

**PENELITIAN APBN TAHUN 2014**

**THE MAIN CHARACTERS' DEVOTION AND GUILT  
DEPICTED IN *THE KITE RUNNER* WRITTEN  
BY KHALED HOSSEINI**

by

Name : Jumat Barus, S.S., M.S.  
NIP : 19760524 200912 1 001  
Department : Tarbiyah  
Study Program : English Education  
Expertise : Literature



**STATE ISLAMIC COLLEGE OF MALIKUSSALEH  
LHOKSEUMAWE  
2014**

## CURRICULUM VITAE

### A. Personal Identity

1. Name : Jumat Barus, S.S., M.S.
2. Place/Date of Birth : Tiga Juhar, May 24<sup>th</sup>, 1976
3. Identity Number : 19760524 200912 1 001
4. Rank/Class : Penata / III-c
5. Functional Position : Lektor
6. Department : Tarbiyah
7. Study Program : English Education
8. Address : Jalan Bangdes Teumpok Teungoh, Lhokseumawe

### B. Family

1. Wife : Sari Anum
2. Children : 1. M. Farhan Aulia Barus  
2. Ryandi Ahmad Khair Barus  
3. Imtiaz Fathurrahman Barus
3. Father : Ngasup Barus
4. Mother : Dingin br Tarigan

### C. Education

1. Sarjana Degree : Faculty of Literature, Islamic University of North Sumatra
2. Post-graduate Program: Faculty of Literature, Islamic University of North Sumatra

### D. Scientific Works

No.	Year	Title	Publisher
1.	2008	The Comic Scenes in Christopher Marlowe's <i>Doctor Faustus</i>	JULISA – UISU

2.	2009	Verbal Process in English and Karonese Language	JULISA – UISU
3.	2011	Nathaniel Hawthorne's <i>The Scarlet Letter</i> as a Tragic Love Story	JULISA - UISU
4.	2011	Child Abuse Depicted in Dave Peltzer's Novel <i>A Child Called 'It'</i>	Jurnal LANGUE vol. 9 No. 2 Juli 2011 ISSN 1693-3842
5.	2012	Teacher's Spirit of Education in Andrea Hirata's Novel <i>Laskar Pelangi</i>	JULISA <i>Journal of Language</i> Vol. 12 No. 1 April 2012 ISSN 412-4335
6.	2012	Education of Islamic Values Depicted in Andrea Hirata's Novel <i>Laskar Pelangi</i> (A Research Report: APBN-P 2012)	P3M STAIN Malikussaleh Lhokseumawe
7.	2013	Education of Islamic Values Depicted in Andrea Hirata's Novel <i>Laskar Pelangi</i>	SARWAH Januari – Juli 2013
8.	2013	Education Values Reflected in the Novel <i>Anak Sejuta Bintang: Perjalanan Panjang Penuh Cahaya</i> Written by Akmal Nasery Basral (A Research Report: APBN-P 2013)	P3M STAIN Malikussaleh Lhokseumawe
9	2013	Educational Value Portrayed by Ical in <i>Anak Sejuta Bintang: Perjalanan Panjang Penuh Cahaya</i> written by Akmal Nasery Basral	Jurnal SARWAH Vol. XII (II) Juli-Desember 2013 ISSN 1673-7090
10	2013	Educational Value Taught by a Father Reflected in <i>Anak Sejuta Bintang: Perjalanan Panjang Penuh Cahaya</i> written by Akmal Nasery Basral	Jurnal ITQAN Vol. IV No. 2 Juli-Desember 2013 ISSN 2086-7018

Jumat Baru, SS, MS

Id. 19760524 200912 1 001

**LEMBARAN PENGESAHAN LAPORAN PENELITIAN DANA APBN  
SEKOLAH TINGGI AGAMA ISLAM NEGERI MALIKUSSALEH  
LHOKSEUMAWE, 2014**

1. a. Judul Penelitian : The Main Characters' Devotion and Guilt Depicted  
in *The Kite Runner* Written by Khaled Hosseini  
b. Bidang Penelitian : Bahasa Inggris / Literature  
c. Jenis Penelitian : Individual
  
2. Nama Peneliti  
a. Nama Lengkap : Jumat Barus, S.S., M.S.  
b. Jenis Kelamin : Laki-laki  
c. Pangkat/Gol./Nip : Penata / III-c / 19760524 200912 1 001  
d. Jabatan Fungsional : Lektor  
e. Jurusan : Tarbiyah  
f. Pusat Penelitian : P3M STAIN Malikussaleh Lhokseumawe
  
3. Jumlah Peneliti : 1 (satu) orang
  
4. Lokasi Penelitian : Perpustakaan
  
5. Lama Penelitian : 4 (empat) bulan
  
6. Biaya  
a. Sumber Biaya : APBN 2014  
b. Jumlah Biaya : Rp. 10.019.000,- (sepuluh juta sembilan belas ribu  
rupiah)

Menyetujui,  
Ketua STAIN Malikussaleh  
Lhokseumawe,

Lhokseumawe, Nopember 2014  
Kepala P3M,

**DR. H. Hafifuddin, M.Ag.**  
NIP. 19651231 199303 1 022

**Drs. Mahdi, SH., MH.**  
NIP. 19690404 200501 1 006

**THE MAIN CHARACTERS' DEVOTION AND GUILT  
DEPICTED IN *THE KITE RUNNER* WRITTEN  
BY KHALED HOSSEINI**

By:

Jumat Barus, S.S., M.S.

Id. Number 19760524 200912 1 001

A Lecturer of Tarbiyah Department, English Study Program  
State Islamic College of Malikussaleh, Lhokseumawe

had been presented on the Seminar of Research Result  
held by Center for Research and Community Service – P3M  
State Islamic College of Malikussaleh, Lhokseumawe  
on October 23<sup>rd</sup>, 2014

Reviewer,

**Nashriah, S.H., M.A., M.A.**

Head of Center for Research and Community Service  
State Islamic College of Malikussaleh, Lhokseumawe

**Drs. Mahdi, SH., MH.**

Id. 19690404 200501 1 006

## **PERNYATAAN**

Saya yang bertanda tangan di bawah ini:

Nama : Jumat Barus, S.S., M.S.

Nip. : 19760524 200912 1 001

Dengan ini menyatakan bahwa:

1. Laporan hasil penelitian saya ini adalah asli dan belum pernah dilakukan penelitian pada perguruan tinggi lainnya;
2. Dalam laporan hasil penelitian saya ini tidak terdapat bagian atau satu kesatuan yang utuh dari skripsi, tesis, disertasi, buku, atau bentuk lainnya yang dikutip dari karya orang lain tanpa disebutkan sumbernya yang dapat dipandang sebagai tindakan penjiplakan;
3. Karya tulis dalam bentuk laporan hasil penelitian ini murni gagasan, rumusan dan penilaian saya sendiri tanpa bantuan pihak lain kecuali arahan, masukan, dan bimbingan reviewer dan sesama peneliti;
4. Dalam laporan hasil penelitian ini tidak terdapat karya atau pendapat yang telah ditulis atau dipublikasikan orang lain, kecuali secara tertulis dengan jelas dicantumkan sebagai acuan dalam naskah dengan disebutkan nama pengarang dan dicantumkan dalam daftar pustaka;
5. Pernyataan ini saya buat dengan sesungguhnya dan apabila dikemudian hari terdapat penyimpangan dan ketidakbenaran dalam pernyataan ini, maka saya bersedia menerima sanksi akademik berupa tidak diikutkan dalam penelitian berikutnya (baik individu ataupun kelompok) selama dua tahun serta sanksi lainnya sesuai dengan norma yang berlaku di Sekolah Tinggi Agama Islam Negeri (STAIN) Malikussaleh Lhokseumawe.

Lhokseumawe, 24 Oktober 2014

Yang membuat pernyataan,

**Jumat Barus, S.S., M.S.**

Nip. 19760524 200912 1 001

## PREFACE

This research is entitled “The Main Characters’ Devotion and Guilt Depicted in *The Kite Runner* Written by Khaled Hosseini”. It was a library research which was done under the funding of APBN 2014 STAIN Malikussaleh. In conducting the research and fulfilling its data, the researcher had received some guidances especially from his colleagues, reviewers and other researchers.

For the guidance given, the researcher would like to express his deep thanks to Mrs. Nashriah, S.H., M.A., M.A. as the reviewer of the research, to the other colleagues and the other researchers who had given a lot of valuable and constructive criticisms and suggestions. He would like also to say great thanks to Drs. Mahdi, SH., M.H., as the head of center for research and community service, who had organized all requirements of the research. At last but not the least, the researcher also expressed his great thanks to DR. H. Hafifuddin, M.Ag., the head of State Islamic College of Malikussaleh, Lhokseumawe, for his worthwhile help and support. Finally, he would like to thank all, those who had given him helps during conducting and accomplishing the research. May Allah bless them all.

The research report is, of course, still far from being perfect; and therefore, any suggestion and criticism for its improvement are cordially welcomed and will be highly appreciated.

Lhokseumawe, October 24<sup>th</sup>, 2014

The researcher

Jumat Barus

## TABLE OF CONTENTS

DECREE OF RESEARCH.....	iii
APPROVAL SHEET.....	vi
APPROVAL SHEET FOR SEMINAR .....	vii
DECLARATION SHEET.....	viii
PREFACE.....	ix
TABLE OF CONTENTS.....	x
ABSTRACT.....	xii
CHAPTER ONE : INTRODUCTION.....	1
1.1 Background of the Research.....	1
1.2 Problem of the Research.....	2
1.3 Purposes of the Research.....	3
1.4 Significance of the Research.....	3
1.5 Limitation of the Research.....	4
1.6 Operational Definition.....	4
1.7 Theoretical Framework.....	5
i. Concept of Devotion and Guilt.....	6
ii. Understanding of Novel <i>The Kite Runner</i> .....	8
iii. Previous Study.....	10
1.8 Method of Research.....	11
i. Research Design.....	11
ii. Research Procedure.....	12
iii. Technique of Analyzing Data.....	13
CHAPTER TWO : MAIN CHARACTER'S DEVOTION.....	15
2.1 Covering up Amir's mistakes .....	15
2.2 Serving Amir obediently.....	16
2.3 Sacrificing his soul and body for the sake of Amir's happiness.....	17
2.4 Always be Honest towards Amir.....	23
2.5 Hiding his suffering.....	24
2.6 Respecting and Appreciating Amir.....	28
CHAPTER THREE : MAIN CHARACTER'S GUILT.....	32
3.1 Mocking Hassan.....	32
3.2 Having a Sense of Deep Envy.....	33
3.3 Misdoubt Others' Loyalty.....	34



3.4 Did Nothing to Save Hassan and Having Low Self-Confidence.....	35
3.5 Prevaricating Hassan.....	38
3.6 Uncontrolled Emotional.....	40
3.7 Maligning to expel Hassan and His Father.....	42
CHAPTER FOUR : RESULT OF THE RESEARCH.....	46
4.1 The main character's Devotion in the Novel.....	46
4.2 The main character's Guilt in the Novel.....	47
4.3 The Effect of Devotion and Guilt Done by the Main Characters in the Novel.....	48
CHAPTER FIVE : CONCLUSION AND SUGGESTION.....	50
5.1 Conclusion .....	50
5.2 Suggestion.....	51
BIBLIOGRAPHY .....	53
CURRICULUM VITAE	

## ABSTRACT

JUMAT BARUS. **The Main Characters' Devotion and Guilt Depicted in *The Kite Runner* Written by Khaled Hosseini.** Lhokseumawe, State Islamic College of Malikussaleh, 2014.

Devotion is sincerity, not to break a promise or betrayal, struggle and grace, as well as maintaining love and keeping appointments. It is a high sacrifice for others. It is the attitude and behaviour which are sticking to the initial commitment and be responsible for all the attitude and actions done. While guilt, on different side, 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. Both of the devotion and guilt looked very striking in the novel *The Kite Runner*, which were carried out by Hassan and Amir as its main characters. This novel is a powerful story about brotherhood, love, betrayal, and suffering. There were three problems formulated in this study. Firstly, it regarded to the form of Hassan's devotion towards Amir, secondly, it was about Amir's guilt towards Hassan, and thirdly was the effect of both devotion and guilt to both main characters. This qualitative descriptive research used a psychological approach because it discussed the psychological aspects of the main character associated with their devotion and guilt. Therefore, in addition to literary theory, the researcher also used psychological theory related to devotion and guilt. Based on the analysis done, the findings of the research were as follows: First, Hassan was known to have very good attitude. He sacrificed his body and soul to make Amir happy. For Amir's happiness, he did everything, even to stake his life. The form devotion or loyalty shown by Hassan towards Amir in everyday life were: covering up Amir's mistakes, serving Amir obediently, sacrificing his soul and body for the sake of Amir's happiness, always be honest towards Amir, hiding his suffering, respecting and appreciating Amir in any time and condition. Second, it was concluded that Amir was a coward, full of jealousy, dishonest person, and having low self-confidence. Amir's bad attitude made him always did wrongdoing to Hassan. Amir realized his guilt, but had no courage to admit it and apologized to Hassan. His all bad behavior can be concluded as a result of the lack of parental affection, because his mother had died when he was a baby, while his father was busy running his business. Third, unlimited devotion done by Hassan had caused him always got careless treatment from Amir, while the accumulation of unresolved guilt possessed by Amir resulted him suffered from insomnia, not being able to control his bad temper, and as the worst result, he believed that their inability to have any child after being married for few years was the punishment for his bad actions.

# **CHAPTER ONE**

## **INTRODUCTION**

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

Devotion and guilt are two things that are always there in people's lives when they interact in their everyday lives. Both have different side, where devotion is on good side while the guilt is on bad side. Devotion is a high sacrifice for others. It is the attitude and behaviour which are sticking to the initial commitment and be responsible for all the attitude and actions done. To do faithfully is not easy, as it requires struggle and sacrifice that is not easy to do. In doing the devotion, man often faces a very serious challenge that sometimes makes him abandon his loyalty and switching to a betrayal of the commitment.

Guilt, on different side, 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 very disturbing his thoughts 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.

These devotion and guilt are two morals to be learned by every human being as a social creature, so he could choose to always act faithfully and always avoid guilt in his attitude and action. Loyalty and 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.<sup>1</sup>

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 wants to analyze the devotion and guilt described by the main characters in the novel. Faithfulness and guilt are 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. Faithfulness in this novel is consistently demonstrated by Hassan, a Hazara who is the son of a servant. On the other hand, Amir, a pashtun, who is the son of Hassan’s employer, has always done some guilt towards their friendship that adversely affects their relationship.

Based on the brief description and the values contained in the novel aforementioned, the researcher feels that it is needed very much to conduct a research to reveal how the author of the novel depicted the devotion and the guilt that are beneficial to be reference for readers in their life. To implement that eagerness, the researcher would like to conduct a research entitled **An Analysis of the Main Characters’ Devotion and Guilt Depicted in *The Kite Runner* Written by Khaled Hosseini.**

## **1.2 Problem of the Research**

Referring to the background of the research above, the researcher had formulated two research questions, they are:

- a. How is the main character’s devotion depicted in *The Kite Runner* written by Khaled Hosseini?

---

<sup>1</sup> Henry Guntur Tarigan, *Dasar-Dasar Psikosastra*, (Bandung: Angkasa, 2011), p. 3

- b. How is the main character's guilt depicted in *The Kite Runner* written by Khaled Hosseini?
- c. What is the effect of devotion and guilt done by the main characters depicted in *The Kite Runner* written by Khaled Hosseini?

### **1.3 Purpose of the Research**

Based on the problem formulated above, the researcher had the following purposes:

- a. To show and elaborate the main character's devotion depicted in *The Kite Runner* written by Khaled Hosseini; and
- b. To show and elaborate the main character's guilt depicted in *The Kite Runner* written by Khaled Hosseini.
- c. To elaborate the effect of devotion and guilt done by the main characters depicted in *The Kite Runner* written by Khaled Hosseini.

### **1.4 Significance of the Research**

The significances of the research were divided into theoretical and practical significances.

- a. Theoretical significance

Theoretically, the result of this research provided important information about the devotion and guilt showed by the main characters which were reflected in a literary work namely "*The Kite Runner*". This was expected to provide knowledge of moral lessons to the readers about the way to run good friendship in life.

- b. Practical Significance

Practically, the result of this research was expected to be a guide for readers to behave, socialize, and run their everyday life in order that they may perform favorable way of life. It was also expected to be a reference for the readers to establish and maintain their friendship and

peers loyalty, so as not to make mistakes or guilt that can harm themselves, others, and the good relationship between them.

### **1.5 Limitation of the Research**

The novel "The Kite Runner" written by Khaled Hosseini provides a lot of moral lessons that can be used as a mirror for readers in his daily life such as: brotherhood, love, devotion or loyalty, betrayal, guilt and suffering, but in this study the researcher only focused on exploring and analyzing the devotion and guilt and the effect of both of them specifically experienced by Hassan and Amir respectively as the main characters of the novel. The devotion here was focused on the the loyalty done by Hassan to his friend, Amir, while the guilt was focused on the guilt which had been done by Amir towards Hassan.

In the novel, the researcher actually found Amir's attempt to redeem his guilt to his little friend, Hassan, how, in the time when Hassan had died, Amir tried with all his might to repay Hassan's kindness and loyalty in the period of their childhood, but the researcher did not in touch with such redemption.

### **1.6 Operational Definition**

To avoid misunderstandings among the researcher and the readers on the specific terms used in the title, then the researcher provided the definition on the the terms concerned, as follows:

a. Devotion

Hornby defined the term 'devotion' as great love, care, and support for somebody or something; and the action of spending a lot of time or energy on something.<sup>2</sup> From the definition, it can be concluded that devotion is the same with loyalty which is an extraordinary sacrifice to someone in order to maintain the initial commitment. In this research,

---

<sup>2</sup> AS Hornby, *Oxford Advanced Learner's Dictionary: International Student's Edition*, (New York: Oxford University Press, 2003), p. 364.

the researcher took the term devotion instead of loyalty. The loyalty concerned is great sacrifice given by a servant's son named Hassan against his wealthy employer's son named Amir.

b. Guilt

Guilt is the unhappy feelings caused by knowing or thinking that you have done something wrong.<sup>3</sup> 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. In this research, such feeling is experienced by a Pashtun named Amir against his best friend Hassan who is the son of his father's servant from Hazara tribe.

c. Novel The Kite Runner

Novel "The Kite Runner" is a Khaled Hosseini's first novel which was firstly published in 2003. It is a powerful story about brotherhood, love, loyalty, betrayal, and suffering. The novel is 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 it is also about the power of fathers over sons—their love, their sacrifices, their lies.

## 1.7 Theoretical Framework

In carrying out the research, the researcher stood on sociological theory of Swingewood in Yasa who affirmed that literary work is a universe which is the foundation of anxiety, hope, and inspiration as a human being because in addition to individual human beings, human is social beings, then the socio-cultural dynamics will be contained in literature. He also said that

---

<sup>3</sup> *Ibid.* p. 599

the synchronization between the imaginary facts and reality facts as evidence that literature is a social reflection.<sup>4</sup>

In addition, the researcher also adhered to the theory of postmodernism in which Marx as one of the theorists, said that the main actors of social change is not specific individuals, but social classes. Therefore, history can only be understood by all developments. According to him, in every society there are the ruling classes and the ruled class. In this regard, he referred to it as the working class and the employer class. Employer class has working tools: plant, machinery, and land. The working class does the work, but because it does not have a place and means of work, they are forced to sell their labor to the class owner. Owner class is a powerful class and the working class is the class that is weak. The owner may set the terms for those who want to work, and not vice versa. According to Marx, the relationship between the upper class and the lower class is a power relationship: the one ruling over the other. The power—which is essentially based on the ability of employers to exclude the workers opportunity to work and earn a living—is used to suppress the desire of workers to take control of their own work , to suck in order the workers working entirely for the sake of them. Therefore, essentially, the upper class is the oppressor class, and the lower class is the oppressed class.<sup>5</sup>

### **1.7.1 Concept of Devotion and Guilt**

#### **a. The Concept of Devotion**

In this research, the researcher equalized the term loyalty and devotion, it means that the devotion meant here is loyalty. Liv explained that loyalty requires an individual to be willing to make some significant personal sacrifices to avoid causing harm to the

---

<sup>4</sup> I Nyoman Yasa, *Teori Sastra dan Penerapannya*, (Bandung: Karya Putra Darwati, 2012), p. 24.

<sup>5</sup> *Ibid.* p. 55-56



group or to prevent or relieve harm suffered by members of the group.<sup>6</sup> While, Sundaraj explained that:

Devotion is a deep-rooted virtue within the subconscious of every individual around the globe. To understand the concept of devotion one must define its meaning by diving into the web that binds human existence. Human existence over the evolution of time is thanks to its ability to band together into a community in order to survive. The survival of a community depends on the collective contribution of every individual. A matter of speaking in order for a person to survive, one must align with a community to fulfill his or her basic necessities in life.<sup>7</sup>

In more detail, Abduh explained that devotion is sincerity, not to break a promise or betrayal, struggle and grace, as well as maintaining love and keeping appointments. Loyalty between husband and wife must include loyalty to even little things that exist in their lives. So that, both can live with overflowing love, affection, respect and sincerity in the heart, not to hurt each other. Devotion means struggle, grace, sacrifice, and patience. The way is to: give him/her attention; keep and not leave him/her alone; worrying of all things that might hurt him/her; keep his/her feelings, appreciate the struggle; thank him/her for what he/she is doing; no shortage of spit and keep secrets; trying to be happy and praise the excess; remember the goodness, and forget his/her mistakes; and after the split, recall memories and moments with him/her that is full of beauty.

Loyal nature will not converge with suspicion, jealousy, condescending, tyrannize, deny, hurt, accuse and so on. If a spouse did wrong, then nothing is done by a loyal person but soon to forget,

---

<sup>6</sup> Nomos Liv, *Loyalty*, edited by Sanford Levinson, et. al. (New York: New York University Press, 2013), p.5.

<sup>7</sup> Simon S. Sundaraj, *The Concept of Loyalty: A Misguided Ideal or a Dying Virtue*, <http://simonsundarajkeun.wordpress.com/2012/11/22/the-concept-of-loyalty-a-misguided-ideal-or-a-dying-virtue/>, accessed on 20<sup>th</sup> April 2014.

forgive, and not to fling it to others, while recalling the goodness and its benefits.

Furthermore, Abduh also added that loyalty to the broader sense will not be realized unless the ties that bind the two stand on a strong, a good, and a solid foundation and is supported by the principles and clear objectives. There are three main elements in the devotion, they are love, humanist, and faith. Love serves as a driver, humanist serves as a guard and medium for sustained, as well as faith which serves as a reinforcement, falsifies and developers.<sup>8</sup>

#### b. The Concept of Guilt

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.<sup>9</sup> 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

---

<sup>8</sup> Hasan Abduh, *Kesetiaan adalah Perjuangan dan Anugerah*, <http://www.jasadesainwebsite.net/renungan/kesetiaan-adalah-perjuangan-dan-anugerah.php>, accessed on 20<sup>th</sup> April 2014.

<sup>9</sup> Roy F. Baumeister, et.al. *Guilt: An Interpersonal Approach* in *Psychological Bulletin* 1994, Vol. 115, No. 2, p. 243.

takes him or herself to bear some personal responsibility for performing it in the first place.<sup>10</sup>

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.<sup>11</sup>

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](#).

### 1.7.2 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*

---

<sup>10</sup> Christian Miller, *Guilt and Helping*, in *Advances in Psychology Research*. Alexandra Columbus (ed.). Volume 68, (New York: Nova Science Publishers, 2010), p.118.

<sup>11</sup> Kalu Singh, *Guilt: Ideas in Psychoanalysis*, (USA: Totem Book, 2001), p. 5-6

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.<sup>12</sup>

### 1.7.3 Previous Study

This novel is first New York Time Bestseller, thus the content of this novel has been widely studied from various important perspectives, such as:

---

<sup>12</sup> Khaled Hosseini, *The Kite Runner: Synopsis*, <http://khaledhosseini.com/books/the-kite-runner/synopsis/>, accessed on 21<sup>st</sup> April 2014.

1. Elizabeth Nita Kurniasih, in her research entitled *The Influence of Guilty Feeling Upon His Self-Concept in Khaled Hosseini's The Kite Runner*, she discovered that Amir has unfavorable characteristics. He is described as a coward, full of jealousy, dishonest person, and having low self-confident because he gets lack of attention from his father. Amir's characteristics then used to trace Amir's self-concept before dealing with guilty feeling. Amir's social self-concept is "I am worthless". Amir's ideal self-concept is "I want to be like Baba. Amir's basic self-concept, "I am useless" is influenced by his social self-concept and the discrepancy between his social self-concept and ideal self-concept. His transitory self concept, "I am worth to be proud of" occurs when he manages to win the kite fighting and makes proud of his father. However, the writer find that Amir's guilty feeling in not helping his friend, Hasan, who is being molested, changed the way he views himself. Amir views himself as "I am bad person" that does not deserve to have any goodness in life related to his past sin. Besides that, it also changes his ideal self-concept, he is no longer wanted to be like his father and makes him more confident with his ability.<sup>13</sup>
2. David Jefferess from University of British Columbia, Okanagan, in his journal entitled *To be good (again): The Kite Runner as allegory of global ethics*, he critically examine Khaled Hosseini's *The Kite Runner*, and specifically the novel's ethical demand, "there is a way to be good again", in relation to contemporary conceptions of humanitarianism. Using Mamdani's analysis of the distinction between the "good Muslim" and the "bad Muslim", and reading the novel in dialogue with Appiah's notion of cosmopolitanism and Butler's theory of human interdependence, he argued that *The Kite Runner* reflects a shift from the supremacy of race and nation as

---

<sup>13</sup> Elizabeth Nita Kurniasih, *The Influence of Guilty Feeling Upon His Self-Concept in Khaled Hosseini's The Kite Runner*, <http://www.library.usd.ac.id/Data%20PDF/F.%20Sastra/Sastra%20Inggris/044214104.pdf> accessed on 19<sup>th</sup> April 2014.

primary markers of political community and identity to the idea of the “modern” as the framework for determining the “human”. As such, he read the novel as an allegory of global ethics.<sup>14</sup>

This study was very much different from what they had written in their research. In this study, the researcher specifically analyzed in detail the devotion and guilt done by the main characters namely Hassan and Amir.

## **1.8 Method of Research**

### **1.8.1 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.<sup>15</sup> Widi 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.<sup>16</sup>

---

<sup>14</sup>David Jefferess, *To be good (again): The Kite Runner as allegory of global ethics*, [https://www.academia.edu/791388/To\\_be\\_good\\_again\\_The\\_Kite\\_Runner\\_as\\_allegory\\_of\\_global\\_ethics](https://www.academia.edu/791388/To_be_good_again_The_Kite_Runner_as_allegory_of_global_ethics) accessed on 20<sup>th</sup> April 2014.

<sup>15</sup>Sugiono, *Memahami Penelitian Kualitatif*, (Bandung: Alfabeta, 2007), p.62

<sup>16</sup> Restu Kartiko Widi, *Asas Metodologi Penelitian*, (Yogyakarta: Graha Ilmu, 2010), p. 84

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

### **1.8.2 Research Procedure**

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

Widi 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.<sup>17</sup> 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 inappropriate 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 devotion and guilt in the novel as the theme of this research.

---

<sup>17</sup> *Ibid.* p. 162.

### 1.8.3 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.<sup>18</sup>

#### 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 devotion and guilt done by 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 characters' devotion and 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.

---

<sup>18</sup> Sugiono, *Memahami Penelitian Kualitatif*, (Bandung: Alfabeta, 2007), p.92



## CHAPTER TWO

### MAIN CHARACTER'S DEVOTION

After reading the novel *The Kite Runner* repeatedly, the researcher obtained data quite a lot about the devotion shown by Hassan towards Amir. Hassan, the son of Ali who was a servant of a rich man named Baba, who also had a son in the same age with Hassan, named Amir. In the story, the quite remarkable loyalty was shown by Hassan to Amir. From the data obtained, it was known that it applied Marx's theory, that the relationship between the upper class and the lower class is a power relationship: the one ruling over the other. The power—which is essentially based on the ability of employers to exclude the workers opportunity to work and earn a living—is used to suppress the desire of workers to take control of their own work , to suck in order the workers working entirely for the sake of them. Therefore, essentially, the upper class is the oppressor class, and the lower class is the oppressed class.<sup>19</sup>

#### 2.1 Covering up Amir's mistakes

Hassan had always shown his loyalty to Amir, because he considered him a son of his employer who must be respected and must also be faithful to him. It is known at some excerpts on some condition below:

*“Ya, Ayah,” Hassan akan menggumam, menunduk memandangi kakinya. Tapi dia tak pernah mengadukanku. Tak pernah sekali pun mengatakan bahwa cermin itu—seperti juga membidikkan biji kenari pada anjing tetangga—selalu berawal dari gagasanku.<sup>20</sup>*

“Yes, Father,” Hassan would mumble, looking down at his feet. But he never told on me. Never told that the mirror, like shooting walnuts at the neighbor’s dog, was always my idea.

Hassan was always become a shield or bumper for Amir for all the mistakes he did. In the above quotation Hassan would never sue Amir’s wrongdoing to his

---

<sup>19</sup> I Nyoman Yasa, *Teori Sastra dan Penerapannya*, (Bandung: Karya Putra Darwati, 2012), p. 55-56.

<sup>20</sup> Khaled Hosseini, *The Kite Runner*, Gold Edition, Terj. Berliani M. Nugrahani, (Bandung: Qanita, 2010), p. 16.

father, Baba. All bad idea and things happened were actually belonged to Amir, but all were recognized by Hassan as his own ideas and deeds. Hassan never reported to Amir's father about the mistake he had done before. Hassan did it to protect Amir from his father's anger.

## 2.2 Serving Amir obediently

Hassan also used to try to forget the bad things done by Amir against him, and used to try to think the acts as if it never happened, as found below:

*Keesokan paginya, saat menyiapkan sarapanku, Hassan menanyakan adakah hal yang membuatku terganggu. Aku membentakinya, mengatakan padanya bahwa ini bukanlah urusannya.<sup>21</sup>*

The next morning, as he was preparing my breakfast, Hassan asked if something was bothering me. I snapped at him, told him to mind his own business.

In this quotation, it is clear that the mistakes done by Amir previously was considered as if it was never happened by Hassan. He behave normally and even trying to make Amir did not feel guilty in a way admonished him as he did every day. Any time wherever they were, Hassan still be polite and kind and do anything that could make Amir felt better. Even, Hassan often did duty that should not be done by him, as contained in the following excerpt:

*Selama masa sekolah, hari-hari kami lalui dengan rutin. Saat aku berhasil menyeret tubuhku keluar dari tempat tidur dan terhuyung-huyung menuju kamar mandi, Hassan sudah berpakaian rapi, menunaikan shalat shubuh bersama Ali, dan menyiapkan sarapanku: teh hitam panas dengan tiga bongkah gula kubus dan sepotong naan panggang dengan olesan selai ceri masam kesukaanku, semuanya tertata rapi di meja makan. Saat aku makan dan mengeluhkan PR-ku, Hassan merapikan tempat tidurku, menyemir sepatuku, menyetrika baju yang akan kukenakan hari itu, mengemasi buku dan pensilku.<sup>22</sup>*

During the school year, we had a daily routine. By the time I dragged myself out of bed and lumbered to the bathroom, Hassan had already washed up, prayed the morning *\_namaz\_* with Ali, and prepared my breakfast: hot black tea with three sugar cubes and a slice of toasted *\_naan\_* topped with my

---

<sup>21</sup> *Ibid.* p. 41.

<sup>22</sup> *Ibid.* p. 45-46.

favorite sour cherry marmalade, all neatly placed on the dining table. While I ate and complained about homework, Hassan made my bed, polished my shoes, ironed my outfit for the day, packed my books and pencils.

From the quotation above, it can be explained that Hassan did not only perform household tasks such as cleaning the house, preparing meals, making beds, and ironing Amir's clothes, but he also packed books and pencils that would be brought by Amir to his school. Most of the task he did should not be Hassan's mandatory, but he always gladly and willingly did all of that for Amir.

In conducting the merits towards his employer's son, Hassan frequently experienced Amir's anger and ridicule, but he still tried not to show his emotions, on the contrary he was always smiling to Amir. Things like this can be seen in the following quotation:

*“Tetap saja, aku tidak tahu.” Kalaupun dia bisa merasakan ejekanku, wajahnya yang selalu tersenyum tidak menunjukkannya.*<sup>23</sup>  
“Still, I don't know it.” If he felt the sting of my tease, his smiling face didn't show it.

Hassan, who had never attended school and could not read, frequently asked Amir to read him story. However, due to the inability of Hassan in reading, it was exploited by Amir to ridicule him, and sometimes deceived him by telling something that did not exist in the story which was being read. Although Hassan was illiterate person, he sometimes knew that Amir teased him by telling him untruth story. But, that did not lead Hassan hate his friend as well as the son of his employer, even he was always smiling.

### **2.3 Sacrificing his soul and body for the sake of Amir's happiness**

In showing of his respect and affection against Amir, Hassan did not only protect him mentally but also physically as well. Hassan tried his best to do what was best for Amir, he did not want him hurt by someone else and he was also ready to become a victim in protecting Amir, as the story below:

---

<sup>23</sup> *Ibid.* p. 48.

*Seketika aku merasakan gerakan cepat di belakangku, dari sudut mataku aku melihat Hassan membungkuk dan berdiri dengan sigap. Tatapan Assef melayang pada sesuatu di belakangku dan matanya pun melebar karena terkejut. Ekspresi kekagetan yang sama kulihat pada wajah Kamal dan Wali saat mereka melihat yang terjadi di belakangku.*

*Aku berbalik dan berhadapan langsung dengan ketapel Hassan. Hassan telah menarik tali elastisnya yang lebar jauh kebelakang. Di tengahnya, batu sebesar biji kenari siap dibidikkan. Hassan mengarahkan ketapelnya tepat ke wajah Assef. Tangannya gemetar menahan tegangan tali elastis dan butiran-butiran keringat bermunculan di keningnya.<sup>24</sup>*

There was a flurry of rapid movement behind me. Out of the corner of my eye, I saw Hassan bend down and stand up quickly. Assef's eyes flicked to something behind me and widened with surprise. I saw that same look of astonishment on Kamal and Wali's faces as they too saw what had happened behind me.

I turned and came face to face with Hassan's slingshot. Hassan had pulled the wide elastic band all the way back. In the cup was a rock the size of a walnut. Hassan held the slingshot pointed directly at Assef's face. His hand trembled with the strain of the pulled elastic band and beads of sweat had erupted on his brow.

The above occurred when Assef and his friends, known as the most feared thug in Kabul at the time, felt out with Amir because his father received the Hazara tribe to live and play with them. Assef and his friends considered it as an insult to the Pashtuns, a high rate in Afghanistan. Therefore, Assef along with his friends was angry and wanted to seriously gang and hurt Amir.

Before that happened, Hassan swiftly and boldly tried to protect Amir, and threatened Assef with his slingshot. As a result of Hassan's courage, Amir survived, Assef his friend went away. Hassan was aware of the effects and risks that would be received by him for having the courage to do it against Assef and his friends. He took a very big risk for the safety of his soul to help his friend, Amir. Hassan did not care even though he would meet a difficult condition after that, the most important thing for him was the salvation of Amir.

On the other part, Hassan used to try as much as possible to make Amir happy in any condition, and by with what he could do. Hassan wanted to make Amir happy and to earn him praise from his father, Baba. He wanted to make Baba proud of his son, Amir, he wanted to realize that Amir could be the expected son as his father

---

<sup>24</sup> *Ibid.* p. 64.

did, as the winner in the kite competition. Baba wanted his son to be the winner in the competition and be a child who could live independently and bravely. To achieve that all, Hassan was doing whatever he could, and one of his efforts to achieve that goal was as set out in the following quotation:

*Tapi saat itu Baba melakukan sesuatu, menggerakkan tangannya seolah-olah hal darurat terjadi. Lalu aku mengerti. "Hassan, kita—" "Aku tahu," katanya, melepaskan diri dari pelukanku. "Insya Allah, kita nanti akan merayakannya. Sekarang aku akan membawa layang-layang biru itu padamu." Dia menjatuhkan gulungan benang dan segera berlari, bagian belakang chapan hijaunya terseret di salju. "Hassan!" panggilku. "Kembalilah dengan layang-layang itu!"*<sup>25</sup>

But he was doing something now, motioning with his hands in an urgent way. Then I understood. "Hassan, we--"

"I know," he said, breaking our embrace. "Inshallah, we'll celebrate later. Right now, I'm going to run that blue kite for you," he said. He dropped the spool and took off running, the hem of his green chapan dragging in the snow behind him.

"Hassan!" I called. "Come back with it!"

In Afghanistan at that time, kite competition was the prestigious one, and the winning participant would receive tremendous praise. During the previous competition, Amir had never won the game and he wanted to win on the competition times. It was a very understandable by Hassan, and he wanted to make it happen for the sake of Amir.

In the above quote, Amir with the tremendous help of Hassan was able to win the kite championship at the time. At that time, Kite which was waving in the air was theirs, but it was not sufficient without being able to hold the last defeated kite. To that end, Hassan was also not standing still, he promised to pursue the kite and would bring it back to for Amir. Hassan ran to compete with other children as might as he can, and after running far and long distance enough, eventually he managed to get the defeated kite.

When he wanted to bring the kite and gave it to Amir, he was intercepted by Assef and his friend, the bully. They wanted to seize the kite back and take revenge against him because they had been dared to threaten them when he protected Amir.

---

<sup>25</sup> *Ibid.* p. 97.

They forced him to give the kite, but Hassan with any vengeance and way he protected the kite so as not to be taken by force by Assef and his friends.

*Bahkan dari tempatku berdiri, aku bisa melihat rasa takut merayapi mata Hassan, namun dia menggelengkan kepalanya. "Amir agha memenangi turnamen dan aku mengejar layang-layang ini untuknya. Aku mendapatkannya dengan adil. Ini layang-layang milik Amir agha."*

*"Hazara yang setia. Seperti anjing," kata Assef.*

*Tawa Kamal terdengar melengking, dia gugup.*

*"Tapi sebelum kamu mengorbankan diri untuk majikanmu, pikirkan ini: Mungkinkah dia melakukan hal yang sama untukmu?"<sup>26</sup>*

Even from where I was standing, I could see the fear creeping into Hassan's eyes, but he shook his head. "Amir agha won the tournament and I ran this kite for him. I ran it fairly. This is his kite."

"A loyal Hazara. Loyal as a dog," Assef said. Kamal's laugh was a shrill, nervous sound.

"But before you sacrifice yourself for him, think about this:

Would he do the same for you?

Assef and his friends forced Hassan to give the kite to him, and said that Amir will not do the same for Hassan. But, Hassan did not care about whether Amir willing to sacrifice to do the same action him or not, and the most important thing for him was he had to fight and give the kite to Amir. He did not care eventhough he would not be treated well by Assef and his friends, and he again threatened them with stones that they let him go and immediately gave the kite to Amir.

Knowing Hassan's courage, Assef changed his mind and let Hassan get the kite, and he did anything else to him. Assef and his friends immediately ganged up on Hassan, and Assef performed immoral acts against Hassan. He before his friends sodomized Hassan. Hassan tried his best to resist, but he could not do much against them, finally he resigned to save the kite for his friend, Amir. This can be seen in the following story:

*Hassan menjawabnya dengan mengacungkan tangannya yang menggenggam batu. "Terserahlah." Assef 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....."Aku berubah pikiran," kata Assef. "Aku akan*

---

<sup>26</sup> *Ibid.* p. 104.

*membiarkanmu mendapatkan layang-layang itu, Hazara. Aku membiarkanmu memilikinya, agar kamu selalu mengingat yang akan kulakukan sekarang.”*<sup>27</sup>

Hassan’s answer was to cock the arm that held the rock.

“Whatever you wish.” Assef unbuttoned his winter coat, took it off, folded it slowly and deliberately. He placed it against the wall.

I opened my mouth, almost said something. Almost. The rest of my life might have turned out differently if I had. But I didn’t. I just watched. Paralyzed.

.....

“I’ve changed my mind,” Assef said. “I’m letting you keep the kite, Hazara. I’ll let you keep it so it will always remind you of what I’m about to do.”

In the quotation above, it is understood that Hassan, besides bend over power to save himself, he also attempted to rescue the kite which was in his hand. His attempt to save himself was not as big as his efforts to save the kite, because he had promised to present it to Amir. As a friend, he kept his commitment very much, and more altruistic than his safety. Actually, he could have left the kite and saved himself, but he did not commit it, because of his desire to please Amir in the presence of Baba was extraordinary. He wanted to make Amir happy to be praised by his father, Baba.

After doing the immoral deeds, Assef let Hassan go and bring the kite. He was released by swarms of thugs as it was night time and hence Hassan had not done his maghrib prayer. For the kite, he had not to perform the prayer that he never previously left off. Hassan always obeyed his God's commands, performed the five daily prayers even while playing.

*Saat aku mencapai pasar, matahari hampir terbenam di balik bukit dan langit senja berwarna merah muda dan lembayung. Beberapa blok kemudian, dari Masjid Haji Taghoub, seorang mullah melantunkan azan, memanggil mereka yang beriman untuk membentangkan sajadah dan bersujud kearah kiblat. Hassan tak pernah meninggalkan shalat lima waktu. Bahkan saat kami tengah bermain, dia akan meninggalkanku, mengambil air wudhu dari sumur di halaman, menyucikan diri, dan menghilang ke dalam pondoknya. Dia akan keluar beberapa menit kemudian, menyunggingkan senyum, mendapatiku duduk bersandar pada tembok atau duduk di atas pohon. Malam ini dia akan meninggalkan shalatnya, gara-gara aku.*<sup>28</sup>

By the time I reached the marketplace, the sun had almost sunk behind the hills and dusk had painted the sky pink and purple. A few blocks away, from the Haji Yaghoub Mosque, the mullah bellowed azan, calling for the faithful to unroll their rugs and bow their heads west in prayer. Hassan never missed

---

<sup>27</sup> *Ibid.* p. 105

<sup>28</sup> *Ibid.* p. 99-100.

any of the five daily prayers. Even when we were out playing, he'd excuse himself, draw water from the well in the yard, wash up, and disappear into the hut. He'd come out a few minutes later, smiling, find me sitting against the wall or perched on a tree. He was going to miss prayer tonight, though, because of me.

Hassan took the kite and immediately met Amir and gave it. Amir, received the kite very happily and he did not care about things he had seen which happened to Hassan. He only noticed the kite carefully, in case there were damaged or dirty. Hassan tried his best not to show his pain before Amir after he got humiliating mistreatment from Assef and his friends, and the most important thing for him was to see Amir happy.

*Dia membawa layang-layang biru itu; itulah yang pertama kali kuperhatikan. Dan sekarang aku tak bisa menutupi kenyataan bahwa saat itu mataku menelusuri layang-layang itu, mencari-cari adanya cacat di sana. Chapan yang dikenakan Hassan bernoda lumpur di bagian depannya dan kemejanya sobek tepat di bagian bawah kerahnya. Dia berhenti menyeimbangkan kakinya, seolah dia tak mampu menahan tubuhnya. Lalu dia menegakkan tubuh. Menyerahkan layang-layang itu padaku.<sup>29</sup>*

He had the blue kite in his hands; that was the first thing I saw. And I can't lie now and say my eyes didn't scan it for any rips. His chapan had mud smudges down the front and his shirt was ripped just below the collar. He stopped. Swayed on his feet like he was going to collapse. Then he steadied himself. Handed me the kite.

After submitting the kite to Amir, Hassan with incredible hold not to say anything about the treatment he had experienced. At that time, Hassan felt the profound pain and sadness, he suffered physically and spiritually. Physically, he was sexually abused by Assef and his friends, while mentally, he knew that Amir had seen the incident but he did not want to help him, to save him. In that case, what had been said by Assef was true that Amir would not want to do the same sacrifice for Hassan as he did it to Amir.

On other occasion, Hassan also did something astonishing. He admitted what he had never done. He admitted stealing Amir's property, as contained in the following excerpt:

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

---

<sup>29</sup> *Ibid.* p.111



*Hassan menjawabnya dengan satu kata, dengan suara serak dan begetar: "Ya."*<sup>30</sup>

Baba came right out and asked. "Did you steal that money? Did you steal Amir's watch, Hassan?"

Hassan's reply was a single word, delivered in a thin, raspy voice: "Yes."

The quotation above is the story where the result of the guilt of Amir against Hassan was already very worrying, and he did not understand how to cope with the guilt. Because of that, he decided to expel Hassan and his father from their home by accusing them of stealing money and his watch, the deed that actually had been done by Amir himself. He did it and told lie to Baba, so that he drove Hassan and Ali. Amir thought when they did not live in the house, Amir would be able to live freely without the feeling of guilt that he experienced during the time.

Baba asked Hassan, whether he had stolen Amir's money and watch. Actually, Baba knew that Hassan and Ali were very honest and would not do stealing, and Hassan also knew that Baba would believe anything he and his father said. When Baba asked him, Hassan also knew the risks he would face, and when he admitted it they would be evicted from the house, and if he did not admit it then Amir would receive Baba's anger. Of the two options, Hassan was forced to admit the acts that he had never done, he admitted stealing Amir's property. As a result of the confession, Hassan and Ali, his father, were expelled from the small house they had occupied since long before Hassan was born.

Things done by Hassan at that time was only to protect Amir from his father's anger. Hassan and Ali loved him very much and they understood their position in the house and did not want to see Amir suffered from his own actions.

#### **2.4 Always be Honest towards Amir**

As a friend as well as a servant to Amir, Hassan was a very honest person. He always said the right thing to Amir, and to prove it, he said that it was better for him to consume soil than lied to him, as found in the story below:

*Dia menatapku. Butir-butir keringat mengalir dari kepalanya yang botak. "Mungkinkah aku berbohong padamu Amir Agha?"*

---

<sup>30</sup> *Ibid.* p. 146.

*Saat itu juga aku memutuskan untuk sedikit bercanda dengannya. “Aku tak tahu. Mungkinkah?”*

*“Lebih baik aku makan tanah,” katanya, terlihat tersinggung.*

*“Yang benar saja? Kau mau melakukannya?”<sup>31</sup>*

He turned to me. A few sweat beads rolled from his bald scalp. “Would I ever lie to you, Amir agha?”

Suddenly I decided to toy with him a little. “I don’t know. Would you?”

“I’d sooner eat dirt,” he said with a look of indignation.

“Really? You’d do that?”

In the piece of the story above, the researcher saw that Hassan actually would never lie to Amir, and the honesty he showed to Amir by saying that he was better consuming land than lied to, and he really meant it. As a friend, Hassan would not deny his friend and employer. To demonstrate the seriousness that he would not lie to Amir, he repeated the words several times, and it was repeated back to him in the following sections:

*“Kalau kau menyuruhku, aku akan melakukannya,” akhirnya dia berkata, tatapannya tertuju tepat padaku. Aku mengalihkan tatapanku. Hingga hari ini, aku merasa kesulitan menatap langsung orang-orang seperti Hassan, orang-orang yang benar-benar serius terhadap kata-kata yang mereka ucapkan.<sup>32</sup>*

“If you asked, I would,” he finally said, looking right at me. I dropped my eyes. To this day, I find it hard to gaze directly at people like Hassan, people who mean every word they say.

Hassan’s honesty was evident from his words and the way he looked at the Amir. As a servant’s child, Hassan was keeping his honesty and always wanted to convince his employer that he would never lie to his employer. Hassan’s sharp eyes also hinted that he was really serious about what he was said, and it made Amir was not able to make eye contact with Hassan.

## **2.5 Hiding his suffering**

Although the blood was dripping from between his legs, he tried to hold back the pain and he did not cry in front of Amir. Nothing was said to Amir but to suggest

---

<sup>31</sup> *Ibid.* p. 80.

<sup>32</sup> *Ibid.* p. 81.

him home as he was convinced that his father, Baba must be worry about them for not coming home.

*Dia berusaha mengatakan sesuatu dan suaranya pecah. Dia menutup mulutnya, membukanya, dan menutupnya lagi. Hassan mundur selangkah. Menyeka wajahnya. Dan itulah hal terdekat yang kami lakukan dalam usaha kami membahas kejadian di gang itu. Kupikir tangisnya akan segera pecah, namun aku lega karena ternyata dia tidak menangis, dan aku berpura-pura tidak mendengar suaranya yang pecah. Aku juga berpura-pura tidak melihat noda gelap di bagian pantat celananya. Atau cairan yang menetes dari sela-sela kakinya, menodai salju dengan warna hitam.*

*“Agha sahib akan cemas,” hanya itulah yang dikatakannya. Dia meninggalkanku dengan terpinchang-pincang.<sup>33</sup>*

He began to say something and his voice cracked. He closed his mouth, opened it, and closed it again. Took a step back. Wiped his face. And that was as close as Hassan and I ever came to discussing what had happened in the alley. I thought he might burst into tears, but, to my relief, he didn't, and I pretended I hadn't heard the crack in his voice. Just like I pretended I hadn't seen the dark stain in the seat of his pants. Or those tiny drops that fell from between his legs and stained the snow black.

“Agha sahib will worry,” was all he said. He turned from me and limped away.

After the incident, Hassan still would not tell Amir about his bad experiences. He tried to cover up his feelings in front of Amir and people around him. He did not want to lessen Amir's happiness because of his suffering. He was asked several times by Amir, he kept it a secret as contained in the following quote:

*Setelah turnamen adu layang-layang itu, dia pulang dengan sedikit luka-luka dan kemejanya pun sobek. Aku menanyakan padanya, apa yang terjadi, dan dia bilang, tidak ada yang terjadi, dia hanya terlibat dalam pertikaian kecil dengan beberapa anak untuk memperebutkan layang-layang itu.<sup>34</sup>*

“After that kite tournament, he came home a little bloodied and his shirt was torn. I asked him what had happened and he said it was nothing, that he'd gotten into a little scuffle with some kids over the kite.”

After the incident, Hassan remained nice and performed the tasks as he did, and tried to shake Amir's feeling of guilt that he had never revealed it to anyone else. He did not want Amir feeling guilty and Hassan tried to eliminate the bitter

---

<sup>33</sup> *Ibid.* p. 112.

<sup>34</sup> *Ibid.* p. 115.

things they had ever experienced from the memory of Amir by inviting Amir to play as usual.

*“Aku berharap kau mau pergi denganku,” katanya. Dia terdiam. Sesuatu terantuk ke pintu, mungkin keningnya. “Aku tidak tahu apa yang telah kulakukan, Amir agha. Kuharap kau mengatakannya padaku. Aku tidak tahu kenapa kau tidak mau lagi bermain denganku.”*

*“Kau tidak melakukan apa-apa, Hassan. Pergi sajalah.”*

*“Kau bisa memberitahuku. Aku tidak akan melakukannya lagi.”*

*.....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.....<sup>35</sup>*

*“I wish you’d come along,” he said. Paused. Something thumped against the door, maybe his forehead. “I don’t know what I’ve done, Amir agha. I wish you’d tell me. I don’t know why we don’t play anymore.”*

*“You haven’t done anything, Hassan. Just go.”*

*“You can tell me, I’ll stop doing it.”*

*.....I wished he would give it right back to me, break the door open and tell me off--it would have made things easier, better. But he didn’t do anything like that...*

In these quotations, it can be understood that Hassan had started trying to forget what had happened to him in order to please Amir. Even though he suffered both physically and mentally, he was still trying to hide the true condition. He even considered it never happened, and always tried to communicate as usual with Amir. As usual, he sometimes ignored by Amir, but Hassan still greeted and invited him to play together, but unfortunately, at the time Amir did not want to play with him.

In other part of the story, when they were going to play, Hassan was again doing extraordinary things to Amir.

*Kami memetik selusin buah delima dari pohonnya. Aku mebuca lipatan kertas berisi cerita yang kubawa, memandangi halaman pertamanya, lalu meletakkannya. Aku berdiri dan memungut buah delima masak yang jatuh ke tanah.*

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

*Hassan tersenyum lemah. Dia terlihat lebih tua dari yang kuingat.....*

*“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.*

---

<sup>35</sup> *Ibid.* p. 124-125.

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

*“Ayo bangun! Lempari aku! Jeritku. Hassan memang berdiri, namun dia hanya terdiam....”<sup>36</sup>*

We had picked a dozen pomegranates from the tree. I unfolded the story I’d brought along, turned to the first page, then put it down. I stood up and picked up an overripe pomegranate that had fallen to the ground.

“What would you do if I hit you with this?” I said, tossing the fruit up and down.

Hassan’s smile wilted. He looked older than I’d remembered.....

“What would you do?” I repeated.

.... I hurled the pomegranate at him. It struck him in the chest, exploded in a spray of red pulp. Hassan’s cry was pregnant with surprise and pain.

“Hit me back!” I snapped. Hassan looked from the stain on his chest to me.

“Get up! Hit me!” I said. Hassan did get up, but he just stood there....

In these quotations, Hassan saw that he really felt for Amir, though he got bad treatment in which he was thrown right on his chest by Amir with pomegranate, he did not reply though. Hassan was very surprised and morbidity due to hit the throw. At that time he could only fight back what Amir had done to him, but he did not do that, he was just silent and endure the pain. In this case, Hassan had a very unusual attitude both in respecting and loving Amir. In life of our environment, we can see that whenever things like the above occurs, for example a child who is very dear to her parents, and she suddenly threw her father hardly, his father will certainly be very angry, and may hit his son back for doing it to him. But, what was shown by Hassan against Amir was very much different, the form of extraordinary compassion.

Hassan, although often treated no better from Amir, still gave pity for Amir, he always noticed him with extraordinary attention, and he secretly had been preparing a birthday present for him.

*“Kata Hassan, buku milikmu sudah usang dan rusak, dan beberapa halamannya telah hilang,” ujar Ali. “Semua gambar dalam buku ini digambar tangan dengan menggunakan pena dan tinta,” tambahnya dengan bangga, menatap lekat-lekat buku yang tidak bisa dibaca baik olehnya ataupun anaknya.”<sup>37</sup>*

---

<sup>36</sup> *Ibid.* p. 129.

<sup>37</sup> *Ibid.* p. 144.

“Hassan said your copy was old and ragged, and that some of the pages were missing,” Ali said. “All the pictures are hand-drawn in this one with pen and ink,” he added proudly, eyeing a book neither he nor his son could read.

The piece of story was the story of Amir’s birthday, in which Ali, Hassan's father gave him a book as birthday gift which he had prepared with Hassan since long. Hassan had told his father that Amir liked to read books very much, and the books he often read were broken and some pages had been lost. Therefore, Hassan with his father had prepared their gifts in the form of a book that the contents and the images of the book had been drawn and written by Hassan directly. From this piece of the story, it is known that Hassan loved Amir, bodily and wholeheartedly. He was willing to sacrifice his own on writing that he could not read even, he draw what he did not do in a short time. All was done with his own hands without the help of advanced tools. All was done, and through his father he gave it to Amir on his birthday.

## 2.6 Respecting and Appreciating Amir

In other part of the story, Hassan showed that he really missed and loved Amir, as contained in the following excerpt:

*Saat kami menikmati teh setelah menyantap shorwa, Hassan menanyakanmu. Aku memberitahunya bahwa kau tinggal di Amerika, tapi hanya itu yang kutahu. Hassan menanyakan begi banyak hal tentangmu. Sudahkah kau menikah? Apa kau punya anak? Setinggi apa dirimu. Apa kau masih suka menerbangkan layang-layang dan pergi ke bioskop? Apa kau bahagia? Dia bercerita bahwa dia berteman dengan seorang guru tua yang mengajar bahasa Farsi di Bamiyan, yang mengajarnya membaca dan menulis. Kalau dia menulis surat untukmu, maukah aku menyampaikannya padamu? Dan apakah menurutku kau akan membalasnya? Aku menceritakan segalanya yang kutahu tentangmu yang kudapat dari pembicaraan teleponku dengan ayahmu.....Hassan membenamkan wajahnya pada kedua telapak tangannya dan tangisnya pun pecah. Sepanjang malam itu, dia terisak-isak seperti seorang anak kecil.<sup>38</sup>*

It was midway through tea after shorwa that Hassan asked about you. I told him you were in America, but that I did not know much more. Hassan had so many questions about you. Had you married? Did you have children? How tall were you? Did you still fly kites and go to the cinema? Were you happy? He said he had befriended an old Farsi teacher in Bamiyan who had taught him to

---

<sup>38</sup> *Ibid.* p. 280.

read and write. If he wrote you a letter, would I pass it on to you? And did I think you would write back? I told him what I knew of you from the few phone conversations I had had with your father..... Hassan buried his face in his hands and broke into tears. He wept like a child for the rest of that night.

The story in the citation occurred long time after Hassan and Ali evicted from his home, where Amir and Baba had moved to America because of the conflict happened in Afghanistan. At that time, Amir already had a wife and Baba had died for suffered severe pain. The above story occurred when Amir, from America, visited Rahim Khan, a close relative of Baba, who was being ill. Rahim Khan told about Hassan to Amir.

Hassan, in his meeting with Rahim Khan at that time, asked many things about Amir. With a very deep feeling, he asked Amir and showed that he missed him very much. He asked whether Amir married, whether he already had a son, how high Amir was, did he still like to fly kites and go to the cinema, was Amir happy or not, and Hassan wrote a letter, whether Amir would reply it or not? All those indicated that Hassan loved or felt of Amir very much, and he did not mention the events he had ever experienced before.

Hassan, though he had ever been accused by his own friend to conduct something which he never did, still respected Baba and Amir as his former employer. It can be seen in the following quotation:

*.....Kami menuju Kabul. Aku masih ingat, saat kami berlalu, Hassan menyempatkan diri untuk menengok rumahnya untuk yang terakhir kalinya. Saat kami tiba di Kabul, aku baru tahu bahwa Hassan sama sekali tidak berkeinginan untuk tinggal di dalam rumah. "Tapi semua kamar itu kosong, Hassan jan. Tak ada seorang pun yang akan menghuninya," bujukku. Tapi dia bersikeras. Katanya ini adalah masalah ihtiram, masalah kehormatan. Dia dan Farzana memindahkan barang-barang mereka di pondok halaman belakang, tempatnya dilahirkan. Aku memohon kepada mereka untuk menempati salah satu kamar tamu di lantai atas, namun Hassan tak mau mendengar perkataanku. "Apa yang akan dipikirkan Amir agha?" katanya padaku. "Apa yang akan dipikirkannya saat dia kembali ke Kabul setelah perang usai dan mendapatiku tinggal di dalam rumahnya?" Lalu, sebagai tanda berkabung atas meninggalnya ayahmu, Hassan mengenakan pakaian hitam selama 40 hari berturut-turut.<sup>39</sup>*

.....Then we left for Kabul. I remember as I was pulling away, Hassan turned to take a last look at their home.

---

<sup>39</sup> *Ibid.* p.281.

When we got to Kabul, I discovered that Hassan had no intention of moving into the house. "But all these rooms are empty, Hassan jan. No one is going to live in them," I said.

But he would not. He said it was a matter of *ihthiram*, a matter of respect. He and Farzana moved their things into the hut in the backyard, where he was born. I pleaded for them to move into one of the guest bedrooms upstairs, but Hassan would hear nothing of it. "What will Amir agha think?" he said to me. "What will he think when he comes back to Kabul after the war and finds that I have assumed his place in the house?" Then, in mourning for your father, Hassan wore black for the next forty days.

The story was also a story told by Rahim Khan to Amir. When Amir and his father had long since moved to the United States, at the time, Rahim Khan had been lived in their former house. At one point on their way to Kabul, Hassan and his wife did not forget to take a look at the house where he had been born and grown up. He was persuaded by Rahim Khan to stay at the house and to occupy Amir's former living room, but, he did not care and still did not want to occupy even a room in the house, eventhough no one lived in the house except Rahim Khan. Hassan and his wife, Farzana, preferred to occupy his former small room which was actually not habitable. He did not want to occupy a bed of his former employer, since he did not want to hurt his master. Besides, even though they had long separated one another, when Hassan got the information from Rahim Khan that Baba had died, he was very sad and wearing black clothes for 40 consecutive days as a sign of his condolence over Hassan's sorrow.

Hassan always hoped that Amir was always in good condition, he used to longed Amir, and was remembering the happy memories they had together. The longing had been written his letter to Amir, and few of the contents of the letter are as follows:

*Farzana jan, Sohrab, dan aku selalu berdoa supaya saat surat ini tiba di tanganmu, kau sehat dan berada di bawah naungan cahaya suci Allah. Tolong sampaikan ucapan terima kasihku yang terhangat untuk Rahim Khan sahib karena telah membawa surat ini kepadamu. Aku berharap semoga suatu hari nanti tanganku akan memegang balasan yang kau berikan untuk surat ini dan membaca tentang kehidupanmu di Amerika. Mungkin selebar foto dirimu akan menyejukkan mata kami. Aku telah begitu banyak bercerita tentangmu pada Farzana jan dan Sohrab, tentang kita berdua yang tumbuh bersama dan*



*kesukaan kita bermain dan berlarian di jalanan. Mereka selalu tertawa saat aku bercerita tentang kenakalan-kenakalan kita!*<sup>40</sup>

Farzana jan, Sohrab, and I pray that this latest letter finds you in good health and in the light of Allah's good graces. Please offer my warmest thanks to Rahim Khan sahib for carrying it to you. I am hopeful that one day I will hold one of your letters in my hands and read of your life in America. Perhaps a photograph of you will even grace our eyes. I have told much about you to Farzana jan and Sohrab, about us growing up together and playing games and running in the streets. They laugh at the stories of all the mischief you and I used to cause!

In the letter, Hassan implied that he really missed Amir, always prayed for him wishing he always in good condition. There was not the slightest hatred came for Amir, even to his wife, Farzana, he had never told Amir's ugliness. His very deep longing to Amir and towards their childhood memories showed that his loyalty would never been end.

---

<sup>40</sup> *Ibid.* p. 291.

## CHAPTER THREE

### MAIN CHARACTER'S GUILT

This novel does not only tell the story of Hassan's loyalty to Amir, but also tells of 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. Therefore, the data obtained were those closely related to the limits outlined in the first part of this research. In analyzing the data obtained, the researcher used psychological approach because it discussed the psychological aspect of the main characters of the novel.

#### 3.1 Mocking Hassan

After collecting data by reading the novel repeatedly, the researcher obtained a lot of data pertaining to the guilt or wrongdoing committed by Amir towards Hassan. The data concerned are as follows:

*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.<sup>41</sup>*  
I would always feel guilty about it later. So I'd try to make up for it by giving him one of my old shirts or a broken toy. I would tell myself that was amends enough for a harmless prank.

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*

---

<sup>41</sup> Khaled Hosseini, *The Kite Runner*, Gold Edition, Terj. Berliani M. Nugrahani, (Bandung: Qanita, 2010), p. 48.

*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.*<sup>42</sup>

One day, in July 1973, I played another little trick on Hassan. I was reading to him, and suddenly I strayed from the written story. I pretended I was reading from the book, flipping pages regularly, but I had abandoned the text altogether, taken over the story, and made up my own. Hassan, of course, was oblivious to this. To him, the words on the page were a scramble of codes, indecipherable, mysterious. Words were secret doorways and I held all the keys. After, I started to ask him if he'd liked the story, a giggle rising in my throat, when Hassan began to clap.

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.

### **3.2 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:

---

<sup>42</sup> *Ibid*, p. 49.

*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.<sup>43</sup>*

If I changed my mind and asked for a bigger and fancier kite, Baba would buy it for me--but then he'd buy it for Hassan too. Sometimes I wished he wouldn't do that. Wished he'd let me be the favorite.

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.

### **3.3 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 mempermainkannya dan menantang kesetiannya, dengan cara inilah dia mempermainkanku, menguji integritasku.*

*Aku menyesal telah memulai percakapan ini. Aku memaksakan sebuah senyuman. "Jangan bodoh, Hassan. Kau tahu aku tidak akan melakukannya."<sup>44</sup>*

.....If I was going to toy with him and challenge his loyalty, then he'd toy with me, test my integrity.

I wished I hadn't started this conversation. I forced a smile. "Don't be stupid, Hassan. You know I wouldn't."

---

<sup>43</sup> *Ibid*, p. 76.

<sup>44</sup> *Ibid*, p. 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.

### **3.4 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, melepaskannya, 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.<sup>45</sup>*

Hassan's answer was to cock the arm that held the rock.

"Whatever you wish." Assep unbuttoned his winter coat, took it off, folded it slowly and deliberately. He placed it against the wall.

I opened my mouth, almost said something. Almost. The rest of my life might have turned out differently if I had. But I didn't. I just watched. Paralyzed.

When Hassan bended over backwards, eventually he won the last kite to be given to Amir, he was intercepted by Assep and his friends who were hooligan. Assep 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.

---

<sup>45</sup> *Ibid*, p. 105.

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.<sup>46</sup>*

I had one last chance to make a decision. One final opportunity to decide who I was going to be. I could step into that alley, stand up for Hassan--the way he'd stood up for me all those times in the past--and accept whatever would happen to me. Or I could run.

In the end, I ran.

I ran because I was a coward. I was afraid of Assef and what he would do to me. I was afraid of getting hurt. That's what I told myself as I turned my back to the alley, to Hassan.

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*

---

<sup>46</sup> *Ibid*, p. 110.

*pergelangan kaki Hassan, menenggelamkannya ke dasar danau yang suram. Monster itu adalah aku. Sejak malam itu aku menderita insomnia.*<sup>47</sup>

I thought about Hassan's dream, the one about us swimming in the lake. There is no monster, he'd said, just water. Except he'd been wrong about that. There was a monster in the lake. It had grabbed Hassan by the ankles, dragged him to the murky bottom. I was that monster.

That was the night I became an insomniac.

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 kordurai cokelat yang tergeletak di atas tumpukan batu bata. Pada tetesan darah yang menodai salju dengan warna merah gelap kehitaman.*<sup>48</sup>

School gave me an excuse to stay in my room for long hours. And, for a while, it took my mind off what had happened that winter, what I had let happen. For a few weeks, I preoccupied myself with gravity and momentum, atoms and cells, the Anglo-Afghan wars, instead of thinking about Hassan and what had happened to him. But, always, my mind returned to the alley. To Hassan's brown corduroy pants lying on the bricks. To the droplets of blood staining the snow dark red, almost black.

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

---

<sup>47</sup> *Ibid*, p. 122.

<sup>48</sup> *Ibid*, p. 127-128.

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.

### 3.5 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?<sup>49</sup>*

“Where were you? I looked for you,” I said. Speaking those words was like chewing on a rock.

Hassan dragged a sleeve across his face, wiped snot and tears. I waited for him to say something, but we just stood there in silence, in the fading light. I was grateful for the early-evening shadows that fell on Hassan's face and concealed mine. I was glad I didn't have to return his gaze. Did he know I knew? And if he knew, then what would I see if I did look in his eyes?

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?”*

---

<sup>49</sup> *Ibid*, p. 111-112.



*“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 kebingungan kalau kau tidak cepat-cepat menyalakan tungku itu.”<sup>50</sup>*

“You would tell me, nay? \_Inshallah\_, you would tell me if some thing had happened?”

“Like I said, how should I know what’s wrong with him?” I snapped. “Maybe he’s sick. People get sick all the time, Ali. Now, am I going to freeze to death or are you planning on lighting the stove today?”

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.<sup>51</sup>*

“I watched Hassan get raped,” I said to no one. Baba stirred in his sleep. Kaka Homayoun grunted. A part of me was hoping someone would wake up and hear, so I wouldn’t have to live with this lie anymore. But no one woke up and in the silence that followed, I understood the nature of my new curse: I was going to get away with it.

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

---

<sup>50</sup> *Ibid*, p. 115.

<sup>51</sup> *Ibid*, p. 121-122.

effects that would happen. That feeling became a heavy burden that he must have in the rest of his life.

### 3.6 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.<sup>52</sup>*  
“I want you to stop harassing me. I want you to go away,” I snapped. I wished he would give it right back to me, break the door open and tell me off--it would have made things easier, better. But he didn't do anything like that, and when I opened the door minutes later, he wasn't there. I fell on my bed, buried my head under the pillow, and cried.

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.*

---

<sup>52</sup> *Ibid*, p. 125.

.....*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.<sup>53</sup>*

“What would you do if I hit you with this?” I said, tossing the fruit up and down.

..... “What would you do?” I repeated.

..... I hurled the pomegranate at him. It struck him in the chest, exploded in a spray of red pulp. Hassan’s cry was pregnant with surprise and pain.

“Hit me back!” I snapped. Hassan looked from the stain on his chest to me.

“Get up! Hit me!” I said. Hassan did get up, but he just stood there.....

I hit him with another pomegranate, in the shoulder this time. The juice splattered his face. “Hit me back!” I spat. “Hit me back, goddamn you!” I wished he would.....but he just stood there...

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.<sup>54</sup>*

I don’t know how many times I hit him. All I know is that, when I finally stopped, exhausted and panting, Hassan was smeared in red like he’d been shot by a firing squad. I fell to my knees, tired, spent, frustrated.

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

---

<sup>53</sup> *Ibid*, p. 129-130.

<sup>54</sup> *Ibid*, p. 130.

resulted in a sense of guilty of Amir growing pile up so that it made him stressful and frustrating.

### 3.7 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.<sup>55</sup>*

.....Things between Baba and me were already cooling off again. I think what started it was the stupid comment I'd made the day we were planting tulips, about getting new servants. I regretted saying it--I really did--but I think even if I hadn't, our happy little interlude would have come to an end.

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.<sup>56</sup>*

Then I took a couple of the envelopes of cash from the pile of gifts and my watch, and tiptoed out. I paused before Baba's study and listened in. He'd been in there all morning, making phone calls. He was talking to someone

---

<sup>55</sup> *Ibid*, p. 131.

<sup>56</sup> *Ibid*, p. 144-145.

now, about a shipment of rugs due to arrive next week. I went downstairs, crossed the yard, and entered Ali and Hassan's living quarters by the loquat tree. I lifted Hassan's mattress and planted my new watch and a handful of Afghani bills under it.

I waited another thirty minutes. Then I knocked on Baba's door and told what I hoped would be the last in a long line of shameful lies.

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, sembabnya 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.<sup>57</sup>*

They'd both been crying; I could tell from their red, puffed up eyes. They stood before Baba, hand in hand, and I wondered how and when I'd become capable of causing this kind of pain.

Baba came right out and asked. "Did you steal that money? Did you steal Amir's watch, Hassan?"

Hassan's reply was a single word, delivered in a thin, raspy voice: "Yes."

---

<sup>57</sup> *Ibid*, p. 146.

I flinched, like I'd been slapped. My heart sank and I almost blurted out the truth.

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.<sup>58</sup>*

“Don't make this even more difficult than it already is, Agha sahib,” Ali said. His mouth twitched and, for a moment, I thought I saw a grimace. That was when I understood the depth of the pain I had caused, the blackness of the grief I had brought onto everyone, that not even Ali's paralyzed face could mask his sorrow.

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.<sup>59</sup>*

I was sorry, but I didn't cry and I didn't chase the car. I watched Baba's car pull away from the curb, taking with it the person whose first spoken word had been my name.

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.

---

<sup>58</sup> *Ibid*, p. 148.

<sup>59</sup> *Ibid*, p. 151.

*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 hukumannku, dan mungkin inilah keadilan untukku.<sup>60</sup>*

We all had our reasons for not adopting. Soraya had hers, the general his, and I had this: that perhaps something, someone, somewhere, had decided to deny me fatherhood for the things I had done. Maybe this was my punishment, and perhaps justly so.

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 believe 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.

---

<sup>60</sup>*Ibid*, p. 256.

## **CHAPTER FOUR**

### **RESULT OF THE RESEARCH**

After analyzing the data, as it was done in the previous chapter, at this stage the researcher would like to display the results of his research. It will be the answers to the research questions that had been mentioned in the previous chapter. Results will be displayed in three sections based on research questions given.

#### **4.4 The Main Character's Devotion in the Novel**

Devotion is a high sacrifice for others. It is the attitude and behaviour which are sticking to the initial commitment and be responsible for all the attitude and actions done. To do faithfully is not easy, as it requires struggle and sacrifice that is not easy to do. In doing the devotion, man often faces a very serious challenge that sometimes makes him abandon his loyalty and switching to a betrayal of the commitment. From the analysis carried out towards Hassan as the main protagonist of the novel it can be seen that, Hassan was an extremely loyal friend and servant.

Hassan made devotion towards Amir because he realized his position as a person who was at unfortunate position. Apart from being a maid child, he was also from Hazara tribe which was the poorest tribe in Kabul. Hazara people who were the underdog in level, generally worked as the workers for those Pashtuns. Hassan had excellent characteristics, honest, trustworthy, hardworking, independent, able to control emotional well, and put the interests of his employer more than his own interests. With his good nature and his realization that he was a man who came from the lower class made him always did good things to evoke Amir. He thought that he obliged to provide full services to his employers whenever needed. The loyalty he had showed to Amir was to do not only any work that was commonly done by servants, but also other things that should not be his own job.

The form of faithfulness or loyalty shown by Hassan towards Amir in everyday life were: covering up Amir's mistakes, serving Amir obediently,



sacrificing his soul and body for the sake of Amir's happiness, always be honest towards Amir, hiding his suffering, respecting and appreciating Amir in any time and condition.

#### **4.5 The Main Character's Guilt in the Novel**

In this section, the researcher will present the results of research on guilt experienced by Amir. 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 very disturbing his thoughts 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.

Guilt in this case was particularly a guilt made by Amir against 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 did not have his mother any more because his mother had died when she 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, especially against Hassan.

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.

#### **4.6 The Effect of Devotion and Guilt Done by the Main Characters in the Novel**

Every attitude and actions will bring out its effect to the perpetrator and its environment. The devotion and the guilt also had impact on both of the main characters of the novel. Loyal attitude showed by Hassan towards Amir provided negative effect on both. Unlimited devotion done towards Amir had made him a feeling that he had to be respected and to be served well. Because Amir always got good service from Hassan, he felt to have the precedence in all things, and the result was Amir often performed bad deed to Hassan, mocked, hurt, slandered, and even expel him from his house.

In addition to give adverse effects on Amir, the unlimited devotion shown also affected negative effects for himself. Obeidience, honesty, and helping attitude he gave made him often got careless treatment from Amir, because Amir was sure enough that Hassan would never argue and fight him. Hassan had always become the target of Amir's anger, he had always been hurt and ridiculed. The other thing that was very painful for Hassan as the effects of unlimited devotion was he and his father were expelled by Baba because being accused of stealing Amir's money and valuables properties. However, Amir often realized his bad deed. Although he was aware of it, he never admitted the guilty, apologized to Hassan and stopped making other mistakes.

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.

## **CHAPTER FIVE**

### **CONCLUSION AND SUGGESTION**

Having analyzed the data obtained regarding the main characters' devotion and guilt reflected in the novel *The Kite Runner*, in this stage the researcher comes to give his conclusion and suggestion.

#### **5.1 Conclusion**

This study used psychological approach because it discussed the psychological aspect of the main characters of the novel. Therefore, to answer the three research problems provided in previous part, the researcher did not only use literary theory, but also the psychological theories related to the devotion and guilt as it existed in the novel.

After collecting and analyzing the data, the researcher concluded that Hassan was an extremely loyal person towards Amir. He showed his loyalty on any attitude and activity done everyday. He showed it by very good performances, such as: covering up Amir's mistakes, serving Amir obediently, sacrificing his soul and body for the sake of Amir's happiness, always be honest towards Amir, hiding his suffering, respecting and appreciating Amir in any time and condition.

Although Hassan always did kindness towards Amir, on the other hand Amir did some minor and fatal guilty to him. Amir's guilty was due to lack of affection from his parents, and as the employer he felt that he might be respected and appreciated, besides he believed Hassan would not argue and fight him. In this case it was 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, he was always jealous to Hassan, he did not respect for Hassan efforts and even did not care about Hassan's life, he lied Ali and never told him the truth about Hassan's bad experience, he was not able to control his emotion and easily angry and hurt Hassan physically and mentally, and Amir accused Hassan of stealing his

money and some valuable properties that led Hassan and his father were expelled from their homes.

The devotion and the guilt performed by both of the main characters of the novel provided negative effect on both. Unlimited devotion done by Hassan made Amir feeling that he had to be respected and to be served well. On the other hand, the unlimited devotion shown also affected negative effects for Hassan himself, in which obedience, honesty, and helping attitude he gave made him often got careless treatment from Amir, he always became the target of Amir's anger, he had always been hurt and ridiculed, and the most painful for Hassan as the effects of unlimited devotion was accused of stealing Amir's money and valuables properties. While, the ill effects of the feelings of guilt experienced by Amir had made him encountered severe insomnia, unable to control his emotions, and believing that all the misdeeds he had done to Hassan had given him an equal punishment or curse.

## **5.2 Suggestion**

After providing some conclusions, the researcher would like to give readers some suggestions with regard to the result of this research. From the analysis of the devotion showed by Hassan and the guilt done by Amir, it is suggested that the reader should not give too much loyalty to any friends, because unlimited loyalty may lead others feeling that they are at a very high position so as to make him lose control, furthermore they think that others have to serve him well any time. As a friend, we are recommended to be loyal within reasonable limits.

Furthermore, to those people who are frequently honored or serviced, they should not have a certain thought that others must serve them any time. They should also treat others appropriately. Although they are employers, they should not treat, disparate, and even slander others at their will. They should be able to control their emotions, attitudes and behaviour to anyone. They should also respect other people. If they have done something wrong unfortunately, they have to acknowledge the mistake and immediately apologize them, because by

apologizing they we will be free of feeling guilt and probably will improve their relationship. To do something wrong is humane, and apologize is a wonderful thing. While, doing something wrong and keeping the guilt will make them tired and difficult to think well.

## BIBLIOGRAPHY

- Abduh, Hasan. *Kesetiaan adalah Perjuangan dan Anugerah*, <http://www.jasadesainwebsite.net/renungan/kesetiaan-adalah-perjuangan-dan-anugerah.php>
- Amin, Safwan. 2005. *Pengantar Psikologi Pendidikan*. Banda Aceh: Yayasan PeNa.
- Baumeister, Roy F., et.al. 1994. *Guilt: An Interpersonal Approach* in Psychological Bulletin 1994, Vol. 115, No. 2
- Beckson, Karl and Ganz, Arthur. 1991. *Literary Terms: A Dictionary*. Calcutta: Rupa Co.
- Bennet, Andrew and Royle, Nicholas. 2004. *Introduction to: Literature, Criticism and Theory*. Great Britain: Pearson Education Limited.
- Eagleton, Terry. 1996. *Literary Theory: An Introduction*. United States: The University of Minnesota Press.
- Endraswara, Suwardi. 2011. *Metodologi Penelitian Sastra: Epistemologi, Model, Teori, dan Aplikasi*. Yogyakarta: CAPS.
- Hornby, AS. 2003. *Oxford Advanced Learner's Dictionary*. Six Edition. Edited by Sally Wehmeier. UK: Oxford University Press.
- Hosseini, Khaled. 2010. *The Kite Runner*. (Gold Edition, Translated by Berliani M. Nugrahani). Bandung: Qanita, PT. Mizan Pustaka.
- Hosseini, Khaled. *The Kite Runner: Synopsis*, <http://khaledhosseini.com/books/the-kite-runner/synopsis/>
- Jefferson, Ann and Robey, David. 1993. *Modern Literary Theory*. A Comparative Introduction. London: B.T. Batsford Ltd.
- Jefferess, David. *To be good (again): The Kite Runner as allegory of global ethics*, [https://www.academia.edu/791388/To\\_be\\_good\\_again\\_The\\_Kite\\_Runner\\_as\\_allegory\\_of\\_global\\_ethics](https://www.academia.edu/791388/To_be_good_again_The_Kite_Runner_as_allegory_of_global_ethics).
- Kurniasih, Elizabeth Nita. *The Influence of Guilty Feeling Upon His Self-Concept in Khaled Hosseini's The Kite Runner*, <http://www.library.usd.ac.id/Data%20PDF/F.%20Sastra/Sastra%20Inggris/044214104.pdf>
- Liv, Nomos. 2013. *Loyalty*. Edited by Sanford Levinson, et.l. New York: New York University Press.
- Miller, Christian. 2010. *Guilt and Helping*. In *Advances in Psychology Research*. Alexandra Columbis (ed.). Volume 68. New York: Nova Science Publishers.
- Nurgiyantoro, Burhan. *Teori Pengkajian Fiksi*. Yogyakarta: Gajah Mada University Press.
- Santosa, Puji. 1993. *Ancangan Semiotika dan Pengkajian Susastra*. Bandung: Angkasa.
- Singh, Kalu. 2001. *Guilt: Ideas in Psychoanalysis*. USA: Totem Book.
- Sinha, Manindranath. 1985. *A Handbook of the Study of Literature*. India: Prakash Book Depot.
- Sugiono. 2007. *Memahami Penelitian Kualitatif*. Bandung: Alfabeta.
- Sundaraj, Simon S. *The Concept of Loyalty: A Misguided Ideal or a Dying Virtue*, <http://simonsundarajkeun.wordpress.com/2012/11/22/the-concept-of-loyalty-a-misguided-ideal-or-a-dying-virtue/>

- Suryabrata, Sumadi. 2008. *Psikologi Pendidikan*. Jakarta: PT. RajaGrafindo Persada.
- Syuropati, Mohammad A. & Soebachman, Agustina. 2012. *7 Teori Sastra Kontemporer & 17 Tokohnya: Sebuah Perkenalan*. Yogyakarta: IN AzNa Books.
- Tarigan, Henry Guntur. 2011. *Dasar-Dasar Psikosastra*. Bandung: Angkasa.
- Tarigan, Henry Guntur. 2011. *Prinsip-Prinsip Dasar Sastra*. Bandung: Angkasa.
- Tilak, Raghukul. 2002. *History and Principles of Literary Criticism*. New Delhi: Rama Brothers.
- Waugh, Patricia. 2006. *Literary Theory and Criticism*. New York: Oxford University Press.
- Widi, Restu Kartiko. 2010. *Asas Metodologi Penelitian*. Yogyakarta: Graha Ilmu.
- Wiyatmi. 2009. *Pengantar Kajian Sastra*. Yogyakarta: Pustaka Book Publisher.
- WJ, Robertson. *The concept of guilt*, <http://www.ncbi.nlm.nih.gov/pubmed/8145194>
- Yasa, I Nyoman. 2012. *Teori Sastra dan Penerapannya*. Bandung: Karya Putra Darwati.