

**HASSAN’S CHARACTER OF “*INSAN KAMIL*” PRESENTED IN
KHALED HOSSAENI’S “*THE KITE RUNNER*”**

THESIS

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FACULTY OF HUMANITIES

**UNIVERSITAS ISLAM NEGERI MAULANA MALIK IBRAHIM
MALANG**

2017

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KHALED HOSSAENI’S “*THE KITE RUNNER*”**

THESIS

Presented to:

Maulana Malik Ibrahim State Islamic University of Malang in partial fulfillment of the requirements
for the degree of Sarjana Sastra (S.S)

Advisor:

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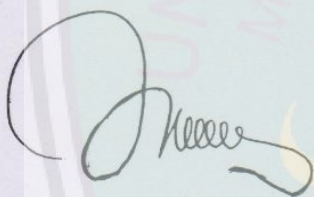
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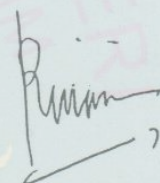
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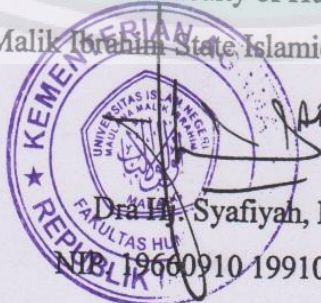
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Malang, September, 04, 2017

The Researcher,



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MOTTO

فَإِذَا عَزَمْتَ فَتَوَكَّلْ عَلَى اللَّهِ إِنَّ اللَّهَ يُحِبُّ الْمُتَوَكِّلِينَ

And when you have decided, then rely upon Allah . Indeed, Allah loves those who rely [upon Him].

(QS. AL-IMRAN: 159)

إِذِ الْفَتَىٰ حَسِبَ اعْتِقَادَهُ رَفَعَ # وَكُلٌّ مِنْ لَمْ يَعْتَقِدْ لَمْ يَنْتَفِعْ

(NADZOM IMRITHIE)



DEDICATION

I proudly dedicated to my beloved family,

My father (Aby BahakUdin, S.Pd.I.), My mother (Ummy Mujayanah, S.Pd.I), My brother (Muhammad Lukman Hakim) and My sister (Nabila Diana Syifa), with no forgetting to remember *Hai'ah Tahfidzil Quran* (HTQ), *Ma'had Sunan Ampel al-Aly* (MSAA) and *Ma'had Hufadz Bilingual* (MHB) Darul Hikmah as my long-life learning place. I also mentioned all of my teachers from my *Elementary School*; I repel my humble salutation for thou all.

For my weird friends. Ratna, ahmad dian, nilna, dicky, agus, dek tsalis, iffa, riky, mas rifqi, cak mudi, neng eny, mbk dwi, dek roikh, dek rosi, dek lely, gus nawawi, mas fathan, linda, nora, iis, mas ayub, Thank you for having shown me how a friend should be, and for making me know the brightness and the darkness side of myself..

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Alhamdulillahirobil ‘alamien. Thank God for giving merciful and blessing. Who always guides and blesses me. Therefore, I could finish my thesis entitled “*Hassan’s Character Of “Insan Kamil” Presented In Khaled Hossaeini’s “The Kite Runner”*”. Shalawat and Salam are always blessed upon the prophet Muhammad for his guidance to right way of life. This researcher not be completely finished without some involvements and support from many people. Therefore, I would like to give my gratitude to:

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mas qi, mas luqman, cak mudi, archiel, neng eny, dek roih, dek rosy, dek nayli, azizah, Thank you for having shown me how a friend should be, and for making me know the brightness and the darkness side of myself.

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The last, hopefully this thesis is useful for all people either the students of English Language and Letters Department or the other researchers and reader.

Malang, September, 11, 2017

Nadiyatul Uswatun Hasanah

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ABSTRACT

Hassanah, Nadiyahatul Uswatun 2017. *Hassan's Character of "Insan Kamil" Presented In Khaled Hossaeini's The Kite Runner*. Thesis. English Letters Department. Faculty of Humanities. Universitas Islam Negeri Maulana Malik Ibrahim Malang.

Advisor: Dr. Hj. Isti'adah, MA.

Keywords: Sociology of Literary Work, Character, *Insan Kamil*.

"*Insan Kamil*" by Murtadho Muthahhari is human having better relationship with God. "*Insan Kamil*" is marked by the knowledge of the existence of a man thoroughly complete. The researcher is interested to analyze the concepts of "*Insan Kamil*" by Murtadho Muthahhari in Khaled Hossaeini's which is presented by Hassan character. *The Kite Runner* describes Hassan as the main character that shows the concept of "*Insan Kamil*". The characteristics of "*Insan Kamil*" according to Murtadho Muthahhari are Religious, Curiosity, Compassionate, Creative, Care to other people, Discipline, Independent, Abstinence surrender.

The problem of this study is "What are Hassan's characteristic in *The Kite Runner* that is related to the characteristics features of "*Insan Kamil*" by Murtadho Muthahhari". There are steps for analyzing this data, the first step is the researcher reading this novel in order to understand the character of Hassan conveyed in the novel. After that, the second step is the classifying the data. The third step is the researcher classifying and analyzing the concepts "*Insan Kamil*" by Murtadho Muthahhari reflected in the character of Hassan in *The Kite Runner*.

The researcher shows in this research that Hassan's characteristics related to the features of "*Insan Kamil*" only five characteristic. They are Religious, Curiosity, Compassionate, Creative, and Care to other people.

The result of this research is expected to develop and enrich the literature aspect "*Insan Kamil*" in Hassan's characteristic in the novel *The Kite Runner* related with characteristic features of "*Insan Kamil*". Finally, the researcher suggests the next researcher to enrich and explore other numerous objects with different theories and subject that more complete and better.

ABSTRACT

Hassanah, Nadiyahatul Uswatun 2017. *Karakter Hassan Dalam Konsep Insan Kamil Pada Novel Khaled Hossaeini The Kite Runner*. Skripsi. Sastra Jurusan Sastra Inggris. Fakultas Humaniora. Universitas Islam Negeri Maulana Malik Ibrahim Malang.

Advisor: Dr. Hj. Isti'adah , MA.

Keywords: Sosiologi Karya Sastra, Karakter, *Insan Kamil*.

"*Insan Kamil*" oleh Murtadho Muthahhari artinya manusia memiliki hubungan yang lebih baik dengan Allah. " *Insan Kamil*" ditandai dengan pengetahuan tentang keberadaan manusia secara menyeluruh. Peneliti untuk menganalisis konsep "*Insan Kamil*" oleh Murtadho Muthahhari di novel Khaled Hossaeini yang menampilkan tokoh utama Hassan. Dalam novel *The Kite Runner* di jelaskan bahwa Hassan sebagai karakter utama menunjukkan konsep *Insan Kamil*. Ciri "*Insan Kamil*" oleh Murtadho Muthahhari adalah agama, keingintahuan, berbelas kasih, kreatif, peduli pada orang lain, Disiplin, mandiri, rajin, pantang menyerah.

Permasalahan yang akan di analisis dalam riset ini antara lain : apa karakter Hassan yang berkaitan dengan nilai-nilai karakter "*Insan Kamil*" menurut Murtadho Muthahhari. Adapun langkah untuk menganalisis penelitian ini, langkah pertama adalah peneliti membaca novel ini untuk memahami sifat Hassan yang disampaikan dalam novel. Setelah itu, langkah kedua adalah peneliti menganalisis dimulai dengan mengklasifikasikan data. Langkah ketiga adalah peneliti mengklasifikasikan dan menganalisa konsep-konsep "*Insan Kamil*" oleh Murtadho Muthahhari dalam karakter Hassan di *The Kite Runner*.

Peneliti menemukan dalam penelitian ini ada lima karakter "*Insan Kamil*" pada tokoh Hassan. Kelima ciri tersebut Adalah agama, keingintahuan, berbelas kasih, kreatif, dan peduli kepada orang lain.

Hasil penelitian ini diharapkan untuk mengembangkan dan memperkaya aspek sastra "*Insan Kamil*" di dari karakter Hassan dalam novel *The Kite Runner*. Akhirnya, peneliti menunjukkan pada peneliti berikutnya untuk memperkaya dan mengeksplorasi banyak obyek lain dengan teori yang berbeda dan subjek yang lebih lengkap dan lebih baik.

ملخص البحث

حسنة، نادية لأسوة 2017. شخصية حسان مفهوم إنسان كامل في الرواية *The Kite Runner* لخالد حسيني. بحث الجامعي. قسم اللغة الإنجليزية وأدبها كلية العلوم الإنسانية. جامعة مولانا مالك إبراهيم الإسلامية الحكومية مالانج.

المشرفة: الدكتورة الحاجة إستعادة، الماجستير.

الكلمات الرئيسية: علم الاجتماع، العمل الأدبي، الشخصية، إنسان كامل.

أصبح مفهوم "إنسان كامل" دراسة التي بحث أكاديمية فحسب. يدعو مفهوم "إنسان كامل" الباحثة أن تبحثه أدبيا. فإذا ظهور مفهوم جديد يعني "إنسان كامل" فيعطي نقدا جديدا في النقد الأدبي. لا تزال دراسة "إنسان كامل" تتضمن الاختلافات في التأليف الأدب. لذا، ستعيد الباحثة النظر فيه إعادة لأن هذا المفهوم تثير إثارة كبيرة على الناس في حياتهم. ترغب الباحثة في بحث مفهوم "إنسان كامل" على نظر مرتضى مطهري في رواية كتبها خالد حسين المتصور في شخصية حسان في رواية كتبها خالد حسين. يوصف في رواية " *The Kite Runner* " أن حسان رجل رئيسي الذي يشير إلى الشخصية في مفهوم "إنسان كامل".

أسئلة البحث في هذا البحث هي: أي نوع من الشخصيات الجيدة التي تنتمي إلى حسان ، وفقا لمفهوم "إنسان كامل" خالد حسيني في رواية "عداء الطائفة الورقية"؟ أما خطوات تحليل هذا البحث، الخطوة الأولى تقرأ الباحثة الرواية لفهم شخصية حسان التي تعرضها الرواية. الخطوة الثانية تحلل الباحثة فتبدأ من تصنيف البيانات. والخطوة الثالثة تصنف الباحثة وتحلل مفاهيم إنسان كامل على نظر مرتضى مطهري في شخصية حسان المعروضة في " *The Kite Runner* ".

تشير نتيجة البحث إلى أن مفهوم "إنسان كامل" الذي اقترحه مرتضى مطهري شخصية إنسان كامل تتصور في شخصية حسان في رواية " *The Kite Runner* ". أما مفاهيم إنسان كامل على نظر مرتضى مطهري هي: عبقر، نقدي، تفكر إيجابيا، مطيع، شاعر، رؤوف.

يرجى من نتيجة هذا البحث لترقية وتغنية "إنسان كامل" من ناحية الأدب خصوصا في شخصية حسان في رواية " *The Kite Runner* ". وأخيرا ترجو الباحثة من الباحثين التاليين أن يغنوا ويسهبوا على الموضوع الآخر بالنظرية المختلفة والمبحث الأكمل والأحسن.

CHAPTER I

INTROCDUCTION

This chapter provides background of the study which discusses the rationales of choosing topic. The statement of the problem with its objective answered in the chapter III. The scope and limitation are the borders of the study. Significance of the study provides the benefits of this study. Research method consisting steps of data collection and data analysis are an instrument in analyzing the study. Several key terms are provided to ease the reader in comprehending the study.

1.1 Background of the Study

“Insan Kamil” is the symbol of one in attaining the perfect soul to reach the wonderful place in the eyes of Alloh. *“Insan Kamil”* is a symbol that represent the highest level of human to achieved. *“Insan Kamil”* was represented by the Prophet Muhammad with the actualization in his thought, action and good personality (Murtadho, 2001: 23).

Human is a creation of the most perfect than any other creation. because human beings are given the mind and heart as the difference between the true and the falsh. Human is a creature that Alloh created with best creation. Although in practice humans are not perfect but there are several ways to be perfect human. It is very interesting if research human beings. because humans are a creation full of mystery, especially in terms of self achievement or as the value of *“Insan Kamil”*.

As featured in the novel *The Kite Runner* by Khaled Hosseini (2003), it tells the story of Khaled Hosseini himself. He writes a novel *The Kite Runner* combining between his reality and his imagination. It makes his novel more natural and realistic. Besides, novel *The Kite Runner* is suitable to be read by the readers in all ages. Here the researcher analyzes about Hassan's character of "Insan Kamil" presented in Khaled Hosseini's *The Kite Runner*. For analyzing this novel, the researcher focuses on the Hassan's characteristic in *The Kite Runner* is related characteristic features "Insan Kamil".

The Kite Runner by Khaled Hosseini tells the story of love and friendship between two half-brothers. The story is ridden with strife, betrayal, corruption and deceit, and the central character, Amir, is forced to reconcile his haunting and troublesome past. Amir and his father's servant's son, Hassan, develop a strong connection that lasts decades, despite their turbulent and unfortunate childhood experiences. Hosseini uses situational and tragic examples of irony to reveal truth in "*The Kite Runner*."

Ironically, Hassan holds the real power in Amir and Hassan's friendship and is actually Amir's half-brother. Amir is wealthy, educated and spoiled and has all the privileges of the upper class. He holds his superior status over his poor best friend. Amir uses his position to control and manipulate situations to suit his best interests and fulfill his own selfish pursuits even allowing Hassan to get raped so he can take home the prize kite to his father, hoping to gain his approval. Hassan is a selfless, good person who has noble intentions and loves Amir unconditionally. Amir says, "*Hassan never denied me anything*." Hassan is

confident and self-aware, content with his life, despite Amir's selfishness and betrayal. On the other hand, Amir lives with guilt, fear and anger, afraid someone might discover who he really is.

The researcher interests to analyze the concepts of “*Insan Kamil*” by Murtadho Muthahhari in Khaled Hossaeini’s Novel which is presented by Hassan’s character. In the novel *The Kite Runner* describes that Hassan as main character shows the concept of “*Insan Kamil*”. The researcher has reason that’s why the researcher analyzes about “*Insan Kamil*”. Firstly, it is being a new research in analyzing “*Insan Kamil*” in the novel *The Kite Runner*. Secondly, by understanding “*Insan Kamil*”, the readers hopefully understand on how to be a good person. Third, it related with the problem today Immoral Value which is not appropriate with the norm, religion, education and many others.

In the part of analysis, the researcher found several previous studies. The first is Afandi(2016) entitled “*Insan Kamil Sebagai Tujuan Pendidikan Islam (Analisis Filsafat Pendidikan Murtadha Muthahhari)*”. The finding of this research aims to identify the concept “*Insan Kamil*” in the Islamic education. This research use Murtadho Muthhari's theory to know “*Insan Kamil*” in the Islamic education. The second is Ajeng (2013) entitled “*Amir Anxiety and Motive in Khaled Hossaeini’s The Kite Runner*”. The researcher use the structural and psychological approaches are used to analyze the intrinsic and extrinsic elements. The structural approach uses to analyze character, conflict, setting and plot. Psychological approach is used to analyze anxiety and motive of Amir. The third is Nisa’ (2014) entitled “*Child Abuse in Khaled Hossaeini’s The Kite Runner*”.

The finding of this researcher is to know the effect of child abuse that suffered by Hassan are fear, traumatic and pulled out of society. This researcher use Ratna's theory of psychology in literary work.

I.2. Research Questions

The discussion of this study is narrowed based on the following question:

What are Hassan's characteristic in *The Kite Runner* that is related to the characteristics features of "*Insan Kamil*" by Murtadho Muthahhari

I.3. Objective of study

The life experience of the characters of Hassan becomes the point of this research in term of "*Insan Kamil*". Therefore, this paper is directed : to identify Hassan's characteristic in *The Kite Runner* that is related to the characteristics features of "*Insan Kamil*" by Murtadho Muthahhari.

I.4. Significance of Study

The result of this study is expected to give some benefits significant as the following:

Theoretically this analyze is expected to contribute development of sociology literary works theory, especially in the character in the novel on the concepts of "*Insan Kamil*". In addition, this study can give more knowledge and more information for the next researchers who want concern their study in the character seen from sociology of literary work on the concepts "*Insan Kamil*" by Murtadho Muthahhari.

Practically this study is expected for the future researchers who will conduct the same research. This study can be used as an additional reference related to literature research especially "*Insan Kamil*", character, and sociology of literary work.

1.5. Scope and Limitation

This research discusses about how the concepts of "*Insan Kamil*" by Murtadho Muthahhari in the character of Hassan. Therefore, first, the research focused on analysis of the Hassan's character on the kite runner. In order to find out Hassan's character in the novel "*The Kite Runner*". The writer applied the theory of Sociology of Literary work by Wellek and Warren. Then, after the character of Hassan were found, the concepts of "*Insan Kamil*" by Murtadho Muthhari that was related to the character of Hassan in Khaled Hossaeini's the kite runner is discussed. In conclusion, this research only focuses on the concepts "*Insan Kamil*" by Murtadho Muthhari in the Hassan character based on Kholed Hossaeini's novel "*The Kite Runner*".

1.6. Research of Method

The methods used in conducting this research are explained in this part of the chapter. There are four methods used to analyze the novel which are research design, data sources, data collection, and data analysis.

1.6.1. Research design

This research is a literary criticism which is concerning with defining, classifying, analyzing, and evaluating works of literature (Abrams, 1981 cited in Siswantoro, 2005). In other side, literary criticism

refers to any kinds of limitless comments from the point of view structuralism, sociology, philosophy, politic, psychology and so on.

1.6.2. Data Source

According to Mukhtar (2013: 107), data source is source that enables the researcher to get some information or data that are needed in a research. The source of the data in this research is the novel written by Khaled Hosseini's entitled *The Kite Runner* and book written by Murtadha. All the data are in the form of dialogue, monologue, and expression of the characters of the novel *The Kite Runner*. The novel *The Kite Runner* used here is the first novel by Afghan-American author Khaled Hosseini. Published in 2003.

However, the secondary sources deal with some books and journals. The books are related to the research. Moreover, regarding to the concept of "*Insan Kamil*", Murtadha Muthahhari chosen in this research, the researcher utilizes three Muthahhari's books about the concept of *Insan Kamil*; *Prespektif Al-Quran tentang manusia dan Agama* (1992), *Manusia Sempurna Pandangan Islam Tentang Hakikat Manusia*(2001), *Manusiadan Alam Semesta*(2002), *Membumikan Kitab Suci Manusia dan Agama* (2007). *Manusia Seutuhnya* (2012).

1.6.3. Data collection

Data collection is the researcher way which used to collect the data. Data collection is not the separated steps, but it is a progress done synchronously between classification and settlement. It means that the data

collection is done not only in the beginning before the analysis, but also done during the progress of the analysis as the further data collection.

The researcher did the data collection by using the following procedure.

The first is reading a novel *the kite runner*. The second is finding one by one the character of Hassan in *the kite runner*. The third is makes a list the data on the novel related to the concepts of *Insan Kamil*. The last is classifying the collected data weather it is include for answering the problems.

1.6.4. Data analysis

Concerning with the explanation above about this research, the first step is the researcher starts this research by reading this novels in order to understand the character of Hassan conveyed in the novels. After that, the second step is the researcher analyzes starts with classifying the data. In classifying the data it is found that there are seventh the concepts “*Insan Kamil*” by Murtadho Muthhari on the data. The third step is the researcher classifying and analyzing the concepts “*Insan Kamil*” by Murtadho Muthahhari in the character of Hassan in the kite runner. That’s all the presses on the analysis in this research.

1.7. Definition and Key Terms

a. Sociology of literature

Sociology of literature is a specialized area of study which focuses its attention upon the relation between a literary work and the social structure in which it is created. (Damono, 1984: 45).

b. Insan Kamil

“Insan kamil” is Humans who have the ability to balance and stabilize what is in its own right. Humans are able to control appreciate other (Muthahhari, 2002: 30).

c. Character

Character is characters are persons presented in dramatic or narrative work, which are by the reader as being endowed with moral and dispositions qualities that are expressed in what they say the dialogue by what they to do in action (Abram, 1981:23).

d. Religious

Religius adalah attitudes and behaviours that comply in carrying out the teachings of the religion adhered, tolerant of other faiths and implementation of life gets along well with other religions (Muthahhari, 2007:51).

e. Curiosity

Curiosity is an emotion-related behavior wants to know like exploration, investigation, and learned, as evidenced by observation on human and many animal species. This term can also be used to indicate

the behavior itself is caused by the emotion of curiosity. As the emotion curiosity year is the urge to know new things, curiosity was the main driving force behind scientific research and other disciplines of human studies (Muthahhari, 2001:55).

- f. **Compassionate** in bioethics, a virtue combining concepts such as sympathy, empathy, fellow feeling, benevolence, care, love, and sometimes pity and mercy. These are character traits that enable professionals to use their cognitive and psychomotor skills of healing to meet the needs of a particular patient. The need for particularity in the healing relationship makes compassion a moral virtue (Muthahhari, 2007:45).

g. **Creative**

Creative is one of the human nature which is based on the process where someone in the midst of her experiences so causing it to improve and develop itself.

h. **Care to other people**

Care to other people is to pay attention and understand our fellow human beings. Care with a fellow human is now a rare attitude. In the modern era such as this community tends to be individual life especially in the big cities. It is in living demands increasingly because High Society and race – a race of the target in order to pursue her life of may be better than other people's lives (Muthahhari, 2007:53).

i. Discipline

Discipline effort to inculcate or coercion in order that the subject has the ability to comply with a regulation. Pfizer could be become a surrogate term for penalty or punishment instruments where this could be done on themselves or on others (Muthahhari, 2001:60).

j. Independent

Independent is attitude (behavior) and mentally that allows an individual to act freely, correct, and helpful; trying to do everything honestly and correctly at the instigation of himself and the ability to govern themselves, in accordance with the rights and obligations, so as to resolve the problems encountered; as well as responsible for all the decisions that have been taken through the various considerations before (Muthahhari, 2001:65).

k. Abstinence surrender

Abstinence surrender is attitude and behavior conducted an entrepreneur in running its business vigorously without despair, despite the obstacles facing full sacrifice for the sake of achieving the expected objectives (Muthahhari, 2001:78).

CHAPTER II

REVIEW OF RELATED LITERATURE

In this chapter, the analysis deepens theories applied to assist the completion of this thesis. Which consist of theoretical perspective? It reviews theories connected with study. They are: sociology of literature, character, "*Insan Kamil*".

2.2. Sociology of Literature

2.2.1. Definition of sociology of Literature

The sociology of literature is a specialized area of study which focuses its attention upon the relation between a literary work and the social structure in which it is created. It reveals that the existence of a literary creation has the determined social situations. As there is reciprocal relationship between a literary phenomenon and social structure, sociological study of literature proves very useful to understand the socioeconomic situation, political issues, the world view and creativity of the writers, the system of the social and political organizations, the relations between certain thoughts and cultural configurations in which they occur and determinants of a literary work. The preset chapter attempts to discuss the theoretical premises of the sociology literature. It consists of the nature and scope of sociology and its relationship with literature. The historical development of the sociology literature, the nature of the sociology of literature, its theoretical approaches and methods and the areas and determinants of literature. The word sociology is a term that has a relationship with the community. Sociology is basically learning the unity of human life that formed the relationship between human beings with other groups.

Sorokim (1928:760-761) says: Sociology is a science that studies the influence of timbale back among a wide range of symptoms of social (e.g. between economic and religious family of symptoms with the moral law and economics with motion of the community with politics and so on.

The common characteristics of all types of social symptoms: Soemardjan and Soemardi (1964:11) says: the sociology of community or science is the study of the social structure and social processes, including social changes. Social structure and social processes that including social changes. The social structure, the whole interwoven between the elements of the principal elements, namely rules or social norms, social influence process among the various facets of turning timbale life together, such as the reciprocal influence between the facets of economic life in terms of religious life with between religion and life in terms in terms of economic life and others.

Soekanto (1997:21) says: Sociology is clearly a social science that its object is the community of Sociology is a science in its own right because it meets all elements of science that is based:

- a. the nature of empirical Sociology, means that the science is based on observation of reality and common sense the result are speculative.
- b. theoretical Sociology, namely the science is always trying to formation of the results of his observations.

c. Sociology are cumulative, which means that the theories of sociology in form on the basis of theories that already exist in the sense of improved broadening and refine theories of time.

d. Sociology are nineties, i.e. the question is not the good the bad the fact certain, would the goal is to explain that fact analytically,"

Sociology can be interpreted as a science or systematic knowledge about the lives of a group of human beings in relation to other human-human in General is called community.

Sociology in the other opinion as a science talk about civic aspects can always be used to discuss in a literary work. The values of Sociology on a story can be realized to achieve in-depth understanding. The science of sociology to use for the community itself, and was created by the people and for the sake of harmonious relations among members of the public with one another.

The obligation of those who are actually in school, but the chances for it are very small, so that their days were spent working in the rice fields. We can't blame anyone in respect of this matter. Either Parents or children just living themes lives in accordance with the prevailing situation.

For example, it used to be the school already exists, certainly their parents will be told to go to school instead of going to the rice fields. So the children had to go to rice fields because of the circumstances prevailing at the time. They are obliged to work to help their parents for the sake of their daily needs.

2.2.2. Literary relations with sociology of literature

That literary work is being on the issue man. In the disclosure question man in an author directly or indirectly have been explain to social issues in his work. This is possible because the author is usually the appropriate affected by what felt, seen and experienced in daily life.

Sociology and literature alike are using the issue of the community with the literature in modern times can be considered as an attempt to recreate the social world, the relationship of man with his family, their environment, others subsequently sociology as a science that will try to reveal the back of social problems.

Soemardjo (1975:15) says: author is a member of one of the community. He lived and closely related to other people around them. It is not surprising if going interaction and interrelation between the author and the people. Can always dance in the relationship between a literary works with the community in which the author lived.

This proves that the presence of literature has an important role in shaping the structure of their society. The author and his work are the two sides that could not be separated in order to discuss a literary work. On the one hand, the author is a member of the groups of people who live in the midst of the community group. Warren and Wellek (Semi, 1989:533) says: " the sociology of literature namely disputed a literary staple, which became the base of what is implied in the literary work and what is the purpose and mandate of conveyed ".

Somardjo (1975:15) says: "literary works featuring faces of culture of his time, but more than that the nature of the literature is also determined by the people". Sociology on the other hand on the science that talks about civic aspects can always be used to discuss in a literary work, values of sociology in a literary work can be realized for an understanding. Many of the things that became the focus of observation of a man of letters, personal life, environment as well as vacuum are interesting things in the research of copyrighted literature. The complex Problem it is the gift of an author who can broaden the thinking of community members. By describing the phenomenon of the observations of the author, the general readers gain a meaningful thing in his life. The author himself got the inspiration from the pattern of range of human behavior although of the people.

The problem is that the prize an author that can broaden the thinking of community members. By describing the phenomenon of the observations of the author, the general readers gain a meaningful thing in his life. The author himself got the inspiration from the pattern of range of human behavior as well as the people.

All of which were embodied in aspects that build a copyrighted literature, one of the aspects that build integrity of a story is the character of his characters is concerned. The character traits of a character are always associated with the author and the environment in which he live. Usually in every story, there are always some figures, in this the sociology of knowledge acts reveals the contents of a work of literature.

2.2.3. Sociology as a Literary Approach

Approaches were made to the literature there are basically two approaches of extrinsic and approach. Elements of is elements in content adaptation of literary works, such as theme, plot or plot, character, style and characterizations. Whereas extrinsic elements is the form of influence from outside contained in literary works that include political sociology, philosophy, anthropology and others. This is the science supporting the development work of dealerships, so such studies closely related to literary works. Analysis of extrinsic aspects of the literary work is the analysis of the literary works of literature itself in terms of its contents, and all may see a relation to reality – a reality from outside the literary work itself.

Thus be clear later on, when the literary work completely or in part, is not at all based on actual facts or vice versa. For this connection, Ali (1976:116) says: "the analysis in terms of this extrinsic do not get out of the bounds of appropriate interest analysis, as for example happened in the theoretical literature.

A good literary must have objects that are about a human life is conveyed through language. It is a literary interpretation of improvement against the life of the community through language. Thus, an essential ingredient of literature is a life of society, including social interaction.

Soemardjo (1980:34) says: authors write his work because he expressed his obsession to the environment, there is a disturbing his soul and it should say. Due to his excellent writing, then how is the best way to remove his soul was demolished the nervousness about the paper. This is usually an essay, poem,

drama or the novel, and then of course the author desperately needs his obsession".

Warren and Wellek (Semi,1985:58-59) says: Sociology approach or the approach usually deal with something extrinsic forms of literature and society are narrow and external. The question is usually the relations of literature and a certain social situation, economic system, social customs, and politics ".

It is understood that when someone wants to know the State of social biologist of a period certain literary works are written, we do not necessarily know the grammar of an existing community of that time, but at least if you can get to know which theme roughly dominant at the time.

A thing that needs to be understood in sociological approach to doing this is that although an author describes the social conditions that are in the environment, but it is not necessarily raised the security of its people. From the meaning he does not represent or channeling the desires of certain community groups, who is surely the author distributes his conscience or represent himself, and if he happened to say something as volatile in the community, it was a coincidence the sharpness of his mind in capturing.

From the above description, it can be concluded that the sociological approach has a useful facet of Sepik high when the critic's role is not to forget about or pay attention to the intrinsic of building works of literature, besides paying attention to the sociological factors as well as realizing that literary works that were created by a factor of creativity by making use of the imagination.

2.2. Character

Character is somebody or the one of the people portrayed in a book, a drama, or any literary works. As Peck and Coyle say “the people in a novel are referred to as characters. We assess them on the basis of what the author tell us about and on the basis of what they do and say” (Peck and Coyle, 1986:105). Furthermore, characters can be defined as the persons presented in works of narrative who convey their personal qualities through dialogue and action by which the reader or audience understands their thoughts, feelings, intentions and motives (<http://web.uvic.ca/wguide/pages/LTCharacter.html>. Accessed on 12 March 2007).

The characters are created by the author through his or her words in his or her works. In accordance with Croft and Cross say that in portraying his or her characters, a novelist may use various ways. The characters may be revealed through the author’s description, the character’s dialogue, thought and feeling, actions and reactions, and also the use of imaginary and symbols (Croft and Cross, 1997:74).

Character can be divided into several types. According to Nurgiyanto that character can be classified into five types, which are, major and minor character, protagonist and antagonist character, flat and round character, static and dynamic character, and typical and neutral character (Nurgiyanto, 1998:176).

Major characters have an important role in the story. These types are so central and continual in their presence, that the author will explore their makeup

and motivation most thoroughly. Otherwise, we can simply say that they are the most expressed character and also the most observable. In contrast to this type, the minor characters are less domination in role. They are not the central figure or continual existence figure. The author does not express their makeup and motivation as through as in the major one. The author creates them in order to help the major characters to develop (Nurgiyanto, 1998: 176-178).

Protagonist character is the chief character in the story. This character is considered as good human. Sometimes, this character is popularly mentioned as a hero. In contrast to this character, antagonist is a character who stands directly opposed to the protagonist. This character is considered as a bad human and a criminal. The action of a story arises from conflict between the antagonist and protagonist (Nurgiyanto, 1998:178-181).

Flat (simple) character is less the representation of a human personality than the embodiment of a single attitude or obsession in character. This character has only one side and there is no change in the traits. While round (complex) character is the opposite of the flat character. This character is more complicated and many-sided. This is also obviously more like life than the single character. Because people are not simply embodiment of single attitude. This character can be seen from many sides because this kind of character has many character traits (Kenney,1996:28-29).

Static characters are characters of the story that essentially their characters do not develop and change as the effect of events that happened in the story. In

other words, we can say that they are the same persons from the beginning until the end of the story. They do not make such influential movements that will influence the flow of the story and the plot. In contrast of this character, dynamic characters are very typical undergoing a permanent change in the same aspect of their characters. Their changes and movements toward what has happened to them really determine the flow of the story and especially plot. It is because the flow of the plot springs from their movements throughout the story ([http://en.wikipedia.org/wiki/Fictional character](http://en.wikipedia.org/wiki/Fictional_character). Accessed on 12 March 2007).

Typical characters are the characters that their work quality and nationality are showed more than their individual life. These characters are also the description of a group of people or personal that involved in the institution as part of it that appeared in the real life. The description is not directly and totally describes, but the readers selves interpret such as this based on their background knowledge, experiences and assumption to the characters in fiction. While neutral characters are characters of the story that exist in story itself. They are really imaginary characters that only live and exist in fiction. They are created for the existence of story (Nurgiyanto, 1998:190-193).

People who are appearing in literary work. Character as the people presented in a dramatic or narrative work, who are interpreted by the readers as being endowed with moral and disposition qualities. They are expressed in what they say- the dialogue and what they do-the action from these definitions above character is characters as actors who take role in the play should be like. Character is the persons presented in dramatic or narrative work. Who are interpreted by the

reader as being endowed with moral and dispositional qualities that are expressed in what they say the dialogue and by what they do the action.(Abrams, 1981:20)

Character may also be classified as either round character or flat character. Kennedy (1991:100) flat character or characters are characterized by one or two traits: they can be summed up in a sentence. It is some sort of person at the end of the story as at the beginning. Usually flat character is only for those who have small part in the story. Round characters or dynamic characters are complex and many sided; they might require an essay for full analysis. It undergoes a permanent change in some aspect of character, personality, or outlook. The change may be a large or a small one; it may be for better or worse; but it is something important aspect.

Characters are the people in a novel re- referred to as characters. We asses them on the basis of what the author tells us about them and on the basis of what they do and say. This is important: we must avoid loose conjecture about a character and establish everything from the evidence of the text. Another point to remember is that characters are part of broader pattern: they are members of a society, and author's distinctive view of how people relate to society will be reflected in the presentation of every character. Details are not included just for their own sake but relate to the overall pattern. They are members of a society, and author's distinctive view of how people relate to society will be reflected in the presentation of every character. Details are not included just for their own sake but relate to the overall pattern of the novel (Peck and Coyle. 1986:105).

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2.3. **Insan Kamil**

According to Muthahhari(2002:39) a definition of "*Insan kamil*" is referred to as a perfect human. "*Insan Kamil*" derived from the word "*al-Insan*" meaning is human, and "*Al-Kamil*" meaning is perfect. "*Insan Kamil*" that represents the high hest level of man to be achieved. "*InsanKamil*" was a human have good character.The perfect of human has three aspects, namely the truth, virtue and beauty. In other words has ethical and artistic knowledge. All of this can be achieved with awareness, independence, and creativity. Besides that the perfect human is a man who has a brilliant brain also has a tenderness of the heart. The ability of "*Insan Kamil*" is able to create a high civilization with the advancement of science and technology. Besides it has a depth of feeling towards everything commonly called sensitive to the surrounding environment. "*Insan*

Kamil" was represented by the prophet Muhammad S.A.W with the actualization in this thought, action, and good personality.

In Muthahhari's perspective (2001:25), the perfect human is an exemplary human, superior, sublime to all human values and always wins in the battlefields of humanity. In addition, "*Insan Kamil*" is a human that develops in a balanced and stable way. Thus the perfect human has a healthy soul and mentality. In the sense of human development balanced and stable in accordance with human values.

Muthahhari(2001:65) argues that man has two sides of value in himself that is personality and personality, Body and spirit, Physical and mental. Where between the value of one is different from the value of the other. Some people assume if the personality or mental spirit 100% human follow the body, physical or body. So, hu man has made one with another affect and interact.

To know the figure "*Insan Kamil*" is first, by looking at how the Al-Qur'an and hadith that describe the man. Although in the Qur'an and hadith does not mention the term "*Insan Kamil*" but uses the terms "*Muslim*" and "*Mukmin*". "*Mukmin*" is "*Mukminun*" and "*Mukminin*". "Believers" are people who claim recognition of the pillars of Faith with oral. And a heart that pushes to do it. While the word "*Muslim*" is "*Muslimin*" and "*Muslimun*". "*Muslim*" is a person who resigned himself to the provisions of Allah with devotion. Second, to know "*Insan Kamil*" by knowing directly individuals convincing that they are the people who describe humans desirable by Al- Qur'an and hadith. Human include "*Insan*

Kamil" according to Islam is not just an idea or a delusion that we will never encounter only in an engineering. "*Insan Kamil*" exists in real life can be described by the presence of "*Muslim*" or "*Muslimun*" Like Rosululloh S.A.W. An illustration of the human figure "*kamil*" is a human being able to balance and stabilize the values as a human figure. To understand the balance of Murtadho Mutahhari provides an illustration with the tidal analogy of seawater. The sea is always in a tidal wave and always dynamic. The human spirit and the rest of society like the sea are always wavy sometimes pairs and sometimes receded. Thus also with the existence of human values. Humans have a normal tendency that is not contrary to religion even something that is advocated by religion. But it could be human become entangled or fall into one value tends to be excessive. So that makes people forget and neglect the human values that make humans just like some of his body is growing.(Muthahhari,1992:72)

The perfect man (*Insan Kamil*) is an exemplary damage of human being and human ideal. Getting to know the perfect man is important to Muslims because it is a model and an example, that if we seek to imitate, we can reach the perfection of the humane in accordance with Islamic teachings. Perfection is different compared to every kind of human beings as they are the perfect contrast to the perfect Angel, and each of them has its own level of perfection. For example: the angels are created with pure thoughts and intelligence. The *sujud* they regularly do does not have elements of greedy and lustful animals. These beings do not have the desired knowledge and glory. Consequently, they cannot reach the level of the sublime, nor the lower levels (Muthahhari, 1992: 11).

The term perfect human when applied to humans, then, it is able to provide understanding on two sides, the side of the physical and spiritual side. But it is most often applied in the spiritual side. While on the physical side of frequently used terms are like when a person who is still intact and there was a physical disability. Although the disabled are people who do not have the complete organs of the body. We should not see it as something that is not perfect in humanity such as *Abu Al-Ala Mu'arra* and *Thaha Hussain's* statement saying that they were blind but the drawback does not cause either deemed not perfect in humanity. Real human perfection lies in his personality rather than on physical, such as Murtadho Muthhari statement saying that it is indeed difficult to be human due to the fact that being human requires qualities and that will emit the value of humanity. The height of this value will make someone a perfect man (Muthahhari, 1992: 11).

Jamaludin Rahmat in his introductory writing about Muthahhari, states that humans according to what the Qur'an says is that human is a creature of paradoxical. There is the nature of good and evil in every human. These properties constitute a potential case. With such potential, the man can form himself. His opinion is not human beings who are already in the set but as human beings who would potentially do something (Muthahhari, 2012: 10).

The balance between human values in man is very important according to Muthhari, (1992:72). If humans are said to be "*kamil*" human beings must be able to develop all the good qualities in a balanced manner. These qualities are like love, intellect, courage, honesty, and creativity. If there are humans who only

develop love alone with the exclusion of intellect then not including our “*kamil*”. But he is an extreme Sufi. The man who worships the mind too much does not include the man he is a dry philosopher.

To know the characteristics of human beings can be traced to various opinions of Al-Jalili (1997:65). Al-jalili argues that the characteristics of human beings are as follows.

1. Optimal function of the mind.

The function of reason can be found optimally in the opinion of Mu'tazilah. According to the people whose minds function optimally can know that all good deeds such as fair, honest, morally in accordance with its essence and feel obliged to do all that. Although not commanded by revelation. Man who functioned his mind already felt obliged to do good deeds. And such a person can approach the level of human beings because his mind can recognize good deeds and bad deeds because they are contained in the essence of the act.

2. Functioning intuition

“*Insan kamil*” can also be interpreted by the functioning of the existing core in him. This intuition in the view of Ibnu Sina is called the human soul (rational soul). According to him if the influential in human is the human soul. So the person is almost like an angel and approaches perfection.

3. Able to create culture

As form of practice of the various potentials that exist in him as a human being. The perfect human being is the man who is able to utilize all his spiritual potential optimally. According to Ibnu Khaldun man is a thinking creature. The qualities of a person we are not possessed by ordinary people. With his ability to think makes humans not only make his life. But also pay attention to various ways to gain meaning in life. Processes like this give birth to a civilization. But according to Ibnu Khaldun completeness and human perfection is not born just like. That through a certain process. The process is familiar with the revolution.

4. Adorn themselves with divine attributes

Human is a creature who has a divine instinct (*fitrah*). He tends to the things that come from god and believe it. Such qualities as human beings who as such a caliph is an ideal image of the man trying to determine his own destiny. Whether as a community or as an individual. Humans who have a great responsibility because they have free will power.

5. Be noble

“*Insan kamil*” is a person of noble character. This is in line with the opinion of Ali Shari'ati which says that perfect man has three aspects namely the aspect of truth, virtue, and beauty. In other words he has knowledge, ethics and art. All this can be achieved with awareness, independence and creativity. The ideal human is a man who has brains of brilliant at the same time has a tenderness of the heart. Our kin with the ability of his brain to create a high civilization with

the advancement of science and technology, also has peace of feelings towards everything that causes suffering, poverty, ignorance, and weakness.

6. Being balanced

Modern man now not far off Miss Darwin. That human nature lies in its depth aspect. The permanent, immortal nature that now exists as part of its long life journey. But unfortunately most of them forget the essential immortality. Modern man ignores the most basic needs of the *ruhhiyyah*. So they will not get inner peace. Which means not only the balance of self even more so when the pressure on material needs increasing. Then the balance will be more damaged.

So, that's all from the previous opinion to know "*Insan kamil*" by looking at the characteristics of a human "*kamil*". If human beings include "*kamil*" human beings then in him there are some characteristics of "*Insan kamil*". Also according to Murtadho Muthhari the balance between human values in human beings is very important.

"*Insan Kamil*" has some of characteristics. There are some values of characteristic "*Insan Kamil*": according to Muthahhari (2001:35)

a. Religious

Religious is the feeling and the implementation of religious teaching in every day. Religious attitudes and behavior that are obedient in carrying out religious teachings embraced. Tolerant of other faiths and implementation of life get along well with other religions.

b. Curiosity

Curiosity will always motivate you to keep looking and find out new things. So it will to expand the knowledge and experience in the activities learn. Curiosity is the attitude and actions who are always striving to learn more in-depth and extensive from what he had learned, seen and heard. This is related to with the obligations towards yourself and the natural environment. Curiosity is an emotion that associated with the behavior of digging out naturally as exploration, investigation and study. Curiosity must be grown develop treated in the more correct answers you find.

c. Compassionate

Compassion also called with concern is human emotions that arise due to the suffering of others. Stronger than empathy, these feelings usually bring up the effort of reducing the suffering of others. In real life, if we can't change the concept of selflessness that formed since the birth of this, surely we can never treat others with compassion. After really get in the way of cultivation, I have come to understand the meaning of compassion. Humans are social beings including live and be a part not apart from their surroundings. Therefore, man cannot be entirely selfish and think if he can live alone without the help of others. There are some practical steps that can be done to build up the care for the environment. The first step starts from his life in private. His body is always clean, neat environment, clean her house and his home environment clean as well.

d. Creative

Creative power is to have the copyright or have the ability to create. The ability to create is called creativity. Creative people are the ones that can't be

quiet, in the sense of always trying to find new things of things that are already there. Creative will make someone not passive.

e. Care to other people

Concerned fellow is noticed and understood the sesame man. Care about the humane thing was the sesame which is now a rare attitude must be preserved. In the modern era such as we see. Because of the community tends to be individual life especially communities in major cities. Care about the fellow should be done selflessly. Selfless means was expecting in return for granting or whatever we do to others.

f. Discipline

Discipline is compliance to respect and implement a system that requires people to submit to the decisions, orders, and regulations. Pfizer is an attempt to instill the value of or imposition so the subject has the ability to comply with a regulation.

g. Independent

Independent is the attitude not to drape the decision to others. An entrepreneurial running must be able to live independently is not dependent with others, standalone are able to give a decision against an issue in his efforts. Self help is primarily the result of a learning process which lasts a long time. Self help is not always related to age. Could have a child already has a self contained nature because the process of exercise or due to factors.

h. Abstinence surrender

Never give up is a man of unyielding when it failed in the national exam does not mean there is no future. There are still many things that can be done for a much better life. These failures should also be shared reflection material. Maybe they do not study seriously, or because mentally unsound face many life dynamics. The progress of a nation can only be obtained if the people's hardiness, hardworking, diligent and never give up.

There is someone has one of all a number properties of the "*Insan Kamil*". A people including humans that corresponds to the concept "*Insan Kamil*" by Murtadho Muthahhari.

2.4 Previous Studies

The discussion about Hassan's character of "*Insan Kamil*" presented in Khaled Hossaeini's "*The Kite Runner*" has been explained by several researchers. First, Afandi (2016) entitled "*Insan Kamil Sebagai Tujuan Pendidikan Islam (Analisis Filsafat Pendidikan Murtadha Muthahhari)*". The finding of this research aims to identify the concept "*Insan Kamil*" in the Islamic education. This research use Murtadho Muthahhari's theory to know "*Insan Kamil*" in the Islamic education. The methods used in this research through comparative and descriptive approach, to identify and analyze "*Insan Kamil*" by Murtadho Muthahhari as the goal of Islamic education. After that, the results of this research about understanding of the concept of "*Insan Kamil*" a bit much will be able to assist in the achievement of the objective in forming the perfect personal faith, learned and do a lot.

The previous study used same theory with this present study that is “*Insan Kamil*” theory. Differently, this present study used different object which is in the form of Novel *The Kite runner* in the character of Hassan, while the previous study analyzed on Islamic education. Especially, on the process teaching of teacher to student of Islamic education in UIN Wali Songo.

The second previous study that similar to this research is conducted by Ajeng (2013) entitled “*Amir Anxiety and Motive in Khaled Hossaeini’s The Kite Runner*”. The researcher use the structural and psychological approaches are used to analyze the intrinsic and extrinsic elements. The structural approach uses to analyze character, conflict, setting and plot. Psychological approach is used to analyze anxiety and motive of Amir. The results of this research show Amir as a caring, inferior, coward, optimistic, anxious, selfish, careless, sly and patient person. Amir is round static character since he has more than one specific trait but his characteristic as a caring person remains the same during the story. Amir experiences both internal and external conflict.

This study used same object with the previous study that is in the form of Novel entitle “*The Kite Runner*”. However, this present study concerned on Hassan’s Character whiles the previous study concerned on Amir’s character. This study also used different theory for analyzing the subject that is “*Insan Kamil*” theory which represented Hassan’s character based on Islamic perspective. Thus, this study did not use psychological approach but it used sociological approach.

The third previous study that similar to this research is conducted by Nisa' (2014) entitled "*Child Abuse in Khaled Hossaeini's The Kite Runner*". The finding of this researcher is to know the effect of child abuse that suffered by Hassan are fear, traumatic and pulled out of society. This researcher use Ratna's theory of psychology in literary work. The results of this research show there are four forms of child abuse; they are physical child abuse, psychological child abuse, sexual child abuse, and social child abuse. The effect of child abuse that suffered by Hassan are fear, traumatic and pulled out of society. This problem is occurs because of sense of Amir's envy and difference between the Pasthum and Hazara.

Different with Nisa' (2014) as a previous researcher that has analyzed Hassan's character in the Novel of The Kite Runner. This research used different theory that is "*Insan Kamil*" based on Islamic perspective which represented Hassan's character in his kind aspect not in his worst aspect like abuse, sexual child abuse, and social child abuse.

CHAPTER III

ANALYSIS

This chapter presents the results data that cover the description of Hassan's characteristic. The researcher discusses Hassan's characteristic in *The Kite Runner* that is related to the value of characteristics features of "*Insan Kamil*" by Murtadho Muthahhari. There are some values of characteristic "*Insan Kamil*":

1. Religious
2. Curiosity
3. Compassionate
4. Creative
5. Care to other people
6. Discipline
7. Independent
8. Abstinence surrender

From all of values there are only five values in the Hassan's characteristic.

Then, the researcher will discuss about that.

3.1. Religious

Religious is a person's viewpoints about religion and how the person is using his religious beliefs or in everyday life. attitudes and behaviours that comply in worship appropriate religious beliefs. tolerant to adherents of other life and able to get along well. Religiousity is to accept and do all the commands of

Allah SWT and leave all prohibited of Allah SWT. Hassan's character in *The Kite Runner* is religiousity. From Amir when talking about Hassan in the following quotes.

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 names with Ali, and prepared my breakfast” (Khaled Hossaeini, 2003:27).

Some behavior of Hassan is the mark of a people religiousity. Usually a people devout is capable of running well and true. Hassan was the abiding in God and parents. Hassan was able to perform commands properly. Then Hassan is the figure of the “*Insan Kamil*”. Hassan is an avid child. Every day Hassan prepares for all need of Amir, from preparing breakfast, supplies school like shirt for Amir, Hassan is also an obedient child and likes to help her parents. Hassan help Ali for working on all activity of Ali ranging from sweeping, washing and hanging dirty clothes them in the yard to dry, sweeping the floors, buying fresh vegetable from the bazaar, marinating meat for dinner, watering the flower in the garden, etc. that's all is activity of Ali. Because of Hassan is obedient to his parent. So, Hassan helps to Ali for doing all of activity. but he don't forget to prayed the first before do all activity.

3.2. Curiosity

Curiosity was the main driving force behind scientific research and other disciplines of human studies. The sense of curiosity will lead to something someone will approach, observing or studying will be something or something

else. Curiosity is natural behavior every wants to know, as evidenced by the many observations on something, and it is the emotional aspects of living creatures that evoke the exploration, investigation and study. Basically, it describes the number of unknown psychological mechanisms of behavior that have the effect of encouraging people to seek information and interaction with the natural environment and other creatures in your environment. Furthermore, one of character's Hassan in the Novel *"The Kite Runner"* shows that he is a curiosity person. He is a sensitive person with his environment. It indicated when Hassan does not know about something yet. It always appears any questions in his mind. He also directly asks others to explain it. This is expression is shown in the statement that comes from Hassan when he asks something to Amir that he know yet.

"My favorite part of reading to Hassan was when we came across a big word that he didn't know. I'd tease him, expose his ignorance. One time, I was reading him a Mullah Nasruddin story and he stopped me." (Khaled Hossaeini, 2003:28).

Curiosity is very visible when Amir Hassan read out a story. When there is a word that is so foreign to him. He is always trying to ask. Until curiosity already fulfilled. Although Hassan are people who are illiterate. Hassan always asks Amir to always read out a story or other knowledge. So growing knowledge of Hassan.

In short, Curiosity is a person's ability to think reasonably and reflectively with emphasizes decision making about what must be held to be or do. They are not directly receiving new something without knowing the truth. They will learn

more in depth about the truth of something. Furthermore, there are many benefits if someone is able to curiosity, because he will find great new something in anything that he find. Consequently, it will bring and give many advantages to him and others. Curiosity occurred in Hassan's character that always curious in a new something that he finds. Moreover, Curiosity people include the concept of the "*Insan Kamil*" by Murtadho Muthahhari. Thus, to be "*Insan kamil*" especially curiosity represent in the Hassan's character in the novel "The Kite Runner".

3.3. Compassionate

Compassionate is a human concern because of suffering of other. Usually compassionate emerge because to alleviate the suffering of others. These actions make other people feel happy. In the variety of characters in the novel the kite runner Hassan has compassionate character. Because of Hassan is a kindhearted figure. One of example of compassionate can be shown in one scene that performed Hassan's character when his mother gets ridicule from soldier of Hazara. He cries because of word bad bestow to his mother. Usually only people have compassionate character can cry because of the heart is soft. It can be seen from the following quote:

"What a tight little sugary cunt she had!" the soldier was saying, shaking hands with the others, grinning. Later, in the dark, after the movie had started, I heard Hassan next to me, croaking. Tears were sliding down his cheeks. I reached across my seat, slung my arm around him, pulled him close" (Khaled Hossaeini , 2003:7).

In this text there is evidence again if Hassan was a kind hearted man, he easily cry when Amir tells the sad story. He follows sad his eyes be teary. Usually Amir read story for Hassan entitled "*Rostam and Sohrab*". The novel of "Rostam and Sohrab" tale of the great warrior. Rostam is father of Sohrab. Sohrab is children long loss of home. One day in the battle of Rostam meet Sohrab. But Sohrab not acknowledge Rostam is his father. Rostam mortally sad and cry. Sohrab ask evidence if he is really his father. Sohrab said "If thou art indeed my father, then you will tarnish your sword with the blood of your own body. Rostam did what was asked of his son. Because of a love of a father on his son. Then Rostam willing to sacrifice for his son. Listen a story read by Amir about "*Rostam and Sohrab*" constitute a very sad. This story makes Hassan crying.

"But I appealed unto thy heart in vain, and now is the time gone for meeting. "Read it again please, Amir agha," Hassan would say. Sometimes tears pooled in Hassan's eyes as I read him this passage, and I always wondered whom he wept for"(khaledhossaeini , 2003:29).

In this part the researcher also say the concepts of "*Insan Kamil*" by Murtadho Muthahhari especially is compassionate character that are found in character of Hassan in Khaled Hossaeini's in *The Kite Runner*. Human is always win on the battlefield of humanity means that people is able to control the passions of the character himself. Hassan is the figure who can control himself. When Amir angry to Hassan. Hassan remains calm with no anger to Amir. So, one might say Hassan managed to restrain his temper from danger. People who

can withstand the anger because of people it has the nature of compassionate. The following quote.

“My favorite part of reading to Hassan was when we came across a big word that he didn’t know. I’d tease him, expose his ignorance. One time, I was reading him a Mullah Nasruddin story and he stopped me. “What does that word mean?” “Which one?” “‘Imbecile.’” (Khaled Hosseini, 2003:28).”

3.4. Creative

Creative is to have the creativity, the ability to create, or being able to create something new, either in the form of an idea or fact that is relatively different to what had existed previously. In the novel *The Kite Runner* shows that Hassan is a creative person. It indicated when Baba Amir states that Hassan is a genius person. It represented when Baba of Amir want to open orphanages that has opened on three years ago. Baba of Amir Will invites Hassan and Amir goes to Lake Gharga. However, Amir does not want to invite Hassan because he doesn't want to be defeated with Hassan. Another proof which indicates that Hassan is a genius person is when Amir also states that Hassan is a genius person. He states it because he knows that Hassan can do everything better than Amir. For example, Hassan can throw stones into the Lake much better than Amir. This is expression is shown in the statement below.

“I wanted Baba all to myself. And besides, one time at Ghargha Lake, Hassan and I were skimming stones and Hassan made his stone skip eight times. The most I managed was five. Baba was there, watching,

and he patted Hassan on the back. Even put his arm around his shoulder”(Khaled Hossaeini, 2003:13-14).

In other words, a creative person is a clever person. Hassan is a clever person. It indicated when Amir who is Hassan's friendship admits the smartest of Hassan. It is because of Hassan's behavior. Although Hassan is illiterate but he is clever in anything. For example, He always finds problem solving to solve any problems that happened in his environment. Thus, it makes Amir admit about his intelligence. This is expression is shown in the statement below.

“What use did a servant have for the written word? But despite his illiteracy, or maybe because of it, Hassan was drawn to the mystery of words, seduced by a secret world forbidden to him. I read him poems and stories, sometimes riddles—though I stopped reading those when I saw he was far better at solving them than me. ”. (Khaled Hossaeini, 2003:28).

In short, a creative person that presented in Hassan's charter is Hassan's ability to think and to do something. Additionally, Murtadho Muthahhari reveals that a creative person is one of the traits for being “*Insan Kamil*” or the perfect person. Thus, a person who wants being “*Insan Kamil*” should have creative character as Hassan's actions and behavior.

3.5. Care to other people

Care to other people a behavior and the nature of the society that often occurs in an Association such as like a smile, courteous and respectful in communicating, like help with no strings attached, like to say hello, which is done

because sincerity and prejudiced either against others. Both are already known or not yet known. Hassan is care to other people. His care to other people is reflects of them When people do politely is currently infecting the good people. His care to other people shown from Hassan's attitude or behavior towards other people, towards what he see and feels. He care to other people respecting anyone who is to be meeting him that he knows or not. One of example of care to other people can be shown in one scene that performed Hassan's character when he met the Indians. He gave blessings to Indians. Even though, Indian has different faith with him. This expression is shown in the statement below.

"It's a pleasure to meet you." He spoke Farsi with a thick, rolling Hindi accent. "Salaam alaykum," Hassan said uncertainly. He gave a polite tip of the head, but his eyes sought his father behind him. Ali moved closer and set his hand on Hassan's shoulder" (Khaled Hossaeini, 2003:45).

Care to other people also can be defines as the act that reflects the kindness and hospitality to others, especially to older people. Giving respect to older people can be showed by doing the acts, such as don't spit in an arbitrary place, do not interrupt the talk, and obey their advising. This attitude is represented in the character of Hassan in the novel *The Kite Runner*. It shows that Hassan is people cannot hurt anyone. He obeys to older people and affects the younger people. He also never getting angry easily, even always respecting to others by giving smile to everyone that he met. Hassan's character is care to other people is indicated in this quote of the novel.

“Hassan was true to his nature: He was incapable of hurting anyone. A few grunts, a couple of pushes, and out came Hassan. Out he came smiling” (KhaledHossaeini, 2003:10).

Some previous descriptions describe how the concept of “*Insan Kamil*” especially represents in the character of Hassan. Hassan’s attitudes and behaviors represents that he is polite person. The Care to other people includes saying *salam*, giving smile, obeying the elder people and affecting the younger people. Finally, we can follow Hassan’s attitude to be human ideal.

This research makes us to know that Hassan's characteristic related to “*Insan Kamil*” by Murtadho Muthahhari in the novel *The Kite Runner* in Khaled Hossaeini of the author is coming from the west. That we are not only able to get the role of the “*Insan Kamil*” only in Arab countries only. But in other countries we can find it. After that do the research on the concepts of “*Insan Kamil*”in Khaled Hossaeni's novels. Although there is a bit of a weakness that is owned by Hassan. Hassan can be set as one example of “*Insan Kamil*”.The researcher hopes will add a lot other figure of “*Insan Kamil*”in the word.

CHAPTER IV

CONCLUSION AND SUGGESTION

This chapter provides conclusion of the study and suggestion. Conclusion is to answer the statement of the problems, while suggestions are given to the next researcher, and the English Department students, and English lecturer.

4.1 Conclusion

Based on the analysis in previous chapter, it can conclude that the characteristic of “*Insan Kamil*” according to Murtadho Muthahhari are: Religious, Curiosity, Compassionate, Creative, Care to other people, Discipline, Independent, Abstinence surrender. However, the researcher can find five character in Hassan related to the features of “*Insan Kamil*”.

First, Hassan’s characteristic is religious person. It shows that Hassan always does what his faith obliges to him such praying and worship. He is also a kind person who always helps another people especially his parents. Second, Hassan’s characteristic is curiosity. It shows that Hassan is always curious with anything that he thinks doubtful and strange. He always asks to other people about everything that he does not know. Furthermore, He is a person who is sensitive with his environment. Third, Hassan’s characteristic is compassionate person who easily feels pity to another. He is an affectionate person who always loves and does good actions to all people that he knows, When even though they do not do same actions to him. Fourth, Hassan’s characteristic is creative. Creative is the ability to develop or create new ideas and different ways than ever. Fifth,

Hassan's characteristic is care to other people. It shows that Hassan is a person who easily gives something to another people even he knows him or not. He does well actions to another without hopes any repay.

4.2 Suggestion

Based on the previous analysis and discussion, this research still has weakness and limitation that need to be covered by the next researchers. In this case, the researcher provides suggestions for the next researchers who also concern in analyzing in the same topics. It is suggested for the next researchers to analyze the concept of "*Insan Kamil*" in different subjects such as poems, films and songs. Finally, the researcher expects this research can give beneficial contribution to the readers and the next researchers who are interested in analyzing the concept of "*Insan Kamil*". It also can be useful for the reader of this novel such as students, teachers, parents, men, or women to know any kind positive characters in the main character especially in Hassan figure.

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Published Papers

1. Alarm Cinta (cerpen)
2. Selamat tinggal kakak (kumpulan puisi)
3. Dag dig dug (puisi)
4. Cinta dalam doa(puisi)
5. Lautan yang tak bertepi (puisi)
6. Untukmu istri sholihah (puisi)
7. Takbir (puisi)
8. Ketupat (puisi)