Sorbonne, France and Sheffield Hallam University, in United Kingdom. Andrea's thesis in economic sector and

telecommunication get an appreciation from both universities and he passed *cum laude*. His thesis has been adapted into Indonesian language and became the first telecommunication economy theory book that written by Indonesian. The book circulated as a scientific reference. Today Andrea remains in Belitung and resigned working from PT Telkom head office.

From the above tetralogy, on this day, the writer wants to comment only on one of his works, namely *Sang Pemimpi*, considering the novel is full with the content of Andrea's dream concerning on educational values, and need to get interpretation about its dreams. Remembering, the memoir of Ikal's life together with two of his good friends realizing this dream that served in this novel. All the stories served in 18 chapters that not too long, each one owns story; however there is also some chapters as connected links. Some provide chapter stories

that are very simple like in safari uniform (*Baju Safari*) of my father. The story that served in this chapter is very magnificent, by sophisticated Andrea collects those sentences beautifully until readers feel how proud Ikal has a father who so love him, and that most astonished Andrea never revealed sense of love from a mother to himself until the writer increasingly asks why must become like this? By this proper questioned whether he himself conscious or unconscious in inscribing the work of *Sang Pemimpi* because the author seems to have the shock experience and full anxiety if all dreams do not exist into reality.

In accordance with the above explanation, the purpose of this writing is to explore the dream of the character in the novel in changing their existence through education. The explanation about dream is included in the process of creative work which is called figuration, condensation, and symbolization. Dream has two contents; the contents of the manifest and latent contents. Manifest contents are images that we remember when we are awake, and come to mind when we try to remember it. Latent contents by Freud called the dream-thoughts is something that is hidden like a primitive condition of original text, and must be reconstructed through the images that have been distorted, as presented by the manifest dream (1992:27).

Here, the writer will use a psychoanalysis approach to assess this work by Andrea because the psychology could explain the creative process. Freud had explained that we have the process in the unconscious or in the *id* obey difference laws from those in the preconscious *ego*...which governs the course of events in the preconscious, in the ego (2007:83). For instance, the habit of the author revises and rewrites his work. The most useful in psychoanalysis is to study on improvement of manuscript, correction, and so on. Things will be useful if they used precisely to see the rift (fissure), disorder, change, and distortions that is very important in literary works. Psychoanalysis in literature is very useful to analyze the psychologically characters existing in the novel, also drama. Need to be done

because since Greece age, intelligence considered by craze from neurotic level to psychosis, here an author or a poet considered to be demoniac. Psychology or psychoanalysis could also classify author based type psychology and the physiological type, such as an author writes anxiety and thinks lack as well as the misery as those themes in literary works.

Psychoanalysis itself in the beginning is a method of psychotherapy to heal mental diseases and nerves, by using technique interpretation of dream and free association. This theory then broaden become a theory about self-esteem. The concepts occurred in self-esteem theory as the version of psycho-analysis; include all various sectors, until now. The most basic Freudian's concept is the theory about unconscious. In the beginning (1992:31), Freudian divides the conscious level of human to become three layer namely, unconscious layer, preconscious layer, and conscious layer. Among the three layers of unconscious is the largest proportion that affects human behaviour. Freudian analogized with iceberg phenomena in the sea, where uppermost part that seem in the sea level represent the conscious layer. Preconscious is the part that spotty under and on the surface. While the largest proportion hence that comes under the sea, represent unconscious.

METHOD

The implementation of psychoanalysis in the field of art, also literature, is already started by Freudian himself. Sigmund Freud that touch sector art among others:

1. *L'interpretation des Reves* (Dream Intepretation), first published in 1899.
2. Delir and Dream in "la Gradiva"
3. Coinage Literature and Dream with Eyes Open
4. Leonardo da Vinci's memory Boyhood
5. Oddity that Worry

The writer would like to choose the step like in the fourth work, namely *Un Souvenir d'enfance* (read: *dongfrong*) Leonardo's de Vinci (Leonardo da Vinci's memory Boyhood), come

out in 1910. Here, Freudian analyzes Leonardo da Vinci's personality from biography and those works of art, include decipher Monna Lisa's secret smile. In this book also Freudian introduced an important concept that effectuate in theory of culture, namely the concept of sublimation. The concept of sublimation related with unconscious concept. It has been described above, the unconscious layer of human occurred by *id* that always wants satiation and pleasure. It is often that the desire of *id* against superego as well as norms that are applied in society, and because it desire will never be embodied, except the person is willing to consider rude, evil, obscene, and so on. Remember that pushes still should be satisfied (the wish to be fulfilled to) and acceptable by norm community, those pushes then transferred into other form that different at all, the instance in form of work like *Sang Pemimpi* novel, art, science, or sports activities. *Id* encouragement is function to transfer the process into the form that acceptable by the community called by sublimation.

According to Freudian, this sublimation became the root of culture of human. In sublimation, it contained by creativity or generating capacity something new. Poem, novel, painting, theory of scholarliness, sports activities, technique equipment making, even religion, actually is other form in pushes *id* that has been modified. Thereby dream in *Sang Pemimpi* is identically with what said by Freudian (1953:191) himself, that "Dream is a wish of fulfillment." The same thing also said by Raymond (1973:101) that "dreams the fulfillment of wishes creages..." So, this approach is a very proper and appropriate for psychoanalysis to comment about Andea's work.

RESEARCH FINDINGS

Novel *Sang Pemimpi* is one of Andea's dreams that embodied into his works. Dream often becomes the tool that is the most important, and most questioned actually, in psychoanalysis. In psychoanalysis, dream believed may moo what do sits in conscious natural bottom. Another method to issue that

contained inside. It will be proven only by telling the dream, but hence create the novel as the dream itself. That what I see, metamorphosis is the story on fear, about fatigue, about burden, about downer, that appear in Andea's dreams among others. Freud connects with a dream literature. Literature and dream are considered to provide indirectly satisfaction. Dream like writing is a system of signs that show something different, namely through the signs themselves. Greatness of the author and his works basically lies in the quality of the unconscious (2011:16), including Andea.

Relative culture of China hybrid and Malays

Cultures (1985:28) or culture derives from Sanskrit language that is *buddhayah*, it is the plural from *buddhi* (character or mind) construed as a case that related to character and mind of human. In English language, culture called by culture, derives from Latin *Colere*, means cultivates or works. It also may be construed as cultivating or farming. The word culture sometimes could be translated as "culture" in English language or *budaya* in bahasa.

The culture has a very tight relationship with the community. Melville J. Herskovits and Bronislaw Malinowski stated that everything that occurred in the society determined by culture that owned by its community. The term for the opinion is called *Cultural Determinism*. Herskovits despises the culture as something from generation to generation than one generation to the other generation, which then called as super organic. According to Andreas Eppink, (1985) the culture contain social value and overall understanding, social norm, science as well as overall social structures, religious, and others, some more entire statement of intellectual and artistic that became a typical community.

According to Edward Burnett Tylor, (1871:4) "a culture is overall that complex, that in it contained by knowledge, trust, art, moral, law, customs, and other abilities that obtained by someone as member community". While according to Selo Soemardjan and Soelaiman

Soemardi (1984:53), a culture is the result of work facility, sense, and community creation.

From various definitions, it can be known that culture is something that will affect the level of knowledge and including the idea system or idea occurred in human mind, so in daily life, the culture will be abstracted. While the manifestation of culture is things created by human as creature that cultured, represent behavior and the real things, such as patterns of behavior, language, equipments for living, social organization, religion, art, and others, that all aimed to help human in direct community life, including what has been conducted by Andrea through his work in *Sang Pemimpi* novel. For example, when Andrea tells about the story about Arai, Ikal and Jimbron in *What A wonderful world* chapter, this picture about the condition of Belitung that so vial and dirty until the three of them should hide in coffin fish. It show that dirtiness and odor of fish is constituent as part of toddler life with situation natural like they feel pleasure and satisfaction live. Though every problem that they face always blamed to Arai (2008), as stated in the followings quotation:

"Arai is the mastermind of this case. In any condition Arai will be very sad. The three of just have finished running, run away without caring where they run because they run by the most antagonist character."

By psychology, we should see why do Ikal accuses Arai as a principal cause (cause entire problem), also why do Arai depress. It is a mental burden that borne by a child and need to be known by their parents until he cannot be blamed over entire act and the behavior to friend or the environment. Due to environment and natural situation where they live, one of them is local culture factor, such as community of fisherman. The community that live and the life so hard and swift, as swift as the wave in the ocean, it is the real life and evidence of fishermen, old and young all should work hard to maintain their family life, including children, as stated by Andrea (2008) below:

"the fate of fishermen children must working...."

Children work in a very forced way, thinking their parents still not yet able to meet the need of the family so that they also participates in working in ease their parents' burden. Indeed it is very dilemmatic because it has breached the children's right as human that should not act so. Psychologically this work is very impact to the life of a child because he has a bitter experienced in his life, in the family of fisherman that is far from the town and without having an established living condition. By their physics, they will change, likewise mentally because the life that they undergo unlike that what they dream. It can be seen not only through the attitude and their behavior but also in form of face that is full with smeared mud and land, like Arai face as described in (2008) the following:

"Aria face is like the statue's face which has been made by new student of art and just learn to use the clay,"

The picture above is one of the objects of psychology because it is an appreciation and human actions, such as actions are complex in nature and always changing. But the soul is not something that is dead, but something dynamic living; always turned to progress toward perfection (1991:9). Generally, their daily life is full with happiness; vagary and ill, good in behave to their parents, teachers and their friends. Clearly, whatever befalls them always stored in their memory and become a beautiful memory when they grow up later, even if the memory is excruciating. As a Belitung child, alongside working to earn for money, they also play like other children, for instance playing a top. By playing they can forget the sadness that ever befall themselves, as experienced by Arai, he live only alone without parents, however he is still able to quipping and play jolly. However by psychology, even he is playing, it seem in his face that he is being beset and feel pain, it is observed by Ikal (2008) during their period of playing top, or as stated in the following:

"I grab strange top, and observe him carefully not only as a toy that captivated but as a story about kid that create toy to forget sadness in his life."

A child will not be able to live alone by himself if no one that accompany him, likewise with the live of Ikal and Arai. They are described like a single stick needle on the table with magnet under it. It means wherever and whatever thing conducted by Arai, Ikal still participates with him. It occurred because of psychological influence where the existence of a child is difficult to be separated from his friend if they have mutually known and do the same work at the same time and at the same place. Even if we separated them, it will cause a shock soul, like the chicks separated from the hen. That is the influence of psychology to a child with his friends. Not only that, a child will do whatever to his friend if disturbed by other persons because he feels his friend constituent of his life. It means that the friend is himself. For instance, Ikal imitates Beny Koswoyo hair style as one of the model and style at that time (hair rift mid). Basically, curly hair is very inappropriate if cloven in the middle, it will make his brother laughing.

With a very limited life, it makes Ikal and Arai life concern with their surroundings, namely on other life person that worse than their family life. The psychology of a child is sometimes more sensitive than a person who has grown up (adult). Here, the writer described intentionally Arai nature that is very sensitive and care for environment, even he called with sacred hoop. For example, his aunt comes to borrow rice for three week because the husband unconcerned with the life of his wife. Seeing this routinely, Arai with his friend work hard to help and fix up the way out to empower his aunt life. Arai behavior here describe that he cares for someone else is very decrease (in case of subsidize) that why al small slave willing to make work that should not be performed, very ironic indeed. Not only Arai see and feel plainly live of Malay Belitung children, but there are still many children that also feel sadness live

that far worse from them, also vice versa that live better than them, like Laksmi.

Laksmi is a girl that is morose and never disseminate smile though Arai, Ikal and Jimbron undertakes as to establish smile so that exist on the lip. However Laksmi never disseminate her smile as if she has been devoured by darkness live and depress. Why it is occurred to her or intentional created by author so that there is equality between what the girl felt with the boy felt. Through psychology nature, that this portrayal is something block in his mind. It may be he is thinking presences period that will be experienced or Belitung culture that already moribund because of tin-mining. Perhaps (2008) the attitude and this situation this resulted from nasty environmental influence, including the situation and life in the family, or as stated below:

"Laksmi is like a person who has already jailed the soul...like the veteran Vietnam's war that addicts fear."

Here, the author shows the sense of concern toward Laksmi who has already ineffective and laggard in undergoing this living. This concern is not actually aimed only at a girl but at all community of Belitung, so that what she experienced by it would never be experienced by other Belitung girls. This attention is arising from conscious natural bottom when he sees the situation and the community life nuance in Belitung interior. Based on by interior (2008) Malays culture, figure custom and scholars include teacher is person that is well-respected and well-thought-of because they who have enough oblige to the whole stratum, good young or parents all respect and appreciate that leaders.

As said by Andrea that "whoever that teach you to recite and circumcise your tool is the owner policy of your life."

Indeed, the story of the live of Malay children in the novel is very concerned because their life mostly wretched and trouble. Even every grain of sand that spread at the beach is the property of their area, every chunk quartz,

topaz and galena is his valence as indigenous Malays. But they are still strangely considered the lazy nation, spoiled, gab, poor and less knowledge however they still show their arrogance while, the descent of China live enthusiastically and has globe trotter soul far greater than Malays. For example China that have movie, they still go to work to produce money for their child and the family, including wrapping lentil. Indeed, full dilemmatic if they think because Malays too lazy to do something that can improve for the level living and the family. It is intentionally appointed to surface by Andrea with purpose to impact psychological to Belitung community for amend the elf life toward and further even better at least equivalent to the life experienced by China. This is such Andrea's way to restore the spring fever Malayan people, this sort of idea is an idea that appears at conscious natural bottom when heeding the childhood life in his home Belitung.

To create a good plot of *Sang Pemimpi*, Andrea tries not to forget the love story and love that experienced by Arai as his close friend. Arai love story with Nurmala is a very excruciating story because both of them have a different status, like Rhoma Irama says in his song "why human being does not same that the poor and the rich must be different. Why the poor is not allowed to love by the rich? However, Arai love for Nurmala, Arai is willing to do whatever including learning playing guitar only to convey the content of his heart that he is very fond of Nurmala by singing the song "When I fall in love". Andrea seems still waver the soul and dissatisfied the inwardness because he only writes Arai love story. So that why he himself also notices how Jimbron puts his heart to a girl named Laskmi. Perhaps that why it causes Laksmi reflective and not spreading a smile, because her sense of love in return her heart that intimate though finally they both succeed to unite their love through marriage because Jimbron is unable to continue his education like Arai and Ikal. If it is realizing, of course a very excruciating indeed, because both of his friend demand to continue their education to another country across the sea by having two deposit boxes. Jimbron sacrifice for his friends is really impact on psychological, whether on

the characters in the novel or to readers. Thereby he himself becomes a happy person who can create happiness for someone else, namely the men whose life full of dreams, dream that is very meaningful that came out of conscious natural bottom until the fact that so true as stated by Andrea (2008) below:

"The dreamless and spirit, a person like us will die."

That request need by the writer here is why does Andrea only portray the love story of Jimbron and Arai only to the surface? Why does not he expose his own love story and love that ever experienced by him. As a dreamer, I think impossible for him never falling in love, it is impossible for him to dislike a girl, and it is impossible to become as an observer only. He has ever said (2008) that:

"For me *purdah* is a resplendent charter and victory, the biggest victory for a woman in Islam over herself, over her faith and over the world."

It is proved that he himself also like a woman, but he does not say manifestly as that conducted by Arai and Jimbron. I think it is a factor of anxiety and fear existing within him, so the dream about love from him is not poured in the text and become the real work. Don't you know the text and the literary work like this is the dream of an author that needs to be studied and reread again by looking at reality. The feeling and the sense of love to a woman indeed is in him, it can be seen when he says sense of regret when he is a part from Nurmala since they encounter in UI Depok campus. Then, by the feeling of fear to reveal sense of love by Andrea in *Sang Mimpi* is one of disease and symptom of soul because sense love is surely exist in heart all creature of Allah.

The Malay culture is not the culture that is far difference from other culture in the archipelago, including "shaman" culture that is still continuously maintained as one form of the habit in the society. Generally, the country side community is not yet known a doctor for healing diseases suffered by the folk. They still very believed in traditional medicine to heal

disease that suffered, for instance in *Sang Mimpi* introduced a famous indigenous medical practitioner, such as Aput, a craftsman tooth who is able to heal toothaches only by using block and nail because get science from elf crock. "Aput is able to heal the disease especially toothaches without touching the sick tooth, it is quite only by nudging the nail and timber. It is intentionally appointed as one of cultural forms and customs that need to be maintained because not all diseases experienced by human can heal with modern medicine, but it could also healed by indigenous practitioner including the soul disease (insane). For instance the disease that suffered by Jimbron which commonly called with Dream or a wish of fulfillment. This disease is Jimbron desire to own and ride a horse that never reached, though finally it is also reached and achieved. Before the horse is not with him, Jimbron works a stolidity and very less talking, strangely he likes to work hard. Day by day his aggravate stolidity and getting lazy to work, except only daydreaming only. The yearning to own a horse can be fulfilled after he employed by a rich man. The sort of soul disease (1935:191) is the disease that serves the desire of someone, by fulfilling his desire so keen to live like his normal life; it is such the name of dream. It means that Andrea wanted to have the field race and horse should be provided also in Belitung though the place is a country side. However, for the happiness of resident and community, it is possible for the government and authority to conduct horse proliferation in that area, so that what they do dreamt by local societies is becoming reality and parts of the culture.

Based on the above explanation, the writer sees that Bangka Belitung area customary law is Bangka Belitung main customary law area. It occupies level of order 7 of 19 main customary law area existing in Indonesia. Based on the geographical division of Bangka Belitung is not included in Malay area customary law. Due to Malayan customary law area, and based on the geographical division that they are only including; Malacca, Medan, Riau, Johor, Siak, Deli, Pontianak, and Sambas. So it is not a strange if they have failure on part of certainty

in trying cultural system in setting out Malay culture as the main symbol of Bangka Belitung, and Bangka Belitung board custom which established since that period up to now does not run because the place is born over certain supports. Actually the custom board must established through the effort of the community themselves, while the government only as facilitators, and develop the progress. In accordance with article 32, 1945 (2012) constitution that revised in 2002, article (1) stated: "the country is developed the national culture of Indonesia at the centre of world civilization by guaranteeing freedom for community in maintaining and develop those culture values"

Then, this customary board that will be established must grow from the consciousness of the community custom, not established by the government. So that the system will become appropriate to the system of custom that ever and still apply, likewise for Belitung so it must be with the system that is typical Belitung. If it is compared with some other systems with its uniqueness of each local, for instance Aceh, Minangkabau, Riau, Bali, and others. Further, the ethnic that already feel become *Urang Belitung*, should be solid in forming the unity custom which fully harmonious sense for communality in empowering the culture. Likewise with its structure, it hoped that all elder custom from each ethnic must be united in assembly forum of custom in the customary committee.

Appreciation to a Father

If parents with the love make the obligation to those children, or vice versa the children also should understand their obligation to the parents, obligation of a child to parents must be implanted since early age, this is one form of relationship in psychology. Thus, the existence of psychology provides a great share in carrying and describing a situation and events that are often experienced by humans. Not only cases related to education, social and political but also economic (2012:13), as described Andrea.

Internalizing Parents' task

Children should think the love and sacrifice of their parents to them selves and should internalizing whatever have conducted by parents to them. As Allah said in surah Al Ahqaaf (2004:94) , verse 15, meaning that:

"We have enjoined on man in kindness to his parents; in pain did his mother bear him, and in pain did she give him birth crucially. To carrying of the (child) to his weaning is (a period of) thirty months, at length when he reach the age of full strength and attains forty year he says: "Oh my Lord, grant me that I may be grateful for Thy favor which Thy has bestowed upon me and upon on both my parents and that I may work righteousness such as Thou Mayes approve; and be gracious to me in my issue. Truly have I turned to Thee and truly do I bow to Thee in Islam"

The same thing also demonstrated by Ikal as a Malay child, how his love sense and patient toward his dear father who willing to come as far as 30 kilo meters only to take the official report at school for his son. It is proved that Ikal despises the back of his father while pushing the bicycle on sandy road and meander. Yearning and feeling of love for his father traced in his small heart as a wistful form and wanted to be rewarded, father whom does not talk much nevertheless love him very much. When day determined arrived, Ikal's father even should get up at wee hours to prepare himself, imposed by him lone Safari's clothing with four pocket has been ironed primly, for him the day is the most important day in his life. Devoutness father in taking Ikal official report at school and Arai (2008) does not useless because both of them occupy the third and fifth rank in the class, and he said:

"How do I love the stolidity man, Fortnightly I meet with him, but every my day I miss him."

This expression of Ikal is the action form and cares by a child to his father because by common sense and psychology it is difficult to separate this intimacy relationship and mental connection between father and son, even if in a situation not under controlled. This kind of

attitude is the form of Ikal empathy toward his father who cares too much for himself and his friend, Arai. But the writer does not see Ikal saying thankfulness to his father by singing a song, such as those conducted by Arai for Nurmala, or like Rinto does in the song to his father, partly lyrics of the song as that "*for my dear father, I want to sing, although tear drop on my face, father listens, I want to see, although only in the dream...*" Not only Rinto, Ebiet also conveyed the sense of care to his father in the song "*Titip Rindu untuk Ayah*", some lyrics of the song are as "*father in silent I longs, to reaps the rice of our property, but yearning only yearning, your child now under bearing burden,*" in the other song Ebiet also apologized to his father, especially in *Ayah* song he apologized, in the final lyric is, *father I apologized for my forget ness, whether it is intentional as well as not unintentional, help our view with the glow of heaven, performed the prayer for you dear father, my dear love for my dear father...*,

The writer looks and thinks that the song is a media that more potent and in touch if someone convey and say the sense of care for someone he loves, even the song, or the song not sung. At least psychologically if a person whom we love to read and listen to the voice of his child's heart, he will drip the teardrops. Again and again if the child far away from his side and still reaching the dreams that ever dreamed, in this case to reach his future career through education, namely to attains the goal pursuing is study to Sobborn University.

Respectful in Saying and Action

Ikal, Arai and Jimbron are children who are very respectful to their parents. It is proved by the existence of their obligation to both of them, never uttered the words that are degraded and embitter their parents, including never scold them. This sort of behavior is adhered to them because all of them ever learn in SD (primary school) Muhammadiyah, namely the school that based on Islamic religion Islam, as Allah said in surah Al Isra' (2004:338) verse 23 means:

"The Lord hath decreed that ye worship none but Him, and that ye be kind to your parents. Whether one or both of them attain old age in thy life, say not to them a word of contempt, nor repel them, but address them in term of honor."

Pleases your Parents

As a child, he would be burdened if he is not yet able to bring happiness to their parents and incubus a very heavy mental burden that make him will dream to meet his desire and hope. This issue occurs in the main character in *Sang Pemimpi*. So, Ikal feels satisfied his inwardness and the heart because he succeeded to make pleasure to his father and Arai succeeded in completing his study at different place. Both of them felt proud because they are able to fulfill their wish and dream in order to change the Belitung society life. Their glory is their parents glory though Arai lonely without parents. Although it felt very difficult for Arai to dedicate something to his parents who had returned to the Almighty, but realizes that as a child it is obligated to make happy his parents, even only through the pray and the prayers. Bringing happiness to our parents the Great Allah will reward him, as stated by our prophet (2003) below:

"Whoever creates the heart of his parents happy, so he actually has made Allah reward to them. Whoever creates the heart of his parents' anger, so he means Allah anger to them."

The teacher is a person who is very properly respected and appreciated by, because from him we get award and guidance which will realize our dreams. A teacher should be able to perform his profession genuinely, in order to teach the best education to his students and never afraid of his head master. In addition, a teacher also should have a responsibility to Allah by what he has ever conducted toward his students. By sincerity, every thing that he performed will get a reward in this world and perishable world. Let other person talk what they like to, the most important thing is the intention and sincerity of a teacher's heart toward his students is good, even by bad way. A

student is also expected to be clever and grateful to his teacher because they have transferred the knowledge, science, briskness and good status. So, the smart students or students who is clever should congratulate whatever given by their teacher, then the teacher is now increasingly get a better life, though there are still lack in promoting of education and improving the quality of education itself. In the followings is the form of author cares toward education and teacher who is obliged on providing science to him and his friends, then the educational values itself to be more important and significance, such as conducted by Mr. Belia, Mr. Mus and Mrs Muslimah.

Mr. Belia is a profile of teacher who is well-respected and well-thought-of by high school students because his students is a headmaster that is very consistent in managing education including in the selection and acceptance of new students, for instance, he will not accept school students if their minimal score under 42 and no bidding. Mr. Belia character is a breakthrough in improving the quality of education and the quality of students who learnt at this school. It is proved manifestly that the alumni of this school successfully accepted at top Indonesia University like University of Indonesia, even accepted in Paris, France. The school is far from Ikal's village, Arai and Jimbron, but even though far as far as 30 km, they still focus on continuing their education in order to reach their dreams which had long been dreamt in the bottom of their natural conscious. They are children whom are very concerns with education because Islam has required all Muslim man or woman to learn and to be educated, even in Arab proverb it is said that "pursue the knowledge since in the cradle till in the grave yard or pursue the knowledge even in China."

As a child, Ikal, Arai and Jimbron, have been taught to appreciate education, art and science since elementary school. They are very fascinated with Mr. Belia's profile as a teacher. He is the only teacher who provides an ideal attitude to children, not only in the class but also beyond the class. It is conducted because he

feels that his responsible is still incomplete if those students not yet succeeded become a scholar. He never allows the student to play and to be impolite to their teacher. Again and again if he sees them has done a mistake, he will not be reluctant to punish with the deserved punishment, the proverb say that "if the teacher pees while standing, the student will pee while running. Psychologically, the attitude and behaviour of Mr. Belia is very affected toward their students' education because all of those are very impressed in their life and kept in their mind when they grow up.

To realize their dream in education, Ikal, Arai and Jimbron are also affected by psychology after listening to the song of Rhoma Irama, namely *Darah Muda*. In this song Rhoma says that "the young age is the fiery period" that wanted him to win himself though lose non-committal." Through this song, Andrea's zest and zeal very enthusiasm to reach his wish, to realize his dream and never want to succumb though with very limited stock to complete his study, considering his family unable and weakness. Much bitter memory and beautiful that experienced at the time, such as they have ever chased by Mr. Mus in the ice coffin warehouse at 15th of August 1988. This experience is considered to be fragment from mosaic of their life. The other experience represent the punishment given because of watching blue film, they are commanded to clean the toilet which already unused, and also request to act like the Indonesian tawdry actress film. Their action is watched by entire teachers, students and employees of the school, and Ikal (2008) feels very regret with this action and said as in the followings:

"Really shame. I am shaking. But somehow we feel preferable to be expelled from the school."

It is very peevish and disappointed sense toward what they have done, because when they are in conscious moment, they impressed that their action in watching the film is despicable and forbidden for them to do it. Again, the film that they watch is included as adult film and porno. Previously, they do not realize because they are still in conscious natural bottom while

looking at the picture displayed in the village's theatres that is so erotic. The desire of them (their wish to fulfil to) is libido that burst and need to be immediately filled though finally regret. They know that what they have conducted is something illicit, because their residence dealing closely with the theatre, difficult for them not to look at the erotic picture which had exposed, even if they remembered Mr. Mustar as an enforcer discipline. The teacher is a hero that is properly respected by forevermore for his life, in Indonesia to appreciate teacher, the government has perpetuated a song called *Himne* for teacher, its lyric is "you are admirable, man and woman teacher, your name will always be carved in my mind, You are like the light in the darkness, you are a nation hero without decoration"

This Song is a compulsory song that always sung in each ceremony in every school in Indonesia because through this song the senses of love and care of a student to his teacher become increasingly, this song is also very touched the heart while students sing genuinely. Strangely, in *Sang Pemimpi* Andrea did not put song as one of student measurement board to teachers. Hence, in realizing the fate, Ikal has ever experience fear factor that agitate his soul because he thinks too much bethink while looking at someone else, as if they have changed into him. He is frightened when looking at Arai and Jimbron and he himself wearing ragged, bear with *kuini* sack fruit. The sort of fear happened because he himself has already gone inside conscious natural bottom that too far to dream at what will prevail to himself and his friends. The impression of fear and anxious make him increasingly not confident and incapable to control himself, as he said (2008) in the following:

"Now I am becoming a pessimist privates, and lazy to learn. Going and returning from school, my steps have no more swift. Only my body yawns brought pragmatic instigating."

The spirit of a human being life is like a curve that is straightly zoom and decline like the exposition in the literary work and film. Sometimes it is stimulating, or weakens the

spirit of life, until this life increasingly laggard. Finally, his zest increasingly arise to continue education to France as he has ever dream and will set the foot in Sorbonne's sacred altar, adventure to Europe to Africa. He himself indeed never thinks for compromising the goal as the reality of the dream. And he never realized that he has completed his study. Today, he felt he owned the fresh blood to find mosaics of his fate that ever existed inside his conscious natural bottom. Last but not least (2008) he said:

"We have completed the challenge of my teacher, Mrs. Muslimah and Mr. Mustar and returning home after becoming a scholar."

Further, the education is very important because it is able to reform the consciousness through guidance process, teaching-learning, and training in helping students towards changing process of human being in order to be wise and accountable. Then, education also construed as fundamental act in form of communication among personal, towards humanistic process through harmonic target towards the development of strengthen humanity. Education is an assistance process to human for his humanity in reaching serenity inwardness and deepest without disrupting or without burdening himself.

Considering the important of education for human formation process, so the empowerment and increase quality of education felt important. Realization and spirit appears as the good intention of the government in increasing faith and piety in the system of national education. Second the government promotes science and technology in supporting the religious value and unity of nation. Third the government prioritizes at least 20 % from national budget for educational need.

Other important things is nation values, in moment of sifting and undermining outside culture, so the planting to mother land (local culture), is an anticipatory movement in keeping nationality sense and integrity, if it is not anticipated, the destruction of this nation would be happened. To keep the national integrity and morality, education also must become the brace

media and glue of nationality and spirituality. That is why Andrea very excited to invite Belitung community to be able to follow the trail that has been achieved by him.

Satires against the authority

Most literary works are imitated the nature, as stated by Aristoteles. This is mimesis principle, imitate the nature. *"Is it not (the case) that to God belonged whatever is the Heaven and in the Earth?* And indeed it is very proper to be the source of entire beauty, and become the single source to be imitated in art. Nature purposed by Aristoteles is not an infinite landscape, but include with nature of human occupant, their behavior, their view of life, their nature, their attitude. Other mentions it with living. But in creative process of art, artists mobilize their heart by emotional and intellectual through life, then supported by imagination, forming some concepts embodied into certain profile that demand a certain structure. This structure is abided to a total rule about certain artistic.

The literary work is as one of art forms which may not be off from this creative process. British called this as the reflection of their community. In the reflection of this community, a poet may apply a subtle filter based on his inner. By this filter he filters a various things in the society and will provide the assessment to various things as well that considered swerve from fit standard. It is also possible for a poet to see peculiarities events in the community and write them in the literary works. Try to read what has been written by Andrea in *Sang Pemimpi* that his formal education is economy. He is capable to depict the situation of Belitung in two periods, before reformation and afterwards, exactly since he was still as an elementary school student until he became a scholar, included in looking at a person who is wise in making a decision, such as when a son of parents that was not accepted at Junior High School, trying to bribe the head master by giving a wrist watch, but the headmaster very consistent and did not want to receive it, and he (2008) disagree by saying that:

"It is wise if you donate your clock to the government officers, so that servant will not be presented the coffee shop at office hour! How is your opinion!

This sort of statement for a healthy and normal person will be offended by himself. But for Andrea, the intentional expression slipped as the form of critique towards the government where many servants are straying beyond during official hours. Here Andrea is not just appointed toward stricture, but he also wanted to show that human beings do not meltdown and want to receive whatever given regardless the quality of education. Even they have many students, but they have no quality and concrete competency. In smoothing his critique, the author may choose the precise way which considered appropriate. One that elected by Andrea is using *Sang Pemimpi* novel that already booming, as the best seller. In another opportunity, he also criticized (2008) the journey beginning from Belitung to Jakarta which is not suitable for this modern age, like in the following:

"In this ship an hour seems to be like a year. For many days, only one blue colour. Not yet arriving, I have already yearned for Belitung, for Jimbron, for *Pangeran* and for my father. How danger being exist at the centre ocean!"

This is a comfortless feeling that confronted by this character while going to Jakarta because they do not have means of proper transportation and satisfactory for local lead producers. Other provinces which do not produce anything have good transportation and appropriate with the expected standard. Hence, his critiques not only aimed against the government but also to personal sovereigns that provided by government. Indeed, criticisms in literary works not only aimed at human character, but also aimed at total ruler whose profile considered being divergence. This authority character may be a bribing character, greedy, and crazy for power, unjust, arbitrary, perform cronyism, sexual manipulation, and so on. Many people do not like to receive criticism; even dislike to be reminded, including if he occupies the position as the major. Whereas in Islamic religion, it is become the Muslim's

obligation to remind other Muslims to take a straight path that already shown by Allah. This form of reminding that often considered as critique and not always pleases for reminded part, for instance (2008) the form of the following critique:

"If there is a senator like the characteristic of Mr. Balia, so this republic will not ever implement the acquaintance of comparative study"

This critique is not aimed to personal but to the whole senator in the country whose work only spending the folk money by reason of comparative study. It is submitted because by psychic has charged not only Ikal attitude, but also shook all soul of Belitung community. So that why, the author's soul does not feel good since this critique is not implied into *Sang Mimpi* because the sentence in the above quotation is as constituent of a dream that ever dreamt by him. To avoid a bad condition, it is such Andrea's smooth way to critique though will not be listened by the authority that criticized as a critique directed to him.

CONCLUSION

Based on the above explanation, it can be concluded that the value s of education in the author's dream has become a realization, beginning from the elementary school in the isolated village until university in the very modern town of Europe, namely through the transfer process of *id* encouragement into the form that acceptable in the community called *sublimes*. Besides, his dreams have been fulfilled by challenging his life through learning. It can be proved by looking at and reading all original literary works concerning on dream. His dream is a reality for him who possesses high imagination (insane) and enables to transfer the plot of the story by referring to his childhood time until he becomes an adult. It is the ability of Andrea who is able to lift the original story by using natural character, place and different time. Not only to realize his dream, but also to realize his critique because

the literature is the most safety media to conduct and convey the critique. Internal criticism in *Sang Pemimpi* actually does not impact on Indonesian authority immediately or Belitung's major because they have been accustomed to read such a literary work, hence it is not followed with banning, arresting and author's incarceration. This criticism is still submitted normally and appropriately with Indonesian development. Criticism in Andrea's work actually is his cares for the situation and condition of Belitung community in a very concerned. He describes this actual situation of the community by focusing on certain parts from Urang Belitung life in relation to education that seen by him against his inner desire. By giving this focus, it is expected all readers (community) can consider in order to change the situation towards communitarian condition and more prestigious, educated, cultured and wise. However, somehow the good criticize launched by Andrea or the other author is not always be heard by Indonesian authority, especially the major of Belitung because the glory of Belitung community does not exist in government mind and but at the hand of Belitung community itself by having the values of education. Don't you know that Allah has expressed in the holy Al-Quran surah Ar Ra'd (2004) verse 11 meaning that "...Verily never will God change the condition of a people until they change it themselves"

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