CHAPTER IV

FINDING AND DISCUSSION

In this chapter, the researcher presented the finding and discussion of the study. In the finding, the researcher only mentioned the data based on the novel. In discussion, the researcher find the perspective of literature based on the elements of the novel and also the Islamic ethics based on the content of the novel in *"Tenggelamnya Kapal Van Der Wicjk"* by Buya Hamka.

A. Research Finding

Literature is one of the result from the creativity of the author. So, the author produces work, like novel. There are many kinds of the literature. But, the researcher only focuses on the novel to be her research. One of the literature that is discussed is novel.

In finding, the researcher collected the result of the research in studying *Tenggelamnya Kapal Van Der Wicjk* from the perspective literature and also Islamic ethics. While, in perspective literature the researcher focuses on the elements in the novel. There are two kind of elements and the resercher is able to explain and describe about the phenomenon dealing with elements and the Islamic ethics from the novel itself. The researcher will describe two problems that has been discussed in the chapter I.

1. The Element of Novel "Tenggelamnya Kapal Van Der Wijck"

a. Intrinsic

1. Plot

Plot of this novel uses mixed plot.

a) Exposition

That begins with the enforcement. About the early stages or the introduction that gives the original information of the story in the novel of *Tenggelamnya Kapal Van Der Wijck*.

b) Rising

The initial stage of the emergence of the problem and conflict will develop into several problems towards the peak of the problem.

c) Climax

Application between Aziz and Zainuddin to Hayati. Where Aziz's application was accepted while the application from Zainuddin was rejected because Zainuddin was considered unequal to Hayati, they did not want it if their child had a poor husband and he also did not have a tribe. Zainuddin applied for Hayati using a letter to mamak Hayati, mamak Hayati and his family.

d) Falling

Starting with a letter sent by Aziz to his wife, Hayati and to his friend Zainuddin. It can be concluded that when Aziz asked Zainuddin to marry with Hayati. Yet at that time, Aziz was married to Hayati. And with the reason, he was not fit with Hayati anymore, and Zainuddin who was more suitable to be with Hayati, after Aziz went bankrupt and looked for a job that

would not be obtained. However, Zainuddin refused a request from Aziz and said in his heart.

e) Ending

One of the beautiful memories of Hayati before she sank in the Van Der Wijck ship. The ship carrying Hayati had an accident that was sinking. Biological Love ends at the hospital. Until his head there is a painting of Zainuddin's face. After hearing this, when Hayati breathed for the last time, Zainuddin accompanied him. The incident made Zainuddin felt a prolonged regret and in the end he felt ill and died, then was buried next to the Hayati's burial. That is the end of the story of *Tenggelamnya Kapal Van Der Wijck*.

While, the conflict in the content of this novel are:

1. Physical Conflict

Physical happened one person and another person: seen when Zainuddin met with Hayati and was labeled by the village as an uncivilized person.

2. Social Conflict

One social person and the other Zainuddin were expelled from the village because they met with Hayati.

3. Psychology Conflict

Psychology between people and their selve, their conscience, guilt, or just trying to decide what they will do.

2. **Character:**

Zainuddin:

He is the main character who is kind, he is good to everyone, and has good morals as well and has high manners, a helper and can appreciate opinions other people even though it contradicts his opinions and wishes.

Hayati:

Kind, patient, obedient to her parent, and honest.

Khadijah :

Evil, like to look down on others, and hinder the good intentions of others at the same time discouraging.

Aziz:

Arrogant, Angry, Rude, Unkind, Less Responsible.

Mak Base:

Good, trustful, patient, superstitious and loyal.

Mamak Datuk Garang:

Firm, responsible Batipuh, still upholds the culture there, likes to look down on others.

Mak Tengah Limah:

Good, trustful, patient, superstitious and loyal.

Daeng Masiga (his neighbor in Mengkasar):

Good and caring.

Bang Muluk:

Good, trustful, helpful, loyal, humble.

Ahmad (his younger brother Hayati):

Kind, obedient, and likes to help

3. Setting

a. Setting of place:

Minangkabau, mengkasar, East Java, Padang Panjang, Batipuh.

b. Setting of time:

Morning, Day and Night

c. Setting of the situation:

Happy, sad, disappointed and angry.

4. Theme:

Feeling about love that can not be reached.

5. The point of view

The point of view used is the viewpoint of an omniscient third person.

6. Language style

The language used in this novel is the style of the ancient Indonesian language and is still thick with the Malay language.

7. Message

The message of this novel is do not be easily discouraged if you experience difficulties in the life.

b. Extrinsic

1. Author's Socio-cultural Background

Which greatly influences from the background of the writer, because the writer comes from the original Minangkabau, where he wants to criticize how to respect people, marriage, how religion is applied, so that the traditions there remain in accordance with their religion but they instead consider himself right.

2. States of Society

What about the condition of the people there? In Minangkabau, it is very thick with Minangkabau culture, one of which is that they do not want to marry off their children if the person is not Minangkabau, as explained earlier in the novel of *"Tenggelamnya Kapal Van Der Wijck"*, Zainuddin was rejected because he did not bleed Minangkabau, because there are differences in background between Zainuddin and Hayati.

3. Religious Environment

What is the religious environment like? Basically his father Hamka was an Ulama 'and Hamka was a prominent figure in the National area.

4. Author's Experience

The author is very experienced in this matter, because he was in that place and knew about the problems in Minangkabau which he described in the novel of *"Tenggelamnya Kapal Van Der Wijck"*.

2. The Islamic Ethics on *" Tenggelamnya Kapal Van Der Wijck"*

Hamka's works are highlighted in many religious aspects. One of them was developed in the novel of Tenggelamnya Kapal Van Der Wijck, Zainuddin as the main character, who went to Padang Panjang to deepen his religious knowledge and he was a descendant of his father and his master of worship.

B. Discussion

1. The Element of Novel "Tenggelamnya Kapal Van Der Wijck"

a. Intrinsic

1. Plot

Plot of this novel uses mixed plot. Because it is discussed in the novel of Tenggelamnya Kapal Van Der Wijck, it is discussed from the past and the future. So, it can be concluded that the plot uses a mixed plot.

a) Exposition

That begins with the enforcement. About the early stages or the introduction that gives the original information of the story in the novel of *Tenggelamnya Kapal Van Der Wijck*, namely :

> " Di tepi pantai, diantara Kampung Baru dan Kampung Mariso berdiri sebuah rumah bentuk Mengkasar, yang salah satu jendelanya menghadap ke laut. Di sanalah seorang anak muda yang berusia kira-kira 19 tahun duduk termenung seorang diri menghadapkan mukanya ke laut. Meskipun matanya terpentang lebar, meskipun begitu asyik dia memperhatikan keindahan alam di lautan Mengkasar, rupanya pikirannya telah melayang jauh sekali, ke balik yang tak tampak di mata, dari lautan dunia pindah ke lautan khayal".[65]

[65]Hamka, *Tenggelamnya Kapal Van Der Wijck* (Jakarta: Gema Insani, 2017), 2.

The researcher translates as follow:

" On the side of the beach, between Kampung Baru and Kampung Mariso stands a roughing house, one of the windows facing the sea. There was a young man about 19 years of age sitting on his face to the sea. Although her eyes are bouncing wide, though so much fun she pays attention to the beauty of nature in the rugged ocean, apparently her mind has drifted far away, turning invisible to the eye, from the world's oceans moving to the ocean of imagination".[66]

b) Rising

The initial stage of the emergence from the problem and conflict will develop into several problems towards the peak of the problem, can be seen in the sentence:

" Sesungguhnya persahabatan yang rapat dan jujur diantara kedua orang muda itu, kian lama kian tersiarlah dalam dusun kecil itu. Di dusun, belumlah orang dapat dapat memandang kejadian ini dengan penyelidikan yang saksama dan adil. Orang belum kenal percintaan suci. Yang terdengar sekarang, yang pindah dari mulut ke mulut, ialah bahwa Hayati, kemenakan datuk... telah ber-"intaian", bermain mata, berkirim-kiriman surat dengan anak orang Mengkasar itu. Gunjing, bisik dan desus, perkataan yang tak tak berujung pangkal, pun ralatah dan pindah dari satu mulut ke mulut yang lain, jadi pembicaraan dalam kalangan anak muda-muda yang duduk di pelatar lepau petang hari. Sehinggga akhirnya telah menjadi rahasia umum.

Orang-orang perempuan berbisik-bisik dan mendeham, sambil melihat kepadanya dengan sudut mata. Anak-anak muda yang masih belum kawin dalam kampung itu sangat naik darah. Bagi mereka adalah perbuatan demikian, merendahkan derajat mereka seakan-akan kampung tak berpenjaga. Yang terutama sekali dihinakan orang adalah persukuan Hayati, terutama mamaknya sendiri Datuk... yang dikatakan buta saja matanya melihat kemenakannya membuat malu, melangkahi kepala ninik mamak."[67]

The researcher translates as follow:

[66] "I Love Translation - Online Translation," accessed August 9, 2020, https://www.ilovetranslation.com/.
[67] Hamka, *Tenggelamnya Kapal Van Der Wijck*, 58.

"Actually, a close and honest friendship between the two young people, the longer spread in the small hamlet more and more. In the hamlet, it is not yet possible for people to look at this incident with careful and fair investigation. People do not know the sacred romance. What is heard now, which has moved from word of mouth, is that Hayati, the grandfather's niece ... has been a "spy", flirted, and sent letters with the person from the rough market. Whispering and gossip, words that have no end, are erratic and move from one mouth to another, becoming a conversation among young people who sit on the background of the lepers in the evening. So that it has finally become a public secret."
The women whispered and sniffed, looking at him with the corner of their eyes. Young people who are still not married in the village are very angry. For them it was such an act, lowering their ranks as if the village had no guard. What is especially humiliated by people is the tribal Hayati, especially his own mother Datuk ... who is said to be blind just seeing his nephew's shame, stepping over ninik mamak's head."[68]

c) Climax

Application between Aziz and Zainuddin to Hayati. Where Aziz's application was accepted while the application from Zainuddin was rejected because Zainuddin was considered unequal to Hayati, they did not want it if their child had a poor husband and he also did not have a tribe. Zainuddin applied for Hayati using a letter to mamak Hayati, mamak Hayati and his family. With that letter contains the intention of Zainuddin whose contents:

Yang mulia Engku Datuk
...dan segala kaum keluarga disini.
Sesungguhnya, dengan diri sendiri, tidaklah dapat saya datang menghadap ke haribaan engku-engku dan kaum kerabat di sini. Karena bahasa Minangkabau yang saya pakai tidak begitu bagus, jadi tidak dapat saya mengeluarkan perasaan hati dengan sepuas-puasnya. Sungguh pun begitu saya buat surat ini dengan penuh

[68] "I Love Translation - Online Translation."

keyakinan dan berserah diri kepada Tuhan, moga-moga mendapat penerimaan yang baik dari Engku dan kaum kerabat semuanya. Yaitu, maksud surat itu

.....

Saya hendak meminta belas kasihan Engku dan kaum kerabat semuanya, menyambut hidup hamba ini. Sebagaimana Engku tahu, ibuku telah mati, ayahkupun demikian pula. Maka beberapa harI yang lalu, saya menerima surat dari sahabat handai di Mengkasar, menerangkan bahwa mak angkat saya telah meninggal pula.

Engku yang terhormat! Siapa yang akan saya tepati di Mengkasar. Hanya jerat semata inilah lagi yang tinggal, cuma tanah asal nenek moyang saya inilah negeri saya, negeri Minangkabau.

Apa gunanya lagi saya menyembunyikan maksud hati saya. Sekarang saya katakan terus terang, saya hendak hidup dengan kemenakan Engku, Hayati! Karena sebagai banyak Engku dengar di kampung, sungguh hidup saya tak beruntung kalau tidak dengan dia.

Saya seorang muda yang mempunyai cita-cita tinggi, maka sudilah Engku dan keluarga menolong saya menghidupkan cita-cita itu, izinkan pertalian saya dengan Hayati.

Engku yang mulia! Saya seorang anak muda yang setia. Jika sekiranya Engku sudi menerima saya untuk kemenakan Engku, Engku akan beroleh kemenakan yang penyantun, yang suka berjuang dalam hidup dengan tiada mengenal bosan dan jemu.

Cukuplah penanggungan saya sejak kecil mengantarkan saya sampai besar untul menimbulkan keinsafan dalam hati saya.
Tak usah Engku takut Hayati akan kecewa bersuami saya. Percayalah Engku bahwa dia akan beroleh seorang suami yang kenal kewajibannya, menempuh kesenangan dan kesusahan dengan hati yang tetap.

Kabulkan surat saya Engku, saya tak pandai mencari jalan yang saya rasa lebih aman dan tidak mengecilkan hati, lain dari mengirim surat ini.
Zainuddin.[69]

The researcher translates as follow:

Excellency Engku Datuk
... and all family members here.
Indeed, with myself, I cannot come to face the bosom and kin here. Because the Minangkabau language that I use is not very good, so I cannot express my heart's content with my heart's content. Even so, I made this letter confidently and surrendered to God, hopefully get good reception from you and all of your relatives. That is, the purpose of the letter is that I want to ask for mercy from you and all my relatives, welcoming the life of this servant. As You know, my mother is dead, so is my father. So a few days ago, I received a letter

[69] Hamka, *Tenggelamnya Kapal Van Der Wijck*, 118.

from friends at mengkasar, explaining that my adopted mother had died too.
Dear grand father! Who will I keep at Rugged. This is the only snares that remain, only the land where my ancestors came from is my land, the Minangkabau country.
What's the point again, I'm hiding the intentions of my heart. Now I say frankly, I want to live with my nephew, Hayati! Because as much as I have heard in the village, my life is truly unfortunate if not with him.
I am a young person who has high aspirations, so may you and my family help me live those ideals, allow my association with Hayati.
Your Highness! I am a loyal young man. If if you were willing to accept me for my nephew, you would get a nephew who was a man who likes to struggle in life without knowing bored and bored. Suffice it to me since I was a child to take me to the top to bring conviction in my heart.
Don't be afraid Engku, Hayati will disappointed if I am her husband. Trust Engku that he will have a husband who knows his obligations, takes pleasure and distress with a fixed heart.
Grant my letter Engku, I am not good at finding ways that I feel safer and not discouraging, other than sending this letter. Zainuddin.[70]

Daeng Masiga said :

"Lebih baik dia mati, senang kita; daripada dia memberi malu ninik mamak, merusak adat dan lembaga, mengubah cupak nan usali. Apa guna dia hidup kalau akan mencorengkan arang di kening dan menggoreskan malu dimuka kita?".[71]

The researcher translates as follow:

"It is better for him to die, glad we are; rather than giving shame to mamak ninik, corrupting customs and institutions, changing plural and usali. What is the use of him living if

[70] "I Love Translation - Online Translation."
[71] Hamka, *Tenggelamnya Kapal Van Der Wijck*, 123.

he will smear charcoal on the forehead and put shame on our faces?".[72]

From this moment on, Zainuddin felt very heavy and very sad disappointment. And shortly after that, Aziz married with Hayati and since then Zainuddin felt ill for quite a long time, due to his unrequited love, because the lover he wanted and hoped for had already been someone else's wife. Though Hayati's heart remained the same to Zainuddin, so did Zainuddin. However, the power that had already happened, inevitably Zainuddin must be able to accept the bitter reality

d) Falling

Starting with a letter sent by Aziz to his wife, Hayati and to his friend Zainuddin. Where Aziz's letter given to Zainuddin contained:

Saudaraku Zainuddin

Dengan perasaan sangat duka, kota Surabaya saya tinggalkan. Amat besar malu yang saya pikul di hadapan umum. Sengaja saya pergi ke Banyuwangi ini ialah hendak mencari pekerjaan. Tetapi pekerjaan belum juga dapat. Saya tahu sudah, bahwa semua adalah peembalasan Tuhan yang harus saya tanggungkan.

Dosa saya terlalu besar terhadap diri saudara. Kuncup pengharapan saudara yang mulai akan mekar, saya patahkan, saya rebut Hayati dari tangan saudara, padahal saya tahu ketika itu bahwa saudara sangat cinta akan dia, dan dia pun mengharapkan akan bersuami saudara. Saya pengaruhi keluarganya dengan uang, dengan turunan. Saya hinakan saudara di hadapan mereka. Saya tidak insaf bahwasannya kehidupan ini adalah laksana roda pedati, turun naik silih berganti. Saya tidak insaf bahwa kelak saya akan mengemis kepada orang yang pernah saya hinakan.

Memang setelah saya kawin dengan Hayati, saya berbesar hati beberapa bulan lamanya, lantaran cita-cita saya telah sampai; kembang mekar dari Batipuh sudah saya petik. Tetapi kemudian pergaulan kami nyata tak sesuai sebab dia seorang perempuan yang

[72] "I Love Translation - Online Translation."

tinggi budi, padahal saya seorang yang rendah. Sangka saya tidak akan sampai nyata balasan Tuhan ke atas diri saya. Saya telah jatuh terlalu dalam ke lurah perjudian, tiba-tiba bertemu saya di kota Surabaya yang seramai itu dengan orang yang telah pernah saya kecewakan hatinya, saya hinakan, saya pandang rendah. Bertemu oleh saya dalam keadaan yang tidak saya sangka-sangka. Telah naik gengsi dan derajatnya, padahal saya jatuh kebawah. Saya harus menelan perasaan malu, kepahitan pembalasan Ilahi. Sekarang saya telah insaf akan keadaan itu.

Sekarang saya sudah menetapkan hukuman atas diri orang yang bersalah sekian besar. Saya mesti mencabut jiwanya supaya dia lekas tersingkir. Maka sebelum itu, dengan surat ini saya berkata terus terang, bahwa Hayati saya kembalikan ke tangan saudara, dia saya lepaskan, tidak dalam ikatan saya lagi. Saya merasa hanya inilah sedikit pembalas budi kepada tuan-tuan keduanya dari saya yang hina.

Saya kembalikan Hayati ke tangan saudara karena memang saudaralah yang lebih berhak atas dirinya. Hampir dua tahun kami bergaul, ternyata pergaulan kami tidak cocok karena dia saya dapat dari jalan tipuan meskipun berkulit nikah kawin. Akan lebih beruntung saudara mendapat dia sebab dia seorang perempuan yang amat tinggi budinya. Dan dia pun akan lebih puas beroleh suami yang cocok dengan aliran jiwanya. Adapun saya sendiri telah menetapkan vonis atas diri saya.

Tak perlu saudara hiraukan bagaimana kesudahan dari kehidupan saya. Karena kehilangan orang yang sebagai saya ini dalam masyarakat, belumlah akan sebagai kepecahan telor ayam sebuah.

Maafkan dosaku lahir batin
Aziz .[73]

The researcher translates as follow:

Brother Zainuddin
With a very sad feeling, I left the city of Surabaya. Very big shame that I bear in public. I deliberately went to Banyuwangi this was about to find a job. But the work hasn't been able yet. I know already, that all is God's revenge that I must depend on.
My sin is too great on you. The bud of your hope that will begin to blossom, I break, I snatch Hayati out of your hands, even though I knew at that time that you really loved him, and he also hoped to have a husband. I influenced his family with money, with children. I humiliated you in front of them. I am not aware that this life is like a cart, going up and down. I am not convinced that one day I will beg the people I have insulted.
Indeed, after I married Hayati, I was heartened for several months, because my goals had arrived; I have picked flowers from Batipuh.

[73] Hamka, *Tenggelamnya Kapal Van Der Wijck*, 221.

But then our association was obviously not appropriate because she was a woman who was tall, even though I was a low person. I thought I would not arrive at God's real response to me. I had fallen too deeply into the gambling village, suddenly meeting me in the city of Surabaya, which was as busy as the person I had once disappointed, I humiliated, I looked down. Meet by me in a situation that I did not expect. It has risen in prestige and rank, even though I fell down. I had to swallow the feeling of shame, the bitterness of Divine retribution. Now I am aware of the situation.
Now I have set the sentence for a large number of guilty people. I must pull out his soul so that he is quickly eliminated. So before that, with this letter I said frankly, that I gave back my life to your brother, I let him go, not in my ties anymore. I feel that this is just a little vengeance to the gentlemen, both of me who are despicable.
I return Hayati to your hands because you are brother who has more right to her. Nearly two years we hung out, it turns out our association is not suitable because he got me off the path of deception even though married marriage skinned. It would be more fortunate for you to get her because she is a very high-minded woman. And he will be more satisfied to have a husband who matches the flow of his soul. As for myself I have set a verdict on myself.
You don't need to care about the end of my life. Because losing someone as me in the community, it hasn't been as broken as a chicken egg.
Forgive my sins born inner
Aziz.[74]

From the letter above, it can be concluded that when Aziz asked Zainuddin to marry with Hayati. Yet at that time, Aziz was married to Hayati. And with the reason he was not fit with Hayati anymore, and Zainuddin who was more suitable to be with Hayati, after Aziz went bankrupt and looked for a job that would not be obtained. However, Zainuddin refused a request from Aziz and said in his heart:

> "Tidak! Pantang pisang berbuah dua kali, pantang pemuda makan sisa!"
> Sebanyak itu, yang lebih mendenging di telinganya ialah perkataan mamak Hayati, Engku datuk....tempo hari "Negeri kami beradat."

[74] "I Love Translation - Online Translation."

> “Tidak Hayati! Kau mesti pulang kembali ke Padang! Biarkanlah saya dalam keadaan begini. Pulanglah ke Minangkabau! Janganlah hendak ditupang hidup saya, orang tak tentu asal...Negeri Minangkabau beradat!.”
> Besok hari Senin, ada kapal berangkat dari Surabaya ke Tanjung Priok, akan terus ke Padang! Kau boleh menumpang dengan kapal itu kekampungmu.”[75]

The researcher translates as follow:

> "Not! Abstain from bananas bearing fruit twice, abstinence of young people eating left overs!"
> That much, what was more ringing in his ears was the words of Mother Hayati, Engku datuk ... the other day "Our country is civilized."

When he remembered that, of course he said:

> "No Hayati! You must go back to Padang! Let me be in this state. Go home to Minangkabau! Do not want to be sustained my life, people do not necessarily origin ... Land of Minangkabau civilized.
> Tomorrow is Monday, a ship leaves from Surabaya to Tanjung Priok, will continue to Padang! You can ride with that boat to your village."[76]

From here the settlement happened, it seems Zainuddin still remembered the words that had once hurt him namely the words of ninik mamak Hayati. And release Hayati, the person he loved the second time, due to not being able to erase bad memories of the incident.

e) Ending

One of the beautiful memories of Hayati before she sank in the Van Der Wijck ship, she wrote a letter to Zainuddin, the contents of which are:

---

[75] Hamka, *Tenggelamnya Kapal Van Der Wijck*, 228.
[76] “I Love Translation - Online Translation.”

Pergantungan jiwaku, Zainuddin!

Ke mana lagi langit tempatku bernaung, setelah engkau hilang pula dariku, Zainuddin. Apakah artinya hidup ini bagiku kalau engkau pun telah memupus namaku dari hatimu!

Sungguh besar sekali harapanku hendak hidup didekatmu, akan berkhidmat kepadamu dengan segenap daya dan upaya supaya mimpi yang telah engkau rekatkan sekian lamanya bisa makbul. Supaya dapat segala kesalahan yang besar-besar yang telah kuperbuat kepada dirimu saya tebusi. Tetapi cita-citaku itu tinggal selamanya menjadi cita-cita sebab engkau sendiri yang menutupkan pintu dihadapanku: saya kau larang masuk sebab engkau hendak mencurahkan segala dendam kesakitan yang telah sekian lama bersarang di dalam hatimu, yang selalu menghambat-hambat perasaan cinta yang suci. Lantaran membalas dendam itu, engkau renggutkan tali pengharapanku, padahal pada tali itu pula pengharapanmu sendiri bergantung. Sebab itu percayalah Zainuddin, bahwa hukuman ini, bukan mengenai diriku seorang, bukan ia menimpakan celaka kepadaku saja, tetapi kepada kita berdua. Karena saya percaya, bahwa engkau masih tetap cinta kepadaku.

Zainuddin! Kalau saya tak ada, hidupmu tidak juga akan beruntung, percayalah!

Di dalam jiwaku ada suatu kekayaan besar yang engkau sangat perlu kepadanya dan kekayaan itu belum pernah kuberikan kepada orang lain, walaupun kepada Aziz, ialah kekayaan cinta. Saya tahu bahwa engkau kekurangan itu. Saya merasa bahwa saya sanggup memberimu bahagia pada tiap-tiap saat hidupmu, yang tiada seorang perempuan agaknya yang sanggup menandingi saya di alam ini dalam kesetiaan memegangnya sebab sudah lebih dahulu digiling oleh sengsara dan kedukaan, dipupuk dengan air mata dan penderitaan. Dan kalau sedianya engkau kabulkan, kalau sedianya engkau terima kedatanganku, saya pun tidak meminta upah dan balasan dari engkau. Upah yang saya harapkan, hanya dari Dia, Allah yang maha Esa supaya engkau diberinya bahagia, dihentikannya aliran air matamu yang telah mengalir sekian lama. Upahku yang kedua, yang saya harapkan dari-Nya, hanyalah supaya saya dapat hidup di dekatmu, laksana hidupnya sebatang rumput sarut di bawah lindungan pohon beringin dengan aman dan sentosa, dipuput oleh angin pagi yang lemah gemulai.

Zainuddin!... Mengapa engkau tak suka memaafkan kesalahanku? Demi Allah! Sudah insaf saya, bahwa tidak ada seorang pun yang pernah saya cintai di dalam hati ini, melainkan engkau seorang. Tidak pernah beroleh tenteram diriku setelah aku coba hidup dengan orang lain. Orang yang telah mengecewakan dirimu itu, yang sekarang telah insaf dan telah menghukum dirinya sendiri, meskipun dia sanggup memperoleh tubuhku, dia selamanya belum sanggup memperoleh hatiku. Karena hatiku telah untukmu sejak saya kenal akan dikau.

Kalau sedianya engkau memaafkan kesalahanku, engkau lupakan kebebalan dan kecongkakan ninik mamakku, kalau....kalau sekiranya maafmu memberi izin mimpimu sendiri terkabul; kalau sedianya semuanya itu kejadian, engkau akan beroleh seorang perempuan yang masih suci batinnya, suci jiwanya, belum pernah disentuh orang lain, hatinya belum pernah dirampas orang, yang tidak ada bedanya dengan "Permatamu yang hilang", dan dengan gadis Batipuh yang engkau cintai dua dan tiga tahun yang lalu, yang gambarnya tergantung di kamar tulismu!

Piala kecintaan terletak di hadapan kita, penuh dengan madu hayat nikmat Ilahi. Air madu itu telah tersedia di dalamnya untuk kita minum berdua, biar isinya menjadi kering, dan setelah kering kita telah boleh pulang ke alam baka dengan wajah yang penuh senyuman, kita mati dengan bahagia sebagaimana telah hidup telah bahagia. Tiba-tiba dengan tak merasa kasihan, engkau sepakkan piala itu dengan kakimu sehingga terjatuh, isinya tertumpah habis, pialanya pecah. Lantaran itu, baik saya atau engkau sendiri, meskipun akan masih tetap hidup, akan hidup bagai bayang-bayang layaknya. Dan kalau kita mati, kita akan menutup mata dengan penuh was-was dan penyesalan.

Apa sebab engkau begitu kejam, tak mau memberi maaf kesalahanku? Padahal lebih dahulu bertimpa-timpa adzab sengsara ke atas diriku lantaran mungkirku! Kelihatan oleh matamu sendiri bagaimana saya dan suamiku menjadi pengemis di waktu kayamu, menumpang di rumahmu untuk memperlihatkan bagaimana sengsaraku lantaran tak jadi bersuami engkau. Hilang-hilang semuanya. Hilang suami yang kusangka dapat memberiku bahagia. Hilang kesenangan dan mimpi yang kuharap-harapkan. Setelah semuanya itu kuderita, harus kudengar pula dari mulutmu sendiri kata penyesalan, membongkar kesalahan yang lama, yang memang sudah nyata kesalahan, yang oleh Tuhan sendiri pun kalau kita bertobat kepada-Nya.

Adakah engkau tahu hai Zainuddin, siapakah perempuan yang duduk di kamar tulismu kemarin itu? Yang engkau beri kata pedih, kata penyesalan yang engkau bongkar kesalahannya dan kedosaannya, yang engkau remukkan jiwanya dengan tiada peduli?

Perempuan itu tidak lain dari satu bayang-bayang yang telah hilang segenap semangatnya, yang telah habis seluruh kekuatannya, tiada berdaya upaya lagi, habis kekuatan pancaindra dan perasaannya; matanya melihat, tetapi tak bercahaya, telinga mendengar, tetapi tiada ia mafhum lagi apa yang didengarnya.

Yang tinggal hanya tubuhnya, batinnya sudah tak berkekuatan lagi.Itulah dia perempuan yang engkau sakiti itu. Itulah perempuan yang tidak engkau timbang sengsaranya dan ratapnya. Engkau ulurkan kepadanya tanganmu yang kuat dan kuasa, engkau tikam dia dengan keris pembalasan, mengenai sudut jantungnya, terpancur darah dan akan tetap mengalir sampai sekering-keringnya, mengalir bersama dengan jiwanya.

Itulah perempuan yang engkau sakiti itu!

Tetapi sungguh pun demikian pembalasan yang engkau timpakan ke atas pundakku, kesalahanmu telah kuampuni, telah kuhabisi, telah ku maafkan. Sebabnya ialah lantaran saya cinta akan engkau. Dan karena saya tahu bahwasannya yang demikian engkau lakukan adalah lantaran cinta jua. Cuma satu pengharapan yang penghabisan, heningkan hatimu kembali, sama-sama kita habisi kekecewaan yang sudah-sudah, ampuni saya, maafkan saya, letakkan saya kembali pada hatimu menurut letak yang bermula, cintai saya kembali sebagaimana cintaku kepadamu dan jangan saya dilupakan. Engkau suruh saya pulang ke kampungku dan enkau berjanji akan membantuku sekuat tenagamu sampai saya bersuami pula.

Zainuddin! Apakah artinya harta dan pembantuan itu bagiku, kalau bukan dirimu yang ada dekatku?

Saya turutkan permintaan itu, saya akan pulang. Tetapi percayalah Zainuddin bahwa saya pulang ke kampungku, hanya dua yang kunantikan: pertama kedatanganmu kembali, menurut janjiku yang bermula yaitu akan menunggumu, biar berbilang tahun, biar berganti musim. Dan yang kedua ialah menunggu maut, biar saya mati dengan meratapi keberuntungan yang hanya bergantung di awang-awang itu.

Selamat tinggal Zainuddin! Selamat tinggal wahai orang yang ku cintai di dunia ini! Seketika saya meninggalkan rumahmu, hanya namamu yang tetap jadi sebutanku. Dan agaknya kelak, engkaulah yang akan terpatri dalam do'aku, bila saya menghadap Tuhan diakhirat.....

Mana tahu, umur didalam tangan Alllah! Jika saya mati dahulu, dan masih sempat engkau ziarah ke tanah pusaraku, bacakan do'a di atasnya, tanamkan disana daun puding pancawarna dari bekas tanganmu sendiri, untuk menjadi tanda bahwa disanalah terkuburnya seorang perempuan muda, yang hidupnya penuh dengan penderitaan dan kedukaan, dan matinya diremuk rindu dan dendam.

Mengapa suratku ini banyak membicarakan mati? Entahlah, Zainuddin, saya sendiri pun heran, seakan-akan kematian itu telah dekat datangnya. Kalau ku mati dahulu dari pada mu, jangan kau berduka hati melainkan sempurnakanlah permohonan kepada Tuhan, moga-moga jika banyak benar halangan pertemuan kita di dunia, terlapanglah pertemuan kita di akhirat, pertemuan yang tidak akan diakhiri lagi oleh maut dan tidak dipisahkan oleh rasam basi manusia.

Selamat tinggal Zainuddin, dan biarlah penutup surat ini kuambil perkataan yang paling enak ku ucapkan dimulutku dan agaknya entah dengan itu kututup hayatku disamping menyebut kalimat syahadat, yaitu "Aku cinta akan engkau, dan kalau kumati, adalah kematianku didalam mengenangkan engkau."

Sambutlah salam dari:

Hayati.[77]

[77] Hamka, *Tenggelamnya Kapal Van Der Wijck*, 236.

The researcher translates as follow:

Dependence on my soul, Zainuddin!

Where else is the sky where I take shelter, after you are also gone from me, Zainuddin. What does this life mean to me if you have also removed my name from your heart!

It is really great that my wish to live near you, will serve you with all your might and effort so that the dream you have glued for a long time can come to light. In order to get all the big mistakes that I have made to you I redeem. But my dream will remain forever because you are the one who closes the door in front of me: I forbid you to enter because you want to pour out all the grudges of pain that have been lodged in your heart for so long, which always hinder the feeling of holy love. Because of taking revenge, you snatched the rope of my hope, even though on that rope your own hope depends. For this reason, Zainuddin believes, that this punishment, not of me alone, does not inflict harm on me, but on both of us. Zainuddin! If I don't exist, your life won't be lucky either, believe me!

In my soul there is a great wealth that you really need to him and that wealth I have never given to others, even though to Aziz, is the wealth of love. I know that you lack it. I feel that I am able to give you happiness in every moment of your life, for which no woman seems to be able to match me in this world in holding it faithfully because it has already been crushed by misery and sorrow, nurtured with tears and suffering. And if you were to grant it, if you were to accept my arrival, I did not ask for your reward and reward. The wages that I expect, only from Him, the Almighty God so that you will be happy, stop the flow of your tears that have flowed for so long. My second reward, which I expect from God, is so that I can live near you, like the life of a sarut under the protection of a banyan tree safely and peacefully, spared by a graceful morning breeze.

Zainuddin! ... Why do you not like to forgive my mistakes? For the sake of Allah! I am convinced that there is no one I have ever loved in this heart, but you alone. I never find peace in myself after I try to live with other people. That person who has disappointed you, who is now converted and has condemned himself, even though he is able to get my body, he is forever unable to get my heart. Because my heart has been for you since I have known you.

If you have forgiven my mistakes, you have forgotten the ignorance and conceit of my mother's ninik, if ... if it is sorry you give permission for your own dream to come true; if everything had happened, you would have had a woman who was still pure inside, pure soul, never touched by anyone else, her heart had never been robbed of someone, which was no different from "Your lost eyes", and with the Batipuh girl you loved two and three years ago, the picture hanging in your writing room!

The cup of love lies before us, filled with divine blessings. The honey water is already available in it for us to drink together, the contents of it become dry, and after it is dry we have been able to return to

the afterlife with a face full of smiles, we die happily as if we were happy. Suddenly not feeling sorry, you kick the cup with your feet so it falls, its contents spilled out, the trophy breaks. Because of that, either I or you, even though I will still be alive, will live like a shadow like that. And if we die, we will close our eyes full of anxiety and regret.

What is the reason you are so cruel, do not want to forgive my mistakes? Even though there was an accident of adversity over me because of my backing! It can be seen by your own eyes how my husband and I became beggars in your rich time, hitching a ride at your house to show how miserable I was because I didn't have a husband. Missing it all. Missing a husband I thought could give me happiness. Lost the joy and dream I hoped for. After all that I suffered, I must also hear from your own mouth the words of regret, exposing the old mistakes, which are really real mistakes, which even by God himself if we repent to God.

Do you know, O Zainuddin, who is the woman sitting in your writing room yesterday? What do you give a painful word, a word of regret that you expose her mistakes and sinfulness, which you crush his soul with no care?

The woman is none other than a shadow that has lost all her life, which has exhausted all her strength, no more effort, deprived of the senses and feelings; his eyes see, but they do not shine, ears hear, but he does not understand what he hears. Only his body remained, his mind no longer had any strength.

That's the woman you hurt. That is the woman you have not weighed in her misery and wail. You stretch out to him your strong and powerful hand, you stab him with a keris of vengeance, concerning the corner of his heart, splashed with blood and will continue to flow as dry as possible, flowing together with his soul.

That's the woman you hurt!

But even so is the vengeance that you have inflicted on my shoulders, I have forgiven your guilt, I have finished, I have forgiven. The reason is because I love you. And because I know that what you do is because of love. Just one last hope, silence your heart again, together we finish the disappointment that already, forgive me, forgive me, put me back to your heart according to where it started, love me back as my love for you and do not be forgotten.

You told me to go back to my village and you promised to help me with all your strength until I was married too. Zainuddin! What does that treasure and help mean to me, if not you who are near me?

I submit the request, I will go home. But believe Zainuddin that I returned to my village, only two of which I was waiting for: first your return, according to my promise that began that would be waiting for you, let alone say years, so that the seasons change. And the second is waiting for death, let me die lamenting the luck that only depends on the clouds.

> *Goodbye Zainuddin! Goodbye O my loved ones in this world! When I left your house, only your name remained my name. And apparently someday, you will be etched in my prayer, if I face God in the hereafter ...*
> *Who knows, age in the hands of God! If I die first, and still you have a pilgrimage to my motherland, recite prayers on it, plant the pancawarna pudding leaves from your own hand, to be a sign that there is buried a young woman, whose life is full of suffering and sorrow, and death was crushed longing and revenge.*
> *Why does my letter talk about death a lot? I do not know, Zainuddin, I myself was surprised, as if death was imminent. If I die before you, don't you grieve but complete the request of God, hopefully if there are many obstacles in our meeting in the world, we will meet in the hereafter, a meeting that will not be ended again by death and not [endorsed by stale rasam human.*
> *Goodbye Zainuddin, and let the concluding letter of this letter I take the most delicious I say in my mouth and it seems that somehow I cover my life besides mentioning the shahada, "I love you, and if I die, is my death in remembrance of you."*
> *Welcome greetings from:*
> *Hayati.*[78]

The ship carrying Hayati had an accident that was sinking. Hayati's Love ends at the hospital. Until her head there is a painting of Zainuddin's face. After hearing this, when Hayati breathed for the last time, Zainuddin accompanied her. The incident made Zainuddin felt a prolonged regret and in the end he felt ill and died, then was buried next to the Hayati's burial. That is the end of the story in *Tenggelamnya Kapal Van Der Wijck*.

While, the conflict in the content of this novel is

1. Physical Conflict

Physical happened one person and another person: seen when Zainuddin met with Hayati and was labeled by the village as an uncivilized person, When seeing Hayati was in

[78] "I Love Translation - Online Translation."

the hospital and that's when Zainudin was hit, before he was devastated when he heard information when Hayati was married to Aziz and he felt ill almost without finding the word spirit, but Muluk, his best friend motivated Zainuddin to be able to bring Zainuddin to be a successful person and return to enthusiasm.

2. Social Conflict

One social person and the other Zainuddin were expelled from the village because they met with Hayati. This is evidenced from the conversation and fragment of the story, namely:

> Zainuddin! Serba susah saya di dalam hal ini. Nama saya sendiri, gelar pusaka turun-temurun menjadi buah mulut orang, dikatakan mamak yang tak pandai mengatur kemenakan. Dan lagi engkau sendiri, belumlah tinggi pemandangan orang kepada didikan sekolah. Kejadian ini telah mereka pertalikan dengan sekolah, itulah bahaya anak kemenakan diserahkan ke sekolah-kata mereka-sudah pandai dia berkirim-kiriman surat dengan laki-laki, padahal bukan jodohnya. Sebab itu, sangatlah saya minta kepadamu, Zainuddin, sudilah kiranya engkau melepaskan Hayati dari dalam kenanganmu dan berangkatlah dari negeri Batipuh yang kecil ini segera untuk kemaslahatan Hayati."
>
> "Tidak Engku...hati laki-lakilah yang kerap remuk lama, perempuan dapat segera melupakan hidupnya di zaman muda."
>
> " Dengan sangat saya minta engkau berangkat saja dari sini untuk kemaslahatan Hayati yang engkau cintai."
>
> "Untuk kemaslahatan Hayati yang engkau cintai", perkataan itu terhujam ke dalam jantung Zainuddin, laksana panah yang sangat tajam.
>
> "Zainuddin telah saya suruh pergi dari Batipuh. Kalau dia hendak menuntut ilmu juga, sebagai niatnya bermula, lebih baik dia pergi ke Padang Panjang atau Bukittinggi saja, dia telah mau."[79]

[79] Hamka, *Tenggelamnya Kapal Van Der Wijck*, 60.

The researcher translates as follow:

> Zainuddin! I am very difficult in this matter. My own name, the tittle of heirloom passed down from generation to generation, is said to be a mamak who is not good at managing his nephwes. And again you yourself, have not high views of people to school upbringing. They have linked this incident with the school that is the denger that a nephew's child will be handed over to school-they say, he is already clever that he is sending letters to boys, eventhough he is not a match. Therefore, I really ask you, Zainuddin, may you let go of your life from your memories and depart from this small country of Batipuh immediately for the benefit of Biology".
>
> "No Engku...it is a man's heart that is often crushed for a long time, women can immediately forget about their life in youth". "I sincerely ask you to leave here for the benefit of the life that you love". " For the benefit of the life that you love", those words plunged into Zainuddin's heart, like a very sharp arrow, " I have ordered Zainuddin to leave Batipu. If he wants to study as well, as his initial intention, it is better for him to go to Padang Panjang or Butittinggi, he has wanted".[80]

So, it can be concluded that Hayati's mother had succeeded in asking Zainuddin to leave Batipuh due to the meeting and slander of the people in Batipuh.

3. Psychology Conflict

Psychology between people and their selve, their conscience, guilt, or just trying to decide what he will do:

This can be proven in one of fragments is:

> This becomes an inner pressure for Zainuddin when he is considered not a descendant of Minangkabau because his mother is from Minangkabau while his father is not from Minangkabau and when his application is rejected.

[80] "I Love Translation - Online Translation."

2. Character

Zainuddin:

He is the main character who is kind, he is told a lot in the novel of *Tenggelamnya Kapal Van Der Wijck* by Buya Hamka, he is good to everyone, and has good morals as well and has high manners, a helper and can appreciate opinions other people even though it contradicts their own opinions and wishes.

This can be proven in a few words in the contents of the novel, namely:

> Zainuddin seorang yang terdidik lemah lembut, didikan ahli seni, ahli syair, yang lebih suka mengalah untuk kepentingan orang lain.[81]

The researcher translates as follow:

> Zainuddin is a gentle educated, educated art expert, poet expert, who prefers to succumb to the interests of others.[82]

And clearly seen in one of the contents of a letter from Hayati:

> *Ganjil benar keadaan di kampung kami sekarang. Karena pada beberapa bulan yang lalu, datang kemari seorang anak muda dari Mengkasar, tentu engkau ingat, Zainuddin namanya. Dia tinggal tidak beberapa jauh dari rumahku, dengan bakonya. Tetapi bako jauh. Tabiatnya yang halus menimbulkan kasihan kita, tetapi di dalam kampung dia tidak mendapat penghargaan yang semestinya.*[83]

The researcher translates as follow:

> *Weird right situation in our village now. Because a few months ago, a young boy from Rasar came here, of course you remembered, Zainuddin was named. He lives not far from my house, with his bakso. But bako is far. His subtle nature evokes our pity, but in the village he does not receive the proper appreciation.*[84]

---

[81] Hamka, *Tenggelamnya Kapal Van Der Wijck*, 23.
[82] "I Love Translation - Online Translation."
[83] Hamka, *Tenggelamnya Kapal Van Der Wijck*, 36.
[84] "I Love Translation - Online Translation."

Apart from that, he also likes to help others and has never been arrogant or arrogant, this can be proven by:

> Untuk menghindarkan muka yang kurang jernih, maka bilamana orang ke sawah, di tolongnya ke sawah, bila orang ke ladang, dia pun ikut ke ladang. Dalam pada itu, menambah pelajaran perkara agama tidak dilupakannya.[85]

The researcher translates as follow:

> To avoid a less clear face, so when people go to the fields, they help them in the fields, if people go to the fields, they come to the fields. field. In the meantime, adding to the subject of religious matters is not forgotten.[86]

Hayati:

Kind, patient, obedient to his parents, and honest.

This is seen in the conversation between Zainuddin and Hayati:

> " Lebih baik kita tinggal bersahabat saja" kata Hayati. Hayati takut akan kena cinta. Takut menghadapi cinta, itulah cinta yang sejati. Dia memberi vonis "tidak cinta" kepada Zainuddin, artinya dia memberikan vonis kematian kepada dirinya sendiri. Setelah agak jauh Zainuddin berjalan, dia pun tak tahan pula lagi, dia meniarap ke lantai di dangau itu menahan hatinya, dan hati tidak juga tertahan.
>
> "Ahmad," katanya kepada adiknya dengan tiba-tiba yang berdiri di samping dangau itu, dan matanya pun turun balut menangis.
> "Ini saya, kak!"
> "Panggil tuan Zainuddin kembali!"
> Maka berlari-larilah Ahmad mengejar Zainuddin, didapatinya Zainuddin tengah duduk tersimpuh di tepi bandar air yang akan dialirkan orang ke sawah. Dibimbingnya pulang ke dangau itu kembali.
> "Apa Hayati"
> "Saya cinta akan dikau, biarlah hati kita sama-sama dirahmati Tuhan. Dan saya bersedia menempuh segala bahaya yang akan menimpa dan sengsara yang mengancam."
> "Hayati...kau kembalikan jiwaku! Kau izinkan aku hidup. Ulurkanlah tanganmu, marilah kita berjanji bahwa hidupku

[85] Hamka, *Tenggelamnya Kapal Van Der Wijck*, 23.
[86] "I Love Translation - Online Translation."

> bergantung kepada hidupmu dan hidupmu bergantung kepada hidupku. Yang menceraikan hati kita, meskipun badan tak bertemu, ialah bila nyawa bercerai dengan badan."[87]

The researcher translates as follow:

> "It's better if we just stay friends," Hayati said. Hayati is afraid of being in love. Fear of facing love, that is true love. He gave Zainuddin a "not love" verdict, meaning he gave himself a death sentence. After some distance Zainuddin walked, he could not stand any longer, he leaned on the floor in the loom holding his heart, and his heart was not restrained.
>
> "Ahmad," she said to her younger brother suddenly standing beside the lake and her eyes dropped in tears.
>
> "It's me, sis!"
>
> "Call Mr. Zainuddin back!"
>
> Then Ahmad ran after Zainuddin, found Zainuddin sitting on the edge of the water port that people would flow into the rice fields. He was led home to the lake again.
>
> "What's going on, Hayati"
>
> "I love you, let our hearts be equally blessed by God. And I am willing to go through all the dangers that will befall and the misery that threatens. "
>
> "Hayati ... you gave me back my soul! You let me live Hold out your hand, let us promise that my life depends on your life and your life depends on mine. What divorces our hearts, even though the body does not meet, is when a life divorces with the body".[88]

In addition, Hayati is also obedient and patient towards her parents, this can be proven by several explanations of the sentence:

> "Lekaslah jawab, dzuhur sudah hampir habis," ujar datuk... pula.
> "Kalau dia tak menjawab, tandanya dia suka," kata yang lain pula, sambil tersenyum.
> "Jawablah Hayati!" kata datuk...sekali lagi. "supaya mudah kami membahulkan musyawarah ini dengan kemenyan."
>
> "Jawablah Hayati!."
> "Bagaimana... yang akan baik kata ninik mamak saja....saya menurut!"

[87] Hamka, *Tenggelamnya Kapal Van Der Wijck*, 56.
[88] "I Love Translation - Online Translation."

"Alhamdulillah," ujar yang hadir. Do'a pun dibacakan!.[89]

The researcher translates as follow:

She loved Zainuddin, but love had no way; it is love that has no way that is often more fertile than love that has a stretched path. Then he drew in his mind the advice of Khadijah, it also appears now that the stronghold of the customary fortress fencing him. That is why he is pensive.

> "Hurry up and answer, dzuhur is almost gone," said the grandfather ... anyway.
> "If he doesn't answer, it's a sign he likes," said another, smiling.
> "Answer Hayati!" said grandfather ... one more time. "So that we can recite this deliberation with incense."

There are no more doors open for the poor girl, she will be aware of her weaknesses and the strength of the circumstances surrounding her.

> "Answer Hayati!"
> "How ... that will be good said ninik mamak ... I obey!"
> "Alhamdulillah," said those present. Prayers are also recited !.[90]

Khadijah :

Evil, like to look down on others, and hinder the good intentions of others at the same time discouraging.

This is explained in the Khadijah letter sent to Hayati and Zainuddin:

> *Engkau mengatakan tempo hari, bahwa cintamu telah tertumpah kepada Zainuddin, sudah sukar mengorak buhulnya dan kehidupan Zainuddin bergantung kepada hidupmu. Maka dengan terus terang*

[89] Hamka, *Tenggelamnya Kapal Van Der Wijck*, 126.
[90] "I Love Translation - Online Translation."

sekali lagi kukatakan, bahwa kalau engkau selidiki sesama, sebenarnya bukanlah Zainuddin cinta akan dikau kalau memang dia hendak mengambilmu jadi istrinya.[91]

.....

Sebab itu, selain dari pada memang sukar mungkin tercapai, lebih baik engkau hapuskan dari sekarang angan-angan hendak kawin dengan Zainuddin, jangan sampai hatimu rusak binasa kelak. Biarkanlah maksud tuan-tuan tak sampai, biarkanlah selama-lamanya dia menyanyikan engkau dalam syairnya, sebagai bidadari yang hilang atau sebagai pengharapan yang putus di tengah.

.....

Hidup di zaman sekarang berkehendak uang, Hayati. Walaupun saleh dan bagaimana tekur kita, keadaan yang sekeliling kita tidak dapat melepaskan kita dari kungkungan, sedang Zainuddin tiadakan sanggup menyelenggarakan hidupmu. Kalau lantaran keras seruan dunia itu, Zainuddin tersebut memilih kehidupan dari jalan yang tiada hal, siapa yang berdosa? Tidakkah engkau sendiri.[92]

Perhubungan persahabatan engku itu telah diketahui oleh semua kami. Mulai hari ini lebih baik engku putuskanlah perhubungan itu. Pertama menjaga nama baik Hayati sebab dia telah bertunangan.

.....

Apalah gunanya engku berhubungan dengan dia padahal yang demikian itu perbuatan yang sia-sia saja, akan langsung pun tidak juga, tak ubah dengan mengharapkan kejatuhan bintang di langit, umur habis badan pun payah, laba hilang rugi bertemu, melarat diangan-angan, sengsara dikira-kira.[93]

The researcher translates as follow:

You said the other day, that your love had been shed on Zainuuddin, it was difficult to shake his knot and Zainuddin's life depended on your life. So to put it bluntly again, that if you investigate others, it is not really Zainuddin that love will be upon you if indeed he wants to take you as his wife.[94]

.....

Therefore, apart from being difficult indeed to be achieved, it is better for you to wipe away from now the wish to marry Zainuddin, lest your heart perish later. Let the intentions of the gentlemen not arrive, let him sing for ever in his shayam, as a lost angel or as a broken hope in the middle.

.....

Living today wants money, Hayati. Even though we are pious and how diligent we are, the circumstances surrounding us cannot release us from our confines, while Zainuddin is unable to organize your life. If

[91] Hamka, *Tenggelamnya Kapal Van Der Wijck*, 109.
[92] Hamka, 111.
[93] Hamka, 134.
[94] "I Love Translation - Online Translation."

due to the loud call of the world, Zainuddin chose life from a path that has no way, who is sinful? Aren't you alone.[95]

This is a letter from Khadijah to Hayati, who ordered and persuaded Hayati not to choose Zainuddin and change his taste to Zainuddin. Meanwhile, Khadija's letter to Zainuddin, namely:

The friendship of the friendship was known to all of us. Starting today, it's better for you to break the relationship. First protect the good name of Hayati because she is engaged.

.....

What good do you have to do with him even though it is a futile act, it will not be straightforward, it is no different from hoping for a falling star in the sky, even when the body is depleted, the profit and loss meet, destitute imagined, miserable to be guessed.[96]

By this letter, Khadijah asked Zainuddin indirectly do not have relation any more with Hayati, because she had been accepted in the Khadijah and Aziz families, but it was very clear that Hayati's friend, Khadijah, from the beginning did not like Zainuddin much, because he was not together with his family. So, Zainuddin was considered unable to make Hayati be happy.

Aziz:

Arrogant, Angry, Rude, Unkind, Less Responsible.

This can be proven with a few sentences, namely:

Sekarang telah timbul hal-hal yang menyebabkan debar darah itu kembali terasa. Yaitu entah apa sebab karenanya, jauh berbeda perangai suamiku dari dahulu, sekętika mula-mula kawin. Saya masih ingat, lebih kurang setengah tahun kami di Padang, hidup bersuka ria, ke mana suamiku ke sana saya. Tetapi sekarang bila dia pulang dari pekerjaan, senyumnya tidak seperti senyum yang dahulu lagi., sudah tampak dibuat-buatnya. Saya tidak pula berani menyangka bahwa hatinya telah berubah terhadap diriku, itu sekali-kali tidak. Cuma saya hendak menegaskan, bahwa harga pemandangannya kepada ku telah banyak berbeda. Jika dimasa yang lalu, duduk di dekatku menjadi

[95] "I Love Translation - Online Translation."
[96] "I Love Translation - Online Translation."

kesenangannya atau berjalan berdua memakan angin sore menjadi kenikmatan hidup kami, sekarang telah bertukar. Duduk di rumah dia gelisah, larut malam baru dia pulang. Saya tak cemburu kepadanya. Dan katanya pula, dia berjalan menziarahi handai tolan, sahabat dan kenalan. Kalau dia menjawab demikian, saya cukup percaya.

Yang saya herankan pula, jika semua yang kami tinggal di Padang, gaji yang diterimanya mencukupi untuk hidup kami, sekarang tidak lagi. Sudah kerap kali kami kekurangan, sudah kerap kali kami mengeluh lantaran belanja tak mencukupi, padahal gaji jauh lebih naik dari di Padang. Akan kukatakan bahwa hal itu lantaran harga makanan terlalu mahal di Surabaya, itupun tidak pula; penghidupan tidak berapa berbeda di kampung kita.[97]

The researcher translates as follow:

Now things have arisen that cause the blood to be felt again. That is whatever the reason for it, far different from my husband's temperament from the past, immediately married at first. I still remember, about half of our years in Padang, living happily, where my husband was going. But now when he comes home from work, his smile is not like the smile from before, it already seems made-up. I also do not dare to think that his heart has changed towards me, it has never been. I just want to emphasize, that the price of the scenery to me has differed greatly. If in the past, sitting near me became his pleasure or walking together eating the afternoon breeze into our enjoyment of life, now it has been swapped. Sitting at home he was restless, late at night he just got home. I'm not jealous of him. And he also said, he walked to see friends, friends and acquaintances. If he answers that way, I quite believe.

What I also wondered was that if everything we lived in Padang, the salary it received was sufficient for our lives, not anymore. We have often been short, we have often complained because spending is not enough, even though salaries are far more than in Padang. I will say that this is because food prices are too expensive in Surabaya, and even then; livelihood is not much different in our village.[98]

This thing proves that Aziz's attitude has changed from Hayati and it seems that Aziz is starting to be irresponsible with his position as the head of the family who is responsible for managing it better, rather than making it difficult. But in fact, Aziz actually complicates it by proving:

[97] Hamka, *Tenggelamnya Kapal Van Der Wijck*, 184.
[98] "I Love Translation - Online Translation."

> Kian sehari, kian sebulan, kian nyatalah bahwa kepuasan Aziz hanya di luar rumah. Telah bosan dia di dalam rumanya, bosan dengan istrinya yang setia. Semalam-malaman hari dia hanya bersenda gurau dengan perempuan-perempuan cantik dan kadang-kadang bersenda gurau dengan teman sepermainan di atas meja judi.[99]
>
> .....
>
> Dalam pada itu, Aziz telah berbuat beberapa pekerjaan yang tidak dapat dimaafkan karena mengingat salahnya selama ini.
>
> .....
>
> Dia pergi berjudi. Kalau dia menang, maka uang kemenangan itu dibawanya bersama teman-temannya mencari perempuan. Kalau dia kalah, dia pulang dengan muka asam, meradang ke sana, menyembur kemari. Sehingga sudah dua tiga kali mengganti babu karena tidak ada yang tahan lama. Yang lebih mencolok mata lagi, kalau babu itu agak muda, kerap kali dipermain-mainkannya, walaupun di hadapan istrinya.[100]
>
> .....
>
> Setelah barang-barang itu habis diangkut, tiba-tiba datang pula tukang tagih sewa rumah, memberitahukan bahwa kunci akan diambil karena sudah lebih dari tiga bulan sewa rumah itu tak dibayar. Sepatah kata pun tak keluar dari mulut Aziz, apakah yang tinggal hanyalah yang lekat di badan. Hayati pun hanya memakai sehelai kebaya yang telah lusuh dan kain batik kasar. Mereka keluar dari rumah itu dengan rupa tak karuan. Ketika akan meninggalkan rumah itu, masih sempat juga Aziz menikamkan kata-kata yang tajam ke sudut hati Hayati.....”sial!”.[101]

The researcher translates as follow:

> Increasingly a day, increasingly a month, it became increasingly apparent that Aziz's satisfaction was only outside the home. He was bored in the house, bored with his faithful wife. Overnight he only joked with beautiful women and sometimes joked with friends on the gambling table.
>
> .....
>
> In the meantime, Aziz had done some work that could not be forgiven for remembering his mistakes all this time.
>
> .....
>
> He went to gamble. If he wins, then the money he brings with his friends looks for women. If he loses, he returns home with an acidic face, inflamed there, spraying here. So it has

[99] Hamka, *Tenggelamnya Kapal Van Der Wijck*, 202.
[100] Hamka, 204.
[101] Hamka, 206.

> been changed three or three times because there is no durable. Even more striking, if the maid is rather young, often playing with her, even in front of his wife.
>
> .....
>
> After the goods had been transported, suddenly the renters also came home, informing them that the key would be taken because they had not paid for more than three months. A single word did not come out of Aziz's mouth, whether what remained was only what was sticking to the body. Hayati also only wears a worn kebaya and rough batik cloth. They came out of the house in a frivolous way. When he was about to leave the house, Aziz still had the chance to stab sharp words into the corner of Hayati's heart ... "damn it!".[102]

Mak Base:

Good, trustful, patient, superstitious and loyal.

This can be proven with a few sentences, namely:

> Rupanya beberapa bulan sebelum mati, sudah ada juga gerak dalam hatinya bahwa dia takkan lama hidup lagi.
>
> Sehingga dia pernah berkata, “kalau saya mati pula, bagaimana Zainuddin, Base?”
>
> “Saya yang akan mengasuhnya, Daeng,” jawabku
>
> “Ya, tapi harta peninggalanku agaknya tidak banyak, tentu Udin memberatkan engkau.”
>
> “Jangan bicara demikian, Daeng. Apa yang aku makan, itulah yang akan dimakan Zainuddin.”[103]
>
> .....
>
> “Mengapa jadi sebanyak ini, mak Base?”
>
> “Mamak perniagakan dan beruntung. Cuman dari keuntungan itulah membayari uang sekolahmu.”
>
> “Ah, dengan apakah jasa mamak kubalas,” ujar Zainuddin. “Balasnya hanya satu, bacakan surah Yaasin tiap-tiap malam Jum’at kalau mamak meninggal dunia pula.”
>
> Zainuddin mendekat kepada orang tua itu, diciumnya keningnya, “Perempuan yang bahagia, moga-moga Allah melindungimu!”katanya.
>
> .....
>
> “Bagaimana mamak tidakkan bermenung, bagaimana hati mamak tidakkan berat. Dari kecil engkau kubesarkan, hidup dalam pangkuanku. Rasanya hidup mamak pun tak dapat diceraikan lagi dari hidupmu. Begitu jauh negeri yang akan

[102] “I Love Translation - Online Translation.”
[103] Hamka, *Tenggelamnya Kapal Van Der Wijck*, 15.

> engkau jelang, belum tentu dan belum pernah diturut. Ah anak.... ibu mu saudaraku, ayahmu tuanku. Mamak orang miskin, anak, tetapi telah sangat merasa beruntung lantaran bercampur gaul dengan ayah bunda mu sekian lamanya. Sekarang jika engkau pergi, siapakah lagi yang akan kutimang-timang, yang akan mamak junjung tinggi? Dan tentu bila sampai kesana, tanah Mengkasar hilang buat selama-lamanya. Itulah anak, itulah yang mamak rusuhkan. Kalau bukan hendak mencukupkan wasiat ibumu dan cita-cita ayahmu, mamak larang engkau berangkat kesana, mamak suruh bersekolah atau menuntut ilmu di Mengkasar saja."[104]

The researcher translates as follow:

> Apparently a few months before he died, there was also a movement in his heart that he would not live long. So he once said:
>
> "If I die anyway, what about Zainuddin, Base?"
>
> "I will take care of him, Daeng," I replied
>
> "Yes, but my death treasure does not seem to be much, of course Udin burdens you."
>
> "Don't say that, Daeng. What I eat, that's what Zainuddin will eat".[105]
>
> ...

After that Base went inside, the intention was to open the chest. But not not just open apparently. She was an old woman full of superstition, before she opened the incense before it was mixed with setanggi Mengkasar. After opening it, he developed several pieces of paper money in front of Zainuddin. Zainuddin was surprised because the money was not one thousand more, but already nearly two thousand rupiah.

> "Why did it become this much, Mak Base?"
>
> "Mamak is trading and lucky. That's the only benefit from paying your school fees. "
>
> "Ah, with what services will my mamak reply," said Zainuddin. "The reply is only one, recite Surah Yaasin every Friday night if your mother dies too." Zainuddin approached the old man, kissing his forehead, "A happy woman, may Allah protect you!"

---

[104] Hamka, 18.

[105] "I Love Translation - Online Translation."

Apart from that Mak base's words which capture his good attitude and care for Zainuddin are

> .....
> "How mamak won't reflect, how mamak's heart won't be heavy. I grew up from childhood, living in my lap. It feels like your life can't be divorced from your life anymore. So far away is the country you are about to approach, not necessarily and has never been followed. Ah son ... your mother is my brother, your father my lord. Mamak is a poor person, child, but has been very fortunate because she has been mixing with your mother and father for so long. Now if you go, who else will I be wandering with, who will revere highly? And of course when it gets there, the rough ground is lost forever. That's the child, that's what makes you riot. If you don't want to fulfill your mother's will and your father's ideals, mamak forbids you to go there, mamak told to go to school or study in rough rice."[106]

That is where the worries and affection of Mak Base as the adoptive mother of Zainuddin, who have cared for her well up to that time, time separating them to not stay in the same roof again. This was done by Zainuddin to study and deepen his religious knowledge, that is the aim of Zainuddin.

Mamak Datuk Garang:

Firm, responsible Batipuh, still upholds the culture there, likes to look down on others.

Mamak Datuk Garang does not approve of Zainuddin's sincere love for Hayati and vice versa, due to the customs of the people there who are closely related to their tribe. This can be proven from the following explanations:

[106] "I Love Translation - Online Translation."

> "Harus hal itu saya tanyai karena di dalam adat kami di Minangkabau ini, kemenakan di bawah lindungan mamak. Hayati orang bersuku berhindu berkaum kerabat, dia bukan sembarang orang."
>
> "Ya, tapi kasihan Hayati. Engkau sendiri tahu bagaimana dia di pandang bunga di dalam persukuannya, dahulu dia lurus, gembira, tetapi sekarang telah pemenung dan penghiba hati. Hatinya telah rusak binasa semenjak berkenalan dengan engkau dan kalau diperturutkan agaknya badannya akan kurus kering, dan kalau dia terus binasa, bukankah segenap persukuan dan perlindungan di rumah gedang kehilangan mustika?
>
> Zainuddin! Serba susah saya di dalam hal ini. Nama saya sendiri, gelar pusaka turun-temurun menjadi buah mulut orang, dikatakan mamak yang tak pandai mengatur kemenakan. Dan lagi engkau sendiri, belumlah tinggi pemandangan orang kepada didikan sekolah. Kejadian ini telah mereka pertalikan dengan sekolah, itulah bahaya anak kemenakan diserahkan ke sekolah kata mereka sudah pandai dia berkirim-kiriman surat dengan laki-laki, padahal bukan jodohnya. Sebab itu, sangatlah saya minta kepadamu, Zainuddin, sudilah kiranya engkau melepaskan Hayati dari dalam kenanganmu dan berangkatlah dari negeri Batipuh yang kecil ini segera untuk kemaslahatan Hayati.
>
> ....
>
> "Dengan sangat saya minta engkau berangkat saja dari sini untuk kemaslahatan Hayati yang engkau cintai"[107]

Mamak datuk Garang merah matanya mendengarkan perkataan Limah seraya berkata:

> "Membuat malu, hendak menginjak kepala kami ninik mamak. Bagaimana akan bisa seorang Mengkasar, seorang Bugis, akan diterima menjadi menantu."
>
> Lebih baik dia mati, senang kita; dari pada dia memeberi malu ninik mamak, merusak adat dan lembaga, mengubah cupak nan usali. Apa guna dia hidup kalau akan mencorengkan arang di kening dan menggoreskan malu dimuka kita?"[108]
>
> ....
>
> *Tetapi karena negeri Minangkabau beradat, bulat kata dengan mufakat, maka kami panggilah kaum keluarga Hayati hendak memusyawarahkan hal permintaan orang muda itu.*
>
> ....

[107] Hamka, *Tenggelamnya Kapal Van Der Wijck*, 59.
[108] Hamka, 123.

> *Oleh sebab kayu yang bercabang tidak boleh dihentakkan, maka kami tolaklah permintaan orang muda, dengan mengatakan terus terang bahwa permintaan ini tiada dapat kami kabulkan.*[109]

The researcher translates as follow:

> "I have to ask that because in our custom in Minangkabau, nephews are under the protection of mamak. Living people who are ethnically nostalgic are relatives, they are not just anyone. "
>
> "Yes, but sorry for Hayati. You yourself know how he is seen in the interest of his tribes, he was once straight, happy, but now he is a pensive and compassionate heart. His heart has been destroyed since his acquaintance with you and if it is presumed that his body seems to be emaciated, and if he continues to perish, won't all the tribes and protection in the big house lose mustika?
>
> Zainuddin! I'm having a hard time in this matter. My own name, a legacy from generation to generation, is said to be a mamak who is not good at managing nephews. And again you yourself, it is not yet high sight of people to school upbringing. This incident has been attributed to them by school, that is the danger of a niece's child being handed over to school. Therefore, I strongly ask you, Zainuddin, may you release Hayati from your memories and depart from this small Batipuh country immediately for the benefit of Hayati.
>
> ...
>
> "I strongly ask that you leave from here for the benefit of the Life you love".[110]

Mamak Datuk Garang has red eyes and listens to Limah's words while saying:

> "I am ashamed, we want to step on our heads, ninik mamak. How can a rude person, a Bugis, be accepted as a daughter-in-law. "
>
> It is better he dies, we are happy; rather than he gave shame to ninik mamak, ruined customs and institutions, changed the plurality of usali. What is the use of him living if he will smear charcoal on the forehead and put shame on our faces?".[111]

Apart from that, there was a letter from datuk Garang to Zanuddin which contained:

---

[109] Hamka, 129.
[110] "I Love Translation - Online Translation."
[111] "I Love Translation - Online Translation."

> ....
> *But because the Minangkabau country was populated, unanimously agreed, we called the Hayati family to deliberate on the young people's request.*
> ....
> *Because the branched wood can not be stomped, we refused the request of the young people, saying frankly that we could not grant this request.*[112]

This is where the rejection of Zainuddin's love was actually rejected by datuk Garang and his relatives.

Mak Tengah Limah (Hayati's mother):

Kind, loving, support their children and family.

Mak Tengah Limah replied that it seems that Hayati's love is still attached to Zainuddin, the rough guy.

It is proven by the sentece as follow:

> "Bagaimana kalau dia makan hati berulam jantung sebab maksudnya tidak sampai. Berapa banyaknya gadis-gadis yang membunuh diri lantaran tidak bertemu dengan yang dicintainya atau dia mati merana saja?". [113]

The researcher translates as follow:

> How about if she eats a heart with a heart because she does not mean it. How many girls kill themselves because they do not meet their loved ones or they just die?".[114]

The sentence above shows that how love mak Tengah Limah to Hayati, he wants to realize one of his son's hopes by motivating her. However, she is not very powerful to oppose mamak datuk Garang.

---

[112] "I Love Translation - Online Translation."
[113] Hamka, *Tenggelamnya Kapal Van Der Wijck*, 122.
[114] "I Love Translation - Online Translation."

Aziz's father : a person who was famous and ranked during his lifetime.[115]

Daeng Masiga (his neighbor in Mengkasar):

Good and caring.

Daeng Masiga is a neighbor he knows well and has a lot of contacts with Zainuddin, before he departs for Mengkasar. Daeng Masiga sent him a letter containing:

> *Kullu man 'alaihaa faan*
> *Wa yabqaa wajhu rabbika dzul jalali wal ikraam!*
> *Ananda Zainuddin berselamat di Padang Panjang .*
> *Dengan serba pendek saja paman nyatakan bahwa telah berlaku kadar Allah atas hambaNya yang daif dan lemah, yaitu mak angkat mu Base, telah berlalu dari kalangan kita, kembali ke tanah asalnya, "Dari sana dia datang dan ke sana dia kembali."*
> *Innaa lillahi wa innaa ilaihi raajiuun.*
> *Penyakit yang diidapkannya tidaklah begitu berat. Tetapi maut tidaklah membedakan berat ringan penyakit karena penyakit hanyalah sebab jua dan ketentuan ajal juga yang mesti berlaku.*
> *Saya sampaikan surat ini kepadamu, juga sebagai menerangkan wasiat dan peninggalan almarhumah, yaitu supaya kelak jika engkau ada nasib kembali ke Mengkasar ziarahlah ke kuburannya, yang tiada orang yang memedulikannya kalau bukan engkau sendiri.*
> *Lain dari itu, sesudah habis menyelesaikan utang piutang yang ditinggalkannya, akan saya kirimkan minggu di muka uang itu sama sekali dan yang terpegang di tangan saya sekarang barulah Rp 3.200,00 kontan.*
> *Meminta juga pikiranmu tentang harta bendamu, rumah, dan setumpak tanah peninggalan ayahmu. Kalau engkau sudah jual, kirimilah saya surat kuasa. Tetapi menurut pikiran saya karena sejauh-jauh anak berjalan, entah ada juga Butta Jum Pandang menyerumu, lebih baik tanah-tanah itu tak dijual. Sebelum engkau pulang, saya sanggup menjaganya, dengan tidak mengharapkan apa-apa!*
> *Moga-moga Allah memberikan perlindungan-Nya kepada kita semuanya.*
> *Daeng Masiga.*[116]

The researcher translates as follow:

---

[115] Hamka, *Tenggelamnya Kapal Van Der Wijck*, 121.
[116] Hamka, 114.

Kullu man 'alaihaa faan Wa yabqaa wajhu rabbika dzul jalali wal ikraam!

Zainuddin saved his life in Padang Panjang. With a short allusion, my uncle stated that the level of Allah had been applied to His servants who were daif and weak, namely your adopted mother Base, had passed from among us, returned to his native land, "From there he came and there he returned.". Innaa lillahi wa innaa ilaihi raajiuun. His illness is not so severe. But death does not distinguish the severity of the disease because the disease is only a cause of death and also death which must also apply.

I submit this letter to you, as well as explaining the will and legacy of the deceased, that is so that someday if there is a fate to return to rough the pilgrimage to his grave, which no one cared about if it were not you. Other than that, after finishing paying off the debts he left behind, I will send the week in advance the money at all and what is in my hands now is Rp. 3,200.00 in cash.

Also ask for your thoughts about your property, house, and a pile of inheritance from your father. When you have sold, send me a power of attorney. But in my mind because as far as the child goes, whether there is also Butta Jum Pandang calling on you, it's better that the land is not sold. Before you go home, I am able to look after it, by not expecting anything!

May Allah give His protection to all of us.

Daeng Masiga.[117]

Bang Muluk:

Good, trustful, helpful, loyal, humble.

This can be demonstrated by the dialogue conducted by Muluk to Zainuddin:

"Apa kabar, guru? Selamat dalam perjalanan pulang balik?"

"Bukan begitu, guru" jawab Muluk. "Guru maklum sendiri, saya ini orang yang banyak dosa, penyabung, pedadu, penjudi. Jadi tangan saya bernajis. Karena kami pemuda pemudi Padang Panjang ini, meskipun negeri kami penuh dengan rumah-rumah sekolah agama, kami kebanyakan hanya bergurau, berburu, main kim, dan lain-lain.[118]

"Apakah yang guru menungkan juga?"

"Hentikanlah segala permenungan ini, guru muda. Sebab segala yang kejadian itu telah berlalu masanya; apa yang telah tertentu sejak dalam rahim bunda tak dapatlah makhluk

[117] "I Love Translation - Online Translation."

[118] Hamka, *Tenggelamnya Kapal Van Der Wijck*, 137.

mengelakkan, “ujar muluk dengan rupa yang sungguh-sungguh. “Secara persahabatan, biarlah dengan segenap kejujuran saya lepaskan perasaan yang terguris kepada guru. Begini banyak ilmu yang telah guru tuntut, begitu tinggi budi pekerti dan kesopanan guru; akal panjang pikiran luas, pemandangan jangan disebut.[119]

Melihat mata guru memandang saya, saya tahu bahwa guru kurang percaya akan perkataan saya sebab menilik kepada kerendahan derajat saya, seorang perewa. Tetapi guru, janganlah dibiarkan banyak-banyak makhluk yang sesat dan tidak mempunyai haluan. Awasilah diri guru sebelum jatuh kedalam jurang. Saya mengetahui benar bahwa guru alim dan berpengetahuan, tetapi liku-liku hidup belum banyak guru lalui. Seruan dan pemandangan saya adalah seruan dan pandangan dari seorang yang telah mengalami, seseorang yang telah menderita, memeberi ingat kepada temannya supaya teman itu jangan sesat dan tergelincir. Sebab mudah orang jatuh ke lurah yang dalam dan sukar membangkitkan dari dalam lurah itu.

“Saya sudah pikirkan bahwa yang lebih maslahat bagi diri saya dan bagi perjuangan yang akan ditempuh di zaman depan, saya terpaksa pindah dari kota Padang Panjang. Saya hendak ke tanah Jawa. Di tanah Jawa nasihat bang Muluk itu lebih mudah dijalankan daripada disini. Lagi pula kalau Padang Panjang kelihatan juga, pikiran yang lama-lama timbul-timbul juga!”

“Sudah tetapkah keputusan demikian?”

“Tetap!”

“Saya mesti ikut!” kata Muluk. “Saya tertarik dengan guru. Sebab itu bawalah saya menjadi jongos, menjadi pelayan, menjadi orang suruhan di waktu siang di dalam pergaulan hidup, dan menjadi sahabat yang setia yang akan mempertahankan jika guru ditimpa susah?”

“Benar sebab dari guru banyak kebaikan yang akan saya contoh, saya hendak menuntut penghidupan yang baru menanggalkan baju perawa saya. Saya hendak tunduk dan kembali ke jalan benar karena sejauh-jauh tersesat, kepada kebenaran jugalah kita akan kembali.”

“Sampai mati menjadi sahabat”, kata Muluk.[120]

Muluk bercerita, **“**Tidak kusangka-sangka bahwa guruku, sahabatku dan orang yang paling kucinta itu akan selekas itu meninggalkan saya”

.....

[119] Hamka, 165.
[120] Hamka, 169.

Saya bangun dari tidur dan pergi melihatnya. Kulihat napasnya amat sesak. Lalu segera ku panggilkan dokter**.**[121]

The researcher translates as follow:

“How are you, teacher? Have a safe trip back? "

"It's not like that, teacher," Muluk answered.

"Understandably the teacher himself, I am a person who has a lot of sins, abortion, pedadu, gamblers. So my hands are unclean. Because we are young Padang Panjang girls, even though our country is full of religious school houses, we mostly just joke, hunt, play games, and so on.”[122]

"What did the teacher win too?"

"Stop all this reflection, young teacher. For everything that has passed has passed its age; what has been certain since in the womb of the mother cannot be avoided, "said grandiose in a truly serious way. "In terms of friendship, let me with all honesty release the offended feelings to the teacher. This is a lot of knowledge that the teacher has demanded, so much the character and politeness of the teacher; broad mind length of mind, views not to be called.”[123]

Seeing the teacher's eyes looking at me, I knew that the teacher lacked confidence in my words because of my modesty, a tenant. But, teacher, let not many innocent beings have no direction. Watch yourself before you fall into the abyss. I know very well that teachers are pious and knowledgeable, but the intricacies of life have not been through many teachers. My cry and sight are those of someone who has experienced, someone who has suffered, remembers his friend so that the friend does not go astray and slip. Because it is easy for people to fall into a deep groove and find it difficult to raise up from the groove.

"I have thought that what is more beneficial for me and for the struggle that will be pursued in the future, I am forced to move from the city of Padang Panjang. I want to go to Java. In Java, Muluk's advice is easier to implement than here. After all, if Padang Panjang is visible too, long thoughts arise too!”

"Has this decision been fixed?"

"Permanent!"

"I must go!" said Muluk. "I am interested in teachers.

That is why I am taking a houseboy, being a servant, being an errand person in the afternoon in the social intercourse, and being a faithful friend who will defend if the teacher is overtaken with difficulty?”

---

[121] Hamka, 253.

[122] “I Love Translation - Online Translation.”

[123] “I Love Translation - Online Translation.”

> "That's right, because from the teacher, there are many good things that I will take, I want to demand a livelihood that has just taken off my nurse's clothes. I want to submit and return to the right path because as far as being lost, to the truth also we will return.
> "Till death be a friend," said Muluk.[124]

It was very clear if Muluk really cared about Zainuddin and wanted to accompany him. Apart from that the nature of Muluk can be illustrated from several storytelling namely:

> Muluk told me, "I never thought that my teacher, my best friend and the person I love most would soon leave me"
>
> .....
> I woke up from sleep and go see it. I saw his breathing was very tight. Then, I call the doctor immediately.[125]

This is one proof that Muluk is very loyal to Zainuddin and even exists that his spirit and body are no longer in the same place anymore.

Muluk's mother : Kind, merciful, loyal

This can be proven from the following explanation:

The woman enters and asks:

> "Mengapa engkau termenung saja anakku? Apa kabar di dalam perjalanan sudah lebih sepuluh hari meninggalkan rumah, indahkah negeri yang engkau lihat? Adakah puas mata memandang?."[126]

The researcher translates as follow:

---

[124] "I Love Translation - Online Translation."
[125] "I Love Translation - Online Translation."
[126] Hamka, *Tenggelamnya Kapal Van Der Wijck*, 133.

"Why are you just thinking about my child? How are you on your way more than ten days away from home, is the land beautiful you see? Are you satisfied with your eyes?".[127]

In addition, the loyal attitude of his mother could be proven by the way he cared for and worried for Zainuddin when he was sick, this could be proven by:

> Dukun-dukun telah dipanggilkan. Macam-macam pendapat mereka: kena hantu, kena pekasih, kena tuju paramayo, kena tuju senang meranda dan lain-lain penyakit. Apalagi setelah sakitnya lebih dari sepuluh hari, kerap kali dia mengigau (bertutur sendiri) dalam tidurnya. Menyebut ayahnya, bundanya, mak Base, Batipuh, kawin, Aziz. Dan yang paling banyak menjadi buah tuturnya adalah Hayati!
>
> Sudah segala macam obat dilekatkan, kumpai dan cikarau, sitawar dan sidingin, giring-giring hantu, api-api hantu, sirih bertemu urat, dasun tunggal, urat rotan melantas banir, semuanya tidak ada yang mujarab. Si sakit hanya bertambah sakit juga.
>
> Melihat itu, cemaslah kedua induk semangnya itu, Muluk dengan ibunya. Mereka takut, orang dagang yang malang itu akan meninggal di rumah mereka lantaran kesia-siaan mereka. Maka setujulah kedua ibu dan anak itu memanggilkan dokter.[128]

The researcher translates as follow:

> The shamans have been summoned. Their kinds of opinions: hit by ghosts, hit by affection, hit by paramayo, hit by like happy and other diseases. Especially after being sick for more than ten days, often he was delirious (telling himself) in his sleep. Mentioned his father, his mother, Mak Base, Batipuh, married, Aziz. And most of the speech is Hayati!
>
> Already all kinds of drugs are attached, kumpai and cikarau, sitawar and sidingin, sleigh bells, ghost fires, betel meet veins, single leaves, rattan veins to run out of buttresses, everything is not efficacious. The sick just gets sick too. Seeing that, worried the two landlords, Muluk with his mother. They were afraid that the poor merchant would die in their house because of

[127] "I Love Translation - Online Translation."
[128] Hamka, *Tenggelamnya Kapal Van Der Wijck*, 159.

their vanity. So the two mothers and the child agreed to call the doctor.[129]

Ahmad (his younger brother Hayati): Kind, obedient, and likes to help.

The proof from that character is

"Kak Ati berkirim salam dan menyuruh mengembalikan payung ini," sambil memberikannya ke tangan Zainuddin.

Payung itu disambutnya dan dengan sikap yang gugup anak itu memberikan pula sepucuk surat kecil, "surat ini pula....," katanya .[130]

The researcher translates as follow:

"My sister Hayati sent a greeting and told me to return this umbrella," while giving it to Zainuddin.

The umbrella was welcomed and with a nervous attitude the child also gave a small letter, "this letter too ...," he said.[131]

In addition to Ahmad's submissive attitude to Hayati, namely:

Maka berlari-larilah Ahmad mengejar Zainuddin, didapatinya Zainuddin tengah duduk tersimpuh di tepi bandar air yang akan dialirkan orang ke sawah. Dibimbingnya pulang ke dangau itu kembali.[132]

The researcher translates as follow:

[129] "I Love Translation - Online Translation."
[130] Hamka, *Tenggelamnya Kapal Van Der Wijck*, 30.
[131] "I Love Translation - Online Translation."
[132] Hamka, *Tenggelamnya Kapal Van Der Wijck*, 57.

So, Ahmad ran after Zainuddin, found Zainuddin sitting sitting on the edge of a water port that people would flow into the rice fields. He was led home to the lake again.[133]

3. Setting

a. Setting of place:

Minangkabau, Mengkasar, East Java, Padang Panjang, Batipuh. Proof of setting place in Mengkasar.

Di waktu senja demikian, kota Mengkasar kelihatan hidup.

Di tepi pantai, diantara kampung Baru dan kampung Mariso berdiri sebuah rumah bentuk Mengkasar.[134]

The researcher translates as follow:

At this time of the night, the city of Mengkasar looked alive.

At the seashore, between Baru and Mariso villages stood a house in the form of Roughing.[135]

Proof of setting place in Java

Ditinggalkannya pulau Sumatra, masuk ke tanah Jawa, medan perjuangan penghidupan yang lebih luas.[136]

The researcher translates as follow:

[133] "I Love Translation - Online Translation."
[134] Hamka, *Tenggelamnya Kapal Van Der Wijck*, 2.
[135] "I Love Translation - Online Translation."
[136] Hamka, *Tenggelamnya Kapal Van Der Wijck*, 175.

The departure of the Island of Sumatra, entering Java, a broader field of struggle for livelihoods.[137]

Proof of the setting place in Surabaya

Nama Zainuddin telah masyhur. Dalam segala kalangan di Surabaya, dia telah ternama. Menjalar ke seluruh tanah Jawa, dan lebih lekas lagi tersiarnya nama penulis “Z” di seluruh Indonesia.[138]

The researcher translates as follow:

Zainuddin's name has become famous. In all circles in Surabaya, he has been famous. Spread throughout the land of Java, and more quickly spread the name of the author "Z" throughout Indonesia.[139]

Proof of setting place in Padang Panjang.

Bilamana Zainuddin telah sampai ke Padang Panjang, negeri yang ditujunya, telah diteruskannya perjalanan ke dusun Batipuh karena menurut keterangan orang tempat dia bertanya, di sanalah negeri ayahnya yang asli.[140]

The researcher translates as follow:

When Zainuddin arrived in Padang Panjang, the country he was aiming for, he continued his journey to the hamlet of Batipuh because, according to the information of the person

[137] “I Love Translation - Online Translation.”
[138] Hamka, *Tenggelamnya Kapal Van Der Wijck*, 199.
[139] “I Love Translation - Online Translation.”
[140] Hamka, *Tenggelamnya Kapal Van Der Wijck*, 22.

he was asking, that was where his father's original country was.[141]

Proof of the setting of place in Batipuh

"Zainuddin telah saya suruh pergi dari Batipuh".[142]

The researcher translates as follow:

"I have told Zainuddin to leave Batipuh".[143]

This is proof that Zainuddin had lived in Batipuh. However, he was expelled.

b. Setting of time:

Morning, Day and Night

Proof of setting time in the morning

Pagi-pagi, sebelum perempuaan-perempuan membawa niru dan tampian ke sawah, dan sebelum anak muda-muda menyandang bajaknya.[144]

The researcher translates as follow:

In the morning, before women bring niru and tampian to the fields, and before young people bear the plow.[145]

Proof of setting in the afternoon is:

Sore, sesudah meminum semangkuk teh, ketika Hayati duduk bersama suaminya, datanglah seorang loper mengantarkan surat undangan.[146]

---

[141] "I Love Translation - Online Translation."
[142] Hamka, *Tenggelamnya Kapal Van Der Wijck*, 62.
[143] "I Love Translation - Online Translation."
[144] Hamka, *Tenggelamnya Kapal Van Der Wijck*, 30.
[145] "I Love Translation - Online Translation."

The researcher translates as follow:

> Afternoon, after drinking a bowl of tea, when Hayati sat with her husband, a deliveryman came to deliver an invitation letter.[147]

Proof of setting at night, namely:

> Hayati segera pulang. Sehabis sembahyang dan makan malam, segera dia naik ke atas anjung ketidurannya, membaca di dekat sebuah lampu dinding!.[148]

The researcher translates as follow:

> Hayati immediately go home. After praying and eating dinner, he immediately climbed to the top of his overslept, reading near a wall lamp !.[149]

c. Setting of the situation:

Happy, sad, disappointed, and angry.

3. Theme

Feeling about love that can not be reached.

4. Point of View

The point of view used is the view point of an omniscient third person. Because the writer uses the word "he or she" and mentions his name.

Like: Hayati, Zainuddin, etc.

---

[146] Hamka, *Tenggelamnya Kapal Van Der Wijck*, 187.
[147] "I Love Translation - Online Translation."
[148] Hamka, *Tenggelamnya Kapal Van Der Wijck*, 39.
[149] "I Love Translation - Online Translation."

This can be proven in one of the fragments is:

“ Ia teringat pesan ayahnya tatkala beliau akan menutup mata, ia teringat itu meskipun dia masih lupa-lupa ingat”.[150]

The researcher translates as follow:

" He remembered his father's message when he would close his eyes, he remembered it even though he still forgot to remember".[151]

5. Language Style

The language used in this novel is the style of the ancient Indonesian language and is still thick with the Malay language, containing a lot of parables and speech and poetry that characterizes Malay literature.

“ Lepaskan Mak. Jangan bermenung juga”

“ Bagaimana mamak tidak akan bermenung bagaimana hati mamak tidakkan berat”.[152]

The researcher translates as follow:

“ Let go, mak. Don’t be brooding either”[153]

“ How mamak will not reflect on how your heart is not heavy”.[154]

6. Message

The message of this novel is do not be easily discouraged if you experience difficulties in the life. Zainuddin, who was almost

[150] Hamka, *Tenggelamnya Kapal Van Der Wijck*, 11.
[151] “I Love Translation - Online Translation.”
[152] Hamka, *Tenggelamnya Kapal Van Der Wijck*, 18.
[153] “I Love Translation - Online Translation,” accessed August 9, 2020, https://www.ilovetranslation.com/.
[154] Hamka, *Tenggelamnya Kapal Van Der Wijck*, 18.

insane at first because he was left by Hayati, eventually became he was able to rise from adversity. Then help one another help humans, for example the kindness of Muluk and his mother who wanted to help Zainuddin when he was down.

b. Extrinsic

a. Author's Socio-cultural Background

Which greatly influences from the background of the writer, because the writer comes from the original Minangkabau, where he wants to criticize how to respect people, marriage, how religion is applied, so that the traditions there remain in accordance with their religion but they instead consider himself right.

b. States of Society

What about the condition of the people there? In Minangkabau, it is very thick with Minangkabau culture, one of which is that they do not want to marry off their children if the person is not Minangkabau, as explained earlier in the novel of Tenggelamnya Kapal Van Der Wijck, Zainuddin was rejected because he did not bleed Minangkabau, because there are differences in background between Zainuddin and Hayati.

c. Religious Environment

What is the religious environment like? Basically his father Hamka was an Ulama 'and Hamka was a prominent figure in the National area.

d. Author's Experience

The author is very experienced in this matter, because he was in that place and knew about the problems in Minangkabau which he then described in the novel of *" Tenggelamnya Kapal Van Der Wijck"*.

2. **The Islamic Ethics on " *Tenggelamnya Kapal Van Der Wijck* "**

Hamka's works are highlighted in many religious aspects. One of them was developed in the novel of *Tenggelamnya Kapal Van Der Wijck*, Zainuddin as the main character, who went to Padang Panjang to deepen his religious knowledge and he was a descendant of his father and his master of worship. So, no wonder Zainuddin wanted to deepen his religious knowledge. Apart from that, there are several statements in the novel of *Tenggelamnya Kapal Van Der Wijck*, where after meeting Hayati, Zainuddin's lover. Zainuddin intends and aspires to deepen the science of religion that is useful in world life and the hereafter. So, when he returned to his village he could bring knowledge and be a pious and kind person.

In this case, the author from the novel of *Tenggelamnya Kapal Van Der Wijck* illustrates one way of preaching that the reader can know and understand how glorious people who are knowledgeable and worship experts. Where the da'wah described by Buya Hamka in the novel is done subtly. In terms of Islamic ethics depicted in his literary work is in this novel, the author is very clear in terms of

describing how thick Islamic culture is there and how readers can apply religious aspects in daily life or activities.

This can be proven by the fragment of the story in the contents of the novel in *Tenggelamnya Kapal Van Der Wijck*, namely: In this novel, the author is very clear in terms of describing how thick the Islamic culture there is and how the reader can apply religious aspects in daily life or activities.

That can be proven from the fragment of the story in the contents from the novel of Tenggelamnya Kapal Van Der Wijck, namely:

1. Ethics demands science

Zainuddin is serious in demanding science. It can be proven in the source at Al-Qur'an, Hadits and the content of this novel is:

In Al-Qur'an, Allah said

وَالَّذِيْنَ جَاهَدُوْا فِيْنَا لَنَهْدِيَنَّهُمْ سُبُلَنَاۗ وَاِنَّ اللّٰهَ لَمَعَ الْمُحْسِنِيْنَ[155]

The meaning is

"Dan orang-orang yang berjihad untuk (mencari keridaan) Kami, Kami akan tunjukkan kepada mereka jalan-jalan Kami. Dan sungguh, Allah beserta orang-orang yang berbuat baik".[156]

"And those who jihad to (seek pleasure) Us, We will show them Our ways. And really, Allah is with those who do good".[157]

In Hadits

[155] Al-Qur'an, al-Ankabut (29): 69
[156] *Ar-Rahim Al-Qur'an Dan Terjemahan*, 404.
[157] "I Love Translation - Online Translation."

مَنْ دَلَّ عَلَى خَيْرٍ فَلَهُ مِثْلُ أَجْرِ فَاعِلِهِ [158]

"Siapa orang yang menunjukkan kebaikan, maka baginya pahala seperti orang yang melakukkannya"(HR. Tirmidzi dari sahabat Abi Mas'ud ra).

"Who is the person who shows goodness, then for him the reward is like a person who does it" (HR. Tirmidzi dari sahabat Abi Mas'ud ra). [159]

In the novel of Tenggelamnya Kapal Van Der Wijck by Buya Hamka

> "Lepaslah saya berangkat ke Padang. Kabarnya konon, disana hari ini telah ada sekolah-sekolah agama. Pelajaran akhirat telah diatur dengan sebagus-bagusnya. Apalagi, puncak Singgalang dan Merapi sangat keras seruannya kepadaku rasanya. Saya hendak melihat tanah asalku, tanah tempat ayahku dilahirkan dahulunya. Mak base, banyak orang memuji-muji negeri Padang, banyak orang berkata bahwa agama Islam masuk kemari pun dari sana. Lepaslah saya berangkat kesana."[160]

The researcher translates as follow:

> "Let me go to Padang. It is said that there are religious schools there today. Hereafter subjects have been arranged as well as possible. Moreover, the summit of Singgalang and Merapi was very loud in its appeal to me. I want to see my native land, the land where my father was born. Mak base, many people praised the land of Padang, many people said that the religion of Islam came here and there from there. Let me go there."[161]

2. Ethics towards neighbors (the ethics of interacting indoors and outdoors)

---

[158] An-Nawawi, *Riyadhus Sholihin*, 764.
[159] "I Love Translation - Online Translation."
[160] Hamka, *Tenggelamnya Kapal Van Der Wijck*, 17.
[161] "I Love Translation - Online Translation."

In raising the story above, the sacrifice of Zainuddin's life was greatly tested, both in terms of his life's purpose and one of his love for Hayati, the village girl in Padang Panjang who was a descendant of a person who was there. Apart from that, fragments of Zainuddin's story about good morals can be described through:

> Zainuddin seorang yang terdidik lemah lembut, didikan ahli seni, ahli syair, yang lebih suka mengalah untuk kepentingan orang lain.[162]

The researcher translates as follow:

> Zainuddin is a gentle educated, educated art expert, poet expert, who prefers to succumb to the interests of others.[163]

In this case, Zainuddin tried to do the best when he spoke and did anything with others. Although in Padang Panjang he got poor treatment from the Padang Panjang community. Until finally he was expelled from Padang Panjang and moved to another place to looking for knowledge and to focus on his purpose of his life.

In Al-Qur'an, Allah said

فَبِمَا رَحْمَةٍ مِّنَ اللّٰهِ لِنْتَ لَهُمْ ۚ وَلَوْ كُنْتَ فَظًّا غَلِيْظَ الْقَلْبِ لَانْفَضُّوْا مِنْ حَوْلِكَ ۖ فَاعْفُ عَنْهُمْ وَاسْتَغْفِرْ لَهُمْ وَشَاوِرْهُمْ فِى

[162] Hamka, *Tenggelamnya Kapal Van Der Wijck*, 23.
[163] "I Love Translation - Online Translation."

الْاَمْرِۚ فَاِذَا عَزَمْتَ فَتَوَكَّلْ عَلَى اللّٰهِۗ اِنَّ اللّٰهَ يُحِبُّ الْمُتَوَكِّلِيْنَ[164]

The meaning is

"Maka disebabkan rahmat dari Allah-lah kamu berlaku lemah lembut terhadap mereka. Sekiranya kamu bersikap keras lagi berhati kasar, tentulah mereka menjauhkan diri dari sekelilingmu. Karena itu maafkanlah mereka, mohonkanlah ampun bagi mereka, dan bermusyawaratlah dengan mereka dalam urusan itu. Kemudian apabila kamu telah membulatkan tekad, maka bertawakkallah kepada Allah. Sesungguhnya Allah menyukai orang-orang yang bertawakkal kepada-Nya".[165]

"Then it is due to the mercy of Allah that you are gentle with them. If you are being tough again being rude, of course they will distance themselves from around you. Therefore forgive them, ask forgiveness for them, and consult with them in this matter. Then when you have made up your mind, then put your trust in Allah. Indeed, Allah loves those who put their trust in Him".[166]

In Hadits:

فَإِنَّ الرِّفْقَ لَمْ يَكُنْ فِى شَىْءٍ قَطُّ إِلاَّ زَانَهُوَلاَ نُزِعَ مِنْ شَىْءٍ قَطُّ إِلاَّ شَانَهُ [167]

The meaning

"Sesungguhnya lemah lembut tidaklah ada pada sesuatu kecuali akan menghiasinya, dan tidaklah dicabut dari sesuatu kecuali akan memperkeruhnya"(HR. Abu Dawud, sanad: shahih).

---

[164] Al-Qur'an, Ali Imran (3): 159
[165] *Ar-Rahim Al-Qur'an Dan Terjemahan*, 50.
[166] "I Love Translation - Online Translation."
[167] Ibn Hajar Al-Asqalani, *Bulughul Maram* (Jakarta: Khazanah PT Mizan Pustaka, 1998), 603.

"In fact, gentleness does not exist in anything except to decorate it, and is not deprived of something except it will cloud it" (Narrated by Abu Dawud, sanad: sahih).[168]

So, the conclusion is when we want to do anything, like: looking for knowledge. We should imitated what our prophet Muhammad SAW has done. Because our attitude is more important than anything and also many people look us from our attitude first. And from the explanation from the content of this novel is Zainuddin tried to do gentleness to another people.

3. Ethics to Allah

Pray

This can be proven that the nature of the characters who rely on themselves and pray to Allah. This is the sentence in the content of Tenggelamnya Kapal Van Der wijck, the explanation from Al-Qur'an and also Hadits:

In the novel of Tenggelamnya Kapal Van Der Wijck by Buya Hamka

"Balasnya hanya satu, bacakan surah Yaasiin tiap-tiap malam Jum'at kalau mamak meninggal dunia pula".[169]

"The answer is only one, recite surah Yaasiin every Friday night if your mother (mak Base) passed away too".[170]

In Al-Qur'an

[168] "I Love Translation - Online Translation."
[169] Hamka, *Tenggelamnya Kapal Van Der Wijck*, 16.
[170] "I Love Translation - Online Translation."

وَإِذَا سَأَلَكَ عِبَادِى عَنِّى فَإِنِّى قَرِيبٌ ۖ أُجِيبُ دَعْوَةَ ٱلدَّاعِ إِذَا دَعَانِ ۖ فَلْيَسْتَجِيبُواْ لِى وَلْيُؤْمِنُواْ بِى لَعَلَّهُمْ يَرْشُدُونَ[171]

The meaning

"Dan apabila hamba-hamba-Ku bertanya kepadamu tentang Aku, maka (jawablah), bahwasannya Aku adalah dekat. Aku mengabulkan permohonan orang yang yang berdo'a apabila ia memohon kepada-Ku, maka hendaklah mereka itu memenuhi (segala perintah-Ku) dan hendaklah mereka beriman kepada-Ku, agar mereka selalu berada dalam kebenaran".[172]

"And when my servants ask you about me, then (answer), that I am near. I grant the petition of the person who prays when he pleads with Me, then let them fulfill (all My commandments) and let them have faith in Me, so that they will always be in the truth.",. [173]

In Hadits

لَيْسَ شَيْءٌ أَكْرَمَ عَلَى اللهِ تَعَالَى مِنَ الدُّعَاءِ [174]

The meaning

"Tidak ada sesuatu yang paling mulia bagi Allah Ta'ala dari pada do'a."

"There is nothing more glorious to Allah Ta'ala than prayer".[175]

4. Ethics to parent

Zainuddin and also Hayati are include in someone who obey all of things that comes from their parent. Zainuddin pray about his parent to the God.

This is explained in the sentence that contain in the novel of Tenggelamnya Kapal Van Der Wijck by Buya Hamka

[171] Al-Qur'an, al-Baqarah (2): 186
[172] *Ar-Rahim Al-Qur'an Dan Terjemahan*, 2.
[173] "I Love Translation - Online Translation."
[174] Al-Asqalani, *Bulughul Maram*, 628.
[175] "I Love Translation - Online Translation."

Zainuddin mendekat kepada orang tua itu, diciumnya keningnya, “Perempuan yang bahagia, moga-moga Allah melindungi mu!” katanya.[176]

The researcher translates as follow:

Zainuddin drew closer to the old man, kissed his forehead, "A happy woman, I hope Allah will protect you!" he said. [177]

The Word of Allah in the Qur'an surah Al Isra verse 23 commands people to do good to their parents.

In Al-Qur’an

وَقَضَىٰ رَبُّكَ أَلَّا تَعْبُدُوٓاْ إِلَّآ إِيَّاهُ وَبِٱلْوَٰلِدَيْنِ إِحْسَٰنًا ۚ إِمَّا يَبْلُغَنَّ عِندَكَ ٱلْكِبَرَ أَحَدُهُمَآ أَوْ كِلَاهُمَا فَلَا تَقُل لَّهُمَآ أُفٍّ وَلَا تَنْهَرْهُمَا وَقُل لَّهُمَا قَوْلًا كَرِيمًا[178]

“Dan Tuhanmu telah memerintahkan supaya kamu jangan menyembah selain Dia dan hendaklah kamu berbuat baik pada ibu bapakmu dengan sebaik-baiknya. Jika salah seorang di antara keduanya atau kedua-duanya sampai berumur lanjut dalam pemeliharaanmu, maka sekali-kali janganlah kamu mengatakan kepada keduanya perkataan "ah" dan janganlah kamu membentak mereka dan ucapkanlah kepada mereka perkataan yang mulia”.

“And your Lord has ordered you not to worship other than Him and let you do good to your mother with the best possible. If one of the two or both come to an advanced age in your care, then you

[176] Hamka, *Tenggelamnya Kapal Van Der Wijck*, 16.
[177] “I Love Translation - Online Translation.”
[178] Al-Qur’an, al-Isra’ 23

should never say to both of them the word "ah" and do not shout at them and say to them a glorious word."[179]

In Hadits

عَنْ عَبْدُ الله بن عَمْرٍو رضي الله عنهما قال قال رسولُ الله بن عَمْرٍو رضي الله عنهما قال قال رسولُ الله بن عَمْرٍو رضي الله عنهما قال قال رسولُ الله صلمه الله عِضَس سَخَطُ الله فى سَخَطُ الوَالِدَيْنِ[180]

"Dari Abdullah bin 'Amrin bin Ash r.a. ia berkata, Nabi SAW telah bersabda: " Keridhoan Allah itu terletak pada keridhoan orang tua, dan murka Allah itu terletak pada murka orang tua". (HR. Tirmidzi).

"From Abdullah bin 'Amrin bin Ash ra he said, the Prophet SAW had said:" The pleasure of Allah lies in the pleasure of the parents, (HR. Tirmidzi).[181]

5. Friendship ethics

After Hayati received love from Aziz. The relationship between Zainuddin and Hayati continued to become friends. Despite the hard journey of Zainuddin to accept the fact that a lover (Hayati) will be married off to Aziz.

The ethics of friendship is marked by the failure of the story in the novel Tenggelamnya Kapal Van Der Wijck

[179] "I Love Translation - Online Translation."
[180] Al-Asqalani, *Bulughul Maram*, 598.
[181] "I Love Translation - Online Translation."

Sahabatku Hayati!

Alhamdulillah telah saya jalankan sepanjang bunyi Suratmu. Telah saya lupakan segala hal yang lama-lama. Telah saya pandang semua hal itu tidak ada saja.

Saya ucapkan pujian kepada sahabat karena sahabat telah dapat menentukan nasib buat di belakang hari dan saya pun akan berikhtiar pula. Untuk membuktikan kelupaan itu, maka inilah saya kirimkan kembali segenap surat-surat yang sahabat kirimkan kepada saya dari awal sampai ke akhirnya karena tidak ada faedah lagi menyimpannya.

Persahabatan yang sahabat tawarkan itu saya terima pula dengan dada yang terbuka, sebagaimana dahulu saya terima cinta yang sahabat berikan. Adapun perasaan kecewa atau kecil hati terhadap sahabat atau tunangan sahabat, tidaklah ada pada saya. Cuma saya do'akan, moga-moga pergaulan dan penghidupan sahabat beruntung sampai akhirnya.

Zainuddin.[182]

The researcher translates as follow:

My Friends Hayati!

Alhamdulillah, I have carried it out along the sound of Suratmi. I have long forgotten everything. I have seen that all these things do not exist.

I praise my friends because friends have been able to determine the fate for the future and I will try too. To prove this forgetfulness, this is why I sent back all the letters that my friends sent to me from beginning to end because there is no longer any use in keeping them.

I also accept the friendship that my best friend offers with an open chest, just as I received the love my friend gave me before. As for feelings of disappointment or discouragement towards a friend or a friend's fiancé, it is not in me. I just pray, I hope the association and the livelihood of my friends will be lucky until the end.

Zainuddin.[183]

In addition, it is marked with a sentence which explains that Zainuddin still considers Aziz as his friend even though Aziz has been mean to Zainuddin.

"'Dalam pada itu, Aziz telah berbuat beberapa pekerjaan yang tidak dapat dimaafkan karena mengingat salahnya selama ini. Yakni

[182] Hamka, *Tenggelamnya Kapal Van Der Wijck*, 54.
[183] "I Love Translation - Online Translation."

persahabatannya dengan Zainuddin dia telah mengambil kesempatan yang biasanya diperbuat oleh orang yang rendah Budi. Dengan muka yang tebal, tak mengenal kesalahan-kesalahan yang lama, sudah dua tiga kali dia meminjam uang kepada Zainuddin".[184]

The researcher translates as follow:

"In the meantime, Aziz has done some unpardonable work because he remembered his mistakes so far. Namely his friendship with Zainuddin, he has taken the opportunity that is usually done by someone who is humble Budi. With a thick face, not knowing old mistakes, two or three times he borrowed money from Zainuddin ".[185]

In Al-Qur'an

Allah SWT said:

وَا عْبُدُوا اللّٰهَ وَلَا تُشْرِكُوْا بِهٖ شَيْـًٔا ۗ وَّبِا لْوَا لِدَيْنِ اِحْسَا نًا وَّبِذِى الْقُرْبٰى وَا لْيَتٰمٰى وَ الْمَسٰكِيْنِ وَا لْجَـارِ ذِى الْقُرْبٰى وَا لْجَـارِ الْجُـنُبِ وَا لصَّا حِبِ بِا لْجَنْۢبِ وَا بْنِ السَّبِيْلِ ۙ وَمَا مَلَـكَتْ اَيْمَا نُكُمْ ۗ اِنَّ اللّٰهَ لَا يُحِبُّ مَنْ كَا نَ مُخْتَا لًا فَخُوْرَا ۙ[186]

The meaning

"Dan sembahlah Allah dan janganlah kamu mempersekutukan-Nya dengan sesuatu apa pun. Dan berbuat baiklah kepada kedua orang tua, karib kerabat, anak-anak yatim, orang-orang miskin, tetangga dekat dan tetangga jauh, teman sejawat, ibnu sabil, dan hamba sahaya yang kamu miliki. Sungguh, Allah tidak menyukai orang yang sombong dan membanggakan diri".[187]

"And worship Allah and do not associate Him with anything. And do good to your parents, close relatives, orphans, poor people, close and distant neighbors, peers, Ibn Sabil, and your

[184] Hamka, *Tenggelamnya Kapal Van Der Wijck*, 203.
[185] "I Love Translation - Online Translation."
[186] Al-Qur'an, An-Nisa' (4): 36
[187] *Ar-Rahim Al-Qur'an Dan Terjemahan*, 77.

slave servants. Indeed, Allah does not like people who are proud and proud".[188]

In Hadits

المُسلِمُ أَخُو المُسلِمِ لاَ يَظلِمُهُ وَلَا يَخذُلُهُ وَلَا يَحقِرُهُ التَقوَى هَاهُنَا - وَ يُشِيرُ إِلَى صَدرِهِ ثَلاَثَ مَرَّاتٍ - بِحَسبِ امرِىءٍ مِنَ الشَّرِّ أَن يَحقِرَ أَخَاهُ المُسلِمَ كُلُّ المُسلِمِ عَلَى المُسلِمِ حَرَامٌ دَمُهُ وَ مَالُهُ وَ عِرضُهُ .

(رَوَاهُ مُسْلِم)[189]

The meaning

Seorang muslim adalah saudara bagi muslim lainnya; Tidak boleh menzhalimi atau menghinakan atau mencelanya. Ketakwaan ada di sini –sambil menunjuk ke arah dada tiga kali. Cukuplah seorang muslim itu menjadi jelek hanya dengan mencela saudaranya sesama muslim. Setiap muslim terhadap muslim yang lain diharamkan darahnya, harta, serta kehormatannya. (H.R. Muslim).

A Muslim is a brother to other Muslims; Should not abuse or humiliate or criticize him. The piety is here - pointing at the chest three times. It is enough for a Muslim to become ugly just by denouncing his fellow Muslims. Every Muslim is forbidden for his blood, property, and honor.[190]

6. Dress ethics

When Hayati wears modern open clothes. So Zainuddin sent him a letter and told him not to wear it again. Because Zainuddin

[188] "I Love Translation - Online Translation."
[189] Muhammad Fu'ad Abdul Baqi, *Shahih Bukhari - Muslim* (Jakarta: PT Elex Media Komputindo, 2017), 18.
[190] "I Love Translation - Online Translation."

cares, worries, and loves Hayati. This is proven by the letter from Zainuddin to Hayati.

> *"Hayati?..Apa yang saya lihat kemarin? Mengapa telah berubah pakaianmu, telah berubah gayamu? Mana baju kurung mu? Bukankah adinda orang dusun! Saya bukan mencela bentuk pakaian orang kini, yang saya cela ialah cara yang telah berlebih-lebihan, dibungkus perbuatan 'terlalu' dengan nama 'mode'. Kemarin, adinda pakai baju yang sejarang-jarangnya, hampir separuh dada adinda kelihatan, sempit pula gunting lengannya dan pakaian yang dibawa ke tengah-tengahh ramai.*
>
> *Hayati, kehidupanku! Pakailah pakaianmu yang asli kembali, lekatkan pakaian dusunmu. Maaflah Hayati, bahwa Hayati sangat cantik da. Kecantikannya itu bukannya dibantu pakaian, tetapi ciptaan sejak dia dilahirkan".*[191]

The researcher translates as follow:

> *"Hayati?.. What did I see yesterday? Why have you changed your clothes, changed your style? Where's your locker? Aren't you a liar! I don't blame the shape of people's clothes now, which I blame is the way that they've been over-wrapped, packed with an 'too' deed with a 'mode' name. Yesterday, Adina wore her very rare clothes, almost half her breasts appeared, and tightened her arms scissors and clothes which were brought into the midst of the crowd.*
>
> *Hayati, my life! Put your real clothes back on, put your lie clothes on. I'm sorry Hayati, that Hayati is so beautiful. His beauty has not helped clothing, but has been created since he was born".*[192]

As it is commanded in the Qur'an and the Hadits,

In Al-Qur'an, surah An-Nur Ayat 31

وَقُلْ لِلْمُؤْمِنَاتِ يَغْضُضْنَ مِنْ أَبْصَارِهِنَّ وَيَحْفَظْنَ فُرُوجَهُنَّ وَلا يُبْدِينَ زِينَتَهُنَّ إِلا مَا ظَهَرَ مِنْهَا وَلْيَضْرِبْنَ بِخُمُرِهِنَّ عَلَى جُيُوبِهِنَّ وَلا يُبْدِينَ زِينَتَهُنَّ إِلا لِبُعُولَتِهِنَّ أَوْ آبَائِهِنَّ أَوْ آبَاءِ بُعُولَتِهِنَّ أَوْ أَبْنَائِهِنَّ أَوْ أَبْنَاءِ بُعُولَتِهِنَّ أَوْ إِخْوَانِهِنَّ أَوْ بَنِي إِخْوَانِهِنَّ أَوْ بَنِي أَخَوَاتِهِنَّ أَوْ نِسَائِهِنَّ أَوْ مَا مَلَكَتْ أَيْمَانُهُنَّ أَوِ التَّابِعِينَ غَيْرِ أُولِي الإِرْبَةِ مِنَ الرِّجَالِ أَوِ الطِّفْلِ الَّذِينَ لَمْ يَظْهَرُوا عَلَى عَوْرَاتِ النِّسَاءِ وَلا يَضْرِبْنَ بِأَرْجُلِهِنَّ لِيُعْلَمَ مَا يُخْفِينَ مِنْ زِينَتِهِنَّ وَتُوبُوا إِلَى اللَّهِ جَمِيعًا أَيُّهَا الْمُؤْمِنُونَ

---

[191] Hamka, *Tenggelamnya Kapal Van Der Wijck*, 94.
[192] "I Love Translation - Online Translation."

لَعَلَّكُمْ تُفْلِحُونَ[193]

The meaning is

Katakanlah kepada wanita yang beriman: “Hendaklah mereka menahan pandangannya, dan memelihara kemaluannya, dan janganlah mereka menampakkan perhiasannya, kecuali yang (biasa) nampak daripadanya. Dan hendaklah mereka menutupkan kain kudung ke dadanya, dan janganlah menampakkan perhiasannya, kecuali kepada suami mereka, atau ayah mereka, atau ayah suami mereka, atau putra-putra mereka, atau putra-putra suami mereka, atau saudara-saudara laki-laki mereka, atau putra-putra saudara laki-laki mereka, atau putra-putra saudara perempuan mereka, atau wanita-wanita Islam, atau budak-budak yang mereka miliki, atau pelayan-pelayan laki-laki yang tidak mempunyai keinginan (terhadap wanita) atau anak-anak yang belum mengerti tentang aurat wanita. Dan janganlah mereka memukulkan kakinya agar diketahui perhiasan yang mereka sembunyikan. Dan bertobatlah kamu sekalian kepada Allah, hai orang-orang yang beriman supaya kamu beruntung.[194]

Say to the women who believe: “Let them hold their gaze, and keep their genitals, and they should not reveal their jewels, except what (usually) appears thereof. And they shall put a veil over their breasts, and do not reveal their jewelry, except to their husbands, or their fathers, or their husbands 'fathers, or their sons, or their husbands' sons, or their brethren, or the sons of their brothers, or the sons of their sisters, or Muslim women, or the slaves they owned, or male servants who had no desire (for women) or children. children who do not understand about women's genitals and do not strike their feet so that it is known the jewels they are hiding.[195]

In Hadits

عَنْ أَبِي هُرَيْرَةَ، قَالَ: قَالَ رَسُولُ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ: «صِنْفَانِ مِنْ أَهْلِ النَّارِ لَمْ أَرَهُمَا، قَوْمٌ مَعَهُمْ سِيَاطٌ كَأَذْنَابِ الْبَقَرِ يَضْرِبُونَ بِهَا النَّاسَ، وَنِسَاءٌ كَاسِيَاتٌ عَارِيَاتٌ مُمِيلَاتٌ مَائِلَاتٌ، رُءُوسُهُنَّ كَأَسْنِمَةِ الْبُخْتِ الْمَائِلَةِ، لَا يَدْخُلْنَ

[193] Al-Qur’an, An-Nur (24): 31
[194] *Ar-Rahim Al-Qur’an Dan Terjemahan*, 350.
[195] “I Love Translation - Online Translation.”

الْجَنَّةَ، وَلَا يَجِدْنَ رِيحَهَا، وَإِنَّ رِيحَهَا لَيُوجَدُ مِنْ مَسِيرَةِ كَذَا وَكَذَا»[196]

The meaning:

Diriwayatkan oleh Abu Hurairah: ”Dua (jenis manusia) dari ahli neraka yang aku belum melihatnya sekarang yaitu; kaum yang membawa cemeti-cemeti seperti ekor sapi, mereka memukul manusia dengannya, dan wanita-wanita yang berpakaian tapi telanjang, berjalan berlenggak lenggok, kepala mereka seperti punuk unta yang condong. Mereka tidak akan masuk surga bahkan tidak akan mendapat wanginya, dan sungguh wangi surga itu telah tercium dari jarak perjalanan sekian dan sekian.

Narrated by Abu Hurairah: "Two (types of humans) from the experts of hell that I have not seen now, namely; the people who carried whips like the tail of a cow, they beat men with them, and the women, dressed but naked, walked waddling, their heads like the inclined humps of camels. They will not enter heaven and will not even get its fragrance, and truly the fragrance of heaven has been smelled from such and such a distance.[197]

[196] An-Nawawi, *Riyadhus Sholihin*, 508.
[197] “I Love Translation - Online Translation.”