THE FLAWS OF BUTLER'S PROFESSIONALISM IN KAZUO ISHIGURO'S THE REMAINS OF THE DAY SEEN FROM ISLAMIC PERSPECTIVES

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ABSTRAK

Setiyowati, Reno. (2021). Cacat Profesionalisme Kepala Pelayan dalam The Remains of The Day Dilihat Dari Perspektif Islam. Program Studi Sastra Inggris, UIN Sunan Ampel Surabaya. Pembimbing: Dr. Wahju Kusumajanti, M. Hum.

Kata Kunci: profesionalisme, perspektif Islam, cacat

Penelitian ini bertujuan untuk menganalisis kecacatan dalam profesionalisme Stevens sebagai seorang butler. Kemudian, penelitian ini mengungkapkan bagaimana perspective Islam dapat mengungkap kecacatan dalam profesionalisme Stevens dan pengaruhnya terhadap kehidupan pribadinya. Penelitian ini berfokus pada dua rumusan masalah; Bagaimana kecacatan profesionalisme Stevens dilihat dari perspektif Islam dan bagaimana profesionalisme Stevens berpengaruh terhadap kehidupannya.

Penelitian ini menggunakan metode kualitatif. Penelitian ini juga menggunakan perspektif Islam untuk melihat profesionalisme tokoh. Teori lain yang digunakan adalah New Criticism yaitu tentang karakter dan karakterisasi. Penjelasan tentang profesionalisme kepala pelayan di Eropa juga disertakan agar penelitian ini dapat dipahami dengan baik. Peneliti menemukan kutipan dan narasi tentang kecacatan profesionalisme Stevens dalam novel *The Remains of The Day*.

Hasil penelitian ini menunjukkan bahwa profesionalisme Stevens tidak dapat dibenarkan. Profesionalismenya telah membuatnya kecewa baik dalam urusan profesi maupun dalam urusan pribadi. Konsep profesionalismenya menunjukkan nilai-nilai profesionalisme dalam Islam tapi belum semuanya. Dalam praktiknya ada ketidak konsistenan, pengkhianatan, dan penyimpangan terhadap profesionalismenya sendiri. Akibatnya, dia kehilangan sisi kemanusiawian dalam tingkat tertentu dan hal itu mempengaruhi hidupnya secara keseluruhan

ABSTRACT

Setiyowati, Reno. (2021). The Flaws of Butler's Professionalism in Kazuo Ishiguro's The Remains of The Day Seen From Islamic Perspectives. English Department, UIN Sunan Ampel Surabaya. Advisor: Dr. Wahju Kusumajanti, M. Hum.

Keywords: professionalism, Islamic perspective, flaws

This study aims to analyze the flaws of Stevens' professionalism as a butler. Afterward, this study reveals the way of Islamic perspective shows the reasons for Steven's professionalism failure and the impact on his life. This study focuses on two research questions; they are; how Steven's professionalism flaws are seen from the Islamic perspective and how the impact of Stevens' professionalism on his life was.

This study uses a qualitative method. The Islamic perspective is also used to analyze this research, mainly on professionalism in Islam. Another tool used is new criticism concerning character and characterization. Explanation about professionalism in Europe is also added to establish a good understanding of this research. The researcher found Stevens' professionalism flaws depicted through narratives and the quotations in *The Remains of The Day*.

The results of this study show that Stevens' professionalism is amiss and misguided. His professionalism has failed him professionally and personally. Further, his concept also reflects professionalism in Islam, but that is not all. In practice, there are inconsistencies, betrayal, and deviating in his professionalism. Consequently, he became inhuman to some extent, and undoubtedly it has impacted his life as a whole.

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CHAPTER I INTRODUCTION

1.1 Background of the Study

Professionalism is one of the human condition in the working world (Mckay, 2019). It is about the caliber of professional people that relate to the expertise of a particular field. Professionalism is necessary to run a successful business. The dimension of this success is not only on an individual level but also in broader society (Abdullah, 2004, p. 11). Moreover, in this modern era, professionalism is required to create a better life either in economic, IT, political, and government. Professionalism in any profession has benefited humankind and also contributed to human civilization. So, it is necessary to have a clear general overview of the qualities that constitute it.

The way a professional conducts his duties represents the values that he acquired and comprehend as an individual. It includes embodying traits that are mandated by the employee handbook (Brooks, 2019). However, every people have a different standard in viewing this life. Therefore, both individuals or companies also have differential sources of value that they use as a benchmark in understanding professionalism.

Among many sources in this world, Islam is a religion and ideology that has a typical view on professionalism. According to Islamic perspectives, professionalism is the form to worship God. Its values and the way of implementation are regulated within the Quran. This view begins from the understanding that the role of humans in this world is Khalifah to worship God as

mentioned in the Quran chapter 1, verse 30, and chapter 51, verse 56 (Departemen Agama RI, 2012, P.6). Consequently, humans must comply with the rules set by the Creator.

As guidance, Islam has its function as *Rahmatan Lil 'Alamin*. It brings *Rahmat* or compassion and prosperity for all creatures on the earth, either humans, jinn, plants, or animals. As mentioned in the Quran, chapter 21, verse 107, "And we have not sent you except as a mercy to the worlds" (Departemen Agama RI, 2012, p. 331). It is not only aimed at a particular group but all humans in the world. Its guidance also applies to people without being restricted by nation, race, or all differences. That is why Islam always relatable to all the conditions experienced by humans.

The broader sense of Islam has allowed it to be relevant to any disciplines as well as literature. Literature is a reflection of human life written artistically (Dinurriyah, 2004). It is composed of all issues that exist in human life. Even though the image is maybe partial to reality, but the problems are real. That way, Islamic perspectives can be used as a tool to analyze it.

Furthermore, literature has its context. It brings the culture from where the author comes from. British literature has its character as well. In 1950-2000, its literature was characterized by the condition of society in the post-war era such as social dilemma, nostalgia, seeking national identity, self-definition, tradition, isolation, fractured and complex nature (Head, 2002, p.4-9).

As the complex issues in the post-war raised, British individuals came to be isolated. They were in search of identity and optimism on behalf of hope. They

were in a dilemmatic position between religion and philosophy. Then it resulted in secularism (Head, 2002, p.6). Therefore, after being apart from their religion, they searched for new meaning in life.

The Remains of The Day is one of the well-known British fiction that raises the topic of professionalism. Kazuo Ishiguro wrote it in the late 1980s, but the setting is the 1950s (Yazgi, 2013, p.2). It tells about a perfectionist English butler who spent most of his life serving Lord Darlington. His readiness to dedicate the larger part of his life due to the search for a meaningful life. His search went through butler's professionalism. However, In practice, he was still groping on what qualities needed to constitute professionalism. Hence, he took his father as a professional figure, for he needed a role model to rely on.

As the novel raises a topic of professionalism, it has become an appealing topic to discuss concerning its necessity for human life. Besides, become a professional does not mean become inhuman. There are values to set the standardization of professionalism, so professionalism will not prevent a person from being human. In comparison, Stevens' professionalism had distanced him from human life. For this reason, further investigation is necessary to held to find out what points Stevens' professionalism is flawed.

Also, professionalism is a way for the main character to define himself. At once, it is the path for him to value his life. Stevens trusted what he thought was the truth. He believed that his principle would bring him to be a great butler. He relied on his thought, experience, or another figure to define his life—however, it against the fact that human knowledge is limited. There was no guarantee that all

the path he took to achieve goals was the right one. What people learn about this life is knowledge. At the same time, knowledge depends on one's sense of experience. It also depends on his ability to analyze the process. Thereupon, one's sense of experience sets a limit of one's sensation of the present moment (Russell, 1923, p.253). Thus, human knowledge is limited to his memory only. Human knows nothing about the future but to predict it. As to it, no principle certainly can be trusted as long as it comes from the human himself (Russell, 1923, p. 253).

Furthermore, the novel has been studied by some researchers. They discuss its hegemony (Yangzi, 2013), the other two butlers' professionalism (Rob, 1995), and a comparison between butler's professionalism and lawyer's (David, 1996). Those studies used different approaches and theories. Among them are Marxism, Machiavelli's philosophy on political view, and legal ethics. None of the studies used a religious point of view to analyzed the character's professionalism. It is the researcher's reason to study the same novel with a different approach.

This paper will also provide answers that not all commitments are dubious. It is correct that all human commitments can not be trusted, but it does not prevail in religious commitments. Religious commitment, especially Islam, is beyond human knowledge. It comes from an external source, beyond this world.

Therefore, it must provide a solution for all problems as well as Stevens matters.

Based on the discussion above, this research formulates the questions as follows (1) how is Stevens' professionalism depicted (2) how are the flaws of Stevens' professionalism seen in Islamic perspectives.

1.2 Objectives of The Study

This study has two goals as in the following lines.

- To elaborate on the flaws of Stevens' professionalism seen from the Islamic perspective.
- 2. To describe the impact of Stevens' professionalism on his life

1.3 Significance of The Study

Theoretically, the researcher hopes this study can be a reference for students of the English Department who want to conduct researches in the related field. She also expects that the reader's beliefs on Islamic teachings grow stronger by reading this research report. Also, as British fiction is closely projecting the society, the character phenomenon, of course, happens in real life. Therefore, the researcher hopes that the readers can take a lesson, how should people go through their lives and make commitments.

1.4 Scope and Limitation

The scope of this study is the novel written by Kazuo Ishiguro, *The Remains of The Day*. This study is limited to the issue to examine. It focuses on Stevens' professionalism presented within the story. In analyzing the issue, the researcher relies on Stevens' professionalism and Stevens' idealism from the Islamic perspective. To see the impact of Stevens' professionalism, data on Steven's professional and personal life also required.

1.5 Method of Study

This chapter discusses the research design, data sources, data collection, and data analysis. Further explanation about the method used in this study is discussed below.

1.5.1 Research Design

This study is library research that concerns the literary text *The Remains of The Day* written by Kazuo Ishiguro. It uses the qualitative method that relies on the researcher's interpretation and explanation of the data collected. This method helps to get a deep and detailed understanding of the data.

1.5.2 Data Source

Two data sources in this research are primary and secondary. The primary data source was *The Remains of The Day* novel. The researcher also used books, articles, journals, and some previous researches related to the issue. They were the secondary data source. The researcher worked on all the data from both sources in conducting the study.

1.5.3 Data Collection

There are several steps that the researcher used in collecting the data:

- The researcher read the novel at least four times to get a full understanding of novel.
- 2. The researcher made a data table to interpret every sentence of the novel.

- The researcher collected all relevant quotations dealing with Stevens' professionalism. The quotations are in the form of phrases, sentences, or dialogues.
- 4. The researcher grouped the data into Stevens' idealism, the imperfect of Stevens' professionalism, and the impact of Stevens' professionalism
- 5. The researcher also collected data from journals, articles, and books to support data analysis.
- 6. Last, the researcher related references from the secondary data source as theory and other information to support the analysis.

1.5.4 Data Analysis

In presenting the analysis, the researcher did the steps below:

- 1) The researcher divided the discussion into two significant issues, i.e., Stevens' professionalism and the impact of Stevens' professionalism.
- 2) The researcher explained the concept of Steven's professionalism, Steven's motivation and purpose of professionalism, and also the flaws of Stevens' professionalism using the Islamic perspective. In the last discussion researcher also analyze the impact of Stevens' professionalism.
- 3) The researcher interpreted the results through the analysis
- 4) The researcher concluded.

CHAPTER II

REVIEW OF LITERATURE

This chapter discusses the theories applied in this study. They become tools to analyze the novel and answer the research questions. Besides, the researcher also explains previous studies that are related to the topic of discussion.

2.1 Professionalism in Islamic Perspectives

The notion of professionalism deals with the activities of a person in the working world. According to Kanes (2010, p. 5), professionalism means the qualities that are connected with a professional person. A professional person must be skilled and trained to do a job well. In any profession, these qualities are required to run a successful business. Thus, an organization can be competitive and prominent than the competitors. So, professionalism is the matter of getting a job well done. Hence, all efforts must be at their maximum. All activities must carry out as well as possible.

Islamic standpoint views professionalism as the best practice as well as demanded in every job done. This view began from the question of the existence of man in the world. According to The Quran, verse 30, "Verily I am going to place a viceregent (Khalifah) on the earth..." A human role in this world is as God vice regency, which explains then in verses 56, the duty of human is worshiping at any moment of their life "And I (Allah), created not the jinn and man except they should worship me." Therefore the two verses give the ultimate understanding that

the aim of humans in this world is performing duties and functions in the course of worshiping the one God (Abdullah, 2004, p.9).

Khalifah is a leader on the earth whose duty is to bring progress toward the human race (Qutb, p.67). It requires submission to the one God and complete adherence to the Islamic principles to fulfill his very purpose of existence in this world. To carry out this duty man are demanded to be professional or excellent in performance. It is as Rasulullah (peace be upon him) explained, "Verily Allah loves anyone of you who, when undertakes a job, carries it out with *al-Itqan* (professional)." Another hadith narrated by Imam Muslim defined the word professional as the best manner of doing such works or activities.

Verily Allah has prescribed the practice of *al-Ihsan* in everything. If you need to take life lawfully, do it in the best manner. If you need to slaughter an animal, do it in the best manner, sharpen your knife and rest the animal before slaughtering (Abdullah, 2004,p.10).

According to Abdullah, *al-Itqan* and *al-Ihsan* have the same essence of meaning: best practice (Abdullah, 2004,p.10). According to the explanation above, Islam views that every job must professionally perform as indicated by the word *al-Ihsan*.

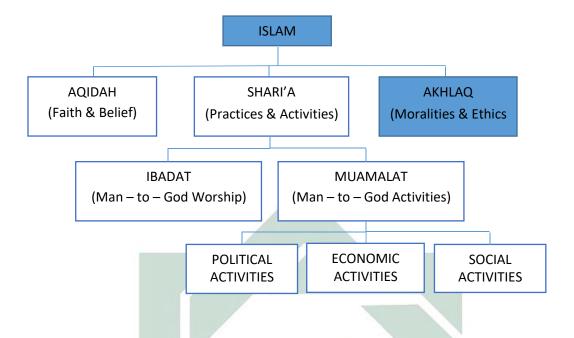
The fundamental sources where the Islamic world view and *Shari'a* laid down are the Quran and Sunnah delivered by Prophet Muhammad (peace be upon him). Islamic worldview began from the question of the existence of man in the world. According to The Quran, verse 30 says: "Verily I am going to place a viceregent (Khalifah) on the earth..." A human role in this world is as God vice regency, which explains then in verses 56, the duty of human is worshiping at any moment

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2.1.1 Islamic Teachings

Islam is a religion that sets a comprehensive way of life. Its regulation points out the relationship between man and his Lord, man with himself, and man with fellow man, woman, other creatures, and the environment. Islam has an enormous scope that covers all aspects of human life; spiritual and materials. Spiritual deals with the matter of ritualistic worshiping, the hell and the heaven, abstract creatures, sin, and virtue. In contrast, earthly materials deal with humans' daily activities such as culture, politics, economy, social, government, education, legal sanctions, war, and peace (Abdurrahman, Siaw, & Team YukNgaji, 2020, p.16). Both daily activities and ritualistic worshiping have each regulation within the Islamic tenet known as *nizam* or *Shari'a*.

Overall, Islamic scholars classified Islam into three parts; *Aqidah* (faith), *Shari'a*, and *Akhlaq* (moral). The division is as illustrated in the chart bellow



2.1.1.1 *Aqidah*

Aqidah is in the realm of the relationship between man and his God. It is about tauhid and the belief in the six pillars of Islam, Allah, angels, scriptures, rasul, doom day, Qadha, and Qadar (Abdurrahman et al. 2020, p. 61). Faith must convince by the heart, accepted by reason, so it is intact. Accordingly, Aqidah will result in behavior. Therefore, akhlaq is the output of aqidah that is ruled by shari'a.

2.1.1.2 Shari'a

Shari'a is an accumulation of laws that regulated all human problems (Abdurrahman et al., 2020, p.3). Shari'a rules how the relationship between man to God, man to himself, and man to fellow man or woman. The regulation aims for goodness and fair transaction among parties to create peace and order in

human life. Thus, a human doing his activities has a standard or a set of principles about right and wrong, good and bad. The Lord creates this standard, for He must know at best about his creation. In comparison, the human is not liable for making such rules as they are always subjective, and his background or references always influence his perspectives in life. Even if he dedicates the whole ages to search for the perfect order for the world, the range of human age is limited to accumulate all knowledge about human beings that are complex and dynamic.

2.1.1.3 Akhlaq

Akhlaq has an essential place in Islam because it will color Muslim behavior and distinguish them from non-Muslim. Hence, Muslims should represent their faith into action and practice, not of idleness. They should carry out Islamic teachings into their behavior for that they should possess the Akhlaq of Islam. Consequently, their behavior is not separated from Islamic values in a note for those who tightly hold the faith.

Akhlaq is the same as moralities and ethics. In Islam, the standard that is used to decide what is morally right and wrong is the Quran and as –sunnah. Hence, according to Islamic perspectives, akhlaq is all traits that are decided and instructed by God that it becomes Muslim identity when doing their activities (Abdurrahman et al., 2020, p.23). Akhlaq is more about worldly affairs but it is connected with the belief in the one God. It is not only about good deed and misdeed but also involving what is behind them. A good deed or misdeed of an action does not appear because of the act itself, but it should be covering the

purpose of the action, standard, and reward. For example, murdering cannot be said as wrongdoing because murdering people who attack our country is a good deed. Instead, murdering innocent people is a misdeed. Islam views an action should have a clear purpose whether it is seeking the Lord's blessing or not, the standard used is *shari'a* or the other, the implication bringing to the virtue or sin. In the realm of professionalism, Islam views its qualities depend on what is called *Akhlaq* here.

As mentioned earlier that professionalism is about qualities that people should possess in the workplace. Employment in Islam is about seeking halal earning. So, there is consciousness working for the sake of Allah. One's attitude in a job should not against the Islamic rules. He will consider whether his action the same way as God has instructed or not. Therefore in this realm, one should also consider the values that he wants to achieve.

2.1.1.3.1 Professional Qualities in Islam (Al Quwwah & Al Amanah)

Generally, professionalism in Islam is explained by the concept of *al-quwwah* and *al-amanah*. These qualities are part of moralities and ethics in Islam.

Therefore, in their activities, Muslims should meet these criteria.

The Quran states *al-quwwah* and *al-amanah* in verse 26, chapter 28, "Verily the best person whom you can employ is the one who is *al-Qawwiy* (strong) and *al-Amin* (trustworthy)." *Al-Quwwah* and *al-Amanah* are the nouns of *al-Qawwiy* and *al-Amin*, translated as strength and trustworthiness. *Al-Amanah* is viewed as

the intellectual, mental, and physical strength of a person that would make a person qualified, educated, skillful, and competent to perform a particular task. In comparison, trustworthiness constitutes truthfulness, integrity, responsibility, accountability, commitment, attitude, justice and fairness, proactiveness, and kaizen (Abdullah,2004,p.11).

Al-Quwwah and al-Amanah establish over the spiritual dimension beyond mechanical or physical monitoring. These values are internalized because of the awareness that the Lord is watching and recording every activity. Therefore, to fulfill the demand for professionalism in every profession and era, an act of worship should be fully realized and accomplished.

2.1.2 Human Activities in Islam

According to Islamic perspectives, the are several things that underlie human actions including motivation, purpose, and *as-sababiyah*.

(1) Motivation

Muhammad Ismail suggested three motivations that can encourage people to do actions; material motivation, emotional motivation, and spiritual motivation (Abdurrahaman et al, 2017, p. 55).

- Material motivation refers to material things, the human body, and the tools needed to meet physical needs.
- Emotional motivation is related to a particular mental condition that a person wants to achieve or have.

- Spiritual motivation is the awareness of one's relationship with his Creator,
Allah *subhanahu wata'ala*.

(2) Purpose

In carrying out activities, people must understand the purpose of their actions. That way, activities can be well realized and valuable. According to *shari'a* law, several values can be achieved when doing activities; material value, humanity value, moral value, and spiritual value (Abdurrahman et al, 2017, p. 56). Every Muslim must pay attention to these four values when doing activities. However, whatever values that Muslims want to achieve, at the top of their goal-seeking the pleasure of Allah is an obligation. Therefore, pursuing these values is only a way to worship the one, God.

On the outside there, people maybe have the same values to achieve. Because these values are the fundamental purpose that people, in general, try to pursue. However, non-Muslim will be stuck only at the goal he tries to achieve. He has not the ultimate goal that Muslims do, that is worshiping the one, God.

(3) As-Sababiyah

As-Sababiyah (causality) attempts to link cause and effect, which becomes the basic principle for all activities and achieving goals ('Azzam, 1996, p.2). No matter the condition, All activities can be well done by following this principle. There are several examples in the context of As-Sababiyah, such as the effort of someone who is sick to take medication and follow the doctor's instructions. The effort of a merchant to open a shop and advertise his merchandise through

pamphlets and other media. The effort of a traveler who uses transportation according to his destination.

The examples above point out physical efforts as the ways or intermediaries for achieving physical goals as well. The highlight is *As-Sababiyah* as an attempt to relate physical reasons with consequences that are also physical to achieve specific targets and objectives. The effort made by knowing all the causes can lead to the achievement of goals and to associate with the effects correctly. Accordingly, this principle required activities in the account of achieving goals. Hence, the realization of such activities and objectives will ultimately depend on the number of physical benchmarks.

In the perspective of Islamic law, the effort to live as-Sababiyah is an obligation that has been established by Allah as well as other obligations such as prayer *jihad*, *zakat*, and others ('Azzam, 1996, p.30). The arguments are as follows:

- 1) According to the Quran (Surah Ibrahim:11, Surah Ali-Imran:159, Surah Al-Furqan:58) and Hadith from the Prophet Muhammad as stated above, which means "Bind (your camel) and put trust in Allah."
- 2) There are actions of the Prophet Muhammad *SAW* in carrying out activities and efforts to achieve specific goals and purposes.

3) There are obligations to obey the commands of Allah and His Messenger.

Muslims realize that obeying Allah and His Messenger is an obligation that
must be proven by effort and care to realize mandatory activities.

For those reasons, Muslims would rely on their reason and will according to their belief as instructed by God. They dedicated all their activities as a form of worshiping. How Muslims view this world are depending on their fundamental sources, which are the Quran and *sunnah*. Consequently, their values in life would be no more than Islam has thought.

This study will use the Islamic perspective to analyze the novel's data and try to identify the flaws. This approach will prove the perfection of Islamic teaching for human's life.

2.2 Butler's Professionalism

The term 'butler' is derived from the old French 'Boutilier.' Its definition is a person assigned to manage the duty as cup-bearer in a large household. Regarding the loss of servants in ladies and gentlemen households in Britain, the butler was in charge not only of the wine but also ewery and pantry. Over time butler occupied the highest position in a wealthy household held by a man dressed in a suit and charged for managing the household entirely (Polo & Tweed, 2016). This profession then required high social etiquette, good communication skills, organizational and management skills, protocol, and multitasking skills due to the butler's duty to interact with guests from high social class.

European butlers were also known for their high dedication and loyalty to their profession. It is proved by a figure who was mentioned as the best butler ever named Francois Vatel, who committed suicide because of his lateness in serving seafood (The International Butler Academy, 2020). Just because of that matter, he was brought and felt filed in carrying out his duties such it was the most significant suffering in his life. Thus, since its early history, loyalty and high dedication had become European butlers' identity.

2.3 New Criticism

New criticism is an approach that analyzed literary works based on the text itself. It embarked in the middle of the 20th century and was mostly found in American literary criticism (Carter, 2006, p.26). Earlier, it was used to analyzed poetry but then developed in the realm of prose fiction. It considers that a text as an independent unit of meaning which exclude external factor. However, it does not entirely isolate the text from reality instead of integrating the outside world within itself (Carter, 2006, p. 27). Therefore, its analysis emphasizes scrutinizing the text to identify the intrinsic elements of the text. One of the intrinsic elements is character and characterization.

2.3.1 Character and Characterization

In narrative works, a character is a person portrayed in the story (Abrams, 1985, p.42). There are several types of characters; protagonist or major character and antagonist or minor character. So, it can be understood that characters are the

person that take actions in a story, which are distinguished into major characters and minor characters or often called protagonist and antagonist.

To understand the characters in a narrative work, people have to understand their characterization. According to Abrams (198, p. 42-43), characterization can be learned by observing the thought and the emotion of the characters. Those can be indicated by observing the way of saying, the way of acting, and the way other characters respond to the characters. The character and characterization will describe Stevens' actions seen from the Islamic view.

2.4 Review of Related Studies

Here, the researcher exposed several previous studies conducted in the area of professionalism and Islamic studies. This review is essential since the researcher needs to make a novelty in her study. Besides, the researcher also uses the related previous studies to sharpen the analysis of the topic discussion.

The first, Muhammad Fuad Abdullah, conducted his study on
Professionalism: The Islamic Perspective. He examined the professionalism in
engineering from the Islamic point of view. He also highlighted the fundamental
values of professionalism in Islam with the Quran as the primary source. Likewise,
he found relevance between professionalism in engineering and Islamic
professionalism. However, there was also a difference between professionalism
and Islamic professionalism in practice.

David Luban conducted the next study on professionalism. It is entitled Professionalism and Ours. The researcher used The Remains of The Day as the object. He compared the three characters' professionalism, Stevens, Lord

Darlington, and Mr. Lewis, to lawyer professionalism. His approach to the study
used Machiavelli's political professionalism with a history-social context. The
finding shows the relevancy and deficiencies between lawyer professionalism and
the three character's professionalism. He also concluded that there are no
commitments that can be fully trusted, even religious commitments.

The third is the thesis conducted by Cihan Yazgi entitled *Hegemony and Values Construction in Kazuo Ishiguro's The Remains of The Day and Never Let Me Go: A Marxist Reading*. The object of the study is The Remains of The Day. He is concerned with the formation process of values, ideas, identities, and meanings in social life. He analyzed the study through the main protagonist of the two novels by using the Marxism approach. The result shows that art is a political and an institution that used to hegemonize people. Apart from general findings, the researcher also found a contradiction in Stevens' narration, the main protagonist of *The Remains of The Day*. Stevens was hegemonized and manipulated by the values he trusted.

The third is a study entitled *How The Butler Was Made to Do It: Perverted Professionalism in The Remains of The Day.* Rob Atkinson conducted it. He also compared the professionalism of Stevens, Miss Kenton, Lord Darlington to the legal ethics professionalism of lawyers. In the end, he found that their professionalism is perverted and against the legal ethics professionalism of lawyers.

The previous studies above have inspired the researcher to conduct a study on Stevens' professionalism using Islamic perspectives as those studies try to see Stevens' professionalism from the human perspective. There is also no clear solution that prevents Steven's from being so arrogant with his principle.

Therefore, the researcher also wants to provide principles that can complete Stevens' professionalism. Moreover, It also challenges the researcher to answer that not all commitments are dubious, especially for religious commitments.

CHAPTER III

Stevens Professionalism Concepts Seen through Islamic Perspectives

This chapter discusses Stevens' professionalism according to Islamic perspectives. Stevens is a butler who has spent the larger part of his life serving Lord Darlington. For thirty-five years, he was pursuing his ambition to be a great butler. Stevens managed to be professional. However, he had to sacrifice his private business. At this point, the researcher aims to analyze the flaws of Stevens' professionalism. Because it is not proper to claim that something is excellent when causing pain. Therefore, there are two significant discussions: the concept of Stevens' professionalism and Stevens' professionalism failure. To make this discussion adequately understood, the researcher would provide the resume of Stevens' journey as a butler that framed *The Remains of The Day*.

The Remains of The Day is a story about Stevens, an old-fashioned English butler. Stevens is the main protagonist and the narrator of the story. Most of the story is telling the past age when the era aristocracy did exist. Stevens' standpoint takes in the age of the decline of the aristocracy and ancestral houses such as Darlington Hall. The setting was in 1956 when an American gentleman, Mr. Farraday, purchased Darlington Hall. Darlington Hall was a mansion that was often functioned as the meeting place for off-record international events when Lord Darlington owned it. However, now it had much different; the staff and the function as well.

Stevens was the butler in Darlington Hall. When Mr. Farraday purchased Darlington Hall, he automatically became the employee of the new owner. It is because Mr. Farraday not only purchased for the house but also the home, which means all the things inside.

Mr. Farraday was much different from Lord Darlington. In Lord Darlington's era, Stevens never had a chance to go on a trip instead of working all the time. Nevertheless, Mr. Farraday was more casual; he even asked Stevens' to take a journey. Stevens also started to feel that his power was fading. It was no longer the same when he was serving Lord Darlington. As there were many changes in his professional life, he reminisced the days when he worked for Lord Darlington.

Stevens retrospective began when he took a journey to the West Country, his first vacation, after all. He was thinking about his job as a-thirty-five-years-butler. He had serving Lord Darlington for that period. He spent most of his life serving Darlington Hall in the name of professionalism. Now he was questioning his professionalism.

In his career, Stevens struggled to be a great butler and searched what qualities constituted it. For him being a great butler means being a professional butler. In his search, he made discussions with other butlers and also criticized the Hayes society for attaining the best qualities by a professional butler.

Hayes Society was an association of elite butler who formulated the qualities of an elite butler. The elite butler was similar to the professional butler. The Hayes Society became the standard reference for butler's professionalism at that time. So,

Stevens needed to straighten the definition of a professional butler if he wanted to be a professional one. The Hayes Society defined an elite butler as those who were come from a distinguished household and had dignity. While Stevens had different standards, his critics appear to revise what the dedicated professional butler is.

Furthermore, Stevens also took his father as an exemplar of the professional figure of a great butler. To describe what his father did to gain dignity, he used the same story that was told by his father. All his reflections toward butler's professionalism undoubtedly influence his professionalism as well.

3.1 Stevens' Professionalism

Professionalism for Steven was the way for him to define his life. He considered the pinnacle point of his life was when he attained the status of a great butler. He worked hard in finding the qualities of a great butler and struggled to practice all he had found well. Therefore, He did not hesitate to give all his energy and mind even sacrifice anything to achieve his goal.

3.1.1 The Concept

Stevens was an idealistic man. He had an intense grit to be a great butler. The proper criteria become an essential point as it became the reason for him to dedicate his life to his profession. He had never-ending searching for the proper qualifications of a great butler. He did it by discussing with other butlers, criticizing the Hayes Society, criticizing ideas of a great butler surround him, taking his father as a figure of a great butler. Therefore, this discussion analyzes

Stevens' concept of professionalism using Islamic perspectives. Accordingly, the researcher elaborated the points as below.

3.1.1.1 Humanity

In the novel, *The Remains of The Day*, Stevens formulated the qualifications of a great butler into some criteria; one of them was a distinguished household. The notion of a distinguished household he took from the Hayes Society. The Hayes Society was an association of elite butlers that became a benchmark for professional butlers in the previous generation. Whoever became a member of The Hayes Society would undoubtedly be superior to other butlers and received the highest respect. One of the criteria to be a member of that Society was the butler should come from a distinguished household. According to The Hayes Society, the meaning of a distinguished household was not a household owned by a businessman or newly wealthy, but an aristocratic family.

Though, of course, the Society went on, this by itself is far from sufficient to satisfy requirements. It was made clear, furthermore, that the Society did not regard the houses of businessmen or the 'newly rich' as 'distinguished', and in my opinion, this piece of out-dated thinking crucially undermined any serious authority the Society may have achieved to arbitrate on standards in our profession. In response to further letters in *A Quarterly*, the Society justified its stance by saying that while it accepted some correspondents views that certain butlers of excellent quality were found in the houses of businessmen, the assumption had to be that the houses of *true* ladies and gentlemen would not refrain long from acquiring the services of any such persons'.(Ishiguro, 1988, p. 32)

From the way Stevens reacted to the criteria, it was clear that Stevens disagreed with this idea. He rejected The Hayes Society's definition of distinguished. However, finally, he agreed with this idea as he made a never-ending journey to find out the qualities that constitute a professional butler. It mentions in the next chapter of his narration.

What I am trying to say - and I do not think this an unfair comment - is that we were a much more idealistic generation. Where our elders might have been concerned with whether or not an employer was titled, or otherwise from one of the 'old' families, we tended to concern ourselves much more with the moral status of an employer. I do not mean by this that we were preoccupied with our employers' private behavior. What I mean is that we were ambitious, in a way that would have been unusual a generation before, to serve gentlemen who were, so to speak, furthering the progress of humanity. It would have been seen as a far worthier calling, for instance, to serve a gentleman such as Mr. George Ketteridge, who, however, humble his beginnings, has made an undeniable contribution to the future well-being of the empire, than any gentleman, however aristocratic his origin, who idled away his time in clubs or on golf courses. (Izhiguro, 1988, p.114).

Stevens explained what it meant by the distinguished household from his version. According to him, a distinguished household was not about the status of newly wealthy or old families, but it was about the vision. A distinguished household depended on the moral status of an employer. It was the employer dedicating himself to serve others. He cared and worked for humanity in making the progress of humankind. Though, the gentleman was a businessman if he spoke on humanity and devoted himself to create a better world that was a distinguished household. On the contrary, no matter if aristocratic was his origin, if he did not

contribute to the future well-being of the empire, it was not a distinguished household that deserved any respect.

The point that should highlight here is Stevens' futuristic idealism for humanity. He cared about the progress of the human race. For him, honor and professionalism belong to humanity. In other words, A meaningful life was dedicating himself to serve others.

For we were, as I say, an idealistic generation for whom the question was not simply one of how well one practiced one's skills, but to *what end* one did so; each of us harbored the desire to make our small contribution to the creation of a better world, and saw that, as professionals, the surest means of doing so would be to serve the great gentlemen of our times in whose hands civilization had been entrusted (Ishiguro, 1988, p. 115-116).

Stevens affirmed that his professionalism referred to what end one does so, he values his professionalism as it contributed to the world through his profession. It showed a value he wanted to achieve in the name of a great butler. The value was humanity. How he could bring benefit to others, and contribute to the human race's progress. Perhaps, Stevens' profession did not allow him to make a direct contribution, but serving a good employer who had a moral vision was the same as serving humanity. This vision made Stevens different from other butlers; when the other butler practiced their skill to show off, get a compliment, or popularity, Stevens had a deeper meaning than those selfish purposes.

The moral vision behind Stevens professional idealism has the same principle as Islamic teachings. Islamic worldview begins from the status of humans as God

vice regency or *Khalifah*. Its value is bringing progress toward the earth, as mention in the Quran, chapter 1, verse 30. "Verily, I am going to place a vice regency (*Khalifah*) on the earth..." This verse tells that the purpose of the human creation is being *Khalifah*, whose vision is giving the benefit for humans, animals, and the environment. A man's life is devoted to the benefit of others to worship the one, God. In comparison, Stevens represents this value in *The Remains of The Day*.

Stevens reflected the Islamic world view of God vice regency by mentioning "each of us harbored the desire to make our small contribution to the creation of a better world" (Ishiguro, 1988, p. 115-116). The creation of a better world is the obligation that entails the status of God vice regency. This duty is attached to all humans around the world. It is the primary purpose of the creation of humans. This concept belongs to Islam, written in the human guidebook, namely the Quran.

The term of a great butler or greatness Stevens used to describe professionalism indicates the high value he attached to butler's professionalism. He was even willing to sacrifice anything, including his freedom and personal life. Stevens' devotion was pride for him because he served an employer who worked for humanity, especially regarding the Versailles Treaty issue at that time. Versailles treaty was a peace treaty signed to end up a first world war that was considered excruciating for Germany (Ishiguro, 1988). That way, he could contribute to the humanitarian mission.

The critics appear to The Hayes Society reflects a vast sense of Stevens to search the meaning of professionalism which is morally right. He said a distinguished household was not about the status of the gentlemen. Distinguished means exceptional quality possessed by the household. This quality points out the moral status of the host that is not owned by all households. It set the position that having a moral vision in life was crucial. Therefore, the term distinguished illustrated the Islamic value that prospering the earth is the primary duty of humans.

The relevancy between Stevens and Islamic values indirectly tells everyone that the values taught by the religion of Islam are very human and universal because, indeed, Islam aims at all human beings, not merely particular groups or races. This fact confirms that Islam understands the best and right thing for humans. All of its values are adhered to by everyone even though they are not even aware of it. It says partly because the value of Islam is inclusive so that only those who believe can understand to carry out all the teachings of Islam correctly.

3.1.1.2 Dignity in Keeping with His Position

Stevens critics of the Hayes Society had resulted in two criteria: distinguished household and dignity in keeping with his position. Unlike a distinguished household, Stevens had shown his agreement to the term dignity since his prior discussion on the Hayes Society. Nevertheless, later he defined the meaning of dignity on his own. In the narration, Stevens was truly searching for what dignity was. He even set some discussions with other butlers. Eventually, he found his

father as the perfect figure of dignity. Furthermore, Stevens mentioned that dignity was not instantly acquired. One could acquire dignity utilizing many years of self-training and the careful absorbing of experience (Ishiguro, 1988, p. 33).

As Stevens had mentioned that dignity or professionalism was not acquired instantly, there would be through the process of shaping character or self-training. It implies that people should struggle to be professional. In the same way, the Quran mentioned in chapter 13, verse 11 "Indeed, Allah will not change the condition of a people until they change what is in themselves." According to the tafsir *Fizilail* Quran, this verse explains what happens to a man due to his actions (Qutb, p. 38).

Accordingly, it is precisely right that Stevens mentioned the phrase many years of self-training and the careful absorbing of experience. Because of every moment that one pass would likely create an experience as well as butler's position. The more experience one has, the more a person becomes wiser in his profession. Going through an experience, they could know which thing brings him closer to their ideals, which distance him from them. Therefore, a continuous struggle and hard work will lead him to the desired position. In a note, causes and results must correctly link.

Eventually, Stevens arrived at the heart of the quality of a great butler he got from his father's experience, a legend story of the drunken men and a tiger under the dining table. At the base of his father's experience, there appeared the true meaning of dignity. That is to say, Stevens adopted the idea of dignity through his father's career as a butler.

Stevens' father's dignity is shown as follows. It began when Stevens' elder brother died in the Boer War. Accidentally the General who led the war visiting his father's employer with no valet. Professionally Stevens' father volunteered to be the General valet and served him excellently though he hated him very much. Moreover, the General made jokes about the Boer War when Stevens' father was serving him, which ultimately made his father hated him even more. Miraculously, in the end, the general adore Stevens' father service; he gave his father lots of compliments.

My father, appreciating his employer's position, volunteered immediately to take the General, and thus was obliged to suffer intimate proximity for four days with the man he detested. Meanwhile, the General, having no idea of my father's feelings, took full opportunity to relate anecdotes of his military accomplishments - as of course, many military gentlemen are wont to do to their valets in the privacy of their rooms. Yet so well did my father hide his feelings, so professionally did he carry out his duties, that on his departure, the General had complimented Mr. John Silvers on the excellence of his butler and had left an unusually large tip in appreciation (Ishiguro, 1988, p. 41).

Stevens was concerned at the remarkable services his father perform amid his utmost emotional issue to the General. This emotional constrain distinguished between professionals from merely competent ones. "The great butlers are great by their ability to inhabit their professional role and inhabit it to the utmost; they will not be shaken out by external events, however surprising, alarming, or

vexing" (Ishiguro, 1988, p. 42-43). This remarkable emotional restraint is the image of dignity for Stevens. How the Butler failed to panic in a crisis moment, otherwise elegantly confronting the situation. A great butler is remarkable in keeping his dignity as a professional figure and capable of controlling the crisis condition.

In comparison, a lesser butler would be readily provoked by external events (Ishiguro, 1988, p. 42). Such professional manner solely belongs to a butler who knows the fundamental meaning of true dignity. He holds his professional role tightly without easily being shaken by external factors.

In comparison, Islam has a culture of excellence that obliged the believers to do all activities at their best in worshiping the one God. A professional should have good self-management. That is to say, his personal bias would not influence his decision on the job. This teaching capture by the word *al-Qawwiy* originated from the Quran Verse 26 Chapter 28, which globally view as mental, physical, and intellectual strengths' Verily the best person you can employ is the one who is *al-Qawwiy* (strong) and *al-Amin* (trustworthy).

Mental strength or mental toughness is the ability to overcome emotion in any problematic situation (Quinn et al., 2017, p. 36). In the context of Stevens' father's case, it is called emotional restrain. Back to the concept of *Khalifah*, it would make sense because a *Khalifah* does not live for himself but to serve others, prioritizing public interests rather than personal interests. At the same time, Stevens described the concept clearly when his father ignored his personal

feelings for the greater interest, namely dedication. All in all, Stevens tried to show how a butler with dignity should be. If the offense pointed to personal matters, he remained silent. If the offense aims at public interest, represented by his employer, he acted.

Stevens' high dedication to the profession is the embodiment of the best effort. As Stevens' concept emphasized the importance of work over self-interest, he was willing to give his best to his profession. Once a Muslim does a job, he must do the same, the totality in doing the activity to produce the maximum outcome. The essence of this concept began from the obligation of worshiping God. God is the perfect being. Therefore God also requires humans to put forth their best efforts to worship him even with his life, as mentioned in chapter 4, verse 74.

When a butler could inhabit his role to the utmost, he should not be panic when a crisis moment appears; otherwise, he elegantly solved the problem with no discernible trace. To make it clear, it would take a different story. When Stevens' father had to drive for two drunken men, they chatter by offending him.

Nevertheless, it did not raise him to the outrage when the two drunken began to offend Stevens' father employer, Leonard. He stopped the car, got out, and stood outside silently. Learning what just happened, the two drunken knew that his silence was intimidating and had a strong power over them. They were discouraged and asking some questions to Stevens' father. Without words, they know that the silence had to offend them then Stevens' father continued to drive while the two drunken men were silent on the back.

The paragraph above is an example of what is called charismatic power. So people know which is a great butler without the need to tell everyone. It is an exciting point of the qualities of a professional butler. However, if profoundly observed, the ability to inhabit a role due to one's position results from a remarkable emotional restraint. If one failed to panic automatically, he could think clearly for the solution. Therefore even the problem-solving will be handled wisely and elegantly. Of course, this ability will undoubtedly make people amazed, as he can change difficult conditions become an opportunity to show their best abilities. It is a normal condition if the causality principle works smoothly. When people can relate between the causes and results correctly, the potential for a successful outcome would be immense.

For Muslims, the understanding of this principle is crucial since Islam is a religion of action. In the meantime, Stevens knew this fundamental principle, which resulted in his contemplation in seeking professionalism. According to him, a professional butler should have strong ideals that he holds onto the lure of fame.

If you have ever had the privilege of meeting such men, you will no doubt know of the quality they possess to which I refer. But you will no doubt also understand what I mean when I say it is not at all easy to define just what this quality is. Incidentally, now that I come to think further about it, it is not quite true to say there was no dispute as to *who* were the great butlers. What I should have said was that there was no serious dispute among professionals of quality who had any discernment in such matters (Ishiguro, 1988, p. 29).

His critics appeared again by the embark of figures like Mr. Marshall of Charleville House or Mr. Lane of Bridgewood. They got praised as if to be the standard of the great butler. He indicated that those men possess quality.

Nevertheless, it was not enough to be a great butler. As he went further, he learned there is no critical effort to establish standardization of the qualities of a great butler.

In other words, Stevens criticized that butlers in his generation mostly followed the flow, praising people who seemed tremendous and well-known without knowing the true nature of a great butler. Therefore, a professional must have principles or ideals so that he knew the standards needed or desired. This vital principle will later lead a person to search for the truth, and he not be easily tempted by the lure of fame. As exemplified by Stevens, he knew the trend of a great butler in his generation, which represented by Mr. Marshall. He also knew the quality that made up his name famously and being talked by every hall servant's ups and downs.

Now I do not doubt that Mr. Neighbours had good organizational skills; he did, I understand, mastermind a number of large occasions with conspicuous style. But at no stage did he ever approach the status of a great butler. I could have told you this at the height of his reputation, just as I could have predicted his downfall after a few short years in the limelight (Ishiguro, 1988, p. 30).

Stevens never agreed that such quality became the standard of a great butler. Relying on this skill without being accompanied by the fundamental qualities of professionalism, that fame will not last long. Even butlers who were merely pursuing fame would quickly leave the house where he came to well-known. That means such a person has no loyalty to their Employer. Such popularity is not

Stevens' purpose because did not give him inner satisfaction rather than material gratification.

After that, Stevens asserted the point that distance a butler from a great one.

He stated that his generation was trapped to pursue unimportant skills rather than important ones.

It is my view that our generation has been much too preoccupied with the 'trimmings'; goodness knows how much time and energy has gone into the practicing of accent and command of the language, how many hours spent studying encyclopedias and volumes of 'Test Your Knowledge' when the time should be spent mastering the fundamentals. (Ishiguro, 1988, p.35)

Lack of the ability to properly correlate causes and effects would only waste a butler's time. Trimmings often distracted most butlers from the basics. A butler should know the fundamental qualities of a great butler so that he could be professional. For this reason, a straight goal and the ability to correctly related causes and effects form the basis of Stevens' quest for professionalism quality.

Stevens' views on the importance of seeking fundamental values are similar to the concept in Islamic teachings, which is mention in the Quran chapter 6, verse 32, "This worldly life is no more than play and amusement, but far better is the eternal Home of the Hereafter for those mindful of Allah. Will you not then understand?" The sentence "this worldly life is no more than play and amusement, but far better is the eternal Home," gives a priority to seek fundamental qualities rather than easily attracted to fake professionalism.

Stevens' view on dignity draws some essential points, namely high dedication and having a straight goal. High dedication and a straight goal will bring someone to the maximum effort and are not easily distracted by unimportant things. In Islam, this concept is called trustworthiness. Abdullah elaborates this notion by capturing the word *al-Amanah* from the Quran, chapter 28, verse 26. *Al-Amanah* is the culmination of numerous qualities as the actualization of spiritual internalization of good values (Abdullah, 2004, p.11). In Stevens' professionalism, this trustworthiness concept made him willing to devote all his thought to seeking the right qualities. So, he had reliability and was not easily tempted by popularity.

3.1.1.3 Loyalty

Apart from dignity, loyalty is an essential thing in Stevens' professionalism. For him, loyalty is a necessity so that his moral vision could achieve. Hence, Stevens willingly devoted 35 years of his life to serving Lord Darlington.

"As far as I am concerned, Miss Kenton, my vocation will not be fulfilled until I have done all I can to see' his lordship through the great tasks he has set himself. The day his lordship's work is complete, the day he can rest on his laurels, content in the knowledge that he has done all anyone should ever reasonably ask of him, only on that day, Miss Kenton, will I be able to call myself, as you put it, a well-contented man" (Ishiguro, 1988, p, 173).

Stevens' loyalty aimed at the excellent task Lord Darlington endured. As he said that he would be a well-contented man in the day, Lord Darlington could complete his task. Then during that time, his devotion would never be fulfilled.

This incredible loyalty makes Stevens willing to sacrifice everything in his life as long as his goal was achieved and his mission was fulfilled.

From his statement, Stevens' aim was very noble. As in Mr. Marshall's case, he disapproved of the generation's attitude at that time, leaving the house where he came to fame after gaining popularity. So, Stevens' standard of a successful life is not popularity or the trimmings but morality.

This concept is taught in Islam, noted in The Quran chapter 1, verse 30, that humans are created as caliphs to worship the one, God. So, loyalty exists until his death comes over. Because only at that time, his duty in this world will complete. Therefore, loving God is number one. In that way, anything will be sacrificed, even life. Whatever human work is, as long as it does not violate sharia law and aims to worship Allah, loyalty will prevail.

That is why in fulfilling duties to create better wold, a believer should give his maximum effort. As well as Muslims, Stevens gave his best effort to serve humanity. All in all, Stevens' concept of loyalty reflects Islamic teachings.

3.1.2 The motives and purpose of Stevens' professionalism

Motivation will encourage people to do actions. One's vision influences the strength and weaknesses of the urge to do actions. *The Remains of The Day* in the whole story illustrated that Stevens was ambitious to achieve a great butler.

I fear, however, that in my anxiety to win the support of Mrs. Clements and the girls, I did not perhaps assess quite as stringently my limitations; and although my experience and customary caution in such matters prevented my giving myself more than I could carry out,

I was perhaps negligent over this question of allowing myself a margin. (Ishiguro, 1988, p. 9)

This narration was similar to the present time when some errors came to appear. Stevens was detailed searching what the error source was then he found that it came from staff management. He was out loaded working for the new staff management. This act shows how he was serious about his profession. However, it does happen during his career history, as seen in the following quotation.

What I do not possess, however, is any suitable traveling clothes - that is to say, clothes in which I might be seen driving the car - unless I were to don the suit passed on by the young Lord Chalmers during the war, which despite being too small for me, might be considered ideal in terms of tone. (Ishiguro, 1988, p. 11)

The quotation above shows the collection of Stevens' clothes. When he decided to accept Mr. Farrday's offer to take a motoring trip to the West Country, he prepared well all his needs and clothes. Nevertheless, he did not have casual clothes. All he had was formal clothes for work. For he had serving Lord Darlington for 35 years, he spent all years working. That is how Stevens showed his loyalty and dedication to his profession. He did at his best approximately in the whole of his life. The absence of casual clothes was representing his seriousness, dedication, and loyalty towards his profession.

Here, Stevens revealed the moment where his triumph was come "Indeed, why should I deny it? For all its sad associations, whenever I recall that evening today, I find I do so with a large sense of triumph" (Ishiguro, 1988, p. 110). The

sentence shows Stevens' ambition to achieve the status of a great butler. To attain the status, he had to sacrifice his father. Therefore, Stevens' dedication and loyalty showed how strong his ambition. His ambition was reflecting his motivation. His pride and' triumph were attaining a 'great butler' and nothing else as it gave him pleasure.

. According to Islamic perspectives, one's motivation is divided into materialistic, emotional, and spiritual (Abdullah et al.,2020, p.55). Spirituality is the highest motivation and long-lasting survival. This motivation for Muslims is the implementation of their faith. All their activities are devoted to the one God. While in the case of Stevens, to be a professional butler is his motivation. That is called emotional motivation. Because it is connected with a mental condition that Stevens wants to achieve that being a professional is the only thing that will give him pleasure. This only motivation is narrated by Stevens in the bellow.

"As far as I am concerned, Miss Kenton, my vocation will not be fulfilled until I have done all I can to see' his lordship through the great tasks he has set himself. The day his lordship's work is complete, the day he can rest on his laurels, content in the knowledge that he has done all anyone should ever reasonably ask of him, only on that day, Miss Kenton, will I be able to call myself, as you put it, a well-contented man." (Ishiguro, 1988, p. 173).

At once, the narration above illustrated the purpose that Stevens tried to achieve. It indicates the moral value that he tried to achieve; humanity, dignity, and loyalty. Because serving Lord Darlington means practicing all his conception

on professionalism. He wanted to fulfill his ambition. Thus, he set moral values as the ultimate goal of his life. This is inseparable from Stevens' belief that being a professional will make his life calm and happy, so he tries his best to keep things that he thinks are right On the contrary, worshiping the one God is the highest purpose in life for Muslims. Thus, everything that Muslims do is a form of worship. It is to obey all the commandments of God and to avoid all prohibitions of God. Being a caliph means benefitting others to worship God, not a personal ambition.

3.2 The Flaws of Stevens' Professionalism

Stevens' professionalism is not only on the thought but also in actions. His persistence in achieving goals made him a resolute and idealistic person who upholds his principle. The problem is that Stevens' professionalism has deprived him of both his personal and professional life. A perfect conception of professionalism will likely make a butler truly a great butler. Unfortunately, his ideals precisely immerse his professionalism into failure.

3.2.1 His Betrayal on Moral Vision

Primary Stevens said that his pride was serving humanity employing a butler position. That is why Stevens' professionalism is a moral vision. The moral vision in Stevens' professionalism is undoubted. David Luban (1996-1997, P.305), who studied Stevens' professionalism, has suggested the same "unlike the professionalism of the expertise, Stevens' professionalism of difference is a moral

vision. As Stevens puts it, The question is not simply one of how well one practiced one's skills, but to "what end one did so."

Stevens promoted the idea of moral vision in his professionalism. In practice, he underwent dilemmas on what he had committed by firing Jew housemaids. The actor behind the incidents of The Jewish dismissal was Stevens himself without any rebuttal. However, as he said, "Miss Kenton, I have just this moment explained the situation to you fully. His lordship has made his decision, and there is nothing for you and me to debate over" (Ishiguro, 1988, p.148).

David Luban argued," to understand the moral dilemmas of Stevens professionalism; we must first understand Lord Darlington's career..." (1996, p. 299). Why so, because Stevens' professionalism laid under Lord Darling's professionalism, whom Mr. Lewis called as an "amateur." As he made it clear by saying, "I think it fair to say, professional prestige lay most significantly in the moral worth of one's employer" (Ishiguro, 1988, p.114). At this point, Lord Darlington represents what is being called moral worth for his international role, working on behalf of humanity regarding his disagreement with the Versailles Treaty that was detrimental for Germany. Stevens was concerned that Lord Darlington had committed a noble moral work so that he deserved to be called a 'distinguished household. Therefore, Stevens also gave his best efforts and the larger part of his life to serve Lord Darlington.

Then the consequence appears, if Stevens consideration to Lord Darlington were on the right path, he would be a successful a great butler. Instead, if Lord

Darlington failed, so did Stevens. Sadly, Lord Darlington died in disgrace; he was considered as 'a pawn of Herr Hitler' and indeed, if the Versailles Treaty were relieved, then Herr Hitler would never retreat from his fascism (Luban, 1996, p. 310)

Even for some time, Stevens said that Lord Darlington was influenced by fascism when he was in close contact with the Black Shirt leaders, Sir Oswald Mosley, and Mrs. Barnet, Black Shirt member. The relation was the dismissal of two Jewish maids from Darlington Hall, which Stevens later carried out himself without any moral defense or any attempt to prevent the dismissal. Meanwhile, Miss Kenton was furious and threatened to resign if Stevens continued to dismiss the maids. Miss Kenton questioned, "I simply can not believe it. You are saying Ruth and Sarah are to be dismissed because they are Jewish?" (Ishiguro, 1988, p. 1480. It is a crisis-point where Stevens' moral vision is being tested.

People can not value whether Stevens' action is right or wrong without knowing the context as mentioned by Atkinson "This dignity, as he unfolds it for us in his history, has two aspects, one substantive, the other procedural. The first involves whom and what he serves; the second, how one performs that service (Ishiguro, 1988, p. 200). In parallel, within the course of Islamic perspectives, an action alone has no value without knowing three factors: the purpose of the action, the standard, and the action's reward (Abdurrahman et al., 2020, p. 23). The purpose of the action is divided into two: God as the ultimate purpose or something else. In Stevens' case, it is clear that his purpose for carrying out the Jewish maids' expulsion and his refusal to be critical is not the form of

worshipping, but dignity. At this point, he perverted his earlier construction that personal bias should not influence deciding on a job.

The second is standard. It was mentioned by Atkinson earlier with the term who, what, and how. In Islam, this question belongs to *Sharia*, which regulates boundaries, how an activity is carried out, what or who should be defended.

Everything is perfectly regulated. One of the chapters that explain this matter is Al-Hujurat verse 3 "Human beings, We created you all from a male and a female, and made you into nations and tribes so that you may know one another. Verily the noblest of you in the sight of Allah is the most God-fearing of you. Surely Allah is All-Knowing, All-Aware". Allah explained that human beings were created tribes, nations; Jewish, British, American, Asian, and so on to get to know each other. This verse teaches about tolerance that humans should not be racist, have the same rights and the same position, what distinguishes them is god-fearing, and humans have no privilege to judge but God.

While, in the case of Jewish dismissal, there was an intolerance toward the Jewish. On this second point, Stevens' action has violated his moral vision as he does not defend tolerance. As a result, this action is not worth to be rewarded. In other words, Stevens' action cannot be justified in Islam; in the public eye, Stevens' action is equally unjustified as well. Within this course, the public eye is represented by David Luban (1996) and Atkinson (1995).

Earlier, Stevens was eager to make a small contribution to creating a better world presented through the phrase "our generation," but when injustice was

before his eyes, he turned a blind eye to it. It confirms that Stevens' professionalism was raw. Whatever his Employer thought and acted were true. He idolize human, so he was unable to be critical. It was complicated as initially; he was able to be objective when Mr. Marshall flourished. He was aware that he should not hate the person but nonsense about his greatness. He was aware that people have a chance to be right or wrong. However, suddenly, he broke his principle in dealing with Lord Darlington.

Therefore, Stevens' action against his concept of professionalism. He carried out the order without any defense expressed to Lord Darlington. Stevens had a moral dilemma. On one hand, his dignity prevents him from involving personal judgment; on the other hand, his moral vision demanding him to speak up. In the end, his dignity is more important rather than voicing the truth.

3.2.2 He Perverted The Concept of Dignity

According to Islamic perspectives, humans tie-up by sharia law. There are always boundaries that humans can not cross. In realizing the concept of dignity, Stevens must know clearly where he should stand and where he should withdraw. Meanwhile, In the implementation, Stevens could no longer be critical. He adopted the concept of dignity wildly without knowing the standard about right and wrong.

When Mr. Cardinal asked him to see Lord Darlington's true nature, he declined to comment. One night Lord Darlington arranged a clandestine meeting between British ministers and German ministers. Coincidentally, Mr. Cardinal

was staying overnight at Darlington Hall. For he knew the meeting, Mr. Cardinal repeatedly warned and emphasized the objective Lord Darlington's decision to hold the meeting could present great danger. However, Stevens still refused to know further. He made an excuse that it was not his position to be worthy of comment.

This point indicates that Stevens' professionalism had restraint him as a human being. He considered everyone did not have the freedom to speak about the truth and justice. To speak, one must first look at his position. It violates human nature that every human being has a sense of justice so that each of them has the right to speak out and fight for it. Stevens was stuck with the doctrine that he created himself to no longer see the truth.

Humans have what is called *Garizah Baqa*. It is a sense of survival, as well as a sense of justice. So, naturally, humans will speak for the truth, but once again, Stevens had restraint what makes a man become a human. Stevens had been far from his nature. His rejection had constraint humans to speak about the truth and being critical of the condition.

Islam has regulated *Gharizah Baqa*' in the right place. Indeed, it is not the same as Stevens required, that one needs a worthy position to speak about peace and humanity. Mentioned in the Quran, chapter 5, verse 2 that humans must help each other, meaning to help with whatever he can either with their words, hands, or possessions. Then chapter 48, verse 29, asserts that in terms of humanity, it is obligatory to be compassionate and help both Muslims and non-Muslims.

However, in matters of faith, one must act decisively following what restricts a person from speaking means what he is defending, not who should rightfully defend.

Stevens' riotous professionalism eventually distanced himself from his life's main ambition: to become a 'great butler.' There is unfair play in his professionalism, so Stevens tends to be inconsistent in what he says and what he does. Perhaps the main problem lies in the concepts of dignity. This concept should exist in every profession. The flaw is the absence of the standard about right and wrong. He has no fundamental understanding of what is worth fighting. Therefore, there is no strong reason to put morality over dignity.

Stevens' dignity has also legitimized him to ignore his father. Just let see the moment of his triumph he got after the conference in 1923. It was the most crucial moment for Stevens' career, as he defined himself as a dedicated butler. At once, it was the saddest moment; he had completely lost his humanity.

The conference in March 1923 was "the culmination of long planning" of Lord Darlington to relieve Germany on the Versailles Treaty (Ishiguro, 1988, p. 70). Aristocrats attended the conference, and prominent figures from the countries involved such as American, France, British. It was the biggest conference ever held in Darlington Hall. The conference means to Lor Darlington and for Stevens because it would determine whether his struggle for humanity will be successful or failed.

In three days, Stevens and his staff team had to work hard. After all, his staff performs duties tremendously. On that day, Stevens' professionalism was tested heavily. The task became challenging for Stevens because, at the same time, his aged father was sick. Surely his father's condition deserved more attention for Stevens. At the time, Stevens' father tried to express his feelings as a father. He wanted to raise an intimate dialogue between father and son as his relation with his father was nothing more than Butler and under-butler.

'Now, really, I'd best be getting back. As I say, the situation is rather volatile.'He went on looking at his hands for a moment. Then he said slowly: 'I hope I've been a good father to you.' I laughed a little and said: 'I'm so glad you're feeling better now.' 'I'm proud of you. A good son. I hope I've been a good father to you. I suppose I haven't.' 'I'm afraid we're extremely busy now, but we can talk again in the morning.' My father was still looking at, his hands as though he were faintly irritated by them. 'I'm so glad you're feeling better now,' I said again and took my leave (Ishiguro, 1988, p. 97).

However, Stevens was very bus. He was impatient to end the conversation, even though his father needed his time to express his feeling. Typically, this kind of talk would be warmly welcomed, and at least Stevens should spare him a little time to listen to his ailing father. What should have happened was heart-to-heart talk, but Stevens ended it all in a hurry without giving his father a chance to reveal his heart further.

Perhaps the reader will feel hurt when reading the scene. Nevertheless, the climax occurred when he was more concerned with his work even though his father dies upstairs. When his father was dying, the servants and Miss Kenton

were accompanying his father instead of Stevens. Even more heartbreaking, it was Miss Kenton who closed her father's eyes one last time. In contrast, Stevens was busy serving Mr. Dupont. After all, Stevens seems to be inhuman. He has indeed become a robot. He proudly states that it was called 'dignity in keeping his position.'

Let me make clear that when I say the conference of 1923, and that night, in particular, constituted a turning point in my professional development, I am speaking very much in terms of my own more humble standards. Even so, if you consider the pressures contingent on me that night, you may not think I delude myself unduly if I go so far as to suggest that I did perhaps display, in the face of everything, at least in some degree a 'dignity' worthy of someone like Mr. Marshall - or come to that, my father. Indeed, why should I deny it? For all its sad associations, whenever I recall that evening today, I find I do so with a large sense of triumph (Ishiguro, 1988, p. 110).

The moment he ignored his dying father was the pinnacle of his career. To achieve his goal, he must sacrifice his father. However, Stevens still feel sadness. Behind all his inhumanity, he is hiding his true feelings. Mr. Cardinal and Lord Darlington found his sadness, but he made a reason.

"When I was young, I used to keep all sorts of tropical fish in a tank. Quite a little aquarium it was. I say, Stevens, are you all right?" (Mr. Cardinal) I smiled again. "Quite all right, thank you, sir." "Stevens, are you all right?" (Lord Darlington) "Yes, sir. Perfectly."
"You look as though you're crying."
I laughed and took out a handkerchief, quickly wiped my face. "I'm very sorry, sir. The strains of a hard day." (Ishiguro, 1988, p. 105)

In the end, Stevens still could not hold back his feelings. Nevertheless, he pretended like nothing had happened, hiding his sadness. He treated himself as if he was not a human, but he could not. Because he was still human, so he runs into anguish.

Stevens was not accustomed to expressing his feelings appropriately. When Miss. Kenton's aunt died, Miss Kenton was crying in her parlor. Knowing the fact, Stevens could only stand pensive in front of her parlor "I realized having out in the corridor that I had not offered her my condolences. But now, having thought further, I believe I may have been a little confused about this matter " (Ishiguro, 1988, p.212). Stevens felt sympathy for Miss Kenton, but he could not come to terms with her condolences. That is how he had shrunk himself and alienated himself from human life.

The fact he could not omit his sadness and sympathy are the evidence that human has *gharizah nau'*, that is a sense of love. Regrettably, Stevens does not realize that he has a natural tendency, which is innate to him. Therefore when he lost his parents, he could not help but feel sadness. In another case, Stevens also had difficulty merely expressing his condolences for the death of Miss Kenton's aunt. On the other hand, he was sympathetic till he could only be silent in front of Miss Kenton's parlor. This non-ideal situation arises as he has no right arrangement of what he called professionalism, even though he tries very hard to contemplate and find out the qualities of true butler professionalism, but he can not.

On the other hand, Islam is a religion that acknowledges human nature. Islam has come to put nature in the right position. A relationship between a son with his parents, such as Stevens with his father, has also been regulated very well. It is mentioned in the Quran chapter 17, verse 23, "And your Lord has decreed that you shall not serve any but Him and that you show kindness to your parents. If either or both of them live with you, do not say to them 'Ugh' nor rebuke them, and speak to them a generous word ."

In any condition, a son should show kindness to his parents, even if the parents troubles a son or does something unpleasant. It is a must to honor and say kind words. In comparison, Stevens does not understand what his parents mean to him. He only respects his father in the field of professionalism but not in personal matters at all. What makes him respect his father was only his father's achievements as a butler. That is the cause of his failure. He relies too much on the personal faculties of his mind to seek the truth.

3.2.3 He Perverted The Concept of Loyalty

The other concept of Stevens' professionalism is loyalty. Along with his career, Stevens had been very loyal to Lord Darlington. He dedicated his larger part of his life to serving Lord Darlington. Consequently, he neglected his personal life to have a family with Miss Kenton.

Stevens and Miss Kenton put on airs to confess their feelings, but Stevens was worse, though they loved each other. However, at least Miss Kenton tried to

show Stevens that he meant a lot to her, but all Stevens had in mind was only working.

"It occurs to me you must be a well-contented man, Mr. Stevenss. Here you are, after all, at the top of your profession, every aspect of your domain well under control. I really cannot imagine what more you might wish for in life."

I could think of no immediate response to this. In the slightly awkward silence that ensued, Miss Kenton turned her gaze down into the depths of her cocoa cup as if she had become engrossed by something she had noticed there. In the end, after some consideration, I said:

"As far as I am concerned, Miss Kenton, my vocation will not be fulfilled until I have done all I can to see' his lordship through the great tasks he has set himself. The day his lordship's work is complete, the day he can rest on his laurels, content in the knowledge that he has done all anyone should ever reasonably ask of him, only on that day, Miss Kenton, will I be able to call myself, as you put it, a well-contented man." (Ishiguro, 1988, p. 173).

As she knew the fact of Stevens, there was no more hope for Miss Kenton to hold on. In her desperation, he accepted the proposal of marriage of her acquaintance.

If Stevens had known that loving is not something wrong, he probably would not have spent his life without a partner. Unfortunately, he did not know how to manage his life properly and keep his limits above the standards he sets. Stevens did not know that humans are not inanimate objects without wills and feelings. Here again, he has neglected his *Gharizah Nau'*, an instinct to love and build a family.

As The Quran mentions in chapter 30, verse 21, "And of His signs is that He created for you from yourselves mates that you may find tranquility in them; and He placed between you affection and mercy. Indeed in that are signs for a people who give thought." Marriage is the source of *Sakinah* or tranquility. When a person gets married, part of his soul will be filled. They can express their love with a good bond. In comparison, Stevens does not rest because his soul is partially empty, which her partner should have filled. However, it seems that things like that did not even appear in Stevens 'life dictionary because what he relied on is his profession. He considered that being a great butler was the source of calmness but he was wrong. Therefore, at the end of the story, he aware of what is the missing piece of his life.

Stevens' loyalty to Lord Darlington is not wrong. He put in advance loyalty and devotion, but he put aside his father and his love. Then it is not loyalty but the arrogance of a butler. He seems to guarantee that his life will be happy and satisfied with the standards he sets.

Ultimately, Stevens' professionalism has failed him. Ironically, it has failed the whole of his life, including his personal life. His professionalism has prevented him from being a human but a machine. He treats himself like a robot, squeezing energy, and mind without giving the right to have his emotional needs met. He spends his time working and neglecting his feelings. He forgets that humans are not just a lump of flesh but creatures that have feelings and a sense of love and belonging.

3.2.4 Regret

When Stevens decided to accept the offer of Mr. Farraday to go for a trip to West Country, he excused that his trip aimed for professional reasons. Indeed he was excited to meet again with Miss Kenton. His journey to the West Country had provoked his memory of Darlington Hall's heyday. From his retrospect, he realized two things the failure of his professionalism and his personal life.

The coming off Miss Kenton's letter was telling about her unhappy marriage life and nostalgia with Darlington Hall. The letter brought new hope for Stevens to bring Miss Kenton back to solve staff shortages. Nevertheless, it was only his assumption that Miss Kenton's letter implied his desire to return to Darlington Hall, as he said:

Of course, one has to remember there is nothing stated specifically in Miss Kenton's letter - which, incidentally, I reread last night up in my room before putting out the light - to indicate unambiguously her desire to return to her former position. One has to accept the distinct possibility that one may have previously - perhaps through wishful thinking of a professional kind - exaggerated what evidence there was regarding such a desire on her part. For I must say I was a little surprised last night at how difficult it was actually to point to any passage which demonstrated her wish to return (Ishiguro, 1988, p. 140).

As Stevens recognized, he only assumed the letter, which means he went to the West Country, was full of uncertainty. So, the professional reason is not the only reason for his trip. Stevens personally wants to meet with Miss Kenton. Nonetheless, Stevens conceals his desire to see Miss Kenton. He assumes that taking care of his personal life was unnecessary. So, he merely wants to show himself as a professional butler.

When he arrived in Little Compton, he met Miss Kenton and made a light conversation. There He learned that Miss Kenton has reunited with her husband.

I am aware, of course, that such matters were hardly any of my business, and I should make clear I would not have dreamed of prying into these areas was it not that I did have, you might recall, important professional reasons for doing so; that is to say, in respect to the present staffing problems at Darlington Hall. In any case, Miss Kenton did not seem to mind at all confiding in me over these matters, and I took this as a pleasing testimony to the strength of the close working relationship we had once had. (Ishiguro, 1988, 234).

His statement made everything clear that the primary purpose of his trip was a personal reason. He wished to express his love for Miss Kenton. He wanted to meet Miss Kenton to reunite their love and hoped that Miss Kenton would come to him after her broken marriage. Nevertheless, he was disappointed by the fact that Miss Kenton has returned with his husband. He was painful. He comforted himself by reminding himself that he came there for a professional reason.

After realizing it might be his last meeting with Miss Kenton, Stevens dared to ask how Miss Kenton felt about him. Sure enough, he knew for a fact that Miss Kenton was married only wanted to 'annoy' him. She was unhappy with her marriage because she loved Stevens. Over time, she realized that she has grown to love her husband. Then she added:

'What a terrible mistake I've made with my life.' And you get to thinking about a different life, a better life you might have had. For instance, I get to thinking about a life I may have had with you, Mr. Stevenss. And I suppose that's when I get angry over some trivial little thing and leave. But each time I do so, I realize before long - my rightful place is with my husband. After all, there's no turning back the clock now. One can't be forever dwelling on what might have been. One should realize one has as good as most, perhaps better, and be grateful. (Ishiguro, 1988, p. 239).

Knowing the bitterness of reality, Stevens felt's deep sorrow. He was heartbroken. Stevens realized that maybe the phrase "What a terrible mistake I have made in life" is intended for him. Because he had made a big mistake by choosing to ignore a woman who sincerely loved him to pursue his ambition, but nothing was fruitful. While the clock could not turn back, this fact left Stevens with deep regret.

3.2.5 He is Frustrated and Hopeless

Along his journey, Stevens recalled memories of Lord Darlington, then he began to realize the true nature of Lord Darlington, that he was an amateur. However, initially, he denied the fact of Lord Darlington's amateurism. Stevens rejected all accusations toward Lord Darlington. He said, "A great deal of nonsense has been spoken and written in recent years concerning his lordship" (Ishiguro, 1988, p. 61). Stevens was worried that the accusation would disgrace Lord Darlington. Thus, he could not accept it. His fear was proven through his words, "His lordship was a courageous man. He chose a certain path in life, it

proved to be a misguided one, but there, he chose it, he can say that at least. As for myself, I cannot even claim that" (Ishiguro, 1988, p.234).

Stevens feared because he worried that the whole time he spent for Lord Darlington was useless. He trusted Lord Darlington, but Lord Darlington was only a human, which was not always right and always needed to remind. As a result, Stevens eulogizing had dulled his mind to be critical. So, he was no longer able to see things appropriately. Finally, he was also confused about what real dignity was.

Stevens reluctantly acknowledged his failure. He was aware of the mistakes he made. Stevens realized that he had achieved nothing. He realized that his professionalism had failed him "I gave my best to Lord Darlington. I gave him the very best I had to give and now - well - I find I do not have a great deal more left to give" (Ishiguro, 1988, p. 242). Knowing the fact, Stevens was frustrated. He had given his Lord the best, but he got noting rather than painful reality. When he wanted to redeem his mistakes by serving Mr. Farraday he learned that he had "no more left to give" (Ishiguro, 1988, p.242). His power had faded. He felt hopeless when he found out the truth.

After meeting with Miss Kenton, he went to a sea in Little Compton in the evening time. There, Stevens met an ex-footman. Somehow he told many things to him, about his failure, regret, and hopelessness.

"...His lordship was a courageous man. He chose a certain path in life, it proved to be a misguided one, but there, he chose it, he can say that at least. As for myself, I cannot even claim that. You see, I trusted. I trusted in

his lordship's wisdom. All those years I served him, I trusted I was doing something worthwhile. I can't even say I made my own mistakes. One has to ask oneself - what dignity is there in that?" (Ishiguro, 1988, p.234).

He was in deep anguish and hopelessness. The past haunted him. The fact that he gave up his larger part of life frustrated him. When he wanted to redeem his evening had come. While the evening time should be the best part of him become a nightmare—Stevens' old age filled with irreparable regret. However, the man beside him had given him new insight, a new spirit to life.

'Now, look, mate, I'm not sure I follow everything you're saying. But if you ask me, your attitude's all wrong, see? Don't keep looking back all the time, you're bound to get depressed. And all right, you can't do your job as well as you used to. But it's the same for all of us, see? We've all got to put our feet up at some point. Look at me. Been happy as a lark since the day I retired. All right, so neither of us are exactly in our first flush of youth, but you've got to keep looking forward.' And I believe it was then that he said: 'You've got to enjoy yourself. The evening's the best part of the day. You've done your day's work. Now you can put your feet up and enjoy it. That's how I look at it. Ask anybody, they'll all tell you. The evening's the best part of the day.' (Ishiguro, 1988, p. 243-244).

Stevens realized that he should make the past learning to him. Now he had to focus for the coming days while giving at best as the rest of him. He should not beat herself up over and over because it was useless. It would only make things worse. He must wake up from the past into the future, with all he can do, enjoying his old days.

CHAPTER IV

CONCLUSION

Stevens has made his professionalism as a belief in life. That is why his professionalism is flawed. He considers that his professionalism is the most right thing, so he can not tolerate anything that aginst or disturb his professionalism. It is seen from the way he carried out his duties. At glace, his concept might look perfect. However, his professionalism is defective in practice. He betrayed and perverted his professionalism. Therefore, Stevens' professionalism was amiss and misguided. He was not a professional butler but an arrogant and stubborn butler.

Steven's adored his professionalism wildly without realizing that human was not an angel who was always perfect. He served and trusted Lord Darlington, whose figures he considered a nobleman without objectivity. He also held on to loyalty, dignity wildly without seeing the context. So, It turned him out to be blind, had no longer to see the truth, and uncritical.

Stevens became intolerant and disavowed humans' nature; *Gharizah Nau*' and *Gharizah Baqa*' to be a professional one. He treated himself like a machine rather than a human. His professionalism omitted the humanist side from him as he ignored humans' nature and became misguided.

Stevens' attitude on professionalism indicates his unfix standard of professionalism and weakness of human commitment. He relied on his knowledge and experience to formulate the standard of professionalism, but it failed him.

Therefore, he found himself in deep regret and frustration in the end. So it is true

that humans can not trust their commitment without having references from external sources.

On the other side, every mistake of Stevens' professionalism has entirely in the Islamic religion. Islam has provided solutions for all matters and shows the correct standard of professionalism, so professionalism does not go wildly without context and boundaries. It highlights a crucial point that human commitments can not be trusted, but religious commitment, mainly Islam 100%, can be trusted as Its function as *Rahmatan Lil 'Alamin*.

Besides, humans' commitments alone are weak, but if the commitments are motivated by something beyond humans' world, it will strengthen them. Because every time one is seduced to deviate, he will have a standard for not to do that thing. He knows that there is a substance outside of time and space watching over him, so he must stay on track.

Those all show the importance of people not being arrogant with their capability. Having religious commitments is essential to create better humans' life. Perhaps, humans can grope the truth, but it will take time, while humans' time is short. Living without engaging religious commitments are the same as living without having a map, so human will be perverted, mistaken, and forced to sacrifice something. Thus, religion, mainly Islam, exists to secure human life and guide them to the right path.

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