

SYMBOLIC INTERACTION OF THE MAIN CHARACTER IN THE NOVEL LAUT BER CERITA BY LEILA S. CHUDORI

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Abstract: The emergence of dissent against the new era regime led to the unaccounted absence of thirteen student activists from Yogyakarta. The event was immortalized by Leila S. Chudori through her remarkable novel entitled "Laut Bercerita." The objective of this study is to examine the portrayal of the mind, self, and society in the characters of Biru Laut and Asmara Jati in the novel Laut Bercerita by Leila S. Chudori. Specifically, this research aims to (1) provide a comprehensive analysis of the concept of mind as depicted in these characters, (2) elucidate the concept of self as portrayed in Biru Laut and Asmara Jati, and (3) explore the representation of society in the context of these characters. The focus of this study is the literary work entitled "Laut Bercerita" authored by Leila S. Chudori, along with several scholarly sources like books and journals that provide relevant insights and perspectives for the research. The research methodology employed in this study is descriptive qualitative in nature. The data were acquired through the utilization of reading and note-taking methodologies. The activities involved in the analysis encompass three main steps: data reduction, data presentation, and conclusion drawing and verification. The findings of this research revealed the presence of two distinct conceptual frameworks related to the mind, namely "Seyegan House" and "Asmara Jati's concerns." The notion of self is explored in the literary works "Kidnapping Biru Laut" and "Asmara Jati's Decision." The notion of society is explored in the works "Blanggungan Corn Planting Action 1993" and "Kamisian Action 2007."

Keywords: Interaction, Mind, Self, Society, Opposition to the 1998 Regime

INTRODUCTION

In social life, dependence between living beings has become a fundamental need (Putra & Sari, 2022). Humans are naturally interconnected and need each other in various aspects of life. From the moment we wake up to the moment we go back to sleep, interactions with others are an integral part of our daily routine. Duijndam, Karreman, Denollet, and Kupper (2020) revealed that building interpersonal interactions is a necessity that cannot be abandoned.

These social interactions include various forms of relationships, ranging from everyday interactions with family and friends to broader ones such as with colleagues, neighbors, and other community members. These dependencies and interactions include activities such as discussing to solve problems, collaborating on work, providing emotional support, and sharing knowledge and experiences (Kendrick, 2021). Overall, the need and interdependence of people in social interactions is inevitable. These interactions not only fulfill our primary needs but also shape identities, influence worldviews, and create significant social change. In an ever-evolving era, understanding the importance of social interactions and how to build meaningful relationships is critical to creating a more unified and harmonious society (Rahmah & Amaludin, 2021).

In 1966, a psychologist named William Schutz developed the Interpersonal Needs Theory. In his book, "Interpersonal Communication: Everyday Encounters," Wood explained that humans form and

maintain relationships to fulfill basic needs. These basic needs are affection, inclusion, and control (Yuliarti, 2020).

Affection needs indicate that humans want to feel valued and accepted by others. In social interactions, these needs are reflected in the desire to feel emotional closeness, caring relationships, and warmth in interpersonal relationships. In a favorable interaction situation, a person feels comfortable and accepted, thus increasing feelings of happiness and satisfaction in the relationship. Furthermore, the need for inclusion describes the human drive to feel included and recognized in social groups. The need leads a person to seek out and interact with various social groups and environments in relationships. Feeling included and recognized by the group provides a feeling of security and relevance, thus enhancing the individual's well-being and self-confidence (Dinata, 2020).

Control needs emphasize the importance of humans seeking autonomy and the ability to control their environment and lives. In social interactions, this need reflects the drive to have an active role in decision-making, express personal wishes and views, and feel empowered in various situations. In positive social interactions, one feels valued and empowered to be oneself without feeling constrained by pressure from others (Latifah et al., 2020; Saputra, 2020).

The social realities that we often experience are expressed in a literary work. The author's imagination is conveyed communicatively and uses the first, second, or third-person point of view. Fictional or non-fictional stories often found in short stories or novels are usually based on reality (Pratiwi & Hidayatullah, 2021; S et al., 2021). The writer portrays the character so that the reader is captivated by his or her imagination. According to (Azwar et al., 2020; and Izaty, 2022), The author modifies various realities that occur. In addition, the author embellishes the literary work with beautiful words, brilliant ideas, traditions, histories, or the mindset of a person or group of people. So, although literary works are based on reality, they are complemented by the results of the author's imagination. In addition, literary works that contain fiction are always associated with the social reality of society.

One of the essential elements in a novel is character. The characterization described by the author with specific traits and characters will be a condition for the work of literature to be accepted by readers. There are protagonists, antagonists, and tritagonists. Usually, the depiction will appear in the narration or dialog of the character (Rahimah & Jannah, 2022). The interaction between the characters gives rise to symbols.

In the 90s, there was a dark event that eliminated 13 student activists, and until now, there are no clues related to the incident. The activists opposed the New Era regime, dealt with social inequality, and focused on the government's hegemony over society. Leila Salikha Chudori recreates this historical event in her novel *Laut Bercerita*. The novel, published in 2017, explores the themes of friendship, romance, kinship and loss. Set in the 90s and 2000s, this novel successfully allows readers to penetrate the past and look back at the events of that year.

The exciting thing about this novel is the use of point of view. Leila S. Chudori uses two narrators in the storytelling. The first part is told from the point of view of a character named Biru Laut and his fellow activists. This chapter tells how Laut and his friends struggle to achieve their vision and mission. It also tells how cruel and cruel they are when imprisoned. The second chapter is told from the perspective of Laut's younger sister, Asmara Jati. She is a medical student trying to find out her brother's whereabouts.

The discussion of interaction and symbols is called symbolic interaction. This theory was first introduced by Blumner in 1937, then developed by Mead, and gave rise to the terms mind, self, and society. (Zhafarina et al., 2021). Mind is the ability to use symbols with the same social meaning, where each individual must develop their thoughts in interacting with others. Nugroho (Katon & Yuniati, 2020) explained that self is related to the process of self-reflection, which is generally referred to as self-control or self-monitoring. Self has two distinguishable phases: "I" and "Me." "I" is the individual's spontaneous response to others. In contrast, "Me" is the acceptance of others. Meanwhile, society describes the connection of several behaviors but is also created and formed by individuals by performing actions in line with others (Yuliana & Pribadi, 2022). The theory initiated by George Herbert Mead is the analysis to be carried out; character interactions relate to the three concepts of mind, self, and society.

Many studies have used the novel *Laut Bercerita* as an object of study. Of course, the studies are different, some in terms of characters (Andani et al., 2022; Paesani et al., 2023), the use of language

styles (Meitridwiasiti, 2022), the relationship between ecofeminism and literary works (Azida & Fitri, 2021), human rights violations (Lestari, 2021), and the study of equivalence and translation strategies of the novel "The Sea Speaks His Name" (Melliana et al., 2021).

Based on some of the previous studies presented, there are similarities in the object of study used. The novel *Laut Bercerita* is studied from certain aspects. The difference is in the analysis knife. Some use psychological theory (Paesani et al., 2023), sociology (Andani et al., 2022; Lestari, 2021), ecofeminism (Azida & Fitri, 2021), linguistics (Meitridwiasiti, 2022), and translation theory (Melliana et al., 2021).

This research has added value as a complement to the study of the novel "Laut Bercerita." Although this novel has been studied from various aspects, such as character traits, intrinsic and extrinsic elements, and problems in the story, this research makes a new contribution by analyzing the dialog of Biru Laut and Asmara Jati. In analyzing the dialog of the two main characters, this research can dig deeper into their interactions, how their thoughts and feelings are reflected in conversations, and how the concepts of mind, self, and society play a role in shaping dialog and relationships between characters. Thus, this research provides a more specialized and in-depth perspective on how communication and social interaction become essential elements in this novel. This research is also complementary because it uses a qualitative approach that provides depth and richness of interpretation of the characters' dialog and interactions.

The results of this study can be a valuable contribution to further literary research and open up opportunities to dig deeper into social interactions in other literary works. In addition, this study can also provide a deeper understanding of the characters and messages the author wants to convey in the novel "Laut Bercerita." This study uses the novel *Laut Bercerita* by Leila S. Chudori as the object of study. The theory used is the symbolic interaction perspective of George Herbert Mead. The focus of this research is (1) to describe the concept of mind in Biru Laut and Asmara Jati characters in the novel *Laut Bercerita* by Leila S. Chudori, (2) to describe the concept of self in Biru Laut and Asmara Jati characters in the novel *Laut Bercerita* by Leila S. Chudori, (3) to describe the concept of society in Biru Laut and Asmara Jati characters in the novel *Laut Bercerita* by Leila S. Chudori.

This research is based on an argument that the interaction of characters in literary works can be studied. By examining the characters' dialog, researchers can obtain the nature or character of the characters described by the author in the novel. Persistence, fighting spirit, never giving up, open-minded, surrender, caring, and helping each other.

METHOD

This study uses a qualitative approach, which is the right approach to analyze the character interactions in the novel "Laut Bercerita." With this approach, researchers can make in-depth observations of the interaction and behavior of the characters and utilize descriptive data from the novel as material for analysis (Abdussamad, 2021). The novel "Laut Bercerita" by Leila S. Chudori is the primary source that is the main focus of the research. As the primary source, this novel is the main source of data that will be analyzed to see how the interactions of Biru Laut and Asmara Jati characters are influenced by the concepts of mind, self, and society from George Herbert Mead's symbolic interaction theory. Secondary sources, which consist of several kinds of literature, support the research. This literature can help the researcher connect the theory with the data analysis from the novel. This research uses George Herbert Mead's symbolic interaction theory as the analytical knife. This theory provides a relevant theoretical framework to understand how social interaction and symbolic processes affect the novel's formation of identity and character behavior. By using Mead's theory as a guide, researchers can analyze the data more focused and systematic. The qualitative approach used in this study allows the researcher to explore the concepts in the novel "Laut Bercerita" and how symbolic interactions between characters affect the storyline and character development. With this approach, the research can provide a deeper understanding of social relationships and dynamics between characters in literary works.

The data collection technique used in this research is the reading and note-taking technique. The novel "Laut Bercerita" was read repeatedly to obtain data relevant to formulating research problems. The researcher wrote down essential things related to the interaction of Biru Laut and Asmara Jati's characters and the concept of mind, self, and society from George Herbert Mead's symbolic interaction

theory. Furthermore, researchers used the Miles and Huberman model as a guide in the data analysis stage. Qualitative data analysis is carried out interactively and takes place continuously until it is complete, until the data is saturated, meaning no new relevant data or information is obtained anymore (Abdussamad, 2021: 176). The data analysis process included several steps, such as data reduction, where the researcher sorted and reduced the data to find relevant patterns and findings. Next, the data was presented (data display) using narrative text preparation and visual presentation to assist further understanding and interpretation. The final step was conclusion drawing and verification, where the researcher drew conclusions from the findings and confirmed the results of the analysis by referring back to the data that had been collected. It is essential to ensure the validity and reliability of the research results (Miles & Huberman, 1992).

ANALYSIS

The novel that describes the interactions of Biru Laut and Asmara Jati, we may find interesting depictions of the concepts of mind, self, and society expressed by George Herbert Mead in symbolic interaction theory. The concept of mind, which refers to the process of thinking and symbolic interpretation, may be reflected in the dialog or narration that describes how Biru Laut and Asmara Jati communicate. Through their dialog, readers can see how each character tries to interpret the symbolic meaning of the words and actions spoken or performed by the other. This process of thinking and interpretation reflects how the characters construct their understanding of themselves and the world around them.

The concept of self, which refers to self-perception and social identity, may be explained through narratives that show how Biru Laut and Asmara Jati form a view of themselves in interaction with others. How characters understand their roles and identities in society may be revealed through dialog that reflects their awareness of how others perceive them and how this affects their self-view. In addition, the concept of society, which refers to social interaction and norms, can also be seen in the literary work. How the characters Biru Laut and Asmara Jati interact with society, how they respond to social norms, and how these social norms influence their behavior and actions may be an essential element in understanding the dynamics of their relationship with their social environment.

Through analyzing the form of interaction of Biru Laut and Asmara Jati characters with the concepts of mind, self, and society from symbolic interaction theory, readers can gain deeper insights into the symbolic meanings in these literary works. The exploration of character interactions can open the door to a richer understanding of the complexity of human relationships, the dynamics of social life, and the deep meaning of every action and word in the story. This chapter will present the interaction between Biru Laut and Asmara Jati's characters related to mind, self, and society.

Mind Forms of Biru Laut and Asmara Jati Characters in Leila S. Chudori's Novel Laut Bercerita

According to George Herbert Mead's symbolic interaction theory, at the mind level, the basic idea of forming the meaning of symbols comes from the human mind. Each individual gives meaning to the symbols used in communication based on their understanding and interpretation of the symbol (Rahman et al., 2020). In the novel *Laut Bercerita*, which presents the characters Biru Laut and Asmara Jati, there may be differences in the thoughts and meanings they give to the symbols around them. As the first narrator, Biru Laut may have different thoughts from Asmara Jati regarding their mission to oppose the government regime. For Biru Laut, the mission to oppose the government regime is crucial to achieving freedom and justice for the oppressed. Biru Laut thinks that the struggle against the authoritarian regime cannot be delayed any longer, and they must act immediately to bring about the desired change in society.

In contrast, Asmara Jati is told in this novel that she does not interfere with the activities carried out by her brother and other activist friends. She was busy with her studies; she studied medicine and did not have time to think about things like that. The following explains the minds of Biru Laut and Asmara Jati.

Seyegan House

A group of student activists consisting of Laut and his friends were looking for a place to discuss and spend the night, preferably away from intel. This group of activists is called Winatra. They have a

vision and mission to oppose the government doctrine one president has led for over 30 years. Not only that, they also intensified book discussion activities, which were banned from circulation in Indonesia by the government, such as books by Pramoedya Ananta Toer. Therefore, they sought a safe place to carry out their vision and mission freely.

"Ruang besar ini bisa kita digunakan sebagai tempat diskusi. Pasang tikar saja" (Chudori, 2017: 12)

Laut and her activist friends were looking around a house in Seyegan. It would be their home for safe discussions and overnight stays. The door had rusted hinges, the floor looked like it had not been swept in months, some scattered chairs looked old and rotten, and the walls were dirty and discolored. Some of Laut's friends, such as Sunu and Daniel, complained about the state of the house. However, Laut argued that the house could be used for discussion. Not only because it was far from the crowds and therefore safe from intel but also because some people called it a haunted house because it had been uninhabited for a long time, so people would not believe that there was life in it.

In the concept of mind, the basic idea of shaping the meaning of symbols comes from the individual's mind. An individual's mind affects how they behave and interact with others. In this case, Biru Laut develops his mind by interacting and communicating with his friends. His thoughts about making the house a place of discussion is an idea or thought resulting from his thought process. Furthermore, the opinion expressed by Biru Laut influenced his friends. They accepted and agreed to the idea and were willing to make Seyegan's house a discussion place. The social interaction and communication between Biru Laut and his friends were essential in this process. Biru Laut's thoughts and ideas became symbols that had meaning for his friends, resulting in an agreement to implement the idea. In the concept of mind, individual ideas and thoughts are reflected in the symbols used to communicate with others.

Asmara Jati's Concerns

Biru Laut is a final semester student of English Literature UGM. Of course, he already has to work hard with the final assignment of students in general, namely the thesis. However, due to the activities of the Winatra organization, they became fugitives from intel. Therefore, they had to hide from one place to another, and caused a "jam" in their studies. If Biru Laut went to his campus, people would recognize and arrest him. Biru Laut's younger sister, Asmara Jati, took the initiative to help her brother bring the thesis file to his supervisor. Amid Biru Laut's confusion regarding his thesis, Asmara Jati came up with the following idea:

"Mungkin...mungkin aku bisa membantumu, membawakan skripsimu. Dan nanti sidang nya bisa diatur," tiba-tiba saja aku mencetuskan ide begitu saja. (Chudori, 2017: 288)

The idea that Asmara Jati came up with depicts the concept of mind. The ideas thought up by Asmara Jati became the basis of the meaning of the symbols he conveyed to Biru Laut through social interaction. These thoughts affect other people. By interacting with other characters, Asmara Jati can bring up her thoughts and can be accepted by others. Idea development can only be done if it is related to other people. There is an attachment between individuals in this case.

Self-forms of Biru Laut and Asmara Jati Characters in Leila S. Chudori's Novel Laut Bercerita

The concept of self in symbolic interaction theory describes how individuals view and position themselves from the perspective of others. It means seeing ourselves as objects, not subjects, by considering how others see, understand, and give meaning to us. In forming this self-concept, the role of others is essential (Fitrananda & Affandi, 2022: 110).

In the context of Biru Laut and Asmara Jati, the concept of self can be reflected in how they interact with others, including their relationship with society. Self has two distinguishable phases: "I" and "Me." "I" is the individual's spontaneous response to others, while "Me" is the acceptance of others (Sartika et al., 2023). Biru Laut and Asmara Jati's self-perception of how others see them and give meaning to their actions can influence their self-view (Me). In addition, how they respond to others in interactions and

their spontaneous actions (I) can also affect how they see and understand themselves. The following is an explanation of Biru Laut and Asmara Jati's self.

Kidnapping Biru Laut

Biru Laut, Daniel, and Alex have lived in a Klender flat for the past few months. Since some of their friends had been arrested, they had become fugitives and had to stay hidden from the intel. Biru Laut had just returned from the UI campus in Depok to attend a student meeting. The lights suddenly went out that night, but the rest of the flat was brightly lit. Laut quickly grabbed a flashlight and put on his T-shirt. He heard an impatient knock from the front door and immediately broke down the door. They were the intel officers who were targeting him and his friends. They knew the identity of the sea and led him to the car. When they arrived at a dark place, Biru Laut felt pain in his body; his mouth tasted salty dried blood, and his bones felt cracked because overnight, several people stepped on, hit, and punched him. Then he muttered to himself as follows:

Yang aku ingat, beberapa jam lalu, atau mungkin kemarin ketika mereka meringkusku adalah tanggal 13 Maret 1998, persis bertepatan dengan ulang tahun Asmara. Aku ingat betapa aku ingin sekali meneleponnya untuk mengucapkan selamat ulang tahun dan menjanjikan buku apa saja yang disukainya, tapi mustahil. Di masa buron seperti ini segala medium komunikasi dengan keluarga harus diminimalisir. Karena itu aku hanya mengucapkan selamat ulang tahun dalam hati belaka. (Chudori, 2017: 51).

The role of the Biru laut character here is as an object, not a subject. The object is imposed by several perpetrators, namely the intel who tortured him so tragically. The concept of self here describes how individuals are seen from the point of view of others. In this case, the character is receptive to others or called the "Me" concept. Biru Laut cannot do something of his own accord because of the intel confining and torturing him. He wanted to call his sister Asmara Jati because March 13 coincided with his beloved sister's birthday.

Asmara Jati's Decision

The family has been worried and anxious since the forced disappearance of Biru Laut and his friends. Laut's parents found it increasingly difficult to move and function as usual. They spent their days searching for their son's whereabouts and assumed he would appear on their doorstep every night. Even his mother always had four plates on the dinner table, with one left for Laut, who never came home. His father would always visit Laut's room to read his favorite classic books or to clean his room. Lately, the life Asmara Jati has been living has left her depressed. Until one day, Aswin Pradana from LBH offered her to help build the Missing Persons Commission. Finally, Asmara Jati, a doctor by profession, took the initiative to cancel his surgical residency and join the search for Laut.

Akhirnya aku memutuskan membatalkan rencanaku untuk mengambil residensi bedah pada tahun itu. Jika aku ingin mencari jejak Mas Laut, aku harus realistis dengan praktik sebagai dokter umum di RS Cikini untuk sementara. Beberapa kali seminggu aku mampir di kantor LBH dimana mereka memberikan satu ruang besar untuk Komisi Orang Hilang yang bekerja siang malam membuat strategi pencarian dan pendataan mereka yang belum kembali. (Chudori, 2017: 247).

The second concept of self is "I," namely that humans are creative and can develop according to their will. Of course, there is a relationship between individuals in this case. The main goal was to find out the whereabouts of Laut and her friends, who were forcibly disappeared by the regime. With a shared vision and mission, Aswin invited her to form the Missing Persons Commission. Asmara Jati dared to decide her own free will. She postponed her plans for a surgical residency that year and joined Aswin. Asmara Jati dared to emphasize the concept of self "I" in herself.

Society Forms of Biru Laut and Asmara Jati Characters in the Novel Laut Bercerita by Leila S. Chudori

Society is realized through coordinated interactions between individuals. According to Mead, human interaction occupies the highest level compared to other creatures. This is due to the use of various significant symbols, namely language (Zanki, 2020). Mead uses the term society, a continuous social process that precedes the mind and self. Society plays a vital role in shaping the mind and self. At another level, according to Mead, society reflects a set of organized responses that the individual takes over in the form of the "I" (Maryam, 2021).

In the context of Biru Laut and Asmara Jati, the role of society in shaping their mind and self can be reflected in how they interact and respond to the social environment and society around them. Their view of how others perceive them (Me) and how they respond to themselves (I) can be influenced by the norms and values in the society where they are. The following describes the society that Biru Laut and Asmara Jati belong to.

Blangguan Corn Planting Action 1993

Sinatra activists took action to plant corn in Blangguan in 1993. The Poet and Biru Laut decided to plant corn because it reminded them of Rendra's poem "Sajak Seonggok Jagung" as a form of action in Blangguan after receiving information that the farmers' corn land would be evicted and used as military land. This action was a form of resistance and protest to the government. Their movement only capitalized on their spirit without guns, muscles, or money.

...Lahan pertanian jagung mereka digusur bulldoser. Mendengar ini, lantas saja aku teringat "Sajak Seonggok Jagung" karya Rendra, Sang Penyair dan aku sama-sama mengusulkan agar mahasiswa dan aktivis melawan tentara dengan aksi tanam jagung. (Chudori, 2017: 116).

The action of the Sinatra activists is an illustration of the concept of society. The society describes the relationship between society and the social process. The relationship between Biru Laut and his friends in the Blangguan community is a social process of resistance to the government. Of course, this social process precedes mind and self. Mind and self are needed in all actions related to society. Interactive relationships between individuals and society are a form of symbolic interaction. This corn-planting action is proof of the student's social care for the Blangguan community.

Kamisan Action 2007

Since the disappearance of student activists, a kamisan action was held by Asmara Jati. The kamisan action was held as a form of protest against the government, which did not thoroughly investigate the disappearance of the activists. This action was carried out using a black umbrella and all-black outfits. The use of umbrellas and all-black outfits is a symbol of people who are grieving. In addition, the black umbrella is also a symbol of the determination of the victims' families to continue to demand that the government carry out its duties. This kamisan action reminds the government not to forget that thirteen students still have forcibly disappeared, and there is no news to date.

...Mungkin Aksi Payung Hitam setiap hari Kamis bukan sekadar gugatan, tetapi sekaligus sebuah terapi bagi kami dan warga negeri ini; sebuah peringatan bahwa kami tak akan membiarkan sebuah tindakan kekejian dibiarkan lewat tanpa hukuman. Payung Hitam akan terus-menerus berdiri di depan istana negara. Jika bukan presiden yang kini menjabat yang memberi perhatian, mungkin yang berikutnya, atau yang berikutnya...(Chudori, 2017: 373).

The form of social action carried out by Asmara Jati is kamisan action. This social process was carried out as a protest against the government for its inability to solve the case of the disappearance of thirteen activists. This social event precedes mind and self. It is related to the thoughts of Asmara Jati and Aswin Pradana, who came up with this idea, as well as the self-control of Asmara Jati's character to be brave in making decisions in life. He canceled his surgical residency to find out the whereabouts of his brother, Biru Laut. Of course, the narrative above is a form of society from Asmara Jati—the relationship he established with the victim's family by carrying out Kamisan actions.

CONCLUSION

In the interaction of Biru Laut and Asmara Jati characters, a form of symbolic interaction initiated by George Herbert Mead is found: mind, self, and society. The concept of mind is found in "Seyegan House" and "Asmara Jati's concerns." The concept of self is seen in "Kidnapping Biru Laut" and "Asmara Jati's Decision." The concept of society, found in "Blanguan Corn Planting Action 1993" and "Kamisan Action 2007," research on the interaction of Biru Laut and Asmara Jati in the novel "Laut Bercerita" using the mind, self, and society concepts from George Herbert Mead's symbolic interaction theory is a valuable contribution to literary analysis. By identifying these concepts in the interaction of the two main characters, this research can open up insights into the complexity of their characters, motivations, and relationship dynamics in the story.

This research adds value to literary analysis, providing a deeper understanding of how symbolic interaction is vital in shaping characters and stories in literary works. In addition, by limiting the study to the two main characters, the researcher has created space for future researchers to examine other characters in the novel, such as Kinan, Sang Penyair, Alex Perazon, and others who also have essential roles in building the story and interacting with the main character. Further research on these characters can provide a deeper understanding of the complexity of the characters, motivations, and relationship dynamics between them to provide a complete insight into the dynamics of the whole story. This study can serve as a reference for researchers and literature enthusiasts to understand better the messages and meanings in the novel "Laut Bercerita." In addition, the approach used in this study can also be applied to other literary works to see how the concepts of mind, self, and society play a role in shaping the characters and relationships between characters in the story.

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