

## AINUN'S MARITAL COMMITMENT IN HABIBIE'S NOVEL *HABIBIE & AINUN*

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### Abstract

This study deals with the Ainun's marital commitment in Habibie's Novel *Habibie & Ainun*. The novel is taken from the true story of the author. In this novel, Ainun teaches readers how to carry out their obligations as a good wife and be able to take care of children and home with patience and faithfulness. The marital commitment contained in this novel is Ainun's way of becoming a wife. The analysis is based on the theory of Marital Commitment by Adams & Jones. They explain there are three commitments. They are personal, mental and structural commitments. In completing the analysis, the study uses descriptive qualitative method. The result of this study is presented in the form of description. In the analysis, it is shown that Ainun proves her personal and mental commitments in the novel. She always prioritizes her family. She is also described as a faithful companion. She always accompanies her husband in every up and down moments. These descriptions are as her personal commitment in her marriage. Then, she is portrayed as a religious woman who always cares about the welfare of the nation. Thus, this leads us that Ainun shows her mental commitment. But, structural commitment cannot be shown in the novel. All in all, the novel may imply a moral lesson about how to build a solid commitment in a marriage.

**Keywords:** commitment; marital commitment; marriage; structural commitments

### 1. Introduction

Commitment is a cornerstone of human social life. Commitments make individual's behavior predictable in the face of fluctuations in their desires and interests, thereby facilitating the planning and coordination of joint actions involving multiple agents Michael and Pacherie (2014).

This study is focused on Ainun's marital commitment in Habibie's Novel *Habibie and Ainun*. The novel related to the sacrifice, love and trust in wife's forming harmonious household. Ainun as figure in the Novel had become a good example to the person around her and can be motivation for us to follow her to be a great women.

The researchers analyze a woman as the object that never runs out into a dish in the theme of women. The stories in the novel w be discuss in this study, for how become educated women, this research shows that the character of Ainun in the novel is describe gentle, patient, polite, wise, and compassionate. Ainun's attitude and speech is a sincere and simple manner, and committed to fostering a sakinah family.

The patient nature illustrated when Ainun faces in a problem of living and difficult life at the beginning of marriage. Ainun never complains about problems and she faced all of them persistently. She stayed strong through it all and continued to give Habibie the support and reassurance he needed.

The character of Ainun is that she always respects the other one's opinion. Their loving nature was reflected when Habibie and Ainun's relationship grew closer and they agreed to build a *sakinah* family based on pure love. Ainun's figure is known as gentle with sincerity. She never complains about her household tasks. Even though she is a doctor, she keeps taking care of her family by her own hands. It seems that Ainun really keeps her commitment in a marriage. She plays her role as a wife patiently. This is very inspiring to discuss how she keeps marriage commitment. This is the background of this study. Furthermore, it can be suggested to the readers to be able to love literary works, especially novels as useful reading because there are many benefits that can be taken by readers for life enlightenment.

## 2. Literature Review

Recently, marital commitment is conceptualized as composed of three dimensions: the personal, moral, and social structural (Adams & Jones, 1997). Personal commitment is one's attitudes or feelings about the other and the marriage. The focus is on the positive features of the person or marriage, such as one's attraction and love for the other. Moral commitment is the moral obligations that keep one in the marriage. These obligations may be rooted in religious beliefs or personal standards as to the appropriateness of dissolving particular kinds of relationships. Although personal commitment and moral commitment involve internal factors that keep one in a marriage, social structural commitment involves the external factors that prevent dissolution of the marriage. It would include alternative relationships that one sees as available and investments that would be lost should the marriage end.

According to Kanter (1972), the above dimensions of marital commitment are similar to earlier work on commitment in which three types were identified: affective, moral, and instrumental commitment. Affective commitment included the positive feelings among individuals that served as the basis for group solidarity, moral commitment involved up holding the norms and values of a group, and instrumental commitment was the evaluation of greater profits compared to the costs for staying in a group. The writers find that measures of global commitment commonly found in the literature, such as Rusult's (1983) measure, are actually measures of personal commitment (Johnson, 1999). In addition, because we are using couples during the first 3 years of marriage, research indicates that what binds couples together in the early years of marriage is personal commitment rather than, for example, structural commitment (Johnson, 1991). To trust is to put one's fate in another's hands or give up control. Trust should also lead to greater marital commitment (Larzelere & Huston, 1980). In this study, the couple is the unit of analysis. We examine withinperson effects that is the effect of each of the variables for husbands and wives separately but we also investigate the cross-spouse effects of the control variables or the effect of one spouse's behavior on the other spouse (in Tang and Curan, 2012)

Marital commitment is composed of three dimensions: the personal, moral, and social structural (Adams and Jones, 1997; Johnson, Caughlin, and Huston, 1999 in Stets and Hommons, 2022).

Personal Commitment defined as the *want to* aspect of commitment, arises because of attraction to the relational partner, the relationship itself, or the couple identity (Johnson, 1999). Studies examining personal commitment typically assessed as global commitment that taps personal commitment; he concludes that greater relationship commitment is positively associated with perceptions of equity and negatively related to perceptions of inequity (Crawford, 2003; Weigel, 2006). One explanation for this positive relationship between relationship commitment and equity is that couples with higher personal commitment have less difficulty in problem solving (Swensen and Trahaug, 1985) and are active in maintaining the quality of the relationship (Ogolsky, 2009). As such, individuals who have greater personal commitment or being with a partner whose personal commitment is high should be associated with a higher likelihood of perceiving the division of chores as fair.

Moral commitment comprises obligations and social rules, such as commitments to institutional systems including marriage. One may stay married because of internal constraints, such as concerns about divorce, children, and morals. Moral commitment is related to religious attitudes and church participation. For moral commitment, spouses who perceived marriage as spiritual, and had greater joint religious activities, have less marital conflict and greater collaboration (Mahoney, 1999). Greater perceived constraint because of concerns about consequences after breakup or reactions from one's social network is associated with higher relationship adjustment (Rhoades, 2010). These findings imply that individuals with greater moral commitment should be more likely to accept the current division as it is and to consider it fair. Furthermore, marrying a partner whose moral commitment is high should also be associated with a higher likelihood of responding to the division as fair given that the partner may share a similar idea of the division, or emphasize the benefits for the marital union more than for the individual.

Structural commitment, defined as the *have to* aspect of commitment, is conceptualized such that one feels that he or she must stay in the relationship because of external constraints. These include unfavorable alternatives disadvantageous consequences after divorce, irretrievable investments in the marriage time and resources and social pressure from in-laws; Adams & Jones, (1999). For example, wives with more resources and alternatives outside of marriage lower structural commitment may feel the division as unfair to them because they feel less appreciated for the housework that they do (Lee and Waite, 2010). For individuals with greater structural commitment maintaining a relationship makes sense as long as there are no attractive alternatives (Michaels, Acock, and Edwards, (1986). Thus, individuals who stay married because of high structural constraints or are married to a partner whose structural commitment is high should be more likely to report the division as fair because there is no better alternative (Lennon and Rosenfield, 1994).

### 3. Research Method

In exploring this research, the writers use descriptive qualitative method. Arikunto (2013) states that descriptive research is the research that study intended to investigate the circumstance, conditions, situation, events, and activities, the result of which are presented in the form research report. Therefore, the research design adopted in this study is descriptive qualitative because the discussion are accomplished descriptively. The focus of the study is the whole surroundings of the novel related to Ainun's Marital Commitment in *Habibie's Novel Habibie & Ainun*.

## 4. Discussion

### 4.1 Personal Commitment

#### 4.1.1 Family-Oriented Woman

The family is the smallest unit of society consisting of the head of the family and several people who are gathered and also people who always accept the shortcomings and advantages of those around them, good or bad, family members, still cannot change the existing nature, the outline is good directed and the bad are corrected without judgment.

According to Salvicion, (1998), in the family there are two or more than two individuals who are joined by blood relations, marital relations or adoption, in their lives in one household, interact with each other and in their respective roles and create and maintain a culture. Parents set a good example for their children, their attitudes and their conduct. Parents should put a child in a good environment. A child has the right to live in good social environments especially, wards that teach them to cling to family and community. Doing good habits starts in family, then moves on to society. A good environment will also affect a child's future success because a positive attitude always leads to positive things too. The good will always be role models and guidelines. The following quotation proves to that Ainun is a woman whose orientation is family.

“Saya belajar menggunakan waktu secara maksimal sehingga semuanya dapat terselesaikan dengan baik mengatur menu murah tetapi sehat, membersihkan rumah, menjahit pakaian, melakukan permainan edukatif dengan anak, menjaga suami, membuat suasana rumah yang nyaman; pendeknya semuanya yang harus dilakukan agar suami dapat memusatkan perhatiannya pada tugas-tugasnya. Saya belajar tidak mengganggu konsentrasinya dengan persoalan persoalan di rumah” (Habibie, 2010: 38)

*“I learned to use my time to the maximum so that everything can be resolved properly by arranging cheap but healthy menus, cleaning the house, sewing clothes, doing educational games with children, taking care of my husband, creating a comfortable home atmosphere; in short, everything that must be done so that husband can focus his attention on his duties. I learned not to disturb his concentration with problems at home.”*

When Ainun and her family move from Achen to Hamburg and they look for a new house, Ainun is in her second pregnancy, and her condition is the same as her first pregnancy. She never complains to take care of her son. She finishes her household task patiently and she always keeps smiling. Her patience is truly for her family's happiness. The following shows that indeed, she is a family oriented woman.

“Mengasuh ilham yang begitu aktif sambil mengandung, muntah, membereskan rumah seorang diri adalah pekerjaan yang tidak gampang. tetapi Ainun tidak pernah mengeluh dan melaksanakan tugasnya dengan kesabaran sebaik mungkin. Ia tetap segar dan cerah jikalau saya pulang. Senyumnya terus memberi ketenangan dan mencerminkan kebahagiaan” (Habibie, 2010 : 47)

*Raising an inspiration who is so active while pregnant, vomiting, cleaning the house alone is not an easy job, but Ainun never complains and carries out her duties with the best possible patience. She is still fresh and bright when I come home. Her smile continues to give me peace of mind and reflects happiness.*

Ainun works as a doctor in Hamburg hospital. But, at that time Ainun feels uneasy because she cannot take care of her own children. She feels sorry for deciding to working outside rather than caring her family at home. The following quotation in the novel shows that family is her orientation.

“Dan terasa ada yang mengganjal, sehari-hari mengurus anak orang lain padahal anak sendiri tidak terawat. Maka kembalilah saya kepada filsafah saya semasa tinggal di Oberforstbach: filsafah hidup mengutamakan anak dan keluarga daripada mencari kepuasan profesional dan penghasilan tinggi. Menyesalkah saya mengambil keputusan itu?” (Habibie, 2010: 62)

*And it felt like something was up, taking care of other people's children every day even though their own children were not cared for. So I returned to the philosophy of fah sava while living in Oberforstbach: the philosophy of life puts children and family first rather than seeking professional satisfaction and high income. I regret taking that decision.*

The quotations above show that Ainun really prioritizes family. She accomplishes everything for his family. She is willing to put down her job to take care of her children. All these are done for the happiness of her family. This proves that Ainun is a family-oriented woman.

#### **4.1.2 Faithful Companion**

It starts with a background monologue the writing of this novel that tells the reader for saying this book is dedicated to the author's beloved wife. The statement is that Habibie really loves her wife, Ainun. Habibie's type of love is one-sided love. Unity of soul, spirit, mind, and soul Conscience as Habibie himself said.

“Kami tidak pernah berpisah. Dimana ada Ainun saya ada di sampingnya ”. Dan di mana saya ada, Ainun berada di samping saya. Kami menyatu dan manunggal pasang surut selalu bersama” (Habibie, 2010:252-256)

*We never parted. Where there is Ainun I am beside him And where Sava is, Ainun is by my side. We are united and the ups and downs are always together.*

The above monologue shows that Ainun is a faithful companion for her husband. Ainun always faithfully accompanies them in all their moments of togetherness. The following statement shows that Ainun is always ready and steady in accompanying Habibie even though she is not in a good condition.

“Ainun selalu setia menemani dan membantu saya dalam menjalankan tugas berat, meski kondisi Ainun tidak begitu sehat. Semuanya dilakukan dengan dedikasi dan semangat yang luar biasa” (Habibie, 2010:251).

*Ainun has always faithfully accompanied and helped me in carrying out heavy tasks, even though Ainun's condition was not so healthy. Everything was done with dedication and extraordinary enthusiasm.*

It is clear that Ainun is a loyal wife. Even though Ainun is sick, she always dedicates herself to her husband. She never shows a dull or sad face. The smile is always plastered on her face. Her smile makes everyone feel happy and at ease.

“Ainun tidak pernah mengenal lelah dan menyerah. Ainun selalu memperhatikan saya dan juga keluarga. Selalu member senyuman yang bagi saya memukau, menenangkan, mengilhami sepanjang masa kurindukan. Transparansi antara kami di pelihara dengan penuh kemesraan yang di kalbui oleh cinta yang murni, suci dan sempurna” (Habibie, 2010:128)

*Ainun never gets tired and gives up. Ainun always takes care of me and my family. Always gives a smile that for me is stunning, calming, inspiring for all the times I miss. Transparency between us is maintained with full of affection that is filled with pure, holy love and perfect.*

Ainun is always present whenever her husband is. She always supports and gives him sweet smile. This can uplift her husband spirit again. She always pays attention to her husband and also family. She is really described as a faithful companion not only for her husband but also the whole family.

## **4.2 Moral Commitment**

### **4.2.1 Religious Woman**

Communication becomes very important between husband and wife, because with good communication, misunderstandings and all negative things in a family can be resolved more easily. Sometimes directly or indirectly, husband and wife do cursive communication. Cursive communication is a form of relationship between two people who convey a message with a coercive effect on the person receiving the message; this form of communication can trigger an attitude of blaming each other and easily ignite quarrels between husband and wife. When husband and wife realize each other's short comings, both of them will not criticize and blame each other because often misunderstanding of the partner's short comings and weaknesses is the main cause of divorce. In this feature, the religious family is indicated by the actions of not blaming the spouse, not imposing the will, and striving to understand the short comings and weaknesses of the partner. A wife should be able to be independent in doing other things in the family.

The wife also has an obligation to serve her husband and maintain family secrets so that the dignity and honor of the family can be maintained properly. Because revealing his family's secrets mean ruining his own household. A wife must maintain

good manners with her husband, obey her husband's wishes as long as it is in goodness and always gentle, the wife does not leave the house without the husband's permission, and a wife who has an independent attitude. In the *Novel Habibie & Ainun*, there are many religious values that can be taken for example in the following quotation:

“Ainun tersenyum dan bibirnya bergetar, mengenal Ainun yang sangat religious dan tiap hari membaca ayat-ayat suci al-quran saya yakin bibirnya bergetar karena memanjatkan doa ketika mendengar ucapan saya” (Habibie, 2010 : 20)

*Ainun smiled and her lips trembled, knowing Ainun who is very religious and every day reading the holy verses of the Koran, I'm sure her lips trembled because she said a prayer when she heard my words.*

The quotation above shows that Habibie tells that Ainun enters her 60 years. They increasingly feels that the confidence between the two of them is getting closer each other. At that time, Habibie says that Ainun was born for him and also him too. Habibie's statement makes Ainun trembled and then she prays for their thankfulness.

Then, on the back cover of this novel there is a photo of Habibie and Ainun in the city of Mecca. Implicitly, the photo tells and explains that he is performing the pilgrimage in Mecca. This photo also shows that his identity is a muslim who tries to obey the Pillars of Islam. This monologue is when Ainun is critical because he underwent several surgeries. This proves Habibie's closeness to God.

“Ainun sangat bahagia dan menikmati tiap ke kesempatan yang di berikan oleh Allah SWT. Pandangan mata dan senyuman yang salalu memukau dan terus saya rindukan yang selalu mengalbuli kehidupan kita berdua” (Habibie, 2010 :57)

*Ainun is very happy and enjoys every opportunity given by Allah SWT. The look in her eyes and smile are always mesmerizing and I continue to miss the one which always haunts our lives together.*

The author of the novel conveys that Ainun as a devout wife who is religious and has a high sense of love for others has taken her time, energy and money to be given to her foster children, totaling 95 foster children. It is also told that Ainun is very religious. Ainun is always following her husband to have fasting every Monday and Thursday. She also reads Koran together every day. The quotation below shows her piety.

“Saya bersyukur, Allah SWT Menjadikan ainun menjadi istri, ibu anak saya ilham dan thareq, pendamping saya dalam melaksanakan tugas berjiwa sosial dan bermasyarakat, berdedikasi dan berdisiplin dan pekerja keras tanpa mengenal lelah dan menyerah. Demikian sifat ainun yang sangat religious selalu bersama saya puasa senin dan kamis dan setiap hari selalu membaca al-quran satu juz kitab suci al-quran (Habibie, 2010 : 158).”

*I am grateful, Allah SWT made ainun a wife, the mother of my child, ilham and thareq, my companion in carrying out the duties of a social and community spirit, dedicated and disciplined and a worker to the*

*race without getting tired and giving up. Such is the nature of ainun who is very religious always together I fast on Mondays and Thursda and every day I always read the Quran one juz the holy of the Quran everyday."*

The quotation above shows that Ainun is a good wife in life. She takes care of children. She is also a good woman. Ainun also shows that she is a very religious woman because she always follows her husband in doing *sunnah* fasting on Monday and Thursday. She always keeps her praying. She expresses her thankfulness to God by keeping her family well.

#### **4.2.2 Nation-Oriented Woman**

The nationalism researched in this study is focused on a person's ideology as dedication and spirit to achieve mission of the nation. In the novel, Ainun seems to fulfill the nature of nationalism. As the wife of a member of the Development Cabinet, Ainun must actively participate in the Dharma Wanita organization which was formed to help civil servant families to be prosperous and independent families through improving the quality of education, economy and socio-culture of the members. Similarly, Ainun began to be active and took the initiative to creatively mobilize mothers in companies. She directly leads such as PT Nurtanio (IPTN/PTDI), Pindad and PAL. Ainun formed an organization and a network directly influenced the lunch menu and nutrition for the company's employees independently. Her thought is based on the accumulated experience of building, and developing her own family well and successfully. The condition of such national oriented women is depicted as following:

"Saya menyaksikan bagaimana Ainun secara sistematis, profesional, konsisten penuh dedikasi dan perhatian terhadap kerja bakti sosial. Ainun menangani masalah administrasi, hukum, peralatan teknis, medis dan pendanaan satu per satu untuk menyelesaikan semua proyek yang dia kerjakan" (Habibie, 2010 : 127-128)

*I witnessed how Ainun systematically, professionally, consistently, full of dedication and attention to social service work. Ainun handles legal administration issues, technical equipment, medical and funding one by one to complete all the projects he works on.*

The quotation above shows that Ainun is a woman who does not give up easily or gets tired in carrying out her duties as a powerful and strong lady. Ainun has never been careless in dealing with the problems professionally, consistently and full of dedication. Ainun also recommends that people should donate their eyes for those in need to prioritize and pay attention to their recovery, this is of an example of Ainun's wise attitude.

"Sebagai sitri seorang cabinet pembangunan, Ainun harus ikut aktif pada organisasi dharma wanita yang di bentuk untuk membantu keluarga pegawai negeri menjadi keluarga sejahtera mandiri melalui peningkatan kualitas, pendidikan ekonomi dan social budaya" (Habibie, 2010: 124)



*As the wife of a development cabinet, Ai nun must actively participate in the dharma wani organization which was formed to help families of civil servants become independent prosperous families through quality improvement, economic and socio-cultural education.*

The quotation above shows that she is already an expert in taking care of the household overseas. It is very possible for Ainun to succeed in building the life of cabinet. Ainun also applies her experience to the organization she is always active in guiding and uses the members to achieve the desired goals.

## 5. Conclusion

After analyzing the Ainun's Marital Commitment in Habibie's novel *Habibie & Ainun*, there are some conclusion which can be presented. There are two forms of commitment in marriage presented by Ainun in the novel. The first commitment is personal commitment. This commitment are shown by several quotations found in the novel. Those quotations proves that Ainun is a family-oriented woman. Then, she is also a faithful companion to her husband. This is as Ainun personal commitment. Second, the mental commitment is also describe in this novel through Ainun. In the novel, she is portrayed as a religious woman. Besides, she is also a nation-oriented woman. She always thinks about other people. She is aware of the nation prosperity. This shows Ainun's mental commitment. There is one form of commitment that cannot be found in this novel. It is structural commitment.

The results of analyzing Ainun's Marital Commitment in Habibie's novel *Habibie & Ainun* also have a good value for the reader. Implicitly, the novel tells that education can encourage someone to do more positively in life. The more educative someone is, the more beneficial he is. It is the moral lesson that can be taken from the novel.

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