

JURNAL SARWAH

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TERORISME DAN JIHAD DALAM PERSPEKTIF NEGARA DAN ISLAM
Alimuddin, S.Ag., M.Ag

PANTI ASUHAN DALAM PERGULATAN IMTAQ DAN IPTEK
(Kontribusi Panti Asuhan Muhammadiyah Lhokseumawe dalam Membentuk Karakter Anak Asuh)
Almuhajir, MA

PERKEMBANGAN DAN PENERAPAN HUKUM ADAT
(Harmonisasi dan Kontroversi Dalam Implementasi Qanun Jinayah Di Aceh)
Bastiar, MA

PEMBERDAYAAN EKONOMI BERBASIS SYARIAH
DI DAYAH MODERN DAN TRADISIONAL (STUDI KASUS DI KOTA LHOXSEUMAWE)
Harjoni Desky, M.Si dan Iskandar, S.HI.,M.Si

THE MAIN CHARACTER'S DEVOTION DEPICTED IN THE KITE RUNNER WRITTEN BY KHALED HOSSEINI
Jumal Barus, S.S., MS

MODUS, MODALITAS, DAN EVIDENSIALITAS BAHASA ACEH DALAM KAJIAN SEMANTIK
Drs. M. Nazar, M.Hum

HARTA PUSAKA SUAMI UNTUK PEREMPUAN YANG DITALAK BA'IN MENURUT FIKIH SYAFI'YAH DAN MALIKIYAH
Nazaruddin, S.HI., MA

ANALISI YURIDIS TERHADAP 4 (EMPAT) ORANG SAKSI DALAM KASUS PERZINAAN MENURUT FIQH JINAYAT
Drs. Usammah, M. Hum

REFORMULASI BAITUL MAL MENJADI BADAN LAYANAN UMUM
Taufiq, S.HI, MA

PEMBELAJARAN BAHASA KEDUA (ARAB dan INGGRIS) PADA ANAK USIA PRASEKOLAH
Said Alwi, MA Dkk

MAQASHID AL-SYARI'AH: SEBUAH METODE ALTERNATIF IJTIHAD KONTEMPORER
SAFRIADI, S.HI, MA



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DAFTAR ISI

PANTI ASUHAN DALAM PERGULATAN IMTAQ DAN IPTEK (Kontribusi Panti Asuhan Muhammadiyah Lhokseumawe dalam Membentuk Karakter Anak Asuh) Oleh: Almuhajir, M.Ag.....	1
THE MAIN CHARACTER'S DEVOTION DEPICTED IN <i>THE KITE RUNNER</i> WRITTEN BY KHALED HOSSEINI Oleh: Jumat Barus.....	17
ANALISIS YURIDIS TERHADAP 4 (EMPAT) ORANG SAKSI DALAM KASUS PERZINAAN MENURUT FIQH JINAYAT Oleh: Drs. Usammah, M. Hum.....	33
PEMBERDAYAAN EKONOMI BERBASIS SYARIAH DI DAYAH MODERN DAN TRADISIONAL (STUDI KASUS DI KOTA LHOKSEUMAWA) Oleh: Harjoni Desky, Dkk.....	49
PEMBELAJARAN BAHASA KEDUA (ARAB dan INGGRIS) PADA ANAK USIA PRASEKOLAH Oleh: Said Alwi, Dkk.....	63
PERKEMBANGAN DAN PENERAPAN HUKUM ADAT (Harmonisasi dan Kontroversi Dalam Implementasi Qanun Jinayah Di Aceh) Oleh: Bastiar S.H.I, MA.....	79
REFORMULASI BAITUL MAL MENJADI BADAN LAYANAN UMUM Oleh: Taufiq, S.HI, MA.....	91
MODUS, MODALITAS, DAN EVIDENSIALITAS BAHASA ACEH DALAM KAJIAN SEMANTIK Oleh : Drs. M. Nazar, M.Hum.....	95
MAQASHID AL-SYARI'AH: SEBUAH METODE ALTERNATIF IJTIHAD KONTEMPORER Oleh: Safriadi. S.HI, MA.....	101
PENYUSUNAN <i>HANDBOOK</i> UNTUK MENINGKATKAN PENGUASAAN KONSEP DASAR MATEMATIKA MAHASISWA PRODI TADRIS MATEMATIKA STAIN MALIKUSSALEH LHOKSEUMAWA Oleh : Dr. Mahdalena Dkk.....	111
KEPEMIMPINAN PERSPEKTIF PENDIDIKAN ISLAM Oleh: Syarbaini, MA.....	123
TERORISME DAN JIHAD DALAM PERSPEKTIF NEGARA DAN ISLAM Oleh: Alimuddin, S.Ag., M.Ag.....	139
HARTA PUSAKA SUAMI UNTUK PEREMPUAN YANG DITALAK BA'IN MENURUT FIKIH SYAFI'YAH DAN MALIKIYAH Oleh : Nazaruddin, S.Hi., MA.....	149
ANALISIS FUNGSI TEKNOLOGI ICT DALAM MEDIA MASSA BAGI KEHIDUPAN MANUSIA Oleh: Dr. H. Hamdani. AG, MA.....	161

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

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Abstrak

Artikel ini merupakan hasil studi tentang kesetiaan yang terdapat dalam novel "The Kite Runner" karya Khaled Hosseini. Kesetiaan (devotion) adalah usaha untuk tidak melanggar atau mengkhianati janji bersama, perjuangan, dan anugerah serta mempertahankan rasa cinta dan menjaga janji bersama. Kesetiaan ini merupakan suatu pengorbanan yang berat, sikap dan tingkah laku yang berpegang teguh pada komitmen awal dan bertanggung jawab atas semua sikap dan tindakan yang dilakukan. Hal ini merupakan satu hal yang tampak sangat mencolok dalam novel tersebut, yang dilakukan oleh Hassan sebagai salah satu tokoh sentral novel ini. Novel ini menceritakan tentang persaudaraan, cinta, pengkhianatan, dan penderitaan, yang sangat menarik untuk dijadikan sebagai bahan renungan agar pembaca tidak melakukan kesalahan yang fatal dalam hidupnya. Ada dua masalah yang dirumuskan dalam penelitian ini, yaitu: bentuk kesetiaan yang dilakukan Hassan terhadap Amir, dan kedua, efek dari kesetiaan tersebut bagi pelakunya sendiri. Penelitian deskriptif kualitatif ini menggunakan pendekatan psikologi karena membahas aspek psikologis tokoh sentral yang terkait dengan kesetiaannya. Oleh karena itu, selain teori sastra, peneliti juga menggunakan teori psikologi yang berkaitan dengan kesetiaan. Setelah melakukan analisis yang mendalam, peneliti menyimpulkan sebagai berikut: Pertama, Hassan memiliki sikap yang sangat baik yang mengorbankan jiwa dan raganya untuk membuat Amir bahagia. Demi kebahagiaan Amir, dia melakukan segalanya, bahkan mempertaruhkan nyawanya. Bentuk pengabdian atau loyalitas yang ditunjukkan oleh Hassan terhadap Amir dalam kehidupan sehari-hari adalah: menutupi kesalahan Amir, patuh melayani Amir, mengorbankan jiwa dan raganya demi kebahagiaan Amir, selalu jujur terhadap Amir, menyembunyikan penderitaannya, menghormati dan menghargai Amir setiap waktu dan kondisi. Kedua, pengabdian yang tidak terbatas yang dilakukan oleh Hassan menyebabkannya selalu mendapat perlakuan yang tidak baik dari Amir.

Keywords: devotion, sacrifice, respect, mistreatment, suffered, courage, Hazara, Pashtun

I. INTRODUCTION

1.1 Background of the Research

Devotion is always there in people's lives when they interact in their everyday lives. 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. 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.

This devotion is a moral 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. It can be learnt in various ways, one of them is through a literary work. As it is known that literature is depiction of life and imaginative awareness which are given by men of letters in the form and structure

of language. Incidence, deeds and other things that are heard and seen by humans which in this regard are also called as experience of human life are well depicted into various forms of literary works through strong power of imaginative thought of their authors. The scope of literature covers all conditions of human life, namely human life with all of his feelings, mind, and insights (Tarigan, 2011: 3).

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

1.2 Problems of the Study

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

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

1.3 Purposes of the Study

Based on the problems 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 elaborate the effect of devotion done by the main character depicted in *The Kite Runner* written by Khaled Hosseini.

1.4 Scope of the Study

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 done by Hassan towards Amir and its effect specifically to Hassan.

1.5 Significance of the Study

The research provided important information about the devotion showed by the main character to provide knowledge of moral lessons to the readers about the way to run good friendship in life. It was also 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.

II. THEORETICAL BACKGROUND

2.1 Concept of Devotion

In this research, the researcher equalized the term loyalty and devotion, it means that the devotion meant here is loyalty. Liv (2013:5) explained that loyalty requires an individual to be willing to make some significant personal sacrifices to avoid causing harm to the group or to prevent

or relieve harm suffered by members of the group. While, Sundaraj (2014) 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.

In more detail, Abduh (2014) 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, 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.

2.2 Understanding of Novel "The Kite Runner"

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

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

Hosseini has commented that he considers "The Kite Runner" to be a father-son story, emphasizing the familial aspects of the narrative, an element that he continued to use in his later works. Themes

of guilt and redemption feature are prominently in the novel, with a pivotal scene depicting an act of violence against Hassan that Amir fails to prevent. The latter half of the book centers on Amir's attempts to atone for this transgression by rescuing Hassan's son over two decades later.

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

Reviews were generally positive, though parts of the plot drew significant controversy in Afghanistan. A number of adaptations were created following publication, including a 2007 film of the same name, several stage performances, and a graphic novel (Hosseini, 2014).

III. METHOD OF RESEARCH

3.1 Research Design

In conducting the research, the researcher used qualitative approach, whereby research findings were not presented through statistical procedures, and it was used because the research aimed more toward the effort of exploring the educational values contained in a literary work. Based on the place of conducting the research, it was a library research by using descriptive method, in which the research was conducted in the library by searching and exploring the data from books to collect relevant information on topic or the object of the research. A library research has both primary and secondary sources. The primary source is a source which is used by the researcher to find data directly, while the secondary is a data source which is used indirectly (Sugiono, 2007: 62). Widi (2010: 84) explained that descriptive method is a method of research that describes all data or the condition of subject/object of the

research, and they will be analyzed and compared based on the fact that is in progress at the moment and try to provide the solution.

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

3.2 Research Procedure

a. Providing Data

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

3.3 Technique of Analysing Data

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

a. Data Reduction

This stage is the process for selecting the data and reducing the unappropriate 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 done by one of the main characters of the novel.

b. Data Display

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

c. Drawing Conclusion/Verification

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

IV. DISCUSSION

After reading the novel *The Kite Runner* repeatedly, the researcher obtained data quite a lot about the 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 (Yasa, 2012:55-56).

4.1 The Main Character's Devotion

4.1.1 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 menggemam, 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. (Hosseini, 2010:16)

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 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.

4.1.2 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.* (Hosseini, 2010:41)

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.* (Hosseini, 2010:45-46)

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. (Hosseini, 2010:48)

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.

4.1.3 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:

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. (Hosseini, 2010:64)

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 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!" (Hosseini, 2010:97)

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. 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? (Hosseini, 2010:104)

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 membiarkanmu mendapatkan layang-layang itu, Hazara. Aku membiarkanmu

memilikinya, agar kamu selalu mengingat yang akan kulakukan sekarang." (Hosseini, 2010:105)

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. (Hosseini, 2010:99-100)

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.* (Hosseini, 2010:111)

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?"*

Hassan menjawabnya dengan satu kata, dengan suara serak dan begetar: "Ya." (Hosseini, 2010:146)

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.

4.1.4 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?" 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?" (Hosseini, 2010:80)

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. (Hosseini, 2010:81)

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.

4.1.5 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 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 terpincang-pincang. (Hosseini, 2010:112)

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. (Hosseini, 2010:115)

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 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

aga. 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..... (Hosseini, 2010:124-125)

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 membuka 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. "Balas aku!" bentakku. Tatapan Hassan beralih dari noda di dadanya kepadaku.

"Ayo bangun! Lempari aku! Jeritku. Hassan memang berdiri, namun dia hanya

terdiam.... (Hosseini, 2010:129)

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. (Hosseini, 2010:144)

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.

4.1.6 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. (Hosseini, 2010:280)

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. (Hosseini, 2010:281)

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! (Hosseini, 2010:291)

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.

From the evens and story above, it can be concluded that 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 commorly done by servants, but also other things that should not be his own job.

4.2 The Effect of Devotion

Every attitude and actions will bring out its effect to the perpetrator and its environment. Doing unlimited devotion also had impact on the doer. Unlimited devotion done by Hassan towards Amir had made Amir feeling that he had to be respected and to be served well by his kid friend. Since 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.

V. CONCLUSIONS

After 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.

The devotion performed by Hassan as one of the main characters of the novel provided not only positive effect but also the negative one. Devotion was actually a good attitude, but unlimited devotion done by Hassan made Amir feeling that he had to be respected and to be served well. The unlimited devotion shown gave 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 even he was accused of stealing Amir's money and valuables properties.

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