

THE INTROVERTED TYPOLOGY OF THE MAIN CHARACTER IN THE SHORT STORY "LAYSA LAHĀ MAKĀN FĪ AL-JANNAH" BY NAWĀL AL-SA'DĀWĪ: CARL GUSTAV JUNG'S ANALYTICAL PSYCHOLOGY

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ABSTRACT

Keywords:
Introversion;
Jung;
typology;
Nawāl al-Sa'dāwī.

This study aims to analyze the personality typology of the main character, Zainab, in the short story "Laysa Lahā Makān fī al-Jannah" by Nawāl al-Sa'dāwī using Carl Gustav Jung's psychoanalytic approach. The short story is selected because it represents women's inner conflicts resulting from oppression within patriarchal family and social systems. This research employs a descriptive qualitative method using library research techniques, as well as observation and note taking. The data are analyzed based on Jung's typological concepts, including attitudes (introversion-extraversion) and psychological functions (thinking, feeling, sensing, and intuiting). The findings reveal that the introverted-feeling type is the most dominant aspect, with five identified data, followed by three data of introverted-sensing and two data of introverted-intuition. The dominance of introverted-feeling indicates that Zainab suppresses her desires, emotions, and inner impulses, which she is unable to express openly due to familial pressure and social norms. This condition generates profound inner conflict, causing Zainab's personality to be shaped more by self-repression than by self-acceptance and self-actualization. This study contributes to enriching the field of literary psychology by applying Jung's typology to reveal the internalization of patriarchal oppression within the character's personality structure.

المخلص

الكلمات المفتاحية:
الانطواء؛ يونغ؛ نمط الشخصية؛ نوال السعداوي.

تهدف هذه الدراسة إلى تحليل نمط الشخصية لدى الشخصية الرئيسية زينب في القصة القصيرة "ليس لها مكان في الجنة" للكاتبة نوال السعداوي، وذلك بالاعتماد على المنهج التحليلي النفسي لكارل غوستاف يونغ. وقد اختيرت هذه القصة لأنها تمثل الصراعات النفسية الداخلية التي تعاني منها المرأة نتيجة القهر داخل بنية الأسرة والمجتمع الأبوي. تستخدم هذه الدراسة المنهج الوصفي الكيفي بالاعتماد على أسلوب الدراسة المكتبية، بالإضافة إلى تقنيتي الملاحظة وتدوين الملاحظات. وتم تحليل البيانات بالاستناد إلى مفاهيم يونغ في أنماط الشخصية، والتي تشمل الاتجاهات النفسية (الانطواء والانبساط) والوظائف النفسية (التفكير، والشعور، والإحساس، والحدس). وتظهر نتائج الدراسة أن نمط الانطواء-الشعور هو الأكثر هيمنة، بواقع خمس وحدات بيانات، يليه نمط الانطواء-الإحساس بثلاث وحدات بيانات، ثم نمط الانطواء-الحدس بوحدين. وتشير هيمنة نمط

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الانطواء-الشعور إلى أن زينب تقوم بكبت رغباتها ومشاعرها ودوافعها الداخلية، ولا تستطيع التعبير عنها بشكل صريح نتيجة الضغوط الأسرية والمعايير الاجتماعية. ويؤدي هذا الوضع إلى نشوء صراع نفسي عميق، مما يجعل شخصية زينب تتشكل على أساس كبت الذات أكثر من تشكيلها على أساس تقبل الذات وتحقيقها. تسهم هذه الدراسة في إثراء مجال علم النفس الأدبي من خلال توظيف أنماط يونغ للكشف عن استبطان القمع الأبوي في البنية الشخصية للشخصية الأدبية.

INTRODUCTION

Literary works are manifestations of an individual's thoughts, feelings, and experiences regarding life, expressed and channeled through aesthetic and imaginative language (Simbolon & Chairunisa, 2026). Literature represents human life, reflecting the outward expression of inner experiences and the results of an author's imaginative reasoning toward various events that capture their attention (Thoriq & Faisal, 2025). A literary work is composed of various interconnected elements that cannot be separated from the realities of human life. Through their work, authors are able to convey the psychological atmosphere they perceive, whether derived from the psychological dynamics of other individuals or from the various social phenomena occurring around them (Janah et al., 2020; Zahro et al., 2023) This is because literary works grow and develop within society and become a form of imagination as well as the author's reflection on the social realities surrounding them. Therefore, literary works cannot be separated from social life, as they exist as a reflection of human thought and experience in interpreting reality (Rizalman et al., 2024). However, in the context of contemporary Arabic literature, the function of literature as a reflection of society is no longer merely about capturing macro social realities, it has shifted into an instrument for uncovering the psychological urgency of the individual. This becomes crucial when highlighting female characters, where literature acts as a space to express psychological dynamics that are often silenced by patriarchal hegemony and social norms (Cahaya, 2026). The constructive relationship formed between literature and women's issues is an inevitable bond. Numerous literary studies on women's themes in various forms of Arabic literature, whether novels, poetry, short stories, or other works prove that women are a compelling subject of literary work, inspiring authors to immortalize them in their creations (Barokah & Ghazali, 2024).

As part of the humanities, literary studies have evolved into various disciplines, such as philosophy, psychology, anthropology, sociology, and religion (Ahmadi, 2015). Fundamentally, psychology is a discipline that examines human behavior and its interactions with the surrounding environment (Sarwono, 2009). Psychology is often defined as the science of the soul or the study of the psyche (Kandi et al., 2023). In Arabic terminology, the study of the soul is known as *'ilm al-nafs*. The concept of *nafs*, in the sense of the soul, has been discussed by scholars for a long time across the fields of psychology, philosophy, and Sufism (Kandi et al., 2023). Psychology in literary studies functions as an approach that examines the psychological aspects of human beings (characters) within a literary work, encompassing the perspectives of the work itself, the author, and the reader (Ahmadi, 2015).

Ahmadi (2015) defines literary psychology as a study that addresses the context of human psychology through the disclosure of an individual's inner condition. This study requires depth of analysis and adequate psychological understanding to identify the mental dimensions being explored (Ahmadi, 2015). Both psychology and literature play a role in human life through their respective symbolic systems. Both are concerned with human issues as social and individual beings, resting on the same foundation human experience (Mulyanto, 2024; Septriani & Mulyasih, 2022). According to Endraswara in Minderop

(2018), literary psychology is an interdisciplinary field between psychology and literature, through which the depths of a character's soul in a literary work can be understood clearly and profoundly. This approach views a literary work not merely as a product of imagination, but as a reflection of the psychological diversity and personalities of the characters within it (Yuniartha & Farhah, 2018; Hasanah & Saputri, 2025). Therefore, literary psychology is regarded as a relevant approach for analyzing the psychological aspects of characters in literary works, primarily because its main focus is the study of character or personality traits (Annisa et al., 2022). Through this approach, readers can understand how personality dynamics, inner conflicts, and psychological growth processes are manifested in the narrative (Hasanah & Saputri, 2025). Key figures regarding the relationship between literature and psychology include Freud, Jung, and Lacan, who were subsequently followed by other theorists (Darma, 2004).

In literature, literary psychology (whether proposed by Freud, Jung, Lacan, or other figures) is applied to authors or literary characters experiencing psychological issues (Darma, 2004). Much like Freud, Jung possessed a profound interest in literature. He observed that characters in literary works could also manifest in everyday reality (Darma, 2004). This occurs because characters serve as a primary element and a vital component of a story, acting as representations of human experience (Simbolon & Chairunisa, 2026). The existence of a character is also essential to a narrative, as their role dictates the effectiveness of the message the author intends to convey to the reader (Mutmainna et al., 2021). Within the context of this short story, Jung's theory allows researchers to dissect how the structures of the unconscious and consciousness play a role in forming an individual's defense mechanisms through internal symbols, thereby providing a more holistic understanding of the psychological dynamics and the process of individuation, especially when hindered by social reality.

In contrast to Freud's concept of personality which tends to be mechanistic and grounded in a natural science approach, Jung's theory of analytical psychology interprets human behavior through a broader perspective, encompassing philosophical, religious, and mystical dimensions. Furthermore, a fundamental difference between the two lies in Jung's emphasis on the teleological aspect, namely the purpose or direction of human behavior (Janah et al., 2020). Analytical psychology, developed by Jung, consists of three primary concepts, there are consciousness and the ego, the personal unconscious and complexes, and the collective unconscious (Alwisol, 2019). There are two types of personality in Jung's theory that operate at both the conscious and unconscious levels, namely attitudes (introversion-extraversion) and functions (thinking, feeling, sensing, intuiting). The combination of attitudes and functions results in eight personality typologies (Alwisol, 2019).

Jung used this combination of attitudes and functions to describe human personality types. Personality typology is a concept within analytical psychology that examines the categorization of individuals based on specific characteristics. This classification can be based on physical or psychological aspects, cultural background, or other factors that influence the formation of an individual's personality (Janah et al., 2020). In her book, Fatwikiningsih (2020) states that personality can be defined as a pattern of traits or distinctive characteristics that tend to be stable and relatively permanent within an individual. These patterns establish both the consistency and uniqueness of a person's behavior, while also influencing how the individual adapts to and interacts with their environment (Fatwikiningsih, 2020).

A person's personality is an integral part of the whole human being, as every individual possesses specific characteristics that shape their character. In Jung's theory, the structure of personality rests on the concept of the psyche or the mind which encompasses the realms of consciousness and the unconscious. Jung emphasized that the deepest aspects of the

human unconscious do not solely originate from personal experience but are also rooted in human existence from the distant past (Alwisol, 2019). Alwisol also explains that personality includes all aspects of thought, feeling, and behavior, whether conscious or unconscious (Ridwan & Sari, 2022). Personality plays an important role in the analysis and study of literary works, particularly in understanding the characterization that the author intends to portray. In other words, the psychological expressions of characters are narrated by the author through the character's responses in thinking, feeling, behaving, and acting toward various situations (Noriska & Chalis, 2025).

The short story is one of the literary works which can be analyzed using an analytical psychology approach. The short story is a relatively short type of narrative fiction that is usually read within 10-30 minutes and has a word count of about 500-5,000 words (Kosasih, 2008). With regard to the definition of a short story, similarly Kamil (2012) has defined a short story as a narrative prose work that can be read in one sitting. In terms of literature, the short story tells a story and delivers a message that helps shape the personalities of the characters in it, such as the presence of internal conflicts that affect the characters' psychological growth (Lubis, 2023). The personality aspect in short story is a character's behavior patterns that expresses the character's motivation and the influencing factor one by one in a systematic manner as evident in the behavior of the characters (Noriska & Chalis, 2025). The choice of short stories as research objects is made for the clearness and intensity of their story, which is more intense than a novel, and for their narrative compactness, which facilitates the identification of dominant psychic functions better than a novel. The shortness of their writing enables the story to not include less important details and focus on the key events (Rizalman et al., 2024). Short stories thus serve as an appropriate medium for studying psychological dynamics, inner conflicts and character development in a precise and in-depth manner.

The short story selected as the object of this research is entitled *Laysa Lahā Makān fī al-Jannah* by Nawāl al-Sa'dāwī, published in 1998 in the short story anthology "*Adab am Qillat Adab*" (El-Saadawi, 1998). This short story is interesting to study because it contains the experience of the bitter life and inner conflict of a female character named Zainab, who throughout her life endures oppression, violence, and injustice within a family and society dominated by a patriarchal system. Her feelings silently suffer under the pressure of social norms and patriarchal culture that shape her life. Zainab lives a life marked by suffering, physical abuse from both her father and husband, hard labor, hunger, exhaustion, and restraint on her body and feelings. Even until one day her subconscious realized that the place she had hoped for during her life, namely heaven, still did not set aside space and recognition for her (El-Saadawi, 1998). Al-Sa'dāwī is an Egyptian physician renowned worldwide, particularly in Egypt as a writer, novelist, and an activist for the rights of women and poor workers (Kulsum, 2017). She was born on October 31, 1931, in a village known as Kafr Tahla located on the banks of the Nile River (El-Saadawi, 2003., Ramadhan et al., 2024).

Several previous studies have been conducted by other researchers. For instance, the study by Rizalman et al., (2024) identified the intrinsic elements that construct the short story *Laysa Lahā Makān fī al-Jannah*, including its theme, narrative facts, and literary devices. The study has similarities in terms of the object of study, namely both using a short story *Laysa Lahā Makān fī al-Jannah*. However, there is a difference in the theoretical framework, that study employed Robert Stanton's Structuralism, whereas this study uses Jung's analytical psychology. Similarly, the thesis written by Ulinuha (2024) analyzed the same short story but emphasized a gender analysis, which differs from this study that focuses on literary psychology. Meanwhile, a study by Noriska & Chalis (2025) shares similarities with this study, as both employ Jung's theory and focus on personality typology. However, the difference lies in the object of study as well as the research findings. Their study revealed all personality typologies, namely extroversion and introversion,

encompassing eight personality types, whereas this study only focuses on the introverted type of the main character. Another study by Suhartini et al., (2025) analyzed characters in a novel using all aspects of Jung's analytical psychology theory, including archetypes and personality typologies, while in this study focuses on the dominant introverted personality type of the main character. Furthermore, the study by Cahaya (2026) analyzed the short story "*Laysa Lahā Makān fī al-Jannah*" with a focus on the deconstruction of gender based patriarchal constructs in Islam, so the study is clearly different from this research.

Based on the explanation above, studies on the short story *Laysa Lahā Makān fī al-Jannah* by al-Sa'dāwī using Jung's analytical psychology theory remains scarce. This is evidenced by the fact that the author has only found several previous studies discussing the short story *Laysa Lahā Makān fī al-Jannah*, such as the study by Rizalman et al., (2024) which focused on the intrinsic elements of literary works using Robert Stanton's structuralist approach, the study by Ulinuha (2024) which focused on gender analysis, and the study by Cahaya (2026) which emphasized an Islamic gender-based analysis focusing on the deconstruction of patriarchal constructions. Therefore, based on the existing literature, the author has not found any study that analyzes the short story using Jung's analytical psychology theory. This clearly shows that this study is relevant to be carried out, as it aims to reveal the personality typology of the main character in the short story through the analytical framework selected by the researcher. In addition, this study is important for broadening insights and enriching scholarly discourse in the field of literary studies. It also aims to examine an individual's personality type in a literary work in depth, thereby providing a comprehensive understanding of the psychological dimensions of the character. The urgency of this study is to describe the psychological condition and personality of the main character as a reflection of the psychological conditions experienced by people in real life, especially women.

This study employs a descriptive qualitative approach, which is a type of research that focuses on describing a particular issue carefully and comprehensively without involving numbers or statistics (Sugiyono, 2013; Endraswara, 2013; Pradopo et al., 2003). The study uses the library research method, which emphasizes various literary sources as the basis for systematically collecting data from written documents, then recording and processing them in order to obtain relevant information (Naamy, 2019). The primary data used in this study is the short story "*Laysa Lahā Makān fī al-Jannah*" by al-Sa'dāwī, while the secondary data are derived from sources relevant to the research, including books, articles, journals, and other scholarly sources. The data collection technique was conducted through reading and note taking procedures in several stages, namely reading the short story intensively and repeatedly, examining, recording, and classifying the data according to Jung's theory. The data in the form of words, phrases, and sentences representing the main character's behavior, mindset, or psychological impulses were then analyzed and presented descriptively by classifying them based on Jung's attitudes and psychological functions. The researcher presents the criteria for data classification based on indicators of psychological functions (thinking, feeling, sensing, intuition) and psychological attitudes (extroversion, introversion) using a table containing the typology of the main character's personality. Meanwhile, the data analysis technique in this study is conducted through data collection, data reduction, data display, and finally drawing conclusions from the analysis results.

RESULTS AND DISCUSSION

Identification and analysis of personality typology in the character of Zainab

As previously explained, Jung mentioned two personality types, namely extroversion and introversion (Shelburne, 1976; Jung, 1916). We can say that someone is extroverted when they direct their primary interest toward the external or objective world and regard

it as highly significant and essential to themselves. In contrast, for the introverted type, the universe does not appear beautiful or inviting, but rather disturbing and even dangerous. This condition manifests in a defensive attitude, causing the individual to withdraw into an inner fortress, isolate themselves, and strengthen their inner world with composure, even in the smallest details, through a primitive psychological force that ensures their dominance over the surrounding world (Jung, 1916). Jung emphasizes that the introverted personality type tends to direct their psychological energy inward. As a result, introverted individuals are relatively closed off to their surrounding environment and require time to adapt when encountering new people or situations (Minderop, 2018).

An introverted person is typically reflective, making them accustomed to thinking carefully and considering matters before taking action. This attitude often makes them appear slow to act, as feelings of shyness and lack of self-confidence frequently give rise to doubt and difficulty in adapting to the external world. In contrast, an extroverted person tends to be open toward various things in their surroundings. New experiences attract their attention and encourage them to become directly involved. They usually act first without extensive consideration and only afterward reflect on the consequences, resulting in actions that are generally quick, decisive, and marked by minimal doubt (Jung, 1966).

The combination of attitudes (introversion-extroversion) and functions (thinking, feeling, sensation, and intuition) results in eight types of human personality, namely extrovert-thinking, extrovert-feeling, extrovert-sensing, extrovert-intuiting, introvert-thinking, introvert-feeling, introvert-sensing, and introvert-intuiting (Shelburne, 1976). Then, based on the findings that have been analyzed, it was discovered that the main character, Zainab, in the short story *Laysa Lahā Makān fī al-Jannah* by al-Sa'dāwī represents several personality typologies according to Jung's theory, namely introvert-feeling, introvert-sensing, and introvert-intuiting. Meanwhile, the other typologies were not found specifically in Zainab's personality. Based on the classification of psychological attitudes and functions within the character of Zainab, the researcher identified a total of ten findings, consisting of five instances of introvert-feeling, three instances of introvert-sensing, and two instances of introvert-intuiting. These findings are explained as follows:

Introvert-Feeling

Introvert-feeling, according to Jung's analytical psychology theory, refers to a personality type characterized by deep emotional intensity, yet a tendency not to express those emotions openly (Alwisol, 2019). Individuals with an introvert-feeling personality tend to be quiet and display very limited expression of feelings and emotions (Janah et al., 2020). In its working mechanism, the feeling function serves to evaluate an object or event by considering whether it is pleasant or unpleasant as the standard of judgment (Fadhilah et al., 2015). In addition, introvert-feeling individuals demonstrate strong self-awareness because they are accustomed to reflecting on emotions, inner experiences, and subjective values (Siregar et al., 2026). The findings of introvert-feeling traits in the personality of Zainab can be seen in the table 1 below.

Table 1. Introvert-Feeling personality typology of the main character Zainab.

No	Quotation	Translation
1	وحين يرقد فوقها وهي مريضة بالحمى لا تنطق إلا حاضر.	Even when her husband mounted her while she was burning with fever, she said nothing except " <i>hādir</i> " (Yes).
2	وفي كل حياتها لم تغضب من أبيها أو أخيها أو زوجها، وإذا ضربها زوجها حتى الموت وعادت لبيت أبيها أخذها أبوها وعاد بها إلى زوجها. وإذا عادت مرة أخرى ضربها أبوها ثم أعادها.	Throughout her life, she never became angry with her father, her brothers, or her husband. If her husband beat her nearly to death and she returned to her father's house, her father would take her back to her husband. If she

3	وأرادت يوماً أن تفك المنديل الأسود من حول رأسها وتربط منديلاً أبيض، لكنها خشيت أن يظن الناس أنها نسيت زوجها. وظلت بالمنديل الأسود وملابس الحداد، حزيناً على زوجها، حتى ماتت من الحزن.	returned again, her father would beat her and send her back once more. She once wished to remove her black veil and wear a white one, but she feared that people would say she had forgotten her husband. She continued wearing black until she died of grief.
4	ولم يكن خيالها يتسع لأكثر من إمساك اليد في اليد داخل الجنة، ويدها في كل حياتها لم تصبح أبداً في يد زوجها، وثمانية أولاد وبنات أنجبتهن منه دون أن يمسك يده في يدها. وفي ليالي الصيف يرقد في الحقل، وفي الشتاء يرقد في الجرن أو فوق الفرن، وطول الليل ينام على ظهره دون أن ينقلب.	She was unable to imagine anything other than holding hands in heaven. Yet, throughout her entire life, her husband had never once held her hand. She had given birth to eight children, but not one of them made her husband touch her hand. Even while sleeping, her husband always turned his back on her.
5	وعن يمينه امرأة، وعن يساره امرأة ثانية، وكلاهما ترتديان ثوباً شفافاً، يشف من تحته البشرة البيضاء كالشهد، وعيناها واسعة مليئة بالنور كعيون الحور.	To her husband's right stood a woman, and to his left another woman. Both wore transparent garments that revealed skin as fair as honey. Their eyes were wide like the eyes of heavenly maidens.

For example, first quotation from the table 1, the analysis focuses on the response word "*ḥāḍir*" uttered by Zainab:

"وحين يرقد فوقها وهي مريضة بالحمى لا تنطق إلا حاضر."

"Even when her husband mounted her while she was burning with fever, she said nothing except "*ḥāḍir*" (Yes)" (El-Saadawi, 1998:54).

Zainab's condition, despite suffering from a fever, is not merely a manifestation of fear or helplessness caused by external pressure, but rather reflects a form of subjective intensity characteristic of the introvert-feeling function. According to Jung this type possesses inward directed feelings, in which individuals often ignore the demands of the physical world in order to preserve harmony with the internal values they regard as a form of absolute obedience. This is because the values of compliance and obedience had been deeply instilled in Zainab since childhood.

Zainab does not say "no" not because she is physically incapable, but because her feeling function provides a valuation that maintaining her role as an obedient wife is an inner priority that surpasses her physical pain. The absence of emotional expressions, such as complaints or protests, reflects the primary characteristic of the introvert-feeling type, which Jung described as a person who appears calm on the surface and does not openly emotional expression, yet possesses extremely intense emotional depth within the unconscious. The suppression of the ego here is active, operating through an internal defense mechanism where she accepts suffering as a form of fulfillment of the ideal image as a "wife" that has been ingrained since her childhood due to a family environment dominated by a patriarchal system.

The response "*ḥāḍir*" serves as evidence that Zainab's internal world has completely dominated her external reality. Internally, as an introvert-feeling type, Zainab possesses a deeply rooted system of inner values. Meanwhile, in the external realm, the patriarchal system demands absolute obedience. Because she is an introverted type, she does not resist this structure through emotional outbursts or direct rebellion, instead, she internalizes the injustice into her inner self. This is what makes her suffering profoundly intense. The

response “*hādir*” becomes a manifestation of an inner self that chooses not to react externally in order to protect its psychological integrity from a completely unjust environment. The word “*hādir*” is not merely a word, but psychological defense mechanism that serves as a form of inner protection, preventing her from collapsing under overwhelming external pressure. She chooses to be “silent” because within that silence, she can maintain a shred of sovereignty over her wounded inner feelings. Therefore, this personality type emerges as a result of the surrounding environment, particularly the indifference and injustice of her family, which ultimately shape Zainab into a closed and introverted personality.

Introvert-Sensing

Introvert-Sensing is characterized by a tendency to become immersed in one’s own inner sensations and often to perceive the external world as less appealing or less significant to oneself (Alwisol, 2019). This personality type is quiet and self-controlled (Janah et al., 2020). However, this personality type tends to be boring and less able to communicate effectively (Noriska & Chalis, 2025). Furthermore, introvert-sensing can be understood as a personality type that comprehends the world through concrete experiences and sensory stimuli, such as what is seen, heard, and directly experienced, yet processed internally (Siregar et al., 2026). The findings of introvert-sensing traits in the personality of Zainab can be seen in the table 2.

Table 2. Introvert-Sensing personality typology of the main character Zainab

No	Quotation	Translation
1	قبل الفجر حين تلكزها أمها وهي راقدة، لتحمل السباخ فوق رأسها، لا تعرف إلا حاضر.	When her mother nudged her before dawn to carry fertilizer on her head, she said nothing except “ <i>hādir</i> ” (Yes).
2	وإذا ربطها أبوها في الساقية بدل البقرة المريضة لا تقول إلا حاضر.	If her father tied her to the watermill in place of the sick cow, she said nothing except “ <i>hādir</i> ” (Yes).
3	وإذا جاءت أو ماتت من الجوع فلا يمكن أن تمد يدها إلي طعام غيرها، وإن كان هو أبها أو أخاها أو زوجها. وكانت أمها تلف الطعام لأبيها في رغيف، وتجعلها تحمله إلى الحقل فوق رأسها، وطعام زوجها أيضا، كانت تلفة أمه في رغيف. وتراودها نفسها وهي سائرة في منتصف الطريق أن تتوقف تحت ظل شجرة وتفتح الرغيف، لكنها في كل حياتها لم تتوقف مرة واحدة.	If she was starving to the point of near death, she never reached for someone else’s food, even if it belonged to her father, her brothers, or her husband. Her mother would always wrap food for her father in a piece of bread and send her to deliver it to the fields. Likewise, her husband’s food was wrapped by her mother. Many times she was tempted to open the bread along the way when her hunger became unbearable, yet she never once did so.

The second quotation in table 2 illustrates the extreme treatment directed at the physical aspect of Zainab where she is used merely as a tool for labor, tied to a watermill to replace a sick cow, even though such work should never have been her responsibility.

”وإذا ربطها أبوها في الساقية بدل البقرة المريضة لا تقول إلا حاضر.”

“If her father tied her to the watermill in place of the sick cow, she said nothing except “*hādir*” (Yes)” (El-Saadawi, 1998: 54).

From Jung’s perspective, the introvert-sensing type does not merely accept painful reality passively; rather, this type tends to become immersed in the subjective sensations

arising from the experience itself. The response "*ḥāḍir*" reflects an extreme capacity for self-control. Zainab is able to suppress her physical and psychological turmoil to such an extent that she appears quiet and obedient on the surface. However, this obedience is actually a manifestation of her failure to communicate with the external world. She is unable to voice her objections because she is excessively focused on the intensity of the internal sensations that she bears alone. In this condition, she may appear passive and uninteresting to outside observers, whereas internally she experiences an extraordinary process of suffering and emotional turmoil. In accordance with the character of this type, which tends to become absorbed in the sensations of its own soul, Zainab does not perceive the physical stimuli (the binding and hard work) as a trigger for resistance. For her, the external world, including her father's cruelty, becomes less significant than the way she controls her internal perception of that pain.

Therefore, the word "*ḥāḍir*" here does not mean that Zainab does not feel pain. Rather, her sensing function operates by disconnecting the relationship between the triggering object (the cruel father) and her inner reaction. Zainab accepts the physical burden as though it were an inseparable and unavoidable destiny of her body. Instead of rejecting or resisting her father's injustice, her psychological energy is entirely consumed by enduring the intensity of the physical sensations within her unconscious. This demonstrates that for Zainab, a harsh objective reality has been transformed into a static internal experience. She no longer perceives herself as a human being who is oppressed, but rather as an object inherently bound to physical suffering itself. This is what enables her to say "yes" in a situation where logically she should have rebelled and fought back.

Introvert-Intuiting

Introvert-Intuiting is a personality type that tends to become immersed in symbolic or primitive images that are not always consciously understood, and whose meanings may even remain unclear to the individuals themselves (Alwisol, 2019). Nevertheless, such images frequently emerge within their thoughts (Hambali & Jaenudin, 2013). Individuals with this personality type often experience difficulty in communication and tend to be impractical however, they possess intuition that is exceptionally strong and sharp compared to others (Noriska & Chalis, 2025). Furthermore, introvert-intuiting can be understood as a personality type that perceives reality through inner intuition, symbolic meanings, and possibilities that are not yet visibly apparent. This type of thinking is oriented toward inner interpretation, possibilities, and future visions, thereby generating original ideas and unique perspectives (Siregar et al., 2026). The findings of introvert-intuiting traits in the personality of Zainab can be seen in the table 3.

Table 3. Introvert-Intuiting personality typology of the main character Zainab

No	Quotation	Translation
1	و بيتهم الطيني الأسود أصبح من الطوب الأحمر، و داخل البيت السلم العالي، ثم السرير العريض.	Their mud house transformed into a red-brick house with high stairs and a wide bed.
2	فالموت سهل، وكل الناس تموت، وموتها هي بالذات أسهل من موت أي أحد، فهي عاشت حياتها بين الموت والحياة، أقرب إلى الموت منها إلى الحياة.	Death is easy, and everyone dies. And her own death is easier than the death of anyone else. She has lived her life between life and death, closer to death than to life.

The quotation from table 3 indicates that the house being described is part of Zainab's imagination rather than an actual experience. It represents Zainab's inner projection of an ideal and luxurious life. The image of a more proper and comfortable house reflects a passive intuition, namely a symbolic vision of the possibility of a better life, yet without the conscious determination to attain it. This is because throughout her life she has lived in

poverty and resided in a very modest house. Zainab's intuition functions as a psychological escape from the oppressive reality surrounding her.

"وبيتهم الطيني الأسود أصبح من الطوب الأحمر، وداخل البيت السلم العالي، ثم السرير العريض."

"Their mud house transformed into a red-brick house with high stairs and a wide bed"
(El-Saadawi, 1998: 55).

The image of the "red-brick house" that appears in Zainab's mind is not merely an empty fantasy intended to comfort herself as a form of ego compensation, but rather a teleological phenomenon. Instead of being viewed solely as compensation for poverty, this imagination actually demonstrates how Zainab's intuitive function operates in perceiving a potential future or an ideal ultimate purpose. The red-brick house with its high staircase symbolizes dignity and security, things she has never possessed in her real life. From a teleological perspective, the human psyche is always oriented toward a goal or toward becoming something in the future. The red-brick house with high stairs is a symbol of dignity and stability that Zainab's inner intuition captures as the kind of life she should have been able to have. It becomes the way her intuitive function imagines a possible future in which she is no longer oppressed.

Based on the reality of Zainab's life, it can be understood that this image indeed emerges because Zainab is a poor woman, functioning initially as a form of compensation. However, the image within her inner self also implies that it actually contains the potential to develop further, yet that potential remains trapped within imagination due to the overwhelming pressure of the patriarchal environment surrounding her. Because she lives under such severe environmental strain, this teleological vision ceases to function as a transformational potential (a concrete plan for change) and instead ends up as a static inner vision. Through her intuition, Zainab is able to perceive the possibility of a more dignified life, yet she lacks the means to manifest it in external reality. This intuition appears only as a symbolic image that is at once comforting and painful, because it emphasizes the distance between what her soul is capable of envisioning and what is forced upon and ingrained in her by her environment. This demonstrates that Zainab possesses exceptionally sharp intuition in perceiving inner possibilities, even though her social reality remains entirely contradictory to them.

Meanwhile, Zainab's religious obedience, manifested through her acceptance of the promise of heaven, functions as the primary foundation in shaping her persona as a patient and obedient wife and woman. Psychologically, the promise of heaven is not merely a theological belief, but also an instrument that compels Zainab to continuously wear the mask of patience despite enduring both physical and psychic torture. This process leads to a massive repression, where her genuine psychological functions such as the impulse for self-defense, anger toward injustice, and the desire for freedom, are forcibly suppressed into the personal unconscious.

Zainab's excessively strong identification with her persona causes her to lose contact with her true self. This can be seen in her inability to express anger even when her dignity is degraded and she is oppressed by her own family. As a result, Zainab's suffering becomes static and deeply internalized, because every trace of resistance is immediately suppressed by self-control rooted in fear of social judgment and in the expectation of the promise of heaven that has been instilled within her inner psyche. Consequently, Zainab represents an individual whose psyche is divided, externally, she appears as a persona that is obedient, submissive, and resigned, while internally she experiences emptiness because all of her personal potential remains restrained within the realm of the unconscious.

This is also evidenced in the following quotation from the short story "*Fa al-mawtu sahl*,

wa kullu al-nāsi tamūt, wa mawtuhā hiya bi al-dhāt ashalu min mawti ayyi aḥad, fa-hiya ‘āshat ḥayātahā bayna al-mawti wa-al-ḥayāh, aqrabu ilā al-mawti minhā ilā al-ḥayāh” (Death is easy, and everyone dies. And her own death is easier than the death of anyone else. She has lived her life between life and death, closer to death than to life). The quotation demonstrates an abstract and existential reflection on the meaning of life and death. Zainab perceives herself as existing between life and death. She views her life as having long lost its meaning and existential space. This intuition is reflective and resigned, because throughout her life, even in heaven itself, she still feels that there is no place or space that truly accepts her existence.

The dominance of Zainab’s introverted personality type in the short story *Laysa Lahā Makān fī al-Jannah*

Basically, based on the psychological attitudes and functions displayed, Zainab can be categorized as an individual with an introverted or closed personality. In this personality type, thoughts, feelings, and actions are primarily determined by the subjective world. Introverted individuals generally have a tendency to withdraw, are less open in social interactions, and encounter difficulties in establishing communication with others (Jung, 1916; Minderop, 2018). These characteristics are consistently reflected in Zainab's character, as evidenced in every event she experiences from the beginning to the end of her life within the short story's narrative. She never voices her feelings, nor does she ever become angry or object to those who treat her unjustly. Both the physical and psychological suffering she experiences are always suppressed within her inner self, because since childhood she has been taught obedience and submission through the promise that she would eventually attain heaven in the afterlife as compensation for the suffering she endured during her life.

The story of Zainab also demonstrates that a person’s status is determined not only by their economic position, but also by deeply rooted communal beliefs regarding social order (Zaid et al., 2025). Even when Zainab merely wishes to remove her black veil and wear a white one, she fears that others will look at her suspiciously and assume that she has forgotten her husband (El-Saadawi, 1998). This short story highlights the tendency of traditional communities to judge individuals based on class and social status, as well as the existence of discrimination rooted in gender inequality. Moreover, life within such a society is perpetually bound by rules and customs, as humans are inherently social beings. Consequently, the social life and activities of a community are always predicated on the cultural understandings and prevailing beliefs of the local area (Marita, 2021).

An important finding of this study confirms that such typologies are not merely innate traits, but rather psychological constructs formed through continuous patriarchal oppression. Aside from innate or genetic factors, an individual's introverted attitude can also result from the influence of social suppression within their environment (Wan, 2023). This is illustrated in Zainab’s character, where her inner world is shaped by emotional suppression, passive acceptance, and internalized obedience, rendering her unable to express desires or resist the oppression she endures. The dominance of introversion within her personality demonstrates that her emotional life remains hidden and subordinated to social and familial demands, while her habitual resignation and limited symbolic imagination function as forms of psychological escape (El-Saadawi, 1998).

The dominance of introversion in Zainab reflects an inner defense mechanism against an aggressive environment. According to Jung’s theory, when the external world becomes excessively oppressive, individuals tend to withdraw their psychological energy inward (Minderop, 2018). For example, as cited in the short story, the response “*ḥāḍir*” that appears in various oppressive situations is not merely a sign of resignation, but also evidence of the

formation of a rigid and inexpressive persona. Zainab is compelled to repress her genuine psychological functions, such as anger and the desire for freedom, into the realm of the unconscious in order to fulfill religious and social expectations regarding the image of an obedient woman. This explains why Zainab's suffering remains static, the promise of heaven that she clings to and has ingrained within her inner self ultimately becomes a tool of repression that suppresses the transformative impulses within her psyche.

These findings provide a new contribution to previous studies, such as the research conducted by Cahaya (2026), which focused more on revealing and criticizing patriarchal structures from the perspective of Islamic gender studies, the research by Ulinnuha (2024) which emphasized gender analysis, and the research by Rizalman et al., (2024) which focuses on the structural elements of literary works using Robert Stanton's approach, as well as several other studies mentioned in the introduction. While previous studies primarily emphasized external systems of oppression and the deconstruction of patriarchal norms, this study highlights how such structures become internalized within the psychological realm of the character. Then, this study also demonstrates that patriarchal oppression operates not only at the social and ideological levels, but also penetrates deeply into the formation of an individual's personality.

Therefore, this study complements and deepens previous research by revealing the psychological impacts of patriarchal domination through the perspective Jung's analytical psychology. This approach broadens the understanding of gender injustice in literary works by demonstrating that such injustice is not only visible within external structures, but is also embedded within the inner psychological structure of the character, thereby emphasizing the importance of an interdisciplinary approach between psychology and literary studies. This study also implies a paradigm shift in the way passive characters in literature are perceived, suggesting that resignation and silence do not signify the absence of character, but rather the result of psychological functions that have been systematically suppressed. The primary limitation of this research lies in its reliance on a single theoretical perspective, namely Jung's analytical psychology, which may yield different findings if examined in dialogue with other psychological theories.

CONCLUSION

Based on the results of the study, the short story *Laysa Lahā Makān fī al-Jannah* by Nawāl al-Sa'dāwī using Jung's analytical psychology approach concludes that the main character, Zainab, represents a personality dominated by the introvert-feeling, introvert-sensing, and introvert-intuiting types. The dominance of introvert-feeling is reflected in obedient attitude, emotional repression, and inability to express everything she truly feels. The introvert-sensing type is manifested in the way Zainab endures physical suffering as a normalized routine, such as hard labor, hunger, and exhaustion, all of which she accepts without resistance. Meanwhile, the introvert-intuiting type appears in a limited and passive form through her imagination of an ideal life and her existential reflections on life and death. Therefore, this short story not only portrays the personality structure of an introverted and oppressed female character, but also presents a sharp social critique of the patriarchal system that shapes, restricts, and ultimately destroys the psychological wholeness of women. Through the character of Zainab, the story illustrates that oppression can condition a person into obedience at the very level of personality itself.

This study is expected to contribute to the development of literary psychology studies, particularly in the application of Jung's personality typology in the analysis of characters within Arabic literary works. Practically, this research may help readers understand the complexity of female personalities shaped by social and cultural pressures, while also fostering critical awareness regarding the impact of patriarchal systems on individual

psychology. As for implications for future studies, this research may be further developed by combining the analytical psychology approach with feminist theory, for example, or with other theoretical frameworks in order to obtain a more comprehensive understanding of the relationship between social structures, inner conflicts, and the formation of characters' personalities in literary works.

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