



## The Implications of Sigmund Freud's Psychoanalytic Theory in Educational Philosophy for the Development of Character Education in Indonesia

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### ABSTRACT

Character education in Indonesia is currently at a turning point due to students' deviant behavior and moral deterioration. This phenomena necessitates a deeper theoretical understanding of the nature of the human psyche in order to build meaningful character. This study aims to explore how Sigmund Freud's psychoanalytic theory has evolved within the framework of educational philosophy and how it has improved character education in Indonesia. This study used a qualitative descriptive method through library research. An examination of primary and secondary sources created between 2022 and 2026 was done to make sure the data was pertinent to the current educational setting. The findings suggest that the dynamics of the Id, Ego, and Superego personality structures have a major role in determining moral behavior. The key to developing a character with integrity is to strengthen the superego by internalizing moral principles at a young age. Freud's psychoanalytic theory offers an axiological and epistemological basis for the creation of a character-based curriculum from the standpoint of educational philosophy. This suggests the necessity of an educational strategy that targets students' subconscious, emotional, and psychological qualities in addition to their cognitive abilities. From a philosophical standpoint, psychoanalysis provides "consciousness-based education," emphasizing emotional equilibrium with an axiological and epistemological basis. Indonesian character education needs to reform. Formal-legalistic tactics have been substituted with psychological-persuasive techniques that take the subconscious into account. Education must be able to sustain students' egos in order for them to rationally and healthily moderate moral demands.

*Keywords: Freudian psychoanalysis, philosophy of education, character education, Indonesia*

## Implikasi Teori Psikoanalisis Sigmund Freud dalam Filsafat Pendidikan terhadap Pengembangan Pendidikan Karakter di Indonesia

### ABSTRAK

Kemerosotan moral dan perilaku abnormal di kalangan siswa, pendidikan karakter di Indonesia saat ini berada di titik balik. Untuk mengembangkan karakter yang bermakna, fenomena ini membutuhkan landasan teoritis yang lebih kaya untuk memahami hakikat jiwa manusia. Tujuan penelitian ini adalah untuk menyelidiki bagaimana teori psikoanalitik Sigmund Freud telah berkembang dalam konteks filsafat pendidikan dan bagaimana teori tersebut telah memperkuat pendidikan karakter di Indonesia. Melalui riset pustaka, penelitian ini menggunakan metode deskriptif kualitatif. Untuk memastikan informasi yang diperoleh relevan dengan lingkungan pendidikan saat ini, dilakukan analisis terhadap sumber primer dan sekunder yang dihasilkan antara tahun 2022 dan 2026. Hasil penelitian menunjukkan bahwa perilaku moral terutama ditentukan oleh dinamika struktur kepribadian Id, Ego, dan Superego. Penguatan superego melalui internalisasi nilai-nilai moral sejak dini merupakan fondasi utama dalam menciptakan karakter yang berintegritas. Dalam perspektif filsafat pendidikan, teori psikoanalisis Freud memberikan landasan epistemologis dan aksiologis bagi pengembangan kurikulum berbasis karakter. Implikasinya adalah perlunya pendekatan pendidikan yang tidak hanya berfokus pada aspek kognitif, tetapi juga menyentuh dimensi alam bawah sadar, emosional, dan psikologis peserta didik. Dari perspektif filosofis, psikoanalisis menawarkan "pendidikan berbasis kesadaran" baik landasan aksiologis maupun epistemologis yang memprioritaskan keseimbangan emosional. Pendidikan karakter di Indonesia perlu berubah. Metode psikologis-persuasif yang mempertimbangkan alam bawah sadar telah menggantikan pendekatan legalistik-formal. Agar siswa dapat secara logis dan sehat menengahi tuntutan moral, pendidikan harus mampu mendukung ego mereka.

*Kata kunci: psikoanalisis Freud, filsafat pendidikan, pendidikan karakter, Indonesia*

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## INTRODUCTION

Character education is an essential part of the Indonesian education system, aiming to shape individuals who are not only academically intelligent but also possess strong moral values, responsibility, and the ability to manage emotions wisely. Character education is a crucial element in developing an ethical and moral generation (Susilo, 2024). From a philosophical perspective, character is seen as the result of a gradual process of enriching values through experience, consideration, and self-understanding. Character education should be integrated into the curriculum as an integral part, with the aim of developing students' social, emotional, and moral abilities (Ramadhani et al., 2025). However, the reality shows that the implementation of character education still faces various difficulties, especially in the current era, which is marked by increasing cases of bullying, the emergence of a moral crisis, and a lack of empathy among students (Safitri & Wijayanti, 2024: 2025). Many students or the younger generation tend to experience an identity crisis, a need for recognition, and difficulty managing emotions. The decline in the value of good manners in everyday life has become a concerning issue in today's education world (Nuraida, 2022). In fact, many deviant behaviors are committed by today's teenagers. They often still use foul language, make fun of others, and even show disrespect for their elders. Worse still, other deviant behaviors include student brawls and drug abuse.

This situation indicates that the character education currently used still focuses on cognitive and normative aspects, thus failing to fully address the psychological aspects of an individual. However, to develop a complete character, an approach that can fully integrate all aspects of thinking, feeling, and soul is necessary. Philosophy and education are inseparable from all of this. Educational philosophy can be defined as the study of various important educational needs, such as educational foundations, educational approaches, learning models, and various other aspects

necessary to create an educational system that fosters a more complete personality. Yusuf (2022) states that one alternative solution to children's character issues can be preventive and curative. Therefore, a serious study of educational philosophy can expand and deepen the debate on developmental psychology and human development.

Furthermore, a psychological approach is needed to complement the development of character. One appropriate approach is the study of psychoanalysis, created by Sigmund Freud. Sigmund Freud's psychoanalytic theory, developed in the late 19th and early 20th centuries, has made significant contributions to understanding the nature of human personality. Freud proposed that the structure of personality consists of three main components: the id, ego, and superego, which dynamically interact and determine an individual's behavior and morality (Ardiansyah et al., 2022). The id serves as the source of innate drives, the ego controls rational thought, and the superego represents moral values and social norms (Ardiansyah et al., 2022). This concept holds strong relevance in the context of character education, as character formation is essentially the process of internalizing moral values into a person's psychological structure, which, in Freud's terminology, is closely related to strengthening the function of the superego.

An imbalance between these three personality structures can lead to feelings of conflict within an individual, ultimately affecting their behavior. The phenomenon of increased impulsive and aggressive behavior among students indicates that the id dominates, while the ego and superego are not yet functioning optimally (Almuthii'ah et al., 2026). This demonstrates that character education is not only about imparting values, but also about establishing balance within a person's personality. The development of a person's moral values also depends heavily on the psychological processes occurring within them. A person's ability to make moral decisions depends heavily on their ability to balance internal urges and the firmness of moral



rules imposed by the superego (Tanjung et al., 2023). Therefore, character education should be designed as a way to help students understand and overcome their own problems. Furthermore, understanding oneself is crucial in shaping one's attitude and personality. People who understand themselves well are generally better able to control their actions and make the right decisions. However, in the world of education, this aspect often receives insufficient attention, resulting in suboptimal character formation in students. From the perspective of educational philosophy, Freud's theory offers important ontological and epistemological foundations. Educational philosophy addresses not only the goals and methods of education but also the nature of human beings, the subjects of education (Habsy et al., 2023). Freud's view of humans as beings possessed of instincts and moral capacities through the superego provides a comprehensive theoretical framework for understanding the process of character education holistically.

Previous research discussing the relationship between psychoanalysis and education includes that conducted by Fadilah, Sagala, & Khairani (2023), who concluded that Freud's psychoanalytic theory has direct implications for shaping students' character through managing internal psychological conflicts. Furthermore, Habsy et al., 2023, through a literature review on the philosophical foundations of psychoanalytic counseling, found that the philosophical foundations of psychoanalysis are highly relevant to the practice of self-development in educational contexts. Fikri, Ismail, Zainiyati, & Kholis (2023: 85-86) also examined the structure of human personality in Freud's psychoanalysis from the perspective of Islamic educational philosophy and found alignment between the concepts of id, ego, and superego and moral values ??in education. Meanwhile, research by Rahmawati et al. (2023) specifically examined the role of psychoanalytic learning theory in adolescent character formation and found that psychoanalytic techniques can be adapted as character-based learning strategies.

From the perspective of language and literature learning, Ahmadi (2023), in his work on literary theory from an appreciative perspective, asserts that humans are rich in imaginative, wild, and profound ideas, and these ideas can be expressed in literary works. Therefore, the appreciation of literary texts actually involves deep psychological processes, including the reader's subconscious. Furthermore, Wachidah et al. (2025), in their study of collective identity in folklore, demonstrates how literary texts can be a medium for the formation of psychologically rooted cultural values ??and character. These studies confirm the relevance of the Freudian psychological perspective in the context of teaching Indonesian language and literature, which plays a role in the formation of students' character.

Based on this background, this study formulated a specific research question: What are the implications of Sigmund Freud's psychoanalytic theory from a philosophical perspective on the development of character education in Indonesia? This question guided a systematic analysis that included an examination of the main concepts of Freud's psychoanalysis, their relevance in the philosophy of education, and their implementation in character education policy and practice in Indonesia. By integrating the perspectives of psychoanalysis and the philosophy of education, this study is expected to provide a meaningful theoretical contribution to the development of holistic, contextual, and scientifically based character education in Indonesia.

## THEORETICAL REVIEW

To map the academic position of this study, the researcher reviewed four previous studies with substantive relevance. First, the study by (Amaliyah et al., 2026) entitled "Character Education in the Perspective of Islamic Educational Philosophy." Their findings emphasized that educational principles in the Islamic tradition have strong relevance to the policies of the Ministry of Education in Indonesia,

where the formulated character values mostly contain moral content and noble character. There are fundamental similarities in the use of a philosophical approach to character development. However, the differences lie in the analytical tools used. This study uses Sigmund Freud's psychoanalytic perspective, while Amaliyah's study uses an Islamic perspective.

Second, a study by Rani et al., 2022, entitled "Understanding the Relationship between Psychoanalytic Theory and Moral Development Theory on the Occurrence of Crime in Society," is similar to this study in its use of Freud's psychoanalytic theory, but the difference lies in its focus; this study focuses on the development of character education in formal settings in Indonesia, rather than on analyzing criminal behavior.

Third, a study by Maulina & Darmuki, 2025, entitled "Implications of Educational Philosophy on Student Character Formation in the Digital Era," highlights the crucial role of educational philosophy as a foundation for values ??in technology-based learning processes. The similarity lies in the study of educational philosophy in character formation, while the difference lies in the integration of Sigmund Freud's psychoanalytic theory in this study to examine the subconscious dimension of students.

Sigmund Freud's Psychoanalytic Theory  
Psychoanalysis is a theoretical framework developed by Sigmund Freud to explain the nature and development of human personality. As a discipline, psychoanalysis focuses not only on overt behavior but also further investigates motivations, emotions, and often hidden internal dynamics (Aftiani et al., 2025). Freud built this framework based on clinical experience and in-depth reflection, assuming that human personality develops through a series of psychological conflicts beginning in early childhood (Ardiansyah et al., 2022). Freud divided the human mental topography into three main layers: the conscious, the preconscious, and the unconscious. Of these, the unconscious holds the most vital position in determining behavior. This layer functions as a

long-term memory store, the center of emotions, instincts, and intuition (Supriyadi, 2024).

**Id:** This is the original biological component of humans, containing basic instincts. It operates based on the pleasure principle and demands immediate fulfillment of needs without regard for moral constraints or reality. **Ego:** Developed from the id as a psychological component that serves to bridge individual desires with external reality. The ego operates based on the reality principle, attempting to find reasonable ways to satisfy id urges. **Superego:** This is the moral component of personality, containing values ??and ethical standards internalized from authority figures. It functions as a conscience that controls id urges to conform to social norms (Fikri et al., 2023).

These three components operate dynamically. An imbalance between them can lead to personality disorders. In literature, this interaction is often used to analyze character traits (Dianti & Nurjannati, 2022), indirectly reflecting the real human condition, where daily behavior is a product of the struggle between the id, ego, and superego. In addition to personality structure, Freud introduced ego defense mechanisms. These are strategies the ego uses to protect itself from anxiety caused by internal conflict. These include repression (suppressing painful memories), sublimation (redirecting negative energy into positive activities), projection (accusing others of one's own weaknesses), and rationalization (seeking logical justifications for mistakes). For educators, understanding these mechanisms is crucial to responding constructively to students' defensive behavior (Faishol & Islamy, 2022). Furthermore, Freud proposed a theory of psychosexual development that encompasses the oral, anal, phallic, latent, and genital phases. Each phase presents unique challenges. Failure to navigate these phases can lead to fixations that impact personality in adulthood (Kwirinus, 2022). This emphasizes that appropriate educational stimulation at each age stage is crucial for a child's future character health.



Educational philosophy systematically examines the nature, goals, and foundations of education. Education is viewed as a science that requires a solid ontological, epistemological, and axiological foundation to achieve its goals (Hasbi et al., 2024). Freud's psychoanalytic theory has interesting intersections with educational philosophy, particularly existentialism and humanism, in its emphasis on the inner dimension of human beings. Ontologically, psychoanalysis views humans as complex beings with interacting layers of consciousness. This view of human nature determines the educational orientation applied (Suyatno, 2024). Education should not be seen simply as the transfer of cognitive knowledge, but rather as a holistic process that addresses emotional and spiritual aspects. In educational practice, this means teachers must be sensitive to students' psychological barriers that hinder the learning process (Sabtadi et al., 2025).

Axiologically, psychoanalysis explains that moral values are formed through the internalization of authority figures into the superego. This process is the core of character education. Findings from (Tuncdemir, Burroughs, & Moore, 2022) reinforce this argument, where educational interventions that address the psychological moral dimension have been shown to significantly improve children's socio-emotional competence. Educational philosophy also serves as a practical guide in facing the challenges of the modern era (Hadevi et al., 2025). In the digital era, technological advancements must be balanced with ethical foundations to ensure education continues to humanize people (Zarvianti et al., 2025). Technology should be a tool to support personalized learning without diminishing the essence of education as a process of character and moral formation (Purwoko & Susarno, 2025).

Character education in Indonesia has been formalized through the Character Education Strengthening Movement (PPK), which focuses on five core values: religiosity, integrity, nationalism, independence, and mutual cooperation. Its philosophical foundation is rooted in Ki Hadjar

Dewantara's Tri Pusat Pendidikan concept, which emphasizes synergy between family, school, and community (Sutrisno & Zuchdi, 2023). However, significant challenges remain in its implementation. Character education is often solely cognitively instructive, creating a gap between knowing the good and actual practice (doing the good). This is where a psychoanalytic approach becomes highly relevant. Research by the LBS (Learning and Learning Center) (Muchtart & Ridha, 2023) shows that guidance that addresses the dynamics of the id, ego, and superego is more effective in fostering moral character than conventional methods. The success of character education is determined not only by instructional strategies, but also by the extent to which these values reach students' subconscious and strengthen their superego through meaningful emotional experiences (Rahmawati et al., 2023).

## METHOD

This research uses a qualitative approach with a library research approach. Qualitative research is based on narrative and data description, with the presentation being interpretive rather than numerical (Ahmadi, 2019:3). This approach was chosen because the research focuses on analyzing the implementation of Sigmund Freud's Psychoanalytic Theory in Educational Philosophy on the Development of Character Education. Library research allows researchers to systematically and comprehensively explore, examine, and synthesize various theories, concepts, and relevant previous research findings. This aligns with Cresswell and Moleong's (in Andalas, 2020:17-18) opinion, which explains that the purpose of qualitative research is to comprehensively understand the events experienced by research subjects through descriptive language and words in a natural context, with the aim of seeking meaning derived from the social environment. This requires a deep understanding of the social context. The role of researcher reflexivity in qualitative research is

crucial and is a primary instrument in data collection and analysis.

The data for this study are qualitative textual data, encompassing concepts, theories, and previous research findings related to educational philosophy, Sigmund Freud's psychoanalytic theory, and student character education in Indonesia. The data are secondary and documentary in nature, derived from written materials that have been thoroughly analyzed. The data sources for this study are relevant scientific literature. This literature includes books on research methodology by Sugiyono and John W. Creswell, theoretical works on Sigmund Freud's psychoanalytic theory, and scientific journal articles related to educational philosophy and student character education.

The research was conducted systematically, beginning with the formulation of a problem designed to address the integration of educational philosophy and Sigmund Freud's psychoanalytic theory into student character development in Indonesia. Data collection was then conducted through a search of relevant literature. The collected data were then reduced by sorting and focusing the information according to research needs. The data were then presented in the form of a thematic narrative that illustrates the relationships between variables, before inductive conclusions were drawn and the consistency of interpretations verified. The data sources in this study included: (1) primary data sources, namely major works on psychoanalysis, books on educational philosophy, and character education policy documents in Indonesia; (2) secondary data sources, namely scientific journals, research articles, and other academic works discussing psychoanalysis, educational philosophy, and character education. All data sources were selected based on the criteria of relevance, novelty, and credibility.

The data analysis technique used was qualitative content analysis. The analysis was conducted by identifying key themes, examining similarities and differences in expert views, and

developing an integrative conceptual synthesis. This process is reflective and argumentative, resulting in a comprehensive theoretical framework. With this method, this research is expected to provide a conceptual contribution to designing character-based learning in Indonesia. The data analysis technique follows the interactive analysis model developed by Miles, Huberman, & Saldana (2014), which consists of three simultaneous activity streams: (1) data condensation, which is the process of selecting, focusing, simplifying, abstracting, and transforming data; (2) data display, which is organizing and compressing information to enable conclusions to be drawn; and (3) conclusion drawing/verification, which is interpreting patterns, explanations, possible configurations, causal flows, and propositions emerging from the data. Data validity is ensured through persistent observation and source triangulation.

## RESULTS

### Freud's Personality Structure as the Basis for Character Formation

The analysis shows that Freud's theory of personality structure—the id, ego, and superego—provides a highly relevant conceptual framework for understanding the process of character formation in an educational context. If character is defined as a stable and consistent behavioral disposition based on certain moral values, then in Freud's terminology, good character is reflected in a strong superego and an ego capable of harmoniously regulating the demands of the id and the norms of the superego. (Ardiansyah et al., 2022) emphasize that Freud's psychoanalytic studies provide a deep understanding of how personality structures are formed and developed. This is directly relevant to planned and systematic character education efforts. The id, as an instinctive component of personality, represents the natural human tendency to seek pleasure and avoid discomfort. In the context of character education, the id can be understood as a representation of the hedonistic and egocentric side of humans that



needs to be directed and sublimated into positive drives. The ego defense process plays a role in maintaining a person's psychological balance and protecting them from severe psychological stress (Habsy et al., 2023).

This is achieved through a process of sublimation, the redirection of id energy toward more constructive and socially valuable activities. This is a crucial psychological mechanism in character education. Arts education, sports, and positive extracurricular activities can be effective channels for sublimation of students' instinctive energy. (Rani et al., 2022) in their study of psychoanalytic theory and moral understanding, found that inadequate superego development can lead to children growing up unable to control their id impulses.

The ego, as the mediator between the id and reality, develops through experiences interacting with the environment. A healthy and mature ego is characterized by the ability to delay gratification, consider the consequences of actions, and make decisions based on rational and contextual considerations. From a character education perspective, strengthening ego function means helping students develop self-control, ethical decision-making, and responsibility for their choices. This is in line with research (Ismawati et al., 2023), which confirms that through challenging problem-based learning, students can respond to complex ethical situations and improve their decision-making. This suggests that ego strengthening in education can influence students' decision-making.

The superego, as a moral component of personality, is formed through the internalization of values and norms from parents, authority figures, and society. Khoiriah, Suarni, & Dantes, 2023, in their study of psychoanalytic counseling and student moral development, found that strengthening the superego through psychoanalytic interpretation techniques significantly improved the moral maturity of junior high school students. In the context of character education, a strong

superego is an indicator of successful internalization of character values. However, it is important to note that an overly rigid and harsh superego can lead to excessive guilt, anxiety, and neuroticism. Dianti & Nurjannati (2022) in their study of the id, ego, and superego in popular Indonesian novels showed that the conflict between these three personality components is explicitly depicted in literary works and its implications for Indonesian language learning in high school. This makes it a rich medium for character education. These findings strengthen the argument that literary learning integrated with a psychoanalytic perspective can be an effective strategy in character education. Psychological analysis of literary works can reveal profound dimensions of character, reflecting the dynamics of the id, ego, and superego in the realities of human life.

## DISCUSSION

### Implications of Freud's Theory for Educational Philosophy

From the perspective of educational philosophy, Freud's psychoanalytic theory makes a significant contribution in redefining the nature of humans as subjects of education. Freud's view, which asserts that humans are not fully rational and that much of their behavior is influenced by subconscious dynamics, serves as both a critique and a correction to educational philosophies that focus too much on rationality. Educational philosophy must also consider all dimensions of the human person, including psychological and emotional aspects, in designing meaningful learning experiences. This is in line with research (Mahfuzh, 2025), which states that educational psychology plays a role in identifying students' learning potential and difficulties through an understanding of individual differences. This shifts the educational paradigm from a knowledge transmission model to a more comprehensive personality transformation model.

From the perspective of educational goals, Freud's theory implies that good education must

be able to produce individuals with balanced and mature personalities, where the id, ego, and superego function harmoniously. (Suyatno, 2024), in his work on the foundations of education, emphasizes that the goal of national education, which aspires to the formation of the whole person, is actually aligned with Freud's conception of an integrated and balanced personality. Strengthening the superego through values ??and moral education, developing a healthy ego through experiential learning, and channeling id energy through creative and productive activities are three pillars of a character education strategy that can be developed from Freud's theory.

From the perspective of the educational process, psychoanalysis emphasizes the importance of the affective relationship between educator and student as a medium for transmitting values. Freud demonstrated that the internalization of superego values ??occurs through identification with a loved and respected authority figure. This means that the quality of the teacher-student relationship has a much deeper psychological dimension than simply an instructional relationship. (Habsy et al., 2023) in their study of the basic philosophy of psychoanalytic counseling assert that Freud's psychoanalytic philosophy views humans as beings with the constant potential for development and change. This view is optimistic about the possibility of change and character growth through an appropriate educational process. The implication for educational philosophy is that no student is permanently troubled; with appropriate educational interventions that consider psychological dynamics, every individual has the potential to develop a better character.

Freud's theory also provides a foundation for developing an educational environment that addresses the psychological needs of students. From a psychoanalytic perspective, a psychologically safe learning environment where students feel accepted, valued, and non-judgmental is a prerequisite for authentic learning and true character formation. This is in line with the

thinking of (Putri & Hibana, 2024), which states that a safe environment encompasses not only physical aspects but also psychological aspects, including children's safety, comfort, and security. Implementation of Freud's Psychoanalysis in Character Education in Indonesia

The development of character education in Indonesia based on Freud's psychoanalytic perspective can be realized through several concrete implementation strategies. First, reorienting the learning approach based on psychological awareness. Teachers need to be equipped with a basic understanding of students' psychological dynamics, including the concepts of the id, ego, superego, and defense mechanisms. With this understanding, teachers can respond to student behavior more appropriately and constructively, rather than relying solely on a discipline approach based on rewards and punishments.

Nurfarhanah (2022) emphasized that psychodynamic approaches to guidance and counseling are highly relevant for implementation in the school context as part of a comprehensive character-building strategy. Teachers not only provide information or materials in the classroom or act as instructors, but also act as facilitators, motivators, and counselors who understand the psychology of their students (Raprap et al., 2025). Second, the development of psychoanalytically based guidance and counseling programs in schools. (Habsy et al., 2023) in their study of the stages and techniques of psychoanalysis in education emphasized that psychoanalytic techniques such as free association, dream analysis, and interpretation can be creatively adapted for use in the context of school guidance and counseling. Guidance and counseling are the most direct vehicle for applying psychoanalytic principles in the formal educational context, helping students understand and manage their internal drives more constructively.

Third, the integration of psychoanalytic approaches in language and literature learning. Literary texts such as novels, short stories, poetry,



and drama are rich media for exploring human psychological dynamics, including inner conflict, defense mechanisms, and character development. (Wachidah et al., 2025) show that folktales and local literary texts contain character content rooted in the collective psychology of Indonesian society, making them highly effective media for contextual character education.

Fourth, strengthening the role of the family in superego formation. Freud's theory places great emphasis on the role of the family, especially parents, in the formation of a child's superego. This is in line with the thinking of (Rahmawati et al., 2023), who concluded that harmony between values instilled at home and at school will strengthen the formation of a consistent and strong superego. Fifth, contextual adaptation based on local Indonesian cultural values. Integrating Freud's psychoanalytic theory into Indonesian character education requires adaptation that takes into account the local cultural context. Distinctive Indonesian values such as mutual cooperation, social harmony, and respect for authority figures can be seen as manifestations of the collective superego formed through the process of cultural socialization. (Kasmawati et al., 2025) through ecocritical studies in Indonesian literature show how local literary works actually reflect the value system and collective psychology of Indonesian society that need to be appreciated and integrated into character education practices. Reinterpreting Freud's concepts within the framework of Indonesian culture will produce a character education model that is not only psychologically sound theoretically, but also culturally and contextually relevant. (Khoiriah et al., 2023) in their empirical research found that psychoanalytic counseling using interpretation techniques proved effective in improving the moral development of junior high school students.

These findings provide strong empirical support for the argument that a psychoanalytic-based approach is not only theoretically relevant but also practically effective in the context of character education in Indonesia. Integrating these

empirical findings with the theoretical framework developed in this study opens up opportunities for the development of a comprehensive, evidence-based, and contextual character education model for Indonesia.

## CONCLUSION

From a philosophical perspective, Freud's theory implies the need to reorient the educational paradigm from a cognitive-transmissive model to a holistic model that considers the subconscious, emotional, and psychological dimensions of students. The goal of true character education is not only to produce students who know good values (knowing), but also to possess strong character internalized in their deepest psychological dynamics (being). This requires an educational approach that goes beyond mere verbal instruction and cognitive assessment, focusing on the quality of the affective relationship between educators and students as a medium for authentic value transmission.

The practical implications of this research include: (1) the need to integrate a psychological perspective into the training and competency development of teachers as the primary agents of character education; (2) strengthening psychoanalytic-based guidance and counseling programs in schools; (3) optimizing literary learning as a medium for exploring psychological dimensions and character development; (4) strengthening the role of the family in developing children's superegos through parenting education programs; (5) developing a school environment that supports the positive expression and sublimation of students' energy; and (6) contextualizing psychoanalytic theory within the framework of local Indonesian cultural values to produce a more relevant and effective character education model.

Based on the analysis and discussion conducted, this study concludes that Sigmund Freud's psychoanalytic theory has significant and relevant implications for the development of character education in Indonesia from the

perspective of educational philosophy. Freud's concepts of the id, ego, and superego provide a comprehensive conceptual framework for understanding the process of character development as the internalization of moral values into an individual's psychological structure. This study emphasizes that effective character education must be able to reach the deepest psychological dimensions of students, not just operate at the cognitive and instructive levels.

This study recommends that future researchers examine the empirical implementation of a psychoanalytic approach to character education through quantitative or mixed methods research that measures the effectiveness of psychoanalytic-based interventions on character development in students at various levels of education in Indonesia. Furthermore, a more in-depth study of the adaptation of Freud's psychoanalytic theory to local Indonesian cultural values is needed to produce a more contextual and relevant character education model.

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