

SELF-CONCEPTION IN THE NOVEL "PERJALANAN TUNGGAL": COOLEY'S LOOKING-GLASS SELF PERSPECTIVE

Aldrian [1], Dien Nur Chotimah [2]

[1] 200301110090@student.uin-malang.ac.id

[1], [2] Universitas Islam Negeri Maulana Malik Ibrahim Malang
Malang, Indonesia

Abstract: In the context of interpersonal communication, individuals have the capacity to engage in self-construction and personal transformation through internal processes. Nevertheless, an individual's self-concept is also shaped through their interactions with others. The involvement of others' views, thoughts, and responses becomes crucial for individuals in the process of discovering and conceptualizing their identity. The examination of this process of formation can be explored within the field of sociology, specifically via the lens of symbolic interaction. One of the prominent hypotheses in the field is Charles Cooley's looking-glass theory. This research uniquely employs theoretical frameworks in conducting a content analysis of the book. This research encompasses an examination of the field of literary sociology. Hence, the objective of this research endeavor is to elucidate the operational mechanisms of the looking-glass theory in the construction of self-concept as experienced by the central protagonist within the literary work entitled "Single Journey." The present study employs a qualitative methodology characterized by an analytical framework. The employed methods for data collection encompass reading and note-taking, whereas the analysis procedures encompass data reduction, data presentation, and conclusion drawing through the utilization of diverse writing instruments. The results of the analysis of the study revealed the presence of 23 data points within the object. The dataset comprises narrative context, historical self-concepts that remain undeveloped, and indicators within five self-concepts constructed by the protagonist: the dynamic idealistic self, independent self, ambitious self, loyal friend, and friendly self.

Keywords: looking-glass self, Perjalanan Tunggal, self-concept, symbolic interaction

INTRODUCTION

As a social being, a human means an organism whose life must have a relationship with other individuals, relate to everything that happens to him and understand the surrounding environment so that continuous communication is needed. It is based on the reason that humans cannot fulfill their needs without the intervention of other individuals. Through self-indication, humans as actors are reflective, aware, and able to unite all components of the objects they know. The process is a communication interaction in which individuals can assess, interpret, and decide to act according to the meaning they create (Derung, 2017). Individuals will also define and interpret each other's actions, both through themselves and from others (Ahmadi, 2008). All the unique characteristics inherent in humans above will be realized with the interactions between them and other individuals and society. Social life means that it cannot be separated from interaction.

Charles Cooley argues that social interaction can create an individual's consciousness if it is carried out continuously (Raho, 2021). In line with the above opinion, Mead also states that individuals cannot understand themselves without social interaction (Rahim, 2010). (Gillin & Gillin, 1950); Social interaction as a dynamic social relationship that involves ties between groups and groups, individuals and individuals, and between individuals and groups. In the context of social interaction, individuals are an inseparable part of the scope of society. This social interaction can also create a "self." It means that

individuals can interpret the behavior of others and then see themselves based on the perspectives of others in interaction (Raho, 2021).

The process of social interaction is one of the objects of study in the theory of symbolic interaction in its development. Therefore, this research uses a symbolic interaction sociology approach in interpreting the self-concept. Symbolic interaction is a theory that describes individual behavior through meaning analysis (Harahap, 2020). The core of this theory is a characteristic activity applied by humans, namely the exchange of symbols or communication that is given meaning. In this theory, social interactions can cause reactions that create meaning from one individual to another (Taneko, 1993). In short, symbolic interaction is a theory or approach in sociological studies that focuses on interactions between roles, role actions, and communication that can be considered. One of the basic concepts covered in this approach is the concept of self. An individual's self-concept will be formed through other individuals, whether there are or no blood ties (Nugroho, 2018).

In the symbolic interaction approach, one of the sub-theories that can define and help analyze the self-concept is the looking-glass self theory introduced by one of the famous sociologists, Charles (Cooley, 1902), in his book entitled "Human Nature and the Social Order" (Safirasari & Mundayat, 2021). Therefore, this theory is referred to as a theory that dabbles in self-concept (Prisgunanto, 2015). The analogy is similar to when we look at a mirror; we observe the image reflected by the mirror. The Looking-glass self is also called the mirror self theory.

The self-concept described by the looking-glass self theory is a person's imagination that accepts other people's views about appearance, character, manner, actions, goals, and others. The process experienced by individuals in this theory is a feeling in one's imagination of other people's thoughts about appearance, goals, character, and others, which causes him to be influenced and see himself as he imagines others see him (Rahim, 2010). Based on the group context, (Cooley, 1902) also recognizes that the "self" arises because of interaction. He also stated that another organism is very influential in determining the development of a person's individuality, called the primary group (Raho, 2021). The looking-glass self is a theory that describes society as a mirror that can reflect who we are. Therefore, as social beings, it turns out that individuals can build a self-concept or self-image through how they imagine how other individuals view them (Safirasari & Mundayat, 2021).

In its application, the looking-glass self theory can be applied to literary works in analyzing the self-concept of the characters contained in work. The analysis is supported by three indicators: processes experienced by individuals forming self-concepts in this theory. These indicators are:

- a. First, individuals imagine how they appear to other individuals in their environment.
- b. Second, the individual interprets the responses of others and
- c. Third, the individual then creates and develops a self-concept. (Silva & Calheiros, 2021).

Applying this theory in novels can be done because the content of literary works is in the form of similar values to real life. Facts and events realized in the real world are an author's thoughts in creating literature. Thus, today, literature is believed to be a means of recreating real-life images conveyed by authors to others through various forms of work. The components of a literary work, such as the existence of a form of transformation, resistance, and social interaction, support this statement. For example, there is communication between characters in the novel that shows social interaction, love, life struggles, culture, and more.

This research uses the novel "Perjalanan Tunggal" as the object. This novel was written by two writers from North Sumatra, Irwin Sigar and Zulfan Azhari Siregar. The novel is written to tell the story of the life of the Single, the father of the two authors. It means that the novel is based on a true story. This novel is a serious work of literature, as evidenced by its deep, profound, and complex themes. Generally, the language used in this novel is not all standardized because it puts it in the everyday language used by non-batak North Sumatran people. This novel is familiar with religious and cultural values, namely Islam and the local culture of North Sumatra. Uniquely, this novel indirectly describes the customs, culture, and environmental conditions of the villagers of North Sumatra province in ancient times. In terms of research, it is interesting that any researcher or theory has ever studied this literary work.

Some of them are (1) (Chumairoh, 2021) with the title "Tekanan Sosial Budaya dan Perkawinan Anak dalam Perspektif The Looking-Glass Self." This research examines the phenomenon of child

marriage, driven by several dominant factors such as cultural and social pressures such as out-of-wedlock pregnancies and the local culture accustomed to marrying off their children early as the object. This research uses the looking-glass self-theory in general as an analytical knife to prevent child marriage and the application of sex education (2) (Setiawan & Nabila, 2022) with the title "Penggunaan Aplikasi Tiktok dalam Pembentukan Konsep Diri Remaja di Desa Pisangan Jaya, Kabupaten Tangerang." This study makes teenagers in Pisangan Jaya Village use the Tiktok application as the object of study. This study also uses the looking-glass self theory by focusing on the three indicators in theory. The purpose of this study is a more in-depth study of how the self-concept developed by Pisangan Jaya Village teenagers as Tiktok application users; and (3) (Ningsih & Supratman, 2022) with the title "Komunikasi Interpersonal pada Konsep Diri Remaja Korban Kekerasan Seksual di Kota Bandung." This study examines rampant cases of social violence and interviews victims as the object of study. This study also uses the looking-glass self as an analytical knife by focusing on the three indicators included in this theory, just like the previous study. This study aims to see how interpersonal communication affects self-concept in adolescent victims of sexual violence in Bandung City.

In contrast to the three previous studies above, which implicitly indicate the use of a sociological approach, the approach applied in the current study is the sociology of literature with the flow of symbolic interaction. Therefore, this difference also causes differences in the object of study, meaning that it is not a social phenomenon in real life but a novel entitled "Perjalanan Tunggal." However, there are similarities between the three previous studies above and the current research, which lies in the theory used as an analysis knife, namely the looking-glass self theory by Charles Cooley. Therefore, this research is expected to be a question and a new finding that the looking-glass self theory can be applied to novels.

Based on all the explanations above, the researcher found a problem that will be solved in this study: how the looking-glass self theory can shape and develop the self-concept of the main character in the novel "Perjalanan Tunggal." Therefore, this study aims to explain how the looking-glass self theory works in building self-concept by the main character in the novel "Perjalanan Tunggal."

METHOD

The type of research used in this study is qualitative because the data analyzed with the theory in the form of words and communication contained in the novel. This research is expected to contribute to forming human self-concept through literature. Qualitative research produces behavior and people who can be understood in oral and written words. (Bogdan & Bilken, 1998). The data sources contained in this research are quoted from the novel "Perjalanan Tunggal" by Irwin Sigar and Zulfan Azhari Siregar and several articles and books that discuss Charles Cooley's looking-glass self theory.

This research begins with collecting data using the reading and note-taking method. The data collected from the novel are quotes that show the character's self-condition before being changed, as well as three indicators of the self-concept formation process according to the looking-glass self theory. The data is read after understanding the theory, then recording the data to be used as findings, and then analyzed. Furthermore, researchers analyzed the data using the method proposed by (Miles and Huberman, 1992): data reduction, data presentation, and then conclusion. However, in the process, this research only involves a few instruments in the form of stationery, such as books and pens, and the author himself.

FINDINGS AND DISCUSSION

Findings

This section presents several data findings that represent indicators of self-concept and their analysis based on Charles Cooley's looking-glass self theory. The explanation is divided based on the type of self-concept built by the main character in the novel "Perjalanan Tunggal" by Irwin Sigar and Zulfan Azhari Siregar. The following is the explanation:

The non-consistent idealistic self

According to KBBI, an idealist adheres to the school of idealism. Meanwhile, idealism is a philosophy that focuses on three aspects: mind, spirit, and soul. (Mubin, 2019). An idealist often holds certain principles as his or her expectations of how the world should work. However, non-consistent idealists hold certain principles but occasionally violate them due to conditions that may hinder their goals. In this study, the non-consistent idealistic trait occurs in Tunggal, the main character in the novel "Single Journey" by Irwin Sigar and Zulfan Azhari Siregar.

As an expert in pencak silat, Tunggal has the principle of not attacking someone but being attacked first. The quote in the object evidences this:

"Apa boleh buat, aku maju, sebenarnya prinsipku musuh tidak dicari, tapi jika musuh menghadang surut kita berpantang" (Page 40)

In the story, Tunggal is thrown into prison for theft. There, he meets a prisoner named Jonggi, who is very cruel and enjoys torturing other prisoners, especially those who have just entered the same cell as him. Initially, Tunggal held on to his principle of not fighting Jonggi before attacking him. However, Jonggi's cruelty grew over time until he intended to kill him because Tunggal was the only opponent he thought could resist his power. Therefore, Tunggal took the initiative to kill Jonggi before he attacked. The new self-concept that he built was caused by several factors through several indicators, as explained below:

Table 1. Indicators in the formation of the non-consistent idealistic self by Tunggal

Data	Excerpt	Indicator	Page
2	<i>Konon tersebar kabar bahwa Jonggi berencana akan menghabisiku, karena dianggapnya aku bakal jadi pesaingnya yang akan menggeser kedudukannya sebagai centeng penjara.</i>	I	127
3	<i>Aku pun telah menangkap firasat buruknya, kayaknya ia memang ingin segera menghabisiku.</i>	II	128
4	<i>Tidak ada pilihan lain, sebelum kesampaian niat buruknya menghabisiku, mending aku yang terlebih dahulu menghabisinya. Dalam situasi seperti ini, hanya ada dua pilihan: dihabisi atau menghabisi...</i>	III	128

Source: The Novel "Perjalanan Tunggal" by Irwin Sigar and Zulfan Azhari Siregar

All of the data above shows the new self-concept changes experienced by Tunggal. This new self-concept change also passes through the reception he gets from his enemy and then interprets the thoughts of his enemy who intends to kill him and then forms a violation of the principles he made in dealing with the enemy for the safety of himself and his friends in the prison cell. This process aligns with the indicators contained in Charles Cooley's looking-glass self theory, which makes other people's perceptions the basis for a person to form a new self-concept. Cooley (1922) also said that everything a person believes that others think about him can affect a person's self-concept (Saliyo, 2012). Therefore, all the opinions and reactions that Tunggal gets from Jonggi can change the principles that he has built for a long time.

The self-concept component built by Tunggal this time is an attitude. Meanwhile, the formation of his self-concept through a secondary group is his enemy, Jonggi. It is said to be secondary because both parties have different goals.

The Independent self

Self-concept is an assessment or view of others about themselves, whether psychological, social, or even physical, which is obtained from interactions and experiences (Pratama & Suharnan, 2014). In the context of the looking-glass self, the attitude attached to the child to the demands or expectations of parents towards their children also includes self-concept because the attitude possessed by the child arises because of thoughts or reactions from other people, namely his father.

According to the story in this novel, the main character was named Tunggal Siregar by his father. Before knowing the meaning and reason for the name, he wanted to avoid the name. As in the excerpt:

"Namaku Tunggal Siregar. Nama yang aneh dan asing menurutku saat itu". (Page 16).

However, after knowing the cause and meaning, Tunggal immediately strengthened himself to always act according to the purpose of his father giving him such a name, and he even made the name a responsibility that he had to fulfill to achieve his father's wishes and hopes. The attitude in question is independent; since childhood, he has accustomed himself to being independent without expecting the help of others. His independent attitude also passes through indicators in the form of his interactions with his father, the following explanation:

Table 2. Indicators in the formation of an independent self by Tunggal

Data	Excerpt	Indicator	Page
6	<i>Hingga menjelang remaja kutanyakan pada ayah kenapa aku diberi nama Tunggal. Ayah lalu menjelaskan latar belakang pemberian namaku, "Tunggal artinya sendiri! Itu berarti agar kau senantiasa hidup mandiri, tidak bergantung pada orang lain. Sukses tidaknya hidupmu tergantung sekeras apa kamu menggebuk nasibmu sendiri..."</i>	I	16
7	<i>Aku tahu ayah bermaksud agar aku selalu mandiri, gigih, dan kuat seperti burung elang.</i>	II	17
8	<i>aku memulainya dengan sering pulang membawa banyak ikan, seperti ikan lelan, jarung, lele, gabus, gurame, karena aku suka menyelam sampai ke dasar lubuk sungai.</i>	III	17
9	<i>Tekadku merantau untuk mengubah nasib sudah bulat, tidak mungkin aku berlama-lama di kampung jika hanya menyesali kepergian Ramona. Tuhan tidak mengubah nasib seseorang jika ia sendiri tidak mau mebuhan nasibnya.</i>	III	73

Source: The Novel "Perjalanan Tunggal" by Irwin Sigar and Zulfan Azhari Siregar

If adjusted to the looking-glass self theory, the sixth data becomes the first indicator of Tunggal's independent self-concept. Tunggal wanted to know what his father thought and demanded of him through the questions he asked, not by imagining being someone else. Then, his father answered the question along with his purpose in naming his son Tunggal. Then, his father's answer was interpreted by him, which is found in the seventh data. Therefore, his interpretation becomes the second indicator of Tunggal's independent self-concept.

Then, researchers only took two quotes as examples of the process of forming an independent self-concept by Tunggal; the quotes are located in the eighth and ninth data. In the eighth data, he tried to start his life independently at a young age by fishing various kinds of fish to help his family's food needs. In the ninth data, Tunggal took the initiative to migrate after being abandoned by his wife forever. His idea to go far from the village was not to burden his parents and to make a living for his only child.

The self-concept component formed in this sub-chapter is Sole's independent attitude. As in the looking-glass self theory, this case includes the formation of self-concept through the primary group, namely his parents. Cooley suggests two social groups that can build a person's self-concept: primary and secondary (Hall & Lindzey, 2001).

The Ambitious self

Like the previous self-concept, Tunggal also built another self-concept through perceptions from his father. The self-concept in question is ambitious when learning pencak silat from his father. Pencak silat became Tunggal and his father's favorite sport. It is said that his father was a warrior in his village. Therefore, he wanted Tunggal also to be an expert in pencak silat. His father's wish also made Tunggal a diligent child, and his ambition in anything was tested by the rigors of training in Pencak silat. The following is an explanation of the indicators that Tunggal went through in building his ambitious self-image:

Table 3. Indicators in the formation of ambitious self-concept by Tunggal

Data	Excerpt	Indicator	Page
10	<i>Malam purnama yang ditunggu-tunggu ayah akhirnya tiba juga, saat ini adalah waktu yang paling tepat untuk mengajarku ilmu pencak silatnya.</i>	I	22
11	<i>Aku harus antusias dan girang menyambut kesempatan ini, itu artinya suatu saat aku bisa menjadi pendekar seperti ayahku</i>	II	22
12	<i>Sebagai seorang murid yang ingin menguasai ilmu silat dengan sempurna, tentu aku langsung mematuhi semua perintahnya.</i>	III	25
13	<i>"Iya, aku akan ikuti semua pesan ayah," jawabku dengan suara bergetar namun tetap berusaha percaya diri, mustahil ayah tega mencelakai anaknya sendiri.</i>	III	27

Source: The Novel "Perjalanan Tunggal" by Irwin Sigar and Zulfan Azhari Siregar

Based on the data above, there are three indicators contained in Charles Cooley's looking-glass self theory. The quotation in the 10th data indicates Tunggal's view of his father, who has been waiting for the arrival of the pencak silat training night for a long time. After he saw his father's enthusiasm, Tunggal interpreted the expression as having to follow his father's spirit. The interpretation is found in the 11th data; he considers that he must also be diligent and ambitious in learning martial arts to continue his father's position as a warrior in his village. During his learning process, he became ambitious and obeyed all orders from his teacher, who was none other than his father. His diligence and ambition are evidenced in the 12th and 13th data. In the 12th data, Tunggal positioned himself as a student who should follow all instructions from his teacher. Meanwhile, in the 13th data, Tunggal followed his father's instructions even though he was faced with a tiger that could have harmed or even killed him that night. His ambitious attitude is applied throughout his life; he will keep going until his desires and goals are met.

No different from before, the components of the self-concept built by Tunggal are traits or attitudes. Meanwhile, the process of self-concept formation built by Tunggal is also through his interaction with his primary group. Primary group is a term for those with highly dependent relationships and close, shared, and private goals (Derung, 2017).

The loyal self to friends

In this section, Tunggal's self-concept is formed through trust and other positive perceptions from his friends. This trust makes Tunggal a friend always ready to protect his friends. This obligation arises because he is the strongest person in their friendship. This is evidenced in the quote:

"Setiap mengambil ari, aku biasa menyandangkan tiga buah "garigit" (wadah air dari bambu) di kanan kiri pundakku. Sementara kawan-kawanku biasanya hanya sanggup menyandang satu buah garagit. Oleh karena itu aku dijuluki dengan sebutan Jabosi, si otot besi". (Page 20-21).

Since childhood, Tunggal was known as someone loyal to his friends. So he often got into fights, but not because of his mischief. Instead, he fought to defend his friend from other nosy people. The following is an explanation of the indicators in the formation of this self-concept:

Table 4. Indicators in the formation of a loyal friend self-concept by Single

Data	Excerpt	Indicator	Page
15	<i>Sekumpulan kunang-kunang yang terbang kesana kemari turut menghiasi perjalanan kami. Semua kawanku selalu senang saat berjalan denganku.</i>	I	38
16	<i>Karena mereka percaya aku adalah orang yang setia kawan siap membela kawan jika ada orang yang berani menggangu.</i>	II	38
17	<i>Melihat perkelahian yang tidak imbang, langsung aku sikat orang yang main curang tersebut, kalah semuanya.</i>	III	39

	<i>Lalu ramai kawannya yang lain mau mengeroyokku, malah ada yang pakai kayu balok.</i>		
18	<i>Aku maju beberapa langkah, sebenarnya aku pun tidak tahu untuk berbuat apa dan harus mengandalkan apa. Induk ayam yang beranak kecil saja begitu galak, apa lagi induk harimau.</i>	III	42

Source: The Novel "Perjalanan Tunggal" by Irwin Sigar and Zulfan Azhari Siregar

The table above explains several indicators that Tunggal went through in forming his loyal friend self-concept. Excerpt 15 explains that Tunggal knows the comfort that his friends feel when they are with him. Then, he interprets why the comfort is with his friends; the reason is exposed in the 16th data excerpt. On the way, they encountered a gang of mischievous youths who held up their journey because of the trouble caused by Koling, the name of one of their friends. With his loyal nature, Tunggal helped his friend who was being attacked; this is recorded in the 17th data. In the 18th data, a tiger also prevented their journey. However, Tunggal dared to fight the animal to save his friends. He can do this because of his beliefs arising from the responses of his friends. This action is because a person's self-concept can be affected by their beliefs and what others think (Fristian et al., 2020).

The self-concept component built by Tunggal in this sub-chapter is a loyal attitude. Moreover, this self-concept is formed through secondary groups because it involves many people, even though they have the same goal.

The faithful self as a partner

Unlike the previous self-concept, this section analyzes the self-concept built by Tunggal through his partner, Ramona. The story begins with Ramona visiting Tunggal's village. Ramona is the descendant of the head of the village that Tunggal and his family live in. So Ramona's father disapproved of the love story between Tunggal and Ramona. This story is exposed in the quotation:

"Ayah Ramona tidak menyetujui hubungan kami, mengingat aku bukan berasal dari orang terpendang. Jelas orang tuaku tidak sanggup memenuhi syarat mas kawinnya, dikenal dengan sinamot, berupa tujuh ekor kerbau, tujuh ekor kuda, tujuh ekor kambing, tujuh ekor ayam, tujuh ekor bebek". (Page 49).

However, the decision taken by Ramona's father did not diminish the loyalty that Tunggal had long instilled in Ramona. Tunggal will still pass through whatever obstacles to having Ramona as his faithful partner. Tunggal's self-concept also passes through several indicators, as follows:

Table 5: Indicators in the formation of a faithful self as a partner by Tunggal to Ramona

Data	Excerpt	Indicator	Page
20	<i>Bagi Ramona cinta di atas segalanya dan akulah cinta pertamanya, begitu juga ku terdapatnya....</i>	I	49
21	<i>Sebelum itu ingatkanmu berkelebat pada Ramona, pasti ia juga sedang dilanda kepiluan yang dalam persis yang aku rasakan.</i>	I	53
22	<i>Namun dia tidak bisa berbuat apa-apa. Ia hanya bisa menangis, menangis dan menangis, aku tidak rela membiarkan hatinya terluka</i>	II	53
23	<i>Kugamit tangannya yang erat penuh kerinduan dan tidak akan pernah kulepas lagi. Kami susuri jalan menembus kegelapan, meninggalkan rumah yang esok hari diadakan pesta adat tujuh hari tujuh malam.</i>	III	55

Source: The Novel "Perjalanan Tunggal" by Irwin Sigar and Zulfan Azhari Siregar

Based on the data above, two quotations belong to the first indicator, the 20th and 21st. In the 20th data, Tunggal imagines Ramona's principle that love is above all else and knows she is his first love. Meanwhile, in the 21st data, Tunggal imagines Ramona's heart when she wants to be forced to marry someone she does not love. However, because Ramona is just a daughter who cannot deny her father's

decision, Tunggal interpreted Ramona's situation as one that could only cry (data 22). Because of his loyal nature, Tunggal struggled to alleviate Ramona's grief and took her away from the village to avoid the unwanted wedding the next day. This trait arises in Tunggal's mind because of Ramona's deep love. Because self-concept tends to be formed from feelings and understanding of one's self, which is influenced by the way they relate to the thoughts and feelings of others (Rakhmat, 1999).

The five data points above show that individuals can form their new self-concept even through individuals they have never met before. This self-concept is categorized as forming a self-concept through a primary group because Tunggal only needs Ramona to form his new self-concept. In addition, Tunggal and Ramona have the same goal of living together forever.

Discussion

Based on the explanation of the findings obtained by researchers from the novel "Tunggal's Journey," 23 pieces of data show the process of self-concept formation by the main character in the novel named Tunggal. Among them, 4 data indicate the state of Tunggal's old self before being changed into a new one or the reasons and context that occur in the story. Nineteen data show several indicators or processes experienced when forming a self-concept. These include 6 data from the first indicator, five from the second, and eight from the third. The difference in the amount of data in each indicator occurs due to the limited information obtained from a novel.

All of these data succeeded in becoming evidence of the formation of new characters that occurred in Tunggal as devoted children, friends, partners, and enemies. Among the attitudes or characters Tunggal has built are: Firstly, his dynamic idealistic nature was established through his negative interaction with an enemy; Secondly, his independent character was established through the interaction between parents and children; Thirdly, his ambitious nature was established through his enthusiasm in learning pencak silat with his father; Fourthly, his loyalty to his friends began to emerge because of the trust of his friends in facing obstacles in their adventures, and; Fifthly, his loyalty to his partner since he and Ramona fell in love. This explanation means that each trait and character developed by Tunggal requires the involvement of various individuals and groups, both primary and secondary.

When correlated with previous studies, this research has apparent similarities and differences in the process of self-concept formation. In terms of similarities, this research aligns with several studies that can reveal the process of self-formation focused on just one individual. However, it is just that the individual analyzed in this study is fictional because the character is depicted in a series of novels, even though it is written based on a true story. Therefore, the data obtained in this study is limited and few compared to other studies. It is because the novel does not fully tell the imagination of its characters to become other people who have a reception of it, let alone interpret it in contrast to other studies that can obtain more in-depth data on the individuals they are analyzing.

Based on the existing hypothesis, this research is by the researcher's expectations as a new finding and question that the looking-glass self theory can be applied as an analytical knife to a novel. It is proven by the amount of data found by the researcher when looking for the formation of self-concept by the main character, namely the Single. Thus, the novel becomes a medium that can be used as an object of study when using Charles Cooley's looking-glass self theory.

CONCLUSION

Based on the research objectives, the way Charles Cooley's looking-glass self theory works in novels is similar to other media, such as analyzing a person. However, the weakness is that not all quotes in the novel can describe the entire process of self-concept formation experienced by the characters in detail. In the novel, the data taken are only quotes that show the character's old self-concept and the indicators in the looking-glass self theory.

In the novel "Perjalanan Tunggal" by Irwin Sigar and Zulfan Azhari Siregar, there are five self-concepts built by the main character, namely the non-consistent idealistic self, the ambitious self, the loyal self, the independent self, and the loyal self as a partner. The data taken in this novel are 23 quotations, each of which has a different role, such as an indicator of self-concept formation, an old self-concept that the character has not changed, and the context of the story to understand the process of self-concept formation. Three primary groups and two secondary groups help form the main character's self-concept in this novel.

With this study, it is hoped that future researchers can also analyze novels with Charles Cooley's looking-glass self theory. For object selection, researchers recommend novels with complex stories that focus on the main character.

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