



Psychosocial Relationship with Sexual Consent Behavior of the Main Female Character in the Novel “Amba”

(Keterkaitan Psikososial dengan Perilaku *Sexual Consent* Tokoh Utama Perempuan dalam Novel *Amba*)

Hayya Nafia

Universitas Muhammadiyah Prof.
Dr. Hamka Jakarta, Indonesia
hafia.nafia@gmail.com

Nur Aini Puspitasari*

Universitas Muhammadiyah Prof. Dr.
Hamka Jakarta, Indonesia
nur.aini.puspitasari@uhamka.ac.id

*Corresponding author: Nur Aini Puspitasari | email: nur.aini.puspitasari@uhamka.ac.id

Article History Accepted: March 22, 2023 Revised: October 10, 2023 Available Online: October 31, 2023

Abstract: Patriarchal stigma restricts women from sexual desires that are synonymous with naughty and taboo. However, sexuality is a crucial aspect of human identity and involves ethical consent behavior. It is important to consider the responsibility of adult independence and the challenges that teenagers face in their self-discovery process, as influenced by Erikson's psychosocial development theory. The goal of this research is to connect psychosocial behaviour with women's sexual consent in the novel *Amba*. *Amba* is a courageous woman who makes intimate decisions despite facing stereotypical obstacles. The researcher applied a literary psychology approach, incorporating Erikson's psychosocial theory and Shumlich and Fisher's qualitative descriptions of sexual consent expressions. The way of collecting data involves reading the novel objects, marking the findings of the relationship between the data variables, and further interpreting the results of the analysis in the process of reduction, presentation, and conclusion as a data analysis technique. The research reveals that *Amba*'s curious spirit came from her upbringing with patriarchal stereotypes, being a firstborn, and the unknown nature of the outside world. *Amba* recognizes her own desires in a consensual sexual relationship, unaffected by societal restrictions. The decision to engage in sexual activity considers conscious awareness, motivation, and behavioural skills. This behaviour upholds the rights of women and men to vote. Successful accountability for these actions confirms a mature and responsible adult role. Throughout the research findings, the connection between sexual agreement and gender equality, as well as the potential for sexual violence as a meaningful reflection of life, is the key.

Keywords woman, psychosocial, sexual consent

Abstrak: Stigma patriarki menahan perempuan terhadap hasrat seksual diri yang identik nakal dan tabu. Padahal seksualitas adalah alat identifikasi manusia sebagai makhluk seksual yang berintegritas dalam perilaku *sexual consent*. Tentu ada konsekuensi menyangkut persoalan tanggung jawab bagi independensi orang dewasa hasil dari krisis diri remaja berdasarkan perkembangan psikososial Erikson. Penelitian ini bertujuan mengaitkan psikososial dengan perilaku *sexual consent* perempuan dalam novel *Amba*. *Amba* sebagai wujud perempuan pemberani dalam keputusan intim sekalipun dibalik batasan stereotip. Peneliti menggunakan pendekatan psikologi sastra dengan teori psikososial Erikson dan jenis ekspresi *sexual consent* Shumlich dan Fisher dalam deskripsi kualitatif. Teknik pengumpulan data melalui tahap membaca objek novel, menandai temuan keterkaitan variabel data, dan memaknai lebih lanjut hasil analisis tersebut terhadap proses reduksi, penyajian, dan penyimpulan sebagai teknik analisis data. Hasil penelitian menunjukkan masa kecil dengan segenap stereotip patriarki, peran sosial sebagai sulung, dan misteri “dunia luar” menciptakan jiwa petualang *Amba*. Adanya simbolisasi pengakuan “aku” *Amba* dalam hubungan seksualitas alamiah yang *consent* terlepas dari belenggu ketabuan sosial. Tindakan perilaku *sexual consent* itu mempertimbangkan sudut *information, motivation, dan behavioural skills* yang sadar, sukarela, dan suportif untuk menjamin keberhakaan suara perempuan bersama lawan jenis tertuju. Pertanggungjawaban hasil tindakan tersebut menyukkseskan pengukuhan peran hidup yang vital sebagai sosok dewasa yang matang. Sepanjang hasil penelitian, jalinan *sexual consent* menjadi cikal bakal kesetaraan gender dari risiko kekerasan seksual sebagai refleksi hidup yang bermakna.

Kata Kunci perempuan, psikososial, *sexual consent*

How to Cite Nafia, H., & Puspitasari, N. A. (2023). Psychosocial Relationship with Sexual Consent Behavior of the Main Female Character in the Novel *Amba*. *KEMBARA: Jurnal Keilmuan Bahasa, Sastra, dan Pengajarannya*, 9(2), 501-511. <https://doi.org/10.22219/kembara.v9i2.25544>



Copyright©2023, Hayya Nafia & Nur Aini Puspitasari
This is an open access article under the [CC-BY-3.0](https://creativecommons.org/licenses/by/3.0/) license



INTRODUCTION

Women will always face the stigma of patriarchy in society. Men's aggressiveness is hidden behind an adjustment to the emotional and passive construction of women. Men are portrayed as the actors who drive the sexual atmosphere in sexual relationships, while women are presented as submissive (Nurhayati, 2016). Gender concepts that differentiate with patriarchal ideology worsen the inequality in women's social roles (Yudhawardhana, 2017). Komnas Perempuan documented 2,204 incidents of sexual violence against women aged 18–24 and 25–40 in the personal, public, and state sectors in 2021 (Komnas Perempuan, 2022).

Sexuality is a taboo subject in Indonesian society. It is often equated with naughty acts of intercourse between men and women. However, it is important to recognize that sexuality cannot be classified as inherently good or bad if it is mutually agreed upon through natural sexual consent (Marsya & Mayasari, 2019). Moreover, humans can attain a sense of perfect harmony without any discrimination based on class regarding sexual relationships, as inspired by the Creator's own desire (Fujiati, 2016). Consequently, humans use sexual arousal to identify as sexual beings.

Natural sexuality or sexual consent approval discusses the practice of sexual behavior, both verbal-nonverbal and explicit-implicit, to ensure a healthy relationship (Willis & Smith, 2022). Sexual consent represents the voluntary agreement between genders to participate in sexual activities. Sexual consent must be continuous. If it is withdrawn, it must be stopped immediately, as it can potentially become sexual violence. There are elements involving information, motives for sexual expectations, and behavioral skills when identifying potential inconsistencies in consent (Shumlich & Fisher, 2020).

In Indonesia, the topic of sexual consent has become a prevalent concept due to the Minister of Education, Culture, Research, and Technology Regulation Number 20 of 2021 regarding the phenomenon of sexual violence in the education environment. Despite the need for a legitimate safeguard, there has been a debate over the multiple interpretations of the concept of consent among religious communities (Rahmasari, 2022). Beyond the pros and cons paradigm, the minister's regulations provide evidence of the state's commitment to taking strong action against sexual violence cases to ensure a safe and comfortable educational environment.

If people are discussing the correctness of sexual consent, they must be mature and able to understand the outcomes of their actions. It is unclear what age is designated as adulthood, but usually it is based on an individual's ability to be responsible under Indonesian law (Ghufron, 2016). Adolescence is not considered the right age due to the confusion that comes with trying to establish their identity aligned with Ericson's psychosocial theory (Mokalu & Boangmanalu, 2021). As adults, people will try to maintain good relationships with the opposite sex while also maintaining their own integrity. Sexual consent is crucial for respecting the ownership of women's bodies, especially those who are free.

The novel *Amba* by Laksmi Pamuntjak features the character of Amba Kinanthi. The plot follows Amba's search for her lover, who is suspected of being affiliated with G30S/PKI, on Buru Island. The plot turns to Amba's childhood memories and experiences within the local community. The researcher has found critical and visionary psychosocial developments related to women's space and voices that deserve full discussion. From that point, Amba stepped into a different social environment to gain a new perspective. With her declaration "I," Amba experiences the ups and downs of life that shape her future decisions. Amba represents women who explore the concept of sexual consent while responsibly navigating through life. Laksmi Pamuntjak accurately portrays the psychological complexities of women. For this reason, the novel *Amba* is a suitable resource for psychosocial literature. The story was awarded the Literaturpreis at the Frankfurt Book Fair in Germany in 2016.

Literary psychology enables readers to comprehend the psychological activities of characters in a literary work. Human life entails psychological responses, social interactions, community norms, and geographical surroundings, which are all part of social outreach (Taufika & Lubis, 2022). On the other hand, psychosocial focuses on human responses to complex social stimuli at a micro-level in the brain (Myers & Saleh, 2020). The main focus is on human psychological attitudes and how they manifest as behaviour, both social and individualistic.

Previous research using the novel *Amba* as a research object on women's self-strength found dynamic living rights and various versions of the concept of beauty beyond mere physicality (Shofiani *et al.*, 2022; Pristiana & Koiri, 2021). Specifically, the first research examines women's efforts to overcome the focalization of male patriarchy, while the second research interprets women's independence as the epitome of beauty. The similarities between these two researchers confirm that patriarchal culture presents women's self and space as the primary challenges throughout their lives.

The previous research on female sexual desire highlights the author's representation of both "being" and "having" aspects of voluntary female sexuality in the novel *Amba* (Arum & Pujiharto, 2020; Kurniawan, 2022). The research displays the author's call for freedom and justice as a woman challenging the symbolic laws of patriarchy through narrative characters. The subsequent study depicts how diction, self-awareness, and past motifs function as ways of bolstering women's self-affirmation. Both researchers uncover women's sexual desires, whose comprehensive discussion is necessary.

Based on the literature survey, it is evident that patriarchal culture continues to impact women's movements. Conversely, women's awareness is increasingly prepared to confront such challenges with time. The research will discuss various forms of women's independence, including the self-values that are taught. Subsequently, this study analyses Ericson's psychosocial developments to examine sexual consent behavior as an innovative inquiry area in literary psychology research. It is important to note that women's participation with the opposite sex focuses on the intimate realm, which is still considered taboo by some in society. The research objective is to examine "Psychosocial Relationship with Sexual Consent Behavior of the Main Female Character in The Novel *Amba*".

The researcher aims to promote consent and prevent harm to bodily autonomy in Indonesian society. Moreover, the issue of sexual consent has become a prominent public topic within academic circles as a critical means of raising awareness about cases of sexual violence that require discussion and prioritize cultural decency. The research indicates that scholars have included references to recent literary psychology research on the psychosocial factors affecting consent in sexual relationships for women, from childhood through old age.

METHOD

The researcher conducted qualitative research to emphasize the complexity of the holistic relationship between *Amba's* psychological and sexual consent. The research will explore the psychological attitude of the main female character through a literary psychology approach and content analysis method. It is apparent that the form of correlation in each psychological development is continuous with one another to produce a comprehensive impact.

The novel *Amba* has 494 pages in the historical fiction genre, written by Laksmi Pamuntjak and published by PT Gramedia Pustaka Utama. The selected words, sentences, or dialogue are primary data. The literature review of Erikson's psychosocial theory and Shumlich and Fisher's various types of sexual consent expressions served as the secondary data source. The research material was discovered in national and international publications from 2015 to 2022.

The data collection uses the literature study technique. **Firstly**, carefully and critically read the novel *Amba*. **Secondly**, mark the data findings on the relationship between psychosocial and sexual consent. **Lastly**, perform a literature study for additional interpretation of the data.

Data analysis techniques are applied to data reduction, representation, and inference based on Miles and Huberman's theory. **Firstly**, the data is reduced to narrow down the psychological attitudes related to *Amba's* sexual consent behavior. **Secondly**, the data is presented for

interpretation along with literature study findings. *Lastly*, the data is summarised to extract the essence and usefulness of the research.

Table 1
The Data Analysis Instruments

	Ericson's Psychosocial	Psychological Attitude	Sexual Consent Setting	Shumlich dan Fisher's Sexual Consent Psychological Demand
1.	Infancy 0-1-Year-Old	Be attach to mother for the comfort and warmth.	The Background	<i>Sexual Consent Information</i> Full awareness of consent signals.
2.	Toddlerhood 1-3 Years Old	Recognizing parents' norms in social exploration.		
3.	Preschool 3-6 Years Old	Learn to play a social role through the guidance of the closest figures.		
4.	Elementary School 6-12 Years Old	Be expressive to good or bad value.		
5.	Adolescence 12-18 Years Old	Be curious and demand a democratic attitude from adult person.		
6.	Young Adulthood 18-35 Years Old	Be independent to verify one's role.	The Center	<i>Sexual Consent Motivation</i> Full desire through communication of consent.
7.	Middle Adulthood 35-64 Years Old	Elevating concern above self-centeredness.	The Outcomes	<i>Sexual Consent Behavioral Skill</i> Open participation with responsible consent.
8.	Old Age ±64 Years Old	Reflecting on the life that has been lived with an open heart.		

RESULTS AND DISCUSSION

The resultant data findings indicate a correlation between the psychosocial development of the female protagonist, Amba Kinanthi, and her sexual consent behavior. This research centres on Amba as the primary subject of analysis, focusing on how her moral values translate into sexual consent towards men while also exploring how sexual consent serves as a symbol of Amba's personal freedom, breaking down societal constraints. These two aspects are analyzed based on Ericson's psychosocial and Shumlich and Fisher's types of sexual consent expressions.

Ericson's psychosocial development is influenced by physical and psychological interactions throughout a person's life (Danuwijaya *et al.*, 2022). The different conflicts and social expectations also affect human psychology (Darling-Fisher, 2018). There are eight stages of development: infancy, toddlerhood, preschool, elementary school, adolescence, young adulthood, middle adulthood, and old age. These stages shape a person's desired identity.

Throughout Amba's psychosocial development, **the researcher restricted data to the preschool stage through young adulthood to maintain objective data analysis related to Amba's sexual consent behavior.** Meanwhile, the researcher depends on the availability of logical findings on the background, center, and outcomes of sexual consent behavior.

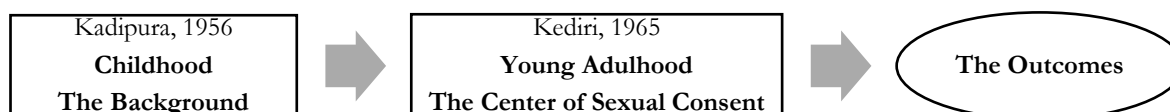


Figure I.
The Psychosocial Development with Amba's Sexual Consent

The following is an overview of Amba's psychosocial development in the novel *Amba*. Amba is a young lady who was born in 1944 in Kadipura, Central Java. The first stage details Amba's childhood, from preschool to adolescence. The second stage covers Amba's young adulthood, during which she learns about sexual consent and makes life decisions that impact her future. These experiences shape Amba's actions and decisions. The purpose of this flow classification is to create a comprehensive understanding of cause and effect.

The Background of Amba's Sexual Consent

The Javanese family, who believed in mystical old books, raised Amba's figure. She grew up with the stereotypical attachment of Javanese women and the societal standard of beauty utopia. Javanese women are expected to have a native face, wear buns, dress modestly, and have a gentle demeanor, hoping to serve their husbands in the future (Setiawan, 2015). Amba gains new self-confidence by breaking free from the limiting stereotypes of space and movement.

Amba, 5–6 Years Old: The Infancy Stage

The preschool stage, between 3-6 years old, is a time for taking initiative or feeling uncertain about future goals. During this stage, kids learn to play social roles, manage emotions, and understand how people's attitudes affect life—all important aspects based on Ericson's theory (Khoiruddin, 2018). The leadership soul begins to emerge when they regret making a mistake. Parents and other adults need to respond actively, teaching children responsibility for basic life problems.

- [1] Trying to finish her food, restraining himself when forbidden, and learning how to cook, read, and write neatly Isn't this the common destiny of most women—not to be the most beautiful? When she began to grow up, she realized that it was not so easy to glorify such a fate in this city. (*Amba*, p. 85)

The data results [1] show that Amba is about 5–6 years old in the preschool stage. Amba has come to understand the positioning of ordinary-looking girls in the local social structure. The praise for a beautiful girl and the irony of being rejected, as well as the threat of tragedy for fellow women, support Amba's self-confidence despite her doubts. As a result, she has prioritized her hard skills over her looks as the beginning of her lifeline.

Previous research has shown that patriarchal culture worsens women's mental health because society does not recognize the incompatibility of existing perspectives (Shofiani *et al.*, 2022). Amba actually adapts by performing actions that are attractive. In contrast, Amba adapts to such conditions by performing attractive actions. The concept of beauty is subjective and depends on a person's personal perspective to create a certain attraction in addition to natural beauty (Phillips, 2022).

From a young age, Amba acted as the dependable oldest child. She began to develop a leader's mentality, serving as her own protector. The impact of her upbringing and societal norms had an independent effect, with Amba striving to avoid creating complicated or burdensome perceptions of herself. The impact of her upbringing and societal norms had an independent effect, with Amba striving to avoid creating complicated or burdensome perceptions of herself. This makes her an intellectual with empathy for the existing social situation.

Amba, 11 Years Old: The Elementary School Stage

The elementary school age, between 6 and 12 years old, is when kids feel confident or insecure about their future abilities. This stage provides opportunities for social interaction, emotional expression, and learning moral concepts based on Ericson's theory (Dewi *et al.*, 2019). School is a central part of a child's life and provides opportunities for the discovery of other skills. Adults and teachers play a key role in preventing problematic behavior.

- [2] The 9th book in *Serat Centhini* is really vulgar. Sudarminto stared at his eldest child who had read the book. Teachers at school thought she was a bookworm and found it tough to persuade her to perceive anything differently. Amba knows that Father secretly admires Jayengraga. Despite his awful deeds, he has the courage to create his own future. (Amba, p. 100 and 102)

The data results [2] show that Amba is about 11 years old in the elementary school stage. She is good at understanding other points of view in "black and white" concepts. Amba's philosophy perceives all virtues, vices, and aspirations as part of life's journey, underpinned by the frailties of human nature. From there, she became someone who had to dive into ambiguity.

As previous research has shown, if Javanese women are commonly reserved and hesitant to express emotions that they perceive as negative in their characters' narratives (Setiawan, 2015), Amba immediately questions this issue, which, along with the role of the father, is of course a learning process. Generally, taboos illustrate fears of sanctity and danger associated with prevailing gender roles, but their overall meaning must first be examined (Kumari, 2021). In the case of Amba, it was through understanding alternative viewpoints that she identified additional self-worth.

He is portrayed as a precocious child who spoke openly about taboo topics. He is not inferior for being viewed as different by others. Her uniqueness allowed Amba to recognize the teacher's education, which was full of "certainties" but did not meet the "needs" she desired. Therefore, Amba's psychological disposition is the basis for her natural curiosity.

Amba, 12 and 18 Years Old: The Adolescence Stage

The adolescent (teenager) stage between 12 and 18 years old is a period of introspection involving personal values and a sense of uncertainty about future life choices. This stage is an opportunity to question the world in terms of who to be, how to behave, and what societal norms to accept based on Ericson's theory (Aulia *et al.*, 2022). Teenagers often explore self-confidence and sexual identity through imagination and curiosity (Rusuli, 2022). This requires adults to maintain democratic attitudes towards defining right and wrong values.

- [3] They rely on each other for their eyes and ears. They discovered a stylus, golden crabs, and forbidden caves, along with menstrual blood and tight nipples. Their knowledge of the world stems from their companionship. But, Amba is a seagull. A bird wants to fly with wide wings. (Amba, p. 92 - 12 years old)

The data results [3] show that Amba is about 12 years old in the adolescence stage. During her early adolescence, Amba desired a wider world than the town of her childhood. This happened because she had explored the nuances of a religious small town, the prohibition of marriage for girls, and subjective observations of family secrets handled with wisdom. Amba reflected on these experiences, which led her to explore another world and experience newfound freedom.

- [4] I don't want to be in a relationship, but women still want attention. Salwa's love is great. They could have frequent sexual activity after they get married. So, why not have desire now? Isn't desire always present, not waiting for an agreement? (Amba, pp. 149-150 - 18 years) (Amba, p. 149-150 - 18 years old)

The data results [4] show that Amba is about 18 years old in the adolescence stage. During her late adolescence, she started to wonder if sexual desire truly exists in relationships with the opposite sex. This was influenced by the changes she went through during puberty, leading up to adulthood. This conflict between curiosity and societal norms for unmarried women created a dilemma. The lack of open conversation about natural human experiences actually encourages Amba to be an adventurous person.

These two data points show that Amba has been unsure about right and wrong since a young

age. Previous research has shown sexual desire is related to one's own conscious state (Kurniawan, 2022), while evidence of attachment to other things exists beyond this existence. Amba thinks the world outside can fulfil her rebellious wishes, but conflicting truths pull her towards the reality of women in the real world.

Young Adulthood Stage: The Centre of Amba's Sexual Consent

Young adulthood, between 18 and 35 years old, is a time of developing intimacy and self-awareness for future romantic relationships. This stage encourages independence, appreciation for diverse perspectives, and commitment to relationships based on Ericson's theory (Sumanty *et al.*, 2018). As individuals progress, they move towards increased social intimacy, strengthening their role by respecting one another's existence.

The data results show that Amba is about 21 years old and in the young adulthood stage. Adulthood strengthens her resolve to break free from the anxiety of stagnant self-desire and enter a sexual consent relationship. In voluntary relationships, a variety of expressions ensure the well-being of sexual expectations through the information-motivation-behavioral skills model (Shumlich & Fisher, 2020). This provides evidence of Amba's physical integrity from the Creator.

Sexual consent information

Sexual consent information means that the involved person is fully aware of the consent signals that can be further processed. Psychological maturity is a key factor in determining one's ability to give consent regarding their self-identification (Umah, 2020). Everyone has the right to their own sexuality, and it should not be threatened in any way (Raseukiy & Aulia, 2019). In implementing sexual consent behaviors, one's self, other people, or even state laws can be used as a reference for consent.

- [5] Stop talking and take me away from here. You kissed me for a long time with passion, and I can't stop thinking about it. That night, Amba allowed Bhisma to stay in her room. He hugged it tightly with his entire body, including his mouth and hands. Bhisma said, "Don't think too much, just trust me. You're with me now." (Amba, p. 225-226)

The data results [5] show Amba's request to follow up on intimate romantic actions with a male partner was fulfilled through consensual sex. This action has been universally agreed upon as evidence of natural human instincts in accordance with self-confidence. From here, a new bond was born that tied Amba to another man under the shadow of taboo for women her age.

Previous research has shown that implying human desires in language fulfils personal demands as a deficient subject portraying a story character based on Lacan's psychoanalytic theory (Arum & Pujiharto, 2020). These findings are consistent with the analysis of the actions taken by Amba and her partner to establish practical consent signals. The development of Amba as a human figure continues from time to time in terms of decision-making to feel and belong, according to Erikson's psychosocial theory.

Amba, as a young adult, has engaged in consensual sexual experiences. This opened the door for Amba to delve into social intimacy beyond close friendships. Sexual intercourse is an act that embodies Amba's independence and cannot be challenged except by Amba's own moral code. The data on sexual consent information reveals a supportive understanding among fellow adults, as their body language expresses their sexual preferences.

Sexual consent motivation

Sexual consent motivation requires clear and active communication, without relying on subjective evaluations. A need for human connection and standardisation in sexual interactions exists, regardless of gender (Satyana, 2020). Religiosity and environmental upbringing are identified as primary and secondary motivational factors in this regard (Utomo & Sutopo, 2020). Both sources suggest that emotional responses play a key role in shaping sexual expectations.

- [6] As the news on TV calmed down, Bhishma moved slowly over his partner's body, feeling every part of it with burning passion. Amba experienced pain mixed with pleasure as her body waited for his touch. Every translation is an action. Amba found the most significant work of translation on Bhishma, freeing herself from feeling trapped by uncertainty about what, where, and why. It yearns to be free. (Amba, p. 240-241)

The data results [6] show Amba engages in sexual activity with men as a means of escape during challenging circumstances. Both sides seek freedom from the constraints of their respective social identities as a motive for sexual consent. More precisely, Amba is fulfilling her mother's dreams, specifically to marry quickly and live a "natural" life, but she doesn't want that kind of fate.

Previous research has shown that physical desire cannot be disconnected from the unity of the body, which desires or is desired by something, based on Jean-Paul Sartre's sexuality theory (Kurniawan, 2022). However, Amba's sexual activity is not a past motive that will end if it is satisfied, but rather fulfils her psychological need for independence from men. Therefore, their sexual consent-motivation relationship depends on clear communication and mutual agreement about consent. They must each carefully consider if their life principles are compatible with one another.

Amba, as a young adult, seeks full and responsive consent in all sexual encounters. Her engagement with men is a clear expression of their mutual affection. Amba defies the stereotype of young women's sexuality being labelled as either good or bad. The data on sexual consent motivation reveals the social connections Amba built, enabling her to express long-repressed sexual expectations.

Sexual consent and behavioral skills

Sexual consent requires that the partner be open and rational when giving consent. This is especially important in the context of sexual relationships where consent is given. Stenberg said attraction, intimacy, and relationship commitment shape attitudes towards consent (Stenberg on Lidiawati *et al.*, 2020). Reliable signals and behaviors of consent are necessary for a healthy and mutually beneficial sexual encounter.

- [7] She thought about all the married people she knew who weren't her parents, they seemed fake. How can they say they're happy in love when they look like they're barely alive? She thinks about her beautiful lover and the way his fingers, tongue, and penis explore her body. Have people in other places or times ever felt this kind of wild happiness? (Amba, p. 248-249)

The data results [7] show Amba is happy about the independence of sexual consent. Starting with mutually agreed consent signals, getting to know sexual motives that share the same perspective as her partner, and sexual consent behaviour that follows one another's wishes without threats as long as this form of expressing consent leads to a flexible sexual consent relationship for Amba,

Previous research has shown women have been sexually objectified based on their body, skin tone, and the ability to perform sexual acts for money, positioning them as a subordinate group in existential stories (Taqiyya *et al.*, 2020). Amba represents contemporary women who are empowered and capable of intervening in sexual consent agreements. Amba's character comes from a female author who values sensitivity and rationality in order to achieve certain social attachments.

Amba, as a young adult, recognizes the importance of sexual consent and its significance in maintaining her bodily autonomy. Amba has engaged in a committed relationship to experience the full consequences of her choices with her partner. The data on sexual consent behavioral skills allows adults to communicate vital feelings through explicit sexual acts with one another.

The outcomes of Amba's sexual consent behavior

Sexual consent is a crucial aspect of life that requires careful consideration. It refers to the affirmative willingness, decisive action, and logical interpretation of human consent (Humphryes on Lazuardi & Pribadi, 2022). These three requirements ensure that our actions lead to happiness and

respect human dignity. This is a sign that an adult has succeeded in taking responsibility for any unexpected consequences.

- [8] Amba felt a new presence within her body, something that was coming to life and occupying her consciousness. Bhishma had given his seed into her body and she felt complete in joy. He must accept the result of their love, and accepting it means protecting it. Without Bhishma, she had to create her own future. (Amba, p. 342)

The data results [8] shows Amba welcomes the arrival of a newborn as a joyful responsibility. The conception of her prospective child symbolizes Amba's love. The data results [8] show Amba welcomes the arrival of a newborn as a joyful responsibility. The conception of her prospective child symbolizes Amba's love for her partner. However, her lover's capture by the government threatens Amba's position, and she must build a new life for herself immediately.

Amba's responsibility proves the value of overcoming the selfish attitude of a stagnant life. The outcomes of Amba's sexual consent behavior serve as a crucial way to express her self-awareness through a sense of being alive based on Erikson's psychosocial theory (Myers, 2016), which is not solely a biological need any more in Freud's psychosexual theory (Hanifah *et al.*, 2022). Furthermore, this can be viewed as a means of emotional restoration for Amba, enabling her the chance to live a happy life with a new identity that will continue into her old age.

Amba, as a young adult, responds quickly to what is happening to her body and her current life movements. She decides not to be too focused on herself and accepts the sadness as a reflection on the next life stage. Despite the uncertainty, Amba emphasized that there was nothing to regret because it was a fate that she had created as a meaningful life experience. Amba became a representative of a woman who should be careful about her life choices.

CONCLUSION

This research highlights the factors influencing sexual consent behavior and their impact on Amba's psychology as a female representative. Childhood is a critical period for developing lifelong principles, often shaped by the social norms of the local community. Amba exhibits a personality characterized as independent, proactive, and non-judgmental, possibly in response to prevailing beauty stereotypes in her locality. Amba believes that confidence and intelligence are essential strengths. The adolescent stage is an opportunity to explore the outside world and Amba's sexual desires while discovering the meaning of life. The established external world and critical thinking towards taboos become the motivation for sexual consent as an effort to seek complete social attachment. Amba, as an adult figure, bravely voices her independent sexual desires, emphasizes consent, and openly expresses joy. The resulting actions can be reflected in personal growth in the next stage of life. This research is about the psychosocial relationship with sexual consent behavior of the main female character in the novel *Amba and* can be a reference for women's psychosocial issues for academics, especially when discussing women's worlds and the psychological intricacies of sexual consent in violent cases. In this case, the researcher suggests examining men's perspectives using literary approaches to provide a new and balanced perspective rather than solely focusing on women.

ACKNOWLEDGMENTS

We, as researchers, want to express our gratitude for the lecturer of Indonesian language and literature at Universitas Muhammadiyah, Prof. Dr. Hamka. As well as to the KEMBARA Journal Manager for their assistance in accepting and guiding the preparation of this research journal article.

REFERENCE

- Arum, L. P., & Pujiharto, P. (2020). Hasrat Pengarang dalam Novel *Gentayangan Karya Intan Paramaditha: Kajian Psikoanalisis Jacques Lacan*. *Poetika: Jurnal Ilmu Sastra*, 8(1), 13-25. <https://doi.org/10.22146/poetika.v8i1.56469>

- Aulia, Z., Matondang, M., Latifah, T., Sari, D. P., & Nasution, F. (2022). Peran Orang Tua dalam Perkembangan Psikososial pada Masa Remaja. *Jurnal Pendidikan dan Konseling (JPDK)*, 4(6), 11063-11068. <https://doi.org/10.31004/jpdk.v4i6.10141>
- Danuwijaya, C., Maki, A., & Husna, N. (2022). Peran Guru Pendidikan Agama Islam dalam Implementasi Psikososial Erikson di Sekolah. *Al-Afkar: Journal for Islamic Studies*, 5(3), 41-55. <https://doi.org/10.31943/afkarjournal.v5i3.330>
- Darling-Fisher, C. S. (2019). Application of the Modified Erikson Psychosocial Stage Inventory: 25 Years in Review. *Western Journal of Nursing Research*, 41(3), 431-458. <https://doi.org/10.1177/0193945918770457>
- Dewi, M. P., Neviyarni, S., & Irdamurni, I. (2020). Perkembangan Bahasa, Emosi, dan Sosial Anak Usia Sekolah Dasar. *Jurnal Ilmiah Pendidikan Dasar*, 7(1), 1-11. <http://dx.doi.org/10.30659/pendas.7.1.1-11>
- Fujiati, D. (2016). Seksualitas Perempuan dalam Budaya Patriarki. *Muwazah: Jurnal Kajian Gender*, 8(1), 26-47.
- Ghufron, M. (2016). Makna Kedewasaan dalam Perkawinan. *Jurnal Al-Hukama: The Indonesia Journal of Islamic Family Law*, 6(2), 319-336. <https://doi.org/10.15642/al-hukama.2016.6.2.319-336>
- Hanifah, S. D., Nurwati, R. N., & Santoso, M. B. (2022). Seksualitas dan Seks Bebas Remaja. *Jurnal Penelitian dan Pengabdian kepada Masyarakat*, 3(1), 57-65.
- Khoiruddin, M. A. (2018). Perkembangan Anak Ditinjau dari Kemampuan Sosial Emosional. *Tribakti: Jurnal Pemikiran Keislaman*, 29(2), 425-438. <https://doi.org/10.33367/tribakti.v29i2.624>
- Komnas Perempuan. (2022). Bayang-bayang stagnansi: daya pencegahan dan penanganan berbanding peningkatan jumlah, ragam dan kompleksitas kekerasan berbasis gender terhadap perempuan. *Jakarta: Komnas Perempuan*.
- Kumari, A. (2021). The Gender Politics of Plough: Asymmetrical Taboos and Santal Women. *Sociological Bulletin*, 70(1), 7-23. <https://doi.org/10.1177/0038022920970302>
- Kurniawan, E. D. (2022). Eksistensi Hasrat Seksual Jean Paul Sarte dalam Novel *Amba Karya* Laksmi Pamuntjak. *Basastra: Jurnal Kajian Bahasa dan Sastra Indonesia*, 11(1), 78-92. <https://doi.org/10.24114/bss.v11i1.33530>
- Lazuardi, A., & Pribadi, M. A. (2022). Concept of Retractable Consent in Minister of Education's Regulation Regarding Sexual Violence on Campus. *Jurnal Cendekia Hukum*, 7(2), 209-227. <http://doi.org/10.33760/jch.v7i2.464>
- Lidiawati, K. R., Simanjuntak, E. J., & Dewi, W. P. (2020). Psikoedukasi Pendidikan Seksualitas "Love, Sex and Dating" pada Remaja. *Prosiding Konferensi Nasional Pengabdian kepada Masyarakat dan Corporate Social Responsibility (PKM-CSR)*, 3, 440-445. <https://doi.org/10.37695/pkmcsr.v3i0.1004>
- Marsya, U., & Mayasari, F. (2019). Cara Perempuan Memandang: Female Gaze dan Seksualitas Perempuan dalam Perspektif Sutradara Perempuan Nia Dinata. *Perspektif Komunikasi: Jurnal Ilmu Komunikasi Politik dan Komunikasi Bisnis*, 3(2), 127-137. <https://doi.org/10.24853/pk.3.2.127-137>
- Mokalu, V. R., & Boangmanalu, C. V. J. (2021). Teori Psikososial Erik Erikson: Implikasinya bagi Pendidikan Agama Kristen di Sekolah. *Vox Edukasi: Jurnal Ilmiah Ilmu Pendidikan*, 12(2), 180-192.
- Myers, W. R. (2016). Erik H. Erikson and the Deep Context of Ministry. *Theology Today*, 73(1), 60-70. <https://doi.org/10.1177/004057361663002>
- Nurhayati, E. (2016). Memahami Psikologi Perempuan (Integrasi dan Interkomplementer Perspektif Psikologi dan Islam). *Proceeding: Batusangkar International Conference*, 245-258.
- Phillips, J. R. (2022). The Revelation of Beauty in Nursing. *Nursing Science Quarterly*, 35(1), 46-53. <https://doi.org/10.1177/08943184211051362>

- Pristiana, Y. E., & Koiri, M. (2021). Redefining Beauty Standard in Laksmi Pamuntjak's the Question of Red. *Paradigm: Journal of Language and Literary Studies*, 4(1), 53-64. <https://doi.org/10.18860/prdg.v4i1.12055>
- Rahmasari, R. (2022). Analisa Makna 'Persetujuan' dalam Pemendikbud Ristek No. 30 Tahun 2021 terhadap Fenomena Kekerasan Seksual di Lingkungan Pendidikan yang Dianggap sebagai Upaya Legitimasi terhadap Perzinaan. *Jurnal Penegakan Hukum dan Keadilan*, 3(1), 78–89. <https://doi.org/10.18196/jphk.v3i1.13484>
- Raseukiy, S. A. G., & Aulia, Y. (2019). Membuka Cakrawala terhadap Akses Keadilan bagi Korban Kejahatan Seksual di Indonesia: Tinjauan Paradigmatik Atas Penegakan Hukum. *Majalah Hukum Nasional*, 49(1), 151-179. <https://doi.org/10.33331/mhn.v49i1.96>
- Rusuli, I. (2022). Psikososial Remaja: Sebuah Sintesa Teori Erick Erikson dengan Konsep Islam. *Jurnal As-Salam*, 6(1), 75-89. <https://doi.org/10.37249/assalam.v6i1.384>
- Saleh, A.A. *Psikologi Sosial*. Parepare: IAIN Parepare Nusantara Press.
- Satjana, A. (2020). Kebutuhan Afiliasi dan Perilaku Seksual pada Mahasiswa. *Cognicia*, 8(1), 157-168. <https://doi.org/10.22219/cognicia.v8i1.10449>
- Setiawan, A. (2015). Sikap Hidup Wanita Jawa dalam Novel Bekisar Merah dan Novel Midah Si Manis Bergigi Emas. *KEMBARA: Jurnal Keilmuan Bahasa, Sastra, dan Pengajarannya*, 1(1), 1-15. <https://doi.org/10.22219/kembara.v1i1.2326>
- Shofiani, A. K. A., Prihatin, Y., & Subhan, R. (2022). Kekuatan Diri pada Tokoh Perempuan dalam Novel "Amba" Karya Laksmi Pamuntjak. *Jurnal Bastra (Bahasa dan Sastra)*, 7(3), 508-512. <https://doi.org/10.36709/bastra.v7i3.3>
- Shumlich, E. J., & Fisher, W. A. (2020). An Exploration of Factors That Influence Enactment of Affirmative Consent Behaviors. *The Journal of Sex Research*, 57(9), 1-14. <https://doi.org/10.1080/00224499.2020.1761937>
- Sumanty, D., Sudirman, D., & Puspasari, D. (2018). Hubungan Religiusitas dengan Citra Tubuh pada Wanita Dewasa Awal. *Jurnal Psikologi Islam dan Budaya*, 1(1), 9-28. [10.15575/jpib.v1i1.2076](https://doi.org/10.15575/jpib.v1i1.2076)
- Taqiyya, K. F. K., Udasmoro, W., & Firmonasari, A. (2020). Peliyangan terhadap Perempuan Dunia Ketiga pada Ruang Seksual dalam Novel Plateforme Karya Michel Houellebecq. *Litera: Jurnal Penelitian Bahasa, Sastra, dan Pengajarannya*, 19(3), 457-470.
- Taufika, R., & Lubis, B. S. (2022). Pengantar Ilmu Sosial (sebuah Pengantar di Perguruan Tinggi). Medan: UMSU Press.
- Umah, H. N. (2020). Fenomena Pernikahan Dini di Indonesia: Perspektif Hukum Keluarga Islam. *Jurnal Al Wasith: Jurnal Studi Hukum Islam*, 5(2), 107-125. <https://doi.org/10.52802/wst.v5i2.11>
- Utomo, A., & Sutopo, O. R. (2020). Pemuda, Perkawinan, dan Perubahan Sosial di Indonesia. *Jurnal Studi Pemuda*, 9(2), 77-87. [10.22146/studipemudaugm.60144](https://doi.org/10.22146/studipemudaugm.60144)
- Willis, M., & Smith, R. (2022). Sexual Consent Across Diverse Behaviors and Contexts: Gender Differences and Nonconsensual Sexual Experiences. *Journal of Interpersonal Violence*, 37(19–20), 18908–18934. <https://doi.org/10.1177/08862605211044101>
- Yudhawardhan, A. N. (2018). Sifat Keliyangan pada Tokoh-Tokoh Perempuan dalam Novel Saman Karya Ayu Utami. *KEMBARA: Jurnal Keilmuan Bahasa, Sastra, dan Pengajarannya*, 3(1), 1–12. <https://doi.org/10.22219/kembara.v3i1.4372>