

THE IMPASSE MEANING OF AFGHAN'S RELIGIOSITY IN
KHALED HOSSEINI'S THE KITE RUNNER:
A DECONSTRUCTIVE READING

A Thesis

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ABSTRAK

Skripsi ini menganalisa sebuah novel berjudul *The Kite Runner* karangan Khaled Hosseini. Novel ini mengupas Afghanistan secara utuh, diantaranya mengenai pemahaman agama Islam dan bagaimana kereligiusan masyarakat Afghanistan yang tercermin dalam karakter-karakter di novel ini. Namun, penulis menemukan ketimpangan dalam kereligiusan beberapa karakter. Dibalik ketimpangan yang menimbulkan makna buntu, penulis menemukan alasan dan maksud yang tersembunyi disetiap tindakan karakter menyangkut rasa keagamaan mereka.

Penelitian ini menggunakan metode kualitatif dengan mendeskripsikan ketimpangan dari makna yang buntu. Dalam menganalisa data, Penulis menerapkan pembacaan dekonstruktif Jacques Derrida, yaitu Aporia. Penulis mendeskripsikan ketimpangan dari kereligiusan karakter sebagai Aporia dari makna metafisika, kemudian menyusun kembali titik lemah dari novel, menghadirkan kembali alasan dan maksud yang tersembunyi dibalik itu dengan cara membongkar novel dari aspek keagamaan Afghan.

Hasil akhir dari penelitian ini yaitu kereligiusan masyarakat Afghanistan mencerminkan status sosial mereka. Setiap orang memiliki alasan dan tujuan pribadi menyangkut perilaku dan tindakan dalam hal berbuat kebajikan ataupun dosa, kepatuhan menjalankan tradisi dan perintah agama serta kereligiusan Taliban. Tindakan yang dilakukan karakter dalam novel merupakan eskapisme dari kepercayaan dan realita kehidupan yang mereka hadapi.

CHAPTER 1

INTRODUCTION

1.1 The Background of the Research

Text is a kind of writing clearly open to deconstructive reading, as it relies so heavily on the multiple meaning of words, on exclusions, on substitution, among meanings and signs, on the play of language. Literature, a kind of text that draws attention to its text, less constructed may be said to be inherently closer to reality than other forms of writing or discourse. It just seems to be furthest away as our reality. It can be symbolic, signified, and constructed as our real life.

We can find a combination of meaning and purpose in literary works. It is full of imagination so that the meaning and purpose on literary work is blurring. Based on this paradigm, literary criticism exists to dig out and open up something explicitly. Literary critics try to play with this problem by using the basic aspects of literary work and accomplish it by using literary criticism.

Through human work and reflection of their life, literary research has important roles in life. It influences other aspects; religion, moral, ideology, social economy and culture, science, and technology, and of course it influences the development of literature itself. The crucial aim is how the literary criticism itself is able to open hidden polemic meaning behind the work which are combined by imagination, idea, feeling on that work. Literary research answers relationship among the author, text, and the reader (Endraswara, 2008: 11).

Every work can be analyzed by deconstruction, because deconstructionist's believe that language as media in literary work has plural

meaning. We can say that it is meaningful and contradictory. As reaction of structuralism deconstruction is also concerned with the text, but it views text in a different way. We find the sense of meaning by the text. Text is dealing with the institutions and conventions of writing in order to show that the sense of human knowledge is not as controllable, as stated by Berthens in Literary Theory The Basic.

No matter whether a text is literary or non-literary, it can always be deconstructed and can be shown to rely to its internal stability on rhetorical operations that must their origin in *difference*. Deconstruction tries to demonstrate that the apparent either/or patterns of text mask underlying both/and situations to reveal those texts fundamental undecidability (1995: 131)

In this research, the writer analyzes a novel by Khaled Hosseini, an emigrant of Afghan who lives in California, America entitled The Kite Runner. This novel is the first Afghan's novel published in English in 2003. Hosseini tells about Afghanistan condition in 1975-2003, when it is the ending of monarchy authority, then change into republic, Russian authority, until Taliban takes over the government of this country. Briefly, the story tells about the affection, loyalty, confidentiality, cowardice, feeling guilty, and relationship, between father and son, employee and servant, friendship that is completed with religion issue, social class discrimination, war, and Taliban action.

Religiosity in The Kite Runner is a main idea which is in impasse moment. There is something implied and hidden that attracts the writer. She (re)thinks why Hosseini delivers religion aspects in impasse moment through some characters

and it will appear a question why the characters do it. By using deconstructive reading the writer tries to dig out this problem and show the meaning which is still in impasse; implied and hidden. The writer analyzes by using the language style of the author, then makes an assumption based on the novel itself, means to deconstruct the text, just concerns on the text by using 'close reading', which adapted from Derrida's in Theory for Classics a Student's Guide, 'critical reading', "Any text can be subjected to a close and critical reading, and the bounded nature of every text implies that all texts contain the seeds of their own deconstruction" (Hitchcock, 2008: 115).

The meaning in the novel which is impasse meaning appears speculations of meaning; implied and hidden will be solved by using logical argument. This is the Aporia of the novel specifically in religiosity. The writer conducts her research by unraveling meaning from religious aspects in the novel. Deconstructive reading conducts this research to solve difficulty and perplex meaning which is impassable.

Finally, the writer finds out Aporia or impassable moment in Afghan's religiosity that occurs on the text. It is appropriate and interesting to be analyzed by using deconstruction approach in order to bring out the meaning to the surface. Language may appear the effects of decidable meaning in the text (Abrams, 1999: 57), especially the deeds of the characters in religion cases in the novel; it will be justified certainty in interpretation. Because of this case, the writer would like to conduct a research by applying deconstruction theory entitled **The Impasse Meaning of Religiosity in Khaled Hosseini's The Kite Runner: a Deconstructive Reading.**

CHAPTER 4

CONCLUSION

Afghanistan is one of the Moslem countries in the world. The Kite Runner as an Afghanistan's novel also includes religiosity background in the story. There is an instrumental role of Islam on the story and its characters. Religion seems to be many things to many people in this novel. Especially, it seems in some characters; Baba, his views about Islam, Hassan and Ali as good Moslems, and Assef as the representative of Taliban's about their views about Islam.

In common understanding we know that, Baba and Amir is bad Muslim because of disobeying Islamic Law. By contrast, they also follow *Ied Mubaraq, Qurban*, and doing charity to poverty people. However, Hassan and Ali are designated as good Muslim. Actually, Baba knows the concept of religion itself. However, he has his own perspective and saving himself by doing charity and helps poverty people without wasting their time in praying and reading Quran like Mullahs but they do not understand the meaning of language that they read. In Baba's view it is kind of useless. However, Hassan and Ali are saving their life by praying and hoping safety from ethnic cleansing.

Finally, after dismantling the novel, the writer concludes that the religiosity of Afghans is not seems as its cover. Actually, the religiosity of Afghans based on the novel related to tribal lines, tradition, and Taliban action that happen in Afghanistan. Pashun is busy to protect their honor and name then cover their belief by doing charity than applying Islamic laws. Whereas Hazaras, as obedient Muslim cannot do anything because of their destiny under oppression

of ethnic cleansing, so that they only able to pray for saving their life and pray for employer who protect them due to gratitude and loyalty. In conclusion, they do those actions as escapism toward their belief.

Therefore, the writer wants to reveal that, beliefs and faith of someone can not measure by their obedient in following rules and laws. We can not value people from the cover of them, because behind that they have a reason, hidden reason, and permitted to show their own perspective as long as not breaking down the static laws which is formed by God.

Instead of giving into the propaganda message, the writer believed that not all Afghan people are evil and cunning. In fact, Afghanistan does not have that much bad people. It is only the radical and hateful groups such as the Taliban that can promote the image of an evil Afghanistan. This novel just wants to explain Afghanistan at all in different way. It is just like any other country. Some countries have bad and good people. The religion of Islam and the moral teaching of the Quran are not supporters of terrorism and Terrorist but the remedy of world can be saved from the scourge of terrorism.

There is something common but crucial lesson that the writer found after dismantling this novel. This is about the private relationship between God and his mankind. Only both of them knows and understands this kind of private relationship. If anyone makes sin, fault; disobey God's command means it is himself responsibility to God directly. God has his own way in conducting his mankind aware and do redemption then to be responsible toward what had he done. It is privately secret between God and his mankind.

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