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INTEGRAL HUMAN DEVELOPMENT (IHD) IN LEILA S. CHUDORI'S NOVEL *LAUT BERCERITA*: A LITERARY PSYCHOLOGICAL ANALYSIS

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Abstract: Integral Human Development cannot be separated from the lives of people as every human being is dynamic and is always developing both internally and externally. The study of integral development makes a major contribution to improving the quality of life for individuals and groups so that everyone can anticipate what needs to be done. The entire research is conducted using a qualitative descriptive research method with a discourse analysis approach and supported by Integral Human Development theories tied to psychology of literature with a thought that personality development is related to the existences of the characters in the novel and is a discussion point in psychology of literature. Integral Human Development (IHD) or Whole Human Development is a concept that emphasizes the development of humans as a whole covering physical, intellectual, emotional, social, and spiritual aspects so that humans can achieve a balance between personal growth and social contribution. The novel is chosen as the research object as the novel highlights talks much of the personality progress of the characters in fighting for their rights. Within the internal human development conceptual framework supported by the theory of psychology of literature, there are four steps to improve the quality of life, which become the subject of the research. The results of the analysis show that the novel provides an important lesson that success can be obtained through the implementation of Integral Human Development which in the novel is manifested in the forms of social awareness, hard work, tolerance, and discipline.
Keywords: *discipline; hard work; social awareness; tolerance.*

INTRODUCTION

Human development is a continuous and complex journey. This process includes physical, cognitive, emotional and social aspects, forming the individual as a whole. A deep understanding of these stages allows us to appreciate the uniqueness of each developmental journey and provides the basis for a holistic approach to supporting human growth and development. Therefore, further study and research on human development is important to understand to advance individual and societal well-being (Newman & Newman, 2022; Rao, 2021; Cascio & Moore & McGlone, 2019; Crespo & García & Sanhueza & Moreno & Sepulveda & Medina & Rodríguez, 2023; Caniago, & Wibowo, 2024).

Integral human development is principally oriented to achievement both for individuals or a community group. Achievement is not a reward but must be achieved through hard work and perseverance, accompanied by patience and environment awareness (Knobloch-Westerwick, 2015; Wahyudi, 2022). Being a good and exemplary person is not easy; but that does not mean that it is something that is impossible. Humans are not free from mistakes, but humans cannot be either dragged into or dissolved in mistakes. Focusing on a mistake makes a person at the lowest point making it more difficult to make changes. Through self-evaluation, humans can identify weaknesses, weaknesses that are expected to be corrected as soon as possible. This

condition will minimize all forms of errors that will arise (Brady, 2016; Fleming and Daw, 2017; Van Dijk, Wilco W., Jaap W. Ouwerkerk, Richard H. Smith and Mina Cikara, 2015; Vazquez & Cuadrado & Lopez-Cobo, 2023).

Actions that are not in accordance with the existing norms are usually motivated by self-interest; driven to satisfy personal desires (Bauer, Graham, Lauber, Lynch, 2019;. Khomaeny, Sofyan, Nugraha, 2018). For this reason, there is a need for self-introspection, evaluation of cleaning up, reflecting on one's weaknesses and mistakes. Introspection is synonymous with evaluation that emphasizes self-improvement, not self-justification, so that a person can then become better not falling into the same loss (Chwyl, Chen, Jamil, 2020; Shalvi, Francesca and Shahar, 2015; Aronson, 2019). The main factor that makes a person fall into the realm of self-righteousness is a person's inability to open up to himself (Schafer, 2019; Lo, He and Liu, 2019).

In general, Integral Human Development means the holistic development of a person, including all aspects of life: social, economic, political, cultural, personal and spiritual which can ultimately increase the dignity of the person, equality among people and the common good of all people in society (Hickel, 2019). Unlike general theories of human development that tend to emphasize biological, psychological, or social aspects separately, Integral Human Development (IHD) emphasizes the unity and integration of all dimensions of human life. IHD focuses not only on individual growth but also on the ethical and spiritual relationship between humans and their communities and environment (Zittoun, 2023).

Every individual has a responsibility for the improvement of a community, society and nation because an individual is the smallest part of an entity. If the individual is not on the right path, then the existence of an entity can be disrupted. The untruth of an individual can affect other individuals, so that gradually it will be biased towards the whole entity (He and Wang, 2022). Development is not only limited to economic growth. Development must be complete, integral which functions to increase the good of everyone and the whole person (Hunt, Fernandez, Wong, Pinter-Wollman, 2018).

The research, conducted using a qualitative descriptive research method, aims to reveal the significant elements needed in the formation of Integral Human Development in the text of the novel *Laut Bercerita* by Leila S. Chudori. *Laut Bercerita* is a novel by Leila S. Chudori which was published by the Popular Gramedia Library (KPG) Jakarta in 2017 with a total of 379 pages. *Laut Bercerita* is a fictional story based on the true story of activists from the New Order era considered to be disrupting the country's stability. The novel depicts a struggle, love, friendship, and family with the background of student life in the 90s and 2000s which disappeared without clarity. *Laut Bercerita* went through a series of research processes that began in 2008 by presenting people who were silent witnesses to the conditions of society and government during the New Order era, especially in 1998.

The novel begins with a main character named Biru Laut by using the point of view of 'I' by telling various events that he experiences, such as torture, kidnapping, struggle, and escape. In the middle of the 'I' point of view by Asmara Jati, Biru Laut's sister, she tells about her struggle and the kidnap victim's family to find out and demand justice for their family members whose whereabouts are unknown. Various situations filled with difficulties experienced by the main characters in the novel illustrate the importance of self-improvement so that in the end all those involved in a problem can make peace with the situation. Social awareness, hard word, tolerance and discipline are needed for internal self-improvement.

The selection of *Laut Bercerita* as the research object is justified because this work uniquely combines issues of political activism with a profound humanitarian dimension, making it an appropriate lens for applying the concept of Integral Human Development. Activism in this novel is seen not only as a form of social resistance, but also as an integral process of self-development, where external struggles parallel the moral and spiritual growth of its characters. While Leila S. Chudori's other works, such as Pulang (Homecoming), also touch on political and humanitarian themes, *Laut Bercerita* is more prominent in its depiction of the interconnectedness of trauma, struggle, and human growth. This novel is considered the most relevant for exploring the ethical and spiritual dimensions of IHD within the context of contemporary Indonesian literature.

Owing to to its popularity and story which gives a deep impression and retells real historical events in a very extraordinary physical form, the novel was awarded the international Sea Write Award. *Laut Bercerita* is also included in the Best Seller book at various Gramedia bookstores

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Volume 13, Issue 3, October 2025

throughout Indonesia, it is even noted that *Laut Bercerita* is included in the Best Seller book until mid-2021 by Gramedia.com. due to the enthusiasm of readers and the potential for stories that can provide many lessons and tell future facts then.

The main contribution of this research is to present a new perspective on Leila S. Chudori's work through the Integral Human Development approach in literary studies. Different from previous research that tends to highlight the political, historical, or trauma aspects in *Laut Bercerita,* this research focuses on the formation of personality and human growth as a whole, thus providing novelty in ethical and psychological literary studies. (Saragih, Widodo, Wardani, 2019).

In relation to the current research whose object is Integral Human Development as revealed in a novel, personality structure is associated with a literary psychology approach because the substance of literary psychology reveals the actions and utterances of the characters in a literary work. Psychology and literature are two different but related aspects of knowledge. Literary works have become a study material to understand the dynamics of life driven by personality. Literary psychology conducts literary studies by viewing literature as a psychological activity for both the writer and the readers. Aras (2015).explains that the psychology of literature has four meanings. First, literary psychology is the understanding of the writer's psychology as a person or type, second, an assessment of the creative process of the written work, third, an analysis of the psychological laws applied in literary works. And fourth, psychology of literature is also defined as the study of the impact of literature on the psychological condition of the readers (Mchussain, 2023; Kucirkova, & Rodriguez-Leon, 2023; Karmakar, 2024).

Literary psychology is an analysis of a literary work using the relevance of psychology, which means analyzing literary works from the psychological side of the author, characters and readers (Emir, 2016; Shahnaz, 2023; Bishwas, 2023; Alakbarli,2024). Literary psychology understands the psychological aspects contained in a piece of writing. Essentially, literary works provide a way to understand changes, contradictions and various deviations in society, especially those related to mental conditions. Psychiatric conditions are a determining factor for improving the quality of personality and also life. The early psychological approach is closer to the biographical approach than the sociological approach, because the analysis carried out tends to utilize personal data. The creative process is one of the most discussed models within the framework of a psychological approach. Literary works are considered as the result of the author's activities which are often associated with psychiatric symptoms, such as obsession, contemplation, compensation, sublimation, even as neurosis (Moghaddam, 2016); Mededovic, 2018; Niaz, Stanlkzal, Sahlbzada, 2019; Jones, 2019).

Literary works as a reflection of human social life cannot be separated from various sets of human personalities (Meena & Monika, 2023; Altun, 2023; Sridevi, 2024). Literary psychology does not solve one's psychological problems; definitively, literary psychology is used to understand the psychological aspects in a work. Psychology studies human psychology or personality while literature is a product of society. The author lives in the midst of society and the author also creates his literary works, including the characters in them. Characters created unconsciously by the author have a psychological content that arises from the projection of actors in society. The point is that literary psychology pays attention to the problem of the psychological elements of fictional characters in literary works (Ratna, 2013; Dar, 2022; Bernstein, 2019; Chaudhary, 2016).

Integral Human Development is a human-centered development perspective that holds that authentic development is the development that makes every person more human and seeks to promote the good of the whole person and of every person (Keleher, 2018) and unlimited to one human social realm.

In the IHD conceptual framework (Heinrich, et al, 2008) there are four basic approaches to improving livelihood strategies; these include: social awareness, hard work, tolerance and discipline. Social awareness can be defined as an awareness of the problems faced by different communities in dealing with the problems faced by society in everyday life (Goleman, 2015) and cannot be obtained through giving, but must be learned and implemented, of course through hard work. (Deliman, 2025; Wahyuni & Jia & Sri Wahyuni & Mujianto & Vinahari, & Thursina, & Krisma Melati, 2023; Sarifin, & Sidek & Hashim & Sukimi, 2024). Hard work, tolerance, honesty and discipline are the best paths to a goal or success and can automatically form social awareness. In everyday life discipline, honesty,

diligence and hard work are very important and must exist in everyday life. This discipline and hard work will lead a person to the life he wants to aspire to. This discipline and hard work is a reflection of the character that makes a person a human being who has a strong personality; all of this can be realized with integral human development.

Integral Human Development can also be applied to improve the economy of a person or group, the key to the success of an economic activity. The internal self-improvement can be seen in the book Theory of Moral Sentiments (John Stuart Mill in O'Boyle, et al, 2014) which states that if all forms of activity that are oriented to personal interests can be eliminated, then a person can become a real human being. The omission of private interests does not mean that everything is done for the public good; personal interests or benevolence, the two of them can become vices if done in an extreme way. The point is things are to be done moderately. Hard work, tolerance and discipline are the next vital elements in the integral human development forming a unity to realize the expectation.

To support the analysis, the four IHD dimensions: social awareness, hard work, tolerance, and discipline are mapped onto Ratna's (2013) psychological characterization model: ideational, emotional, and behavioral aspects. Social awareness and tolerance align with ideational and emotional traits; hard work and discipline reflect behavioral and ideational traits. This mapping shows how IHD values are psychologically embodied in the characters of *Laut Bercerita***.**

Laut Bercerita raises the theme of the struggle for changing times reflected in the personal development of the characters in the novel. This novel is able to anesthetize its readers to break through the vacuum of lack of social awareness, hard work, tolerance and discipline to achieve a struggle.

This is in line with research conducted by O'Boyle, et al, (2014) which states that Integral Human Development is the key to success both in the social field and in improving the economy. Economic problems are very crucial issues in human life because welfare is the main road to prosperity and if a person's life is prosperous then he can easily make peace with all circumstances. This is the consideration of the research as a reference for the current research.

The point is that believing in the Supreme Being as well as personal destiny makes one aware to do good things and leave things that are harmful to others. The genuineness of a person in economic activity refers to efforts to maximize Integral Human Development. At first glance this may seem difficult to achieve; but in daily life there are people or groups who continue to carry out their activities by relying on the principles of Integral Human Development. Research conducted by O'Boyle shows that Integral Human Development is not limited to a particular realm.

Another research that is in line with the current research and can be used as a reference is the one written by Zukowska (2017) which illustrates that the concept of integral human development is currently getting closer to the concept of modern humanity. Integrity means that there is an interplay and interaction relationship between all elements of an organization, community, employees and the environment, which if managed properly; these relationships have a positive impact. Integral Human Development is not just a discourse but has become a necessity. Integral human development opens horizons of thought about caring for all life on this earth and must always be increased through awareness to also continue to improve the quality of self-improvement from within. Gibbs (2020) another previous researcher makes a research related to sacred Christian traditions and principles by linking them to the development of true spirituality from Bernard Narokobi, a political figure, poet and philosopher from Papua New Guinea. In this research, it is illustrated that self-discovery based on Melanesian spirituality can increase a person's integral development in carrying out Catholic teachings and produce religious people.

Integral Human Development (IHD) emphasizes holistic human growth: social, emotional, moral, and intellectual. This aligns with literary psychology, which explores the psychological development of characters within social and ethical contexts. Through literature, IHD values such as social awareness, hard work, tolerance, and discipline are reflected in characters' inner lives and actions, making literature a powerful lens to understand human development as a whole.

METHOD

The study is done by a descriptive qualitative method with a discourse analysis approach, meaning that the method is broken down in the forms of words producing descriptive data in the form of written or spoken words from people and

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Volume 13, Issue 3, October 2025

observable behavior, in this case the characters in the novel (Creswell, 2015). Qualitative research is used to understand the phenomena experienced by research subjects holistically and by means of descriptions in the forms of words in a special natural context by utilizing a scientific method. This qualitative discourse analysis approach was chosen because it can explore how meaning, values, and ideas are constructed through the language used by the characters in the novel. In the context of this research, the term discourse is operationalized as the characters' utterances, narrative structure, and narrator's descriptions that reflect aspects of Integral Human Development (IHD). Thus, discourse analysis focuses not only on the content of the text, but also on how language shapes understandings of social awareness, hard work, tolerance, and discipline.

The data used in this study are texts leading to Integral Human Development which can then be broken down into social awareness, hard work, tolerance and discipline. The data collection technique in this study is content analysis, recording documents or archives that are closely related to the research objectives. Content analysis is carried out by discussing the contents of the novel *Laut Bercerita* by Leila S. Choudri. This is done by recording the elements that support the formation of Integral Human Development. Leila S Choudri, through the novel shows that through the integral human development, every person could obtain the goal through a fighting spirit. In the data collection process, the coding technique was carried out inductively and deductively: deductively based on the four main indicators of IHD (social awareness, hard work, tolerance, and discipline) that have been established from the theory, and inductively by identifying new themes that emerged from the text. This dual approach ensures that data interpretation not only follows the theory, but is also open to the contextual meanings constructed by the narrative.

The steps in qualitative data analysis techniques are organizing data, describing data into each unit, synthesizing, and compiling patterns, namely selecting data according to the discussion. In detail, the steps taken are reading the novel as a whole and critically, identifying the data, coding the data, and checking the validity of the data using triangulation techniques through discussions and also references to previous research. Checking the validity of this data is carried out so that the research results can be justified. Checking the validity of the data used is based on credibility or degree criteria trust. Triangulation in this research was conducted in three ways: (1) source triangulation, namely by comparing the results of the researcher's reading with interpretations from peer discussions; (2) theory triangulation, by linking the findings with theories of literary psychology and IHD; and (3) method triangulation, namely comparing the results of the discourse analysis with the findings of previous studies. This procedure serves to ensure the reliability and validity of the findings, similar to the principle of intercoder reliability in qualitative research.

The characters selected for analysis such as Biru Laut, Kinan, Bram, Julius, and Asmara Jati were chosen based on their narrative prominence and their consistent engagement with key themes of Integral Human Development (IHD). The coding process involved close reading and thematic annotation of passages that illustrated one or more IHD dimensions: social awareness, hard work, tolerance, and discipline. These traits were coded based on specific indicators, such as empathy-driven actions (for social awareness), perseverance through adversity (for hard work), conflict mediation (for tolerance), and value-driven consistency (for discipline). This coding strategy ensured that the identification of IHD traits was systematic, replicable, and aligned with both the IHD framework and literary psychological analysis.

RESULTS AND DISCUSSION

Character mapping and coding guidelines

To support the analysis, several main characters in *Laut Bercerita* embody traits of Integral Human Development (IHD): Biru Laut shows hard work and discipline through his persistence and self-sacrifice; Kinan reflects social awareness and tolerance by supporting communities and mediating conflicts; Bram (Arifin) combines discipline, empathy, and leadership; Julius shows commitment despite suffering; and Asmara Jati fights for justice with awareness and discipline. IHD traits were coded using clear criteria: social awareness when characters showed empathy or acted against injustice; hard work when they pursued goals despite obstacles; tolerance when they respected differences or mediated; and discipline when they upheld values under pressure. These guidelines ensure consistent analysis of how IHD values shape character psychology.

Character discussion within the context of literary psychology needs to demonstrate how the

characters' personalities reflect the real challenges in implementing IHD values. For example, Biru Laut's struggle depicts the dynamic between idealism and psychological trauma experienced by activists during the New Order era, while Kinan displays the balance between social empathy and moral fortitude. This integration of psychological aspects strengthens the relationship between personality development in literary texts and the theoretical concept of Integral Human Development.

The novel *Laut Bercerita* by Leila S. Chudori consists of 379 pages. The author narrates the novel using two points of view, namely an activist of a kidnap victim and a sister of a kidnap victim who never returns. They are Biru Laut and Asmara Jati. The story is of the New Order era in Indonesia, when human rights to express opinions, associate and assemble are not tolerated. The struggle of students against the New Order is clearly depicted in the whole story line. The students dare to guerrilla against the tyrannical government. They are not armed. From another point of view, there is an integral nuance of human development and is owned by the activists. This is their powerful weapon, they start within themselves; starting from the existence of social awareness to see the situation at that time. The points of discussion related to Integral Human Development are listed below.

The historical context of this novel is crucial because it depicts how political repression during the New Order era shaped the characters' character and human values. The oppression and human rights violations of that era created a social backdrop that fostered the need for social awareness, hard work, tolerance, and discipline. Thus, Integral Human Development appears not only as a moral concept but also as a survival strategy and a form of resistance against an oppressive system.

Social awareness

Social awareness can be described as a person's ability to be more empathetic to an event or situation of a person or group and with the emergence of social awareness, there is an urge to take action so that an event or situation can be changed or at least can be minimized. The ability to empathize is a skill that helps a person to have warmer and more positive relationships with others. Empathy directs a person to reduce focus only on himself, but also learn to respond to others in a way that is more informative and full of affection for others so that an inclusive environment will be formed.

In the context of literary psychology, the social awareness depicted in this novel demonstrates the development of mature personalities, the characters reflect not only on personal suffering but also on the collective suffering of society. Thus, this dimension of IHD serves as a reflection of humanity tested by the repressive conditions of the state.

In this novel, the data related to social awareness are described as follows:

Data#1: Provide the original data in *Bahasa Indonesia* as written in the novel

> "The more I grow and the more I read, I slowly conclude that there are two things that always haunt poor people in Indonesia: Poverty and Death (Chudori, 2017: 28)."
>
> *"Semakin saya tumbuh dan semakin banyak saya membaca, saya perlahan menyimpulkan bahwa ada dua hal yang selalu menghantui orang miskin di Indonesia: Kemiskinan dan Kematian (Chudori, 2017: 28)."*

The quotation above is revealed by a student activist Arifin Bramantyo who has just met the main character Biru Laut. Bram, his nickname, tells Laut and Kinan about his childhood when he sees one he loves, Mbah Mien, a neighbor who often takes care of him, hangs himself because of a debt he could not pay. The concept of borrowing that causes a lot of interest to the less fortunate, which in the end will confiscate their homes and all their valuables, can cause a human being to end his life with just a rope. Bram, who sees this condition, at a very young age, feels angry with everyone, and in the end raises awareness to himself.

Bram, who witnessed the tragedy as a child, felt anger at the social injustice inflicted on the poor around him. However, this anger did not stop at mere feelings. This anger transformed into social awareness and a drive to act, namely by becoming a student activist fighting for the rights of the common people. Thus, this quote about poverty and death not only illustrates existential awareness but also serves as a starting point for the transformation of consciousness towards ethical action and social struggle, which aligns with the principles of Integral Human Development (IHD), the development of the whole human being through awareness, empathy, and concrete action.

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Volume 13, Issue 3, October 2025

Data#2: Provide the original data in *Bahasa Indonesia* as written in the novel

> "Kinan told how the residents of Kedung Ombo were promised compensation of three hundred thousand rupiahs per square meter but in the end they were only given 250 rupiahs per square meter. Some residents who had given up hope received compensation, but around 600 families persisted and experienced intimidation. "We accompanied those who survived, helped build emergency classrooms for children and rafts for transportation (Chudori, 2017: 25)."
> *Kinan menceritakan bagaimana warga Kedung Ombo dijanjikan ganti rugi sebesar tiga ratus ribu rupiah per meter persegi, tetapi akhirnya mereka hanya diberi 250 rupiah per meter persegi. Beberapa warga yang putus asa menerima ganti rugi, tetapi sekitar 600 keluarga tetap bertahan dan mengalami intimidasi. "Kami mendampingi mereka yang selamat, membantu membangun ruang kelas darurat untuk anak-anak dan rakit untuk transportasi (Chudori, 2017: 25)."*

The expression is conveyed by Kinan to Laut when they are at the dinner. Kinan tells Laut about his experience when he is still a student at the beginning of the semester or referred to as a 'green student'. This actually makes Laut realize that the semester in college is not an obstacle for someone to fight for justice. Previously, Laut seems pessimistic about himself being a 'green student' to participate in contributing to changes in Indonesia. In the above expression, it is very clear that Kinan has succeeded in playing his role as a social being who helps other fellow human beings to obtain justice, without fear and without gender restrictions because she is a woman.

Kinan's experience is moved by the various overlapping events experienced by the community at that time. She realizes how bad the situation has become, justice that is lost, and the rights taken away; so she decides to directly help people fighting for their rights; here Kinan really realizes her role as a social being.

Hard work

Hard work is a work activity carried out by a person in earnest without knowing the words tired and giving up until one reaches a predetermined target. Success can only be obtained through hard work, whatever the environment, that is an obligation for people who want to achieve success.

Within the historical framework of the New Order, the value of hard work signified not only individual productivity but also moral resistance to an oppressive system. The perseverance of Biru Laut and Bram, for example, demonstrates a form of psychological resilience rooted in the values of the Indonesian Muslim Brotherhood (IHD). By working hard for justice, they affirmed their holistic human existence, not merely political tools or victims of power.

Data#3: Provide the original data in *Bahasa Indonesia* as written in the novel!

> "...if Blangguan was our action that stuck most in our minds for a long time and the Ngawi action was considered successful, then long before, we had learned from the failure of the Kwangju discussion (Chudori, 2017: 112-113)."
> *"...kalau Blangguan adalah aksi kita yang paling membekas di ingatan kita dan aksi Ngawi dianggap berhasil, maka jauh sebelumnya, kita telah belajar dari kegagalan diskusi Kwangju (Chudori, 2017: 112-113)."*

The data are submitted by Laut, a student at Gajah Mada University. Even though he is majoring in English Literature, Laut also shows great interest in politics and social affairs. This interest leads him to join Winatra group, a group fighting for justice for society through discussion of political books and taking to the streets during the New Order government. In his actions Laut and his friends not only experience success but also failure; Biru Laut's mentality is tested with various problems, as the expressions above shows the difficulties he experiences when he is about to organize Blangguan action in 1993. He experiences many obstacles and problems in achieving his goal of freeing Indonesia from the New Order's tyranny. Laut continues to work hard and never gives up in fighting for people's rights by doing everything he can, such as studying the shortcomings of their previous actions and then finding a solution.

Data #4: Provide the original data in *Bahasa Indonesia* as written in the novel!

> "Bram asked us to come closer and he spoke in a low voice, "We must not fall, must not sink, and absolutely must not be crushed because of this incident. The truth is in the hands of those who side with the people (Chudori, 2017: 171-172)."
> *Bram meminta kami untuk mendekat dan ia berkata dengan suara lirih, "Kita tidak boleh jatuh, tidak boleh tenggelam, dan sama sekali tidak boleh terpuruk karena kejadian ini. Kebenaran ada di tangan mereka yang*

> *berpihak pada rakyat (Chudori, 2017: 171-172)."*

Bram can be says to be a leader in Winatra group, he has a big role in preparing strategies and making decisions when unwanted things happen in their actions. He utters the expressions when he welcomes the return of Biru Laut and Julius from the hell of torture after being caught by officers who carry out patrols the Bungurasih terminal early in the morning. Immediately they are taken to a place to be interrogated, beaten, electrocuted when giving an answer that does not satisfy the officials. The physical condition of Laut and Julius is quite badly injured, but their mental condition is even worse, especially Laut. He seems to have lost his enthusiasm to fight for the collapse of the New Order government's arbitrariness. From the data, Bram tries to raise enthusiasm, not give up, and be persistent in working hard for his friends through his words. According to Bram, a group acting in the name of fighting for the people and country, such as Winatra and Wirasena, will allow their physical injuries as long as their unyielding spirit and hard work remain burning in their souls.

The Ngawi action can be explicitly linked to the concept of Integral Human Development (IHD), a form of collective human development practice or collective effort as developmental praxis. In this context, the activists' collective actions reflect how personal and social growth go hand in hand, demonstrating that human development is not only individual but also manifested through solidarity, moral responsibility, and a shared struggle for social justice.

Tolerance

Tolerance refers to the behavior of a person or group to respect and appreciate the differences that exist both between individuals or groups. The existence of this attitude in a person can give a sense of peace, security, serenity and comfort.

The tolerance in this novel demonstrates the characters' psychological maturity, particularly in dealing with ideological differences among fellow activists. Tolerance serves as a means of maintaining social cohesion within a struggle group prone to internal conflict. Thus, IHD here appears as a dialectical process between social awareness and emotional maturity developed through interactions between individuals.

Data#5: Provide the original data in *Bahasa Indonesia* as written in the novel!

> "Even though we pretend to think that all decisions are taken together, in fact Kinan is often the decision maker. And we let him do so for various reasons. Kinan's decisions often result in disagreements between Sunu and Daniel, between Alex and Daniel, or between anyone standing against Daniel. For us, Kinan always think realistically and tactically (Chudori, 2017:16-17)."
>
> *"Meskipun kami berpura-pura berpikir bahwa semua keputusan diambil bersama, kenyataannya Kinan seringkali menjadi pengambil keputusan. Dan kami membiarkannya karena berbagai alasan. Keputusan Kinan seringkali mengakibatkan perselisihan antara Sunu dan Daniel, antara Alex dan Daniel, atau antara siapa pun yang menentang Daniel. Bagi kami, Kinan selalu berpikir realistis dan taktis (Chudori, 2017:16-17)."*

The data above illustrate that there is high tolerance among the activists. Disagreements often occur among them and this is a natural thing in a democratic atmosphere. Kinan always appears as a mediator to resolve arguments among them. A struggle without a sense of tolerance has the risk of falling and they are aware of this so that they always prioritize tolerance in any situation. Tolerance directs them to make good and wise decisions. From the point of view of Biru Laut, Kinanti is a very wise person because she is able to make good decisions. In terms of differences of opinion and some of the fights that occur among them, Kinan always listens and respects every opinion of her friends to then think of the right solution to solve their problems or break up his friends when they fight. The tolerance described in the data is a form of tolerance among humans as living beings who are encouraged to appreciate and respect differences.

Data#6: Provide the original data in *Bahasa Indonesia* as written in the novel!

> "Well, not at all. All good teachings tell us to share; "parental teachings, the teachings of all religions, and also the fifth principle of Pancasila also talk about social justice, (Chudori, 2017: 97)."
>
> *"Yah, tidak sama sekali. Semua ajaran yang baik mengajarkan kita untuk berbagi; ajaran orang tua, ajaran semua agama, dan juga sila kelima Pancasila juga berbicara tentang keadilan sosial, (Chudori, 2017: 97)."*

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Laut's statement actually alludes to injustice at that time when there is no good democracy in the government. All the people are silent and asked to comply with all the provisions passed at that time. No justice means no tolerance given by the government to the people. People are not justified in voicing their opinions and will be considered traitors if they violate the rules that have been made. For the activists all teachings, especially religious teachings bring peace to all human beings; so does the ideology of Pancasila, with the first precepts relating to the existence of religious teachings. The problem is not the teachings that are wrong, but the people practicing these teachings always deviate from the truth. In short, tolerance must be put forward in all areas of human social life.

Discipline

The sense of obedience and adherence to the values that are trusted and made as a responsibility is a major part of discipline. Basically discipline is a good attitude, but not everyone can have discipline because it takes a lot of efforst. In practice, discipline is needed in every line of life, essentially to achieve the expected goals.

Discipline in the context of literary psychology is not only interpreted as adherence to rules, but also as a form of consistency of values and self-integrity amidst social and political pressures. Biru Laut and Bram illustrate how discipline becomes the moral foundation for the development of a complete personality, in accordance with the principles of IHD. The comparison between Biru Laut, who tends to be idealistic, and Kinan, who is more pragmatic, shows two different forms of discipline: moral discipline and strategic discipline, both of which enrich the analysis of the characters' psyches.

Data#7: Provide the original data in *Bahasa Indonesia* as written in the novel!

> "The requirement: Bram must remain diligent in reciting the Koran. And he did fulfill his promise: reciting the Koran in the afternoon even though he occasionally missed the class because he joined his school's football team (Chudori, 2017 : 28)."
> *"Syaratnya: Bram harus tetap rajin membaca Al-Qur'an. Dan dia memenuhi janjinya: membaca Al-Qur'an di sore hari meskipun dia sesekali bolos kelas karena bergabung dengan tim sepak bola sekolahnya (Chudori, 2017: 28)."*

Arifin Bramantyo is a senior Wirasena activist; "Wirasena" and "Winatra" are underground student activist groups depicted in Leila S. Chudori's *Laut Bercerita*. Both groups fought against social injustice and political oppression during the New Order era through intellectual movements and solidarity actions. This explanation helps readers outside Indonesia understand that these two names are not merely fictional names, but symbols of moral, social, and humanitarian struggles within the context of Indonesian political history.

Arifin experiences a traumatic incident at the age of five when he sees Mbah Mien, one of the elders in his village living behind Bram's grandfather's house, is found hang himself because he is trapped in a loan. This incident makes such an impression on young Bram's mind that he constantly questions Mbah Mien's decision to prefer death rather to face his problems. Bram realizes as he grows up that there are two things that always haunt the poor in Indonesia: poverty and death. Since then Bram feels that he has to be closer to his grandfather in Cilacap rather than follow his parents who move to Bogor. For this reason, Bram has to face the challenge of convincing his parents to allow him to pursue secondary education in Cilacap instead of Bogor.

Bram has to get rid of his father's thoughts that he does not want to move to Bogor so that he can be free to get out of the way of life that his parents have designed. The data above are the result of Bram's efforts to convince his parents to allow him to go to school in Cilacap and not to move to Bogor by fulfilling the requirements that Bram must be diligent in reciting the Qur'an. Bram's disciplinary point is illustrated through the sentence and he does fulfill his promise, to recite the Qur'an in the afternoon. Apart from that, Bram's discipline towards the requirements given by his father continues when he again asks for permission to continue his senior high school in Yogyakarta, Even though Bram is involved in activities that are considered dangerous during the New Order era, such as discussing forbidden books by Pramoedya Ananta Toer, Karl Max, Tan Malaka, etc., he still understands the responsibility of making promises to his parents. Not surprisingly, later on, Bram is able to become the leader of a youth organization to fight for human rights and criticize the New Order government. All this pictures Bram's discipline.

Data#8: Provide the original data in *Bahasa Indonesia* as written in the novel!

> "During that meeting, I told Julius if it was possible for me to meet you. He answered firmly, if I want you to be safe and not be shadowed by flies, we should keep our distance. I complied (Chudori, 2017 : 212)."
> *"Saat pertemuan itu, saya memberi tahu Julius apakah saya boleh bertemu denganmu. Dia menjawab dengan tegas, jika saya ingin kamu aman dan tidak dibayangi lalat, kita harus menjaga jarak. Saya pun menurutinya (Chudori, 2017: 212)."*

The data above show the contents of Biru Laut's letter to his girlfriend, Ratih Anjani. Laut is used to sending letters to Anjani using the ad agency's address where Anjani works as the destination address to keep him safe from intelligence officers and security forces targeting him. Laut tells about himself and other friends in Winatra group while on the run, how they have to keep moving around; all could be done as they have highly-designed discipline. For their safety, especially Anjani, Laut obeys the advice given by Julius, namely, to stay away from Anjani for a while. This shows that obeying something for a good cause is a reflection of discipline.

The discussion of these results shows that the values of Integral Human Development in the novel *Laut Bercerita* not only function as a narrative theme, but also as a psychological structure that shapes the personalities of its characters. By linking character development to the socio-political context of the New Order and the principles of literary psychology, this study shows that IHD can be read as a form of moral and ethical resistance to the dehumanization that occurred during that period.

CONCLUSION

The results of the analysis show that the novel *Laut Bercerita* by Leila S. Chudori is a novel worth reading; The novel has become a best seller in several cities, and also on the official Gramedia.com website in 2021. The novel which has a special place in the hearts of the readers has a concept of Integral Human Development in the forms of social awareness, hard work, tolerance and discipline. Social awareness is illustrated through the incident of suicide committed by a resident owing to debt; then another picture is taken from the taking of the land by force with inappropriate rewards. The hearts of the characters in the novel are moved to take action because they have high social awareness. The hard work is illustrated by the activities never feel tired of fighting for the people's rights that have been taken away by the authorities. Without hard work, they will not be able to complete their vision. Making decisions with considerations and reasons for struggle due to the lack of tolerance of the authorities towards the people is the benchmark for discussing the issue of tolerance. The basic rights of the people are not considered; dissent is considered as a trigger for riots, this means that tolerance does not appear in social life. Promises that are carried out and adherence to a policy carried out by leaders are a picture of discipline. The characters in carrying out their vision and struggle have been equipped with high discipline, so they are not easily influenced by circumstances, no matter how difficult the circumstances they face.

These findings demonstrate that the values of IHD are not abstract ideals, but rather are realized through the psychological resilience and ethical awareness of individuals living under repression. The activists' actions serve as a concrete vehicle for human development, a process that begins with self-awareness and extends to collective transformation.

Although IHD promotes human dignity, its ideals are difficult to achieve in oppressive contexts like those shown in *Laut Bercerita*. When basic rights are denied, values such as social awareness and moral courage can lead to punishment. The novel reveals that IHD assumes a level of freedom that may not exist under authoritarian rule, highlighting its limitations in such settings and in terms of implications, this study demonstrates that literature can serve as a vehicle for ethical and self-development, where readers can learn principles of Integral Human Development (IHD) such as empathy, perseverance, and moral responsibility through the experiences of characters. This opens up opportunities for educators to teach IHD values through literature, especially in contexts related to social justice and human dignity. Future research could explore the representation of IHD in postcolonial or other socio-political narratives to see how literature reflects and fosters holistic human growth amidst systemic oppression.

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