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Self-Concept And Behavioral Changes Of At-Thonburi In The Short Story "Hidzaa al-Thonburi" By Kamil Kailani

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Abstract

This study aims to examine the changes in At-Thonburi's character in the short story "Hidzaa al-Thonburi" by Kamil Kailani, focusing on self-concept by identifying the internal and external factors that influence it, as well as describing the relationship between character changes and his life background. The methodology employed in this study is a qualitative-descriptive approach, utilizing Carl Rogers' self-theory and a literary psychology framework for analysis. The study utilizes two types of data sources: primary and secondary, employing reading and note-taking techniques for data collection. The qualitative analysis consists of data collection, data reduction, data presentation, and conclusion drawing. The results of this study reveal five key findings, categorized into three components of self-concept: two self-images of At-Thonburi as a stingy individual and as one skilled in negotiation; two self-esteems derived from the judge and from his old shoes; and one ideal self concerning At-Thonburi's aspirations for character and moral development. Additionally, three factors from his life background that influenced the transformation of At-Thonburi's character were identified. These factors include a series of tribulations and disasters related to his shoes, which prompted him to engage in introspection and modify his attitude, along with the significant role of internal factors in the development of his personality.

Keywords: self-images, self-esteem, ideal self, character change

Abstrak

Penelitian ini bertujuan untuk mengetahui perubahan karakter At-Thonburi pada cerita pendek "Hidzaa al-Thonburi" karya Kamil Kailani dalam aspek konsep diri dengan mengidentifikasi faktor-faktor internal dan eksternal yang mempengaruhinya, serta mendeskripsikan hubungan antara perubahan karakter dan latar belakang kehidupannya. Metode yang digunakan dalam penelitian ini adalah metode kualitatif-deskriptif, dengan analisis menggunakan teori self dari Carl Rogers, dan pendekatan psikologi sastra. Penelitian ini memanfaatkan dua jenis sumber data yaitu; primer dan sekunder, menerapkan teknik baca dan catat sebagai metode pengumpulan data dan menerapkan analisis kualitatif yang terdiri dari reduksi data, penyajian data, dan pengambilan kesimpulan sebagai metode analisis data. Dari hasil penelitian ini, ditemukan lima data yang terbagi menjadi tiga komponen konsep diri yaitu, dua citra diri At-Thonburi sebagai individu yang kikir dan pandai bernegosiasi, dua penghargaan diri yang diterima At-Thonburi dari sang hakim dan dari sepatu lamanya, serta satu diri ideal At-Thonburi dalam

pencapaian karakter dan moral. Selain itu juga ditemukan tiga data dalam latar belakang kehidupan yang mempengaruhi perubahan karakter At-Thonburi yaitu melalui serangkaian kesengsaraan dan bencana yang dialaminya akibat dari sepatunya, hal itu mendorongnya untuk introspeksi diri dan mengubah sikapnya, selain itu faktor internal juga berperan penting dalam perkembangan kepribadian-nya.

Kata Kunci: *citra diri, penghargaan diri, diri ideal, perubahan karakter*

INTRODUCTION

Every human being must experience changes in his or her life, be it negative or positive changes. These changes can be caused by various factors, including external factors such as environment, education, and social influences, as well as internal factors such as personality development, beliefs, and life experiences. Similarly, the story of At-Thonburi in Baghdad in the short story "*Hidzaa al-Thonburi*" shows how these factors play a role. At-thonburi, who initially had a miserly nature and only cared about money, undergoes a major change after a series of events involving his shoes. These events included the social environment, the punishments from the judge, his meeting with the caliph, and the personal experience he had through his dream, which resulted in a change in At-Thonburi. Eventually he became a kinder and more generous person, showing that positive change can occur through external and internal factors.

Psychological theory plays an important role in understanding the development of a person's life, especially in terms of character, personality, and human disposition. In essence, the purpose of psychology is to identify behavior by making work plans to understand the causes and development of behavior.¹ Literature is often considered as a view of the human soul depicted through the characters in the story and then conveyed through language in the form of text. Therefore, changes in the behavior of the characters in the story become a psychological phenomenon that shows the psychological aspects that shape the character's personality.² Personality is a unique identity that every individual has, to

¹ H Baharuddin, *Psikologi Pendidikan Refleksi Teoritis Terhadap Fenomena, Psikologi Pendidikan Refleksi Teoritis Terhadap Fenomena* (Yogyakarta: Ar-Ruz Media, 2016).

² Suwardi Endraswara, *Metodelogi Penelitian Sastra: Epistemologi, Model, Teori, Dan Aplikasi* (Yogyakarta: CAPS, 2013).

achieve themselves and reach their goals in life. In addition, personality can be likened to a 'mask' used to show characteristics to the public.³

The short story "*Hidzaa al-Thonburi*" is a representation of everyday life and human behavior full of irony and humor. It was written by Egyptian writer Kamel Kilani. It tells the story of At-thonburi, who is known as a miserly person who loves money in Baghdad society. Although he keeps trying to get rid of his worn-out shoes, they always come back to him in unexpected ways. Through this trial, he was taught the lesson of being charitable and helping those in need. Through this story, it illustrates the human nature of often being trapped in undesirable situations, and how the inability to let go of freedom and personal growth.

This research utilizes Rogers' theory of self psychology which focuses on the aspect of self-concept to analyze At-Thonburi's personality character in the short story "*Hidzaa al-Thonburi*" by emphasizing self-concepts such as, self-image, self-esteem, and ideal self. Through this analysis, it can be found how At-Thonburi's character develops an understanding of himself, accepts self-esteem both positive and negative, and changes his ideal self which ultimately brings changes in his life. By using a humanistic psychology approach and self theory that focuses on aspects of self-concept, we can see this short story as a view of an individual's efforts to develop a positive self-concept, despite having to struggle to fight internal conflicts that exist in his life, and being faced with the challenges and ironies of everyday life.

Carl Ransom Rogers is a well-known figure in humanistic psychology. Humanistics believes that each individual has full responsibility for his or her own life, and has the freedom and ability to change their attitudes and behavior. According to Rogers, every individual has the potential within himself to understand, determine his life path, and overcome his psychological problems if he can create supportive conditions for self-development and self-actualization.⁴

In humanistic psychology, humans are inherently good. Each individual has a "*perception of himself*" which is referred to as a unique self-concept and requires understanding from others in order to materialize into reality.⁵ Carl Rogers states that the core of the humanist approach lies in the self-concept, which he considers to be

³ Lynn Wilcox, *Psikologi Kepribadian: Menyelami Misteri Kepribadian Manusia* (Yogyakarta: IRCISoD, 2018).

⁴ Duane Schultz, *Sikologi Pertumbuhan, Model-Model Kepribadian Sehat* (Yogyakarta: kanisius, 1991).

⁵ Anta Samsara, 'Mengenal Psikologi Humanistik', *Lautan Jiwa*, 2020.

the main factor in the formation of personality and its influence on the behavior of each individual.⁶

Self according to Rogers is a self-concept in the structure of human personality, which according to him is one of the phenomenological aspects, namely, the experience of oneself.⁷ Self-concept includes ideas, views of others, and personal experiences, so self-concept can be understood as the way individuals see themselves, whether as valuable or worthless individuals.⁸ Self-concept is an arrangement of various perceptions about oneself. In this case, self-concept is very important in shaping personality and behavior. Each individual reacts to situations based on their perceptions of themselves and the world around them. Individuals' reactions to reality are influenced by how they perceive it and in accordance with their self-concept.⁹

Self-concept consists of three main elements; self-image, self-esteem, and ideal self. Self-image refers to a person's view of himself, self-esteem refers to how a person gets self-esteem both from internal and external sources, while the ideal self refers to a person's view of himself as expected. According to this theory, self-esteem is affected by two types of appreciation from others, namely unconditional positive regard and conditional positive regard, unconditional positive regard means accepting and loving someone without conditions or judgments, while conditional positive regard involves giving praise or support based on expected or desired actions.¹⁰

To strengthen the originality of the research, the author traces several previous studies that are relevant to this research, including research in novels, Rizqiyah,¹¹ Defghi,¹² Kesuma¹³ Research in short stories, Kuncoro¹⁴ and research in the

⁶ Burns, R.B, *Konsep Diri; Teori, Pengukuran, Perkembangan, Dan Prilaku* (Jakarta: Arcan, 1993).

⁷ Darwin Harahap, "Teori Carl Rogers Dalam Membentuk Pribadi Dan Sosial Yang Sehat", *Al-Irsayad: Jurnal Bimbingan Konseling Islam* 2, no. 2 (2020): 321–34, doi:<https://doi.org/10.24952/bki.v2i2.3174>.

⁸ Lilik Sriyanti, *Psikologi Belajar* (Salatiga: STIN Salatiga Press, 2011).

⁹ Sutatminingsih Raras, Zulkarnain Iskandar, and Asmara Sakhyani, *Membentuk Konsep Diri Melalui Budaya Tutut: Tinjauan Psikologi Komunikasi* (Sulawesi: Puspantara, 2020).

¹⁰ Adib Kuncoro and Eva Kurniawan, 'Konsep Diri Tokoh Fitria Pada Cerpen Keajaiban Sebuah Ciuman Karya Hoeda Manis', *Jurnal Ilmiah Multidisiplin* 1, no. 3 (2024): 203–207, doi:<https://doi.org/10.62017/merdeka.v1i3.858>.

¹¹ Hanif Rizqiyah and Anas Ahmadi, 'Novel Kerumunan Terakhir Karya Okky Madasari : Kajian Psikologi Carl Rogers', *Sapala* 8, no. 2 (2021): 141–153 <<https://ejournal.unesa.ac.id/index.php/jurnal-sapala/article/view/41073>>.

¹² Ilona Pasya Defghi, Hedy Novtansa Nugraheni, and Eva Dwi Kurniawan, 'Konsep Diri Tokoh

movie, Geovando,¹⁵, Octavianne¹⁶. From the author's search for a study of the short story "*Hidzaa al-Thonburi*" rich in Kamil Kailani has already been done in the thesis conducted by Zukhruf¹⁷, If the previous research used Sigmund Frued's literary psychology approach, this research offers novelty by using Carl Rogers' self theory to analyze the same short story. Thus, this research provides a new and in-depth perspective on the personality dynamics of At-Thonburi's character, focusing on At-Thonburi's life background and his self-concept. This is expected to provide a different and innovative perspective in literary and psychological studies.

This research aims to describe the character changes in the aspect of self-concept by identifying the internal and external factors that influence it, as well as describing the deep relationship between At-Thonburi's character changes and his life background. This research is expected to provide benefits in the theoretical aspect in deepening the understanding of self-concept, especially in the context of short story characters. By studying the characters in At-Thonburi, researchers can understand how the personality changes faced by At-Thonburi characters. In addition, researchers are also expected to provide benefits in practical aspects, namely, being able to take lessons from the changes in At-Thonburi's character, the importance of understanding and assessing himself to become a better person. This can inspire each individual to evaluate and improve themselves.

METHOD

The research method used in this research is qualitative-descriptive method. This research is conducted by understanding the phenomena experienced by the characters in the short story, the descriptive method in this research is used to collect

Iyan Dalam Novel Iyan Bukan Anak Tengah Karya Armaraher', *Gudang Jurnal Multidisiplin Ilmu* 1, no. 6 (2023): 112–17, doi:<https://doi.org/10.59435/gjmi.v1i6.161>.

¹³ Feby Indranu Kesuma, Putri Nurhayati, and Eva Dwi Kurniawan, 'Analisis Struktur Kepribadian Carl Rogers Pada Tokoh Utama Novel Cari Cinta Karya Marthino Andries', *Jurnal Ilmiah Multidisiplin* 1, no. 3 (2024): 194–97, doi:<https://doi.org/10.62017/merdeka.v1i3.854>.

¹⁴ Kuncoro and Kurniawan.

¹⁵ Noviani Prih Giovando, Egi Irsya, And Handayani, 'Analisis Implementasi Konsep Ganbare Oleh Tokoh Utama Dalam Film "すばらしき世界" (Subarashiki Sekai/ Under The Open Sky) Melalui Teori Carl Rogers', *Jurnal Bahasa Asing Lia* 4, no. 1 (2023): 47–66.

¹⁶ Ari Sativa Octavianne and Mamik Tri Wedawati, 'Konsep Diri Tokoh Yu Jen Dalam Film Crouching Tiger, Hidden Dragon 《卧虎藏龙》 Wò Hǔ Konsep Diri Tokoh Yu Jen Dalam Film Crouching Tiger, Hidden Dragon 《卧虎藏龙》 Wò Hǔ Cáng Lóng Karya Ang Lee', (2019): 1–12.

¹⁷ Zukhrina AZ Zukhruf, 'Analisis Kepribadian Tokoh Dan Nilai Personal Dalam Cerpen "حذاء الطنبوري" /Hizā'U Aṭ-Ṭunbūrī/ Karya Kamil Kailani' (Universitas Sumatra Utara, 2023) <<https://repository.usu.ac.id/handle/123456789/89872>>.

data by reading the text, describing, then analyzing the characters using Rogers' self theory. The approach used in this research is a literary psychology approach. This research utilizes two types of data sources: primary data from the short story itself, and secondary data from other sources relevant to Carl Rogers' self theory.

The data collection technique in this study used reading and note-taking techniques. The researcher reads the short stories carefully, records and marks the facts related to self-concept in accordance with the theory that has been chosen. In analyzing the data, researchers applied several steps of analysis techniques, namely; data collection, data reduction, data presentation, and conclusion making.

RESULT AND DISCUSSION

At-Thonburi Self-Concept

Self-concept encompasses an individual's entire perception of character, body image, abilities, emotions and relationships with others.¹⁸ Individuals with a stable self-concept will see themselves consistently over time. In contrast, individuals with an unstable self-concept will have a positive view of themselves at any given time, but at other times could see themselves negatively.¹⁹

According to Carl Rogers (in Jarvis) there are 3 most important components in self-concept, namely; 1) self-image, 2) self-esteem, 3) ideal self.²⁰ This research focuses on collecting data on the short story "*Hidzaa al-Thonburi*", to obtain data from the above components.

1) At-Thonburi Self-Image

Self-image is a way of consciously perceiving oneself in either a negative or positive form, which describes the current condition of the person.²¹ Self-image is how a person can assess and see themselves, including aspects such as personality, physical characteristics, and social roles that are carried out.

¹⁸ Antar Venus, 'Budaya Populer Jepang Di Indonesia : Catatan Studi Fenomenologis Tentang Konsep Diri Anggota Cosplay Party Bandung', *Jurnal ASPIKOM* 1, no. 1 (2010):71-90, doi:10.24329/aspikom.v1i1.9.

¹⁹ Lisda Sofia, 'Hubungan Konsep Diri Dan Kematangan Emosi Dengan Motivasi Berprestasi', *Psikostudia: Jurnal Psikologi* 1, no. 2 (2012): 81-90.

²⁰ Jarvis Matt, *Teori-Teori Psikologi* (Bandung: Nusa Media, 2017).

²¹ Giovando, Irsya', and Handayani.

a) At-Thonburi's Self-Image as a Miserly Person

وَمَا زَالَ يَدْفَعُهُ الْحِرْصُ وَالْبُخْلُ إِلَى تَرْقِيعِ حِذَائِهِ، حَتَّى أَصْبَحَ الْحِذَاءُ - بَعْدَ سَنَوَاتٍ سَبْعٍ - وَكَأَنَّهُ أَخْذِيَّةٌ كَثِيرَةٌ، لَا حِذَاءً وَاحِدًا، لِيُطَوَّلَ مَا أَثْقَلَهُ بِهِ صَاحِبُهُ مِنَ التَّرْقِيعِ: رُقْعَةً بَعْدَ أُخْرَى، كَمَا أَصْبَحَ - لِعَرَابَةِ مَنْظَرِهِ - مَضْرِبَ الْأَمْثَالِ، فِي الْحَلِّ وَالتَّرْحَالِ.

Desire and stinginess kept pushing him to patch his shoes, so that years later the shoe appeared to be seven shoes, when in fact it was only one shoe, due to the many patches added by the owner.²²

The above quote reveals At-Thonburi's miserly personality and obsession with saving money, he is very reluctant to spend money unless absolutely forced to do so, and prefers to save and work hard in accumulating his wealth. His reluctance to spend money on new shoes, even if his old ones have been patched up many times, shows how strong he is in hoarding his money and accumulating his wealth. One example of his frugal attitude was his habit of patching broken shoes rather than buying new ones. The same shoe was patched up to seven times, making the people of Baghdad recognize the shoe because of its unique shape with many patches. His personality was increasingly recognized by the surrounding community. Shoes full of patches are evidence of his extreme stinginess.

It is inferred from this quote that At-Thonburi's habit of patching his shoes seven times not only reflects his thriftiness, but also his stinginess. In his view, buying new shoes was a waste that could be avoided. This reinforces his image as a very frugal person who is reluctant to spend his wealth. This shows that this trait is an important part of who she really is. This personality is not something that is made up, but rather something that is in line with At-Thonburi's character and habits, which is part of his self-image.

b) At-thonburi's Self-Image as a Good Negotiator

وَأَدْرَكَ «الطُّنْبُورِيُّ» بِذَكَائِهِ حَاجَةَ التَّاجِرِ الْغَرِيبِ إِلَى الْمَالِ، وَافْتِقَارَهُ إِلَى بَيْعِهَا. فَانْتَهَزَ تِلْكَ الْفُرْصَةَ، فَاشْتَرَاهَا مِنْهُ بِأَبْجَسِ الْأَثْمَانِ،

Al-Tanbouri realized, with his intelligence, the strange merchant's need for money and his lack of sales. So he seized the opportunity and bought him from him at the lowest price.²³

²² Kamil Kailani. حذاء الطنبوري (Mesir: Maktabah Hindawi, 2012),7.

²³ Kamil Kailani. حذاء الطنبوري (Mesir: Maktabah Hindawi, 2012),7.

The excerpt above reveals that At-Thonburi had a very cunning negotiating mind. He could easily read the situation and understand the trader's needs and weaknesses. He could realize that the merchant was experiencing financial difficulties and a decline in his sales, At-Thonburi not only saw a problem but also an opportunity to take advantage of the situation. He offered the lowest price to the merchant, not hesitating to take advantage of the situation for his own personal gain. After buying the goods at the lowest price, he resold them at a higher price, confident that he would earn a lot of money and make a huge profit, creating a significant profit. Therefore, At-Thonburi realized his intelligence and cunning in terms of negotiation.

In this excerpt, it is concluded that the above action shows At-Thonburi views himself both positively and negatively. He sees himself as good at negotiation and perceptive in understanding the needs and weaknesses of traders. This is in line with the concept of self-image which refers to the actual picture individuals have of who they are.²⁴ Rogers (1954) presents; *"the 'citra diri' is initiated by the actualizing tendency, follows organismic valuing, needs and receives positive regard and selfregard."*

2) Self-Esteem Received by At-Thonburi

Self-esteem is how a person can accept, like and appreciate themselves. Factors that influence self-esteem include internal and external aspects. Internal aspects involve self-image, beliefs, personal values and perceptions. While external factors include social recognition and social environment. A person's self-esteem is influenced by two forms of appreciation from others; unconditional positive regard, which means being unconditionally accepted and loved, and conditional positive regard, which means receiving praise or support only if one fulfills certain expectations or desires from others.²⁵

a. Unconditional Positive Regard from Judges

فَبِاللَّهِ عَلَيْكَ إِلَّا مَا أَغْلَنْتَ بَيْنَ النَّاسِ جَمِيعًا أَنَّنِي بَرْتُ مِنْ هَذِهِ التَّغْلِ، وَأَنَّنِي لَا
أَعْرِفُهَا وَلَا تَعْرِفُنِي، وَلَا صِلَةَ بَيْنِي وَبَيْنَهَا مُنْذُ الْيَوْمِ.

²⁴ Fransiskus Sili, 'Merdeka Belajar Dalam Perspektif Humanisme Carl R. Roger', *Jurnal Pendidikan Dasar Perkhasa* 7, no. 1 (2021): 46-47, doi:<https://doi.org/10.31932/jpdp.v7i1.1144>.

²⁵ Lia Amalia, 'Teori Konsep Diri Carl R. Rogers', *Muaddib* 3, no. 1 (2014): 87-99 <<http://journal.umpo.ac.id/index.php/MUA/article/view/29>>.

فَأَشْفَقَ عَلَيْهِ الْقَاضِي، وَرَثَى لِحَالِهِ، وَأَقَرَّهُ عَلَى مَا طَلَبَ. وَسَجَّلَ إِقْرَارَهُ وَأَذَاعَهُ عَلَى الْأَهْلِينَ، فِي مَدِينَةِ بَغْدَادَ وَمَا جَاوَرَهَا مِنَ الْبُلْدَانِ.

For God's sake, unless you announce among everyone that I inherited these sandals, and that I didn't know him and he didn't know me, and there was no connection at all between me and him that day.

The judge felt sorry for her, sympathized with her situation, and granted her what she asked for. He recorded her statement and broadcast it to the public, in the city of Baghdad and the surrounding countries.²⁶

The above quote reveals that At-Thonburi felt very frustrated after a series of disasters caused by his shoes. He fell into poverty after becoming rich, as all his property was used up to pay legal fines. At-thonburi recounted all the disasters, misery, and suffering from his shoes to the judge. He requested that it be declared that the shoe had no connection to him. He testified to the judge that he wanted to give up his relationship with the shoe because it had made his life miserable. The judge was astonished and laughed at At-Thonburi's story. Feeling sympathy for the request, the judge granted the request and recorded it to be broadcast to the People of Baghdad and surrounding countries.

In this excerpt, it is inferred that At-Thonburi received unconditional positive regard from the judge because, the judge granted At-Thonburi's request to announce that he and the shoes had nothing to do with him. The judge showed sympathy and empathy, then disseminated At-Thonburi's request, so that At-Thonburi felt accepted and appreciated without the need to fulfill special conditions. According to Carl Rogers (in Semiun) conditional appreciation arises because of feelings of being loved, liked, and accepted by others..²⁷

b. Conditional Positive Regard from the Shoe

وَهَلْ تُعَاهِدُنِي - أَيُّهَا الصَّاحِبُ الْعَزِيزُ - أَنْ تُحْسِنَ إِلَى الْفُقَرَاءِ وَالْبَائِسِينَ، وَتَتَصَدَّقَ عَلَى الْمَسَاكِينِ وَالْمُعْوِزِينَ؟ فَإِنَّكَ - إِنْ عَاهَدْتَنِي عَلَى ذَلِكَ - انْفَرَجَتْ أَرْمَتُكَ، وَزَالَتْ كُرْبَتُكَ، وَسَعِدَتْ أَيَّامُكَ، وَتَحَقَّقَتْ أَحْلَامُكَ.

²⁶ Kamil Kailani. حذاء الطنبوري (Mesir: Maktabah Hindawi, 2012), 17-18.

²⁷ Yustinus Semiun, *Teori-Teori Kepribadian Humanistik* (Yogyakarta: PT. Kanisius, 2021).

*Will you promise me - O my friend - to do good to the poor and needy, and to give alms to the poor and needy? If you promise me this, your crisis will be resolved, your distress will disappear, your days will be happy, and your dreams will come true.*²⁸

The above quote reveals that in his dream he met the shoes he hated appearing before him in human form. The appearance of the shoe in human form is not just a depiction, but also a symbol that shows that his actions and negative traits have brought him various disasters and difficulties. In his dream the shoe said that he had deliberately brought these disasters upon At-Thonburi because during At-Thonburi's life he had only accumulated money without it crossing his mind to spend a single dirham for Allah. And perhaps this was a punishment from God for his miserliness, selfishness and unwillingness to give alms. Therefore, his old shoes wanted At-Thonburi to promise to give up his miserly and selfish nature, If At-Thonburi agreed, his crisis would be resolved and all the distress in his life would disappear.

In this excerpt, it is inferred that At-Thonburi received conditional appreciation from his shoes. This conditional positive regard is a requirement for At-Thonburi to abandon his selfish and miserly nature. The shoe's request to promise to be kind to the poor and give alms is a hope for change. This is in accordance with Carl Rogers' theory that to become the ideal self is to gain positive esteem from the environment. Our self-esteem ultimately depends on how close we are to achieving our ideal self.²⁹

3) At-Thonburi's Ideal Self

The ideal self is defined as a person's image of their desired self. The ideal self includes all the traits, generally positive ones, that the individual would like to have.³⁰ A strong idealized self can encourage a person to achieve their life goals and feel satisfied with themselves, while an unrealistic idealized self can cause dissatisfaction and harm their self-esteem.³¹

²⁸ Kamil Kailani. حذاء الطنبوري (Mesir: Maktabah Hindawi, 2012), 20.

²⁹ Jeffrey S Nevid, *Tentang Kepribadian Konsepsi Dan Aplikasi Psikologi* (Nusamedia, 2021).

³⁰ Fatwikiningsih Nur, *Teori Psikologi Kepribadian Manusia* (Yogyakarta: Andi Offset, 2020).

³¹ Mentari Anugrah Fatimah, Anggun Nadia, And Imsa, *Pengembangan Kepribadian Untuk Calon Praktisi Humas Dan Komunikasi Digital*, ed. by Wahyu Kurniawadi, Pertama (Banyumas: Wawasan Ilmu, 2023).

فَارْتَاخَ الطَّنْبُورِيُّ إِلَى هَذِهِ التَّصِيحَةِ الْغَالِيَةِ، وَعَاهَدَ صَاحِبَهُ عَلَى اتِّبَاعِ مَشُورَتِهِ. وَأَشْهَدَ
اللَّهُ عَلَى صِدْقِ نِيَّتِهِ وَحُسْنِ طَوَيَّتِهِ.

*Al-Tanbouri was relieved by this valuable advice, and promised his friend to follow his advice. And Allah bears witness to the sincerity of his intentions and good will.*³²

The above quote reveals that he felt the weight on his shoulders lessen, after years of being ruled by stinginess and selfishness, and he was greatly relieved after hearing the valuable advice from his shoe, which had served him for many years. The emphasis on the word relief that he felt indicates that he had reached a point of deep realization about his person. At-Thonburi did some self-introspection on how bad of a person he was. This realization is a new step towards change. The regret that arose in him not only signaled an awareness of guilt, but he was determined to follow the advice given by his shoe, he promised him that At-Thonburi would do good to people in need. This promise was not just words, but also showed a commitment to change and give new meaning to his life. It was a tangible step towards a better life, and God bore witness to his good intentions.

In this excerpt, it is inferred that At-Thonburi realizes his miserly nature and wants to become a positive person. This reflects an attempt to achieve his ideal self. The promise he made to follow advice and do good to others shows the hope of becoming a better person. In addition, the conditional appreciation of the shoes encouraged At-Thonburi to achieve his ideal self. Thus, At-Thonburi achieved his goal in life and felt satisfied with himself.

4) At-Thonburi's Behavior Change

At-Thonburi, a notoriously miserly person who was very careful in spending his money, underwent a drastic change after a series of disasters caused by an old pair of shoes. At-Thonburi's conflict with his shoes and society reflects the conflict between desires or goals, which can cause problems for individuals and others.³³

a) The Tribulation that At-Thonburi's Experienced

³² Kamil Kailani. حذاء الطنبوري (Mesir: Maktabah Hindawi, 2012), 20.

³³ Rima Wahyuni and Ari Ambarwati, 'Pertentangan Psikologis Tokoh Ping Dalam Novel Rapijali 1

Mencari Karya Dee Lestari: Kajian Carl Rogers', *SALINGKA, Majalah Ilmiah Bahasa Dan Sastra*, 20 (2023), doi:<https://doi.org/10.26499/salingka.v20i1.820>.

The dethronement began with the alleged theft of the judge's shoes in the baths of Baghdad. At-Thonburi would never have thought that it would be the beginning of a long period of worry and misery. It was as if At-Thonburi would be punished for his kirin.

وَبَعْدَ زَمَنٍ قَلِيلٍ سَدَّ الْحِذَاءُ قَصَبَةَ الْمِرْحَاضِ، فَلَمْ يُطِقِ النَّاسُ صَبْرًا عَلَى ذَلِكَ. وَطَالَ
بَحْثُهُمْ عَنْ مَصْدَرِ هَذِهِ التَّكْبَةِ، حَتَّى عَثَرُوا عَلَى حِذَاءِ الطَّنْبُورِيِّ. فَعَرَفُوهُ فِي الْحَالِ،
لِأَنَّهُ كَانَ - كَمَا حَدَّثْتُكَ - مَضْرِبَ الْأَمْثَالِ.
وَلَمَّا رُفِعَتْ قِصَّتُهُ إِلَى الْقَاضِي غَرَّمَهُ مَبْلَغًا كَبِيرًا مِنَ الْمَالِ لِإِصْلَاحِ مَا أَفْسَدَهُ حِذَاؤُهُ،
وَمَبْلَغًا ثَانِيًا يَدْفَعُهُ لِصَاحِبِ الْفُنْدُقِ تَعْرِيضًا لَهُ عَمَّا لَحِقَهُ مِنَ الضَّرَرِ، وَمَبْلَغًا ثَالِثًا
يُؤَدِّيهِ لِلْحُكُومَةِ عِقَابًا لَهُ وَتَأْدِيبًا عَلَى مَا فَعَلَ

Soon, the shoe clogged the toilet, and people couldn't help it. And he continued for a long time "They searched for the source of this calamity, until they found Al-Tanbouri's shoe." They recognized him immediately, because he was - as I said - a set of proverbs.

When the story was brought to the judge, he fined her a large sum of money to repair the damage to her shoes, and she paid a second sum of money to the hotel owner. Exposing him to the losses he suffered, and the third amount to be paid to the government as punishment and discipline for his actions³⁴

The above quote expresses At-Thonburi's anger towards his shoes that were a source of misery. He was determined to get rid of the shoe and sneaked into a Baghdad hotel at night, throwing the shoe into the toilet. However, the shoe clogged the toilet, making many people angry and looking for the source of the misfortune. As a result, At-Thonburi was arrested and hit with a huge fine that left him destitute. This frustrated him and he cursed the shoe for causing multiple disasters. This shows the importance of self-understanding in managing emotions and actions so as not to harm the surrounding community, which is in line with humanistic theory that emphasizes personal experience and transformation for a deeper understanding of personality and life values.

b) At-Thonburi's Character Transformation

Rogers' humanistic theory of personality is phenomenological in nature, emphasizing personal experiences and phenomena. Feelings, and

³⁴ Kamil Kailani. حذاء الطنبوري (Mesir: Maktabah Hindawi, 2012), 15.

expressions of people's inner lives.³⁵ After At-Thonburi experienced experiences and phenomena in his life such as the disaster caused by his shoes, accusations of theft, and punishment from the judge, At-Thonburi introspected, and experienced a strange dream about his miserly nature became a turning point that encouraged him to change for the better, so that with the support of support from others, he found happiness and meaning in his life.

وَكَانَ «الطَّنْبُورِيُّ» - حِينَئِذٍ - مُسْتَعْرِقًا فِي نَوْمِهِ. وَقَدْ رَأَى فِي تِلْكَ اللَّيْلَةِ حُلْمًا عَجِيبًا لَمْ يَرْ لَهُ مِثِيلًا طَوَّلَ عُمُرِهِ: رَأَى فِي مَنَامِهِ حِذَاءَهُ الْبَغِيضَ - وَقَدْ تَمَثَّلَ أَمَامَهُ فِي صُورَةِ إِنْسَانٍ - يُحَدِّثُهُ كَمَا يُحَدِّثُ الصَّاحِبُ صَاحِبَهُ.

*At that time, Al-Tanbouri was fast asleep. That night he saw a strange dream that he had never seen in his entire life: he saw in his dream the shoes of his hatred - and they appeared before him in human form. - He spoke to him as a companion speaks to his friend.*³⁶

The above quote reveals At-Thonburi sleeping and having a strange dream, in which the shoe he hates appears in human form. The shoe expresses all the pent-up feelings of his seven years with At-Thonburi, reproaching him for his selfishness in never helping others or giving a single dirham to God. This may have been a punishment from God to erase his sins and remind him of his miserly and selfish nature. After the dream, At-Thonburi experienced self-introspection and realized how bad his nature was and promised to his shoes to change his nature for the better, and God as a witness to the promise. The calamity not only changed his life socially and environmentally, but also prompted him to introspect and change his attitude from his conscience.

فَاشْتَدَّ عَجَبُ الْخَلِيفَةِ مِمَّا سَمِعَ وَأَمَرَ لَهُ بِعَشْرَةِ أَمْثَالِ ثُرْوَتِهِ الْمَفْقُودَةِ. وَشَمِلَهُ - مِنْذُ ذَلِكَ الْيَوْمِ - بِعَظْفِهِ وَرِعَايَتِهِ. وَقَدْ وَفَى «الطَّنْبُورِيُّ» بِعَهْدِهِ الَّذِي أَخَذَهُ عَلَى نَفْسِهِ فِي الْمَنَامِ. وَأَصْبَحَ مِثَالًا نَادِرًا لِلْإِحْسَانِ وَالْكَرَمِ وَالْتَّجْدَةِ وَالْمُرُوعَةِ وَالْإِيثَارِ، بَعْدَ أَنْ كَانَ مِثَالًا نَادِرًا لِلْحِرْصِ وَالْأَنَانِيَّةِ. وَتَرَكَهُ الْبُؤْسُ وَالشَّقَاءُ، وَخُتِمَتْ حَيَاتُهُ بِالسَّعَادَةِ وَالْهَنَاءِ.

³⁵ Fudyartanta, Ki, *Psikologi Kepribadian* (Yogyakarta: Pustaka Belajar, 2012).

³⁶ Kamil Kailani. *حذاء الطنبوري* (Mesir: Maktabah Hindawi, 2012), 18.

The Caliph was astonished at what he heard, and he ordered ten times his lost wealth to be returned to him. He included him - from that day on - with his affection and care. Al-Tanbouri fulfilled the covenant he had made to himself in a dream. He became a rare example of benevolence, generosity, helpfulness, magnanimity, and altruism, after having previously been a rare example of care and selfishness. Misery and wretchedness left him, and his life ended in happiness and contentment.³⁷

The above quote reveals that At-Thonburi underwent a significant change. After At-Thonburi fulfilled the agreement with his shoes in the dream, soldiers came and knocked on his door. At-Thonburi woke up from his dream and was relieved by the advice given by the shoe. He saw several soldiers in front of his house who then brought him to the caliph. The Caliph asked At-Thonburi to tell his story directly. And how surprised the caliph was to hear the story. The Caliph then reimbursed 10 times the lost treasure. Thus, At-Thonburi became a living example of a drastic change, from a miserly and selfish person to a generous, noble and helpful one. He lived with happiness and contentment. After a series of phenomena in his life he underwent significant personal changes. At-Thonburi's behavioral changes were greatly influenced by the series of tribulations and disasters he experienced. This internal factor played an important role in the development of his personality, which awakened At-Thonburi to the values of kindness and concern for others. By abandoning his miserly nature, he found new meaning in his life, this change reflects how bitter experiences become valuable lessons, which lead a person to the path of goodness and positive change.

CONCLUSION

Based on the analysis of At-Thonburi's self-concept and behavioral changes in the short story "*Hidzaa al-Thonburi*" by Kamel Kelani, it can be concluded that At-Thonburi underwent a significant transformation in his life through the three self-components of Carl Rogers' self-concept namely; Self-image, self-esteem, and ideal self. Initially, At-Thonburi's self-image was filled with miserliness and selfishness, reflected in the way he managed his money and shoes. The self-esteem received by At-Thonburi both from the judge who sympathized with him and from his shoes that

³⁷ Kamil Kailani. حذاء الطنبوري (Mesir: Maktabah Hindawi, 2012), 22.

demanded a change in his personality, played an important role in this process. Ultimately, At-Thonburi achieved his ideal self by becoming a generous and caring person.

After At-Thonburi experienced a long period of disaster and misery, as well as a strange dream that forced him to introspect, At-Thonburi eventually changed into a better person. This change was not only in terms of his actions and behavior, but also his values. This change brought happiness and satisfaction to his life, illustrating the journey towards better self-development. He abandoned his miserly and selfish nature, and was determined to become more generous and caring to others.

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