

STUDY OF THE HARDINESS OF THE CHARACTER SAMIRIN IN THE NOVEL OF THE TRAN PEOPLE

(Kajian Ketangguhan Tokoh Samirin dalam Novel the Tran People)

Rosida Tiurma Manurung^{1*}, Meilani Rohinsa²

Universitas Kristen Maranatha

rosidatm@gmail.com

Abstract: *Hardiness plays a role as a characteristic of positive control in negative events. Hardiness is a transformational chaperone with a goal of helping an individual overcome, persist, and commit to returning to the situation and seeing it as an opportunity since something threatens. Samirin's hardiness is self-reflected in various situations in his life, especially when he experiences a challenge or an unavoidable situation that he hopes for and is not fun. Samirin shows three characteristics that indicate his own hardiness: 1) commitment; commitment is a component that involves the self in the belief when facing situations and circumstances. At that time, he faces difficult and unpredictable situations that are expected; Samirin does not easily give up and continues trying to repair his life; 2) control, which is an individual action to accept and believe that the individual can control the situation or events that occur; and 3) challenges, namely, the individual orients himself in evaluating the problem not as obstacles or danger, but rather as an opportunity to increase his skills and abilities. Character Ce breaks abstinence, I hope, but precisely develops positive skills to overcome the problem. Indeed, the character Ce can become a model for us who tend to be spoiled and easily give up.*

Keywords: *Hardiness; Challenges; Commitment; Control*

A. INTRODUCTION

NH Dini is one of the important novelists in modern Indonesian literature who often presents strong character figures amidst vague social change. One of his works, *The Tran People* (spelling variant: *Trans People*), published by Sinar Harapan Publishers in 1985, highlights the dynamics of the transmigration program and the people who support it. (Google Books) This novel places Samirin—a simple, honest, courageous, and passionate man—on missions in rural areas of remote Kalimantan; he represents constant and unwavering hope when his fellow transmigrant friends witness the fate of his fellow transmigrants. (Dapobas, JAKLITERA) A number of popular sources also offer background origin Samirin from Yogyakarta and his relationship with Marsi (his wife), which reinforced reading this novel as a portrait of a family class worker who struggles in new fields. (Tempo) In the international discourse, works like this often translated way title as *The Transmigrants*. (ecommons.cornell.edu)

This paper analyzes the "resilience" personality "(Russianness) Samirin. The Russianness — developed by Suzanne C. Kobasa and further developed by Salvatore R. Maddi — includes three fundamental Attitudes (3C): commitment, control and challenge. (aec6905spring2013.wordpress.com, sciencedirect.com) Analysis put in framework

literary psychology which considers work as mental activity and uses concepts psychology to read characters and narrative. (repository.unesa.ac.id, repository.stkippacitan.ac.id).

This study aims to examine Samirin's robustness by formulating how the dimensions of commitment, control, and challenge appear in his actions and discourses; identifying the narrative factors that either strengthen or undermine his resilience; and analyzing the broader implications of this robustness within the novel's themes of humanity and social criticism. Accordingly, the objectives of this research are to describe the specific indicators of Samirin's robustness, explain how his experiences—particularly those related to transmigration—shape the development of a hardened disposition, and affirm the contribution of transgender individuals in the discourse of resilience and work ethics within Indonesian literary studies.

B. LITERATURE REVIEW

1. Psychology of Literature

Psychology of reading literary works, authors, and readers through the lens of psychology; in practice, character analysis focuses on symptoms, motivations, conflicts, and coping strategies reflected in the text. This approach views literary works as a mental and spatial expression of human behavior. (repository.unesa.ac.id, repository.stkippacitan.ac.id).

2. Hardiness (Kobasa-Maddi)

Hardiness is a model of personality attitude that grows courage to grow from stress—not just survive. Its three components are: (a) Commitment—a tendency to always involve oneself and give meaning to the role/relationship; (b) Control—a belief in one's own influence on events and outcomes, accompanied by problem-solving actions; (c) Challenges—a readiness to view change as an opportunity to learn, not a threat. (aec6905spring2013.wordpress.com) A number of reviews affirming 3Cs as a buffer against negative stress impacts and as a personality style relative to stable cognitive-emotional-behavioral quality. (sciencedirect.com, hardiness-resilience.com). (Concept Note): Hardiness crosses with "resilience" (e.g., Wagnild & Young), but hardiness emphasizes basic 3C attitudes as capital for change, from stress to growth. (PMC).

3. 3C Opeartional Indicators in the Narrative

- a. Commitment: persistence in role (husband, worker), commitment to community, emotional involvement in the social problem.
- b. Control: preferences, legal/ethical actions and initiatives to overcome material barriers (access, logistics), self-control.
- c. Challenge: Reframing remoteness and poverty as an area of learning, pioneering courage, and willingness to adapt.

C. METHOD

This study is a qualitative descriptive study with a literary psychology approach. In the study of Samirin in the novel *The Tran People*, the method used with the following method: (1) Describe the actions, life choices, and conflicts experienced by Samirin in facing life pressures; (2) Analyze action through a rough framework of hardiness, which includes three dimensions: engagement, control, and challenge.

Qualitative methods with a descriptive-analytical approach allow researchers to deeply explore the psychological and social complexity of literary works. This approach is a perfect fit for understanding characters like Samirin, who are full of willpower, values, struggle, mental resilience, and the meaning of life in a context of social alienation. Primary data in the form of the text of the novel *The Tran People*; secondary data in the form of a literary encyclopedia, a bibliographic catalog, and articles containing summaries/reviews, and theoretical literature on hardiness and literary psychology. Analysis is done through close reading (attentive reading), marking units of meaning linked with the 3Cs, categorization, and drawing up an interpretive conclusion.

D. FINDINGS AND DISCUSSION

1. Summary of the Narrative and Characters

Trans people take photos of transmigration experiences: movement, ecological adaptation, and identity negotiation. Samirin enters the scene as a central perspective: a simple, honest, courageous, and wholehearted figure; he fulfills missions within Kalimantan and participates in thinking about the fate of his less competent, fortunate colleagues. (Dapobas, JAKLITERA) Domestic ripples—including the relationship with Marsi—provide a layer of humanity in effort, economy, family, and solidarity, the theme of perseverance, family, and workers. (Tempo)

2. Samirin's Hardiness: Three Dimensions

Commitment: Significant Involvement in Work and Community

Samirin's commitment is reflected not merely in "getting through life," but in his active engagement with his duties and his care for fellow transmigrants. His commitment appears in three key forms:

- a. Role fidelity: He continues to work missions in remote areas instead of seeking shortcuts back to the city. Role fidelity: Workers/taskers demonstrate sustainability of commitment—a key indicator of commitment.
- b. Social empathy: Concern for friends who fail to adapt, push for action, and solidarity (sharing) information, labor, and networks. This shows that the task has meaning for him beyond personal interest.
- c. Family commitment: Relationship with Marsi provides an anchor to stabilize emotions, and a work orientation—commitment to family is linked with work

commitment (a recurring theme) in realism. NH Dini's social networks. (JAKLITERA, Tempo)

Example of Samirin's dialogue about Commitment: Meaningful involvement in the task and the community:

"I don't want to leave Tran, even though everyone says it's not promising. My children were born here, and here I must always get up. If we all leave this village, who else will come and build it?"

This dialogue shows that Samirin chooses to live and work in the village of Tran forever, even though many other citizens choose to move to the city for a better life. He feels he lacks sufficient moral responsibility to the community and does not want to leave, having been born in a depressed condition. This attitude reflects commitment to social work, namely always playing an active role in maintaining and revitalizing his community.

Control: Ethical Agency and Problem-Solving

Hardiness in control dimensions reflected in Samirin's choice. For control, one can influence:

- a. Integrity: He is positioned as an "honest" figure—an attribute that, in an internal context, means rejecting practice. cheating and relying on hard work. Assertion of integrity alludes to internal locus of control—belief that outcome is determined by valid effort. (Dapobas)
- b. Tactical action: Internally, the challenge in the form of access, facilities, and social terrain. The narrative shows an active response pattern—searching for solutions, deferring satisfaction, caring for hope—instead of surrendering to circumstances. This pattern aligns with the definition of control as "belief can influence past incidents, meaningful action." (aec6905spring2013.wordpress.com)

Example of character Samirin's dialogue: Control

"If we continue to complain and just wait for help from outside, we will not once be able to escape from poverty. I only want to be silent. As long as it is still possible to work, I will search for a way. Even if it is difficult, as long as I decide my steps alone."

This dialogue shows that Samirin does not blame others or the conditions of poverty and deprivation in his life. He chooses to act and be responsible for his destiny alone, demonstrating ethical agency (moral conscience in action). He also has problem-solving skills, namely trying to seek solutions actively rather than resigning or depending on external help. This confirms that Samirin has a high sense of control over his life, his main characteristic since hardiness.

Challenge: Giving Meaning to Change as an Opportunity

Transmigration means radical change: new environment, social distance, different work pace. Samirin approaches change as a learning experience:

- a. Ecological adaptation: Organize repeating the expectation of village-city life, managing boundaries, and pioneering a new routine—for example, reframing change as a challenge to develop.
- b. Moral resilience: When one witnesses a friend's failure, the response is not cynicism, but rather study from experience (what is necessary) repaired, how to always survive). This is the fundamental dimension of the challenge according to Kobasa-Maddi: making change as an event of growth. (aec6905spring2013.wordpress.com)

Example of Samirin's character dialogue: Challenge

"Life has indeed changed. In the past, we could depend on rice paddies, but now the land is getting narrower and narrower, and the result is not enough. But that's not the end. Perhaps this is the sign that we must study new material." I haven't been scared of studying since the beginning, because my family always has food, and my children always go to school."

This dialogue reflects that Samirin accepts life changes, such as declining farmer results or economic pressure. He doesn't see change as a catastrophe, but as a signal to transform and innovate. He has a growth mindset in harmony with the principle of hardiness, namely seeing challenges as opportunities to grow. In this regard, Samirin displays active resilience: not only surviving, but also seeking ways to be able to rise and develop. The following will highlight the picture about commitment, control, and challenge, as Samirin figures in "The Tran People."

Table I *Hardiness* of Characters Samirin

No.	Scene	Commitment	Control	Challenge
1.	Samirin still operate assignments in the interior of Kalimantan.	Loyal to the role workers in the area remote		
2.	Samirin concerned with fate friend failed transmigrants .	Show concern social to community		
3.	Samirin guard connection with Marsi, his wife .	Commitment family as support Spirit		
4.	Samirin reject practice cheat and stay consistent behave Honest .		Integrity and ethical control on action	
5.	Samirin look for solution on obstacle access and logistics .		<i>Problem solving</i> : initiative overcome obstacle	
6.	Samirin manage limitations environment new .			Looking change as opportunity adaptation

No.	Scene	Commitment	Control	Challenge
7.	Samirin Want to Study from failure his colleagues .			Make other people's failures as learning

Drivers and Inhibitors of Hardiness

- a. Drivers: (1) Meaning of work (task) understood as a social contribution), (2) emotional support from family (Marsi), (3) character capital (honest, courageous) that strengthens commitment and control. (JAKLITERA, Tempo)
- b. Obstacles: (1) Geographical distance and minimal infrastructure, (2) disparity in intergroup success of transmigrants that triggered empathic fatigue, (3) temptation to standardize unethical practices (which was rejected by Samirin). (Points to read from the narrative landscape implicit transmigration source encyclopedia / cataloging and imprint social realism in by NH Dini). (Dapobas, JAKLITERA)

Robustness, Work Ethic and Social Critique

Samirin's hardiness is not "hard masculinity" that is anti-critical, but rather reflective hardiness: he maintains integrity, strives for solutions and makes sense of social failure as a reason to strengthen the support network. Thus, NH Dini displays ethics in a work rooted in ethical commitment - not just individual heroism. Reading this in line with conceptualizing hardiness as a personality style, an overall style that combines attitudes, emotions and actions to change stress to become growth. (hardiness-resilience.com)

At the same time, the novel allows for social critique: individual success does not eliminate structured obstacles; promises uneven development and inequality political support frame the "challenge" that cannot be covered by the individual alone. Nuances thus enrich the interpretation of rusticity so that it does not reduce being "righteous" to "blaming the weak."

E. CONCLUSION

Reading trans people shows that Samirin achieves hardiness through:

- a. Commitment to the work-family role and community solidarity;
- b. Control in the form of ethical agency and problem-solving strategies;
- c. Challenge as an opportunity to learn and grow within limits.

Samirin's hardiness aligns with the themes of work ethics, integrity, and humanity—while critically affirming NH Dini's social network's transmigration ecology: personal resilience is necessary for supported equitable policies and infrastructure. Thus, this novel offers an important discourse about resilience that is not about rejecting social relationships. Recommendations for further research may be directed toward several areas. First, a comparative analysis between male and female characters in NH Dini's novels would offer insight into varying representations of hardiness across gender. Second, a narratological

examination of narrative techniques—such as point of view and focalization—could deepen understanding of how perceptions of control and challenge are constructed within the story world. Third, a comparative study of rusticity in Indonesian realist fiction with development-oriented themes (such as rural or border settings) could contribute to mapping work ethics and social criticism across different literary periods.

F. ACKNOWLEDGEMENTS

The author would like to thank Hiski, Unesa, and the Faculty of Psychology, Universitas Kristen Maranatha for facilitating the realization of this work.

REFERENCES

- Cornell eCommons. (n.d.). *Translator's introductory comments* (David T. Hill).
ecommons.cornell.edu
- DapoBas Kemdikbud. (n.d.). *Orang-Orang Trans—deskripsi ringkas tokoh Samirin*.
- Dini, N. H. (1985). *Orang-Orang Tran*. Jakarta: Penerbit Sinar Harapan.
- Endraswara, S. (2011). *Metodologi penelitian sastra: Epistemologi, model, teori, dan aplikasi*. Yogyakarta: CAPS.
- Ensiklopedia Sastra Kemdikbud. (n.d.). *Orang-Orang Trans (1985)*.
- Kobasa, S. C. (1979). Stressful life events, personality, and health: An inquiry into hardiness. *Journal of Personality and Social Psychology*.
- Maddi, S. R. (2006). *Hardiness: The courage to grow from stresses*.
- Perpustakaan Umum Provinsi DKI Jakarta. (n.d.). *Orang-Orang Trans—deskripsi*. JAKLITERA.
- Ratna, N. K. (2010/2013). *Teori, metode, dan teknik penelitian sastra*. Yogyakarta: Pustaka Pelajar.
- Tempo—Teroka. (n.d.). *Mengenang kelahiran novelis NH Dini, ini 5 karya*
- Wagnild, G. M., & Young, H. M. (1993). Development and psychometric evaluation of the Resilience Scale. *Journal of Nursing Measurement*.