

## Erich Fromm's Psychoanalytic Theory: Psychology of Character in *Mu'tamar Al-Hub*'s short story "In a Love Banquet" by Taufiq Al-Hakim

Fika Putri Mei Sandy<sup>1</sup>, Darisy Syafa'ah<sup>2</sup>, Latif Amrullah<sup>3</sup>

<sup>1,2</sup>Universitas Islam Negeri Sayyid Ali Rahmatullah Tulungagung, Indonesia

<sup>3</sup>University of Huddersfield, United Kingdom

E-mail: putrifika811@gmail.com

### Abstract:

The short story entitled *Mu'tamar Al-Hub* by Taufiq Al-Hakim is a short story that contains the theme of love. The short story is interesting because it contains different views on the understanding of love. This study examines the psychology of the character in the short story which focuses on the characteristics of each character's love. The method used in this study is a qualitative method with the psychoanalytic theory of Erich Fromm. In this study, researchers found two divisions of the psychology of love in the short story character *Mu'tamar Al-Hub*. That is, found four forms of essential elements of love and five forms of objects of love. First, the researcher found the psychology of journalist characters who showed an attitude of concern, and responsibility and included in the type of erotic love. Second, the psychology of the musician character shows responsibility and the type of love in the form of motherly love. Third, the psychology of the poet's character shows the respect and love included in the category of brotherly love and erotic love. Fourth, the psychology of the female character shows that there are aspects of her knowledge and love character in the form of self-love.

### Keywords:

Literature Psychology; Psychoanalysis; Short Story *Mu'tamar Al-Hub*

## INTRODUCTION

Literature is a means to convey an author's ideas by using beautiful language. In Arab civilization, literature has been closely attached and developed since ignorance. As for in general, Arabic literature consists of poetry or poetry and texts or prose. As part of literature, *nasr adabi* (prose) is divided into two categories, non-imaginative literary prose (*al-adab al-wasfi* or descriptive literature/*al-ulum al-adabiyah* literature) and imaginative prose. In this case, short stories (*qissah qasiroh*) are included in the category of imaginative prose genre, namely fiction (Kamil, 2006; Sumardjo & Saino, 1988).

Short stories (*qissah qasirah*) are stories in the form of relatively short prose. Short words, in this case, are no known limits, but the size of the short is defined as can be read in one sitting in less than an hour. In addition, it is said to be short because this genre only has a single effect; characters, plots, and settings are limited, not diverse, and not complex (Heri, 2020). Short stories have a denser content than other literary works, such as novels, because short stories focus on only one event, use a single setting or background, have one plot, have a limited

number of characters, and occur in a short period (Rohman, 2020; Fanani, 2016; Nuroh, 2011; Nurgiyantoro, 1995). In modern Arabic literature, short story writers are novelists as well. One of the famous writers at that time was Taufiq Al-Hakim (Kamil, 2006).

Taufiq Al-Hakim is an Egyptian writer who has written several short stories, and some of his works have been translated into Indonesian. One of his famous books is *Arinillah*, which contains several short stories, and one of them is used by researchers as the object of this research. The short story is entitled *Mu'tamar Al-Hub*, which means In the Love Supper. His work always presents life experiences and philosophy, making the readers rack their brains to understand the content conveyed. Even with simple sentences, Taufiq Al-Hakim's work has characteristics full of meaning. The book by Taufiq Al-Hakim, which contains the short story *Mu'tamar Al-Hub* has become a very famous work in his country. In fact, according to writer Ahmad Yosi Herfanda, the work is not only a bestseller but has already reached the mega-bestseller level. The uniqueness of Taufiq Al-Hakim's work makes researchers interested in examining one of the short stories in the novel. *Mu'tamar Al-Hub's* short story tells about the love struggles of the characters, which Taufiq Al-Hakim beautifully writes. Love is a fundamental part of human beings and a mental turmoil closely related to psychology. To examine the psychology of each character in the short story, the researchers use the relevant theory, namely Erich Fromm's psychoanalytic theory, which discusses love.

Fromm is a psychoanalyst, social theorist, and philosopher. In his view, humans have the nature of dualism, the need for existence, and the mechanism for running away (Fromm, 2018). Humans are individuals who experience alienation, so in their lives, humans relate to other humans to overcome the sense of loneliness and alienation from nature. Humans are aware of being separate individuals, but at the same time, they are also aware that their happiness depends on being with other people (Rosadi, 2014). One form of relationship that exists between humans is a love relationship. In theory, Fromm does not describe love as beauty and lust as the general public assumes. However, it is more about the essence of the art of living with love and seeing a complete human being (Iskandar, 2018).

Research on the short story *Mu'tamar Al-Hub* by Taufiq Al-Hakim has been carried out by several researchers, including a) Taha (2013) describing the study of grammatical cohesion and lexical cohesion using a discourse approach, b) Basid & Imaduddin (2017) describes the facts of humanity, collective subjects, world views, structuration of literary works, dialectics of understanding-explanation with the perspective of Lucien Goldmann's genetic structuralism,

c) Lutfi (2008) describes the results of his analysis of the features and structural elements of short stories. Unlike previous studies, this research is a new study that examines the psychology of short story characters using Erich Fromm's psychoanalytic theory. The psychoanalytic theory used in this research is the theory of love which focuses on studying the essential elements of love and the object of love in the short story *Mu'tamar Al-Hubb*.

## **METHOD**

This type of research with the object of the short story *Mu'tamar Al-Hub* (In the Love Supper) by Taufiq Al-Hakim is literary research that uses qualitative methods. The qualitative method is a type of research that does not use statistics but data collection, analysis, and interpretation by the researcher himself (Anggito & Setiawan, 2018). So, this type of qualitative research is relevant to be used in this research. The data analysis technique in this research is library research, namely by collecting data from various literature references that are relevant to the research. As for theory, this study uses Erich Fromm's psychoanalytic theory, which focuses on the theory of love. This theory describes the human psyche in the realm of love which refers to two aspects, namely the basic elements of love and the object of love.

Primary data sources are obtained directly from observed sources and then recorded for the first time (Sugiyono, 2018; Iskandar, 2012). The primary data source in this research is data from the analysis of the short story *Mu'tamar Al-Hub* by Taufiq Al-Hakim with Erich Fromm's psychoanalytic theory. This short story is taken from the book *Arinillah* by Taufiq Al-Hakim. While secondary data sources are data obtained indirectly or through other sources already available before the researchers conducted research. In this study, secondary data sources used by researchers are books, journals, theses, and pdfs about literature and literary research.

Data collection techniques are methods, or steps researchers use to collect data from research results. The stages carried out by researchers in conducting this research are; first, reading the short story of *Mu'tamar Al-Hub* repeatedly; second, referencing method to filter the data to be analyzed; third, the note-taking technique in the form of recording the results of the analysis of written sources in the form of aspects of love experienced by the characters in the short story. After analyzing the data using Erich Fromm's theory of love, the researcher continued with the research data presented.

The researcher used validity and reliability tests to test the data's validity and reliability. The validation test in this study is theoretical validation (Budiastuti & Bandur, 2018). Analysis of the data was carried out by considering the context of the research data. Then, the data will

be consulted with the supervisor to prepare the thesis proposal. At the same time, the reliability test used in this study is the reliability of accuracy (Endraswara, 2011). The reliability carried out in this study was carried out individually, so the research was based on the diligence of observing the recording funds. Doing a careful study will affect the consistency in the search for meaning.

## RESULTS AND DISCUSSION

*Mu'tamar Al-Hub's* short story is a famous short story written by Taufiq Al-Hakim. This short story is one of the short stories contained in a collection of Arabic short stories entitled *Arinillah*, with a thickness of 214 pages. The work published in 2001 by the publisher *Al-Haijah Al-Mishriyyah Al-'Ammah Lilkitaab, Maktabah Al-Usrah*, has become one of the most famous works in Egypt. *Arinillah's* collection of short stories contains 18 short stories, namely *Arinillah* (See Allah To Me), *Asy-Shahid* (The Martyr), *Mauzi'ul Bariid* (A Postman), *Anaa Al-Maut* (I Am Death), *Wakaanatid Dunya* (And the World Exists), *Daulatul Ashaafir* (Land of Sparrows), *Fii Sanati Milyun* (In the Year of a Million), *Al-Ikhtiraa' Al-Ajib* (Amazing Findings), *Al-Azhaa Izrail* (Israel the Surrender), *Mu'jizaat wa Karamaat* (Miracles and Karamah), *Mu'tamar Al-Hub* (In a Love Supper), *Imra'atun Ghalabatisy-Syaithaan* (The Woman Who Defeats Satan), *Al-Habiib Al-Majhuul* (The Truly Mysterious Woman), *Fii Nakhbi Al-Ashaabah* (In Mafia Terror), *As'adu Zaujain* (Happiness of Husband and Wife), *I'tiraaf Al-Qaatil* (Confession of the Killer), *Milaadu Fikrah* (Birth of Idea), *Wajah of Al-Haqiiqah* (Real Face). The short story of *Mu'tamar Al-Hub*, the object of this research, is on pages 122-129.

*Mu'tamar Al-Hub's* short story begins with four people sitting in a circle on the bank of the Nile. They were a journalist, a poet, a musician, and a woman. The three men love a woman, but the woman has not decided on one of them. Because they were silent for too long and did not talk, the musician finally opened the conversation that afternoon. The musician said champagne was the topic of conversation. However, the reporter immediately grabbed it and said that politics was a suitable theme. The poet who mediates the two expresses his opinion that it is better to share the problems that are most important to all. Deftly the woman immediately said that love is an essential thing in everyone's life. The three men wonder about the reason behind the theme of love. According to the woman, love is the most important thing for everyone. The woman said a journalist could not deny the fact that the British king abdicated was love. A poet

also cannot deny that love is what inspires poets to write poetry. Likewise, a musician can not deny that love songs never stop singing.

The woman then gave the three men a chance by asking them to define love. If one of their answers can satisfy the woman's heart, he will be chosen to be the woman's lover. The three men compete with each other to fulfill the woman's request. However, the woman felt their answer was not what she expected. Journalists, musicians, and poets only share their opinions about the meaning of love. Dissatisfied, the woman asked the three to explain their answers if they were chosen to be the woman's lover. However, again, none of the answers to the three can make the woman amazed and choose one of the three.

*Mu'tamar Al-Hub's* short story contains a different understanding of the importance of love for each individual. The short story tells the thoughts of each character about love. From these differences, it can be classified based on the essential elements of love and the object of love in short stories characters on Erich Fromm's theory of love.

The following is a presentation of the results and discussion of this research.

#### A. Basic Element of Love

Erich Fromm said that love is an active force in humans that unites them with other humans (Fromm, 2018). This unification, in the end, can reduce feelings of isolation and loneliness experienced by a person. The active character of love becomes clearer because it always implies certain basic elements, which are the same in all forms of love: attention, responsibility, respect, and knowledge. The following are the basic elements of love in *Mu'tamar Al-Hub's* short story.

##### 1. Attention

**Table 1**

No	Source	English Translation	Explanation
1.	<p>لن أَدع مخلوقا يأمل في ذرة من فتات مائدتك الحافلة بالسحر والفتنة</p> <p><i>Lan ad'a makhlūqan ya'malu fī zaratīn min fatātin māīdatika al- hāfilata bi al-siḥri wa al- fitnati</i> (El Hakim, 2001).</p>	<p>No one I would let hope for the slightest bit of your attractiveness and charm that seduces me (Sirsaebea, 2008).</p>	<p>In his conversation with the woman, the reporter revealed that he would not allow anyone else to approach the woman, even if they only hoped to be the woman's lover. He is because the woman has the charm and</p>

		charm that can attract men.
<p>2. أحرص و أغار الآن علي ماذا؟ ... إن عطفك علينا الساعة نحن الثلاثة لطيف، ولكنه يدفعني إلى شيء ... و أين هو ذلك الذي يحرص دون الباقيين علي أن يسور قطعة أرض يملكها بالمشاع مع آخرين؟ ... إذا ملكت أنا و حدى خرصت و غرت و</p>	<p>Why should I be serious and jealous of them? Meanwhile, your attention is still divided among three people. How can I cultivate a piece of land if it is owned by myself and someone else? If I were the only legal owner of that piece of land, I would be serious, jealous, and try to fence it up high (Sirsaeaba, 2008).</p>	<p>When the woman questions the seriousness of the reporter on her, the reporter responds lightly but wisely. He seems calm and hides his jealousy because the woman has not yet chosen one of the three boys. The journalist likens the woman to a piece of land, and if the journalist is not the owner of the land, she does not have the right to the land. However, if the journalist is the rightful owner, he will seriously take care of it and even fence it off. He means if the woman does not belong to a journalist, then he does not have the right to anything to the woman.</p>
<p>سورت  <i>Aḥrasa wa aghara al-an 'alā māzā ? ... I'nna 'athfaka 'alainā al-sā'ata nahnu al-šalāsatu liṭaiḥi, walakinnahu yadfanā ilā syaii'n ... wa aina huwa žalika al-lažī yaḥrusu dūna al-bāqīna 'alā an yasūra 'alā an yusāwira qit'ata ardan yamlikuhā bi al-masyāi ma'a ākharīn ? ... Ižā malakat ana wahidan kharisatu wa ghiratu wa sūratu (El Hakim, 2001).</i></p>		

In redaction 1) table 1 explains that the journalist's attitude shows concern for the woman. His words show that he will try to keep the woman if he chooses her as a lover. The attitude of wanting to take care of the woman is the essence of love in the form of attention manifested by working hard or working on what she loves.

In redaction 2) table 1 illustrates that the journalist shows his attention to the woman. This is manifested through active concern because he wants his loved ones to grow as he is. There is no constraint if reader feel cannot have it but are committed to

taking care of their loved ones when they become their legal possessions, which is a form of the basic element of love in the form of attention.

The basic element of love in the form of attention depicted in *Mu'tamar Al-Hub's* short story is the attention shown by the journalist to the woman. Attention is an act or effort to grow a sense of sympathy for the lives of other loved ones (Naili, 2012). The act of wanting to try or work hard to take care of the woman and seriously will keep his word if the woman chooses him to be a lover is evidence of active concern for the person he loves.

This is relevant to Fromm's statement that love is an active concern for the life and growth of those we love. If this active caring is weak, love does not exist. In this case, the essence of love is "toil." So, love and toil are two things that cannot be separated from each other. People who love what they strive for will also seek what they love (Fromm, 2018).

## 2. Responsibility

Table 2

No.	Source	English Translation	Explanation
1.	<p>الحب هو (خبر) يستقى من القلب ... و يسأل فيه العقل فيكذبه ... و لكن القلب يؤمن به و يجازف بإعلانه، متحملا وحده مسؤولية النشر!</p> <p><i>Al-ḥub huwa (khabarun) yastaqiyu min al-qolbi ... wa yas'alu fīhil aqli fayakzibuhu ... wa lakin al-qolbu yu'minu bihi wa yujāzifu bi'ilānihi, mutaḥamilan waḥdahu masu'liyat al-nasyri</i> (El Hakim, 2001).</p>	<p>Love is news that comes from the heart, then reason questions and refutes it. However, the heart still believes in the news and persists in preaching it, And the heart is ready to face the consequences of the preaching (Sirsaebea, 2008).</p>	<p>To be chosen as lovers, three men, namely a journalist, a musician, and a poet, must explain love. The reporter was given the opportunity first to answer the questions asked by the woman. Then the reporter expressed his thoughts about love. The meaning of the journalist's expression is that he considers that love is a feeling that cannot be denied by reason. Even his words contain the meaning that the heart is ready to bear the</p>

		<p>consequences of the news. That is, when someone feels love, without needing to think about it, the heart feels ready to bear whatever reply is received after conveying love to the person he loves.</p>
<p>2. لن تعرفي موتا أبدا أيتها المرأة، لأن الخلود هو هديتي إليك ... أنغامي تهبط إلهامك كما يهبط الندى من صميم الفجر : ستبقى على الدهر تردددها الأفواه ...</p> <p><i>Lan ta'rifiya mautan abadan ayyatuhā al- mara'tu, lia'na al- khulūdu huwa hidayātī ilaika ... anghāmī yahbiṭu ilhāmuka kamā yahbiṭu an-nadā min ṣamīmi al-fajri : satbaqā 'ala al-dahri taraddadahā al-afwāhu ... (El Hakim, 2001).</i></p>	<p>Oh my girl, now you will not know death forever. Immortality is the gift I gave you. My rhythms that sing from your inspiration like the dew that drips from the silence of the dawn will last forever and become an eternal hum (Sirsaeāba, 2008).</p>	<p>After it was the musician's turn, he conveyed his thoughts on being chosen as the woman's lover. The musician said that he would give immortality so that the woman would not know death. In this case, the meaning of the following statement is that the musician wants to create a piece of music that is inspired by the woman. The work will later become a song that can be remembered for all time. Even if the woman is gone, she will live on in the musician's work. This is called immortality.</p>

In redaction 1) table 2 of the journalist's love character can be illustrated through the conversation excerpt. His statement that he is ready to bear any decision from the person he loves has shown that there is a basic element of love in the form of the journalist's responsibility to the woman. He is willing and able to respond for the sake of the people he loves.



In redaction 2) table 2, the musician shows a voluntary act that wants to give the woman immortality if he is chosen to be his lover. The eternal love that he wants to manifest in the form of musical works is expected to be remembered for all time. Only eternal love will continue to give life even if the loved one is gone. This proves that there is a basic element of love in the form of responsibility which means being able and responsive to the person he loves

The basic element of love in the form of responsibility is found in the expressions of the journalist and the musician. The journalist's form of responsibility is his readiness to bear the consequences after expressing his love. Whether accepted or rejected, his heart was ready to endure any eventuality. Meanwhile, the musician shows his love through his willingness to give sincere love as an eternal gift for the woman if he is chosen to be her lover. For him, the eternal form of love will give eternal life to the loved one, even though he is dead.

Responsibility is often defined as an obligation, that is, something that is imposed from the outside. However, in Fromm's view, responsibility means utterly voluntary action. Where responsibility means being able and ready to respond (Fromm, 2018). Thus, it is evident that the quote represents Fromm's thoughts on the aspect of responsibility.

### 3. Respect

Table 3

No.	Source	English Translation	Explanation
1.	أحسن أنك ضياء حياتي، وضياء كل الكائنات ... أشعة عينيك دفء لي ولكل المخلوقات ... لن أغار إذا أرسلت نسماتك كالأشعة تملأ قلوب العباد نورا ورحمة و سلاما  <i>Ahsanu annaka diā'u hayātī, wadiyā'u kulli al-kā'ināti ... asya'tu</i>	You are the light of my life and the light of the whole world. Your eyes give shade and warmth to me and all beings. ... When you smile, my heart becomes radiant, loving, and peaceful (Sirsaebe, 2008).	The poet conveys his thoughts when he is chosen to be a lover of a woman by using figurative language. The poet likens the woman to the sun, whose rays can give life to all human beings. Her smile made everyone's heart feel warm and at peace with the woman's affection.

'ainīka difa'n lī walikulli  
al-makhlūqāti ... lan  
aghāra izā arsalat  
nasmātaka ka al-asy'ati  
tamla'a qulūbu al-ibādi  
nūran wa rahmatan wa  
salāman (El Hakim,  
2001).

<p>2. سأسير إلى جانبك مزهواً فخوراً كلما رمتك العيون ... لأنني سأعرف أن الجماهر قد رأيت فيك ما أرى، و أعجبت بما أعجب، وآمنت بما أومن.</p>	<p>I will proudly sit beside you when the eyes of men bare you, for they see something I also see. They admire what I also admire, and they believe in what I also believe (Sirsaebea, 2008).</p>	<p>The poet continues to express his love for the woman. He will feel proud to have the woman because the woman has a charm of beauty that is known to everyone who sees it. Without having to tell the beauty of the woman to others, they have seen and know by themselves if they see the woman herself. Of course, everyone will feel happy if their lover has a beautiful face.</p>
<p>Sa'asīru ilā jānibika mazhuwān fakhūrān kullamā ramaqtuka al- uyūna ... lia'nā sa'a'rofa anna al-jamāhira qad raa't fika mā arā, wa a'jabtu bimā a'jabu, wa āminatu bimā ūminu (El Hakim, 2001).</p>		

In redaction 1) table 3, respect for the person he loves is shown by the poet, who views the woman as herself and has a uniqueness as an individual. The peculiarity of this woman is that she can give peace to the hearts of those who love her. The poet shows respect for the person he loves, who sees the woman as herself and has the characteristics of an individual.

In redaction 2) table 3, the poet wants to reveal how he views his loved one as an individual who is unique to him. He not only focused on admiration alone but also saw the person he loved as himself. The poet's view of the woman that he loves is the basic element of love in the form of respect.

The respect in this short story is reflected in the poet, who shows his perspective in assessing the woman. As a form of respect, a person will not exploit the person he

loves (Niswah, 2017). He can see the woman as she is and realizes her unique individuality. The woman's hallmark is that the charm of her beauty radiates so that the whole world knows about it.

Respect does not mean fear or admiration, but from the root word "res pierce," which means to look. Viewing is defined as the ability to see someone as himself, realize his uniqueness as an individual, and care that others must grow and develop like him. Fromm explains that "If I love another person, then I feel one with him, but with him, as he is, not as him which I want as the object of my interest" (Fromm, 2018).

#### 4. Knowledge

**Table 4**

No.	Source	English Translation	Explanation
1.	الملكية إذن هي أساس الحب عندك ... <i>Al-malakiyyatu izan hā asāsu al-hubbi indaka ...</i> (El Hakim, 2001)	Your love is based on the principle of ownership! the woman said to the reporter (Sirsaebe, 2008).	The woman expressed her opinion about the journalist. By understanding the reporter's answer about love, the woman knows that the reporter only considers love based on possession.
2.	الشيوعية إذن هي أساس الحب عندك ... <i>Al-Syuyūiyyatu izan hā asāsu al-hubbi indaka ...</i> (El Hakim, 2001).	So I see, based on the principle of common ownership! the woman said to the poet (Sirsaebe, 2008).	Through the answer from the poet, the woman also knows and understands how the poet considers love as common property.
3.	الفن إذن هو هي أساس الحب عندك ... <i>Al-fannu izan hā asāsu al-hubbi indaka ...</i> (El Hakim, 2001).	So I see, your love is based on the principle of art! said the woman to the Musician (Sirsaebe, 2008)	So is the musician. The woman can find out about the musician who thinks that love is only based on artistic principles.

In redactions of 1), 2), and 3) in table 4, the woman can know the loving character of the three men as if she already knows them more profoundly than they seem. The quote above shows that women are trying to explore themselves to discover the reality of each man who loves them. The recognition of the reality of the three men can be known through the answers and thoughts about love put forward by three men. This includes the basic elements of love in the form of knowledge, namely exploring one's self to see someone by his name. That eliminates the possibility of judging someone based on the illusion of oneself to others.

Knowledge is an aspect of the basic elements of love, which means exploring the person we love. In love, a person must know the person he loves by his name to see the reality of himself or defeat the illusion or irrationally distorted image of him. Knowledge only exists if I can go beyond caring for myself and see others in their name (Fromm, 2018).

Respect for someone is impossible without recognition. Attention and responsibility are blind, and a piece of knowledge is empty without caring. Many layers of knowledge are the basic elements of love, namely, the knowledge that is not only external but penetrates the core (Niswah, 2017). In love, a person is not required to understand the other person from the outside but to understand himself deeply. This is evident from the fragment of the woman's conversation above.

## B. Object of Love

According to Fromm, love is an orientation that leads to all, not just one person. However, that does not mean there are no differences in the love types. According to Fromm, the diversity of love types is based on the object that is loved. Thus, the love objects are divided into brotherly love, motherly love, erotic love, self-love, and God's love (Fromm, 2018). The following love objects were contained in the short story *Mu'tamar Al-Hub*.

### 1. Brotherly Love

**Table 5**

No.	Source	English Translation	Explanation
1.	أحسن أنك ضياء حياتي، و ضياء كل الكائنات ... أشعة عينيك دفء لي ولكل	... You are the light of my life and the light of the universe. Your eyes give shade and warmth to me and to all creatures. Your beauty was	The poet gave his thought when he was chosen as a woman's lover by using figurative language. The poet compared

<p>المخلوقات ... سأدرك أن جمالك لم يخلق لسعادتي وحدى ...</p>	<p>created not only for my own happiness (Sirsaeba, 2008).</p>	<p>the woman to the sun, whose ray has been able to give life to all human beings. Her smile made everyone's heart feel warm and at peace with her love.</p>	
<p><i>Aḥsanu ḍiyāu ḥayātī, wa ḍiyāu kulli al-kāi'nātī ... asya'tu 'ainīka dafa'lī wa likulli al-makhlūqātī ... sau'drika anna jamālaka lam yukhliq lisa'adatī waḥdī ...</i> (El Hakim, 2001).</p>	<p>2. وأنت كهذه الشمس أكبر من أن تملكها يداي بمفردى ... وإنما أنت نعمة للناس</p>	<p>You are like the sun, too big for my hands to hold. You are a grace to all humanity (Sirsaeba, 2008).</p>	<p>The poet also expressed that the woman was like the sun, which was not held in his hands, but it was a grace to all human beings.</p>
<p><i>Wa annaka kaḥaḥi al- syamsi akbaru min an tamlikahā yadān bimufradī ... wa innamā anta ni'matu linnāsi</i> (El Hakim, 2001).</p>			

In redaction 1) table 5 in addition to evidence of love elements in respect, that redaction also showed a form of brotherly love in the short story. The poet's utterance compared the woman to the light of his life and the light of all nature. It means that the existing privilege in the woman was not only intended for himself but also provided shade to others. According to this, the poet proved that love was intended for all people. He did not have a sense of ownership for someone he loved but made solidarity the foundation of his thought about love.

In redaction 2) table 5 shows that the poet was not selfish regarding love. It was evident how he assessed the love that was not intended for himself but all humans. Thus, the poet's love form, which prioritized love for others, was a category of brotherly love.

The poet shows brotherly love in this short story to the woman. The poet's utterance described that his love was not based on the self-ownership of someone he loved, but love was intended for all human beings. This was conformable with Fromm's

opinion, which explained that humans must love their siblings if they have loved. It means he feels unity with all human beings, solidarity with others, and human unity.

This was conformable with Fromm's theory about brotherly love. Brotherly love underlies all kinds of love. What is meant by this is the sense of concern, responsibility, respect, and knowledge of fellow human beings. Brotherly love is love for fellow human beings. If humans have loved, then they must love their siblings. It means he feels unity with all human beings, solidarity with others, and human unity. Brotherly love has a foundation of the feeling that we are all one.

Fellow love is equality love. Fellow love is the most fundamental love that underlies all kinds of love. Differences in talent, physical, social, and so on do not have much meaning compared to the core identity of humankind. To be able to feel the mean identity, the thing that humans need to do is penetrate the outer lining to its core. If someone notices others only on their surface, he only notices the differences that separate him/her from others. However, if he can penetrate the others' identity, he will find his/her identity, the fact of their brotherhood as the same humankind (Niswah, 2017).

## 2. Motherly Love

Table 6

No.	Source	English Translation	Explanation
1.	<p>لن تعرفي موتا أبدا أيتها المرأة، لأن الخلود هو هديتي إليك ... أنغامي تهبط إلهامك كما يهبط الندى من صميم الفجر : ستبقى على الدهر ترددها الأفواه ...</p> <p><i>Lan ta'rifiya mautan abadan ayyatuhā al- mara'tu, lia'na al- khulūdu huwa hidayatī ilaika ... anghāmī yahbiṭu ilhāmuka kamā yahbiṭu an-nadā min samāmi al-fajri :</i></p>	<p>Oh my girl, now you will not know death forever. Eternity is a gift I give you. My rhythms which sing from your inspiration are like dew drops from the silence of the dawn, will last forever and become an eternal hum (Sirsaeaba, 2008).</p>	<p>After it was the musician's turn, he gave his thought if he had been chosen to be the woman's lover. The musician said that he would give eternity so that the woman would not know death. In this case, the meaning of the following statement was the musician wanted to create a piece of music that was inspired by the woman. The creation would later become a</p>

<i>satbaqā 'ala al-dahri taraddadahā al-afwāhu ... (El Hakim, 2001).</i>	song that could be remembered last forever. Even if the woman was gone, she would live on in the musician's creation.
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In redaction 1) table 6, the quote proved that in addition to including the basic elements of love in the form of responsibility, the redaction showed the musician's love for the woman, including motherly love. Motherly love applies the principle of giving everything in a love relationship. Although it was not a form of a mother's love for her child, the musician showed how motherly love worked by eliminating selfishness in himself and giving everything to someone he loved. Even he wanted to give an eternity gift that he would forever remember, though the woman was gone. The musician's statement illustrated that he had a motherly love that would sincerely love the woman if he had been chosen as her lover.

Motherly love is unconditional love for the child's life and all his/her needs. This kind of love is the opposite of brotherly love. Brotherly love is fellow love, while motherly love is unequal love. Where one needs it, and the other gives it. Because of this unselfish nature, this kind of motherly love is the highest and the most sacred love of all emotional bonds. Motherly love becomes the most challenging duty because it requires selfishness, the ability to give everything, and hope for nothing except the happiness of the loved one (Fromm, 2018). The result above proved conformity with Fromm's thoughts about motherly love.

### 3. Erotic Love

**Table 7**

No.	Source	English Translation	Explanation
1.	أشعر أنى أغار عليك من هذه الشمس الغاربة ... لو لمست أشعتها خديك ... خشية أن تخطف وهي ذاهبة شتا منك	I would certainly be jealous of the setting sun because it has caressed your cheeks with its light hands. I'm afraid the sun has stolen from you before it has gone to its bed (Sirsaebe, 2008).	The Piece of the quote was the journalist's expression to the woman. Because of his great jealousy, he even compared that he had jealousy and was worried that the

<p><i>Asy'uru annā aghāra alaika min hazīhi al- syamsi al-ghāribiyyati ... lau lamasat asy'atuhā khadīka ... khasyatu an takhtīfa wahā zābihatu syaa'n minka</i> (El Hakim, 2001).</p>	<p>sun would steal something from the woman. Its means the journalist would not let the loved one be touched or even be owned by others.</p>		
<p>2. ولن أسمح بابتسامة منك تلقى إلى هذين الصديقين، بل اللمصين ... إنهما سينقلبان في نظري نشالين يربصان بلؤلؤة من لآلي بسماتك و كلماتك و نظراتك ... كل الرجال يصبحون في عيني قطاع طرق إذا إقتربوا من كنوزك</p>	<p>I won't be willing to have your sweet smile stolen by my two friends. In my eyes, these two men have turned into pickpockets who kept on targeting your gem, your smile, your words, and your eye glances. ... "In my eyes, all men will turn into robbers if they approach your treasure (Sirsaebea, 2008).</p>	<p>The journalist revealed himself again. He was not willing to have the woman's smile stolen by his friends. It's mean; he just wanted everything that was in the woman only for him. Even in his eyes, his friends could turn into criminals who targeted the woman or everything that belonged to her.</p>	
<p><i>Walan asmaḥa bi ibtisāmati minka talaqā ilā hazāina al-sadiqaini, bal li al-liṣīna ... innahumā sayanqalibān fī naẓarā nisyālīna yunarbiṣāni bilu'luati min lāli bisimātika w kalimatika w naẓaratika ... kullu al- rijālu yusbihūna fī 'ainī qitāun taraqa izā iqtaribū min kunūzika</i> (El Hakim, 2001).</p>	<p>3. تنحنح الصحفي ... وهرش رأسه ثم قال: اللهم اجعل قلبها من نصيبي!</p>	<p>Oh Allah, submit her heart to me! thought the journalist while he cleared his throat and bowed his head slightly (Sirsaebea, 2008).</p>	<p>When the journalist was asked to answer the woman's question, he began by praying to Allah. While bowing his head, he hoped Allah would submit the woman's heart for him.</p>
<p><i>Tanḥataḥu al-ṣaḥafī ... wa harasya ra'sahu ṭumma qāla: al-hammu</i></p>			



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<i>ij'al qalbhā min naṣī !</i> (El Hakim, 2001).		
4.	إن آية الله في حسنك يجب أن تبلغ للناس كافة ...  <i>Inna āyata Allahu fī          hasanuka yajibu an          tablughā linnāsi kāfati</i> ... (El Hakim, 2001).	Your beauty is an immeasurable gift from Allah. ... (Sirsaebea, 2008).  The poet expressed his admiration for the woman. He said that the woman's beauty was an immeasurable gift from Allah.

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In redaction 1) table 7 showed that the journalist had a complete union desire with the woman. His word showed that he did not even allow others to touch someone he loved. Because the complete union desire with someone he loved negates the love for others, the journalist's love for the woman was a form of erotic love.

In redaction 2) table 7 showed quote evidence that the journalist's love was a form of erotic love. The journalist just wanted to have the woman entirely, so he negated love for others. This was shown by assuming that his two friends could turn into bad people who targeted and wanted to steal the woman.

In redaction 3) table 7 showed that the journalist hoped in God so that he could submit the woman's heart. So, the journalist's love was included in erotic love because, in his prayer, he only wanted to be the woman's lover.

In redaction 4) table 7 showed the existence of erotic love because the poet seemed to admire a woman's beauty by saying that the woman's beauty was an immeasurable gift from Allah. With his beautiful sentence, the poet showed that he wanted to get the woman's heart.

Erotic love in the short story *Mu'tamar Al-Hub* is shown by the journalist's expression toward the woman. Two things that stood out in the journalist's statement to the woman were union and negation of love for others. First, the desire to unite with the woman illustrated that he wanted total fusion with someone he loved and was worried that the woman was stolen by others. Second, even because of his love, the journalist considered his friends' bad people when they targeted the woman. This showed an attitude of negating love for others. Third, the journalist also had time to pray

so that God would submit the woman's heart to him. Moreover, the last, the poet tried to seduce the woman to be captivated by the poet's beautiful words.

In contrast to brotherly love and motherly love, which love all fellow human beings, erotic love is the desire to be fully united with him/her alone. Erotic love means uniting self entirely with one person and negating love for others, but only in an erotic union, being fully committed in all aspects of life, not negating the profound aspect of brotherly love (Fromm, 2018).

There is exclusivity in erotic love, neither in fellow love nor motherly love. Exclusivity in erotic love is often interpreted as a possessive power. The exclusive nature of erotic love shows that the person can be fully and intensively fused with only one person (Melati & Erba, 2019).

#### 4. Self-love

**Table 8**

No.	Source	English Translation	Explanation
1.	إنه بالتأكيد يهتمكم أجمعين ... إنه يهتم الصحفي ... و هل تستطيع أيها الصحفي أن تنكر أن أعجب خبر نشر في القرن العشرين هو حب ملك الإنجليز ل (ليد سمبسون) و نزوله عن العرش الضخم من أجل هذا الحب؟! ... و أنت أيها الشاعر هل تجحد أن الحب هو الذي أثار حرب (طروادة) و ألهم (هوميروس) الإلياذة ... أخلد شعر على الدهر؟ ... و أنت أيها الموسيقي هل تنفى أن المزمارة منذ وجد، والقيثارة منذ	Know, love is essential for you all. Love is vital for a journalist. Hey journalist, will you argue that the most shocking news of the twentieth century was King of England's love to Lady Simpson, a love that forced him to step down from his royal throne? Hey poet, will you argue that love caused the Troya war and gave inspiration to Homerus to write war poems that will be remembered all the time? Hey musician, will you argue the fact that since the invention of the flute and the violin, the two have never stopped humming love songs? Said the woman (Sirsaebea, 2008).	The redaction described a woman expressing her opinion about the importance of love for the three men who loved her. She said a journalist could not deny that love has become the most shocking news in the world. Then the woman said to the poet that the poet could not deny that love was the theme of the most famous poems. She also revealed to the musician that a musician could not deny.

صنعت لهما هدف غير التعبير

عن الحب؟! ...

*innahu bitaukīdi  
yuhimukum ajma'īna ...  
innahu yahimu al-ṣahfā  
... wa hal tastaṭī'u  
ayyuha al-ṣahfā an  
tunkira an a'jaba  
khabara nasyara a'jaba  
khabara nasyara fī al-  
qarni al-'isyrīna huwa  
al-hubbu maliki al-  
injlīzi lī (lydi simsūn)  
wa nuzūluhu 'ani al-  
asyri al-dakhmi min ajli  
haḏā al-hub!?! ... wa anta  
ayyuha al-syāiru hal  
tajḥadu anna al-hubba  
huwa allazī aṣāra al-  
harbu (ṭharūdata) wa  
alhama (hūmīrūsu)  
aliliyādatu ... akhlada  
syi'run 'alā al-dahri ? ...  
wa anta ayyuha al-  
musiqā hal tanfiya anna  
al 'ana al-mizmār  
munzū wujida, wa al-  
qaiṣāratu munzu  
ṣana'at lahumā hadfu  
ghaira al-ta'bīri 'an al-  
hubbi!?! ... (El Hakim,  
2001).*

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In redaction 1) table 8 depicted self-love in the short story *Mu'tamar Al-Hub* was about a woman who could understand love so that she could conclude the importance of love for herself and others. With the great perspective and ability to see love in the world's eyes, the woman proved the existence of self-love in the form of caring for others. The concept of self-love was reflected in the nature that the more she appreciated her ability, the more she respected others with that concern.

According to Fromm, self-love is not the same as selfishness. If loving fellow humans is good, surely loving ourselves is not ugliness because we are also human. Self-love found those who can love others. Selfish and self-love are opposites. Selfish only care about self, while self-love is loving someone equal to loving own self (Fromm, 2018).

## CONCLUSION

This research showed that the researchers found two divisions of love psychology in the short story *Mu'tamar Al-Hub* by Taufiq Al-Hakim. Two important points were the basic elements of love and love objects. The essential elements of love for each character were: 1) care, which the journalist showed; 2) responsibility, which the poet showed by the journalist and the musician; 3) respect, which the poet showed; 4) knowledge, which the woman showed. The love objects in the short story included 1) brotherly love, the poet; 2, showed it) motherly love, the musician; 3 showed it) erotic love, it was shown by the journalist and the poet, 4) self-love, it was shown by the woman.

Based on this research, the researcher drew a common thread in the form of dominant aspects contained in the essential elements of love and the love objects in the short story. Knowledge became the dominant aspect of the essential elements of love which is proven by the woman's ability to recognize and understand the three men who loved her. Furthermore, erotic love became the dominant aspect of love objects in this research. It was evident from the number of redactions found by the researcher, exceeding the findings on other redaction points. Furthermore, one of the love objects not found in this research is God's love. Unfortunately, the woman in the short story did not choose anyone. If examined from the author's biography, a creation is influenced strongly by the author's psychology. In the history of his life, Taufiq Al-Hakim had experienced romantic rejection by a woman, which made him decide to live alone until the end of his life. For him, it was not easy to understand a woman's heart and desire. Therefore, in his short story, he described a woman with mysterious nature that was difficult for a man to understand.

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