

Resolution Of The Psychological Conflict Of The Characters Razhan And Sameer In The Series Jayyibat Al-Eid

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ABSTRACT

Literary works usually show personal and social struggles that mirror the complexities of human life. An example of this is the Jayyibat al-Eid series, which shows how the characters Razan and Sameer face challenges from cultural differences, family expectations, and their own wishes. This study aims to find out and describe the types of psychological conflict that Razan and Sameer face and to examine the ways they use ego defense mechanisms to deal with these struggles. The problems they face are examined using Kurt Lewin's theory of psychological conflict and Sigmund Freud's idea of ego defense mechanisms. The method used is descriptive qualitative with observation and note-taking techniques, through dialogue, monologue, and the characters' actions that reveal the dynamics of inner conflict. The result shows that there are three main types of conflict: approach–approach conflict, avoidance–avoidance conflict, and approach–avoidance conflict. To handle these conflicts, the characters use different defense mechanisms like rationalization, reaction formation, denial, and repression. These strategies help them feel less anxious and keep their self-esteem intact. These results show that the emotional struggles in stories not only highlight how complex the characters are but also mirror the social and cultural situations that affect people's lives.

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1. Introduction

Conflict has always been a part of human life. It can arise in various ways, such as differences of opinion, values, or culture. (Purwatiningsih & Vicenovie, 2025) Conflict also often occurs due to miscommunication, which prevents people from understanding each other. In everyday life, it is normal for someone to be involved in conflict, even though it often makes the parties involved feel uncomfortable. This is especially true when someone has to choose one of many decisions that are very important to their life (Weda et al., 2022; Jariah et al., 2022; Dalyan et al., 2023). This situation shows that conflict does not only occur outside of humans, involving more than one person, but can also occur within a person's psychology, in the form of feelings and thoughts. This often occurs when a person has different desires, values, or goals within themselves.

In literature itself, there is a genre called drama. Drama always presents a reflection of the conflicts experienced by humans in the real world, which are conveyed through words and behavior. As time has progressed, drama has been presented in various forms, one of which is television series (Asha et al., 2022; Hamuddin et al., 2020; Junaid & Andini, 2025). As a reflection of human life, drama often presents psychological conflicts to convey the complexity of human life. This is usually seen in characters who struggle to resolve internal and external problems. This is also evident in the characters of Razan and Sameer in the television series Jayyibat Al-eid. It tells the story of how Razan and Sameer resolve their romantic problems amid social and cultural pressures. The characters Razan and Sameer show how social and cultural backgrounds can cause conflict within a person, especially in marriage, which is often filled with pressure from family and tradition. Therefore, analysis of this conflict is very important because it shows the reality that still exists in society today, namely the difference between individual freedom in choosing one's life and long-standing norms.

This study examines the psychological conflicts experienced by the characters Razan and Sameer in the series Jayyibat al-Eid, as well as researching ego defense mechanisms as a means of resolution. The analysis was conducted by examining the dialogues, monologues, and behaviors of the characters that reflect their internal dynamics and defense

mechanisms in facing social and cultural pressures. Through the analysis of these issues, this study is expected to contribute to the development of interdisciplinary research between literature and psychology, deepen the understanding of modern literary works, and introduce a new perspective on the representation of personality conflicts in fiction as a reflection of real life.

Research on the Jayyibat Al-eid series and psychological conflicts has been conducted by other researchers previously. An article entitled *A Socio-Cultural Change in Saudi Arabia through the Lens of Comedy: An Analysis of the Film 'Crashing Eid'* was written by Ade Solihat in 2025. This study discusses the Saudi Arabian film "Crashing Eid" (2023) as a reflection of the social and cultural changes taking place in Saudi Arabian society. The study shows how films are used as a tool to reveal and explore social issues, particularly by analyzing their content and storylines. The series also depicts the struggles and dynamics of society. This includes issues of racism and the challenges of accepting modern influences amid strong traditions. The similarity between the two studies is that they both take the same title as their object of study and raise the concept of social and cultural differences. The difference is the focus of the study, where the study discusses the social and cultural changes currently taking place in Saudi Arabian society. These issues are discussed using Giddens' theory of structure and agency. Meanwhile, this study focuses on the psychological aspects of the characters in the series.

This study attempts to bring something new by combining Kurt Lewin's analysis of psychological conflict and Sigmund Freud's analysis of ego defense mechanisms. The aim is to understand the complexity of the psychological conditions of the characters Razan and Sameer in facing conflict. While previous studies have emphasized social, cultural, or sociological aspects, this study focuses on the inner side of the characters, which is not usually discussed in depth. This study provides a new perspective for understanding conflict in literature. It connects the mental condition of the characters with the social reality that shapes Razan and Sameer's psychology, as well as how they face and resolve existing conflicts.

2. Methodology

The method used in this study is descriptive qualitative method. This method has the function of classifying and describing data that show psychological conflicts and conflict resolution efforts of the characters Razan and Sameer in the Jayyibat Al-eid series. The data are then presented in the form of descriptions through words. This study also uses a literary psychology approach. This approach uses Kurt Lewin's psychological conflict theory to identify conflicts and Sigmund Freud's ego defense mechanism theory to find conflict resolutions. Kurt Lewin (1935) states that there are three types of conflicts that focus on goals that influence our decision-making process (F. Davis & Buskist, n.d.). The first type of conflict is Approach-Approach Conflict, which occurs when there are words or behaviors of characters that show two positive valences. The second type of conflict is Avoidance-Avoidance Conflict, which arises when a character's words or behavior show two negative valences. The third type of conflict arises when a character's words or behavior show one positive valence and one negative valence (Approach Avoidance Conflict). Another approach to literary psychology is the ego defense mechanism, as proposed by Sigmund Freud. This approach serves to describe the words and actions of characters that reflect their attempts to resolve the conflicts they face.

The data source for this study is a series directed by Ali Alattas and Said Zagha and produced by Nora Aboushousha. Produced by ContentZilla, this series was released in 2023. The data consists of sentences or narratives as well as the behavior of the characters Razhan and Sameer. The technique used to collect the data was the observation and note-taking technique. The function of this technique is to carefully and closely observe every word and behavior expressed by the characters Razan and Sameer as the data source for this study. The researcher then proceeded to record every statement made by the characters Razan and Sameer that was considered relevant to the research and could help in finding the answer to the research question.

In this study, the steps taken to analyze the data were as follows. First, watching and listening to the Jayyibat Al-eid series carefully and repeatedly, especially the speech of the main characters who were the main sources of data in this study. Second, identifying data in the series that corresponded to the research questions regarding the psychological forms and resolutions of the characters Razhan and Sameer in the film. Third, classifying the identified data based on the forms of psychological conflict according to Kurt Lewin and conflict resolution based on Sigmund Freud's theory of ego defense mechanisms. Fourth, applying and analyzing the data in the series that has undergone the identification and classification process into Kurt Lewin's theory of psychological conflict forms and conflict resolution based on Sigmund Freud's theory of ego defense mechanisms. Fifth, describing the results of the analysis and drawing conclusions so as to find the right answers in accordance with the problem formulation that has been made.

3. Result and Discussion

Data 1

(Episode 1 04:12-04:52)

Razan : "سمير, هل تريد الزواج مني؟" ("Sameer, do you want to marry me?")

Sameer : "أجل, بالطبع أريد الزواج منك" ("Yes, of course I want to")

(Confetti explodes)

Lamar : "مبروك" ("CONGRATULATIONS!")

Sameer : "هل تطلبين مني الزواج الان؟ هل هذا طلب زواج؟ هل انت جادة؟! نعم, اود أن أتزوجك بالطبع.... هل " ("Wh..what is this, are you really asking this now? Are you proposing to me, are you serious?! Yes, of course I want to marry you.... But hey, will your parents be okay if you marry a non-Arab man?")

Razan : "ولم يعترضان؟" "Why wouldn't they?"

Sameer : "لان, اهلى من باكستان, انا عشت في العالم العربي وأعرف انه صعب يتقبلوني" ("Because, my parents are from Pakistan and I have lived in the Arab world and I know that Arabs find it difficult to accept me.")

Razan : "لا تخاف, سأعود وأناقش معهما, صدقني لن لواجه مشكلة طالما أنك مسلم" ("Don't worry, I will go back and talk to them, believe me we won't face problems as long as you are Muslim")

Sameer : "ما رأيك في أن أعود معك وأقابل عائلتك لأطلب منهم الزواج بك؟" ("What do you think about me coming back with you and meeting your family to ask them for your hand in marriage?")

Razan : "سمير, انت حتتزوجني ولا حتتزوج اهلي؟" ("No, Sameer are you marrying me or my family?")

A couple, Razan and Sameer, enjoyed their date one evening by watching a movie at the cinema, together with Lamar (Razan's daughter from a previous marriage). After the movie ended, the atmosphere spontaneously became more than just a normal date. Without hesitation, Razan took the courage to propose to Sameer as her life partner.

Razan had prepared everything with the help of Lamar and a movie theater employee. They (Lamar & a movie theater employee) prepared a surprise using confetti and set it off at the right moment (when Sameer said "yes"). Sameer, filled with emotion and amazement, accepted the proposal without hesitation. However, behind this sudden acceptance, he still harbored concerns about cultural acceptance and their contrasting family backgrounds. Razan is a native Arab, while Sameer is British-Pakistani. Sameer recounted an unpleasant experience. At that time, he had been interacting with Arabs, and they had difficulty acknowledging his existence.

3.1 Identification of Psychological Conflict and Resolution Efforts of the Character

Table 1 Identification Result of Data 1

Character	Psychologic Conflict Form	Conflict Resolution Efforts
Razan	Approach-Avoidance Conflict	Rationalization
	Positive Valence	Negative Valence
	Razan thought she would be able to marry Sameer and live with him.	Razan's feelings of uncertainty/doubt when she thought about her parents' blessing, which would likely be denied if she married a non-Arab.

3.2 Character's Psychologic Conflict Form

At that moment, Razan surprised Sameer by proposing marriage to him. At first, everyone felt happy, including Razan. However, Razan's emotional state began to change when Sameer asked about her family's reaction if she married

a non-Arab man. This question made Razan feel uncertain because Sameer revealed that Arabs often find it difficult to accept outsiders, especially those from other countries.

Razan experienced a conflict known as Approach-Avoidance Conflict. Razan's happiness when Sameer accepted her proposal was a positive valence, confirmed by the dialogue, "Sameer, will you marry me?" asked Razan, to which Sameer replied, "Wh...what is this, are you really asking me this now? You're proposing to me, are you serious?!" Yes, of course I want to marry you...". However, she had to face uncertainty regarding her parents' blessing. This was because she heard from Sameer that Arabs find it difficult to accept people from outside the Arab world. Sameer himself, who is British-Pakistani, had experienced this, and this feeling of uncertainty falls under negative valence. This is confirmed by the dialogue, "But hey, are your parents okay with you marrying a non-Arab?" said Sameer. Then Razan asked, "Why not?" and Sameer replied, "Because my parents are from Pakistan and I have lived in the Arab world and Arabs find it difficult to accept me."

3.3 Character's Conflict Resolution Efforts

Razan feels uncertain/doubtful because of Sameer's story. Sameer, as a British-Pakistani, shares his bad experiences. Sameer says that it is very difficult for Arabs to accept him. Therefore, Razan is afraid that Sameer, who is of Pakistani descent, will not be accepted by her family. The problem is compounded when she finds out that Sameer intends to meet her parents in Arabia. Sameer's goal was to propose to her in front of his parents.

Upon hearing this, Razan tried to think of a solution so that Sameer would not worry about his parents' blessing. Then she offered an idea to reassure Sameer. She said that her family was very accepting of Muslims, and since Sameer was a Muslim, he would be fine. Razan's attempt to find a solution to reassure Sameer is a reflection of the ego defense mechanism known as rationalization. She responded to the conflict with a rational thought. She acted as if she were looking for an acceptable reason, with the intention of changing the facts that were disturbing her. This is confirmed by the dialogue, "Don't worry, I'll talk to them. As long as you're Muslim, we're safe."

Data 2

(Episode 1 23:01-24:10)

Hassan : "ايش في؟" ("What's wrong?")

Razhan : "باب. الرجل اللي جوه دا, ماهو الرجال العفش" ("Baba, the man inside, he's not the furniture worker")

Hassan : "رجال ايش؟" ("Then who is he?")

Razhan : "زميلي, سمير, في بريطاني" ("My work colleague Sameer, from Britain")

Hassan : "زميلك بريطاني دا؟" ("Work colleague? British person?")

Razhan : "ايوه" ("Yes")

Hassan : "وايش جابه هنا؟" ("Why is he here?")

Razhan : "عمرة" ("Umrah")

(Razan, Hassan and Lamar enter the room)

Sameer : "مرحبا" ("Hi")

(Sameer seems to want to hug, but is replied with a handshake by Razan)

Razan : "مرحبا سمير, السلام عليكم, كيف حالك؟" ("Hi Sameer, Assalamu'alaikum how are you?")

Sameer : "بخير" ("Fine")

Razan : "ايش جابك هنا؟" ("Why did you come here?")

Lamar : "جاي عمرة" ("For Umrah")

Sameer : "أتيت لرؤيتك, لم أتوقع أن..." ("I came to see you, I didn't expect that...")

Razan : "داحين بس توترني وتوتر وانا أتوتر زيادة" ("You will make the situation tense")

Sameer suddenly appeared at Razan's house without her knowing. At that time, Hassan (Razan's father) was repairing the mattress while waiting for the carpenter to arrive to help him. After Hassan went outside, he saw Sameer standing in front of the house. Thinking that the man was the carpenter he was waiting for, Hassan immediately invited him in and asked him to fix the mattress. Shortly after that, Lamar told Razan about Sameer's arrival. After that, Razan immediately told her father that the man was not the carpenter he was expecting.

3.4 Identification of Psychological Conflict and Resolution Efforts of the Character

Table 2 Identification Result of Data 2

Character	Psychologic Conflict Form	Conflict Resolution Efforts
Razan	<i>Avoidance-Avoidance Conflict</i>	Reaction Formation
	Negative Valence	Negative Valence
	Razan felt a little uncomfortable because of Sameer's sudden arrival, so she had to pretend to be his colleague rather than his girlfriend in front of her father.	Razan had to lie to her father that Sameer was her colleague in Britain so as not to shock her parents.

3.5 Character's Psychologic Conflict Form

In this incident, Razan experienced a conflict when Sameer suddenly came to visit her. She was confused about what to explain to her father so as not to cause anything that would burden her. In the end, she decided to explain that Sameer was her colleague from Britain who had come for Umrah. Razan experienced an avoidance-avoidance conflict. Sameer's sudden visit made Razan feel uncomfortable because she had not introduced him to her family, and this situation only made things worse. This is included in the first negative valence, emphasized by the dialogue, "You will make the situation worse." However, to avoid rejection, Razan decided to lie. She did not spontaneously say that Sameer had come to introduce himself as her partner, because her family might reject him and immediately kick him out. Therefore, she gave a safe answer, saying that Sameer had come to perform Umrah. This is included in the second negative valence. This is reinforced by the dialogue "My colleague Sameer, from Britain" and "Umrah".

3.6 Character's Conflict Resolution Efforts

Sameer's arrival actually made Razan happy. As a couple, Sameer's presence was clearly exciting. However, his sudden arrival made Razan feel uncomfortable. She was worried that Sameer's presence would create an unsupportive atmosphere. To avoid this problem, Razan decided to act as if Sameer was just her coworker in front of her father. Her actions, which differed from her true feelings, were a reflection of the ego defense mechanism of reaction formation. This was proven when Sameer wanted to hug Razan but she responded with a handshake. This was reinforced by the dialogue, "Hi Sameer, Assalamu'alaikum, how are you?"

Data 3

(Episode 2 22:33-24:17)

Sameer: أنت في المقابلة كنت محبط وما سألت أسئلتك (are you upset cause you didn't get a chance to ask your question earlier?)

Hasan: ملاحظة قوية (Sharp observation)

Sameer: عم حسن تعرف؟ والله حياتي كتاب مفتوح. أسألني أي سؤال. أنا أحب رزان، وما أقدر أعيش من غيرها (Uncle Hassan, you know? Believe me there's nothing I hide, ask me anything. I love Razan and can't live without her)

Hassan: أنت تعرف رزان ليش اتطلقت؟ (Sameer, do you know why Razan got divorced?)

Sameer: أعرف (I know)

Hassan: رزان تزوجت ولد خالتها وما في أي شي يجمع بينهم. حتى أنا وأمها كنا متأكدين إن الزوجة هذه ما رح تنجح (Razan married her cousin and they have nothing in common, her mother and I knew this marriage wouldn't last.)

Sameer: أنا و رزان نتفق في أشياء كثير (Razan and I have many things in common)

Hassan: اللي أبغى أقوله إنه رزان كانت مصرة على الزواج. زي ما هي مصرة على الزواج الآن منك. أنا عارف إنه رزان زياها زي أي بنت. نفسها تحب وتنحب. لكن غالبا دا بيكون شرارة، أتفهم قصدي؟ وبعد شويه بنتطفي وتندم. (What I want to say is that Razan was insistent on marrying him, just like now she's insistent on marrying you. I know Razan is like any other girl, she wants to love and be loved. But in many cases, that's just a spark, you know? After a while it dies out and she regrets it. She never learns and that's her, disagree and you'll be known.)

Sameer: رزان كانت صغيرة كلنا نرتكب الأخطاء، صحيح؟ (Razan was young then, we all make mistakes, right?)

Hassan: صحيح بس حتى لو كنتوا بتحبوا بعض صدقني، بعد شويه الحب هادا رح يقل وكل واحد فيكم رح يحن لوطنه ولأهله وعاداته (True, but even if you love each other, believe me, this love will fade over time. Each of you will long for home, family and traditions.)

Sameer: أهلي يشبهوكم (My family is like your family)

Hassan: أنا ما شفت أهلك. وأنت يا سمير، لا تزعل مني، مو شبهنا (I haven't met your family, don't be offended but you're not like us)

Sameer: ممكن تقابل أهلي؟ هم بيغوا يقابلوكم (Would uncle be willing to meet my family?)

Hassan: ياللا نكمل؟ نكمل (Come on, let's continue walking)

After the question and answer session with Razan's family, Sameer realized that Hassan, Razan's father, still had questions. He dared to start the conversation. Sameer emphasized that he was not hiding anything and was ready to answer all questions, even admitting that he could not live without Razan. Hassan then mentioned Razan's background, about her unsuccessful marriage to her cousin due to differences. I was worried that Razan would make another hasty decision, because she was stubborn when it came to love. Sameer tried to convince him that he and Razan had a lot in common and that past mistakes were part of the learning process. However, Hassan remained realistic. He reminded Sameer that love could fade, and that cultural and background differences could be obstacles. When Sameer reveals that his family is similar to Razan's family, Hassan responds indifferently because he doesn't know them yet. Sameer then suggests a meeting, and Hassan, instead of refusing, invites him for a walk, as if giving a little room for future opportunities.

3.7 Identification of Psychological Conflict and Resolution Efforts of the Character

Table 3 Identification Result of Data 3

Character	Psychologic Conflict Form	Conflict Resolution Efforts
Sameer	<i>Approach-Approach Conflict</i>	<i>Denial</i>
	Positive Valence	Positive Valence
	Sameer tried to cheer up Hassan, who looked upset, by assuring him that there was nothing to hide.	Sameer, who is trying to maintain his relationship with Razan

3.8 Character's Psychologic Conflict Form

In this situation, Sameer faces an approach–approach conflict. Sameer is determined to maintain his relationship with Razan. However, on the other hand, he also has to deal with Hassan, who seems to be upset, and must try to calm him down. Sameer tries to calm Hassan, who appears angry because he feels he has not been able to ask all his questions. Calmly, Sameer assures Hassan that he has no secrets, as a sign of openness and honesty. This is the first positive valence. This is emphasized by the dialogue, “Uncle Hassan, you know what? Trust me, I have nothing to hide. Ask me anything...” Meanwhile, the second positive valence is found in Sameer, who has a great desire to maintain his relationship with Razan. Sameer's tolerant attitude towards Hassan is an effort to gain the trust of the family and show his sincerity to Razan. This is emphasized by the dialogue “... I love Razan and can't live without her.”

3.9 Character's Conflict Resolution Efforts

Sameer's rejection of Hassan's statement shows the application of an ego defense mechanism in the form of denial or rejection. Sameer's rejection arose when Uncle Hassan said that even though Razan and Sameer loved each other, that love could fade due to differences in tradition and culture. Hassan felt that Sameer was "not like" their family and was convinced that the relationship would encounter difficulties similar to those in Razan's previous marriage. However, instead of accepting this reality, Sameer responded by saying, "My family is similar to your family," and even suggested, "Would you like to meet my family?" This statement indicates that Sameer is reluctant to acknowledge the differences between himself and Razan's family.

Sameer uses denial as a strategy to protect himself from the worry of possible rejection. He is reluctant to openly accept the possibility of cultural conflict expressed by Hassan, but chooses to continue to believe that his family can be accepted and seen as similar. This denial becomes a tactic for Sameer to maintain his enthusiasm and maintain a sense of security in his relationship with Razan.

Data 4

(Episode 4 08:41-09:50)

Identification of Psychological Conflict and Resolution Efforts of the Character

Tabel 4 Identification data 4

Character	Psychologic Conflict Form	Conflict Resolution Efforts
Sameer	<i>Approach-Avoidance Conflict</i>	Repression
	Positive Valence	Positive Valence
	Sameer, who still wants to maintain his relationship with Razan	Doubts about rejection if he tries to fix his relationship with Razan

After various problems in his relationship with Razan grew larger and became uncontrollable, their egos finally took over, making them feel that they could not continue their relationship. After that, Sameer said goodbye to Razan's family home and booked a room at a hotel. While reflecting, he thought about the best next step for himself, doing everything he could to get Razan out of his head. He finally decided to book a ticket back to London. However, the process was not easy; he repeatedly booked and canceled his ticket as if something was getting in the way. This was because Sameer was still not ready to let go of what he had fought for.

3.10 Character's Psychologic Conflict Form

After his relationship with Razan ended, Sameer was overwhelmed with confusion. He had difficulty making the right decision. He was torn between returning to London and forgetting, or staying and trying to repair their relationship. If he decided to return, he worried that memories of Razan would continue to haunt him and be difficult to forget. However, if he decided to return and try again, he worried that he would face rejection, not acceptance.

The conflict Sameer faced was an Approach-Avoidance Conflict. The positive valence was the part of Sameer that wanted to stay in Saudi Arabia because he still loved Razan and still had hope of returning and repairing their relationship. The negative valence was his doubts and fear of emotional pain. Sameer was worried that he would be hurt again if he was rejected when trying to repair their relationship.

3.11 Character's Conflict Resolution Efforts

Sameer was overcome with doubt when he had to choose between leaving Razan and returning to London to start a new life, or staying in Arabia and holding onto his feelings for an uncertain future. In this situation, he had planned to return to London, but ultimately canceled his intention. Although the sadness of separation was still felt, Sameer finally decided to let go of the pain and chose to stay, relying on fate and hope that everything would return to normal. His decision reflected a deep emotional struggle, but also showed the courage to continue hoping.

His response to the conflict he faced was a reflection of the ego defense mechanism of repression. Sameer did not seem to consciously realize that his desire to stay in Saudi Arabia was triggered by his remaining love for Razan. Even though he was still uncertain and hurt by the end of his relationship, he decided to stay and try to repair it. His pain and

indecision are suppressed into his subconscious (repressed). By suppressing this emotional conflict, Sameer tries to avoid the pain of rejection and loss, which allows him to try to repair his relationship.

4. Conclusion

Based on an analysis of the Jayyibat Al-Eid series, this study found that the psychological conflicts experienced by the characters Razan and Sameer were greatly influenced by social and cultural factors, such as traditional norms, ethnic diversity, and pressure from family. Beneficial conflicts, such as approach-approach conflicts, as well as harmful conflicts, including approach-avoidance conflicts and avoidance-avoidance conflicts, reflect internal drives that conflict with external demands. In dealing with these conflicts, both characters employ ego defense mechanisms, such as rationalization, reaction formation, denial, and repression, to reduce anxiety and maintain their self-esteem. This study emphasizes that psychological conflict in fictional works reflects social and cultural realities and demonstrates the crucial role of ego defense mechanisms in resolving characters' internal conflicts. Through a literary psychology approach, this analysis reveals the psychological complexity and personality dynamics of characters influenced by their social context.

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