

**MARIAM'S SEARCH FOR MEANING OF LIFE
IN KHALED HOSSEINI'S *A THOUSAND
SPLENDID SUNS***

A Graduating Paper

**Submitted in Partial Fulfillment of the Requirement for Obtaining
the Bachelor Degree in English Literature**



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A FINAL PROJECT STATEMENT

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Mariam's Search for Meaning of Life in Khaled Hosseini's

A Thousand Splendid Suns

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ABSTRACT

Today more and more people fail to value their lives despite the fact that the meaning of life is the core of human's existence. Through his magnum opus *A Thousand Splendid Suns* published in 2007, Khaled Hosseini tells its audience about Mariam, the main character, whose life is full of hardship but always seems to stand tall to face it. This research attempts to figure out (1) Mariam's spirituality that influences her to get a valuable life, and (2) the process that Mariam is through in giving meaning to her life. To answer the two research questions, this qualitative descriptive research applies psychological theory of literature as the basis by which to analyze the character in a fiction, and to get deeper understanding of Mariam's search for the meaning of life, it uses Viktor Frankl's Logotherapy theory. Based on the in-depth analysis, this research has found that (1) Mariam had strong spirituality which can be seen in her conscience. Mariam's conscience related to human (*habluminnas*) is reflected by her positive thinking to human, kindness, obedience to her parents and her husband, sympathy, and patience. Mariam's conscience related to God (*hablumillah*) is reflected by her positive thinking to God and strong faith; and (2) Although Mariam was ever in the state of existential vacuum, she could find the meaning of life because of her strong spirituality. Mariam fulfilled three concepts of logotherapy in striving the meaningful life i.e. freedom of will, the will to meaning, and the meaning in life through three values i.e. creative values, experiential values, and attitudinal values.

Keywords: *meaning of life, psychology of literature, logotherapy, spirituality.*

**Pencarian Makna Hidup Mariam dalam Novel *A Thousand Splendid Suns*
Karya Khaled Hosseini**

Fajar Nur Indriyany

ABSTRAK

Sekarang ini banyak orang gagal untuk memaknai hidupnya di mana makna hidup merupakan bagian inti dari eksistensi manusia. Melalui karya besarnya, *A Thousand Splendid Suns* yang diterbitkan tahun 2007, Khaled Hosseini menceritakan kepada pembaca tentang Mariam, karakter utama, yang kehidupannya penuh penderitaan tetapi tetap tegar menghadapinya. Penelitian ini mencoba untuk menjawab (1) Spiritualitas yang mempengaruhi Mariam untuk mendapatkan kehidupan yang bermakna, (2) Proses Mariam dalam menemukan makna hidup. Untuk menjawab pertanyaan tsb, metode penelitian kualitatif-deskriptif digunakan dalam penelitian ini dengan teori psikologi sastra sebagai basis untuk menganalisis karakter dalam fiksi, dan untuk mendapatkan pemahaman yang mendalam tentang pencarian makna hidup, penelitian ini menggunakan teori Logoterapinya Viktor Frankl. Berdasarkan analisis yang mendalam, hasil penelitian ini adalah Mariam mempunyai spiritualitas yang kuat yang dapat dilihat dari hati nuraninya. Hati nurani Mariam yang baik dapat dilihat dalam hubungannya dengan manusia (*habluminnas*) yaitu berpikiran positif terhadap manusia, kebaikan hatinya, kepatuhannya terhadap orang tua dan suaminya, sifat simpati, dan kesabaran. Sedangkan hubungan dengan Tuhan (*habluminallah*), hati nurani Mariam dapat dilihat dari pikiran positifnya terhadap Tuhan dan keimanannya yang kuat. Walaupun Mariam pernah berada di kondisi eksistensial vakum, dia dapat menemukan makna hidupnya karena spiritualitasnya yang kuat. Mariam berhasil memaknai hidupnya berdasarkan konsep logoterapi yaitu kebebasan berkehendak, dan hasrat untuk hidup bermakna, dan makna dalam hidup melalui nilai-nilai kreatif, nilai-nilai penghayatan, dan nilai-nilai bersikap.

Kata kunci: *makna hidup, psikolog sastra, logoterapi, spiritualitas.*

MOTTO

Behind every sorrow and trial that He makes us shoulder,

God has a reason

(Khalid Hossaini)

A man who has a why to live, can bear any how

(f. Nietzsche)

There is a meaning in suffering

(Viktor E. Frankl)

يَأْتِيهَا النَّفْسُ الْمُطْمَئِنَّةُ ﴿١٧﴾ أَرْجِعِي إِلَىٰ رَبِّكَ رَاضِيَةً مَّرْضِيَةً ﴿١٨﴾

(To the righteous soul will be said:) "O (thou) soul, in (complete) rest and satisfaction!

"Come back thou to thy Lord,- well pleased (thyself), and well-pleasing unto Him!

DEDICATION

I whole-heartedly dedicate this modest
and respectful paper to,

My beloved Mother

Who encourages me to keep smiling in hardship
to taste the sweet honey in bitterness

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CHAPTER I

INTRODUCTION

1.1. Background of Study

Nowadays, more and more people lose faith and direction in their lives. They seem to have uncertain goal and bad paradigm about their own lives. They tend to let themselves go with the flow and ignore the meaning of every moment of their lives. They are easily influenced by the lavish and hedonistic lifestyle and end up in superficial happiness. As a result, when they are frustrated due to inability to get what they want, they do not have something strong to hold on to, and thus they become brittle and escape from frustration by doing negative things. They will not consider the religious tenet and social norm. For example, some people choose to commit suicide to end their life as they think it is a good solution for their problem. Based on WHO report, there are one million people who commit suicide every year. The amount is bigger than homicide because of war (Gilang, 2012: 1).

The main cause of the moral crisis above is weak spirituality which leads to failure in getting the meaning of life. According to Frankl, spiritual is the core dimension in finding the meaning of life (as cited in Lewis, 2001: 2). When humans do not have strong spirituality, they get frustrated easily and preoccupied with instant entertainment and material pleasure. They do not rethink of their brighter future in good conscience. In daily life, it can be seen from the fact that more and more people seek for help by consulting their life problems with the

psychologist. It is because they are not able to solve their problems by themselves as their faith is not strong enough. Frank states that a person who has religious faith can solve her problems without difficulty (Frankl, 1984: 105).

Indeed, one of the way to overcome the crisis of self-existence is by searching the real meaning of life. According to Frankl, the meaning of life is the thing that is important, valuable and provides special value to someone, so it is worth as a goal in life. If a man successfully finds the meaning of life, his life will be meaningful and valuable (as cited in Bastaman, 2007: 45). A meaningful life can be found in every state of pleasant and unpleasant condition, a state of happiness and suffering (Bastaman, 2007: 45-46). Many people feel desperate when they do not achieve their goals and feel frustated if they have some problems such as break-up, familiy's death, and career loss though actually there is a meaning behind every problem. There are some positive lessons and wisdom that humans can learn from suffering. When a person finds a meaning of life, then he will determine life goals that will ultimately make all the activities become more directed. According to Frankl, the individual will be able to overcome the difficulties and problems in his life when his life has a meaning (1984: 121).

One aspect that has main role to overcome the problem is spirituality. One of them is spirituality based on religious tenet. For example, in Islam, the concept of human's life purpose is clear, that is to worship to God, as stated in Q. S. Adz – Adz Zhariat: 56.

وَمَا خَلَقْتِ الْجِنَّ وَالْإِنْسَ إِلَّا لِيَعْبُدُونِ*

“And I have created the Jinn and the men only for this that they may worship Me.”

It does not literally mean that life is aimed only to pray, but rather all kinds of work are intentionally dedicated to get God’s blessing. That is why before doing some works, a Muslim is suggested to recite *basmallah*.

Therefore, if people understand the essence of life, they will compete in favour. Because life on earth is temporary while life in the hereafter is eternal. Hence, if they are aware of this, they will be preoccupied with life in the hereafter by doing good deeds as much as possible. In Surah Al-Mu'min [40]: 39, Allah says,

يَقَوْمِ إِنَّمَا هَذِهِ الْحَيَاةُ الدُّنْيَا مَتَاعٌ وَإِنَّ الْآخِرَةَ هِيَ دَارُ الْقَرَارِ ﴿٣٩﴾

“O my people; the life of this world is only a temporary enjoyment, and the Hereafter is certainly the home for permanent residence.”

Related to the explanation on human’s effort in giving meaning to his or her life, it is also reflected in literary work in its own way. One of the contemporary novels that bring about this topic is Khaled Hosseini’s *A Thousand Splendid Suns*. Published and hit the *New York Times* Bestseller list in 2003, this novel has invited contemporary readers to get involved in a meaning quest through the main character, Mariam. She was a young woman, and she was a pious Muslim. Mariam had complicated problem and suffering throughout her life. She was born as an illegitimate child, neglected by her father, even treated violently by her husband. However, interestingly, she could face all the bad things

in her life without much complaint. This research will describe further all the problems that Mariam faces and analyze more deeply the process of Mariam's strive in finding and giving meaning to every bit of her life. In doing so, this research uses psychological approach and logotherapy theory. Logotherapy is the branch of existential psychology that studies about how to get meaningful life. Unlike other psychological theory such as psychoanalysis, logotherapy studies not only psyche but also spirituality and the meaning of life.

Thus, through psychology of literature, literature has two functions that can give precious contribution for the society's learning from the attitude and characterization of the character in the literary works. First, it records the reality through literary works that means some events and accidents in the literary work can portray the accidents and events in the real life. Second, it reflects the reality that means can be a reflection toward moral badness to be taken as a lesson and do betterment. Hence, the writer concerns to the psychology of literature in analyzing the literary works especially a novel "*A Thousand Splendid Suns*". and then logotherapy theory to get deeper understanding of the main character's search for the meaning of life.

1.2. Problem Statements

Based on the background of study described above, the research questions to answer are formulated as follow:

1. How does Mariam's spirituality guide her to a meaningful life?
2. How is the process until Mariam finds the meaning of life?

1.3. Objectives of Study

Related to the problem of statements above, in short, this research aims:

1. to analyze how Mariam's spirituality guides her to a meaningful life.
2. to describe the process of how Mariam finds the meaning of life.

1.4. Significances of Study

This research will give valuable information about the meaning of life based on logotherapy theory to the readers. The significance of this research includes two dimensions: theoretical and practical. Theoretically, this research confirms that there is relationship between psychology and literature. Thus, it can broaden the readers's view about the meaning of life as reflected by Mariam, the main character in this novel, that at the same time can reflect human's personality in reality. Practically, this study can be useful for the reader and the next researchers who will apply the logotherapy theory on the same or different novel. Therefore, it can be a reference in analyzing novel by using psychological theory. In addition, this study can be beneficial to get lesson and wisdom on how to search for the meaning of life. The researcher hopes that the readers are able to do betterment as the reflection after reading this research. Besides, this research can add the collection of literary works on campus library.

1.5. Literature Review

A Thousand Splendid Suns actually has been analyzed through some different perspectives by some researchers. First, Linta Wafdan Hidayah from

Maulana Malik Ibrahim State Islamic University of Malang (2009) in her thesis “Aggression in Domestic Violence Based on Frustration-Aggression Described in Khaled Hosseini’s *A Thousand Splendid Suns*.” Her research questions are (1) What kinds of aggression in domestic violence described in Khaled Hosseini’s *A Thousands Splendid Suns*? (2) How are the aggressions in domestic violence described in *A Thousand Splendid Suns* explained based on frustration-aggression hypothesis? The theory used in this study is Frustration-Aggression of psychological criticism. Aggression is any form of behaviour directed toward the goal of harming or injuring another living being who is motivated to avoid such treatment, and frustration always leads to some forms of aggression. Frustration is especially pronounced when one’s motivation to achieve a goal is very strong, and the blocking is complete.

Based on the researcher’s findings and data analysis, there are three main forms of derivation on each aspect of aggregation-frustation. First, aggression is described into the cases of physical aggression and verbal; active aggression and passive aggression; direct and indirect aggression. Second, domestic violence is explored in six cases, namely, physical abuse, emotional abuse, sexual abuse, intimidation, economic deprivation, and threats of violence. The last is frustration-aggression hypothesis in domestic violence that happened in Mariam family. This element is the most important in this novel because it has most data on the novel related to the aggression in domestic violence that happened in a family which consist of twenty three data findings. A general theme of this aggression in domestic violence reveals about how aggression in Mariam’s family happened,

why Nana called Mariam *harami*, and Rasheed always tortured his family, and how Nana and Rasheed tortured their family because of their frustration. In the form aggression in domestic violence, Rasheed and Nana tortured and humiliated their family because they had frustrated in their past. Therefore, they tortured the other family, although their family already tried to do the best for them. But in the end, Mariam as the main character in this novel killed Rasheed because she wanted to save Laila, and she did not want to get torture and humiliation again from him. Their action, especially Mariam, was caused by their frustration when they lived together with Rasheed, and also cycle of violence happened in their life.

The other researcher is Yulia Djiono from Bina Nusantara University in his thesis “An Analysis of Gender Discrimination toward Mariam and Laila in *A Thousand Splendid of Suns* by Khaled Hossaeni (2009).” His research questions are (1) how far patriarchal systems dominate Mariam and Laila in the novel as representatives of women in Afganisthan? (2) what is the impact of gender discrimination? The theory used in his research is patriarchal system of modern feminism. The data analysis found is Rasheed, as a husband, dominated and played a discrimination and violance toward two of his wives. The wives was wounded because of their unfaithful husband. There are two kinds of gender discrimination in this novel. They are domestic life discrimination and public life discrimination. The impact of discrimination is there is rebellion from Mariam and Laila toward his husband to get freedom.

The other researcher is Wahyu Rizki Umbara from State Islamic University Syarif Hidayatullah with his thesis “An Analysis of Neurosis Syndrome Reaction in Mariam’s Character in Khaled Hossaeni’s *A Thousand Splendid Suns*”. His research questions are (1) what are the Mariam’s characteristics described in the novel? (2) how are Mariam’s Neurosis Syndrome Reaction as reflected in the novel?

The theory used is abnormal psychology from Adler Alfred. The theory reveals that there are three aspects of neurosis syndrome reaction. They are anxiety reaction, obsessive-compulsive reaction, and phobic reaction. The data finding shows that Mariam had many life conflicts influencing her psychic that made her characteristics uncertain and changing and she finally got neurosis syndrome reaction. Her conflict was not as an illegitimate child but she got violence from her husband, Rasheed. Mariam syndrome was to get free from her life. She wanted to be a child that could play and go to school. Besides, she wanted to be a wife that get a good affection from her husband, not violence.

The last researcher is Azam Kazemiyan from University of Ottawa with his thesis “*A Thousand Splendid Suns: Rhetorical Vision of Afghan Women*”. His research question is how popular fictional narratives represent Afghan women to the Western readers? The theory used is patriarchal culture by Monghadam. The findings reveal that the portrayals of Afghan women in the novel correspond with the images of Afghan women in the Western media.

However, it is clear that the previous researches are different from this present research. The research from Yulia Djiono uses patriarchal system of

modern feminism and the research from Azam Kazemiyan uses patriarchal culture by Monghadam. The research from Linta Wafdan Hidayah and Wahyu Rizki Umbara actually uses psychological approach that are the same with the researcher's research, but they use different theory. Hidayah uses frustration-aggregation theory while Umbara uses abnormal psychology. The similarity from the previous researches are analyzing the same novel, *A Thousand Splendid Suns*. Hence, it is a new research that the researcher uses logotherapy theory that emphasizes how the meaning of life is.

1.6. Theoretical Approach

This research uses psychological approach to literature. Therefore, it will analyze the novel through its character. Furthermore, because this research attempts to find out how the main character in the novel searches for the meaning of life, it applies logotherapy theory, an existential psychology by Viktor E. Frank. Therefore, in this section, the researcher will provide a brief explanation on both psychology of literature and logotherapy theory as the tools to analyze this novel.

Actually, literature is different from psychology because literature relates to imaginary characters in fiction, drama, and poem (Eagleton: 1996: 2) while psychology according to Walgito relates to human behavior and mental process (as cited in Wiyatmi, 2011: 2). However, essentially, both are similar in a way that they examine human and life as the source of study (Siswantoro, 2005: 29). Literature records psyche symptom which is reflected from the character. The

attitude and behavior from the character become empirical data collected by the researcher that uses psychological approach (Minderop, 2010: 53). The problems that the characters deal with are similar with the problems that humans face in real life. Thus, the theory of psychology is needed to analyze the character reflected in the novel.

It should be noted that psychology of literature does not intend to solve psychological problems in a literary work; rather, it attempts to understand the psychological aspects in it and give contribution to the betterment in real life (Ratna, 2011: 342-343). In the *Literary Theory*, Wallek and Warren (1963: 75) state that there are four classifications in analysis using psychology of literature. They are psychological study of the researcher, study of psychological types (creative process), study of psychological law through literary works, and study of reader psychology. The researcher uses the third classification, that is, studying psychological law through literary works because it is only concerned with the character in the novel. And as Wallek and Warren (1963: 75) states, “only the third belongs (study of psychological laws present within works of literature), in the strictes sense, to literary study.”

Another theory by which this research is based upon is logotherapy theory from Viktor Email Frankl. The word *logos* is derived from Greek word which means *meaning*. Logotherapy recognizes not only physical and psychological dimensions but also spiritual dimension. The spiritual dimension is the core dimension in logotherapy. Additionally, logotherapy studies about the meaning of life and will to meaning that become motivation to achieve a

meaningful life (Frankl,1984: 121). According to Frankl, at first humans are in existential vacuum, that is when they are in the state of boredom (1984: 129), emptiness (1984: 128), apathy, and dissatisfaction (as cited in Boeree, 1997:3). However, man can find "meaning in suffering itself," where people still try to appreciate life to achieve a meaningful life (Frankl, 1984: 135). Logotherapy shows the way to find out the meaning of life, and happiness is the product and reward for success in reaching a meaningful life (Bastaman, 2007: 44).

Viktor Frankl on this subject uses the term self-transcendence of human existence. He underlines the fact that man is always led and guided towards something or someone outside himself. The greatest ability of the person is to serve or to love and be beneficial to others (1984: 133). Therefore, a life will be meaningful if it is useful and beneficial for others.

Logotherapy teaches that there is a way that can be taken by a person to discover the meaning of life. Humans have the capacity to change the negative aspects into something positive. With optimism, human can transform suffering into success, transform guilt into better direction, and change the impermanence of life into the urge to act in a responsible manner (Frankl, 1984: 135). Frankl states that there are three principles of logotherapy (1984: 135). First, life still has meaning in every situation, even in suffering and pain. The meaning of life is to give a qualified value in achieving life destination. If humans can achieve the goal of life, they can feel happiness and far from despair. Second, humans have freedom to discover the meaning of life. They have hope and belief toward the truth and appreciate beauty, faith, and love. Third, humans have the ability to

transform suffering and the tragic events that are unavoidable and unchangeable in their lives.

In logotherapy, human is characterized by spirituality, freedom, and responsibility. According to Frankl, there are three philosophical and psychological concepts to achieve a meaningful life (as cited in Batthyany, 1938: 1-5):

1. Freedom of will

Humans have freedom to determine the attitudes toward themselves and their environment. Humans are *determining the self being* which means that people have the freedom to change the conditions of their life in order to achieve a valuable life. This freedom indeed is derived from spiritual dimension and must be accompanied by a sense of responsibility.

2. The will to meaning

"The will to meaning" is the basic motivation that drives people to do meaningful activities. Humans have a desire to be dignified and useful for themselves, other people, families, and the environment. They have an instinct to be loved and have a high value in the eyes of God. Humans do not want to have an empty life. When these desires can be achieved, human's life will be useful, valuable, and meaningful.

3. The meaning of life

The meaning of life is the thing that is important, valuable, and it provides special value to someone, so it is worth as a goal in life (the purpose in life). It

results in a happy feeling. There are three values that make people able to find the meaning of life. Those values are:

a) Creative values (doing deeds and activities). Creative value includes work activities, tasks, and duties done as well as possible and full of responsibility.

b) Experiential values (experiencing to love and to be loved). Experiential values are values which contain experiencing love and to be loved. If humans are able to comprehend these values, their lives will be more meaningful.

c) Attitudinal values (facing the suffering with patience). Attitudinal values includes accepting the condition with fortitude, patience, sincerity, and courage against all forms of suffering and tragic life. Through these values, people can take lessons experienced from their sufferings.

From the theory explained above, the researcher will analyze the novel by elaborating the existential vacuum, spirituality, and the process of the main character, Mariam, in finding out the meaning of life (the freedom of will, the will to meaning, and the meaning of life through creative values, experiential values, and attitudinal values).

1.7. Method of Research

1.7.1. Type of Research

This research is a qualitative descriptive research. “Qualitative research is concerned with qualitative phenomenon, i.e., phenomena relating to or involving

quality or kind” (Kothari, 1985: 3). Thus, it explains the data which are mainly taken from the novel in detailed description.

1.7.2. Data Sources

The primary data is the novel entitled *A Thousand Splendid Suns*, written by Khaled Hosseini. It was published in Great Britain on May, 2007 (Hosseini, 2007: 1). Moreover, since the character to be analyzed is a Muslim, it also takes secondary data from Islamic values and principles in order to provide a comprehensive understanding on the character.

1.7.3. Data Collection Technique

The method of collecting data in this research is library research. Moreover, it is done through reading technique; understanding the novel and taking notes of the relevant events and dialogues in the story that provide the information about the psychological condition of the main character. According to Ratna, reading technique is the most important technique in qualitative research. It is because there is no data without reading (2010: 245).

1.7.4. Data Analysis Technique

There are three kinds of psychological methods that can be applied in a research. Those methods are analyzing the life of the author, analyzing the relationship between the researcher and the readers, and analyzing the characters in the work (Wallek and Warren, 1984: 75). Thus, this paper will analyze the novel by using the last method, analyzing the main character of the story. Thus, the researcher focuses on the main character named Mariam. The method includes some steps in analyzing the data. First, the data will be identified based on the

three research questions. Second, the data are then organized. Third, the data are interpreted based on Logotherapy theory, and the last, the conclusion is drawn from the interpretation of the data.

1.8. Paper Organization

This paper is divided into four chapters. Chapter 1 discusses mainly about why Mariam's search for the meaning of life, the main character in Khaled Hosseini's *Thousands Splendid Sun*, is worth studying, what aspects to be the query of the research, and how it is conducted including the explanation on the two theories, namely psychology of literature and Frankl's logotherapy, and the qualitative method. Chapter 2 until chapter 4 contain the discussion referring to the two research questions. Chapter 2 provides the analysis on how much Mariam's spirituality affects her commitment to give meaning to every aspect of her life, and Chapter 3 elaborates further Mariam's search for meaning of life. Chapter 4 is the conclusion. This chapter concludes the research result.

CHAPTER IV

CONCLUSION

After analyzing the data through understanding the contents of the novel, the researcher finds the result that answers the problem statements of this research. The objectives of study in this research are to understand how Mariam's spirituality that influences her to get meaningful life is, and how Mariam's process to get meaning of life is. The results of the analysis based on logotherapy theory are Mariam had strong spirituality that made her easily solve her complicated problems and her temporary existential vacuum. With her freedom of will, and her will to meaning, she could find the meaning of life through three values i.e. creative values, experiential values, and attitudinal values.

Mariam's spirituality was seen in her conscience. Mariam's conscience related to human (*habluminnas*) is reflected by her positive thinking to human, kindness, obedience to her parents and her husband, sympathy, and patience. Mariam's conscience related to God (*habluminallah*) is reflected by her positive thinking to God and strong faith.

Mariam's problems are related to her mother, her father, and her husbands. Problems related to her mother are that she was treated roughly, unallowed to go to school and prohibited to play with her peers. Problems related to her father are that she was treated badly without responsibility and she was ignored by allowing his three wives married her with a forty five-year old widower. Problems related

to her husband are that she was tortured tragically after losing her pregnancy and being in polygamy. Mariam's problems led her to an existential vacuum. Her existential vacuum is manifested in the state feeling of boredom, emptiness, apathy, and dissatisfaction. However, because of her strong spirituality, Mariam did not give up to striving her meaning of life.

Mariam fulfilled three concepts of logotherapy in striving the meaningful life i.e. freedom of will, the will to meaning, and the meaning of life. Mariam's freedom of will is by choosing a better life by staying with her mother and her husband and by forgetting her suffering. Mariam's will to meaning is the affections from her father, her religious teacher, and Islamic tenet. Mariam's meaning of life is through three values i.e. creative values, experiential values, and attitudinal values. Mariam fulfilled creative values by doing deeds and some activities in her life. She experienced experiential values by experiencing to be loved and loved by her father, Mullah Faizullah, Bibi Jo and her husband before losing her pregnancy. She also fulfilled attitudinal values by facing her suffering in patience and sincere. By having creative, experiential, and attitudinal values, Mariam could find her meaning of life. She became contented because her life was beneficial to others. To sum up, Mariam had a big sacrifice even death in finding the meaning of life.

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APPENDIX

INTRINSIC ELEMENTS OF KHALED HOSSEINI'S *A THOUSAND*

SPLENDID SUNS

1. Novel Summary

The story told about a miserable life experienced by the main character, Mariam, who lived with her mother in Kolba. Mariam was an illegitimate child called *harami*. Her mother, Nana, treated her badly and roughly. She was often mocked and yelled as a child who brought bad luck for her mother's life. Mariam stayed separately with her father, Jalil. Jalil lived in Herat with his three legal wives and ten children. Every Thursday, Jalil visited Mariam to give some daily need in order to redeem his sin toward Mariam and Nana. By living with her mother, she was in emptiness because she never got warm affection. Her mother prohibited her to go to school and played with her neighbor. That was why she felt lonely because there was no friend in her life. She often played alone in the edge of the river.

Thursday was her favourite day because her father visited her. Sometimes her father gave her some gifts. Mariam actually could feel a bit affection when meeting with her father. Jalil often told some stories and accompanied her to play in the edge of the river. Although Nana told that her father did not really loved Mariam and he just wanted to redeem his sin for them, Mariam still more believed her father than her mother. It was because Jalil did not treated her roughly. That was why, Jalil's affection became her motivation to live longer. Another beloved

person beside her father was Mullah Faizullah. He was Mariam's religious teacher. Twice a week, Mullah Faizullah came to Mariam's house to teach Mariam about praying and some tenets from holy Koran. Mariam became pious and good moslem because of him. Mullah Faizullah gave some motivations when Mariam was sad and down. With him, Mariam could share her problems that actually she could not tell to her mother.

The problems began when Mariam went to Herat to see her father in one day to celebrate her fifteenth birthday. Her father promised her to pick her up and invite her to go to his cinema. But Jalil did not fulfill his promise. He did not come to pick Mariam. That was why Mariam decided to go to Herat to see her father by herself. Before she went to Jalil's house, Nana had prohibited and threatened her that she would commit suicide if Mariam went to Herat. But Mariam decided to go to Herat because she had a freedom like the other children to have happiness with her father. Arriving at Herat, Mariam could not believe that her father did not have willingness to see her. Jalil let her to sleep in the outside of his house. In that time, she realized that what her mother said about Jalil was right. Her father was not in deep heart in loving her as his child. When Mariam arrived at home, she found her mother hung up and died. Mariam was so dissapointed with herself. She confessed that she was wrong and decided to live better in order to redeem her sin to her mother. She was not in long grief and was not in frustation because she reminded her religious teacher that God had a reason in every sorrow that she experienced. She believed that there was easiness after difficulty.

After her mother died, she lived with her father. There, she could not live in a peaceful condition. Jalil's wives did not treat her well and he did nothing for her. Mariam did not take a long time in living with her father because Jalil's wives married her with forty five years old widower, Rasheed. At that time, Mariam was fifteen years old and she could do nothing to refuse it because her father did not help her.

In the beginning of her marriage, Mariam lived in happiness. Rasheed gave big attention to her and treated her romantically. Mariam could feel warm affection. She actually could show that as a *harami* child, she had freedom to live better. The problem began when she lost her pregnancy. Rasheed's attitude changed and became rough to Mariam. She became the target of his discrimination. She often got slap and kick from Rasheed. Mariam accepted it and faced it patiently. She still obeyed and served her husband because her religion commanded her to become a good wife.

Rasheed actually had second wife, Laila. Laila was the victim of Taliban war in their country. Rasheed who found her then married her. At their marriage, Laila actually was in pregnancy with her beloved man, Tariq. Laila did not marry with Tariq because Tariq moved to Pakistan earlier with his family to avoid from Taliban's violence. Indeed, Mariam was not angry or jealous with Laila. She treated Laila well. Even she could see her meaningful life when she treated Laila's children well. She actually could give affection and be beneficial for others. She could prove that as *harami* child, she could experience a beautiful and better life.

Mariam was in complicated problem when she helped Laila from Rasheed's violence. Because Laila wanted to escape, Rasheed wanted to kill her. When Rasheed wanted to kill Laila, Mariam helped her. Undeliberately, Rasheed was killed. Mariam actually took responsibility for it. She accepted death punishment without regret. Finally, Laila could live happily with Tariq while Mariam was very happy in the heaven.

2. Character and Characterization

According to Klarer, there are two categorations of character i.e. (2004: 17) :

2.1.Round character

- Mariam : the main character of the novel. She was patient, kind hearted, not easy to give up, and pious believer.
- Laila : Rasheed's second husband. She was smart.
- Rasheed : Mariam and Laila's husband. He was kind at the beginning to Mariam but he was rough and cruel to Mariam after Mariam lost her pregnancy.

2.1.Flat character

- Jalil : Mariam's father. He was hypocrite person because she did not really loved Mariam in his deepest heart. He was unrenspnsible man because he did not fulfill his promise to Mariam and let Mariam slept in the outside of his house.
- Tariq : Laila's beloved man. He had weak faith because he did illegal intercourse with Laila and he left Laila to Pakistan before he married Laila. He

actually became a responsible man because she could accept Laila and her children.

- Aziza : Laila's first children from her illegal intercourse with Tariq. Aziza was good and obedient child. She was nice child that made her mother and Mariam happy.
- Zalmai : Laila's child with Rasheed. He was naughty because he would cry if he did not get what he wanted.
- Mullah Faizullah : Mariam's religious teacher. He was a very pious and kindhearted man. He taught Mariam and Nana about Islamic tenet without payment.
- Bibi Jo : Mariam's neighbor. She was a kindhearted woman. She often visited Mariam and gave Mariam some gifts.
- Nana : Mariam's mother. She was a selfish mother. She did not allow Mariam to go to school and play with Mariam's peers. Even she threatened to commit suicide if Mariam went to Herat to see her father.
- Other supporting characters are Jalil's family who encompassed Khadija, Afsoon, Nargis, Muhsin, Farhad, Ramin, Saedeh, Nasheed, Niloufar, Atieh and Laila's family who encompassed Fariba, Ahmad, Noor, and Hafez.

3. Plot

- 3.1. Exposition: Mariam lived with her mother and every Thursday, her father visited her. Mariam went to Herat to see her father and her mother died.

3.2. Rising Action: Mariam lost her pregnancy. She became Rasheed's target of discrimination.

3.3. Climax: Mariam helped Laila from Rasheed's discrimination and she unintentionally killed Rasheed.

3.4. Ending: Mariam accepted death punishment.

4. Setting

This story happened in Afganistan during 1958 until 2003 with the following specific places:

4.1. Kolba: the place where Mariam and her mother lived.

4.2. Herat: the place where Jalil's lived.

4.3. Dul Gaman: the place where Mullah Faizullah lived.

4.4. Kabul: the place where Rasheed and Mariam lived after thier marriage

5. Point of View

The author's of the novel uses the third poin of view.

6. About the Novel

The novel was written by Khaled Hossaeni. It was publised in Great Britain on May, 2007. This novel becomes one of Khaled Hossaeni's best and popular novel. This novel becomes a New York Times best seller, printed more than ten million copies and sold worldwide in more than seventy countries (Hosseini, 2007: 1).

Curriculum Vitae



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Educational Background

1. State Elementary School of Karangsewu (1997-2004)
2. State Junior High School of 1 Galur (2004-2007)
3. State Vocational high School of 1 Pengasih (2007-2010)
4. State Islamic University of Sunan Kalijaga (2010-2014)
5. Religious Boarding School:
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Organizational Experience

1. Islamic Organization (2008-2010)
2. Student Cooperation (2009-2010)

3. Ilma (Youth Organization) (2010-2011)
4. LDK SURIA (2011-2013)
5. Volunteer of RBKTI (2012-2013)
6. Inspiring Indonesia (2012-2013)
7. TRK-TPA As Salam (2011-Present)
8. Badko TRK-TPA (2012-Present)
9. Volunteer of PPPA DAQU (2013-Present)

Achievement

1. Mathematics Competition 2nd winner at district level (2003)
2. Speech Competition 1st winner at school level (2007)
3. CCA Competition 3rd winner at province level (2008)
4. Tap MPR & UUD'45 Competition 4th winner at province level (2009)
5. English Debate Competition 1st winner at National level (2009)

Work Experience:

1. English Private teaching (2011-Present)
2. Teaching in Elementary School (2011)
3. Teaching English in RBKTI institute (2012-2013)
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5. Assistant of Australian Edu-Exhibition (2012 & 2013)
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