

LOVE FAILURE IN HAMKA'S NOVEL
TENGGELAMNYA KAPAL VAN DER WICJK

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ABSTRACT

*This research is concerned with love failure in the novel *Tenggelamnya Kapal Van Der Wijck* written by HAMKA. The analysis is concern with the causes and effect of love failure of the main character in the novel, Zainuddin and Hayati because of the local custom which prevails in Batipuh village, Zainuddin is not allowed to get married with Hayati. He becomes very sad and disappointed. The causes of love failure which are analyzed include local custom and the appearance of the third person, whereas the effect of love failure is a deep disappointment in the heart of Zainuddin. The method used in this study is a qualitative research method which is supported by the procedures of collecting data and the techniques of analyzing the data.*

Keywords: *love failure, tradition, disappointment, education, tribe.*

INTRODUCTION

The title of this thesis is Love Failure in HAMKA'S novel *Tenggelamnya Kapal Van Der Wijck*. HAMKA abbreviated from Haji Abdul Malik Karim Amrullah was the son of Haji Abdul Karim Amrullah, a famous Islamic preacher in Indonesia, who was frightened by Dutch colonizer at the Padri war in Minang Kabau in 19th century.

He passed away on 17th July in 1981 when he was 73 years old. Indonesian government awarded HAMKA as a national hero for his efforts in leading Indonesian people to struggle for their independence.

Tenggelamnya Kapal Van Der Wicjk is tied to social group. People from collectivist cultures expect love to grow as the marriage unfolds over time. There is less emphasis on romance and infatuation. Instead, people emphasize practical concerns, such as income potential and compatibility with the extended family. In contrast, people from individualist countries emphasize the passionate side of love when looking for a spouse. They focus on feelings of excitement and physical attraction.

The researcher suggests that the feeling of intimacy, emotional connection and closeness are central to all types of love. What may differ across relationships is the degree of passion as well as the level of commitment. People can speculate that all love relationships would have high levels of intimacy; romantic love would have high levels of passion; and familial and long-term romantic relationships high levels of commitment. In fact, the intimacy component of love cut across all close relationships, with similar ratings for family friendship. Failure as described in the novel is not an isolated event, it is a process. If someone is living and breathing, they can continue to fail. Sometimes failure is a condition between conflict situations and emotion. The emotional conflict situations can

be anger and sadness. The emotional conflict is frequently far more powerful, story-wise, than physical conflict; social or political conflict can be just as gripping.

According to Robert Sternberg's love theory (1986 : 114) the types of love-failure are divided in three subscales including: break down in love, perplexity in love and post-love. The balance among Sternberg's three aspects of love is likely to shift through the course of a relationship. A strong dose of all three components found in consummate love-typifies, for many of people, an ideal relationship. However, time alone does not cause intimacy, passion, and commitment to occur and grow. Knowing about these components of love may help couples avoid pitfalls in their relationship, work on the areas that need improvement or help them recognize when it might be time for a relationship to come to an end.

The analysis of love failure is based on some reasons. First in the novel *Tenggelamnya Kapal Van Der Wijck*, there are physical problems and psychological problems which need to be described. Secondly, in the novel a matter about norm, especially in custom value can be found. The norm values may be useful for people to improve their discipline to make a good character. Thirdly, the problems presented in the novel, including the social, culture, and economy problems may be the same as the ones faced by people in the real life of the society now.

The topic concerning love failure is interesting and important to discuss because there must be some reasons or causes of why the main characters of novel undergo love failure and there must also be some effects of love failure to the main characters of the novel. The reasons or causes of the love failure described in the novel reasons or causes of the appearance of a third person, whereas the effect of it is a deep disappointment.

The objectives may be described through the following points.

1. To describe the causes of love failure experienced by the main characters of the novel.
2. To reveal the effect of love failure to the main characters of the novel.

LITERATURE REVIEW

Plato's Theory of Love

Lydia Amir (2001) writes that one of the most influential traditions of love in the Western world is Platonism. Originating with Plato's writings on love (mainly the Symposium whose explicit subject is the nature of love and Phaedrus, but also the Republic and the Laws), the tradition flourished through Aristotle, Plotinus and the revival of neo-Platonism in the Renaissance.

A comprehensive account of Plato's complex theory of love, an exhaustive presentation of the controversies involved in interpreting it or a thorough discussion of the problems it creates, are all beyond the scope of this paper. What one may hope to do is to introduce the reader to some basic characteristics of Plato's view of love, and then to share some thoughts about its applicability to people's contemporary view of the blessings and predicaments involved in what they call love.

Failure

Failure may be stimulate exchanged effort by the individual to achieve a threatened goal. Here, the concept of goal commitment is highlighted. If a person's desires are furnished with little commitment and thus still qualify as elusive wishes, failure is expected to lead to retreat. But if a

person has decided to achieve the wish, that is, has traversed from the pre decisional action phase to the post decisional phase, failure should induce increased effort that leads to better performance.

Love Failure

Love failures are not life failures. When it comes to love gone wrong, people need to give themselves a break. They need to give themselves the permission to fail, even to do so spectacularly. They are trained to think that only love that lasts is worthy. Many people strongly do not agree. They think that some of their most far-reaching love affairs are those that fail. With the possible exception of abusive relationships, every love gives people something, and sometimes it is the broken affairs that give them the most. Sometimes their biggest break-downs lead to their biggest breakthroughs.

In his theory of love, Robert Sternberg (1986:98), divides the type of love-failure into break down in love, perplexity in love and post-love. The balance among Sternberg's three aspects of love is likely to shift through the course of a relationship. A strong dose of all three components found in consummate love-typifies, for many people, is an ideal relationship. However, time alone does not cause intimacy, passion, and commitment of love may help couples avoid pitfalls in their relationship, work on the areas that need improvement or help them recognized when it might be time for a relationship to come to an end.

RESEARCH METHOD

Research Design

This research will apply descriptive design with qualitative approach. Qualitative method is one of the two major approaches to research methodology in social sciences which involves an in-depth and the reasons that govern human behavior in order to categorize data into patterns as the primary basis for organizing and reporting result.

The design of qualitative research is probably the most flexible of the various experimental techniques, encompassing a variety of accepted methods and structures. From an individual case study to an extensive interview, this type of study still needs to be carefully constructed and designed, but there is no standardized structure. Case studies, interviews and survey designs are the most commonly used methods. Research design is created by the researcher, is molded rather than dictated, by the method, and is responsive to the context and the participants. Creating research design involves seeing the project at different levels. Once one has located a project methodologically, one needs to design the pacing of processes and strategies to be used, and at the same time one needs to see the project as a whole. The pacing of the project involves planning the sequencing of its components and the movement between data gathering and data analysis.

Sources of Data

There are two data sources in this study. They are the primary data and secondary data source. The Primary data source in this study is from the novel *Tenggelamnya Kapal Van Der Wijck*

written by HAMKA, whereas the secondary data source is taken from other books, references, internet handout and other relevant informations which have the relationship with the primary.

Data Collection Procedure

Data collection procedure is an important part of a project or a research study because if mistakes are done the study has the potential to be invalid and reliable. In the collection of the data, the writer of this thesis uses the following procedures:

1. Reading the novel for several times
2. Identification
3. Note-taking
4. Collecting data from other sources

Data Analysis Technique

After the data collection is done, then the data are analyzed. The data analyses are classified based on the types of the reasons and the effects of the love failure from the novel. All the data which are analyzed are made in the forms of quotations to prove that the data are really concerned with the matter concerning love failure. Finally, after the analysis of the data, the conclusion is made.

ANALYSIS AND FINDINGS

Analysis

This analysis is concerned with some causes and effects of the failure of love between Zainuddin and Hayati, the main characters of the novel. The causes of the love failure in this analysis include local custom, and appearance of the third person whereas the effect of the love failure is a deep disappointment of the main characters.

The Causes of Love Failure

Local Custom

Zainuddin has lived at his village near Mengkasar, Sulawesi, for about nineteen years. After the death of his father and mother, he lives together with his foster mother, Mak Base.

Later, because he thinks he needs to know the village of his father at Batipuh village, West Sumatra, he leaves his village after getting permission from Mak Base.

On the first month of his arrival at his father's village, he feels very happy because his father's family welcomes him nicely. However, after he stays there for more than one month, he does not feel comfortable anymore.

He has been staying at Batipuh village for about six months. He tries to make friendship to many people wherever he goes around the village. However, they still do not show their likeness to him even though he speaks to them gently. He really feels that he is only a stranger in his father's village. Even his grandmother does not want to be closer to him.

The people of the village do not regard him as the person of their village. He is even not allowed to sit among the villagers when there is a traditional meeting in the village. Therefore, she feels very disappointed to them and takes pity on him.

In such a condition, however, he meets with a girl named Hayati who is the most beautiful girl in Batipuh and the girl of a rich man. Since the first meeting, Zainuddin and Hayati send the letters to each other. Zainuddin has sent his third letter to her and Hayati has also done the same thing to him. He feels happy because she tells him that she wants to meet him at the place where they met for the first time. Latter, When they meet each other, they look very happy at first, but then he sees her cry telling that she is afraid of their love relationship. She tells him that the custom of their village is not flexible. It is awkward; therefore, she is afraid that he will be very disappointed because of the custom.

Sedang Zainuddin berkata-kata demikian, Hayati masih tetap menekurkan kepalanya, air matanya . . . lebih banyak jatuh dari yang tadi. "Mengapa kau masih menangis, Hayati?" "Segala perkataan Tuan itu benar, tidak ada yang salah. Tapi peredaran masa dan zaman senantiasa berlainan dengan kehendak manusia, di dalam kita tertarik dengan tertawanya, tiba-tiba kita diberinya tangis. Saya ingat kekerasan adat di sini, saya ingat kecenderungan mata orang banyak, akan banyak halangannya jika kita bercinta-cintaan. Saya takut bahaya dan kesukaran yang akan kita temui, jika jalan ini kita tempuh," "Jadi...? ...?" "Lebih baik ita bersahabat saja." "Kita bersahabat dan kita bercinta, Hayati."

.....
"Habisi sajalah hingga ini, Tuan." "Oh, jadi, kau telah mengambil keputusan yang tetap?" "Ya!" Lama Zainuddin termenung mendengar kalimat itu, beberapa saat lamanya dia tak dapat berkata-kata.

(HAMKA, 2001:47)

At the moment Zainuddin was speaking in such away, Hayati still bowed her head, her tears... tell more than before. "Why do you still cry, Hayati?" "All what you say are correct, nothing is wrong. However, the rotation of time and age is always different from the human being's wish. We can laugh and suddenly cry because of them. I realize that harshness of custom here, I realize that there are many eyes of many people who focus their attention on us, and there will be many obstacles if we are in love with each other. I am afraid of the danger and difficulty that we will face if we go through this way." "So...?...?" "We better just make a friendship." "We make friends and be in love, Hayati."

.....
"Please, end our love relation now, sir." "Oh, so you have made an unchanged decision?" "Yes!" Zainuddin was lost the sentence, and he could

not say anything for some moments.
(HAMKA, 2001: 47)

The above quotation describes that the local custom which is harsh makes Hayati afraid of continuing her love relationship with Zainuddin. She also sees that there are many people from her village who do not like to see their love relationship. Because of these reasons, she is afraid that finally Zainuddin will be very disappointed if they fail to continue their love relationship. She tells him to end their love relationship and it surprises him very much. He can do nothing because it is an unchanged decision from her.

Zainuddin bows his head and looks limp. He cannot say anything for a few second. Then he tells her that he will soon leave her. He tells her that he will not disturb her anymore and he even tells her that he will only become, according to him, the God does not allow them to be lovers. His eyes look watery. He steps forward very slowly and he falls down near the rice field.

Now, Zainuddin feels that it is not comfortable to stay in Batipuh anymore. He has decided to leave for Padang Panjang. Early in the morning, he leaves the village after shaking the hands of his aunt. He seems to walk slowly and leisurely as if he would go somewhere without any destination. His face looks very sad to leave the village in which he has already had a beautiful moment with Hayati. After his last meeting with Hayati, he leaves his village for Padang Panjang.

After some years living in Padang Panjang, Zainuddin plans to propose marriage to Hayati. He is now brave to do it because he thinks he has made enough preparation for getting married with Hayati. Besides, he also has a work to support the need of his family if he is then allowed to marry Hayati. For that purpose, he then send a letter to Hayati's family, especially to her uncle, telling that he wants to propose Hayati. He asks them in order that he is allowed to get married with Hayati. At the same time, however, another young man named Aziz also does the same thing. This makes the family members of Hayati make a meeting to make a decision whose proposal will be accepted. Zainuddin is very unlucky because his proposal is refused after some consideration made by the family members of Hayati. Observe the quotation below.

Mendengan itu tidak ada yang berani menjawab perkataannya, Limah pun terdiam. "Kan ayahnya orang kita juga!" ujar seorang mamak yang agak muda. "Tak usah engkau bicara. Rupanya engkau tidak mengerti kedudukan adat istiadat yang diperturun penaik sejak dari ninik yang berdua, Datuk Perpatih Nan Sebatang dan Datuk Ketemanggungan yang dibubutkan layu, yang dikisarkan mati. Meskipun ayahnya orang Batipuh, ibunya bukan orang Minangkabau, mamaknya tidak tentu entah mana, sukunya tidak ada.
(HAMKA, 2001: 103)

Nobody was brave to answer his words when hearing it, and Limah was silent. "His father is from our tribe, isn't he? Said an uncle who is rather young. "Don't speak, please. You do not seem to understand the position of our custom who has been made by Datuk Perpatih Nan

Sebatang and Datuk Ketemanggungan who have been respected very much. Though his father is from Batipuh and his mother is not the person of Minangkabau, nobody knows where his uncle is. He has no tribe.
(HAMKA, 2001: 103)

From the above quotation, it is clearly seen that Zainuddin's proposal to get married with Hayati is refused. It is because, according to the local custom which prevails in Batipuh, Zainuddin is not regarded the person from the same ethnic; thus, he is not allowed to get married with Hayati. Accordingly Zainuddin is very disappointed after knowing from the letter of Hayati's uncle that he is not allowed to marry Hayati, the girl whom he loves very much.

The Appearance of the Third Person

When there are the programs of race horse and fair in Padang Panjang, Zainuddin meets with Hayati. He gets surprised because Hayati's performance is very different from her performance in her village Batipuh. Zainuddin finds her wearing clothes which, according to him, is not suitable to be worn by her as a girl from a small village. It is not suitable because the clothes are forbidden to be worn according to the doctrine of Islam.

After the programs are over, Zainuddin goes home alone. Soon after he arrives at home, he writes a letter and sends it to Hayati telling that he got surprised when seeing her change in wearing clothes. Through the letter, he advises her to wear a polite cloth which she usually wears because it looks good and polite for him; moreover, it is based on the doctrine of Islam.

Hayati, who is still staying at Khadijah's house, in Padang Panjang, becomes close to Khadijah's brother, Aziz, who has been accustomed in the life style of town people. Her friendship with Aziz has made her close to him. She is not reluctant to make a chit-chat with him. She seems to be influenced by the modern type style of her friend's family.

Aziz's family agrees to propose Hayati to be Aziz's wife. Then some members of Aziz's family come to Hayati's house. The delegates of Aziz's family convey their purpose to come to Hayati's house. They can understand what the purpose of Aziz's family is, but they do not directly agree their application though actually Hayati's family likes the application. At the same time, Zainuddin also sends a letter to Hayati's family telling that he wants to propose marriage to Hayati. After Hayati's family meeting, however, Aziz's proposal is accepted and on the contrary, Zainuddin's proposal is refused. The acceptance of Aziz's proposal and the refusal of Zainuddin's proposal can clearly be described through the quotation below.

"Baiklah," kata yang lain dengan serentak. "Bagaimana Sutan Mudo?" Tanya Datuk... Kepada mamak yang membantah Datuk Garang tadi. "Saya tentu saja sepakat sejak bermula lalu penghabisan, tidak dapat bercerai dengan banyak. Cuma saya bantah perkataan yang menghinakan orang lain, sebab kita akan biasa berdagang ke kampung orang, jangan kelihatan oleh orang kesempitan faham kita." "Ya, kita habisi saja itu, kita bulatkan sekarang menerima Aziz dan menolak permintaan Zainuddin." "Boleh kami yang perempuan berbicara sedikit?" Tanya Limah, "Asal dalam kebenaran apa

salahnya”, kata Datuk...
(HAMKA, 2001: 104-105)

“Well,” said the others at one.”What do you think, Sutan Mudo?” asked Datuk... to Hayati’s uncle who argued with Datuk Garang just now. “I, of course agree since the first time after the end. I must agree with the decision of many people. I don’t only agree with the statement that humiliate the other people, because we will also do our business to other village of other people. Please don’t make other people know about our narrow-minded custom understanding.” “Yes, we finish everything now. We decide now that we accept Aziz and refuse the proposal of Zainuddin.” “May we the women tell a bit?” asked Limah. “If it is all right, there is no problem”, said Datuk...
(HAMKA, 2001: 104-105)

The above quotation describes that Zainuddin has his rival in winning the heart of Hayati. He cannot succeed in winning Hayati’s heart because Hayati’s family choose Aziz, the third person or the other young man, who will be suitable for becoming the husband of Hayati. The appearance of Aziz really makes his love relationship with Hayati end unhappily. In other words, because of Aziz, he is not sure that get he can married with Hayati, the girl who has been there in his heart since his first sight.

Zainuddin feels to have lost all his hope to marry Hayati because her uncle even sends him a letter telling that family refuse his proposal. He cannot say Hayati’s anything but he is sure that Hayati still loves him though her family cannot accept him. He is also sere that their true love cannot be hampered by anymore.

The Effect of Love Failure

Deep Disappointment

After his proposal is refused by the family members of Hayati and after knowing that Hayati will get married with Aziz, the brother of Khadijah, Hayati’s friend, Zainuddin looks very sad and cries. He is very puzzled to see the reality that Hayati will soon get married with another man. He is very disappointed but he does not know what to do. His disappointment can be seen after he receives the letter of refusal from one of Hayati’s uncles.

Mengalir keringat dingin di keningnya sehabis surat itu dibacanya. Menyesal dia padahal dari dahulu sudah disangkanya juga bahwa permintaannya tidak akan terkabul, sebab negeri Minangkabau beradat. Terasa malu yang sebesar-besarnya, terasa perasaan yang masih tersimpan dalam hati tiap-tiap manusia, bahwa dia tidak mau dihinakan. Minangkabau negeri beradat, seakan-akan hanya disana saja adat yang ada di dunia ini, di negeri lain tidak. Padahal kalau memang negeri Minangkabau beradat, belum patut orang seperti dia hendak ditolak dengan jalan yang begitu saja. Permintaan bisa terkabul dan bisa tidak, tetapi tidak ada hak bagi yang menolak buat menyendir pula kepada orang yang di tolaknya.

(HAMKA, 2001: 109)

His forehead was sweaty after reading the letter. He was very sorry because he has supposed that his proposal would not be accepted, because the land of Minangkabau had tradition. He was very ashamed and he had something in his heart that he did not want to be humiliated. Minangkabau was really the land of a custom and as if there were only a custom which were there in this universe, and it was not found in other countries. However, if Minangkabau is the land of a custom, it is not worthy for him to be refused in such a bad way. A request can be fulfilled and cannot be fulfilled, but there is no right for those who refuse to tease those who are refused by them.

(HAMKA, 2001: 109)

Through the above quotation, it can be seen that Zainuddin is very disappointed after the refusal of his proposal to marry Hayati, the girl that he loves very much. He is very disappointed to the stiff custom of Minangkabau which regards him not suitable to marry Hayati just because he does not belong to the ethnic group of Hayati's family; moreover, his mother is from the ethnic group of Bugis.

Zainuddin is actually surprised to see the reality that the local custom of Batipuh has separated him from Hayati, the girl that he has loved since his first sight. He is surprised why the people of his father's village do not like his existence in the village. He is also surprised why the people of the village, especially Hayati's parents and most of her relatives do not allow him to get married with her. If he is refused because of his financial condition, it is not acceptable because he, at the present moment has enough money to be used to face the wave of live in the future.

Some days later, he gets the news that the marriage party of Hayati and Aziz is already done. This makes Zainuddin feel very sad and shocked. He is really very disappointed to his unlucky life. He cannot sleep soundly in the evening. When he gets up in the morning, he gets fever. He does not have appetite to take a meal. He even seems difficult to drink. When he has been sick for about ten days, he often talks about something while sleeping. In his sleeping, he often mentions the name of the girl he loves, that is Hayati.

Muluk and his mother are very restless because Zainuddin has not been recovered. They call a doctor to cure him but the doctor after knowing his condition suggest that they should meet the girl who has become the cause of his illness.

Findings

After the analysis of the matter concerning love failure in the novel *Tenggelamnya Kapal Van Der Wijck* written by HAMKA, there are some findings that can be made here, the findings are as follows.

1. It is human that in the life of the people in this universe they will love each other. Zainuddin, one of the main characters of the novel falls in love with Hayati, the beautiful girl he firstly sees in Batipuh, the village where his father was born. He is lucky because Hayati also likes and falls in love with him. Then, they write letters to each other because it is not easy for them to meet each

other out of their houses. In other words, it is forbidden to do.

2. After their long love relationship, Zainuddin must leave Batipuh because Hayati's family do not like him to be close to Hayati. They even ask Zainuddin to leave Batipuh.
3. Zainuddin leaves Batipuh for Padang Panjang. There, he studies many things including religion knowledge, English and also Dutch. Besides, he has a work there that can support his life needs.
4. After he is sure that he can support the family needs if she gets married with Hayati, he then sends a letter to Hayati's uncle telling that he wants to propose marriage to Hayati. He wants Hayati to be his wife. Zainuddin is very unlucky because his proposal is refused. In other words, he is not allowed to marry Hayati. Consequently, he becomes very upset or disappointed.

CONCLUSION AND SUGGESTION

Conclusion

After the analysis of the matters concerning love failure including its causes and effects, the writer of this thesis can make some important conclusions which can clearly be described below.

1. It is human that all people who live in this universe will undergo the feeling of love, no matter whether they are young or old, or whether they are male or female. Because of a certain reason, they can love and hate each other. This means that people can maintain their love up to the end of their life; on the contrary, they can fail in maintaining their love.
2. There must be various reasons why someone falls in love with someone else. It can be the beauty or handsomeness of someone and it can be his or her good character that enchants or captivates somebody else.
3. Love relationship between two persons cannot always be maintained. It can end before their marriage and after their marriage. In other words, there is no guarantee for the continuity of their love relationship.

Suggestion

It is recommended that the readers of this thesis should respects and love each other in order that they can feel the happiness of life in this universe. They should keep or maintain their love relationship of their hearts until their marriage. However, there are always obstacles that will disturb their love relationship so that they can face or undergo their failure in love. Therefore, they are recommended that they should be good lovers if they would not like to fail in their love relationship.

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