

**THE INFLUENCE OF PURSUING IDENTITY ON AFAF'S
PERSONALITY DEVELOPMENT IN *THE BEAUTY OF
YOUR FACE* BY SAHAR MUSTAFAH**

THESIS



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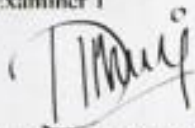
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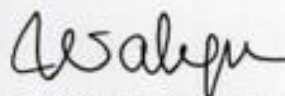
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ABSTRACT

Ulfarizka, Arika. (2023). *The Influence of Pursuing Identity on Afaf's Personality Development in The Beauty of Your Face by Sahar Mustafah*. English Literature Department, Faculty of Adab and Humanities, UIN Sunan Ampel Surabaya. Advisor: Ramadhina Ulfa Nuristama, M.A.

Keywords: identity, identity status, personality development.

This study discussed the main character Afaf Rahman, an American Palestinian woman from Immigrant parents in *The Beauty of Your Face* by Sahar Mustafah. Afaf as a Palestinian daughter been living with Palestinian-Islam culture, yet she and her family never committed to Islam, and she is struggling to fit in the society. This study focuses on a statement of the problems, namely: (1) how does Afaf's process to pursuing her identity; (2) how does Afaf's pursued identity influence her life; (3) how does pursued identity influence Afaf's personality development.

The method of this study is qualitative. The conversation and description in *The Beauty of Your Face* are this study's main data. This study focuses on Afaf's journey in pursuing identity through the psychology approach of Identity Status theory by James E. Marcia and personality development.

The researcher found three of the identity statuses pursued by Afaf are identity diffusion, identity moratorium, and identity achievements. Through exploration and making commitments, Afaf success in pursuing her identity and becoming Muslim, and it brings influenced Afaf's life towards her occupation, relationship, and development of her personality.

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ABSTRAK

Ulfarizka, Arika. (2023). *Pengaruh Pencarian Identitas Terhadap Perkembangan Kepribadian Afaf di The Beauty of Your Face oleh Sahar Mustafah*. Program Studi Sastra Inggris, Fakultas Adab dan Humaniora, UIN Sunan Ampel Surabaya. Pembimbing: Ramadhina Ulfa Nuristama, M.A.

Kata Kunci: identitas, status identitas, perkembangan kepribadian.

Penelitian ini membahas tentang karakter utama Afaf Rahman, seorang perempuan Amerika-Palestina dari orang tua imigran dalam novel *The Beauty of Your Face* karangan Sahar Mustafah. Afaf sebagai anak dari orang Palestina hidup dengan mengamalkan budaya Palestina-Islam, walaupun dia dan orang tuanya tidak pernah menjadi berkomitmen terhadap Islam, dan dia berjuang untuk bisa menyesuaikan diri di lingkungan. Penelitian ini fokus pada rumusan masalah, yaitu: (1) bagaimana proses Afaf mencari identitasnya; (2) bagaimana pengaruh pencarian identitas terhadap hidup Afaf; (3) bagaimana pencarian identitas mempengaruhi perkembangan kepribadian Afaf.

Penelitian ini menggunakan metode kualitatif. Percakapan dan deskripsi novel *The Beauty of Your Face* adalah data pada penelitian ini. Penelitian ini fokus ada perjalanan Afaf dalam mencari identitasnya dengan menggunakan pendekatan psikologi dengan teori Status Identitas oleh James E. Marcia dan perkembangan kepribadian.

Penelitian ini menunjukkan ada tiga dari status identitas yang dilakukan oleh Afaf, mereka adalah kebingungan identitas, penanguhan identitas, dan pencapaian identitas. Melalui eksplorasi dan membuat komitmen, Afaf berhasil memperoleh identitasnya sebagai seorang Muslim. Afaf telah mendapatkan identitasnya dan menjadi muslim, serta memberikan pengaruh terhadap pekerjaan, hubungan, dan perkembangan kepribadiannya.

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CHAPTER I

INTRODUCTION

1.1 Background of the Study

Literature is the portrayal of society. Wellek and Warren, (1948, p. 89) state that “literature is a social institution, using as its medium language, a social creation.” Literature may be classified through its language, era, region, genre, and subject matter. Language is the identity of literary work. The chosen words that use in literary works also can be a hint for the date it’s made. The genre is the fundamental element of literary works. A genre can create a structured storyline, theme, plot, setting, and character. Dynamic and creative genre is the source key of literary works (Allan, 2014, para 3).

Literature is the output of how social work and the printout of the author’s thoughts and imagination. Literature is the imitation of the world, the portrayal of beliefs, culture, societal symbols, art, or entertainment. Literature is creative writing that can be distinguished from its intentions. Literature is art that have pleasure and imagination of the author (Kennedy, 1995: 47). Literary work’s authors create character based on reflection of human real character that describes the personality, desire, feeling, and motives to do something. Characters that reflected of psychology phenomena will show psychological aspects (Endraswara, 2011: 96). The major highlight of literary works through psychology approach would be the character. Characters in literary works, society, and plot from fiction are form towards the truth

of psychology. It is commonly known that psychology is used by author to depicts the characters and society (Wellek and Warren, 1990).

The relation between psychology and literature is that literary works as the result of activity and human expression. In other hand, psychology will help authors to thicken the sensitivity and give opportunity to create patterns that have not yet been explore before. It will lead literary works to have coherence and artistic values and adding the complexity of the story itself (Wellek and Warren, 1990). According to Edraswara (2008) states that psychology and literature have relation indirectly and functional. Indirectly relation refers to similarity of object that is human, meanwhile functional relation is both of psychology and literature talks about psychological phenomena of the human itself. The difference may be in psychology the form of human is real and literature is imaginary creative character from author.

According to Wellek and Warren (1990) states that psychology literature have four possibilities of understanding. First, the study of psychology of the author as a type or as a person. Second, the study of the creative process. Third, the study of types and laws of psychology that are applied in literary works for readers (psychology reader). Fourth, the study of literature effect on readers. Hardjana (1985) states that if people can observe the behavior of the characters in a literary works by using knowledge of psychology, as the character is appropriate with human psyche then she/he succeed in using psychology theories as way to decipher and interpret literary works.

One of the psychology studies is about identity. Identity from its etymology *identité* from middle French and late Latin *identitat-*, *identitas* from the original Latin word *idem* means same. Stella Ting Toomey in Samovar et al (2009) states that identity is self-reflection from family, gender, culture, ethnicity, and socialization process. Identity is how individual perceives of themselves and the perception of others (Samovar et al, 2009: 154-161).

Deng (1995, p. 1) states that identity is how individuals and groups determine themselves and are perceived by others by their race, ethnicity, religion, language, and culture. Meanwhile, Santrock (2006, p. 398) states that identity is a self-portrait of many pieces and that every piece is different aspects, and they are career identity, political identity, spiritual identity, relationship identity, achievement identity, sexual identity, gender identity, culture/ethnic identity, interest identity, personality identity, physical identity. Individuals get those aspects above through a long exploration process. Identity needs a lifetime journey to evolve as the purpose for an individual to fit in society from its role, belief, and practice that is recognized and valued by others (Ryan and Deci, 2003).

From the explanation above, it can be noted how important it is for individuals form their identity. By knowing about self-identity, individuals will fully understand themselves, their future, and their self-concept. Marcia (Santrock, 2004 p. 46) states to form identity can be describe with identity status based on the presence or absence of exploration and commitment. Exploration is meant to be alternative search process

with the aim of make commitment. Meanwhile, commitment refers to one's dedication to goals, ideology, values, or beliefs. There are four status of identity divides by Marcia, they are identity diffusion, identity foreclosure, moratorium, and identity achievement. Identity status is used to distinguish each period of process individual form their identity.

In this study, the researcher is interested to analyze about identity status of the main character in *The Beauty of Your Face* by Sahar Mustafah. The novel shifts between the main character Afaf Rahman's past and present, showing her challenges and success. *The Beauty of Your Face* talks about Afaf searching for her identity as she experienced many problems in her life. It tells about the course of Afaf life as she struggling to find identity as Palestinian – American woman. Afaf starts the process of searching for identity after her sister suddenly disappears. During the process of search for identity, Afaf questioned who she is in the mixed cultural environment and complexity.

Many changes her sister caused to Afaf and her family after her disappearance and Afaf pursuing identity influenced her personality. Afaf as the main character plays significant role in the novel, and important aspect of the novel. Like human who develop their personality, character in novel also develop her personality over time. Based on the explanation above the researcher also interested to analyze the development of Afaf's personality. Afaf who undergoes searching for identity, she is overcome many changes through the process.

There is no found previous study examined *The Beauty of Your Face* as the object of study. The present study focus on Afaf journey in pursuing her identity through the psychological approach of identity status, the researcher also tries to analyze the influence Afaf pursuing identity towards her life and personality development by using using personality development theory.

1.2 The Statement of Problem

- a. How does Afaf process to pursuing her identity?
- b. How does Afaf pursued identity influence her life?
- c. How does pursued identity influence Afaf's personality development?

1.3 Significance of the Study

The researcher hopes this research give contribution theoretically and practically. In theoretically, the researcher hopes to give benefits about new knowledge and broaden the importance of identity for oneself and how individuals who pursuing identity will have various influences on their life and personality development. Practically, the researcher hopes to give benefit as reference and comparison for future study that examines identity, identity status, and personality development.

1.4 Scope and Limitation

In this research, the scope is limited to the analysis of the novel by *Sahar Mustafah* entitled *The Beauty of Your Face*. The researcher focuses on analyzing the process of the main character in pursuing her identity by using James E. Marcia's

theory of Identity Status and how it influences the main character's life and the personality development.

1.5 Definition of Key Terms

- a. Identity: Unique characteristic that each person has from sets them apart from others.
- b. Identity Status: Forming an identity and gaining it through process of exploration (crisis) and strong commitment.
- c. Personality development: Process of individual evolving he/she character that affected or influence by internal and external factors.

1.6 Research Method

This chapter discusses research design, data source, data collection, and data analysis. The methods the researcher used is explained in the following below.

1.6.1 Research Design

The researcher uses qualitative methods in conducting this research. Creswell (1009, p.175) defines qualitative research as the development of description and interpretation of the theory. The purpose of the qualitative method is to give a critical understanding to the reader of the collected data from the novel. The researcher chooses qualitative because it can describe systematically the fact and the characteristic of the data. Besides that, qualitative research methods were developed in the social sciences to enable researchers to study the nature of the novel.

1.6.2 Data Source

There are two data resources in this study. First, the source data of the study is *The Beauty of Your Eyes* by Sahar Mustafah which describe identity crisis and the process to pursuing the identity. Then, the secondary source of data is supported study sources from books, journals.

1.6.3 Data Collection

Since the writer uses descriptive qualitative, the writer goes through three steps as explained below:

1. The first, the researcher read the novel entitled *The Beauty of Your Face* to get understanding the whole story and find the significance of study.
2. Second, the researcher chooses some relevant quotations that deal with the self-identity issues of the main character, changes, and personality development in the novel.
3. The third, the researcher collects the data of Afaf as the main character process in pursuing identity and personality development that depicted in the novel.
4. The last, the researcher relates the secondary data source like the theory, references with the collected data.

1.5.4 Data Analysis

The writer will describe the analysis through three steps in the following:

1. The researcher depicts Afaf's self-identity issues.
2. The researchers explained the process of Afaf pursuing her identity using identity status by James's Marcia theory.

3. The researcher explained the influence of Afaf pursuing identity to her personality development. The last, the researcher draws conclusions and ensures that it has answered the research question mentioned above.



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CHAPTER II

THEORETICAL FRAMEWORK

This chapter talks about reviews of related literature, including identity, and identity statuses.

2.1 Psychological Approach in Literary Work

Psychology and literature are two different disciplines, yet both have a point of attachment, namely talking about human. Psychology is study that talks about the science of open behavior (how to talk, sit, and walk) and closed behavior (way of thinking, belief, feeling) of human both as individual and group with relation to the environment (Syah, 2008). The psychological approach refers to an approach based on assumption that literary works always discuss the traits diversity of human. Different behavior and actions in form of rejection, excitement, and sensation. All the kind of physical and mental activity that can explained through psychology (Aminuddin, 1990: 49). The term of psychological approach in literary works relates to three mains phenomenon, namely the author, literary works, and readers with consideration that psychology more related to the author and literary works (Ratna, 2009: 61).

The object of psychology is the real human being and literature is human being in imaginary world, it is what makes difference between psychology and literature. But still, literature is always can be analyzed with psychological theory. (Wellek and Warren, 1948). Between psychology and literature have strong correlation that two of

the studies deal with human beings and their reaction, world's perception, misery, hope, desire, fear, conflict, and reconciliation as individual and social concerns, with carried various concept, method, and approaches. Author brings new views to the reader about things that have never been explore before through author's representation of life in the form of perceptions, ideologies, values, and feelings also emotions created to get insight about the meaning of life and self-existence (Aras, 2015: 251). Then, can be concluded that literature allow individual to understand and question about the identity by rising consciousness and awareness.

Human nature and activities carried out everyday can be explained by psychological problems and in order to understand various pysical forms experienced by character in literary works can be analyzed with the psychology approach. Psychology of literature is study that examines psychological reflections in character represented by the author, so that reader understand the psychological problems in the literary works (Minderop, 2010: 55).

Based on the explanation above, the researcher conclude that psychological approach in literary works is the combination of literature and psychology and analyze literary works with psychological theories.

2.2 Identity

Samovar, et al (2009, p. 154-161) state that identity is a unique characteristic that each person has from sets them apart from others. One of the unique characteristics is

the cultural influence that greatly impacts a person's identity. For example, Americans with their culture will tend to show other communities that they're independent meanwhile for collective culture people will show their big fellowship. Identity is how individuals and collectivizes are differentiated from others and collectivizes in social relations (Jenkins, 1996, p. 4).

Self-identity is the way individuals define or give meaning about themselves (individual special circumstances). The components of identity for a person are divided into three parts, namely: basic scheme, self-esteem, and self-efficacy (Baron and Byrne, 2003). Identity is a foundation development of individual and communal culture. As the culture evolves, new identity questions emerge (Erikson, 1968).

Our sense as individuals is an important part of psychological development. This sense of self is central to social, emotional, and personal development. Self-identity is our understanding of who we are as individuals and includes awareness of subjective experiences and relationships with others. There are many aspects to identity and the importance of each one can change as we get older. Identity development begins at an early age and certain aspects of our senses will continue to change throughout our lives (Upton, 2012).

An identity is a developmental event that involves individuals questioning themselves or their existence in the world and adolescence will be the time for individuals to experience this life stage. Erikson defines "identity as an individual's full awareness of himself in the present and the past as well as the people around who participate and contribute to the development of an individual about who they are"

(1989, 183). When an individual is unaware of their identity, it will lead to an identity crisis. Erikson (1979, p. 696) defines identity crisis as the uncertainty of the condition individuals feel about themselves, especially related to their character, goals, and origins happens in adolescence because of growth and adjustment. With various genuine paradigm the world offer, adolescents confuse practicing one and behaving.

In the urge for seeking identity, adolescents will perform identity formation as one of the social developments. Erikson (1968) described identity formation as a process in which an individual assesses himself whether he is by how other groups of people perceive him and compares the group with himself by typology significance and vice-versa through concurrent reflection and observation using all levels of mental functioning. Identity formation encompasses the blending of children's skills (experiences), beliefs, and identification to become coherent. The uniqueness provides adolescents with both a sense of continuity with the past and a direction for the future (Marcia in Schwartz et al, 2001).

Identity formation functions to help identities fit into social contexts, adopting roles, beliefs, and practices that are recognized and valued by others (Ryan and Deci, 2003). Identity formation is a combination process of childhood experience, belief, and identification that make adolescents feel connected with their past and guide them for the future (Santrock, 2007). Identity formation is awareness in giving meaning to yourself appropriately, identity formation can be described with identity status which involves experience, belief, and commitment (Zain, 2016).

2.3 James E. Marcia's Identity Status

The identity status is James E. Marcia's expanding theory of Erikson's identity development theory. Marcia noted there are two extra forms from Erikson's original, they are two forms of committed and two forms of uncommitted identities. Marcia states that to succeed in forming an identity and gaining it requires exploration (crisis) and strong commitment (Marcia in Hammons). Exploration refers to the process where individuals search for various alternative information as much as possible, observe, and select an option considering all the opportunities and pros and cons to make the best decision. Commitment is defined as a firm settled attitude in carrying out the individual's best decision. Commitment leads to how an individual behaves toward their decision (Marcia, 1966).

According to Marcia (in Schwartz et al, 2000), the dimensions of exploration (crisis) are:

a. Individuals have done exploration (*past crisis*)

Individuals in this stage are those who have done exploration in the past (past crisis) when actively thinking about the number of variations of potential.

Individuals can resolve the crisis and have a definite view of the future or postpone without reaching meaningful decisions.

b. Individuals currently make exploration (*in crisis*)

Individuals in this stage are those who are currently exploring to try finds out and explore questions of identity and are struggling to make important life decisions.

c. Individual's absence of crisis (*absence of crisis*)

Individuals in this stage are those who have not experienced or made exploration because doesn't find the importance of exploring various alternative identities about achievements, values, or beliefs.

According to Marcia (in Schwartz et al, 2000), the dimensions of commitment are:

- a. Individuals with commitment are those who have identified aspects of identity that significantly lead them to behave in the future and there are no major changes.
- b. Individuals with a lack of commitment are those who are doubtful to make exploration, they constantly change their behavior, undirected, and unimportance of making a personal commitment.

Tsal et al (2012, p.2) explain exploration as an adolescent process of searching and questioning adult roles and values actively in adolescents' life's diverse domains. Meanwhile, commitment is solid decisions related to aspects like occupation, the ideology of politics, belief or religion, social roles, and all the actions in a way to get the intended life path and personal goals. For Waterman (1982, p. 342) exploration refers to a difficult time in choosing aspects of personal identity such as vocation, ideology, and beliefs. Commitment refers to implementing a substantial decision because of exploration.

Identity status plays an important role to make adolescents know their position in society or future life because it helps them to shape their identity (Halim & Thamrin, 2010). Marcia identified four identity statuses for individuals as processes to get rid

of identity crises through exploration and commitment they experience. Identity statuses by Marcia are identity diffusion, identity foreclosure, identity moratorium, and identity achievements (Schwartz, 2001).

2.2.1 Identity Diffusion

Marcia in (Adelson, 1980 p. 161) states identity diffusion is a period when adolescents have never gone through worthwhile explorations (vocation, ideology) and have not yet built solid commitment (making decisions). Identity diffusion is a period when young people question who they are and what they want in life (Yusuf, 2011). According to Santrock (2003), identity diffusion or identity confusion is a regression in time perspective, having no initiative, and ability to coordinate the present and future (Santrock, 2003).

Identity diffusion individuals may have not or may have done go through an exploration period and a deficiency of commitment. Individuals' characteristics of identity diffusion tend to have no interest in such ideology, vocation, or belief. Even when they have a dream job, they can easily change it once they have better opportunities. In various ideology choices, individuals show not one compatible for themselves but are open to taking a small portion (Marcia, 1966 p. 552). Besides that, individuals will have a lack of self-concept, high anxiety, and pressure on themselves, and cannot describe their true selves (Santrock, 2007).

Individuals' characteristics of identity diffusion will find it difficult to adapt to society and at the same time easily get provoked into conformity which leads them to risky matters like drug abuse (Schwartz, 2001). Individuals have low autonomy and

tend to procrastinate to explore existing alternatives which makes them miss a lot of opportunities (Kroger, 2005). Identity diffusion is related to low religious existence. (Markstrom, et al in Oppong, 2013: 15).

The researcher concludes that identity diffusion is the time when individuals lack a sense of identity. They have little exploration and little commitment. They have not yet made or made only a little exploration over ideology, belief, and future jobs, and have not set a commitment (decision) for it. They have low self-esteem, underreaction over life crises that may have already happened, they are complicated, and are not excited to think about the future.

2.2.2 Identity Foreclosure

Identity foreclosure is individuals have made commitments that do not require an adequate exploration process (Tsang, et al 2011). Individuals already have a sense of identity because of their adopted values and roles borrowed from parents or institutions. Marcia defines identity foreclosure as the commitment made by adolescents who have never experienced a crisis or explored meaningful alternatives (Santrock. 2003). Yusuf (2011) states that adolescents accept what they have been given by parents' choices without evaluating it.

Identity foreclosure may show a firm achievement, yet it has weaknesses. The weakness comes from many alternatives available. When individuals are unable to maintain or apply the values and roles they have acquired in society (parent, family), they will experience rejection either from their families or themselves. Otherwise, if among the alternatives that exist but the remaining stance still, being "happy", or

“well-adjusted”, then individuals will receive acceptance (Kroger, 2007). Cramer in Kroger (2007) tells “Foreclosed individuals have consistently shown personality characteristics such as high levels of conformity, authoritarianism, and levels of aspiration change, coupled with low anxiety, and use of defensive mechanism”.

Based on the text above, the researcher sums up identity foreclosure as individuals having their commitment before doing exploration as they have been given a preformed identity by parents or relatives. Ideology, values, or even work seems like rooted in family and carried from childhood.

2.2.3 Identity Moratorium

According to Marcia, the identity moratorium is when individuals are in process of exploring some alternatives yet can't make a firm commitment or have a clear commitment that leads them to have a crisis (Santrock, 2003). Individuals experience an identity crisis when they're struggling with job choices, ideology, and interpersonal issues (Marcia in Adelson, 1980 p.161). The crisis arises when individuals examine the exploration of thoughts, awareness, and intellect in identity alternatives elements and identified to get close to others (Soetijiningsih, 2004).

Papalia (2008) states that identity moratorium individuals will encounter anxiety and freedom.

The characteristic of the moratorium is the individual's critical thinking regarding important life decisions (Kroger, 2005). When facing a crisis, moratorium individuals will have doubts about making decisions and tend to be talkative, and autonomous yet anxious and fearful (Marcia, 1966). In this moratorium status,

individuals may show signs of anxiety before establishing a commitment but once they explore suitable social and moral issues for them, they will be excited and passionate about it.

The moratorium is the time when commitment is not set clearly and is vague. Individuals are excited to explore ideology, beliefs, morals, and values before they determine the best decision. In the process, individuals have high self-esteem, and anxiety, and go through rejection and acceptance from others.

2.2.4 Identity Achievement

Marcia defines identity achievement as individuals who have completed the crisis process (alternatives exploration) and finally have made a commitment (Santrock, 2003). In this process, individuals have finally found self-identity and stable feelings (Seotijiningsih, 2004). Individuals finally know who they are, how the process is to become who they are, and what to do next in the future (Marcia in Adelson, 1980: 161).

Hammons states individuals in identity achievement “reflect on their experiences and construct their own identities by actively making decisions regarding ideology, interpersonal values, and occupation. They feel more in control of their future than other identity statuses and feel comfortable making revisions to life plans when needed. Identity achieved persons do not yield to pressure to conform to others’ expectations and are secure in their self-views”.

Identity achievement individuals focus on their important life choices. They stand firm against external aspects that may influence their life commitment yet are

still flexible regarding other different experiences that others may offer (Marcia in Schwartz (2001, p.35). Individuals go through various choices of occupation and make decisions that may differ from their parent's or family's wishes. For ideology, individuals go through the process of evaluation from past beliefs, make the ultimate decision, and will set them free. It set individuals ready to face upcoming obstacles like sudden changes to their environment and unexpected responsibility (Marcia, 1966 p.552).

So, individuals who have achieved the identity have committed to a certain ideology to call their own. Individuals in this process have high self-esteem, and confidence and know their true selves.

3.4 Identity Domain

Purwadi (2004) states that self-identity is also related to the various domains of life that exist in society. Marcia (1993) distinguished identity domains into two categories, and they are the *main domain* and the *complementary domain*.

a. The Main Domain (Ideology Domain)

Marcia (1980) states the existence of ideology is characterized by repeated evaluation of past beliefs and arriving commitment to a resolution that leaves the individual to have the freedom to act. Main domains refer to the content of occupation, religion, political views, roles, and social expression (Purwadi, 2004).

b. Complementary Domain (Interpersonal Domain)

The complementary domain refers to various interpersonal commitment to others that involves pleasure attachment to the content of friendship, roles as husband/wife, parent's roles, family, and career (Purwadi, 2004). While according to Rishna & Sofia (2016) states interpersonal domain involves friendship, sexual orientation, and behavior, group loyalties.

3.5 Personality

According to Hurlock (1974) states that personality is stage where individual in cycle of growth and evolve. Personality is relation between a self-concept, behavior, and emotion state. Personality is dynamically organized specific thoughts and actions of individual as a complete psychology concept.

Personality or *psyche* includes all thoughts, feelings and behavior, consciousness, and unconsciousness. Personality guides individual to adapt towards social and physical environment. At early age, personality potentially form as unity. When individual developing personality, she/he should try maintaining unity and harmony among all the elements of personality (Alwisol, 2009: 39). As Sobur states from cited the definition of personality from Allport (1974) that personality is dynamic organization within the individual as a psychophysical system that determines the uniqueness of adaptation to the environment (Sobur, 2003).

Personality comes from Latin word *persona* which means a mask used by actor in a game or show. The actor act according the expression of the mask he/she wear, as if the mask is represent certain personality traits. Thus, the initial concept of

personality is behavior that shown within social environment, self-impression, and social environment impression of individual (Yusuf and Nurihsan, 2008).

Yusuf and Nurihsan (2008) states that identity is explanation to describing identity (one's identity), self-impression or other concept of us, good and worse traits of personality. Yusuf (2001) also defines personality into various element namely:

- a. The dynamic organization. It refers to personality is always developing and changing even though there is systematical organization that binds and connects as a component of personality.
- b. Psychophysical. It refers to personality that show not only neural (physical), yet it is combination between physical and unity of personality aspects.
- c. The term determines, it means that personality contain a tendency to determine an active role in individual behavior.
- d. Unique, it refers absence of personality similarities between individuals.
- e. Determine, it refers to personality that leads individual to adapt toward physical and psychological environment.

It is important for individual to have distinctive traits of their personality that make them specially differ from others (Suryabrata, 1995). From the explanation above, the researcher can conclude that personality is distinctive feature of individual that differ from others (unique) and personality is description of individual action, thoughts, emotion that can be observed and characteristic of an individual.

3.6 Personality Development

Personality development encloses the dynamic structure and reconstruction of collective characteristics that distinguish an individual in terms of mutual behavioral traits (Wrzus, 2021). Personality development is always evolving and exposed to contextual factors and life-changing experience of individual. Personality development also has dimensions in description and subjective (Hang et al, 2021). Hurlock (1974) states that personality is evolve towards three major categories. The categories are explained below:

1. First, evolves for the better versus the worse. Evolves to be better is when individual success in making life adjustment toward changes that happen in ha/she life. Evolves to worse when individual show action deviate from what it should be exist in the process of development.
2. Second, quantitative versus qualitative changes. Quantitative change is when individual's personality that already exist being reinforced or weakened. While qualitative refers to process where individual's develop personality by replaced behavior to other traits of behavior.
3. Third, slow versus rapid changes. Slow changes refer to barely changes found in individual personality. Rapid changes refer individual develop personality in short period of time.

Personality development doesn't evolve on its own but result from re-thinking, and feelings of individual concept of self, also affected by various background condition. Person as individual and social, there are two factors of someone overcome

personality development and they are internal (oneself) and external (other attitude towards oneself) factors. There are also eight significant influences for individual develop he/she identity and they are physical, intellectual, emotional, social, aspiration, achievement, sex, education, and family (Hurlock, 1974). According to Sujanto et al (2004) personality develop through two factors, internal and external. Internal refers to inside factor that individual have since the beginning he/she was born as it called as basic ability in form of physical and psychological. External refers to outside factors towards individual like environment.

From the explanation above, the researcher concludes that personality development is process of individual evolving he/she character that affected or influence by internal and external factors.



UIN SUNAN AMPEL
S U R A B A Y A

CHAPTER III

ANALYSIS

In this chapter, the researcher discusses how Afaf achieves her identity. identity status of the main character, Afaf Rahman. Afaf goes through the confusion about her religion, makes exploration, and transforms into Islam.

3.1 The Process of How Afaf's Pursuing Her Identity

Here, the researcher discusses how Afaf's journey to pursuing her identity. Afaf goes through three stages namely, First, confuse about her religion as she lives in America with Palestinian culture. Second, Afaf's exploration of Islam and the community. It's her interest that brings her to explore Islam. Thirdly, Afaf's finally pursued her identity as a Muslim.

3.1.1 Confusing Her Religion

Afaf is the daughter of immigrant parents. She is an American Palestinian, born and raised in America. Afaf's family devotes Palestinian culture to their daily life, though Afaf and her siblings are not fully immersed in the culture. As Palestinian, Afaf's parents teach their children Islam values yet way far from religious.

Mustafah (2020) in the following:

And her parents ever let her sister go to sleepovers, though Nada begged Mama every time she received an invitation.
 "Ayb! A young girl never sleeps outside of her father's home! Shame!"
 Mama's green eyes blazed at Nada. These were the only occasions when she became upset with her firstborn (p. 24).

The quotation above explains how Afaf's mother prohibited her sister Nada to not sleep outside. Afaf's mother talks about *ayb* which in Islam means shame, a flaw

that is not supposed to other notice or known. The family will be ashamed and accused of letting their teenage girl not sleep with family members or worse with boys. Afaf's mother also worries as it's become a disgrace to Nada in society. From that, the researcher knows that Afaf's family practices Islam values because her parents are Palestinian, and the root of their culture is Islam.

Afaf's family implemented Islam values by also knowing what's *haram* and *ayb*.

But the novel also states that Afaf's family only knows a glimpse of Islam.

Mustafah (2020) in the following:

Afaf's family hasn't observed Islam beyond small celebrations of Eid with Khalti Nesreen. Mama reluctantly puts on a dress and they drive the hour and half to Kenosha. It's religion she knows very little about, one limited notion of what's *haram* and *ayb*: gambling, drinking alcohol, premarital sex (p. 91).

The text above explains that besides *ayb*, her family also knows about *haram*.

Haram is prohibited. In Islam, Muslims must abstain from what's haram for their own benefit. As in the quotation, Afaf knows that gambling, drinking alcohol, and premarital sex are *haram*. But the researcher also noted that turns out the family was never really into Islam. It's the only religion that the family is familiar with. It is because even though the family knows what *haram* is, Afaf and the rest of the family never really evade it.

After the disappearance of her sister Nada, the family is in chaos. The loss of her daughter makes Afaf's mother mentally unstable; Baba becomes an alcoholic and has an affair, and Afaf becomes very open to boys at school which are it is *haram* for them. Afaf's mother's condition worsens the relationship between her parents. Baba

chooses to have affair with 24 years old young woman as her mother is not mentally and physically existed for Baba.

As a father, Baba also feels a great loss for the disappearance of her oldest, leading him to become so into alcohol. “Ever since that night, Mama has been floating through the years like a ghost, moving around their family, hovering on the periphery of their lives. Baba disappears into himself, coming home late, stinking of alcohol” (Mustafah, 2020: 62).

As well as Afaf, who becomes an easy young girl for boys. She received an invitation from a boy from her school, Michael Wilson that ask her to visit his house. Afaf reluctantly accepts it because she wants it and when arriving there, she lets Michael kiss her and allowed him to touch her body.

Mustafah (2020) in the following:

Michael Wilson whispers in her ear, “Don’t worry, Afaf. I can do it in a way so you’ll still be a virgin. I know how it is with your family.”
Afaf is in his bedroom, his parents gone for the evening. Michael strips to his underwear, then sits behind her on his bed. He pulls of her shirt, unclasps her bra. Afaf lets the white boys touch her only over her clothes.” (p. 60).

The quotation above explains that she is conscious to do what *haram*. He lets Michael touch her body. But not so long after she realized what she is doing was something despicable and imagines her parent’s disappointment and betrayed faces, so she left him. Here Afaf’s aware of what she is doing. She understands that she violates the moral value of the family, but her parents also do that. Here Afaf understands that she and her family only lives with Islamic values but are never committed as Muslim. The value of Islam is how her family obtained from

Palestinian culture which is rooted in Islam. Her family was never Muslim. “She’d never prayed to either God, not even when her sister disappeared” (Mustafah, 2020: p. 91).

Based on the explanation above, the researcher inferred that Afaf understands that she lives with Islamic values in the family, she is not necessarily become committed become a Muslim and yet she is not Muslim so there are chances that she violates the values. Yet, Afaf confuses about her identity between those options, Palestinian lives in America. Afaf doesn’t make any exploration and makes a commitment to shaping her identity. According to Muus (1996, p. 69) defining individual characteristics while experiencing identity diffusion is they don’t have a clear definition of who they are and can’t assess the traits and characteristics of their own personality. Afaf is characterized to have low self-esteem, lack of confidence, finding it hard to make the adaptation, keep questioning her self-worth, and some misbehavior incidents.

3.1.2 Exploring Islam

Two o’clock in the morning, the telephone rang in Afaf’s house and informed that Baba has a car crash on his way back home and got severe injuries. It panics all the family members. Later that time the family knows from the doctor that Baba drives under the alcohol influence. One week after the accident, Baba was discharged from the hospital and got fined five hundred dollars, sentencing him to eighteen months of community service, and probation. Baba’s license is suspended for ninety

days. Baba was fired from his job at the factory and has a new job at a gas station.

After the accident, it changes a lot of things in Afaf's family.

Afaf realizes their parents are reignited. Afaf and Majeed watch as confused and hopeful. Mama doesn't complain when Baba starts to play his oud again when she used to complain about it. Other times, Afaf hears her parents laughing in their bedroom and Afaf doesn't bother to interrupt them. Mama also would like to touch Afaf's shoulder as she is in the kitchen, and Mama smiles more easily. After the disappearance of her favourite daughter, it was a quite big thing for the family. Mama ever has a mental breakdown after the loss of Nada and Baba's affairs. It shows that Afaf is aware of her Mama's changes as she cares for and loves the difference her mother made. But it doesn't last long.

Baba told the whole family that he found Islam as his religion. Baba is told by the priest who visits him in the hospital that Baba was saved by God who gave him a second chance to live. It reaches Baba's heart to know more about Islam. Mama to stunned, either Afaf or Majeed. Afaf's mother is back to her old self, with less smile. Baba is like jackhammering into Mama's collapsed world, Afaf and Majeed.

Mustafah (2020) in the following:

For a moment she feels her mother's sense of disorder. It's cataclysmic, this apology from Baba, this acknowledgment of how broken their lives have been. But her father isn't the only one to blame – Afaf has always known this. They're all culpable. Since Nada's been gone, she's turned into herself, nursing the pain as it slowly leached her, believing her grief was the worst (p. 89).

The quotation above explains that all this time, Afaf lives miserably not only her mother. It shows Afaf also finds herself vulnerable since the day Nada disappear. She wants to continue her life without Nada but always has something hold her on. It was the acceptance process that Afaf did yet not perform. There are moments where Afaf questions herself about having certain religion, maybe through religion and having God make the family better in handling their problems. Mama would have a strong mental state, Baba wouldn't ever drink alcohol and have affairs and Afaf never does things degrading her self-worth.

As time goes by when she realizes the difference between her father towards being Muslim, she feels rattled. Afaf was glad her father quit drinking and changed, but she worried that Baba might collapse at any moment. Baba starts to recite Qur'an and talk about the story of Prophet Muhammad, and the Islam community in Chicago. Baba took Afaf and Majeed to *The Islamic Centre of Greater Chicago*. Baba wants to lead his children to Islam just like her. At first, Afaf is unsure how to react when Baba starts to talk about Islam. Mustafah (2020) in the following:

“And you, too, loolad. I'll keep failing you as a father if I don't lead you on the lightes path.”

Afaf shifts in her chair, uncomfortable. How did they fit into all of this? She thinks about the boys whose hands have roamed her body, and the resentment toward her parents that has rooted deep in her heart. Her bitterness toward an absent sister seizes like a tidal wave in her chest (p. 93).

The text above it shows how Baba's effort to explain his wish for her children.

To guide his children on the right path. Yet, Afaf is hesitant they will accept when

they know she is a sinner who violates Islam values. She feels anxious that everyone there may know that she was ever called a slut.

When Afaf and Majeed arrive at the Islam community center, she found the fact that the community welcomed her. Afaf is relieved that there is no one she knows unless Kowkab Suleiman, her freshman-year friend. Afaf gets a sense that she has a chance to start over as Baba does.

Mustafah (2020) in the following:

Afaf doesn't notice anyone else from Hoover High School. It occurs to her that, aside from Kowkab, she is anonymous here. It suddenly feels like a chance to start over-the same as for Baba, maybe. People deserve second chances, right? Isn't that what Silas learns with the arrival of his golden-haired Eppie? Isn't that what drew Afaf to her favorite books? Through near-spirit-breaking ordeals, the protagonists still overcome. It's what hope is, after all. Baba found it after the car crash and now he wants to blanket her and Majeed in its folds. For Baba, hope is religion, though it's a more complicated shape to Afaf, as she knows so little about Islam (p. 97).

The quotation above explains that Afaf starts to find interest in the community. It's the start she makes exploration of Islam and the community. Even though she found herself little known about Islam, she was still willing to understand Baba's views. Afaf knew Baba's intentions he introduce Islam because he wants to make amendments related to his past bad behaviors. And this what tickle Afaf, she may also find a new start in Islam since she always feels she never belongs in any place.

In the community center, it was the first time Afaf experienced how Muslims take their prayer, *salat*. Kowkab gives her a pair of prayer clothes and guides her kindly yet insistent. Kowkab tells Afaf to follow her moves as she knows it's her first time.

Afaf watches Kowkab in her peripheral vision, folding her hands across her stomach as Kowkab does. It's the same way Baba beings when Afaf watches him from the hallway. The folded bodies look peaceful. Afaf feels like a stranger who's finally come home, one who's forgotten the language, and the mannerism of her people. She's nervous, tentative. (Mustafah, 2020: 98)

The quotation above explains what happens to Afaf when she has her first time ever for *salat*. Afaf feels peaceful for the movements and the moment. Afaf was immersed in the process. Afaf loves how people receive Afaf without looking at her background, they give each other respect, each other and don't judge Afaf as a Palestinian daughter who can't utter words in Arabic. Afaf doesn't feel change either, yet she loves the radiance of kindness and friendliness of people in the Islamic center.

When Afaf works her shift at Dairy Queen, she meets with Kowkab. Then Kowkab invites her to come over to her house. Afaf was hesitant at first, she noted about her last invitation someone invites because want something in return. But Afaf is thankful to Kowkab for helping her with worshipping at the Islamic center, so she accepts the invitation.

In Kowkab's house, Afaf is welcomed by Kowkab's family. They take her for dinner. During the interaction, Afaf realizes that Kowkab's family is the contrary of her family. Afaf can feel the warmth of every member of Kowkab's family. It gives a strange feeling to Afaf's heart and her mind runs over several things. "Afaf feels a familiar anger ignite in her belly. She holds it in, this fireball of rage and jealousy,

wanting to spew it at this loving, well-intentioned family, though she hungers to be a part of this togetherness as long as possible.” (Mustafah, 2020: 104)

Afaf wonders if it is the faith in Kowkab’s family that makes them a perfect family.

Mustafah (2020) in the following:

Afaf wants to know if prayer and fasting and charity could magically change her mother and make them a family, though really Afaf has always known they’ve never been a close-knit family, even before Nada’s disappearance. Had religion been the missing force, the thing that could weld them to each other so that when something terrible befell Afaf’s family they would be unbreakable? (p. 105).

The quotation above tells that Afaf is questioning if her family is embracing Islam, would they be can more harmonious like Kowkab’s family. Afaf wonders if it is Islam that makes Kowkab’s parents give the perfect amount of love and attention to their children properly. Afaf wonders why Afaf’s beliefs in Islam make her so kind, making Kowkab selflessly guide Afaf to know more about Islam. It is the time when Kowkab’s family does *salat*.

Later that night, when Afaf arrives at her home and tells lies to Mama that she’s been at the library just because she doesn’t want Mama to know that she’s been in Kowkab’s house. Afaf doesn’t want to bother Mama with her visit to a Muslim family house, Mama is enough dejected with the fact Baba turned to Muslim. When she is in her room, Afaf tries to contemplate Kowkab’s words about herself.

Mustafah (2020) in the following:

Afaf shuts herself in her room, kicking off her sneakers, tossing her bag aside. Lying on her bed, she stares at the ceiling, Kowkab’s words hanging above

her: *It's never too late. Every day we can be better. There's no limit. No end. You only have to believe, Afaf.* She said these things to Afaf after they prayed with her family (p. 105).

The quotation above explains that Afaf thinks out loud to correlate what Kowkab's said with her situation, with herself. She is doubting herself whether she can change to be someone like Kowkab. "It seems too easy, like the key she duplicates at the mall. Can she really be someone else, in this same body? Is change possible?" (Mustafah, 2020: 105). Afaf's low self-confident shift her self-worth.

Mustafah (2020) in the following:

She mutters, lays the book on her chest. It's not like she didn't enjoy herself that night at the Center, the rain beating against the windows while bodies fell into prayer. More than that, it had been a strange feeling at first, but a natural one, like instantly mastering a new skill she'd never imagined she could. And at Kowkab's house, nestled between her new friend and her sisters in their family room, their bodies facing east, the same sensation washed over: it was like coming home for the first time.

She thinks about Kowkab, how she wears her headscarf like a badge of honor-defiance, even. Afaf is impressed; she's tried hard her whole life to be like amarkan, only to be rejected and used.

Afaf drops her book to the floor and rolls onto her stomach, the pillow cool against her face. What more does she have to lose? (p, 106).

The quotation above tells doubts whether she has a chance to change, other times she finds herself licking her heart at Islam as she states that taking prayer and facing east is like her nature. When she takes prayer, it feels so right and makes her feel like she is finally home after being lost for a long period of time. No matter how hard she tries to fit into the American culture of being one, people don't really accept her. Its contemplation for Afaf to watch Kowkab embrace her religion and cultural background, yet she receives acceptance. Afaf realizes she just needs to be herself.

When Afaf shows interest in Islam, she overcomes rejection from Mama and Majeed. Just like Mama does not welcome Baba's decision. It is Baba and her in the family, split from Mama and Majeed.

Mustafah (2020) in the following:

Mama's contempt for religion is less ideological than Majeed's, but just as personal. She barely speaks to Afaf, always cooking and cleaning, the TV veiling the silence between them (p. 166).

From the text above Afaf knows from the start when Baba devotes to Islam that Mama would like to do the same when Afaf follows his path. She understands well that Mama will give her rejection so from his loving brother, Majeed. But Afaf knows this matter will come when she becomes Muslim, and she is ready for it. Afaf was never accepted by Mama even though she is not Muslim anyway and through Islam, she accepts that fact. "Mama is slow to smile at her and Majeed, though her eyes light up whenever Nada is home. Afaf and Majeed were like interlopers" (Mustafah, 2020: 22)

The researcher concludes that Afaf finds herself interested and then makes exploration of Islam. According to Larsen and Buss (2008, p. 336), Moratorium is an individual's exploration time before deciding on a commitment to an identity. Afaf opened herself to Islam and follows where life brings her. It starts with Baba introducing her to the Islam community and getting her first time taking *salat* which is life-changing for her. The community surprised her with the kindness and warmth radiance from each member that Afaf never really experienced at her home and school. Especially Kowkab who patiently help Afaf in exploration. Kowkab makes

Afaf understand that a happy family exists. When Afaf worries about her past, Kowkab convinces Afaf that opportunities to be better always exist for her. Afaf's devotion to Islam gets a rejection by her mother and his brother Majeed yet she is already preparing for the consequence.

3.1.3 Becoming Muslim

Afaf presents in celebration of Ibtisam's newborn son, the women in there are pleased that Afaf is joining them. There are Um Zuraib and Kowkab's mother who teaches Afaf to make *ma'moul*, when Afaf worries that she might ruin it, Um Zuraib reassures her that she can. When the last batch is in the oven, it's time for afternoon prayer, *almaghrib*. Kowkab hands her set of mismatched prayer clothes and "Something stirs inside Afaf-it's small and feeble, like a narrow shaft of light straining under a heavy, sealed door. "I'm ready," she says" (Mustafah, 2020: 107). It is the beginning of Afaf believing and being devoted to Islam.

The text above tells that Afaf finally become Muslim. She finds where she belongs. Afaf achieved it through the help of the Islam community and reconciliation with herself, and her family problem. At age twenty-seven for the first time, Afaf decides to wear hijab, nine years after she becomes a Muslim.

Mustafah (2020) in the following:

Afaf touches the fabric along the top of her head and the folds gathered softly at her throat. Beneath the hijab, it's still her. And yet a great part of Afaf is gone, hidden, never to be revealed again in public, and then only in the presence of women, A pang of something tragically permanent goes through her gut. She's spent blow-drying it straight. Now it's pulled into a bun at the base of her neck like a spool of thread. A wide inner elastic band keeps it in place and the forest-green shayla-a gift-wraps her head (p. 113).

The text above tells the first-moment Afaf decided to wear hijab. Afaf feels so strange seeing herself in the mirror. It's not like she never wears *hijab* before, but it's permanent so it gives Afaf a long stop to immerse her new self. "Afaf will miss her hair, the way it completes her face, one she hasn't always loved" (Mustafah, 2020: 113).

Based on the discussion above, the researcher concludes that Afaf's finally making her decision to convert to Islam. Afaf pursued identity as a Muslim. According to Adelson (1980, p. 161) states that identity achievement is a decision that is made by individuals regarding their future, they have arrived at a commitment after making an exploration. Afaf's willingness to make exploration in Islam with support from the community make her arrived at the decision to make a commitment.

3.2 Afaf's Becoming Muslim Influence Her Life

The discussion below is focused on how Afaf pursued identity and become Muslim influence her life. The researcher described Afaf's accomplishments in get her dream job, and quality relationship with others.

3.2.1 Getting Honored Occupation

Afaf becomes a teacher for third and fourth grade in Chicago and teaches English-language at the Center for refugees. Afaf was able to become a teacher because of the courage and support of Um Zuraib and Kowkab. "Had she ever pictured life in teaching before Um Zuraib? She's forever indebted to this woman, a

surrogate mother to Afaf, who, alongside her dear friend Kowkab, encouraged her through the tough coursework” (Mustafah, 2020: 128).

Mustafah (2020) in the following:

She finds children are amazing creatures: eager to learn, quick to forget injury, open to change. At least until high school, when your world suddenly becomes smaller and you move awkwardly through your days, exposed like a raw nerve. At ten years old, all Afaf wanted was to be seen and accepted, to not have teachers look over her head as though she were invisible. (p. 129) The text above tells one of the reasons she is interested to become a teacher. They're pure, and she wants every child would never to experience rejection as she does. “She'd wanted to make every child feel they weren't alone, to find potential into roaring flames of hope and promises to be fulfilled one day. Teaching gives her a sense of purpose and, unexpectedly, intoxicating independence. No matter what, she knows she'll survive” (p. 129).

Afaf is tough, she is never picky to choose where school she wants to attend. She teaches wherever she has the opportunity. Startin by giving free English language tutor for refugees at the Center, teaching at public elementary schools with various kinds of student backgrounds, and Nurideen School of Girls where she becomes principal. Guiding her students for having excellent grades, religion, and social achievement.

When Afaf becomes the principal, she faces a lot of problems related to her students. There is a time when she experienced protest from the mother of her students regarding the assignment of her daughter, the mother complains about *The Great Gatsby* novel because the mother insists that the story will be like in the movie on Netflix, too erotic for young students. “The state of Illinois is not raising my daughter to be a proper Muslimah, Ms. Rahman” (Mustafah, 2020: 2). Afaf then gives her answer and suggestion that the mother also should read it, so she will know

the content not just judge the entire intention only from the movie aired on Netflix.

Afaf's intention is she wants to teach her students about sex education, contraception, and premarital sex as Afaf never gets insight from her parents.

There is also a scene where Afaf must see one of her students, Layla going to school with wounds and bruises. Afaf worries about what happened. Once Afaf believes that Layla is falling at her house, but another week Afaf meets Layla also with bruises on her face. Layla is like Afaf; she is also American Palestinian. Besides her instinct as a teacher, Afaf feels more sympathetic to Layla.

Mustafah (2020) in the following:

“If you can't tell me, Layla, I'll need to walk you down to Principal Walker's office and we'll have to get to the bottom of this.”
“Please, Miss Rahman, don't tell on me,” the little girl pleads, as though she's done something wrong.
“Did your baba hit your face?” “Layla, did your baba hit your face?”
She sniffles, then nods.
Though she had expected it, Afaf's stomach sinks.
“Did he punch your nose last week?” Another nod.
“Does he hit your mom?”
Tears stream down Layla's face. Please don't tell on us.” Again she begs Layla, as though she and her mother are culpable in a terrible crime (p. 133).

The text above explains that it's true Layla is abused by her father and even her mother. Afaf then assured Layla that everything will be okay, and Afaf will help her to get through this. Afaf then remembers her professor's words “*While it's important to use discretion, it's always better to be safe than sorry*” (Mustafah, 2020: 134).

Afaf doesn't want to regret not helping Layla, she scares something bad happen to Layla if she's late, and Afaf chooses to make a Call. It is Afaf's responsibility to make sure her students are safe, and she is her voice. A few days later, Layla's desk is

empty. “She’ll be in a safer place, dear,” Mr. Welsh tells her (Mustafah, 2020: 139). The word from Mr. Welsh makes Afaf comforted, and she’s glad that she makes the call to DCFS to help Layla.

The researcher concludes that one of Afaf’s achievements after becoming Muslim is she knows what job she desires. Through Islam, she reconciles with herself, and from that, she realizes to not let young children experience what she’s have been gone through. She is putting herself to help young children to get chances that she never gets when she is young. She is doing her best to always be a good teacher.

3.2.2 Building Relationship

After becoming Muslim, Afaf regularly comes to Islamic Center where she spent a lot of time there and build relationship with Muslim people there. Afaf gets close to each of them that treats her like family. Through give lecture at Islamic Center for refugees, Afaf meets with her future husband. She is also building stronger relationship with Kowkab and escalate the quality of relationship with people in the Islamic Center.

3.2.2.1 Meeting Her Lover of Life

Afaf meets Bilal when she teaches the English language at the Center for refugees, and he is one of them. “Bilal Hamzic. Ibn al ajnabeeyah, as Baba calls him: *Son of the foreign woman*” (Mustafah, 2020: 119). Bilal was transported from Bosnia with the Center sponsors. He is safe from the war that killed her father and uncles. He is here along with her mother and sister. Bilal always arrives first for Afaf’s

English class. Afaf can see his persistence to do well for himself in America. “He was a handsome man, his skin the color of lightly steeped tea” (Mustafah, 2020: 119).

Afaf often gets arranged to meet or received matchmaking with men with a good background, and well-established jobs but Afaf was never interested.

Mustafah (2020) in the following:

Hatim is a second-year resident at Rush Hospital, ya Afaf. You'd be perfect for each other.

Mashallah, my brother Feras is opening as second jewelry location in the mall. Do you want to see a picture of him?

They're respectable men, but Afaf wasn't interested. (p. 120)

Strangely Afaf never found a click with these men, it's like there's something missing in them. After Afaf joined the Center, she finds herself being alone doesn't mean disaster. There is no void that urges to be filled with men. Until she meets with Bilal. “When Bilal entered her life, he quickly filled up a space, like rainwater gathering in a watering can. It felt unexpected, though very natural” (p. 120).

What makes Afaf like Bilal he is willing to always do his best. He wants to know start over, leaving behind his past in his ravaged country. He knows what exactly he wants in his life, he has purposes for the future, and Bilal wants to include Afaf in his journey and that's when how he proposed to her.

Mustafah (2020) in the following:

They've been on same journey, their paths happily converging. *Naseeb* is what her aunt Nesreen calls it-fate.

For the first time in her life, Afaf discovers that to be desired by another human being-to be needed-is an exaltation, one she hadn't anticipated. She's already loved by others: Baba, Majeed, Kowkab, Um Zuraib. But what Bilal offers her is different than their kind of unconditional love. With him, the memories of white boys fumbling with her bra straps, pressing their chapped lips against her, have wilted like the fallen lead crumbling in her hand that day (p. 121).

The text above tells us that Bilal gives a kind of love that is different from Afaf's loved ones. It starts with the feeling of similarity and empathy between the two of them. Bilal chooses to move on from his trauma, and Afaf from her shameful events.

Afaf meets with Bilal as she believes is fate. She would never meet Bilal if she was not a member of the Center.

Mustafah (2020) in the following:

Had not Allah had a hand in it too? Islam led her here. Would she have found Bilal otherwise if not for her newfound faith? Look at her now: a devoted muslimah, a public school teacher. And she owed so much of it to the circle of women from the Center" (p. 121).

The text above explains that if she is not Muslim, she may have a life path that wouldn't be different. Through Islam, Afaf has healed the trauma of her parent's miserable relationship that makes she doesn't really believe in marriage. "Two human beings living in such misery together have colored Afaf's belief in marriage. It seems far worse than deliberately being alone" (Mustafah, 2020: 116). Yet, Afaf achieved to meet with her future husband. They start over everything as a Muslim couple. They later married and have three children, two sons, and a daughter.

3.2.2.2 Having Best Friend

Afaf meets with Kowkab Suleiman when Baba takes her and Majeed to the Islamic center for the first time. Their friendship grows since then. Kowkab is Afaf's friend in freshman year. They had known each other because they were Arabic girls in the school, yet never make any interactions. Afaf always has been there for Afaf in exploring Islam since day one.

For Afaf, Kowkab is like a teacher for her journey in Islam. She will so proud when Afaf achieved little by little progress related to Islam. “Kowkab is like a proud teacher. Good job, Afaf!” She pats Afaf’s shoulder. “You’ll learn the words in no time. If you keep doing it”” (Mustafah, 2020: 98). It was when the first time Afaf follow the community *salat*. Kowkab kindly assures Afaf that one day she will properly take the prayer.

When Afaf works her shift at Dairy Queen and is verbally abused by her senior Rami and his friends, Kowkab out of nowhere bravely stops him. She exchanges small talk with Afaf to make Rami and his friends leave them. “She looks completely out of place at this mall. She smiles her crooked smile, her eyes bright. A surge of relief runs through Afaf’s chest” (Mustafah, 2020: 100). Kowkab swiftly helps Afaf to stop Rami and his friends insulted Afaf without Afaf ever ask. She dares to give stares to every one of them. It suddenly brings relief to Afaf’s heart. She assures Afaf not to think about it, even when Afaf admits she’s been making mistakes, they don’t have the right to define her, says Kowkab. And Afaf can’t longer hold her tears.

When Afaf visits Kowkab’s house, her family warmly welcomed her. After dinner, it’s time for the to take prayer. Kowkab helps Afaf to have wudu together and then she wonders why Kowkab bothers to become her friend.

Mustafah (2020) in the following:

“Why do you want to be my friend?” Afaf blurts out, her cheeks hot, a lump of tears gathering in her throat, “I’m not like you, I’m a rotten person.”

“You’re not rotten. You’re just lost,” Kowkab says. She reaches a hand out to Afaf, and Afaf looks up into a face of sheer sincerity. The word

lost turns into something else. It's not wrapped in the same hopelessness as when Mama calls her that. "You just need to take your time and Allah will guide you. He wants us to be happy." (p. 104-105).

The quotation above explains Afaf's ever doubts about Kowkab's reasons why someone pious like her wants to be friends with sinful Afaf. For Kowkab, Afaf is not a bad girl, she is just lost because no one guided Afaf to the right path as her own family is a mess. Kowkab helps Afaf to understand that she only needs more time and process to find and become the best version of herself. Kowkab is willing to help her through Islam.

Later when Afaf finally decides to wear hijab, it is Kowkab who teaches her how to wear the scarfs properly. It was Kowkab who first ever see Afaf in her hijab. It really shows that Kowkab is there in every choice, and every decision Afaf's made in her life. "Mashallah!" Kowkab throws her arms around Afaf, her friend's swollen belly preventing a full embrace. "You look beautiful!" (Mustafah, 2020: 114).

Kowkab was there for Afaf when she lost her father, who died during hajj. "That morning her friend gave her a Valium to calm her trembling hands, to still her perpetual tears. "You're surrounded by love her," Kowkab whispers in her ear" (Mustafah, 2020: 187). Kowkab was also there when Afaf was in hospital after experiencing a tragic shooting incident in her school. "Kowkab, her dearest friend, visits her every day and Afaf finally whittles down the woman's resolve. Kowkab offers her small pieces of the aftermath, feeding her bitterness like bites from a sour plum" (Mustafah, 2020: 223).

Besides Kowkab, Afaf also really loves Kowkab's family. They're good people and always make Afaf feel at home. Kowkab's parents treat Afaf like their own daughter. They're there for Afaf through her lows.

3.2.2.3 Islam Community Center

Afaf is welcome by the people in the community of the Islamic center, although they never meet before. They embrace Afaf as she is without ever judging her. It makes Afaf a strong bond with the community. She feels at home when she is there. "Since joining the Center, Afaf's slipped it on for Eid parties and wakes, for prayers at the mosque" (Mustafah, 2020: 113). For Afaf, the Islamic center is not only the place but also the people. "After she joined the Center, being alone didn't feel like a plague" (Mustafah, 2020: 120).

Like Kowkab, people in the Center are so kind to Afaf. They help Afaf to know more about Islam. They make a celebration for Afaf when she commits to wearing a hijab. "Her hijab celebration is hosted by Suha Bakri, the previous woman to commit from the circle of women from the Center. A tradition has started among them: once you've donned the hijab for life, you honor the next woman to do so" (Mustafah, 2020: 115). Afaf is indebted to each of them, for the caring, guidance, and warmth they give to Afaf who never feels once at her own home.

The Center also helps Afaf to have her last tribute for Baba. Everyone she knows comes to pay their Honor to Baba. "The Center holds a special azza for Baba" (Mustafah, 2020: 186). Every one of the members of the Center comes to pay tribute to Baba. They console Afaf for her loss, they take care of Afaf when she can't take

care of herself. The Center's sisterhood and kinship always amazed Afaf and connected in a beautiful way. She believes it is what Islam taught them to always pour good deeds.

3.3 Afaf's Personality Development

Afaf personality developed after she pursued her identity and become Muslim. There are some changes in Afaf life from having no control over herself she becomes someone who has self-restraint. Afaf also becomes persistent regarding her life decision. Afaf becomes someone who no longer has grudges over something she stumbles upon, she is forgiving for everything her life has been giving.

3.3.1 Self-restrafint

Before finding Islam Afaf was kinds have two different traits to behave. First when she is at home, and second when she is outside. When she is at home, Afaf is an obedient daughter. No matter how toxic her parents are, she is never picking up an argument. It is all only in her head. She even never tells Majeed about how frustrated she is with the family problems. Afaf is like battling herself in her mind and wants to let her parents that she is a well-behaved daughter. When she is outside, Afaf is a wild-under control young girl. Afaf tends to can't hold back her anger when people bother her. She would never hesitate to revenge on those who interfere with her life.

Mustafah (2020) in the following:

“Dummies don't know how to speak arrabi!” the girl sneers. Afaf grips the armrests of her chair as angry tears well up. “Shut your stupid, ugly face!” These hateful words startle her. They come from a place deep in her throat, and hurtle out of her mouth like a rocket ship. “Just shut up already!” she spits again (p. 51).

The text above tells that Afaf can't control her anger when someone bothers her. For her, it is just her defense, and she is not at fault as she doesn't start the argument. Yet, it's not the right reaction toward Bully. Afaf also ever has fought with her friends at school.

Mustafah (2020) found the following:

In the school cafeteria the next day, something cool slithers across her scalp and slides down her face. Afaf catches globs of green Jell-O in her hand.

"Slut," Kelly McPherson whispers in her ear. She stands behind Afaf in the lunch line. Her friend Angela Malone cuts in front of her. They're all freckles and feral white teeth. Angela's shaking out a foam cafeteria bowl, freeing a few more green globs onto Afaf's sneakers.

Kelly's breath is hot on her neck. "Stay the fuck away from my boyfriend." Through fear prickles her skin, Afaf slams her tray on the counter and pushes Kelly so hard she knocks down two other students behind her. A semicircle forms around them, razzing and hooting. Afaf can't hear what Kelly's shouting at her from the floor. A crushed pint of milk pools near Kelly's butt.

Angela grabs a fistful of Afaf's hair and yanks her backward. She whirls around and catches Angela's chin with her fist. Then someone pins Afaf's arms to her sides and carries her out of the cafeteria. A peanut butter-and-jelly sandwich hits her face to a chorus of laughter (p. 65).

From the incident above, Afaf's mother is called to the school to pick her up.

Afaf feels it's unfair that she receives all the blame on her even though she doesn't start to pick up the fight and only does it to protect herself. She is punished with three days of suspension, yet she doesn't protest or even can't protest to Coach Phillip whom Afaf already meet last time because of the incident she cursed the boy in her class for snickering about the speed of a camel. Afaf doesn't hesitate to make a fuss.

After Afaf finds Islam, she starts to more have control over her life. She thinks before taking an action. She is more organized. Like when she is getting racist for wearing a hijab.

Mustafah (2020) in the following:

“Raghead.”

Afaf turns around, her heart thumping. *Who said it?*

A group of teenagers snicker near the Slurpee machine. A man in a suit fastens his eyes on the newspaper he’s purchasing, refuses to look Afaf’s away, the cashier gives her a wicked grin (p. 123).

The quotation above tells one of the episodes Afaf has faced as a Muslim with her hijab in diverse America. Afaf tries not to get them provokes, as Afaf doesn’t know who says that. Even when Afaf can come to them and ask one by one, Afaf chose not to do it. Afaf remembers what Kowkab and Um Zuraib tell in the Center about Surah Al-Baqarah when things get hard.

وَالَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ لَهُمْ أَجْرٌ كَبِيرٌ - 153 : 2

“O you have who believed, seek help through patience and prayer. Indeed, Allah is with the patient” (Qs. Al-Baqarah: 153).

Remembers the surah helps Afaf to have *sabr* and control herself calmly. “She flips back the visor. *I can do this-it’s such a small thing*, she tells herself. *A small thing*” (Mustafah, 2020: 124).

3.3.1 Persistence

Afaf before finding Islam was indecisive. She would hesitate about all the things she wants to do. It is because she is fearful of her mother. She doesn’t want to

disappoint her, and that is what makes Afaf rarely make an exploration in her life. She just follows what her parents command and taught her.

When she finally becomes Muslim and with help from people around her, she can shape herself to be a better version of her old self. When she knows nothing about Islam, she is willing to learn. She let herself immersed in the Center to extend her knowledge about Islam. When she knows that she wants to be a teacher, she makes it happen. Even though she was working, she is persistent. Afaf not necessarily gives up along the way. “It takes five years for Afaf to get her degree in elementary education. She goes to college and does part-time work to help Baba pay the bills” (Mustafah, 2020: 128).

3.3.2 Forgiving

Afaf finds Islam always gives her heart at peace. When unfortunate things happen, she will always find the ray in the good. Afaf was battling herself in accepting the problems going around her, but now she would look for reason in every situation and it rises her acceptance.

There is a one-time Afaf advised by Sister Nabeeha to apologize to everyone before she left for Hajj. First-person she asks for forgiveness is her Baba, and he kisses her on the forehead and says that Afaf is her best daughter. But what bothers Afaf is that she also wants to know if she should also forgive others who did her wrong. She wonders do she also need to go for Hajj with peace in her heart.

Mustafah (2020) in the following:

And what of forgiving others? she wants to ask Sister Nabeeha. Had the time come for her to forgive Mama? Did it even matter anymore? Her mother excised herself from them like a machete that slices off a finger, the stub bleeding for a long time before new skin grafts the wound and scar tissue appears-the only evidence she'd been there in the first place (p. 173).

The text above explains that Afaf wonders to if she needs to forgive Mama for all the things, she caused Afaf for suffering her worth as a daughter. Yet Afaf realized she could never blame Mama. Mama was never a happy person since Nada left, she also needs to bear the fact that her husband and second daughter convert to Islam. Afaf always knows that Mama also suffering like her. Losing her first beloved daughter was like a cold wind blowing into her life. After all, Afaf there for realizes and understands, that no matter how long time passed by it doesn't change the fact that Mama never resents Nada, and after all these years Afaf is healed from her gaping wound. She understands as time goes by that a mother will always love her children because she is also a mother. Afaf asks her mother for forgiveness "Forgive me, Mama" (Mustafah, 2020: 173). After all this time, Afaf also forgives her mother. Afaf will pray sincerely for her mother in Mecca a place that she believed is the closest ear of Allah, and that's all that Afaf needs to do.

During the Hajj, Baba dies, and Afaf feels her world is collapsing. "Baba is buried in Jannat al-Baqi, where the close relatives and companions of Prophet Muhammad are buried in the city of Medina" (Mustafah, 2020: 183). She is assured that Baba must want to be buried in this holy place rather than States. But even though Baba died in a miraculous place, doesn't change the fact that Baba die and left her. After Afaf goes back, the Center prepares a special azza for Baba, and when she

is still mourning her sister Nada shows herself out of nowhere. It was like a dream that Nada comes back. Afaf feels strange and tries to process the fact. It is between relief and anger that Afaf feels. She is in perfect sobs when Bilal asks her if she is okay.

Nada, Afaf, and Majeed exchange a conversation about how Nada can choose to leave them behind. “I-I couldn’t stand it anymore. I felt like an alien in that house. Like I didn’t belong” (Mustafah, 2020: 196). Hears Nada’s reasons make Afaf stunned; she thinks that it should be her who only feels that way and not Nada. Majeed silents a lot in the conversation, he only what he wants to say and kinds of reproaches Nada. Majeed is aware that Nada makes a mess of their family. Nada tells that losing her sibling, Afaf and Majeed was her greatest regret. But in fact, Afaf and Majeed were always there, and Nada is the one who left them. “Afaf says, “We were always here. You didn’t lose us.” She clutches her teacup and fights back tears. “You left us” (Mustafah, 2020: 197). Although throughout the conversation Afaf and Majeed seem to corner her, Nada never makes single advocacy because running away was indeed her choice.

(Mustafah (2020) in the following:

“It hasn’t been easy for us, you know. When you left they were never the same.”

“Baba drank. Mama slowly lost her mind.”
“we’ve been trough so much, you know?”

She closes her mouth, presses her lips against the details of their mother’s attempted suicide. She wants to punish Nada for her selfish abandonment, for leaving them behind with unhinged parents. She was their big sister, meant to protect them. Instead she’d run away (p. 198).

The text above explains Afaf's desire to punish Nada with the facts that happen when she chooses to run away. Mama's unstable mental health, Baba's deviation from what Mama expected like drinking alcohol and having affairs, and Afaf who is attached to white boys. Afaf lives by adjusting the changes in the family almost every day, and Nada makes a big gaping hole in her family where she should be the complement. It takes forty-six years to take for Nada to return to her family, and Afaf realizes that the most important for Afaf. May this be Allah's plan, Allah takes Baba and returns Nada, and she realizes that for all those times Nada would also have experienced suffering for leaving home.

Mustafah (2020) in the following:

Tears well up and an old grief coats Afaf's chest again. Afaf pats Nada's hand over hers. She tries to imagine the journey her sister has taken without a mother and father, or siblings who look out for each other. "You're here now," Afaf tells her sister. "That's all matters." She remembers Bab's words from a long time ago: *Be merciful to others and you will receive mercy. Forgive others and Allah will forgive you* (p. 198-199).

The text above explains that Afaf tries to put her shoes on Nada, a young girl who escaped from her family and survived must be hard for Nada. She forgives Nada for all the pain she caused her, Mama, Majeed, and Baba because through forgiving Nada she hopes Allah will forgive her too. And it was Islam who encourage her to make up for the situation, as she says "Could she have mustered forgiveness without the benefit of Islam? Whom would she be if Islam hadn't entered her heart? To whom might Nada have returned?" (Mustafah, 2020 p. 199).

CHAPTER IV

In this chapter, there will be two parts, they conclusion, and suggestions. The conclusion will be based on three statements of problems. The first is how does Afaf process to pursuing identity depicted in *The Beauty of Your Face*. Second, how does Afaf's pursued identity influence her life, and third is how Afaf pursued identity influence her personality development. The researcher uses *The Beauty of Your Face* as the object of this research.

4.1 Conclusion

The Beauty of Your Face is written by Sahar Mustafah and published in 2020. *The Beauty of Your Face* talks about Afaf Rahman's life as the daughter of Palestinian immigrants. Afaf is an American – Palestinian woman portrayed in the Novel as a complex self and struggling with assimilation. Afaf confuses about where she should put herself in many things that happen to her. Afaf is looking for an identity to not be tossed around. Until Afaf finds Islam and the community that changes her life.

The researcher focused on the process of how Afaf pursuing identity to become a Muslim and how it's affecting her life. This study found three conclusions which are following the statement of the problem. First, Afaf process to pursuing her identity go through three processes. She is experiencing confusion about her religion as she lives with Palestinian values, and Islamic culture yet she never committed to Islam. As her father converted to become Muslim, Afaf starts to show more interest in Islam. Afaf

tries to join the Islam community where she meets with other Muslims that welcome her, give her guidance, and teach Afaf about Islam. The people in the community help Afaf to find Islam.

Second, when Afaf already converted to Islam and how it affected her life. Through Islam, Afaf is shaped to become a better version of herself, she is no longer confused about who she is and knows what she wants. Afaf gets her job as a teacher, the job she has dreamed of. Afaf makes a strong bond with the community and the Muslim women; Afaf has been her forever best friend since the day she comes to the community and meet her husband through the community.

The researcher also found through Islam, Afaf developing personality that she hasn't before. Afaf has had self-restraint, she becomes more organized and knows how to control her mind, and how to behave. Afaf knows what she wants to do in life, and she works for it as she has persistence. Afaf also so forgiving towards everything burdened her heart. The rejection of Mama and the disappearance of her sister are forgiven by Afaf as she understands Islam teaches her about giving mercy to others.

The researcher concludes that Afaf achieved her identity through three processes, they are diffusion, exploration, and finally becoming Muslim. She becomes Muslim and it brings influenced Afaf's life towards her occupation, relationship, and development to her personality.

4.2 Suggestion

The researcher has several suggestions for future researchers and readers. Since there is no previous study discussing this novel, so there will be a lot of options for

other focuses. This research is analyzing about pursuing identity and personality development using psychological approach in literary works. Other than identity status, there are other identity-related approaches like identity development, social identity, and cultural identity. The researcher suggests for future researchers also can use the feminist approach, which focuses on women's empowerment. Making sure to read the novel several times in order deep comprehension and find other issues that may be interested to be analyzed.



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