

Social Conflict as Portrayed in Khaled Hosseini's Novel *The Kite Runner*

A Graduating Paper

Submitted in Partial Fulfillment of the Requirement for Obtaining the Bachelor

Degree in English Literature



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2017

FINAL PROJECT STATEMENT

I certify that this graduating paper is definitely my own work. I am completely responsible for the contents of this graduating paper. Other researchers' opinions and findings included in this graduating paper are quoted or cited in accordance with the ethical standards.

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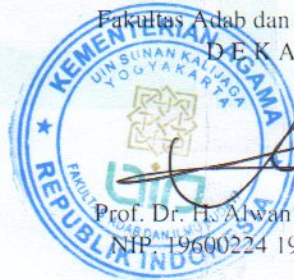
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**SOCIAL CONFLICT AS PORTRAYED IN KHALED HOSSEINI'S NOVEL
*THE KITE RUNNER***

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ABSTRACT

The Kite Runner novel shows how is the social conflict in Afghanistan occurred by depicting through three central figures i.e. Amir, Assef, and Hassan. These characters show social relation along with personal and social conflict. Assef has contradicted to Hassan because of ethnic difference. Whereas Amir and Hassan are unconsciously contradicting because of their social status. It shows that social conflict not only can be shown by the social community collectively but sometimes, it also can be shown by the individual social relationship. Because an individual must have social activity and it may be a representation of social structure in society. Therefore, a personal conflict can represent the social conflict of society which occurs in social life. The social conflict is focused to the character of Assef against Hassan and Amir against Hassan. This novel also tells about a social relationship of two children which then ended up under the various conflict at the time. it is interesting for researcher to analyze the social conflict that occurs in this novel. This research aims to answer (1) social conflict as portrayed through Amir, Assef and Hassan characters, and (2) the trigger of social conflict based on sociology of Marxism's point of view. To limit the research, the analysis is focused on the characters Amir, Assef, and Hassan and the researcher formulates sociology of literature approach and literary theory of Marxism. The methodology of researcher used in this research is qualitative-descriptive. Based on deep analysis, the result of research shows that the social conflict occurred in this novel was portrayed by social relation of Amir, Assef, and Hassan. It shows the existence of social gaps which then brings to the class conflict, class exploitation and class struggle. The conflict social is also caused by the differences of religion and ethnic history in Afghanistan. Secondly, the influences of economic power and individual interest also become a main trigger of social conflict in Afghanistan. the researcher also explains the economic role which is influencing the social conflict based on the context of the novel.

Keyword: *Marxism Theory, Social Conflict, Sociology of Literature*

KONFLIK SOSIAL YANG DITAMPILKAN DALAM NOVEL KHALED HOSSEINI *THE KITE RUNNER*

Oleh: Ahmad Faqih

ABSTRAK

Novel *The Kite Runner* memperlihatkan bagaimana konflik sosial yang terjadi di Afghanistan dengan penggambaran melalui tiga tokoh sentral yakni Amir, Assef dan Hassan. Ketiga tokoh ini menunjukkan hubungan sosial yang disertai dengan konflik secara personal dan sosial. Tokoh Assef berselisih dengan Hassan yang dipicu oleh perbedaan etnis. Sedangkan Amir dan Hassan memiliki konflik individu yang secara tidak sadar diakibatkan oleh perbedaan status sosial. Hal ini menunjukkan bahwa Konflik sosial tidak hanya dapat dilihat dari komunitas sosial tertentu. Terkadang juga dapat diketahui melalui hubungan sosial secara individu. Karena setiap individu pasti memiliki aktifitas sosial yang menjadikannya sebagai representasi dari struktur sosial dalam masyarakat. Oleh karenanya, konflik individu juga bisa menggambarkan konflik sosial yang terjadi dalam kehidupan sosial. Konflik sosial dalam novel ini dipusatkan kepada tokoh Assef kepada Hassan dan Amir kepada Hassan. Novel ini juga menceritakan tentang hubungan persahabatan dan sosial antara dua insan yang kemudian berakhir dibawah gejolak berbagai konflik yang terjadi saat itu. Hal inilah yang menarik perhatian penulis untuk meneliti tentang konflik sosial yang terjadi dalam novel ini. Penelitian ini bertujuan untuk menjawab (1) konflik sosial yang ditampilkan melalui tokoh Amir, Assef dan Hassan, dan (2) pemicu konflik sosial jika dilihat dari kacamata sosiologi Marxisme. Untuk membatasi penelitian, analisis dipusatkan kepada tokoh utama Amir dan Hassan. Penulis menformulasikan sebuah teori sastra untuk menganalisis novel ini yaitu menggunakan pendekatan sosiologi sastra dan teori Marxis. Penelitian ini menggunakan metode penelitian deskriptif kualitatif. Berdasarkan analisis yang mendalam, hasil penelitian ini adalah, (1) konflik sosial yang terjadi dalam novel tergambar melalui hubungan sosial Amir, Assef, dan Hassan yakni memperlihatkan adanya gap sosial yang menuntun kepada konflik kelas, eksploitasi kelas atas terhadap kelas bawah dan perjuangan kelas. Selain itu, konflik sosial yang terjadi juga disebabkan oleh perbedaan aliran agama dan sejarah etnis di Afghanistan. (2) Pengaruh kekuatan ekonomi dan kepentingan kekuasaan menjadi pemicu atas konflik sosial di Afghanistan. Penulis juga menjelaskan bagaimana peran ekonomi dalam mempengaruhi masyarakat dalam konteks novel ini.

Kata kunci: *Marxisme, Konflik Sosial, Sosiologi Sastra*

DEDICATION

THIS GRADUATING PAPER, I DEDICATED TO:

MY BELOVED PARENTS AND FAMILY

MY ISLAMIC BOARDING SCHOOL PON PES AL MUNAWWIR KOMPLEK

L KRAPYAK YOGYAKARTA, PON PES AL-HIKMAH PURWOASRI KEDIRI



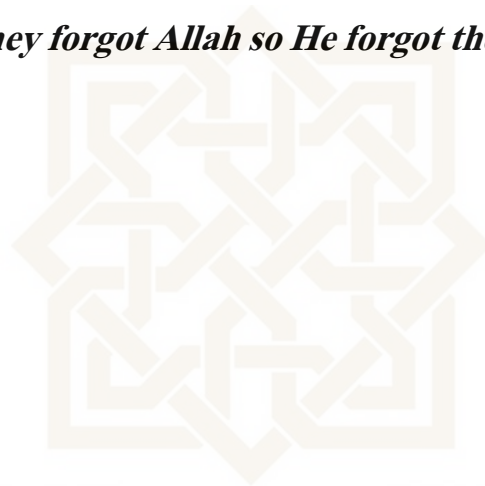
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MOTTO

THERE ARE TWO ROADS:

“Remember Me and I will Remember you” (2:152)

“They forgot Allah so He forgot them” (9:67)



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ACKNOWLEDGEMENT

Assalamu 'alaikum wr. wb.

First of all, praise be to Allah SWT who has given us some mercies and blessing. The researcher can complete this graduating paper entitled “Social Conflict as Portrayed in Khaled Hosseini’s Novel *The Kite Runner*”. Secondly, mercy and peace be upon to our prophet Muhammad saw. who has guided us to the right ways.

In addition, the researcher also thanks a lot to people that have contributed to this paper. Therefore, the researcher wants to convey deep appreciation to the honorable people. They are:

1. The Dean of Adab and Cultural Sciences Faculty, Prof. Dr. Alwan Khoiri, MA.
2. The Head of English Department, Mr. Dr. Ubaidillah, S.S., M.Hum.
3. Dr. Witriani S.S., M.Hum as my advisor who has given guidance, criticism, and advice to complete this graduating paper.
4. Mr. Arif Budiman, MA as my academic advisor.
5. Mr. Margo Yuwono, M.Hum., Mr. Fuad Arif Fudiyartanto, S. Pd, M.Hum., M. Ed., Mr. Danial Hidayatullah, M.Hum., Mr. Bambang, S.S, M.Hum., Mrs. Ening Herniti, S.S., M.Hum., Mrs. Ulyati Retnosari, S.S., M.Hum., (almh) Mrs. Jiah Fauziyah, and other lectures of English Department in UIN Sunan Kalijaga Yogyakarta that cannot be mentioned one by one.
6. My friends: Fikri Niatin Chanifiyah, Mariatul Magfiroh, Kang luthfi, Faqih Anwar, Taufik Ilham, Sanchez, Najib, Santos, Ajik, Firman, Doni Damara, Haris Al-Fauzan, M. Fahry Abdul Fany, Asep Hilmil Irfan, M. Alif Murobby,

Banu Sa'id, Rofiqu, Kartika Anggraeny, Ulfa Wulan, Dwi Herlina, Hafid Ansori, Zulfa, Jazilatus Silviyah, and other friends who always give me motivation and support to finish this graduating paper.

7. My Islamic Boarding School's family, PP. Al Munawwir Komplek L especially for Blok Bu Zuhri, who has supported me and helped me to reach my dream.
8. My KKN team; Adam Surya Nugraha, Mujaeni, Adi Prasetya, Kautsar Intan, Tiyana Husna, Sakti, Siti Barokah who always inspiring me to be a good person.

I realize that there is no such thing as perfection. Possibly, there are some mistakes in my graduating paper. Thus, there is a need for them to be revised. That is why, I do appreciate the readers who are willing to give their criticism and advice to improve my graduating paper.

Wassalamu'alaikum wr. wb.

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CHAPTER I

INTRODUCTION

1.1. Background of Choosing Study

Literature is not only as an expression of what author wants to convey to the reader, but also be a satisfaction for every connoisseur of literature in imagining and interpreting, similar with Newman's definition as cited in "literature is the expression of thought in language where by "thought" I mean the ideas, feelings, views, reasoning, and other operations of the human mind". According to Kent, "literature is the representation of human interest in artistic prose or verse" (Kent, 1985: 4), means that literature is a work which expresses an imagination based on the thought, experiences and something that is perceived and imagined related to establishment of life.

A literary work according to Wellek and Warren is imaginative work or imaginative literature (1977: 14). It means that literary work contains a variety of fictitious story covered by specific setting and plot. We must know that literary work also shows truth or fact. Literature moves at several truths, i.e. (1) literature as a social fantasy and (2) as accomplishment of social ambitions (as cited in Endraswara, 2013: 12). Some scholars assume that literature has relation to the social life; literature is mediated by social fact. Therefore, literature is reputed as representation of life which is then compiled into words or sentences.

Sometimes literature refers to social experiences and social reality. In sociology of literature, the relation between literature and social is reciprocal, means that it has interrelationship. This was raised by Harry Levin in his book, *Sociology of Literature and Drama*, (Elizabeth and burns: 1973:31), that literature is not only caused by society but also it ensued by the society itself (Endraswara: 2003:79). In sociology of literature, they emphasize the aspect and relation between literature and society. This is because literature does not exist without any influences from the social consciousness and culture. Marx also said that in order to examine a literary work, we must not only understand the terms of author psychology, but also a variety of perceptions in looking at social world. Understanding a literature, means that to understand the total of social process which is part (Eagleton, 2006: 22). Literature precisely can show the reflection of social life for instance social structure, social relationship, class struggle and other social movement. It is clear that a literature doesn't appear from inanity of social and culture (Teeuw, 1988: 11).

The symptoms of social change occurred in the society can be expressed and imagined in a literary work either in types of drama, poetry, prose or song. For adolescents, they probably prefer a literary work which sets out the imagination and interpretation substances for instance in prose form like novels. Terminology, prose is derived from *latin* word, "prose" which means "straightforward". According to Abram and Geoffrey, "prose is an inclusive term for all discourse, spoken or written,

which is not patterned into the lines either of metric verse or of free verse” (Abrams, 2009:288).

Novel belongs to a prose literary work. Some people might like a novel because of the complexity of the story and more imaginative. Thus, the reader feels join into the storyline and they can explore the contain of the story based on their own interpretation. *The Kite Runner* is one of contemporary novel that written by a United State- Afghanistan writer. It takes a scene of story in Afghanistan social condition that occured after the regime era of Russian invasion. This novel also has been adapted to film with the same title in 2007 and became best-seller in the United States. The author took the mayor theme relating to a friendship, love, courage and betrayal. It tells about a friendship of two children from different races and tribes, Amir and Hassan with a background of life in Afghanistan.

Perhaps this novel is reputed as a reflection of life condition in Afghanistan at glance. It also provides the portrayal of socio-politics and economic condition that happened in Afghanistan a few years ago. Almost much of setting takes in Afghanistan. In addition, the novel shows the reader about the culture, religion, politics, economy and history of Afghanistan. It has major theme which is talking about the friendship, betrayal, guilt, redemption and uneasy love between father and son. In addition, the novel depicts the condition of society which has the contradiction from other groups. The phenomenon can be seen by the diversity of social status and religion in Afghanistan. However, by the characters of Amir, Assef and Hassan implicitly shows

how the differences makes the conflict of society. The social conflict happens because the people of Afghanistan cannot recognize the different status of society and they still set their social status out whom a person is as a Pashtun or a Hazara. The interesting of this novel is the author tells about a dramatic friendship in the midst of conflict in Afghanistan. Amir and Assef are children who come from a tribal dignitary *Pashtun* and Hassan comes from *Hazara* low class tribal. Under the midst of conflict, Afghanistan society was in disunity and conflict. Hence Amir and Hassan deliberately are in the different position of social status, they do not aware about the conflict occurred in their country.

Generally, social conflict portrayed by Amir, Assef and Hassan can be identified by their social identity and social status. Moreover, they have personal conflict in their relationship. Amir becomes jealous of Hassan because Hassan is more reliable than him in everything whereas Assef becomes the enemy of Amir and Hassan. Nevertheless, Amir never states directly about his feeling to anyone. At least, this leads Amir to get rid of Hassan from his life. Interestingly, this feeling only occurs to Amir personality and never brings Amir and Hassan into a physical conflict. Hassan always does a good thing to Amir. Hassan will do whatever Amir asks, and he always protects Amir. In fact, Amir and Hassan have good relation and they initially live in the same place. They are different in social status and by its different, they are clearly depicted the conflict based on social status in term of classes, religion and so on. This problem becomes a consideration to researcher to find out how the social conflict phenomenon

in Afghanistan as reflected by the characters of Amir, Assef and Hassan viewed in the perspective of sociology.

In sociological perspective, social conflict may consist of several parties or elements of society which are emerged by the inequality and different interest of society. As Marx and Engel stated in *Preface to A Contribution to the Critique of Political Economy* about the social conflict, he points out that the social structure is based on conflict and contradiction; contradict in interests becomes the foundation of social conflict (Marx, 1971: 89). The conflict itself has been influenced by the social condition and their act of interactions. However, Marx asserted that social condition was determined by social act and it was influenced by aspects of material production as well as it brings to the categories of social structure as quotation below:

The evolving history of humankind, of its social groupings and relations, of its institutions, and of its ways of thinking are largely determined by the changing mode of its “material production” that is, of its overall economic organization for producing and distributing material goods (Abrams, 2008:181).

Marx divided a society into two structures, infrastructure (economic base) and superstructure (the product of thoughts and feelings). Superstructure is determination of infrastructure design, especially in feelings and thoughts. It creates an institution of society and ideology based on infrastructure and gradually develops in society (Abercrombie, 2011:38). While Marx categorized the infrastructure as an economy-based of production activity. It means that everything generated by the infrastructure is obviously determined by economic power.

Ideology for Marx is a result of thoughts based on certain definite forms of social consciousness like political, religious, ethical, aesthetic and so on (Eagleton, 2006: 35). There are two components described by Marx concerned to the formation of ideology in looking at human life, which is an ideological containing various perceptions related to human history in determining a social economic class. Marxists explained that the presence of the power possessed by the proletariat and relations of capitalist class production is then formed "the economic structure of society" or better known as "infrastructure", after which comes the "superstructure" as ideas that affect to human consciousness. Thus, Marx and his fellow thinker concluded that all modes of thought, including literary creativity, are ideological and are products of social and economic existence (Carter, 2006: 68).

Marx emphasized his thought to the most important in social life is labor division and economic system and this will influence the individual consciousness. Similar with what Eagleton says, "It is not the consciousness of men that determines their being, but on the contrary, their social being that determines their consciousness" (Eagleton, 2006: 37). A conflict is result of economic influences on society. The history of economy is responsible for a conflict.

In addition, this novel also describes a various social conflict caused by differences of ethnicity and religion among the people. Hasan is represented as a descendant of low social group, the *Shi'ite Hazaras*, whom becomes a maid of Amir's family and Amir born as a high social group in Afghanistan. Hassan who behaves more

adult and always protects Amir from Assef cruelty, makes “Baba”, Amir’s father considered him as his own children and very fond both of them. In the other side, this novel probably wants to convey implicitly portrait of social condition and social conflict as rejection of the existence of differences in ethnicity and religion in Afghanistan.

Social condition depicted in the novel includes of the existence of social stratum difference and the distinction of prospective toward the scope of social, religious and cultural. Pashtun is a high-level race and dominating to the other race while Hazara is the lower level race and does not have the right anything. As for the social conflict which is depicted in this novel can be identified based on the perception of one of antagonist character in this novel, Assef. Assef said that Afghanistan was only for Pashtun, and they were the ones who had the right to occupy the land of Afghanistan (Hosseini, 2003: 40). This perception causes a dispute between Assef and Amir. Assef hates Hassan very much because Hassan is a Hazara. Hassan was born as descendants of *Hazara*. He always gets bad treatment of people around. He is often insulted because his descendant does not deserve to occupy the land of Afghanistan.

Timothy Aubry in his review of *Afghanistan Meets The Amazon: Reading The Kite Runner* stated “*The Kite Runner* seems only to activate the desire to overcome or elude partisan, ethnic, religious and national division-desire, it turns out, the capable of allaying, unpredictably with a diversity of antagonistic political orientation” (Aubry, 2016: 26). From this, the researcher convinces that this is interesting phenomenon to

analyze because there is other argument which as same as concern to the social phenomenon in this novel.

In Islam, it is very important for every Muslim in tolerant and not to distinguish between one and other group of society, particularly in conviction matter. Allah has decreed in surah Al-Baqarah: 213.

كَانَ النَّاسُ أُمَّةً وَاحِدَةً فَبَعَثَ اللَّهُ النَّبِيِّينَ مُبَشِّرِينَ وَمُنذِرِينَ وَأَنْزَلَ مَعَهُمُ الْكِتَابَ بِالْحَقِّ لِيَحْكُمَ بَيْنَ النَّاسِ فِي مَا اخْتَلَفُوا فِيهِ وَمَا اخْتَلَفَ فِيهِ إِلَّا الَّذِينَ أُوتُوهُ مِنْ بَعْدِ مَا جَاءَتْهُمْ الْبَيِّنَاتُ بَغْيًا بَيْنَهُمْ فَهَدَى اللَّهُ الَّذِينَ آمَنُوا لِمَا اخْتَلَفُوا فِيهِ مِنَ الْحَقِّ بِإِذْنِهِ وَاللَّهُ يَهْدِي مَنْ يَشَاءُ إِلَى صِرَاطٍ مُسْتَقِيمٍ

“Mankind was one community and Allah sent Prophet with them He sent down the scripture in truth to judge between people in matters wherein they differed. And only those to whom (the Scripture) was given differed concerning it after clear proofs had come to them through hatred, one to another. Then Allah by His Leave guided those who believed to the truth of that wherein they differed. And Allah guides whom He wills to a Straight Path” (Hilali, 1996: 68).

This verse explained that a distinction and dispute will make a loss of conviction of human, until one of them will go out from the right way in their faith. It is appropriate with the social conflict as portrayed in this novel in which some of *Pashtun* humiliate *Hazara*'s class, at last make an extremism and radicalism (Taliban) and always quarrel with others. It clearly shows that among the disunities that occur in human life is because of envies to each-others. The envies appear because of a judgment that human beings are different and desire in dominating everything in their surroundings.

Allah created human beings from same source, then formed into some groups, ethnics and races in order to become acquainted with, inherited and kept the right and prestige each other. The distinction status should not have been become the primary cause of cleavage in society. This only makes different perspective to the existence of life and at last it will appear a continuous social conflict either interfaith, intercultural or interracial as presented in *The Kite Runner* novel.

Based on the background above, it is interesting to for researcher to examine further how the relationship of social influences and characters of Amir, Assef, and Hassan is and see many factors that are related, especially social background of them. The researcher is interested to analyze the conflict by using Marxism theory by Karl Marx.

1.2. Research Question

Some scholar and researchers believe that this novel is a contemporary novel which criticizes the social movement of Afghanistan and so does this research. The research aims to find the answer of question:

How is social conflict portrayed through Amir, Assef and Hassan?

1.3. Objective of Study

Related to the problem statement above, this research aims:

To analyze how the social conflict as portrayed through Amir, Assef and Hassan characters is.

1.4. Significances of Study

This research will give valuable information about the social conflict based on Marxism point of view to the readers. The significances of this research are divided into two points, theoretic and practice. Theoretically, this research informs that literature has a close relation enough to the Marxism and it can be seen in points of view. Thus, this research can give broad information to the reader about the social role based on literature perspective in term of sociology of literature and social conflict in Afghanistan. The main characters in this novel are reflected to the human personality in facing the different dimension of society. As in a reality life, there are many differences perspective in ethnic, social class and religion faith that will influence to the human personality. Practically, this research hopefully can be useful for other researchers who want to analyze social conflict based on Marxism perspective on the same or different object so that the researcher can do betterment to the next research. Therefore, this research can be beneficial to the reader or other researcher and they can get more information and lesson concerning the social role.

1.5. Literary Review

The Kite Runner actually has been analyzed through different perspective by some researchers. First, Nina Farlina from Syarif Hidayatulloh State Islamic University of Jakarta (2008) in her thesis “The Issue Of Cultural Identity By Khaled Hosseini’s *The Kite Runner*”. Her research questions are (1) What characteristics do Amir and Hassan have? (2) How does cultural identity influence the life of Amir and Hassan in

Khaled Hosseini's *The Kite Runner*? The theory used in this thesis is The Concept of Cultural Studies by Stuart Hall.

Based on the research's finding and data analysis, there are several issues concerning to cultural perspective such as different ethnics and inter-religions create civil war, ethnic conflict, and inter-religion conflict. Amir envies and has internal conflict toward Hassan. Amir creates everything to wipe Hassan off his life. Amir's conflict makes him feel guilty and sin toward Hassan.

The second researcher is Tomi Wardana from Andalas University in his thesis "The Impacts of Afghan Conflicts as Reflected In *The Kite Runner* By Khaled Hosseini (2011)". His research questions are (1) How is the condition of Afghan society's life during the Afghan conflicts? (2) What are the impacts of Afghan conflicts as reflected in *The Kite Runner*? The theory used in his research is Sociology of Literature Theory by Alan Swingewood. The data analysis found is effect of Afghanistan conflict since Daoud Khan revolution era, Soviet invasion, Afghanistan civil war, and Taliban regime.

Based on this research, there are several conflicts founded by the researcher based on this novel. In this novel, Afghanistan people lost their family either of separate or die. The people who lived in poverty proceed from their wealth and home were broken during the conflict. This is cast a damp over the people and make them trauma.

During the conflict, many people were alliterated and evacuated to other countries to find a safety place for Afghanistan people.

The other research is by Lidyawati Sinambela from English Department, Faculty of Letters, University of North Sumatera (USU), Medan in her thesis entitled “An Analysis of Main Character in Khaled Hosseini’s Novel: *The Kite Runner*, 2010”. Her research questions are (1) How are the main characters facing their problem in the novel? (2) what are the causes of main character’s mental down? and (3) what are the moral values of the main characters portrayed in the novel? This research tries to identify the main characters and describes some aspects related to main characters.

However, those previous researches are clearly different with this present research. The first research by Nina Farlina uses cultural studies focused on the cultural issue that came out of inter-religion, ethnic and different culture in Afghanistan whereas the second research by Tommy Wardana uses sociology of literature theory focused on the social condition of Afghanistan life during revolution era and the other research by Lidyawati Sinambela focuses on the main character of the novel. The similiarity from the previous research are analyzing the same novel entitled *The Kite Runner* by Khaled Hosseini. Hence, it is a new research that analyzes social conflict using Marxism theory.

1.6. Theoretical Approach

In literature development, sociology of literature is often used by some researchers especially for Marxism. Marx developed his social theory by stating that the most important of human activity is economic activity. In his speech, Engels stated that human, for first, need to life, (eat, drink, home, and clothes) before thinking (Jones, 2009: 77). It shows that the framework of sociology by Marx is materialism. Marxism assumes that literature, culture, religion of current time are a superstructure and ideology which are dialectically related, and are the result of class struggle of the time. As an ideology, literature is a social institution, which is a product of superstructure that becomes a concrete representation of human production relationship. Marx divided society into two structures, infrastructure and superstructure.

Infrastructure is a structure that designs or determines human life, especially thoughts and feeling whereas superstructure is the result of infrastructure. It is similar with what Terry Eagleton stated in *Marxism and Literary Criticism*:

At a later stage, the development of new modes of productive organization is based on a changed set of social relations—this time between the capitalist class who owns those means of production, and the proletarian class whose labor-power the capitalist buys for profit. Taken together, these ‘forces’ and ‘relations’ of production form what Marx calls ‘the economic structure of society’, or what is more commonly known by Marxism as the economic ‘base’ or ‘infrastructure’. From this economic base, in every period, emerges a ‘superstructure’—certain forms of law and politics, a certain kind of state, whose essential function is to legitimate the power of the social class which owns the means of economic production. But the superstructure contains more than this: it also consists of certain ‘definite forms of social consciousness’ (political, religious, ethical, aesthetic and so on), which is what Marxism designates as *ideology*. The function of ideology, also, is to legitimate the power

of the ruling class in society; in the last analysis, the dominant ideas of a society are the ideas of its ruling class (Eagleton, 2006: 3).

According to the statement, the social structure of society is determined by material-production activity. Marx identified the social structure into two classes, low class and high class, which the main factor is based on the means of production at the time. In this context, Marx believed that conflict occurs because the distinct ideology classes. An ideology can be understood as religion system, philosophy, literature and law which those can contradict to each class (Ritzer & Goodman, 2011: 71). Ideology is a result of infrastructure (economic power) influences and it will bring to an individual to decide their social activity or institution. Therefore, it is possible for humans to interact under their ideological influence and then it forms a conflict both individual and social. Therefore, the conflict may be occurred under the result of economic power influences.

The definition of conflict according to Pruitt and Rubin is as a perception about different interest (perceived divergence of interest) or a belief about aspiration of conflicting parties can be reached simultaneously (as cited in Susan, 2009: 5). As conflicts become a part of human history, Marx stated "without conflict, no progress; That is the law which is civilization has followed the present day "(Dahrendorf, 1959: 8). George Simmel believed that conflicts have a positive function for human relationships (Coser, 1956: 8). Marx stated that two distinct social classes, historically will always involve in conflict or contradiction due to economic class differences. The conflict caused by two different sides was formed by class distinction and inequality of

social status. The higher class will try to maintain their privileges, power, status and social position to gain their own interest.

Sociology of literature can analyze at least in three perspectives. The first, literary text perspective, means that the researcher can analyze literary work as a human-life reflection or vice versa. Literary work can be pointed to human life or it can be emerged and contained the element of social life. A text is usually sorted, classified and then is analyzed the sociological meaning. Second, biography perspective, that is a researcher analyzes a literary work by its author. Third, a researcher analyzes the acceptance of society to the literary text (reader response) (Endraswara, 2003: 80). In this research, the researcher uses the first perspective that is literary text perspective. The researcher analyzes literary work based on the text and explains the sociological meaning.

1.7. Method of Research

1.7.1 Type of Research

The researcher conducts the research by using qualitative descriptive method. According to John w. Creswell, “qualitative research is a means for exploring and understanding the meaning individuals or groups ascribe to a social or human problem” (Creswell, 2009: 20). Qualitative research is concerned with qualitative phenomenon, i.e., phenomena relating to or involving quality or kind (Kohtari, 1985: 3). This research collects variety of data source related to social and cultural issues from the novel in detailed description.

1.7.2 Data Sources

The primary data of this research is novel of *The Kite Runner* written by Khaled Hosseini, 2003. This novel was published by The Berkley Publishing Group. The researcher uses interpretation to categorize the relevant text from primary data source. The researcher classifies the data unit by finding the social activity of character based on the theory and then they will be related to the research question of this paper. The data unit will be a text that shows the conflict of characters which probably portrayed the social conflict. Moreover, since the novel to be analyzed is a novel related to social life and kind of Islam religious (Sunni & Shi'a), the researcher also takes the secondary data from Islamic value and principle, some journals, articles and internet sources in order to provide the comprehensive understanding on the social conflict.

1.7.3 Data Collection Technique

The method of collecting data in this research is library research. The researcher collects the data that have a similar and relevant to the topic of research. The data collected are some referential books, journals articles that related to the research and the theory of research. The researcher uses reading technique in order to understand the novel and takes the relevant dialogue and event to evolve the information of social situation in the novel.

1.7.4 Data Analysis Technique

This data of this research is going to analyzed by using descriptive analysis. The researcher analyzes the data unit focusing on the main characters to find out the

social representation and the researcher identifies the social situation/context which is depicted in the novel in order to analyze the social conflict. Moreover, it can be the social representation i.e. social interaction or social status of characters. The data unit which shows social activity of characters applies to the theory of Marxism. This method includes of some steps in analyzing the data. First, the data are identified based on the research questions. Then the researcher classifies the data of social condition which can be representation to the characters. Third the data are interpreted based on Marxism theory, and the last, the researcher draws the conclusion for the problem statement.

1.8. Paper Organization

This paper consists of four chapters. The first chapter includes of the general information about this research. It includes of background of choosing study, research question, significances of study, literary review, theoretical approach, methods of research, and paper organization. The second chapter discusses about data description i.e. plot, context of novel, and social representation of main characters. The third chapter is discussion analysis of data and the last chapter is conclusion of the research.

CHAPTER IV

CONCLUSION

After analyzing the data through understanding the contents of the novel, the researcher finds the result of analysis to answer the question of this research. The result of this research based on Marxism perspective are the characters of Amir, Assef and Hassan becomes representation to the element of society. As they have social action, they show the diversity based on social status. It shows the social conflict which influences to the social condition in Kabul. The representation of social status brings to the social conflict in term of class conflict and social gaps. The social gaps lead to the social conflict i.e. class conflict, exploitation, and class struggle. By the social conflict occurred, the trigger of social conflict is the economic power of two different elements of society.

The social conflict that occurs in the novel conflict includes of class conflict and social gaps. Amir and Assef as the high-class society show the pressure against Hassan as the low-class society. In this way, social conflict was seen by the exploitation, class struggle of the servant or Hassan. Hassan as Hazara was exploited either by Amir or Assef because of his ignorance and illiterate. As a lower class, he received indignity from other people. The treatment of people around as a mayor ethnicity and religion also shows a social gap between Pashtun and Hazara ethnicity, and the struggle of Hassan in facing the situation. The different of ethnicity and beliefs become the main factor of social conflict in the Kabul Afghanistan. The society seems

like they contradict to the distinction of two elements of society. They judge people based on their status. The social status of Pashtun as an employer and ethnic majority in Kabul makes Amir arbitrary against Hassan even sometimes he exploits Hassan's ignorance as a joke. Because of it, Amir assumes that Hassan is just a pawn and reasonable to be sacrificed.

In addition, the role of economic power also greatly affects the social conflicts that occur in the novel. Some phenomenon such as ethnic massacres, exploiters and class struggle constitute a form of social conflict based on economic interest and power such as Assef as the chief of Taliban against the Hazara and his crime in the name of religious sharia. Here, the conflict is depicted through Amir and Hassan fulfilled the concept of Marxism in viewing the society i.e. the existences of different background and interest bring up the conflict in society, and the economic power influences the superstructure i.e. ideology of individual so that it creates a conflict based on different interest. Social conflict representative is quietly appropriate with Marxism idea about the relationship of social identity and economic power influencing the conflict of society.

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APPENDIX

A. Data of Analysis

1. Setting of Afghanistan

- a. “a siren went off in the distance. Somewhere glass shattered sleep and probably still in their pajamas, with ruffled hair and puffy eyes. Hassan was crying. Ali pulled him close clutched him with tenderness” (Hosseini, 2003:35).
- b. “that was the year that the Shorawi completed their withdrawal from Afghanistan. It should have been a time of glory for Afghanistan. Instead, the war raged on, this time between Afghans, the mujahidin, against the soviet puppet government of Najibullah, and Afghan refugees kept locking to Pakistan, that was the year that the cold war ended, the year the Berlin Wall came down” (Hosseini, 2003:183-184)
- c. “by then-that would have been 1995-the *Shorawi* were defeated and long gone and Kabul belonged to *Massoud*, Rabbani ad the *Mujahedin*. The infighting between the factions was fierce and no one knew if they would live to see the end of the day. Our ears became accustomed to the whistle of falling shells, to the rumble of gunfire, our eyes familiar with the sight of men digging bodies out of piles of rubble. Kabul in those days, Amir Jan, was as close as you could get to that proverbial hell on earth” (Hosseini, 2003: 212)
- d. “twenty years earlier, I had seen some of the first war with my own eyes. Grim reminders of it were strewn along the road; burned carcasses of old Soviet tanks, overturned military trucks gone to rust, a crushed Russian jeep that had plunged over the mountainside” (2003:244).
- e. “rubble and beggars. Everywhere I looked, that was what I saw. Remembered beggars in the old days too-Baba always carried an extra handful of Afghani bills in his pocket just for them; I’d never seen him deny

a peddler. Now, though, they squatted at every street corner, dressed in shredded burlap rags, mud-caked hands held out for a coin” (Hosseini, 2003:245)

2. Social Condition

a. “They called him “flat-nosed” because of Ali and Hassan’s characteristic Hazara Mongoloid features. For years, that was all I knew about the Hazaras, that they were Mogul descendants, and they looked a little like Chinese people” (Hosseini, 2003:9).

b. “I heard you won, Amir,” he said “congratulations”
 “Thanks. Have you seen Hassan?”
 “your Hazara?”
 I nodded.

Omar headed the ball to his brother. “I hear he’s is a great kite runner.” His brother headed back the ball back to him. Omar caught it, tossed it up and down. “although I’ve always wondered how he manages. I mean, with those tight little eyes, how does he see anything?”

c. His brother laughed, a short burst, and asked for the ball. Omar ignored him” (Hosseini, 2003:68).

d. “Rahim Khan told me how, when the northern Alliance took over Kabul between 1992 and 1996, different factions claimed different parts of Kabul” (2003:199).

3. Culture of Afghanistan

a. “the kite-fighting tournament was an old winter tradition in Afghanistan. It started early in morning on the day of the contest and didn’t end until only the winning kite flew in the sky-I remembered one year the tournament outlasted daylight. People streets filled with the kite fighters, jerking and tugging on their lines, squinting up to the sky, trying to gain position to cut the opponent’s line” (Hosseini, 2003: 51).

- b. "I felt like a soldier trying to sleep in the trenches the night before a major battle. And that wasn't so far off. in Kabul, fighting kites was a little like going to war. As with any war, you had to ready yourself for battle" (Hosseini, 2003:50)

4. Characterization of Amir and Hassan

- a. "my father was a force of nature, a towering Pashtun specimen with a thick beard, a wayward crop of curly brown hair as unruly as the man himself, hands that looked capable of uprooting a willow tree, and black glare that would "drop the devil to his knees begging for mercy" (Hosseini, 2003: 13).
- b. "the resolution that I would win that winter's tournament. I was going to win. There was no other viable option. I was going to win, and I was going to run that last kite. Then I'd bring it home and show it to Baba. Show him once and for all that his son was worthy" (Hosseini, 2003: 56)
- c. "that was fascinating," I muttered. I meant it too. This was... wholly unexpected. "are you sure, Hassan?"
"He was still clapping. "it was great, Amir Agha. Will you read me more of it tomorrow?" (Hosseini, 2003:30).
- d. "mashallah, Amir Agha, Bravo!" "he was beaming"
"You like it? I said, getting my second taste-and how sweet it was- of a positive review" (Hosseini, 2003: 33)
- e. "I didn't say anything. Just kept pushing the egg around on my plate.
"did something happen to him, Amir Agha? Something he's not telling me?"
I shrugged. How should I know?"
"you would tell me, nay? Inshaallah, you would tell me if something had happened?"

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

- f. “Please leave us alone, Agha,” Hassan said in a flat tone. He’d referred to Assef as “Agha” and I wondered briefly what it must be like to live with such an ingrained sense of one’s place in a hierarchy” (Hosseini, 2003:42).
- g. “what is a boy like you doing here at this time of the day looking for Hazara?” his glance lingered admiringly on my leather coat and my jeans-*cowboy pants*, we used to call them. In Afghanistan, owning anything American, especially if it wasn’t secondhand, was a sign of wealth.

“I need to find him, Agha”.

“What is he to you?” he said. I didn’t see the point of his question, but I reminded myself that impatience wasn’t going to make him tell me any faster” (Hosseini, 2003:69)

- h. “it said the Hazaras had tried to rise against the Pashtun in nineteenth century, but Pashtun had “quelled them with unspeakable violence”. The book said that my people had killed the Hazaras, driven them from the lands, burned their homes, and sold their women” (Hosseini,2003:9)
- i. “his blue eyes flicked to Hassan. “Afghanistan is the land of Pashtuns. It always has been, always will be. We are the true Afghans, the pure Afghan, not this Flat-nose here. His people pollute our homeland, our *watan*. They dirty our blood”. He made a sweeping, grandiose gesture with his hands. Afghanistan for Pashtuns, I say. That’s my vision” (Hosseini 2003:40).
- j. “I can still see Hassan up on that tree, sunlight flickering through the leaves on his almost perfectly round face, a face like a Chinese doll chiseled from hardwood: his flat, broad nose and slanting, narrow eyes like bamboo leaves, eyes that looked, depending on the light, gold, green, even sapphire. I can still see his tiny low-set ears and that pointed stub of a chin, a meaty

appendage that looked like it was added as a mere afterthought. And the cleft lip, just left of midline, where the Chinese doll maker's instrument may have slipped, or perhaps he had simply grown tired and careless" (Hosseini, 2003: 3)

- k. "self-defense has nothing to do with meanness. You know what always happens when neighborhood boys tease him? Hassan step in and fends them off, I've seen it with on my eyes, and when they come home, I say to him, how did Hassan get that scrape on his face? And he says, he fell down. I'm telling you, Rahim, there is something missing in that boy." (Hosseini, 2003:22).
 - l. "hey, flat-nose," he said. "how is Babalu"
"you're bothering me very much. In fact, you bother me more than this Hazara here" (Hosseini, 2003:39-41)
 - m. "it also said some things I did know, like that people called Hazaras, *mice-eating, flat-nose, load-carrying donkeys*" (Hosseini, 2003: 9).
5. Social Gaps
- a. "his blue eyes clicked to Hassan. "Afganistan is the land of Pahtuns. It always has been, always will be. We are the true Afghans, the pure Afghans, not this Flat-Nose here. His people pollute our homeland, our watan. They dirty our blood" (Hosseini,2003
 - b. "a pair of talib officials came to investigate and interrogated Hassan. they accused him of lying when Hassan told them he was living with me even though many of the neighbors, including the one who called me, supported Hassan's story. The talibs said he was a liar and thief like all Hazaras and ordered him to get his family out of the house by sundown. Hassan protested. But my neighbor said the talibs were looking at the big house like-how did he say it?-yes, like 'wolves looking at a flock of sheep.' They told Hassan they would be moving in to supposedly keep it safe until I return.

Hassan protested again so they took him to the street-.” (Hosseini, 2003:219)

- c. “sometimes, we broke the doors and went inside their homes. And...I’d... I’d sweep the barrel of my machine gun around the room and fire and fire until the smoke blinded me”. “you don’t know the meaning of the word ‘liberating’ until you’ve done that, stood in a roomful of targets, let the bullets fly, free of guilt and remorse, knowing you are virtuous, good, and decent. Knowing you’re doing God’s work” (Hosseini, 2003:277)
- d. “they do nothing but thumb their prayer beads and recite a book written in a tongue they don’t even understand”
- e. “good,” baba said, but his eyes wndered. “now, no matter what the mullah teaches, there is only one sin, only one and that is theft. Every other sin is a variation of theft. Do you understand?” (2003:17)
- f. “they drive around looking. Looking and hoping that someone will provoke them. Sooner or later, someone always obliges. Then the dogs feast and the day’s boredom are broken at last and everyone says, “Allaah-u-akbar!” and on those day when no one offends, well, there is always random violence, isn’t there?” (Hosseini, 2003:248)
- g. “stoning adulterers? Raping children? Flogging women for wearing high heels? Massacring Hazaras? All in the name of Islam?”
 “I see this may turn out to be enjoyable after all, but there are things traitors like you don’t understand” (hosseini, 2003:284)
- h. “Assef’s brow twitched. “like pride in your people, your customs, your language. Afghanistan is like a beautiful mansion littered with garbage, and someone has to take out the garbage”.
 “That’s what you were doing in Maar, going door-to-door? Taking out the garbage?”
 “Precisely”

6. Social Conflict

- a. “A few weeks later, the Taliban banned kite fighting. And two years later, in 1998, they massacred the Hazaras in Mazar-i-Sharif” (2003:213).
- b. “But you want a real show, you should have been with me in Mazar. August 1998, that was.”
 “I’m sorry?”
 “We left them out for the dogs, you know.” (2003:277).
- c. “Everyone agreed that my father, my baba, had built the most beautiful house in the wazir akbar khan district, a new affluent neighborhood in the northern part of Kabul. Some thought it was the prettiest house in all of Kabul. A broad entryway flanked by rosebushes led to the sprawling house of marble floors and wide windows. Intricate mosaic tiles, handpicked by baba in Isfahan, covered the floors of the four bathrooms. Gold-stitched tapestries, which baba had bought in Calcutta, lined the walls; a crystal chandelier hung from the vaulted ceiling” (Hosseini, 2003:4)
- d. “on the south end of the garden, in the shadows of loquat tree, was the servant’s home, a modest little mud hut where Hassan lived with his father”
 It was there, in that little shack, that Hassan was born in the winter of 1964, just one year after my mother died giving birth to me”
- e. I remember it was spare, clean, dimly lit by a pair of kerosene lamps. There were two mattresses on opposite sides of the room, a worn Herati rug with frayed edge in between, a three-legged stool, and a wooden table in the corner where Hassan did his drawings” (Hosseini, 2003:5-6).
- f. “every morning, I watched from my bedroom window as their Hazara servant shoveled snow from driveway., cleared the way for the black Opel. I made a point of watching Ahmad and his father get into car, Ahmad in his

wool vest and winter coat, his schoolbag filled with books and pencils” (hossein; 2003:49).

- g. “he eyed me up and down. “what is a boy like you doing here at this time of the day looking for a Hazara?” Hi glance lingered admiringly on my leather coat and my jeans-cowboy pants, we used to call them, in Afghanistan, owning anything American, especially, it it wasn’t secondhand, was a sign of wealth” (Hosseini; 2003:69).
- h. “well, everyone in my school knows what it means,” I said. “let’s see. ‘Imbecile’. It means smart, intelligent. I’ll use it in a sentence for you. ‘when it com to words, Hassan is an imbecile.’”
 “aaah, he said, nodding.
 “I would always feel guilty about it later. So, I’d try to make up for it by giving him one of my old shirt or a broken toy. I would tell myself that was amends enough for a harmless prank.” (2003:29)
- i. “for kite runners, the most coveted prize was the last fallen kite of a winter tournament. It was a trophy of honour, something to be displayed on a mantle for guests to admire. when the sky cleared of kites and only the final two remained, every kite runner readied himself for the chance to land this prize” (Hosseini, 2003:52)
- j. “I ran because I was a coward. I was afraid of Assef and what he would do to me. I was afraid of getting hurt. That’s what I told myself as I turned my back to the Alley, to Hassan. that’s what I made myself believe. I actually aspired to cowardice, because the alternative, the real reason I was running, was that Assef was right; nothing was free in this world. Maybe Hassan was the price I had to pay, the lamb I had to slay, to win Baba. Was it a fair price? The answer floated to my conscious mind before I could thwart it; He was just a Hazara, wasn’t he?” (Hosseini,2003:77)

- k. “you! The Hazara! Look at me when I’m talking,” 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 checks. I reached across my seat, on my shoulder. “He took you from someone else,” I whispered. “He took you for someone else” (2003:7)
- l. “I remembered coming home that night and finding Hassan in the kitchen, listening to the radio. He had a sober look in his eyes. I asked him what was wrong, and he just shook his head. “god help the Hazaras now, Rahim Khan sahib” he said.” (2003:213)

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