

An Ambition to Redeem His Guilts of Amir in *Khalid Hosseini's* "The Kite Runner"

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ABSTRACT

This study not only investigates the concept of ambition in literature but also underscores its transformative impact on human existence. By adopting a descriptive qualitative approach and drawing data from the characters' dialogues in "The Kite Runner," the research unveils the nuanced dynamics of ambition and guilt redemption. Amir, a central character in the novel, emerges as a dynamic individual, navigating through a complex terrain of personal growth and evolving aspirations. His struggles and shifts in personality are intricately woven into the narrative, highlighting the profound influence of ambition on the human psyche. Furthermore, the study sheds light on the intricate interplay between Amir's sense of guilt and his subsequent ambitions. It becomes evident that his guilt serves as a catalyst for a series of ambitious pursuits aimed at redemption. This intricate web of emotions and aspirations not only propels the narrative forward but also unveils the profound ways in which literature can mirror and dissect the human experience. The findings contribute to a deeper understanding of the intricate relationship between ambition and the moral dimensions of human existence, offering insights into the transformative power of aspirations in navigating the complexities of guilt and redemption in literary contexts.

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1. Introduction

Literary works are created by humans for consumption by other humans. The longevity of a piece of literature is determined by the imaginative concepts presented by individuals during the creation process. Works with interesting ideas secure a place in the hearts of literary enthusiasts due to their high artistic value (Rahman, 2016; Suma et al., 2023). It is common for a scholarly work to be interesting to read today and also a research subject for certain parties to try to understand the hidden meanings of the work. Therefore, Rahman (2018) states that literature is an art which is essentially an imaginative act that is an act of the writer's imagination in selecting, endearing and interpreting life experience.

There are values of life contained in literary works, such as religious values, philosophy, etc., which the authors put in their works. Wellek (1956) states that frequently, literature is thought of as a form of philosophy, as "ideas" wrapped in form, and it is analyzed to yield "leading ideas". It means that authors use their imagination to create their works, trying to show the certain philosophy in their lives and their works so the readers can know or follow what the writer believes. Therefore, literature can be treated as a document in the history of ideas and philosophy (Wellek, 1956).

The novel is a literary work that many people or lovers want to read. The novel has long storylines, many characters, and more complex events. So, it makes the job attractive and interesting to be enjoyed. The novel is a great variety of writings that have in common only the attribute of being extended works of fiction written in prose (Abrams, 2008; Andini, 2017; Sugiyartati et al., 2020). In addition, the novel reflects a particular community life because most figures or events that occur in these works are discovered in real life. Still, some things have been added through the authors' imagination to make the characters and events in the story more interesting than real lives. Most novels always provide suspense in the storyline, making readers keep reading until the end. Therefore, a good storyline produces conflict to build the excitement and suspense that are needed to keep the reader involved (Tomlinson, 1999; Junaid et al., 2023; Sahib et al., 2019).

Ambition is the persistent and generalized striving for success, attainment, and accomplishment (Judge & Kammeyer-Mueller, 2012). In some cases, people's ambitions can be attained through higher education and income, building more prestigious careers and reporting higher overall life satisfaction. Ambition itself is one kind of human attitude. It will grow up automatically when there is a desire in humans. Ambition involves persistence and generality in that we do not expect that ambition ceases to exist once a certain level of attainment is achieved, nor do we believe that ambition is compartmentalized toward success in only a single sphere (Judge & Kammeyer-Mueller, 1993). It could be applied positively and negatively to achieve everything. So, to catch up with humans, they will do everything without thinking twice about their way. It primarily happens to all humans when they grow up with their ambition. For example, there is someone who has a desire to be a good man. When someone wants to be a good man, he or she should do hard work to achieve his or her desire, such as honesty, integrity and so on. Based on that example above, there are many ways to build human's ambition based on their willing (Oddie, 2005).

The Kite Runner is a novel about ambition. This novel was written by an Afghan-American novelist, Khaled Hosseini, and it was published in 2003. The story describes how the social barrier between Pashtuns and Hazaras in Afghanistan society makes a coward and inferior boy such as Amir, the main character, experience guilt. The guilt Amir experiences leads him to experience ambition. A big guilt experienced by Amir happened when he let Hassan, Amir's beloved Hazaras servant and friend, be raped by Assef to save his last Kite from the kite fighting tournament he had just won to get Baba's respect and recognition. This guilt later causes more conflicts, further ambition and a change in Amir's personality to become a bad person toward Hassan. According to Freud, "To begin with, if we ask how a person comes to have a sense of guilt, we arrive at an answer which cannot be disputed: a person feels guilty (devout people would say sinful) when he does something he knows to be 'bad'"(72). We feel guilty when we feel responsible for an action that we regret. In the story, Amir's ambition appears when he knows Hassan is his half-brother, so he accepts Rahim Khan's request to take Sohrab, Hassan's son, out of Kabul to redeem his guilt toward Hassan. Therefore, Amir's life changed his personality from being a coward to an optimistic, sly, and caring person.

This article adapts to psychoanalysis established by Sigmund Freud (1856-1939). The psychoanalysis framework stresses the importance of understanding that each individual is unique; there are factors outside of a person's awareness (unconscious thoughts, feelings, and experiences) which influence their thoughts and actions, and human beings are always engaged in the process of development throughout their lives. Tyson (2006) argues that when we look at the world through a psychoanalysis lens, we see that it is comprised of individual human beings, each with a psychological history that begins in childhood experiences in the family and each with pattern of adolescent and adult behavior that are the direct result of that early experience. Hall (1954) states that the total personality of human as conceived by Freud consists of three major systems. These are called id, ego, and superego. Freud's psychoanalysis theory of personality asserts that human behaviour and personalities result from the interaction of three parts of the mind: id, ego and superego. Working together cooperatively enables the individual to fulfil basic needs and desires (Oddie, 2005). This study uses psychoanalysis theory to help analyse how Amir's guilt makes his ambition in the novel.

Based on the explanation above, this research intends to study the novel. This study believes that this theme is an interesting issue to talk about. It is already known that people have one ambition: to achieve something in their life. They do various ways to reach their ambitions positively or negatively. Therefore, ambition is an important matter in human life. By having ambition, a human life will be more direct and better. However, it takes work to achieve that ambition. Humans have to face many obstacles and challenges. Sometimes, humans have to immolate our material and prestige to achieve that ambition.

2. Methodology

A qualitative study is conducted naturally using descriptive data. Data was gathered to identify literary works such as psychoanalysis and literature. There was no mathematical work because this study was qualitative (Purwaningsih et al., 2020). The data resource of this research is the novel *The Kite Runner*, written by Khaled Hosseini. *The Kite Runner* became a bestseller after being printed in paperback and was popularised in book clubs. It was a number one New York Times bestseller for over two years (2003-2005), with over seven million copies sold in the United States (Hosseini: 2003). The main data source comes from the literary work itself, and other data sources come from journals, books, and articles on the internet as a source of supporting data for the research. In this study, the researcher used the Psychoanalysis theory developed by Sigmund Freud to describe the findings that had been obtained.

3. Result and Discussion

3.1. Amir's Guilts Toward Hassan

Amir's first betrayal happens when a kite tournament is held in Amir's district. Amir is very glad with this event because flying kites is the only activity consistently bringing him and Baba closer.

Data 1

".... the child between Baba and me thawed a little. And the reason for that was the kites. Baba and I lived in the same house, but in different spheres of existence. Kites were the one paper-thin slince of intersection between those sphrese" (Hosseini: 2003).

Amir wants to be a winner. He likes to please his father. All this time, his father did not enjoy it when he wrote. Her father hopes Amir can become a great footballer. Even if he ever tried it, he became a very lame player in the field. Kite is one way to unite himself with his father.

In flying kites, Amir and Hassan are a great team. Their hands bleed from holding the sharp strings, but their hearts are filled with hope to win the tournament. Amir focuses and surprisingly cuts another kite and wins.

Data 2

"Hassan, we....." I know, Inshaallah, we'll celebrate later. Right now, I'm going to run that the blue Kite for you,"he said. "Hassan! Come back with it!" He cupped his hands around his mouth then said "For you a thousand times over!"(Hosseini: 2003).

Amir won the kite match. His knees stand in the heavens. And finally, he could break his opponent's kite rope and stay in the air. Hassan chased the cut-off kite. When Hassan says, "You won," Amir corrects him by saying, "We won" because Hassan assists him in winning the tournament, so the Kite and the victory are theirs. The true victory for Amir is seeing Baba shouting with pride. Then Hassan decides to run the cut kite for Amir. When Hassan runs, Amir stops and tells him to return with the Kite.

Amir searches for Hassan and the Kite only a short time after that. However, he finds Assef, Wali, and Kamal confronting Hassan in an alley. Assef initially demands that Hassan give him the Kite, but Hassan refuses his demand.

Amir's betrayals begin when Assef starts to rape Hassan in the alley. Amir watches the incident and does nothing to help Hassan. As Assef is raping Hassan, Amir sees Hassan with a weak face during the incident and compares it to the sacrificial lamb that is led to the slaughter. Hassan's comparison to the lamb emphasizes how Hassan sacrifices himself to defend the Kite for Amir. Hassan is very brave, but he does not fight back in the fight with Assef and his friends. Rather, he accepts his fate because of his loyalty to Amir. He is willing to suffer even the violent rape. Amir has the opportunity to stand up for Hassan, but instead, he chooses to run. He can help Hassan, like when Hassan always stands up for him and accepts whatever happens to him.

Data 3

"In the end, I ran. I ran because I was coward. I was afraid of Assef and what he would do to me. I was afraid of getting hurt" (Hosseini: 2003).

When Hasan gets his last Kite and gives it to Amir, he is intercepted by Assef. Assef is a boy, and his father is a pilot. He hates Hasan very much because Hasan is a Hazarite. He also hates Ami. Every time, Assef will hurt Amir. Hasan always protected him. Then, Hasan alone brought the kites he would give Amir. Assef and his two friends hurt Hasan. Assef rapes Hasan. Amir, who saw the incident, did nothing at all. Instead, he hides and leaves Hasan just like that.

Amir needs to dare to face Assef to help Hassan. He is just a privileged child and not very strong physically, emotionally, or spiritually. Amir also remembered Assef's saying that nothing is free in the world.

Data 4

".....Bakhsida. Forgiven. It's done. His voice dropped a little. Or course, nothing is free in this world, and my pardon comes with a small price" (Hosseini: 2003).

Amir thinks maybe Hassan is the price he has to pay for his father's sympathy. Amir begins to rationalize his decisions with the dehumanizing thought that Hassan is just a Hazara. Amir hits and does not show up until Assef and the other boys leave. He then approaches Hassan, who gives him the Kite. However, he and Hassan do not discuss what had happened. Amir pretends not to hear the crew in Hassan's pants while they are walking home. When they reach home, Amir enters his father's study room and moves toward his father's arms. Baba holds Amir close to him. In his father's arms, Amir forgets what he did and what happened to Hassan. He feels much better. He knows that he has already betrayed Hassan when he leaves him and pretends not to see the rape. At the same time, Amir feels guilty because he cannot stand up for Hassan.

Another instance of Amir guiltting Hassan is when Amir receives two gifts from Baba: a brand new Schwinn Stingray, the king of all bicycles, and a wristwatch with a blue face and gold hands in the shape of lightning bolts. While Amir is opening all his gifts, he is continuously thinking about Hassan. Amir is wrecking with guilt, and when he attempts to receive physical punishment, which does not work, he needs to find another way to make his life more endurable. Then Amir decides that Hassan has to leave their household to make both of them happy.

Data 5

"I flinched, like I'd been slapped. My heart sank, and I almost blurted out the truth. Then I understood; This was Hassan's final sacrifice for me. If he'd said no, Baba would have believed him because we all knew Hassan never lied. And if Baba believed him, then i'd be the accused; I would have to explain and I would be revealed for what I really was, Baba would never, ever forgive me" (Hosseini: 2003).

One day, when Amir takes his new bike for a ride, Ali and Hassan are in the yard cleaning up the mess from a party for Amir's birthday. Ali stops Amir to give him a present from himself and Hassan: a new copy of the *Syahnamah*, the book he has so often read to Hassan. The book has a hardback with glossy colour illustrations beneath the passages. When Ali goes home, Amir buries the book at the bottom of his pile of presents so it will not torment him with guilt. Then, he begins scheming how to get rid of Hassan. Before he goes to bed at night, he asks Baba about his new wristwatch. The next morning, when Hassan and Ali are shopping, Amir hides his wristwatch and money under Hassan's bed. Then he enters his father's study rooms and tells what he has hoped will be the last in a long line of shameful lies by saying that Hassan is stealing his money and wristwatch. Then Baba calls for a meeting with Ali and Hassan in his office. When they arrive, Baba asks Hassan whether he is stealing Amir's money and wristwatch. Hassan admits to stealing them. Amir flinches like he has been slapped. He almost tells the truth. However, he understands that Hassan is sacrificing for him one last time. Hassan knows if he says "no", Baba will trust him, Amir will be accused, and Baba will never forgive Amir. So, Hassan chooses to lie to Baba because he wants to protect Amir.

In the morning, Ali says that they will leave their house. He tries to protect Hassan from Amir because he already knows everything. In his cold glance, Amir understands that Hassan has told Ali about the rape and about how Amir does not defend Hassan. Strangely, Amir is glad that someone knows him. When Baba keeps begging Ali to stay, Ali insists that he and Hassan must leave. Ali does not tell his reasons to Baba.

Data 6

"Ali didn't tell Baba, just as e didn't protest when hassan confessed to the stealing. I'll never really know why, but I could imagine the two of them in that dim little hurt, weeping, Hassan pleading with me not to give me away. But I couldn't image the restraint it must have taken Ali to keep that promise" (Hosseini: 2003).

So, when Baba takes Hassan and his father to the bus station, Amir watches from his room and wishes to run outside. He chases the car and screams to beg Hassan and Ali not to leave. He wants to apologize and says that he regrets everything he did. However, Amir does not. He keeps silent in his room and watches them until they disappear.

3.2. Amir's Ambition to Redeem His Guilts

His first ambition is to redeem Rahim Khan's (his father's friend) respect. Rahim offers Amir an opportunity to right the wrongs that have been done.

Data 7

"Come. There is a way to be good again "(Hosseini: 2003).

Those words indicate that there is an action Amir can take to redeem himself from the guilt he has committed in his youth. He needs clarification about leaving his wife or visiting Pakistan to meet Rahim Khan. Finally, he gets permission from his wife. However, he lies to her about his purpose of going to Pakistan. There is something very important to tell from his father's friend. Rahim Khan, Amir's uncle, calls from Afghanistan to ask Amir to come because he is seriously ill. Amir says goodbye to Soraya to return to Afghanistan for one week. Amir finds out that Rahim Khan is seriously sick. Rahim Khan gives a letter from Hasan. In the letter, Hasan says he has married a Hazara woman and has a son named Sohrab. The name is taken from the story of *Shahnameh*, "Rostam and Sohrab", whom Amir likes to read to Hasan on a hill under a pomegranate tree. The letter also shows a polaroid photo of Hasan and Sohrab that Rahim Khan had taken a few months earlier. This kind of action tends to Amir's ego in the novel.

Another strong reason Amir should redeem his guilt is that Amir and Hassan are half-brothers, as Rahim revealed. He says that Baba is the one who is getting Sanaubar pregnant and makes Hassan his son.

Data 8

"He was married once before to a Hazara woman from the Jaghori area. This is long before you were born. They are married for three years. She leaves him childless after three years and marries a man in Khost.

"Ali was sterile," Rahim Khan said.

"No, he was not. He and Sanaubar had Hassan, did not they? They had Hassan "

"No they did not," Rahim Khan said.

"Yes they did!"

"No they did not, Amir."

"Then who ..."

"I think you know who" (Hosseini: 2003).

Rahim Khan says if Hasan and his wife died of being killed by the Taliban. At the same time, Sohrab lives in an orphanage. Rahim Khan asks Amir to fetch Sohrab from the orphanage and moves him to a better orphanage. Initially, Amir refuses. Afghanistan is not a safe place. He can be killed and even exposed to landmines scattered in various places. Then Rahim Khan asks if he had known the reality that Amir had hidden. He also asked if Hasan was the son of Amir's father. Ali is barren.

Amir is very shocked at this fact. Rahim also explains that no one but himself, Baba, Ali, and Sanaubar know about the matter to preserve their honour.

Data 9

"It was a shameful situation. People would talk. Ali that a man had back then, all that he was, was his honour, his name, and if people talked.... We couldn't tell anyone, surely you can see that" (Hosseini: 2003).

Amir is furious about them keeping the secret. When Amir is described as leaving Rahim's apartment, Rahim tries to stop him and begs him not to go, but Amir says that it is too late and nothing can make things better.

Data 10

"..... I'm thirty-eight years old, and I have just found out my whole life is one big fucking lie! What can you possibly say to make things better? Nothing. Not a goddamn thing!" (Hosseini: 2003).

After leaving Rahim Khan's apartment, Amir feels like a foreigner in his own life because he does not realize that Hassan is his half-brother. Now he knows Baba always treats Hassan like a son, not just because he cares for him but because Hassan is his son. Amir feels utterly stupid because he does not realize that many facts show Hassan is his half-brother.

Data 11

".....They came flying back at me now: Baba hiring Dr. Kumar to fix Hassan's cleft. Baba never missing Hassan's birthday. I remembered the day we were planting tulips, when I had asked Baba if he'd ever consider getting new servants. Hassan's not going anywhere, he'd barked. He's staying right here with us, where he belongs. This is home and we're his family. He had wept when Ali announced he and Hassan were leaving us" (Hosseini: 2003).

Amir wonders how Baba can break his own cardinal rule about not lying. Amir also wonders how Baba can hide this lie from Hassan. Meanwhile, Baba once told him that there is only one sin: lying and denying a person the truth.

Data 12

"When you tell a lie, you steal someone's right to the truth" (Hosseini: 2003).

Amir is very angry with Baba. Baba steals from Amir the right to know that Hassan is his brother. Baba also steals Hassan's identity as his son and Ali's honour because he sleeps with Sanaubar, Ali's wife. Amir now understands the words "like father, like son" are true because he and Baba are similar in betraying others. Amir and Baba betray the people who will give their lives for them. Amir realizes that he is the one to be blamed for Hassan and Ali's deaths because he is the one who drove them out of their house and split the family up. He thinks everything would be different if he did not drive Hassan and Ali out because maybe Baba would bring them along to America, and they would have a better life.

Data 13

"Maybe Hassan would have had a home of his own now, a job, a family, a life in a country where no one cared that he was a Hazara, where most people did not even know what a Hazara was" (Hosseini: 2003).

Amir is more remorseful. He remembers Rahim Khan's words that there is a way to be good again to end his guilt. Moreover, the key to that is finding Hassan's son, Sohrab, somewhere in Kabul and bringing him safely to America.

Amir then continues his journey. He intends to go to Kabul by car. Amir does not change his mind. Amir fears he cannot redeem his guilt towards Hassan if he does not leave immediately.

Data 14

"But I knew I had to leave as soon as possible. I was afraid I would change my mind. I was afraid I'd deliberate, ruminate, agonize, rationalize, and talk myself into not going. I was afraid the appeal of my life in America would draw me back, that I would wade back into that great, big river and let myself forget the things I had learned these last few days and sink to the bottom. I was afraid that I'd let the waters carry me away from what I had to do. From Hassan. From the past, that had come calling. And from this one last chance at redemption. So I left before there was any possibility of that happening" (Hosseini: 2003).

Amir faces many obstacles in finding and saving Sohrab. He goes to the orphanage to get Sohrab, but unfortunately, he is taken by the Talib leader, Assef, an old-time enemy of Hassan and himself. Assef tells Amir that he has to kill him first to take Sohrab and leave the house. Amir is afraid to fight against Assef because of the memory of his childhood when he confronted and beat up Assef and his friends. However, he gathers the courage to fight against Assef because this is his only way to redeem his sins.

When Assef rains violence down on Amir, it is as tough as every blame and injury Hassan takes for him all at once. Amir remembers when he demanded Hassan throw a pomegranate at him, but he refused. Now, Assef is the one who gives Amir not only what he deserves but he longs for. Finally, he is getting a punishment for what he did to Hassan. Even though Amir is aware that his body is broken and he can die, he feels healed over his long affliction. Moreover, for the first time, he feels at peace.

Data 15

"I hadn't been happy, and I hadn't felt better, not at all. But I did now. My body was broken--- just how badly I would not find out until later---but I felt healed. Healed at last. I laughed"

(Hosseini: 2003).

During the fight, Sohrab defends Amir by aiming his slingshot at Assef's eye, just as Hassan did when he defended Amir from Assef in childhood. Sohrab's defence makes him more willing to redeem his guilt by taking Sohrab away and adopting him.

After the fighting incident, Amir reads a letter from Rahim Khan. In it, Rahim reveals that Hassan told him about the rape soon after it happened. He tells Amir that Amir betrayed his best friend, Hassan, but reminds him that he is only a boy then. He assures Amir that he is suffering from guilt so much only because he is good and caring. Rahim asks Amir to forgive himself as well.

Data 16

"You were right all those years to suspect that I knew, I did know, Hassan told me shortly after it happened. What you did was wrong, Amir Jan, but do not forget that you were a boy when it happened to end. A troubled little boy... But I hope you will heed this: A man with no conscience or goodness does not suffer. I hope your suffering comes to an end with this journey to Afghanistan" (Hosseini: 2003).

On a certain occasion, Amir tells Sohrab that Assef, the Talib leader, is a bad man who hurt his father many years ago. He also tells Sohrab that Hassan will be very proud of him for saving Amir from the fight.

Data 17

"The man who hurt you, I knew him from many years ago... So one day the bad man hurt your father instead. He hurt him in a very bad way, and I... I could not save your father the way he had saved me. You saved my life in Kabul. I know he is very proud of you for that" (Hosseini: 2003).

Amir reveals to Sohrab that he and Hassan are half-brothers. When Sohrab asks if Baba loves him and Hassan equally, Amir replies, "He loved us equally but differently" (Hosseini, 2003). After that, Amir says he wants to take Sohrab to America and adopt him. He also promises Sohrab that he will never need to live in an orphanage. It is not an easy thing to assure Sohrab to go with him because he has a trauma which makes him afraid of everything. However, with Amir's integrity and promise to give Sohrab a good life, Sohrab finally agrees to go home with Amir.

After a long journey, Amir calls Soraya and tells her about his past mistakes towards Hassan and Hassan, his half-brother, to reduce the burden in his heart.

Data 18

"Then I did what I hadn't done in fifteen years of marriage: I told my wife everything. Everything. I had pictured this moment so many times, dreaded it, but, as I spoke, I felt something lifting off my chest" (Hosseini: 2003).

Soraya agrees to let Amir bring Sohrab home. Amir then takes Sohrab to the American Embassy to see an official to get permission. After that, Amir tells Sohrab that he may have to spend more time in an orphanage while he tries to bring the permission letter. Sohrab refuses to be put in an orphanage.

Data 19

"... if we could ask you to stay in a home for kids for a while."

"Home for kids? You mean as orphanage?"

"It would only be for a little while."

"No, No, please."

"You promised you'd never put me in one of those places, Amir agha,"

"Please! Please, no! I'm scared of that place. They'll hurt me! I don't want to go."

"... Not that place. God, oh God. Please, no!"

"Please promise you won't! Oh God, Amir agha! Please promise you won't!"

"How could I promise? I held him against me, held him tightly, and rocked back and forth" (Hosseini: 2003).

When Amir almost loses his hope of adopting Sohrab, Soraya calls him and says that her cousin can get Sohrab a visa. Amir is very happy to hear that and wants to tell Sohrab about it. However, when he finds Sohrab unconscious and has his wrists slit with Amir's razor, he begins to scream and then takes Sohrab to the hospital.

Sohrab attempts to commit suicide as a result of his traumatic experiences in an orphanage. This attempt to commit suicide also teaches Amir how strong an influence fear is towards people's lives. Sohrab's attempts to commit suicide also make Amir almost lose his opportunity for redemption. If Sohrab dies, he cannot redeem his guilt and thus cannot live peacefully. Amir prays and begs God to let Sohrab live because Sohrab is the key for Amir to redeem his guilt towards Hassan. Amir will do anything to ensure the boy's safety by saying "my hands are stained with Hassan's blood, I pray God does not let them get stained with the blood of this boy too" (Hosseini: 2003). Finally, Amir is relieved when Sohrab apparently can be saved and lives.

Amir finally gets permission in the letter with great effort, officially adopts Sohrab, and then takes him home to America.

Data 20

"And so it was thta, abiut a week laetr, we crossed a trip of warm, black tarmac and i brought Hassan's son from Afghanistan to America, lifting him from the certainty of trumoil and dropping him in a turmoil of uncertainty" (Hosseini: 2003).

Sohrab and Amir fly to America, and Amir intends to take Sohrab's right to life. Slowly but surely, Sohrab, initially reserved and impressed anti-social because his experience has shaken his life, can smile back. Amir and Soraya are very happy to adopt Sohrab. They try to approach Sohrab by asking him to fly a kite as he always does with Hassan. Amir tells him that his father is the best kite runner he has ever known.

Data 21

"Did I ever tell you your father was the best kite runner in Wazir Akbar Khan? Maybe all of Kabul? How jealous he made the neighbourhood kids. He has run kites and never looked up at the sky, and people used to say he was chasing the Kite's shadow. However, they did not know him like I did. Your father was not chasing any shadow. He just ... knew "(Hosseini: 2003).

Amir takes Sohrab to the park to play kites. Amir's ability will allow him to play a tested kite again, and he can subvert a kite near him. Instantly, for the first time, Sohrab smiled a little. Amir runs the Kite for Sohrab and shouts, "For you, a thousand times ever!" Hassan shouts when he runs the Kite for Amir.

Finally, Amir understands what it is like to be as loyal and loving as Hassan and can truthfully repeat Hassan's words, "For you, a thousand times ever." Now, Amir can run away from the past in his life; he runs towards something: a connection with Hassan that he can be proud of, a chance to help his nephew transition into a new life if this is as easy as bringing him the Kite, and an opportunity to act upon his newfound maturity. Again, now, Amir is running with freedom in his heart instead of fear. He finally can redeem his guilt and enter a new life free from anxiety.

3.3. Discussion

Throughout the novel, Amir is plagued by guilt. Guilt is an emotion people experience because they are convinced they have caused harm. In cognitive theory, the thoughts cause the emotions. The guilt of emotion follows directly from the thought that you are responsible for someone's misfortune, whether or not this is the case.

The explanation above aligns with the friendship between the two main characters, Amir and Hassan are portrayed. This novel shows Amir's guilt toward his best friend, Hassan. The reason Amir betrays Hassan is to get Baba's acceptance. Amir needs Baba to accept him as his one and only son. However, Baba always compares Amir to Hassan. Baba disapproves of Amir's behaviours. He considers Amir not normal because he likes poetry and never stands up for himself in solving his problems. Baba says that he would never have believed that Amir was his son if he had not seen the doctor pull Amir out from his wife with his own eyes. Amir is very disappointed with his father because

he does not consider Amir his son and gives more attention to Hassan than himself. Amir will do anything to get acceptance and affection from his father, although he is betraying Hassan.

When Amir and his father, Baba, move to Fremont, California, there is a shadow-like shame on himself. Amir betrays Hassan several times in this novel; however, the two most important cases are when he does not help Hassan during the rape and when he frames Hassan for stealing his watch and his money. He needs an ambition to redeem his guilt towards Hassan.

Ambition is energy expressed in active behaviour toward some purpose or aspiration (Judge & Kammeyer-Mueller, 2012). In Freudian theory, based on the id, ego and superego concepts, ambition is in the id structure. Considering Freud's concepts of id, ego, and superego, everything that Amir does to redeem his guilt can be categorized as the fulfilment of the need for freedom to save his life from anxiety. According to Miller, the id is the source of all our aggression and desire. It functions to gratify our instinct for pleasure without regard for social convention. Amir's need and desire to get Estella's love is categorized as id since it is about redemption and happiness—Amir responds to his desire by doing everything that can support his ambition. Amir tries to do everything to redeem his guilt, such as leaving his wife to go to Kabul, asking Rahim Khan about his ambition, and fighting against Assef, his long enemy, to save Hassan from his residence and bring him to America. Amir wants to be better.

Everything that Amir does has a purpose to reach his ambition. His actions due to his strong desire can be seen as his ego. The ego works based on the reality principle when a person can satisfy his need with the risk of being punished by society. In this case, his ego works properly toward the id. When Amir meets and discusses with Rahim Khan before going to Kabul, Rahim Khan suggests paying attention to the society around him. Amir is polite and has a good attitude toward people around him. It means his ego works more dominant than the id, with attention to the superego. Everything that Amir does still follows the role of the society in Kabul. Unlike with that condition before in Kabul, Amir's attitude has been changed by his ambition. He builds a new image for himself. Amir wants to have a good image in his new community in Kabul. He wants no one to know about his originality and that he is from a foreign village.

Miller et al., (2009) states that the superego represents the ideal rather than the real, and it strives for perfection rather than for reality or pleasure. Amir follows the norms and rules to reach his ambition. It means that Amir should follow the steps to reach his target, such as accepting the offer from Rahim Khan to go to Kabul and following his driver's suggestions. However, in reality, Amir has to leave his family and his town. However, his unconscious is more dominant. Amir's id is stronger than his ego. It means Amir's ego is stronger and influenced by his desire to reach his big ambition to redeem his guilt.

4. Conclusion

The novel *The Kite Runner* tells about guilts of Amir does not help Hassan when he gets raped by Assef; it happens when Hassan wants to reach the last Kite in the kite tournament. Hassan gets raped by Assef in the alley, and Amir, who saw the incident, does nothing at all. Instead, he hides and leaves Hassan just like that. At the same time, Amir feels guilty because he cannot stand up for Hassan. Another instance that tends to Amir's guilt toward Hassan is Amir accusing Hassan of stealing his wristwatch and money; the incident happens when Amir deliberately puts his wristwatch and money under Hassan's pillow to accuse Hassan of those things. So, that incident makes Hassan and his father leave Amir's house.

The next point is about Amir's ambitions in the novel. Through Sigmund Freud's id, ego, and superego, ambition is in the id structure. First, his id-marked when Amir is controlled by his desire to save his life from anxiety. On the other hand, ego arises when Amir finds a way from Rahim Khan about his ambition, and he does anything bad and good to reach his ambition. Furthermore, Amir knows that his ambition can have bad and good effects on his life, which shows his superego. Amir's first ambition is to go to Pakistan to meet Rahim Khan; Amir is more remorseful. He remembers Rahim Khan's words that there is a way to be good again to end his guilt. Moreover, the key to that is finding Hassan's son, Sohrab, somewhere in Kabul and bringing him safely to America.

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