

# ITQAN

## *Jurnal Ilmu-Ilmu Kependidikan*

Volume VI, No. 1

ISSN : 2086-7018

**The Main Character's Guilt Depicted In The Kite Runner Written  
By Khaled Hosseini, Oleh: Jumat Barus**

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Mewujudkan Manusia Yang Berakhlakul Karimah,  
Oleh: Saiful Bahri**

**Motivasi Mahasiswa Dalam Berbicara Bahasa Inggris Pada Prodi Tadris  
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**Diterbitkan Oleh  
Jurusan Tarbiyah STAIN  
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Januari-Juni  
2015

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# THE MAIN CHARACTER'S GUILT DEPICTED IN *THE KITE RUNNER* WRITTEN BY KHALED HOSSEINI

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## Abstrak

Artikel ini merupakan hasil studi tentang rasa bersalah yang terdapat dalam novel "The Kite Runner" karya Khaled Hosseini. Rasa bersalah adalah kognitif atau pengalaman emosional yang terjadi ketika seseorang menyadari atau meyakini dgn akurat atau tidak bahwa ia telah mengkompromikan standar perilakunya sendiri atau telah melanggar standar moral, dan memikul tanggung jawab yang signifikan untuk pelanggaran itu. Hal ini erat kaitannya dengan konsep penyesalan. Ada dua masalah yang dirumuskan dalam penelitian ini, yaitu: bentuk rasa bersalah yang dialami Amir terhadap Hassan, dan efek dari rasa bersalah atau kesalahan tersebut. Penelitian deskriptif kualitatif ini menggunakan pendekatan psikologi karena membahas aspek psikologis tokoh sentral yang terkait dengan kesalahannya. Oleh karena itu, selain teori sastra, peneliti juga menggunakan teori psikologi yang berkaitan dengan kesalahan atau rasa bersalah. Hasilnya adalah: pertama, sebagai seorang pengecut, Amir memiliki sifat iri, dusta, dan rasa percaya diri yang rendah. Oleh karena keadaan dan sifat-sifat buruk yang dimilikinya, Amir selalu melakukan hal-hal yang tidak baik yang terwujud dalam tingkah lakunya sehari-hari. Disamping itu, disimpulkan bahwa kesalahan dan rasa bersalah Amir mengakibatkan dirinya dan orang lain mengalami penderitaan.

**Keywords:** kesalahan, emosi, sikap, penderitaan, karakter

## Abstract

This article was the result of the study of guilt contained in the novel "The Kite Runner" written by Khaled Hosseini. Guilt was a cognitive or emotional experience that occurred when a person realizes or believes accurately or not that he had compromised his own standards of behavior or had violated a moral standard, and beared significant responsibility for the offense. It was closely

*related to the concept of regret. There were two problems formulated in this study, namely: the form of guilt experienced by Amir towards Hassan, and the effects of the guilt or error. This descriptive qualitative research used psychological approach as it discussed psychological aspects of the central figure associated with his guilt. In addition to literary theory, the researcher also uses psychological theory related to the guilt. The result was: firstly, as a coward, Amir has jealousy, lies, and low self-esteem. Therefore, circumstances and bad qualities he possesses, Amir always behaved wrong doings which were manifested in his daily behavior. Besides, it was also concluded that Amir's fault and guilt leads him and others suffered.*

**Keywords:** *guilt, emotion, attitude, suffering, character*

## **I. Introduction**

### **1.1 Background of the Research**

Guilt is a feeling that has led to the good signal as someone has admitted mistakes he did, but he is not daring to admit his mistakes and apologize to others. As long as the feeling is still suppressed and yet dare to admit, it would be disturbing his thoughts very much and would influence the attitudes and behavior of the sufferer. This guilt must be admitted honestly and immediately apologized to those who have been wronged. Recognition of errors that have been made would treat the patients' guilt and make their friendship better.

This guilt is one of morals to be learned by every human being as a social creature, so he could always avoid guilt in his attitude and action. Such guilt can be learnt in various ways, one of them is through a literary work. As it is known that literature is depiction of life and imaginative awareness which are given by men of letters in the form and structure of language. Incidence, deeds and other things that are heard and seen by humans which in this regard are also called as experience of human life are well depicted into various forms of literary works through strong power of imaginative thought of their authors. The scope of literature covers all conditions of human life, namely human life with all of his feelings, mind, and insights (Tarigan, 2011:3).

As explained above the literature covers the entire side of human life including loyalty, guilt, sadness, suffering, betrayal, struggle and so forth. In the novel "The Kite Runner" written by Khaled Hosseini, the researcher found many important lessons that can be used as a reference or mirror in the next life. "The Kite Runner" is a powerful story about brotherhood, love, betrayal, struggle and loyalty. Therefore, the researcher wanted to analyze the guilt described by one of the main characters in the novel. The guilt is described very well by the author so that it can be made as valuable reference so that the readers can do faithfully and always stay away from any action that could harm either themselves or others. The

guilt is consistently demonstrated by Amir, a pashtun, who is the son of Hassan's employer, he has always done some guilt towards their friendship that adversely affects their relationship.

### 1.2 Aims of The Research

Referring to the background of the research above, the researcher had formulated that the research was aimed to show and elaborate the main character's guilt depicted in *The Kite Runner* written by Khaled Hosseini, and to elaborate the effect of the guilt to the character concerned.

## II. Theoretical Background

### 2.1 Concept of Guilt

Guilt is the unhappy feelings caused by knowing or thinking that you have done something wrong (Hornby, 2003:599). Guilt is something that is felt by a person when doing something known as wrongdoing. Guilt can also be regarded as a good start to get to the truth, but is still referred to as being wrong because he has not dared to reveal the truth.

Baumeister et.al. said that guilt is a common form of emotional distress and a common factor in behavioral decisions. People invoke guilt feelings to apologize for misdeeds, to express sympathy, to manipulate others, to refuse sex, to discipline children, to bolster self-control, and more, and they perform or avoid a stunning variety of actions because of the anticipation of guilt. We propose that guilt is something that happens between people rather than just inside them. That is, guilt is an interpersonal phenomenon that is functionally and causally linked to communal relationships between people (Baumeister, 1994:243). Concerning the concept of guilt, Miller argued that it can start with the commonsense observation that typically one feels guilt when (i) one performs an action (or omission) that violates one or more of the agent's normative standards for behavior, (ii) those standards have some significant degree of importance to the agent, and (iii) the action is such that the agent takes him or herself to bear some personal responsibility for performing it in the first place (Miller, 2010:118).

While Singh explained that:

'Guilt' is a concept that forms part of a matrix to do with moral division and reunion: 'transgression', 'fault', 'accusation', 'blame', 'plea', 'shame', 'contrition', remorse', 'repentance', 'apology', 'punishment', 'revenge', 'forgiveness', reparation', reconciliation'. The typical narrative instantiating the above matrix begins with a morally capable and responsible person intending and performing an act which transgresses a rule or law – moral, civil or criminal – of the community which has defined itself partly by the instituting of those rules and laws, and among whom he lives (Singh, 2001:5-6).

Based on the above concept of guilt given by some experts, it can be concluded that guilt is a cognitive or an emotional experience that occurs when a person realizes or believes—accurately or not—that he or she has compromised his or her own standards of conduct or has violated a moral standard, and bears significant responsibility for that violation. It is closely related to the concept of remorse.

## 2.2 Understanding of Novel “The Kite Runner”

*The Kite Runner* is the first novel by Afghan-American author Khaled Hosseini, published firstly in 2003 by Riverhead Books, it tells the story of Amir, a young boy from the Wazir Akbar Khan district of Kabul, whose closest friend is Hassan, his father's young Hazara servant. The story is set against a backdrop of tumultuous events, from the fall of Afghanistan's monarchy through the Soviet military intervention, the exodus of refugees to Pakistan and the United States, and the rise of the Taliban regime.

The unforgettable, heartbreaking story of the unlikely friendship between a wealthy boy and the son of his father's servant, *The Kite Runner* is a beautifully crafted novel set in a country that is in the process of being destroyed. It is about the power of reading, the price of betrayal, and the possibility of redemption; and an exploration of the power of fathers over sons—their love, their sacrifices, their lies. A sweeping story of family, love, and friendship told against the devastating backdrop of the history of Afghanistan over the last thirty years, *The Kite Runner* is an unusual and powerful novel that has become a beloved, one-of-a-kind classic.

Hosseini has commented that he considers “*The Kite Runner*” to be a father-son story, emphasizing the familial aspects of the narrative, an element that he continued to use in his later works. Themes of guilt and redemption feature prominently in the novel, with a pivotal scene depicting an act of violence against Hassan that Amir fails to prevent. The latter half of the book centers on Amir's attempts to atone for this transgression by rescuing Hassan's son over two decades later.

*The Kite Runner* became a bestseller after being printed in paperback and was popularized in book clubs. It was a number one New York Times bestseller for over two years, with over seven million copies sold in the United States, and has been translated into 42 languages all over the world including Indonesian.

Reviews were generally positive, though parts of the plot drew significant controversy in Afghanistan. A number of adaptations were created following publication, including a 2007 film of the same name, several stage performances, and a graphic novel (Hosseini).

## III. Method of Research

### 3.1 Research Design

In conducting the research, the researcher used qualitative approach, whereby research findings were not presented through statistical procedures, and it

was used because the research aimed more toward the effort of exploring the educational values contained in a literary work.

Based on the place of conducting the research, it was a library research by using descriptive method, in which the research was conducted in the library by searching and exploring the data from books to collect relevant information on topic or the object of the research. A library research has both primary and secondary sources. The primary source is a source which is used by the researcher to find data directly, while the secondary is a data source which is used indirectly (Sugiono, 2007: 62). Widi (2010: 84) explained that descriptive method is a method of research that describes all data or the condition of subject/object of the research, and they will be analyzed and compared based on the fact that is in progress at the moment and try to provide the solution.

Regarding the above explanation, the researcher considered it as a descriptive qualitative research by finding some books which provided information about the theme concerned that was about guilt. The data found were collected, reduced, displayed, and concluded verbally.

### **3.2 Research Procedure**

#### **a. Providing Data**

Widi (2010:162) said that in providing data, a researcher will find appropriate sources which provide significant information related to the values concerned. The appropriate source will be done a careful repeated reading, to sort the data needed. While reading, all data concerned should be sorted into small units to be easily analyzed. To obtain accurate data, the researcher repeatedly read the novel concerned and other books related to the topic concerned provided by some experts. After that, he reduced unappropriate data, displayed and analyzed it descriptively and concluded the data.

#### **b. Subject of the Research**

As noted in the previous section, the sources used in this research included primary and secondary sources. In this case, the researcher used the novel *The Kite Runner* (Gold Edition) written by Khaled Hosseini which was translated into Indonesian by Berliani M. Nugrahani and published by Qanita, PT. Mizan Pustaka in 2010 as the primary source or the subject of the research. While, the secondary sources were other related books and former researches which had close relation with the concept of guilt in the novel as the theme of this research.

### **3.3 Technique of Analysing Data**

Analysis includes data presentation and discussion conducted qualitatively and conceptually. In analyzing the data, the researcher adopted Miles and Huberman's theory which was cited by Sugiono, that qualitative analysis has three stages, namely data reduction, data display, and drawing conclusion/ verification (Sugiono, 2007:92).



a. Data Reduction

This stage is the process for selecting the data and reducing the inappropriate data in order to gain the accurate data. The researcher made careful repeated reading on the novel concerned, especially story about the educational value reflected in it. After that he sorted the obtained data in order to find the real data needed that were about the guilt done by one of the main characters of the novel.

b. Data Display

This stage was the stage of displaying data and providing deeply the analysis on the data obtained. The researcher presented the data taken from the novel and then analyzed it qualitatively. In this action of displaying data, he also supported his analysis with appropriated reason and it was described in detail description.

c. Drawing Conclusion/Verification

This stage was the last stage of analysing data, that was drawing conclusions or verification. This conclusion stage became the answers to the research questions given in the previous chapter. The researcher, in this stage, concluded the main character's guilt depicted in the novel concerned and he also provided lesson that could be taken from story that had been analyzed in the displaying stage.

#### IV. Discussion

After reading the novel *The Kite Runner* repeatedly, the researcher obtained data quite a lot about the guilt shown by Amir towards Hassan. From one side of the novel, it tells about deep guilt experienced by Amir and the adverse effects caused by the guilt itself. In this section, the researcher focused his research on wrongdoing or guilt arising thereafter performed or experienced by Amir towards his friend named Hassan. The guilt experienced by the main character concerned are as follows:

##### 4.1 Mocking Hassan

Regarding the guilt, the researcher obtained that Amir always did wrongdoing to Hassan, he always mocked him, as it can be seen in the following:

*Aku selalu merasa bersalah sesudahnya. Jadi aku berusaha menebus kesalahanku dengan memberinya salah satu bajuku yang sudah usang atau mainanku yang sudah rusak. Aku akan mengatakan pada diriku sendiri bahwa pemberianku itu cukup layak untuk menebus gurauanku yang tak berbahaya (Hosseini, 2010:48).*

In the brief excerpt above, the researcher can pick up an early conclusion that Amir, as one of the main characters of the novel, always made mistakes against Hassan. In the early parts of the novel, Amir was still able to redeem his

mistakes by giving some broken toys he had to Hassan, after that the guilt would be cured. It was also there in other part of the novel, as quoted below:

*Suatu hari di bulan Juli 1973, aku kembali membuat gurauan kecil untuk memperlmainkan Hassan. Aku sedang membaca untuknya, dan tiba-tiba aku memutuskan untuk berhenti membacakan kisah yang tertulis di buku. Aku berpura-pura tetap membaca, tetap membalik halaman buku, tapi aku tidak membaca tulisan dalam buku itu; aku mengambil alih cerita itu dan menceritakan kisah karanganku sendiri. Hassan, tentu saja, tidak menyadarinya. Baginya kata-kata yang tertulis di halaman buku hanyalah serangkaian kode acak, tidak terpecahkan, misterius. Kata-kata adalah pintu rahasia dan akulah pemegang kuncinya. Sesudahnya, aku menanyakan pendapatnya tentang cerita itu. Seketika aku ingin tertelak ketika Hassan mulai bertepuk tangan (Hosseini, 2010:49).*

As a child of a maid who had never attended school, Hassan did not have the ability to read and write. Being unable to read and write, Hassan became easier to be mocked and lied by Amir. In the above quote, Amir often read some story books to Hassan, and when he was reading it he often told story that there was no in the story book concerned, but he was still flipping through the sheets of the book as if he was still reading the actual story. Amir told him what he wanted, because he believed that Hassan would never know about the real story was in the book. At the end of the story, Hassan was always clapping; Amir was feeling very satisfied and laughing out loud for he managed to fool him. Although it did not cause harmful effects to Hassan, it was not a good deed made by Amir to him. Such errors were often carried by Amir, and the innocence of Hassan made Amir feeling guilty because he actually realized that he was doing wrong.

#### 4.2 Having a Sense of Deep Envy

As a friend since born, Amir and Hassan lived in the same environment but in different condition, in which Amir lived in a very luxurious house, while Hassan lived in a rundown and very small shack with very shortage conditions. As a child of a wealthy family he should have a generous nature, but in fact he had a jealous nature, he did not want Hassan got what he had gained, as contained in the following quote:

*Kalau aku berubah pikiran dan meminta layang-layang yang lebih besar dan lebih indah, Baba akan membelikannya untukku—tapi kemudian dia pun akan membelikan juga untuk Hassan. Kadang-kadang aku berharap dia tidak melakukannya. Aku berharap dia menjadikanku kesayangannya (Hosseini, 2010:76).*

The story above was a piece of story in which Baba, Amir's father, always treated and did the same treatment against Amir and Hassan. As an employer, Baba did not want to discriminate among Amir and Hassan. If he gave something

to his son, Amir, Baba also gave it to Hassan. That made Amir feeling envy, but he did not dare to convey his jealousy to his father. Amir wanted everything given to him by his father would not be given to Hassan, and he wanted his father made him as the one favorite son for him. In this case, the researcher knew that it was an initial mistake which trigger the next larger guilty. Amir felt that as the employer and the rich person, he should get more than that obtaining by Hassan, he might be a child who got more love from his father. His desire to be his father's favorite son was a good intention, but in realizing it he did not do things that made him able to achieve the intentions.

#### 4.3 Misdoubt Others' Loyalty

After doing bad deed, Amir often realized that what he did was actually not good action, but feeling that he should get something more than Hassan get, made him used to do other wrongdoings.

*.....Kalau aku ingin memperlmainkannya dan menantang kesetiannya, dengan cara inilah dia memperlmainkanku, menguji integritasku.*

*Aku menyesal telah memulai percakapan ini. Aku memaksakan sebuah senyuman. "Jangan bodoh, Hassan. Kau tahu aku tidak akan melakukannya" (Hosseini, 2010:81).*

Hassan was a very faithful, loyal, honest, and kind person to his employer. He never lied and stole something from his employer's house, he was a very trustworthy son, and was sincere in doing all activities of a maid child. Furthermore, he even always willingly performed other tasks that should not be his own job. However, in the above quotation, it is known that Amir often ridiculed him and still challenged his loyalty, and it was the wrong attitude from Amir, and it had led him be aware of doing new mistake because of getting dubious of Hassan's loyalty. Amir had bad attitude, such as feeling underestimate to Hassan, did not appreciate the efforts and assistance provided by Hassan to him, eventhough he was a non-independent person who always needed the help of Hassan in doing each activity.

#### 4.4 Did Nothing to Save Hassan and Having Low Self-Confidence

In the next section, Amir did not only make trivial mistakes, but more than that he made big mistakes which were very detrimental to Hassan.

*Hassan menjawabnya dengan mengacungkan tangannya yang menggenggam batu. "Terserahlah." Assep membuka kancing mantel musim dinginnya, melepasnya, melipatnya dengan perlahan dan tenang, meletakkannya di dekat tembok.*

*Aku membuka mulutku, nyaris mengatakan sesuatu. Nyaris. Sisa hidupku akan kujalani dengan berbeda jika aku melakukannya. Aku hanya menonton. Terpaku (Hosseini, 2010:105).*

When Hassan bended over backwards, eventually he won the last kite to be given to Amir, he was intercepted by Assef and his friends who were hooligan. Assef wanted Hassan gave the kite to him and took revenge for Hassan had dared to threaten them when they were stubborn one another few days earlier. When they were in stubborn, Hassan always defended Amir, on the contrary Amir did not want to get into trouble and dare not to give his assistance to Hassan when he was in trouble. Amir saw Hassan's bad experience directly, and he also knew that Hassan was fighting the kite for him, but he did not do anything he could to defend Hassan. Amir did not have a sense of brotherhood, did not have courage and honesty. He was a selfish and coward boy.

*Aku memiliki satu kesempatan terakhir untuk mengambil keputusan. Satu kesempatan terakhir untuk memutuskan apa jadinya diriku. Aku bisa melangkah memasuki gang itu, membela Hassan—seperti yang selalu dilakukannya untukku—dan menerima apapun yang mungkin terjadi padaku. Atau aku bisa melarikan diri.*

*Akhirnya aku melarikan diri.*

*Aku melarikan diri karena aku adalah pengecut. Aku takut terhadap Assef dan apa pun yang mungkin dilakukannya padaku. Aku takut terluka. Itulah yang kukatakan pada diriku saat aku berlalu meninggalkan gang itu, meninggalkan Hassan (Hosseini, 2010:110).*

In the quotation, the researcher was confident that Amir was a coward figure, did not care about his friend's safety, timid, and feeling the safety of Hassan was not important. He did not do anything to defend Hassan, it was very different from what had been done against Hassan previously. The important thing for him was to save himself, and at the time he fled Hassan who was being beaten by Assef and his friends. Hassan's safety was not important for him, but on the other hand he wanted Hassan get the kite for him. Actually, Amir could do lot of efforts to help Hassan, for example to help against him directly, or asking for help to his father or anyone he could meet at that time, but he did not do anything. He preferred to save himself and left Hassan alone.

The above feeling always made him thinking of the truth of Hassan's dream, where in his dream, they both swam in the lake and said there was no monster in it, but Amir felt that there was actually a monster, it was Amir.

*Aku memikirkan mimpi Hassan, tentang kami berdua yang berenang di danau. tak ada monster, katanya, hanya ada air. Hanya saja, dia salah. Ternyata memang ada monster di danau itu. Monster itu mencengkeram dan menarik pergelangan kaki Hassan, menenggelamkannya ke dasar danau yang suram. Monster itu adalah aku. Sejak malam itu aku menderita insomnia (Hosseini, 2010:122).*

In the quotation, it is known that Amir really realized that he often harmed and even endangered Hassan. Hassan was keeping his friendship; otherwise Amir

was not a good friend to Hassan. Even he became a scary figure to Hassan's life. In friendship people should support one another both in a state of love and grief. People who want to be friend only in a state of happy, they are not a true friend. Amir realized it, but he did not have courage to admit the mistakes, and start to behave well to Hassan. Keeping guilty feeling made him difficult to sleep because the feeling used to obsess him when he started to sleep.

The bad experience ever experienced to Hassan also be another cause that made Amir difficult sleeping, as in the following story:

*Sekolah memberiku alasan untuk berlama-lama tinggal di kamar. Dan, untuk sementara, aku berhasil mengalihkan pikiranku dari peristiwa musim dingin itu. Peristiwa yang telah kubiarkan terjadi. Selama beberapa minggu aku menyibukkan diri dengan mempelajari gravitasi dan momentum, atom dan sel, perang Anglo-Afghan, supaya aku tidak memikirkan Hassan dan peristiwa yang menyimpannya. Tapi, seperti yang selalu terjadi, pikiranku kembali terbang ke gang itu. Pada celana kardurai cokelat yang tergeletak di atas tumpukan batu bata. Pada tetesan darah yang menodai salju dengan warna merah gelap kehitaman (Hosseini, 2010:127-128).*

The bad experience that happened to Hassan always disturbed Amir's thoughts, and make him always feeling guilty for not doing anything to help Hassan. As a result, the mind of Amir was always distracted, self-blame, expensed others for his personal gain. Amir had been sacrificed for the sake of praise he wished from Baba. At that time, baba's compliment was something meaningful to him exceeded the meaning of his friendship with Hassan. However, despite being so far from the time of the incident, it turned out that the praise to be the most important thing for him, because the tragedy experienced by Hassan really became a nightmare for Amir in a very long time.

#### 4.5 Prevaricating Hassan

Amir realized his cowardly attitude, he realized that he did wrong deed for not doing anything to save Hassan when he would have been being sexually abused, but his consciousness did not make him back to save Hassan. His feeling of guilt did not also make him love and appreciate Hassan. Even after Hassan was raped and gave the kite to him, Amir pretended as if he did not know what had happened.

*"Kemana saja kau? Aku mencarimu," kataku. Saat mengatakannya, aku merasa seperti sedang mengunyah batu.*

*Hassan mengusap wajahnya dengan lengan baju, menyeka ingus dan air matanya. Aku menunggunya mengucapkan sesuatu, namun kami hanya berdiri di sana tanpa berkata-kata, dalam remang cahaya senja. Aku bersyukur karena bayangan senja menyelimuti wajah Hassan dan menyembunyikan wajahku. Aku lega karena tak perlu membalas tatapannya.*

*Tahukah dia bahwa aku tahu? Dan kalau dia tahu, apa yang akan kulihat jika aku melihat ke matanya? (Hosseini, 2010:111-112)*

Amir pretended as if he did not see and know the bad treatment that had been experienced by Hassan. In the story above, it appeared that Amir was fully aware of his mistake, and tried to convince Hassan that he seemed not to know the truth. He did not dare look at Hassan's face for fear if Hassan knew him seeing it happened.

*"Kau akan memberitahuku, kan? Insya Allah, kau akan memberitahuku bila memang ada sesuatu yang terjadi?"*

*"Aku kan sudah bilang, bagaimana aku tahu apa yang terjadi padanya?" aku membentakinya. "Mungkin dia sakit. Orang bisa sakit kapan saja, Ali. Sekarang aku akan mati kedinginan kalau kau tidak cepat-cepat menyalakan tungku itu." (Hosseini, 2010:115)*

The above quotation occurred when Ali, Hassan's father, asked Amir about what had been happened to Hassan. At that time, Hassan's attitude turned different, he turned uncommunicative and made Ali wondered about his condition. Amir did not tell anything to Ali. He even tried to cover up what had been experienced by Hassan while he grabbed the kite. Amir said that he did not know anything about him, and realizing as a child of Ali's employer, he even snapped Ali as well as to divert the question about Hassan. In this case, Amir did back making a new mistake, he was not telling the truth and resulting guilt piled up and made him even more uncomfortable. Amir desperately needed someone to listen and understand him, even though he never dared tell the truth about what had happened to Hassan. He suffered heavy mental burden, storing his feelings of guilt which lead him insomnia because he was always overshadowed by the feeling.

*"Aku melihat Hassan diperkosa," aku berkata dalam kesunyian. Baba membalikkan badan dalam tidurnya. Kaka Homayoun mengerang. Sebagian dari diriku berharap seseorang terbangun dan mendengarku sehingga aku tidak harus melanjutkan hidupku dengan dibebani kebohongan ini lagi. Tetapi tak ada yang terbangun, dan dalam kesunyian yang meliputi ruangan itu, aku menyadari kutukan baru yang menimpaku: aku harus menanggung beban itu seumur hidupku (Hosseini, 2010:121-122).*

He wanted to tell everything to someone who would listen him, but it had never been happened. Amir realized his problem, he was even aware of the adverse effects that would happen. That feeling became a heavy burden that he must have in the rest of his life.

#### 4.6 Uncontrolled Emotional

Another thing happened as a result of the feeling of guilt was uncontrolled emotional attitude, eager to be angry for nothing.

*“Aku ingin kau berhenti mengusikku. Aku ingin kau pergi!” aku membentakinya. Kuharap dia membalasku saat itu juga, mendobrak pintu kamarku dan memaki-maki diriku—itu akan membuat segalanya lebih mudah, lebih baik. Tapi dia tidak melakukannya, dan saat aku membuka pintu beberapa menit kemudian, dia sudah tidak ada disana. Aku menjatuhkan diri ke tempat tidur, membenamkan kepalaku ke tumpukan bantal, dan menangis (Hosseini, 2010:125).*

Keeping the guilt feeling in the heart or not disclosed, would cause the sufferer difficult to control his emotional. In the above story, Hassan just wanted to invite Amir to play with him as usual, but Amir did not only unaccept the invitation, instead he drove and snapped Hassan. Amir realized such actions as unfair behaviour, but he could not control his attitude. Amir became emotionally unstable; he was difficult to re-gain his true spirit. On one side Amir evicted and snapped Hassan, but on the other hand he wanted Hassan to respond him with a greater response than he did, so it can lessen his feeling of guilt. Hassan did not do anything to Amir, but just went away.

The uncontrolled emotional attitudes experienced by Amir was not only happened once, but happened repeatedly in different conditions. His inability to control his attitude led him did other bad things which even hurt Hassan, as in the following quote:

*“Apa yang akan kaulakukan kalau aku melemparmu dengan ini?” kataku seraya mempermainkan buah delima itu.*

*.....”Apa yang akan kaulakukan?” ulangku.*

*.....Aku melemparkan buah delima itu pada Hassan. Tepat mengenai dadanya, pecah dan menyebarkan butiran-butiran biji semerah darah. Keterkejutan dan kesakitan menyatu dalam teriakan Hassan.*

*“Balas aku!” bentakku. Tatapan Hassan beralih dari noda di dadanya kepadaku.*

*“Ayo bangun! Lempari aku!” jeritku. Hassan memang berdiri, namun dia hanya terdiam.....*

*Kulemparkan satu lagi buah delima pada Hassan, kali ini tepat menimpa bahunya. Cairan semerah darah menciprat ke wajahnya. “Balas aku! Teriakku. “Balas aku, sialan!” aku berharap dia membalasku.....Hassan tidak berbuat apa-apa (Hosseini, 2010:129-130).*

Amir did it repeatedly so that he himself did not know how many times he had done such bad deed.

*Aku tak tahu lagi telah berapa kali melemparinya. Yang kutahu, saat akhirnya aku berhenti, kelelahan dan terengah-engah, tubuh Hassan berlumuran cairan merah, seolah-olah satu regu penembak menembaknya. Aku jatuh bersimpuh, lemah, frustrasi (Hosseini, 2010:130).*

Things had been conducted by Amir on the two brief excerpts above were the cause of his inability to control his attitude. His labile emotional did not only harm himself but also made him often hurt Hassan mentally and physically. He drived and snapped Hassan, he also threw Hassan's body several times with pomegranate that made him injured and bleeding fresh blood. All he did should not have happened if he was able to control his emotions. He hurt Hassan repeatedly for no apparent reason. Hassan, because of his affection to Amir, replied nothing at all, and that had resulted in a sense of guilty of Amir growing pile up so that it made him stressful and frustrating.

#### 4.7 Maligning to expel Hassan and His Father

In other parts of the novel, the researcher found other bad action committed by Amir against Hassan.

*.....Hubunganku dengan Baba telah kembali mendingin. Kupikir, komentar konyol yang kukatakan saat kami menanam tulip, tentang mencari pelayan baru, itulah penyebabnya. Aku menyesal telah mengatakannya—aku benar-benar menyesal—namun kurasa, meskipun aku tidak mengatakannya, kebahagiaan kecil kami akan tiba pada titik akhir (Hosseini, 2010:131).*

The bad things done by Amir in the quote was his expectation to expel Hassan and his father from their house. Amir proposed to his father to look for another servants and it made their relationship be less good. Amir's proposal made his relations with his father broken, but in essence was due to his dislikeness towards Hassan. The ultimate goal of the proposal was making Hassan no longer lived with them. Amir thought that all his guilt would be disappear if Hassan and his father no longer lived with them in the house.

Because Amir's suggestion was not taken seriously by Baba, Amir thought of another way to keep his desire to expel Hassan and his father succeed.

*Aku mengambil beberapa amplop berisi uang tunai dan arloji baruku dari tumpukan hadiah, lalu berjingkat ke luar..... Aku menuruni tangga, melintasi halaman, dan memasuki tempat tinggal Ali dan Hassan yang terletak di bawah loquat. Aku mengangkat matras Hassan dan meletakkan arloji baruku dan setumpuk pecahan Afghani di bawahnya.*

*Selamat 30 menit selanjutnya, aku hanya menunggu. Lalu aku mengetuk pintu ruang kerja Baba dan mengatakan padanya sebuah kebohongan yang kuharap akan menjadi kebohongan terakhir dalam daftar kebohonganku yang panjang dan memalukan (Hosseini, 2010:144-145).*

In the above story, Amir tried to evict Hassan and his father from his house by telling a big lie, he accused Hassan of stealing his money and valuables gifts. Hassan was a very honest and trustworthy boy; he would appreciate and respect his employer very much. He always considered Amir and his all properties more important than his own life. For Hassan, maintaining Amir was more valuable than



keeping himself, Amir's life was more precious than his own life. On the other hand, Amir did not think it as something important. He did not care about all Hassan had done for him. In fact, he repayed Hassan's kindness and sacrifice with highly implausible action. He accused Hassan of stealing his money and valuable gifts, and so Baba could drive Hassan and Ali from the house. Amir did devastating things for Hassan and his father. Amir lied as well as slandered Hassan.

As a result of Amir's allegations, Hassan and his father accepted the accusations despite the fact that they could defend themselves before Baba for they had never done such deed. Hassan did not deny the allegations for his affection, he and his father did not want to make Amir to be punished by Baba.

*Sebelum menemui kami, mereka berdua menangis, aku bisa mengetahuinya dari merahnya wajah mereka, sebabnya mata mereka. Mereka berdiri di hadapan Baba, berpegangan tangan, dan aku berfikir, bagaimana bisa aku menimbulkan kepedihan sedalam ini.*

*Baba tidak membuang waktu untuk bertanya, "Benarkah kau mencuri uang itu? Benarkah kau mencuri arloji Amir, Hassan?"*

*Hassan menjawabnya dengan satu kata, dengan suara serak dan bergetar: "Ya."*

*Wajahku mengernyit, rasanya seperti baru ditampar. Hatiku teriris dan aku pun hampir meneriakkan segala kebenaran (Hosseini, 2010:146).*

Actually, in his heart, Amir realized his mistake and big lie. He also felt the grief he had caused for Hassan and his father, but he never expressed it.

*"Jangan membuat keadaan yang sudah sulit ini semakin sulit, Agha sahib," ucap Ali. Bibirnya bergetar, dan untuk sesaat, kurasa aku melihat kepedihan terpancar di wajahnya. Saat itulah aku memahami dalamnya luka yang kusebabkan, besarnya kesedihan yang kuberikan pada semua orang, bahkan wajah Ali yang tak pernah menampilkan ekspresi apa pun tidak bisa menyembunyikannya (Hosseini, 2010:148).*

In his deep heart, Amir regretted his actions. Hassan and Ali were evicted from home because of being maligned, and Amir had never expressed his regret and did not do anything to hold Hassan and Ali not to leave their homes. He was very sorry for all the bad deeds, because he himself knew that during his life they have been being cherished and honor.

*....Aku menyesal, tetapi aku tidak menangis dan mengejar mobil itu. Aku menyaksikan mobil Baba meninggalkan rumah kami, membawa serta seseorang yang kata pertamanya adalah namaku (Hosseini, 2010:151)*

Amir's consciousness that he had resulted in loss and deep sadness for Hassan and his father was not going to make him regardless of the guilt, because he did not acknowledge the accomplishment with actions. He did not have the

slightest intention to apologize to Hassan and his father, whereas if only he would say so and apologized to Hassan and his father, it was certainly that they would forgive him and would not mention it, and automatically he would be released from the heavy burden of deep guilt. If he did so, he did not need to be sorry and assumed that all of his past actions cause him feeling condemnation, as in the followings.

*Kami semua memiliki alasan pribadi yang membuat kami menolak melakukan adopsi. Soraya memiliki alasannya sendiri, Sang jenderal memiliki alasannya sendiri, dan alasan yang kumiliki adalah: bahwa mungkin sesuatu, seseorang, di suatu tempat, telah memutuskan bahwa aku tidak layak menjadi seorang ayah karena hal-hal yang telah kulakukan. Mungkin inilah hukumanku, dan mungkin inilah keadilan untukku (Hosseini, 2010:256).*

In a brief excerpt above, Amir assumed that he took a rap for all the bad attitudes he had ever done before. The harsh reality he faced at the time was he and his wife could not bear any child after a few years of marriage with Soraya, it made him belief enough that the curse or the condemnation was the bad cause of his all bad behaviour long time before. He always thought that everything bad reality he faced was the result of everything he had ever done to Hassan.

## V. Conclusion

Guilt is a feeling that has led to the good signal as someone has admitted mistakes he did, but he is not daring to admit his mistakes and apologize to others. As long as the feeling is still suppressed and yet dare to admit, it would be disturbing his thoughts very much and would influence the attitudes and behavior of the sufferer. This guilt must be admitted honestly and immediately apologized to those who have been wronged.

From the analysis given, it can be concluded that Amir was a coward, full of jealousy, dishonest person, and having low self-confidence. Due to the bad characteristics he possessed, Amir always harrassed and lied Hassan because of his inability to read and write, he was always jealous when Baba gave Hassan the same things he had given to him, he did not care about the hard work done by Hassan and did not even care about Hassan's safety, he lied Ali and never told the truth about what had been happened to Hassan, he was not able to control his emotion so that he would be easily angry and hurt Hassan physically and mentally for no apparent reason, and Amir accused Hassan of stealing his money and some valuable properties that led Hassan and his father were expelled from their homes.

Every attitude and actions will bring out its effect to the perpetrator and its environment. The ill effects of the feelings of guilt experienced by Amir had made him encountered severe insomnia, because when he started to sleep, the things he had ever seen and action he had done to Hassan bothered him. He was also unable to control his emotions, because he himself had conflicted, he realized that his deed

had hurt Hassan very much but he was unable not stop doing it. In addition, he believed that all the misdeeds he had done to Hassan had given him an equal punishment or curse. He was very regret that he was sure enough that he and his wife could not have any children due to his bad behavior and attitude done towards Hassan.

The guilt occurred as a result of lack of attention and affection from his father, Baba. Baba wanted Amir to be a great child who could live independently and could be his pride, on the other hand because of his work to run his business, he could not provide education with affection as Amir expected. Amir's mother had died when he was a baby, so he had never experience the love of a mother. Therefore, in his life he wanted that his father always loved him. Conditions experienced by Amir caused him to have bad attitude and behavior.

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