

CHAPTER V

CONCLUSION AND SUGGESTIONS

5.1 Conclusion

Based on the findings and discussion presented in the previous chapter, it can be concluded that the behavior and decisions of Maya as the main character in the film *Cross the Line* can be clearly understood through the psychoanalytic theory proposed by Sigmund Freud, particularly the concepts of id, ego, and superego. First, the id is reflected in Maya's strong desire to escape poverty and achieve a better life. Her decision to trust the overseas job agent and follow Haris without carefully considering the potential risks shows how instinctual desires and emotional impulses dominate her early actions. Maya's hope for financial improvement and happiness motivates her to pursue opportunities that promise immediate relief from economic hardship.

Second, the ego appears when Maya begins to realize the harsh reality of exploitation after arriving at the workplace. Instead of reacting impulsively, she adapts to the difficult situation and attempts to survive. Maya carefully observes her surroundings, controls her emotions, and makes practical decisions under pressure. Her choice to continue working in order to pay her mother's hospital expenses demonstrates how the ego mediates between instinctual needs and real-life circumstances.

Third, the superego is visible in Maya's moral awareness and emotional conflict. Even though she continues working to survive, she still shows empathy toward other workers and expresses concern about injustice and exploitation. Her feelings of guilt, sadness, and moral struggle indicate the presence of internalized social and ethical values within her personality. This study demonstrates that Maya's actions and decisions in *Cross the Line* can be effectively understood through the psychoanalytic framework proposed by Sigmund Freud, particularly the concepts of the id, ego, and superego. The analysis reveals that her behavior is not merely a result of personal choice, but is deeply influenced by internal psychological conflicts shaped by her difficult life circumstances.

The id plays a significant role in driving Maya's urgent desire to survive and earn money, especially to support her sick mother. This instinctual force pushes her to take immediate action, even when it involves risky or morally questionable work. At the same time, the ego functions as a mediator that helps her make rational and realistic decisions. It enables her to adapt to her environment by choosing practical solutions to her financial problems, despite the challenges she faces. Meanwhile, the superego reflects her moral awareness, as seen in her feelings of guilt, hesitation, and inner conflict regarding her actions. Furthermore, the interaction between these three components highlights a continuous internal struggle within Maya's personality. The ego attempts to balance the demands of the id and the moral standards of the superego, especially under conditions of economic hardship and emotional pressure. This dynamic process shows that Maya's behavior cannot be judged simply as right or wrong, but rather as a complex response to her circumstances. Therefore, this study concludes that Freud's psychoanalytic theory provides a meaningful and relevant framework for analyzing human behavior in literary and film contexts. Maya's character illustrates how individuals often face difficult choices when survival needs conflict with moral values, and how their actions are shaped by the interplay of instinct, rationality, and conscience. Overall, Maya's psychological condition throughout the film reflects a continuous conflict between id, ego, and superego. The id pushes her to fulfill urgent needs, the ego helps her adapt to reality, and the superego reminds her of moral values. This interaction creates a complex psychological struggle that shapes Maya's actions and decisions. Therefore, Freud's psychoanalytic theory provides an effective framework for understanding the internal motivations and psychological development of Maya's character in the film.

The manifestation of Maya's psychological structure in *Cross the Line* reveals that human behavior under extreme crisis cannot be oversimplified as merely right or wrong. Her character serves as a realistic cinematic representation of the human psyche in distress, where the id pushes for immediate survival, the superego judges her actions with strict moral standards, and the ego continuously

works under immense pressure to negotiate a compromise between instinct, morality, and reality in order to keep her functional and alive.

5.2 Suggestions

Based on the results of this research, several suggestions can be proposed:

1. For Researchers

Future researchers are encouraged to conduct deeper studies on the film *Cross the Line* by applying different theoretical perspectives such as feminist theory, social psychology, or humanistic psychology. These approach may provide broader insights into the social, cultural, and psychological issues represented in the film.

2. For Students of Literature and Film Studies

Students who study literature or film analysis can use psychoanalytic theory, especially the concepts of id, ego, and superego, as an analytical tool to explore the psychological dimensions of film characters. This approach can help reveal hidden motivations, emotional conflicts, and behavioral patterns that are not immediately visible in the narrative.

3. For Educators

Educators can use films such as *Cross the Line* as teaching materials in literature, psychology, or social studies classes. The film provides valuable lessons about economic struggle, human resilience, and moral conflict, which can stimulate critical thinking and discussion among students.

4. For Society

This film highlights serious social issues such as labor exploitation and economic inequality. Therefore, it is important for society to increase awareness about the risks of illegal labor recruitment and human trafficking, as well as to support policies that protect vulnerable workers.