

**DALIA MOGAHED'S IDENTITY AS REFLECTED IN TED
TALKS VIDEO**

THESIS

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FACULTY OF HUMANITIES

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DALIA MOGAHED'S IDENTITY AS REFLECTED IN TED TALKS VIDEO

THESIS

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(S.S.)

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MALANG**

2019

STATEMENT OF AUTHORSHIP

I certify that the thesis I wrote entitled "*Dalia Mogahed's Identity as Reflected in TED Talks Video*" to fulfill the requirement for the degree of *Sarjana Sastra (S.S)* in English Literature Department, Faculty of Humanities, Universitas Islam Negeri Maulana Malik Ibrahim Malang is my original work. It does not incorporate any material previously written or published by another author. In addition, the writer is the only person who has responsible for the thesis.

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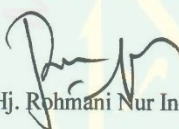
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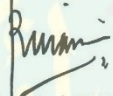
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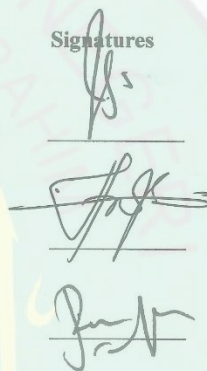
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MOTTO

الصبر يعين علي كل عمل



DEDICATION

This thesis is dedicated to my beloved parents, my brother, my little sister, and my big family.



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Alhamdulillah. All praise is to Allah, the Lord of the world, the Master and the Creator of everything in the universe for the mercy and grace so that this study can be completed as one of the requirements for achieving undergraduate degree of *Sarjana Sastra* (S.S) in English Literature Department, Faculty of Humanities, Universitas Islam Negeri Maulana Malik Ibrahim Malang. *Shalawat* and *salam* are always delivered to the great Prophet Muhammad SAW who guide us to the brightness with Islam.

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My highest affection is to my parents: Saprudin and Mujahidah for love, time, endless support and sincere that always given to me. My brother Doddy Syahrur Rijal Syahid, and my sister Suphie Annisatul Azizah Syahida who always support me in any conditions.

Finally, as an ordinary human being, I am aware of some limitation of this research I conducted. I wish that everyone in any level of education responses this thesis and gives advice for betterment intellectual. Therefore, I expect endless contractive criticism and suggestion for the betterment of the research in this area to help the future researchers to conduct much better researches in linguistics or literature.

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ABSTRACT

Syahid, Zaenul Kurniawan. 2019. *Dalia Mogahed's Identity as Reflected in the TED Talks Video*. Thesis. English Letters Department, Faculty of Humanities, Universitas Islam Negeri Maulana Malik Ibrahim Malang.

Advisor: Dr. Rohmani Nur Indah, M.Pd.

Keywords: *Sociolinguistics, Social Identity, Role Identity*.

This study discussed the identity of Dalia Mogahed reflected through speech in an event called TED Talks. As is known, identity is an interesting issue to discuss, because identity will always be inherent in every individual. Then, it triggers each individual to show their identity in the social environments, as the state, ethnic, religion, and other aspects. It is said that identity is not fixed, but fluid. Meaning that there will be a change of identity according to the situation and condition of a person (Omoniyi, 2006). Further, TED Talks as a big program have been featured great people around the world including Dalia Mogahed from various backgrounds to spread ideas. Her 2016 TED Talks entitled "What it's Like to be Muslim in America" was named one of the top TED Talks that year.

This research employed a descriptive qualitative method as a research design since the purpose of the study is to provides a deep analysis of the data. The data collected through the transcription which is provided on the TED Talks official website. there are ten data selected into the category of identity. further, within the sociolinguistics approach, the researcher then constructed the analysis through Burke and Stets's identity theory (2009).

The finding revealed that Dalia Mogahed projected her social identity more dominant than role identity. The number of role identity was found on 4 data while 6 data included social identity. Meanwhile, the researcher did not find the form of personal identity of her, because there was no indication of the utterances that proved the characteristics of her personal identity. Therefore, the fluidity of identity was also shared by Mogahed in that situation to convince that identity was not fixed.

During the investigation, the researcher did not find a personal identity representation being shared by the object through the speech performance. Then, is highly recommended for further researchers who are interested in investigating the personal identity projection to follow up the findings of this research by concerning on finding someone's personal identity in term of speech performance.

مستخلص البحث

زين الكرنياوان شهيد 2019. هوية Dalia Mogahed على النحو المبين في فيديو TED Talks البحث العلمي، قسم اللغة العربية وأدبها، كلية العلوم الإنسانية، جامعة مولانا مالك إبراهيم الإسلامية الحكومية مالانج.

مشرفة

دكتورة رحمان نور انده

الكلمات المفتاحية

اللغويات الاجتماعية، الهوية الاجتماعية، الهوية.

ناقش هذه الدراسة هوية Dalia Mogahed كما تنعكس في خطاب ألقاه في حدث يدعى TED Talks كما هو معروف، الهوية هي قضية مثيرة للاهتمام للمناقشة، لأن الهوية ستكون دائماً ملازمة لكل فرد. ثم، يدفع كل فرد لإظهار هويته في البيئة الاجتماعية، وكذلك في نطاق الدولة والعرق والدين والجوانب الأخرى. يقال أن الهوية ليست ثابتة، ولكن التدفقات أو التغييرات. وهذا يعني أنه ستكون هناك تغييرات في الهوية وفقاً لحالة الشخص وحالته، (Omoniyi 2006). تميز برنامج TED Talks كبرنامج كبير بالعديد من الأشخاص الرائعين حول العالم من خلفيات مختلفة إلى نشر الأفكار، بما في ذلك داليا مجاهد. تم تسمية TED Talks التي ألقاها في فبراير 2016 بعنوان "ما يشبه أن تكون مسلماً في أمريكا" كأحد أفضل TED Talks في ذلك العام.

تستخدم هذه الدراسة الأساليب الوصفية النوعية لتصميم بحثي لأن الغرض من هذه الدراسة هو توفير تحليل بيانات متعمق. يتم جمع البيانات من خلال النسخ المقدمة على موقع TED Talks الرسمي. هناك عشرة بيانات محددة في فئة الهوية. علاوة على ذلك، مع النهج الاجتماعي اللغوي، يقوم الباحث بعد ذلك ببناء تحليل من خلال نظرية هوية (Burke and Stets 2009).

تكشف هذه النتائج أن Dalia Mogahed تشير إلى أن هويتها الاجتماعية أكثر هيمنة من هوية الدور. عدد هويات الأدوار هو أربعة بيانات مقارنة بستة بيانات تتضمن الهوية الاجتماعية. في الوقت نفسه، لم يجد الباحثون شكل هويته الشخصية، لأنه لم تكن هناك مؤشرات على الكلام تثبت خصائص هويته الشخصية. لذلك، أثبتت Mogahed أيضاً سيولة الهوية في هذه الحالة لضمان عدم تثبيت الهوية.

ABSTRAK

Syahid, Zaenul Kurniawan. 2019. *Dalia Mogahed's Identity as Reflected in the TED Talks Video*. Thesis. Jurusan Sastra Inggris, Fakultas Humaniora, Universitas Islam Negeri Maulana Malik Ibrahim Malang.

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Keywords: *Sosiolinguistik, Identitas Sosial, Identitas Peran.*

Studi ini membahas identitas Dalia Mogahed yang tercermin melalui pidato di sebuah acara yang disebut TED Talks. Seperti diketahui, identitas adalah masalah yang menarik untuk dibahas, karena identitas akan selalu melekat pada setiap individu. Kemudian, hal itu memicu setiap individu untuk menunjukkan identitas mereka di lingkungan sosial, seperti halnya dalam ruang lingkup negara, etnis, agama, dan aspek lainnya. Dikatakan bahwa identitas tidak tetap, namun mengalir atau berubah ubah. Artinya akan ada perubahan identitas sesuai dengan situasi dan kondisi seseorang (Omoniyi, 2006). Selanjutnya, TED Talks sebagai program besar telah menampilkan banyak orang-orang hebat di seluruh dunia dari berbagai latar belakang untuk menyebarkan ide ide, termasuk Dalia Mogahed. TED Talks yang disampaikan pada Februari 2016 berjudul "Bagaimana Rasanya Menjadi Muslim di Amerika" dinobatkan sebagai salah satu Talks TED teratas pada tahun itu.

Penelitian ini menggunakan metode deskriptif kualitatif sebagai desain penelitian karena tujuan dari penelitian ini adalah untuk memberikan analisis data yang mendalam. Data dikumpulkan melalui transkripsi yang disediakan di situs web resmi TED Talks. Terdapat sepuluh data yang dipilih ke dalam kategori identitas. selanjutnya, dengan pendekatan sosiolinguistik, peneliti kemudian membangun analisis melalui teori identitas Burke dan Stets (2009).

Temuan ini mengungkapkan bahwa Dalia Mogahed memproyeksikan identitas sosialnya lebih dominan daripada identitas peran. Jumlah identitas peran adalah empat data dibandingkan dengan enam data yang termasuk identitas sosial. Sementara itu, peneliti tidak menemukan bentuk identitas pribadi dirinya, karena tidak ada indikasi ucapan yang membuktikan karakteristik identitas pribadinya. Oleh karena itu, fluiditas identitas juga ditunjukkan oleh Mogahed dalam situasi itu untuk meyakinkan bahwa identitas itu tidak tetap.

Selama penelitian ini berlangsung, tidak ditemukan adanya representasi identitas pribadi yang dibagikan oleh Mogahed melalui pidatonya. Maka sangat disarankan kepada peneliti-peneliti selanjutnya yang tertarik pada bahasan identitas pribadi agar menindaklanjuti temuan penelitian ini dengan lebih memperhatikan identitas pribadi seseorang dalam konteks berpidato.

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CHAPTER I

INTRODUCTION

The first chapter provides the research background, research question, research objective, significance of the research, scope and limitation, definition of the key terms, research design, research instrument, data sources, and data collection.

A. Background of the Research

Identity becomes one of an interesting issue today, as Marcer (1997) said that "just now everybody wants to talk about identity". Moreover, identity is built through both symbolic and sociocultural contexts, which generates the opportunities of who we are and what we can become. (Woodword, 1997). As a human being, human attempts to build their identity by distinguishing their place as a person or group by differences and similarities. However, Mercer (1997: 15) adds that *"identity only becomes an issue when it is in crisis when something assumed to be fixed, coherent and stable is displaced by the experience of doubt and uncertainty. In other words, we said that identity becomes an issue only when it is in crisis or conflict"*.

Based on the statement by Woodward (1997), contradictory of the identities are situated within the social, political and economic adjustments to which they contribute and appear through certain aspects such as nationality, gender, and society. This confrontation could suggest the important changes, and at once, it was

expected to be the best way of looking at how identities are formed and how are they fixed or alternately fluid and switching. Human beings have a deep tendency to identify, assess and analyze their identity since "every human society from the simplest to the most complex has a means by which members differentiate themselves from one another" (Newman, 2012).

According to Omoniyi and White (2006) "identity focuses on the ways in which people position or construct themselves and are positioned or constructed by others in socio-cultural situations through the instrumentality of language and with reference to all of those variables that are identity markers for each society in the speech of its members". In addition, with the development of identity would be an advantage for scholars to learn the identity of more broadly and deeply. Omoniyi and White (2006) proposed practical ways to examine the identity from sociolinguistic. One of the ways is to determine the behaviour at a certain time on the desired identity to realizing leading-edge of identity and which identity is the continued duration. It is deliberated using the ratio which is started from the beginning and classified during ongoing talks with a point to imply appropriate leading-edge of identity is placed, what is removed, or reasoned to allow eminence to another.

To strengthen Omoniyi's concept, Dickerson (1996: 21) also stated that "resolution lies in the utterance turn rather than the activity as a whole however does not resolve the problem in that situation in which multiple identities are articulated within the same utterance turn". Furthermore, people might have more than one identities based on their social rule. As Hyland and Paltridge (2011: 260)

have said that "human being as social actors have multiple identities which are determined by the configuration of social context. Beside that identity showed who we are and what we are in both personal and social life (Blommaert, 2005: 153). For example, having a talk show or doing a speech in front of the people who are not from our community or ethnicity as the way people expressing their identity. Is necessary in proving, knowing, understanding, and further comprehending the case of how language constructs an identity.

This research specifically investigates Dalia Mogahed's identity represented in her speech on the TED Talks video. She is an author, Muslim speaker, director of research at the Institute for Social Policy and Understanding and the former director of Gallup Center for Muslim Studies. Also, she becomes the first hijabi in the White House since she was appointed to a position in President Barack Obama's administration as an advisor (Challouki, 2015).

It is necessary to know that TED is a nonprofit platform devoted to spreading ideas, usually in the form of short, powerful talks (usually 18 minutes or less). Basically TED began in 1984 as a conference where Technology, Entertainment and Design converged, but today covers almost all topics from science to global issues in more than 100 languages.

Further, Identity has been an intriguing issue in the last few decades due to the issue of identity crisis faced by many countries (Susilowati, 2014). One of sociolinguistics expert said "identity concerns on the ways in which people position or construct themselves and are positioned or constructed by others in socio-cultural

situations through the instrumentality of language and with reference to all of those variables that are identity markers for each society in the speech of its member" (Omoniyi and White, 2006: 1). The theory defines the frame for this study that considers identity is fluid and that individual can move in and out of identity categories by varying their acts in response to demands and needs within particular moments of identification (Omoniyi and White, 2006).

There are some studies concerning identity, such as Molalita (2006) on the identity construction of Najwa's Character as Jordanian Muslim Woman in The Willow Trees Don't Weep novel. Her research supported by the concept of identity of Stuart Hall. There is also Azizah (2014) who is researching JK Rowling identity representation in Oprah Winfrey Show. Her study focused on the personal identity of the object on how J.K Rowling showing her identity based on interview.

B. Research Question

How does Dalia Mogahed project her identity in TED Talks?

C. Objective of the Study

This research aimed to understand deeply how Dalia Mogahed projects her identity on the TED Talks program.

D. Scope and Limitation of the Study

This research is focused on how Dalia Mogahed explores her identity through a speech on TED Talks program. All the data are taken from her speech on

TED Talks in the form of video transcription. The researcher only takes one video of her through that program.

E. Significance of the Study

This research is utilized to describe the way Dalia Mgahed explores her identity on TED talk program. Theoretically, this research explores Omoniyi's theory of identity representation through the language used by the object. Meanwhile, it also contributes to the development of identity theories within sociolinguistics perspective. In this case, the researcher gives the empirical data in investigating some scripts of Dalia Mogahed speech that signify her identity.

Furthermore, practically, this research gives the readers a contribution on how to emphasize someone's identity through speech. It also contributes to how someone interacts with other people. Then, this research can be an additional reference for those who are interested in investigating the identity of someone.

F. Definition of Key Terms

Identity is something that is constantly constructed and reconstructed as people interact with each other (Paltridge, 2006). It is likely what Mogahed shows at the TED Talks which constructed her identity between the audiences at that time directly.

Social identity is a process of constituting by a reflexive knowledge of group membership and an emotional attachment (Benwell & Stokoe, 2006).

Personal identity is recognizing characteristics of individuals to define and characterize them as a unique person (Burke & State, 2009).

Role identity is the internalized meaning of a role that individuals apply to themselves (Burke and Stets, 2009)

G. Research Method

This subject contains a description of the research design, research instrument, data source, data collection, and data analysis.

1. Research Design

This study was categorized as qualitative studies because of several points. First, the primary aim of this study was to know how Dalia Mogahed projected her identity in the TED Talk program. Secondly, this study used the researcher to collect the data. The last, all of the data in this research were in the forms of soft data that contain utterances.

Furthermore, it was classified as descriptive research on how Dalia Mogahed represent her identity through the speech at the TED Talks program. Dornyei (2007) stated that "qualitative is playing a role in describing, understanding and clarifying human experiences. It also accomplished by describing and understanding language use, which is later clarified as one's identity". Meanwhile, this research was included in descriptive qualitative since it provided sensitivity of description during the analysis.

2. Research Instrument

The main instrument of this research was the researcher himself, who collected and investigated the whole data because there was no other instrument that possibly used.

3. Data Source

The first data of this study was taken from a video in TED Talks program. The video showed Dalia Mogahed as the influential Muslim women delivered a short powerful speech that premiered in February 2016. The form of data is the speech of her. The video was downloaded from the TED Talks website which was released in 2016 entitled: "*What it's like to be Muslim in America*".

The second source of information is speech transcription. The transcription of this study was taken from TED Talks transcript (2016) retrieved on 30 March 2018, https://www.ted.com/talks/dalia_mogahed_what_do_you_think_when_you_look_at_me/transcript?sf59966917=1

4. Data Collection

To collect the data, firstly the researcher discovered the video on TED Talks website with the keyword "Dalia Mogahed TED Talks" then download the video from that website. Therefore, the researcher checked the video to make sure that the video and the transcription were completely downloaded. The next step is to make sure the validity of the transcription. Then, the researcher fixed the script while watching the video source for many times. The last step is selecting and writing down the utterances of Dalia Mogahed, which indicates her identity.

5. Data Analysis

In conducting data analysis there are three steps according to Miles & Huberman (1992), Firstly, data reduction relates to the process of choosing, concentrating, modifying, categorizing and transforming information that appears in writing field notes or transcriptions. The second is the display of data, structured information that allows the drawing of conclusions in practice. Based on the step above, the researcher choosed Dalia Mogahed's utterances, which contains all the information about her identity. Thirdly, analyzing the selected data by using the identity theory of Burke and Stets. The last is evaluation, drawing and verification, based on the subject speech and data collection; the investigator concluded that the use of language can observe an individual with more than one identity in a single time or context and identity.

H. Previous Study

There are some studies concerning about identity, such as Molalita (2006) who did the research under the title *“Identity Construction of Najwa’s Character as Jordanian Muslim Woman in The Willow Trees Don’t Weep Novel”*. Her research is based on descriptive qualitative analysis and supported by the concept of identity of Stuart Hall. Her study aims to demonstrate that Najwa builds her identity as the major personality, in particular how she has attempted to find her dad in the distinct nations.

The writer discovered Najwa's negotiation and articulation process as an attempt to build her identity as a Jordanian Muslim woman through her character

and certain activities. Then, at the end of the study shows that identity is not fixed, but changeless, although once identity suggests a changing due to the influenced by the culture where the people live in. Therefore, it is proven when Najwa have some journey to three different countries as Pakistan, Afghanistan and England which portrays us the fluidity of the identity as changed and adapted with the new environment of each country.

Molalita also pointed out that the concept of Stuart Hall is relevant just because the identity constructs or changes based on the environment where people live in. To strengthen the concept of Stuart Hall she pointed several cases, one of which is Najwa shown the process of articulation and it is described when Najwa changes herself wore the veil to strengthen her religiosity as a Muslim.

There is also Azizah (2014) who is conducting an investigation under the title "*JK Rowling identity representation in Oprah Winfrey Show*". Overall her study is focusing on the personal identity of the object on how J.K Rowling is showing her identity based on an interview with Oprah Winfrey during the show in 2010. Theoretically, this study is constructed using the discourse and the theory of the identity of Burke and Stets's (2009). Based on face to face conversation between Oprah and JK Rowling, Azizah found that identity of JK Rowling can be identified through the language used since the conversation began on that show.

Azizah pointed out the focus of the study just in the line of the personal identity of JK Rowling as a writer. Comprehensively, the construction of the language used of J.K Rowling organized the self-perspective and how would people

saw her. Through the comprehensive observation, J.K Rowling demonstrated her overall identity as an author of the seven series of The Harry Potter novel. It can be seen from the process of telling the story of her magnificent novel through that show, therefore pointed some emphasizing on her sentences to demonstrate her personal identity.

Based on the previous study and findings above, the writer conducts the research of identity investigation where Dalia Mogahed as the object. By using the theory of identity, the writer could probably find the language style used by Dalia Mogahed. In this case, the writer focuses on investigating her speech in TED talks only.

CHAPTER II

REVIEW OF RELATED LITERATURE

A. Identity

The focus on identity in social sciences has enormously increased in few decades. Before going into more detail about the different identity issue, firstly the researcher will take a look at the definition of the identity. According to Hall (1997), the identity used to recognize individuals. It obviously determines what individuals represent themselves to other individuals and how they perceive each other. This explanation draws individuals to mean us as “someone” who is later marked with some socio-cultural attachments. Block (2007) said, “Identity is also related as it is built through symbolically labelled social interactions”. This can occur in face-to-face interactions as well as in electronically mediated communications with variable degrees of shared convictions, values and experience.

According to Burke (2009), an identity pointed out the definitions and meanings that define an individual when he or she is in a group of individuals, a member of a particular community or group, or declares one of the features that classifies him or her as a distinctive individual. The examples are that each individual has representative meanings that they point to themselves when they are a student, parent, teacher, wife or employee (these are the roles they occupy), when they become a member of a brotherhood, when they belong to the political party, when they are Latino (these are memberships in specific organizations), Or when

they claim to be outgoing individuals or morals (these are specific qualities that identify as distinctive people).

As Cooley (1902) pointed out, there are two sides of the same coin between the person and society. Like Coleman (1990), Stryker (2002), and others say, "we believe that the activities of people generate community (social structure), although it is acknowledged that these actions are generated in the context of the social structure that they produce and are affected by this framework". Therefore, an elaborate system of mutual impacts between individual features and society features. This being true, we need to know both the nature of the people who are trying to build a society and the nature of the culture in which the people are acting. Understanding the social structure its forms and patterns can develop and transforms someone's identity (Burke and Stets, 2009). Another statement said that social structure is an idea about "*how the behaviour of individuals might be patterned*".

The identity theory might be talking about how people act to protect, establish and verify their conception who there are in some situations. Burke and State (2009) are giving some example like "*Harry, a scientist, may act in ways that make it clear to himself, as well as to others, that he is analytic, logical, experimentally inclined, discipline, and so on*". In doing this, means that Harry offers a number of action and interaction patterns that convey these representations. These all kind of individual pattern, which help us to understand the individual called '*scientist*', Harry.

People can change identities to suit the needs of moment identity cannot be categorized or classified. As stated by Omoniyi (2006), Individuals can move in and out of identity as identity is specifically fluid. In addition, Omoniyi (2006) proposed "code" expression and all other meaningful, representing, and expressive codes that individuals read and interpret such as dress, dance, costume, religion, sexuality, youth, ethnicity, country, song, talk, walk, and etc. Thus, people cannot make into an identity as an end but as a code or tool which is owned by someone as a response to any circumstances which happened around him/her.

Based on the explanation above, people also may represent their identity through nonverbal communication. Because when people represent their identity, they not only bend on their utterances but also how they measure and respond against what happens on their circumstances. "nonverbal communication is the process of using wordless messages to generate meaning (Pearson, 2004: 181)". Such as body movement, facial expression, and vocal cues. With nonverbal communication, one or more actions with one or more performance moments may include an identifying context. Each scenario is therefore described by various positioning acts in which an identity cluster is invoked and read, but each varies in salience. (Omoniyi, in Susilowati 2014).

There are a number of researchers have been doing research within identity study and language with different subject and approaches. However, the previous researcher focuses on one research which is considered very significant in discussing identity. Susilowati (2010) investigated teacher identity by using ethnographic action research. She saw identity representation in the classroom

perceived by both teacher and student. Teachers consciously or subconsciously made effort to shape their student's identity (Susilowati 2010). By ranging from designing classroom activities, material selection, or conducting follow up activities, even before the teaching was executed, the teacher could shape their student's identity. Meanwhile, from the student's perspective, the use of particular language and some linguistics features could be the way how the students detected their teacher's identity. in addition, classroom activity was chosen because first, the classroom was a fruitful arena for cultivating student's identity. second, the classroom mirrors the nature of real life. Then, the classroom also revitalized community identity.

B. Sociolinguistics and Identity

In a sociolinguistic view, identity issues with ' the circumstances in which individuals position or establish themselves and are placed or built by others in socio-cultural circumstances through the instrumentality of language and with attention to all those factors that are markers of identity for each community in their groups ' speech (Omoniyi & White, 2006: 1). Therefore, language has been recognized as an important aspect of cultural and personal identity. language constructs our life and it starts with an individual. How an individual uses his or her language(s) to communicate with other individual or society. We can assess individual or society from the language they use. Whether they use good language or not and how they use the language in daily life.

In the field of sociolinguistics, identity can be more elaborated within the sociolinguistics limit. According to Omoniyi & White (in Susilowati, 2014), identity has six particular features. First, identity is not fixed, which means that identity is fluid and not permanent. Secondly, identity is built within an existing framework and may differ from a context to another context. This implies that the context obtained or constructed by someone impacts the identity significantly. Third, identity, which moderates, defines and transforms these environments by intervening social factors and expressed through language-based., it means that identity does not stop at the context but also the environment and language used as a communication tool. Fourth, that identity is a prominent factor in every communicative context, whether it is given prominence or not, when a communicative scenario takes somebody to choose between displaying their identity or not. Fifth, this identity influences social interactions and thus also informs the communicative exchanges that defined them.

Identity is a characteristic that can be used as a sign for a person in a social activity. The last is that in a specified context more than one identity can be expressed, in which case a dynamic of identity management implies one must be able to handle characteristics that can be altered in social interaction as a marker itself. However, within the sociolinguistics lens, identity is categorizing from variables which can be analogously correlated with behaviours, in this sense, language behaviours (Susilowati. 2014).

Further, identity needs to explore more in any perspectives. Omoniyi and White (In Susilowati, 2014) propose substantially practical ways of exploring identity from sociolinguistics point of view. First of all, counting and setting out the numerical order in which several identities are foregrounded in the course of action. Then, written or verbal identity is determined, as well as presenting and coding of all identities in the whole situation is based on the needs of illustration. Second, to know which one is the advance and continued duration of identity, the action can be shared on a time scale when identity is mapped.

Joseph (2004) stated that 'identity of identity' is contentious. The aim of identity is constituting a frame of reference which is known as recognition of an entity takes place, it was a concept. Joseph divided the dimensions to know the process of recognition, there are the cognitive (abstract, mental) and the physical visual (normative, social). The first aspects which human could directly observe while the latter be inferred from other phenomena are behaviours and actions. The dissimilarity is among the objective reality that named approval, and the imagined or perceived that named description.

C. The Basis of Identity Theory

In understanding more about identity, there are some ideas come out from the experts. they have the paradigms to extend the development of identity theory. first of all, here we turn to Sheldon Stryker who is one of the originators of the identity theory. stryker (1980 [2002]) pointed "a person has an identity or an internalized position designation for each of the different position or roles the

person holds in society". it means if a person has the position of wife, she automatically corresponding wife identity. is also if someone holds the position as a worker, he or she has the corresponding worker identity. according to Burke (2009), the internalized designation of this term is in the form of " meanings." for example, the wife identity is what it means to be a wife.

In identity theory, burke and stets also reviewed the ideas from the earlier writers that found the pillars of identity theory. there are five pillars have been reviewed. The First is the significance of symbols and meaning to shape our perception of things and their objects and categories, including interaction, thinking and planning. Second, the individual's capacity to take himself or herself as an object of meaning both from their own view and others ' view. The third concept is the gesture that contains the meaning that represents the intentions of the complete act of an actor that promotes the comprehension of other people's intentions and the self. The fourth view is that the connection between the person and the situation is one of a dynamic control system that contains an active agent element and a passive perceptive part that enables the person to constantly adjust his or her role and shape his or her environment. The last view is that the position of someone in his or her environment and with others in the situation has the implications for self-feeling and emotions, which cause and guide the further action.

1. Personal Identity

Person identity is the uniqueness and the distinctness of someone that makes her/him different from others. The person identity could be relevance with the role identities. However, in all circumstances, people's identity is more probable to be

activated than role models because they refer to significant individual elements. People do not "put on" and "take off" these characteristics because they may "take" and then "out" certain roles. It means to form an important element like who they are. For instance, an individual can be a very narcissistic person, and this trust will demonstrate his face in the distinct positions that the individual does and even in the distinct circles which he or she follows.

The meaning of personal identity will affect the meaning that belongs to the role and social identity of a person more than the other way around. For example, if a person sees himself as high as a moral dimension, as in ethics, principled, caring, and honest, he may be more likely to choose a role that reflects these characteristics. He can be a social worker, minister, or police officer and can be a member of a group consistent with moral qualities such as church groups or volunteer organizations.

Hence, the influence of the identity of the person on the identity of the role and the choice of group identity assumes that the individual is in a society in which the group's roles and membership are voluntary; in less open societies where people have fewer choices of roles and groups, the identity of people is likely to be formed more by roles and groups assumed by individuals than otherwise (Burke, 2004). However, in an open society, choices are not always available, such as when we are born into a particular family, must attend a particular school or church, and so on. Here, the identity of people will again be influenced by the nature of their roles and groups.

2. Role Identity

Role identity is the main significance of identity theory. A role offers each self and circumstances with the structure, institution, and significance. Role identity is influenced by the social position of an individual. The different position of someone in society will create different role identities too. The positions of people could be from the trajectory of someone life such as a student, a worker (teacher, artist, actress), spouse, and parent. Another social position is categorized depending on individual interest, activities, or habits.

In general, role identities consist of a big number of meanings. Therefore, individuals can switch to more than one feature to define what the function or role means to them (Burke and Stets, 2009). Further, for the same role identity, various persons may have different interpretations. For instance, student identity could mean for someone to be academic, got recognition and took the schoolwork seriously, while for another person, student identity means sociable, knowledgeable and having an interaction with a group at school. If the meanings of the role of identity are not shared, people should negotiate the meanings with other people who have the distinct comprehension of that identity (McCall and Simmons in Burke and Stets, 2009).

In addition, what someone does gives the identity of a person's role is important. The performing of a person's role correctly not only facilitates confirming the identity of one's role but also, in coordinating it with the performance played by others in the counter role, confirming the identity of others

and at the same time creating and ensuring the social structure where the identity is embedded.

3. Social Identity

The next basis of the identity is about social identity. It is based on the recognition of an individual with a social community (Hogg and Abrams 1988). Furthermore, it is named a social group when a group of people sharing the opinion that they belong to the same group or social category. In the way of comparison and classification process, individuals who are in the same category with the self are classified with the self and named in-group categorization. Then on the other side, different people are categorized as outgroup.

In addition, having a certain social identity implies being in a group like someone else and looking at stuff from a group view. it means that people as members of a certain group have to think in the same way and act the same way as the other. Thus, there is consistency in thinking and acting to become a group of individuals. Being a certain group of people does not need to interact with the other social group to achieve the same thought as we need. Simply, identifying the self with the group to turn on the similarity in beliefs, worldview and attitude among the group members.

Furthermore, the position of social identity and we are as a member of the group would verify the feeling of belonging and upgrading a person's self-worthiness (Stets and Burke, 2009). With a high level of self-worth, individuals have a level of emotional stability that grants meaning and significance in their life.

Cast and Burke (2002) said *“when one is a member of a group and is similar to others in thought and action, one will receive recognition, approval, and acceptance from other group members, thus verifying their social identity as a group member; and in turn, they will experience positive feelings. Thus, feelings of self-worth arise when individuals join groups and feel accepted and are judged valuable on the basis of who they are, not what they do”*.



CHAPTER III

FINDING AND DISCUSSION

This chapter consists of finding and discussion. The first is the analysis of Dalia Mogahed's speech on TED Talks video on Youtube. The second is the result of analysis based on Dalia Mogahed's speech.

A. Finding

The data findings are taken from the transcript which has been taken from Dalia Mogahed's speech on TED Talks. This study aims to analyze the speech of Dalia Mogahed's on the TED Talks program. The researcher would like to analyze the base of identity using the Stets & Burke theory. Further, the data divided into two kinds, there are role identity and group identity.

Datum 1

Datum 1 was revealed when Dalia Mogahed stood on the stage in the very beginning of delivering the speech in front of the audiences. With no doubt, Mogahed directly said;

“What do you think when you look at me? A woman of faith? An expert? Maybe even a sister. Or oppressed, brainwashed, a terrorist. Or just an airport security line delay. That one's actually true.”

Those phrases are expressed as the opening of the speech in the form of questions about herself to attract the sympathy of the audiences. She did not only ask one or two questions but various questions about her. She said this was to bring the impression of people around him when they saw her for the first time.

According to the data above the researcher found the statement of Dalia Mogahed which says that she is an *expert*. It is indicating her **role identity** based on her occupation as the Muslim analyst and the director of research at ISPU (Institute for Social Policy and Understanding) and any other Muslim organization. Being an expert means to fulfill common society's expectation to master some knowledge or science, and able to analyze something comprehensively.

Second, Dalia Mogahed recognizes that she is a sister from the utterance "maybe a sister?". She mentioned this to convince the audiences at that program that she is the daughter of the family member. Further, this statement means to obtain identity verification from other people that she is a religious woman or female.

Datum 2

Datum 2 was the continuance of the first datum. According to the video, this was occurred in the first minute of her speech.

"If some of your perceptions were negative, I don't really blame you. That's just how the media has been portraying people who look like me. One study found that 80 percent of news coverage about Islam and Muslims is negative. And studies show that Americans say that most don't know a Muslim. I guess people don't talk to their Uber drivers."

After asking several questions such as those explained on the first data, Dalia Mogahed then said the assumptions of the people about her so far. Apparently, she concluded the initial opinion of the people when they saw her for the first time with a negative perception. This is happened because she is a Muslim and also she wears a hijab, her headcover.

The negative perceptions about Muslims in western countries, especially in Europe and America it is undeniable. for example, the American public clearly campaigned for anti-Muslims after the September 11 tragedy. this is what later became the basis of Dalia Mogahed to preserve the rights of American Muslims citizen. in her speech Dalia Mogahed said that she did not blame people who expressed negative perceptions about her and the people who were the same as her. However, she had realized and have to say to people where it is just the work of media that has been portraying the negative perception of people who look like her.

Then in a subsequent statement, Mogahed added that there was a study found that 80 percent of media reviews about Muslims were negative and most Americans did not understand Muslims. Further, this research that underlies Mogahed to not blame the negative perceptions of most Americans because they do not yet understand what Muslim is.

In this case, the meaning of what she uttered "*That's just how the media has been portraying people who look like me*" is to show to the audience her **group identity** as a devout Muslim. This can be seen from the clothes that have been worn at the event where she wears a hijab and robe-like most Muslim women. As a **true** Muslim woman, Mogahed also not easy to blame other people who have negative perceptions about herself or Muslims in general.

Datum 3

This excerpt was occurred in minute 01.00 of her speech. Datum 3 just revealed after the datum 2 was delivered while she got applause and laughter from the audiences.

“Well, for those of you who have never met a Muslim, it's great to meet you. Let me tell you who I am. I'm a mom, a coffee lover -- double espresso, cream on the side. I'm an introvert. I'm a wanna be fitness fanatic. And I'm a practicing, spiritual Muslim. But not like Lady Gaga says, because baby, I wasn't born this way. It was a choice.”

Through those statement, Mogahed wanted to inform all the audiences including anyone who had not met a Muslim. She conveyed this kind of statement to attract sympathy from people who did not fully understand about Muslim or how Muslims are. Presenting with a calm face and clear voice, she starts with an opening word "let me tell you who I am", the goal is to introduce herself in a very general way.

In this third datum, Mogahed declared herself as a mother who loves coffee very much. As she said "I'm a mom, a coffee lover-double espresso, cream on the side", it means that she wants the public to know that she is a mother in general who happens to like double espresso with cream beside it. Then she said she was an introvert “I’m an introvert”. Being an introvert did not mean she is anti-social instead is very concerned about the social environment and surroundings. As an introvert, she looks very modest on stage, low profile person, and has an extraordinary way of thinking. She is also saying that she is a fitness fanatic "I'm wanna be fitness fanatic", meaning that being a Muslim who wears a hijab does not prevent her from doing exercises like fitness or other. The last she shared herself as

a true Muslim, who carried out religious order obediently “And I’m a practicing, spiritual Muslim”

The statements like "I'm a mom", "I'm wanna be fitness fanatic", and "I'm a practicing spiritual Muslim" share her identity which is **role identity**. showing her identity in front of the audience means to get the identity verification from all the people who watch or hear the speech.

Datum 4

Datum 4 come out after Mogahed explaining some things related to her daily life roles. This was occurred in minute 02.55 of her speech.

“And so later, I got married, and like all good Egyptians, started my career as an engineer.”

After explaining some things related to her, starting from why she was wearing the hijab, any negative perceptions that the media addressed him during this time and others. Furthermore, in a relaxed tone, Dalia Mogahed said: "And so later, I got married, and like all good Egyptians, started my career as an engineer" and was followed by laughter from the audiences because they thought her statement was a bit funny.

On this occasion, Dalia Mogahed did not forget to mention her true identity, where she came from and what made her to successfully pursue a career until now. It needs to know that Dalia Mogahed was born in Cairo, Egypt in 1974. She immigrated to the United States with her family at age 5 and later became a naturalized American citizen. She earned an undergraduate degree in chemical

engineering from the University of Wisconsin, and then a master's degree in business administration from the University of Pittsburgh.

Besides, as she stated: *“like all good Egyptians, started my career as an engineer”* means to discover her group identity as a good Egyptian. She began her career as an engineer as a form of proofing that he was a good Egyptian citizen. In this case, she has also shown her **group identity** directly as part of Egyptian citizens even though today she has not stayed in Egypt because she has been naturalized as a citizen of the United States.

Datum 5

Datum 5 was occurred in minute 03:06 of the speech. It is said as the supporting statement of the previous data. It must be conveyed to the audience after it was told that she was a good Egyptian.

“I later had a child, after getting married, and I was living essentially the Egyptian-American dream.”

As an Egyptian citizen who later immigrated to America, it certainly has obstacles and needs adaptation to adjust to the culture, climate and how to behave as good as possible in America which is very different from what has been felt in Egypt. Especially as a Muslim who lives in a western cultural environment, of course, must go through a long process to get along, to adjust to the new environment. As a form of obedience to the state, one should behave well and not violate the legal norms set by a country.

According to the data above Dalia Mogahed decided to live as an American citizen with always respecting the Egyptian-American values. Furthermore, in this

case, she wants to convince the audience that she has a strong principle of life and still upholds the principle of the country where he lives today. She also did not forget her home country which is Egypt even though she was naturalized as an American citizen.

Datum 6

Datum 6 was occurred in minute 04:15 of the speech. according to the video transcription, it was stated after explaining what is really happened in a terrible morning on 11 September 2001.

“Not only had my country been attacked, but in a flash, somebody else's actions had turned me from a citizen to a suspect.”

The statement above was revealed by Dalia Mogahed in a very emotional way in a furious expression because she knew not the only United States has been attacked by the terrorist but it also bothered her nationality. In general, this attack was to blame Muslim as a suspect. That is why Dalia Mogahed so exited delivering this speech in front of all the audiences at the program to make it clear what is really happened on that September morning.

The term “Not only had my country been attacked” means to assert herself that **she is being a part of the country**. Not only for the citizens but also naturalized people have the same rights to protect a certain country where they lived, in this case, is the United States. The problem is somebody else’s attack has turned Dalia Mogahed from a citizen to a suspect. This could be happened because she is just an immigrated people and a Muslim. Dalia said that terrible morning also spiked the propaganda and assumed that Muslim is terrorist because some suspects were

Muslim *"And then that terrible morning of September 2001. I think a lot of you probably remember exactly where you were that morning. I was sitting in my kitchen finishing breakfast, and I look up on the screen and see the words "Breaking News." There was smoke, airplanes flying into buildings, people jumping out of buildings. What was this? An accident? A malfunction? My shock quickly turned to outrage. Who would do this? And I switch the channel and I hear,*

"... Muslim terrorist ...," "... in the name of Islam ...," "... Middle-Eastern descent ...," "... jihad ...," "... we should bomb Mecca." Oh my God.

According to this datum, Dalia wants to show her identity as a nationalist with high nationalism. In the phrases *"not only had my country been attacked"* and *"from a citizen to a suspect"* it's enough for Dalia to demonstrate a high nationalism. Even in the same circumstances, she was accused of being a suspect for her beliefs.

Datum 7

Datum 7 was delivered in minute 05:47. Shortly, it was stated after clarifying the impact of 11 September attack on American Muslim community.

"And yet, something didn't feel right. I get it that people were angry at the terrorists. Guess what? So was I. And so to have to explain yourself all the time isn't easy. I don't mind questions. I love questions. It's the accusations that are tough."

The statement above was obtained by researcher showed that Mogahed's empathy was the victim of the 9/11 attacks. by saying "Because those people who attacked our country attacked our country" Indicated that she was very concerned about the social life of the country, felt the impact experienced by the people around her, and defended her country when disturbed by certain parties. this is supported

by the next sentence "I get that people were angry at the terrorists. Guess what? So was I. I have to explain all the time is not easy", that acts of terrorism cannot be justified. Therefore, Mogahed also condemned such acts as any other American citizen. then after the incident, Dalia admitted that it was difficult to explore that she was a Muslim, because of the spread of anti-Islam after the incident. Disclosing identity as a Muslim is truly frightening because they will be persecuted by anti-Muslim groups at that time.

Dalia shows her identity as **a group** of people who stand to fight against the terrorist (contra-terrorism) who attacked her country by saying *"I get it that people were angry at the terrorists. Guest what? So was I"*. She also represents her identity as an open-minded person, it is proven by saying *"I don't mind questions. I love questions."* Means that she is open and free from any questions someone pointed to her.

Datum 8

Datum 8 was stated in minute 06:16 of the speech. It was the continuation of the datum 7. Therefore, she delivered these statement within a strident voice and slightly wrinkled her face while emphasizing or stressing point on the word "problem".

"Today we hear people actually saying things like, "There's a problem in this country, and it's called Muslims. When are we going to get rid of them?" So, some people want to ban Muslims and close down mosques. They talk about my community kind of like we're a tumor in the body of America. And the only question is, are we malignant or benign? You know, a malignant tumor you extract altogether, and a benign tumor you just keep under surveillance."

Presenting this sentence means that she wanted to convey the accusation that most Americans at the time seemed to say that Muslims were the cause of the chaos in the 11 September attacks and were responsible for the attack.

The impact of the September 11 attacks that killed thousands of people which then led to a phobia against Muslims. The anti-Islamic movements at that time were spreading everywhere. American Muslims are often victims of unfair treatment. as Mogahed said, Muslims are referred to as a serious problem by most Americans. even they also expressing “when are we going to get rid of them (Muslims) from America”, and some want to ban Muslims from entering the mosque and closing it. he also said that Muslims are like a tumor in the body of America. Then this problem stirs Dalia to call for a defense and justification for allegations that pointed to her community, namely the American Muslim community. Expressing the defense based on religious freedom in the life of the state according to her must be done to prevent the anti-Islamic movement.

The defense and justification called by Dalia Mogahed is a reflection of her identity as an important part of defending a community. Dalia clearly saying that "they talk about my Community" which indicates that she is an important part of the community and not included in other groups. Community, as called by Mogahed, are Muslims or Islam, especially American Muslims. By saying "*my Community*" and "*are we malignant or benign?*" actually clearly shows his identity as part of a certain group which is the **Muslim community**.

Datum 9

The ninth data talks about the assumption that American Muslims are considered tumor in a country of America. She delivered this (datum 9) in minute 06:47.

“The choices don't make sense, because it's the wrong question. Muslims, like all other Americans, aren't a tumor in the body of America, we're a vital organ.”

The accusation is very painful for Muslims because living side by side as fellow Americans must be shown religious tolerance. They call it a tumor as if American Muslims always cause problems and noise. Negative allegations like this did emerge after the 9/11 attacks involving Muslims as suspects.

On this occasion Dalia shows her **role identity** as a Muslim activist who defends her religion by saying "Muslims, like all other Americans, not a tumor in the body of America, we're a vital organ." means that identity as a Muslim must be shown to defend State rights are increasingly disturbed with the existence of negative accusations against Muslims. American Muslims, as well as adherents of other religions, are not a tumor but rather American Muslims are vital organs that have an important role in the development and progress of a country.

Datum 10

The last datum (datum 10) was uttered at minute 15:30. These statement came out after Mogahed being asked by Helen Walters, the presenter of the TED Talks at the time.

Helen Walters: *“So Dalia, you seem to have struck a chord. But I wonder, what would you say to those who might argue that you're giving a TED Talk, you're*

clearly a deep thinker, you work at a fancy think tank, you're an exception, you're not the rule. What would you say to those people?

Dalia Mogahed: *"I would say, don't let this stage distract you, I'm completely ordinary. I'm not an exception. My story is not unusual. I am as ordinary as they come. When you look at Muslims around the world -- and I've done this, I've done the largest study ever done on Muslims around the world -- people want ordinary things. They want prosperity for their family, they want jobs and they want to live in peace. So I am not in any way an exception. When you meet people who seem like an exception to the rule, oftentimes it's that the rule is broken, not that they're an exception to it."*

This datum confirms that she does not want people to think that she was on the stage of the TED Talks represent the voice of American Muslims simply because she is a deep thinker or is working in a prestigious organization. She stressed that she was an ordinary person like other Muslims, she was not an exception. talking or voicing the truth is a person's right and obligation to defend himself, others, or her community. Therefore, what Dalia said on the TED Talks stage was the unrest of American Muslims in general. as the results of the research, she conducted on Muslims in a wider scope that Muslims want prosperity, justice, work, and prosperity.

In this case, his identity as a humble and low profile person was shown by her statement "I would say, don't let this stage distract you, I'm completely ordinary. I'm not an exception. My story is not unusual. I am as ordinary as they come ". this response was uttered when she was asked by the TED Talks host at that time about what Dalia wanted to say when there were people who asked for his presence on the TED Talks stage was an exception because he was a thinker, activist, and was working in several organizations in America. then the next sentence *"When you look at Muslims around the world, and I've done this, I've done the largest study*

ever done on Muslims around the world - people want ordinary things. They want prosperity for their family, they want jobs and they want to live in peace" showing her **role identity** as a researcher who researches about Muslims around the world.

B. Discussion

This research focuses on the discussion and elaboration on the social identity of Dalia Mogahed sourced from her speech delivered through the TED Talks stage. In his journey as a person who has a big contribution to the development of Islamic society in America, Dalia often finds a variety of unfavorable treatment from the surrounding Non-Muslim communities. Islamophobia is one of the biggest challenges of the American Muslim community. Islamophobia is often used as a political tool to obtain the goals or interests of a group. Therefore, in his opportunity as one of the speakers at TED Talks, Dalia conveyed her complaints as a minority who lives in the frame of the country that embraces democracy as a principle of state. In other side, Dalia also conveyed several important matters concerning the vision and mission of the American Muslim community as well as the rights that must be maintained by all elements in the state order. So that in her speech various identities appeared that represented herself. She did it all to attract the sympathy of the community to be able to understand Muslim society from a different perspective.

In the very beginning, the researcher looks at the definition of identity through some experts. According to Burke (2009), identity means that define an individual when he or she in a group, a member of certain community or group, or declares

one the feature that categorizes him or her as a different individual. Hall (1997) also stated the identity used to recognized individuals, obviously determines what persons represent themselves to other persons and how they perceive each other. Identity is also related as it is built through symbolically labeled social interactions (Block, 2007). Through all of the definitions above we got that Dalia defines herself to group of people as a Muslim and represents herself as a representative of American Muslim community. As she said "*I'm a practicing, spiritual Muslim. But not like Lady Gaga says, because baby, I wasn't born this way. It was a choice*". In the line of Block (2007) concept that says, identity is also based and built through social interactions. Then it was labeled to Dalia when she wore the hijab during her performance on the stage as a symbol of a Muslim fashion. It is happened because of her social interactions with the Muslim community where she lives.

Coleman (1990) and Stryker (2002) say, "we believe that the activities of people generate community (social structure), although it is acknowledged that these actions are generated in the context of the social structure that they produce and are affected by this framework". The activity that has been carried out by Dalia on the stage aims to convey something to create a collective understanding between the audience and those who will hear it later on. This activity shows the existence of social interaction activities between the speaker and audience, which then forms a community called TED Talks. all activities carried out by people collectively will create a new behavior or community, in other words, the formation of a new community is built through the ideas conveyed by members of the group. The identity also might be talking about how people act to protect, establish and verify

the conception of who there are in some situation. Then at the moment, Mogahed established and verified herself as a Muslim who stands for humanity to fight all about islamophobia around the world. This all she did to protect her community's values and faith.

In this chapter, the writer wants to explain more about Mogahed's identity after previously explained the definition according to the experts. The researcher, in this case, will elaborate all findings based on the basic concepts of identity contained in the book *Identity Theory* compiled by Burke and Stets as the theoretical basis used by the researcher to answer the problem formulation, "*how does Dalia Mogahed project her identity during the TED Talks show*". The researcher found several sentences which have been mentioned in the finding section. Further, those data indicate the identity of object research that falls into two categories namely Role identity and Social identity.

1. Role Identity

The first identification is role identity, which is the tied meaning of a role that someone associates to him or herself. Burke (2009) said that "*the different position of someone in society will create different role identities further*". such as at the first datum (datum 1), she said in the beginning of her speech "*an expert?*", so it means her role in the society is an expert of Muslim analysis around the world. it was proven by the number of analysis she did and the contribution on Islamic community development. Her role identity as an expert that internalized meanings of her occupation as the director and analyst of ISPU (Institute for Social Policy and Understanding) and any other Muslim organizations. In other words, a

circumstance where she lives also affected her role identity, in this case, her institution establishes her thought to defend her surroundings including the existence of the Muslim community.

The second datum (datum 3) also shows her role identity as religious Muslim that she always practices her religious teachings. further, she presents her identity as a mom which is picturing she has married and has children. When introducing himself, Mogahed mentions many things that are consistent with the fact that he is a devout Muslim, a mother, and loves espresso coffee. Not without reason, Dalia shows her obedience by still wearing clothes that cover her whole body because in Islam it is ordered for women to keep covering their '*aurat*' (body parts required by Islam to be covered). then following what was said by Burke, Dalia's role identity as a Muslim is influenced by the surrounding circumstances. Known Mogahed lived and grew up in Muslim families and the American Muslim community. it is not wrong if he is a representation of a devout Muslim. then related to the statement that calls herself a mother and likes some things, the goal is to convey to the audience that she, like humans in general, still carries out her obligations as a mother to her children and husband. if seen from the concept put forward by Omoniyi, that identity is not fixed and can change at any time according to the place and condition at that time.

Subsequent data (data 9) shows Mogahed's role identity as a Muslim activist. the role of the activist as known by the general public is to work actively to encourage the implementation of something that is in the interests of his group, it can be organizational, political, social, labor, farmers, students, women, and

others. If we see from the definition above, Mogahed, in this case, has conveyed a group interest, namely the Muslim community specifically and the whole Muslim community around the world. From his statement that says "The choices don't make sense, because it's the wrong question. Muslims, like all other Americans, aren't a tumor in the body of America, we're a vital organ" indicates the construction of defense against a group that is the task of an activist.

Theoretically, as what she said on the TED Talks stage was in line with the concept initiated by Burke & Stets that a role is a set of hopes, assumptions and even values related to social positions which then can guide one's attitudes and behavior. For example, the social position of "student" means having a role in learning new knowledge and skills, dealing with academic activities and so on. Likewise with the social position of "teacher" is a form of expectations for knowledgeable, instructive, mentors and so on. So, in this case, Mogahed stated a sentence of defense against the Muslim community "Muslims, like all other Americans, aren't a tumor in the body of America, we're a vital organ" as a form of expectation of his role identity as an activist.

The next data (data 10) illustrates a conclusion from the speech that Mogahed delivered. she said that Muslims, in general, want very basic things. They want prosperity for themselves and their families, have jobs and live in peace. as a humble person, Mogahed added "I would say, don't let this stage distract you, I'm completely ordinary. I'm not an exception. My story is not unusual. I am as ordinary as they come (Muslims around the world). the statement proved that she wanted to show herself as a humble person. because it does not mean she can be on the TED

Talks stage as an exception that she works in a leading organization and others, then tells all the events of what happened to him personally. but what she told toward the audiences was based on what she has found in other Muslim communities around the world through very comprehensive research.

Through this case, the researcher found the statement "I've done the largest study ever done on Muslims around the world" which is an indication of Mogahed's role identity as a researcher. This is following the concept of role identity initiated by Burke and Stets and other experts. Apart from the meaning of the role identity that has been outlined in the previous session, the meaning of the role identity also has a connection with the meaning implied by the habits of one's behavior. There is a correspondence between the meaning that a person attaches to his identity with his behavior (Burke and Reitzes, in citation of Burke and Stets, 2009). for example, in the Burke and Stets's identity theory book says, if the role identity is "student" then the appropriate behavior becomes academically responsible, attends class, completes assignments, and then passes the test (Burke and Stets, 2009). It is appropriate if Mogahed's role identity is then as a researcher. Because in his behavior shows the activities as a researcher. it is known that she works as a director (ISPU) and former director at the Gallup Center for Muslim studies. Mogahed also published a work in the form of a book entitled "Who Speaks for Islam".

2. Social Identity

The second category of observations is about social identity, researchers found 6 data included in the category of social identity. but before elaborating on

these findings, the researcher will first mention the basic theory of social identity. as mentioned by Hogg and Abrams in Burke and Stets (2009) that Social Identity is based on the identification of a person with his or her social group. The intended Social Group is a group of individuals who give the view that they are part of the same social category (Burke and Stets, 2009). having a particular social group means being like other people included in the group and seeing things using the point of view of the group itself. this view assumes that individuals as part of a particular group have the same mindset and behave in the same manner in accordance with the values shared by the group.

In line with the concept above, the researchers will present Dalia Mogahed's Social identity. The first, that is, in (datum 2) shows his social identity as a Muslim. it is represented by the words "That's just how the media has been portraying people who look like me". The phrase "people who look like me" explicitly indicates that he is a good Muslim because when he was on stage she wore a Hijab and a dress that symbolized a Muslim. as a Muslim, the values taught in Islam must be maintained and applied in everyday life. in the end, what Burke and Stets (2009) call social identity is very much in line with the behavior shown by Mogahed who sees and behaves in accordance with the norms of Islam.

Furthermore, the concept of social identity is also related to the prototype. The prototype in question is related to some perceptions, attitudes, feelings, and behaviors that describe similarities within group members and the differences between ingroup members and outgroup members (Hogg, 2006). in line with the concept, the researcher found Mogahed's social identity in (datum 4) that she is a

representative of good Egyptian "And so later, I got married, and like all good Egyptians, started my career as an engineer." needs to be underlined that the words "Egyptian "as a group where Mogahed is a member of that group. this was expressed because indeed he was born in Cairo to an Egyptian family as well. then Mogahed was known to be an Egyptian immigrant who settled in America now.

She revealed the prototype as a good Egyptian in the phrase "started my career as an engineer". according to her, to be a good Egyptian at least have some criteria, one of which is to become an engineer. the reason for saying this is departing from the perception of Egyptian society in general that most Egyptian people started the profession as engineers. social identity like this which then becomes evidence of the similarity of perceptions that occur in the environment of the ingroup (Egyptian) of Dalia Mogahed.

The third datum (datum 5) emphasis on her social identity as nationalist. Burke says, having certain social identities as a member of the group means to activates the sense of belongingness and builds up someone's self-worthiness. Then, the feeling of self-worth increases when individuals follow groups and they feel accepted and are judged valuable on the principle of *who they are* and *not what they do* (Burke and Stets, 2009). Therefore, it is proven from Mogahed's sentence which says "*I was living essentially the Egyptian-American dream*" due to the belongingness to a certain country and also having the same dream as American citizenship. As a nationalist, she always stands to maintain the religious harmony in America through her research, speech, and policies.

The following data (datum 6) shows the citizenship identity of Dalia Mogahed. this can be seen from the sentence "Not only had my country been attacked, but in a flash, somebody else's actions had turned me from a citizen to a suspect". the sentence "my country" then refers to a country that is the United States because it is known that Mogahed currently resides in the united states after immigration from Egypt to America when she was 4 years old. the concept of citizenship according to T.H. Marshall in his book "Citizenship and Social Class" is a status that is given, awarded, attached by a political community in this case is the state to the citizens who are being members of it. the status means, a set of basic rights which include social, political and civil rights. social rights relating to guarantees of security and proper welfare as fellow citizens. Thus citizenship implies equality formally, legally and formally. this is what creates citizenship status.

Having citizenship as a United States citizen later became a social identity for Mogahed. Meaning that having a social identity as a member of a particular group (American citizen) means activating a sense of belongingness to the group or country and increasing self-esteem (Burke and Stets, 2000). as one example of belongingness shown by Mogahed is to be a person who always maintains security and creates security in America against the rise of Islamophobia after the September 11 tragedy.

After the September 11 attacks, it emerged later in various American media that the perpetrators behind the tragedy were from Muslim groups. This kind of thing eventually led to negative stigma among American society which accused

Muslim groups as terrorists and then triggered anti-Muslim movements. because of that negative accusation which has alienated the Muslim society, then Mogahed decided to speak that it was not true. therefore, what Mogahed really want is to straighten out about this negative perception of Muslims. through this TED Talks stage, she gives a real view of Muslims to eliminate that negative stigma.

Acording to her Islam is not a religion that justifies acts of terrorism, even she condemned the perpetrators of terrorist crimes by saying "And yet, something didn't feel right. I get it that people were angry at the terrorists. Guess what? So was I ". **Datum 7** then shows Mogahed as a representative of a Muslim group she would have positioned herself in a group of people who condemn acts of terrorism. From her statement, it can be concluded that he is upset about what has happened so far that consider Muslims are terrorists. Therefore, through the TED talks stage he formed his social identity as an Anti-Terrorism person.

The third category of identity theory initiated by Burke and Stets is about Personal identity. based on the basic concept stated by Burke and Stets that personal identity is uniqueness and difference that makes individuals different from others (Burke and Stets, 2009). unique is meant namely idiosyncratic personality traits that are not shared with others (Hogg, 2006).

If it is associated with the concept, the researcher did not find any personal identity that was highlighted by Mogahed when he was on the stage of TED Talks. Because researchers do not find the characteristics or indications of unique individuals that are in accordance with "idiosyncratic personality attributes". the

characteristics referred to as "idiosyncratic personality" are; (1) Inner life; Idiosyncratic individuals are tuned in to and sustained by their feelings and belief systems, whether or not others accept or understand their particular worldview or approach to life. (2) Own world; they are self-directed and independent, requiring few close relationships. (3) Own thing; Oblivious to the convention, idiosyncratic individuals create interesting, unusual, often eccentric lifestyles. (4) Expanded reality; open to anything, they are interested in the occult, the extrasensory, and the supernatural. (5) Metaphysics; they are drawn to abstract and speculative thinking. (6) Outward view; though they are inner-directed and follow their own hearts and minds, idiosyncratic men and women are keen observers of others, particularly sensitive to how other people react to them (Oldham, John M., and Lois B. Morris, 1995).

CHAPTER IV

CONCLUSION AND SUGGESTION

This chapter provides a summary of the findings and discussion which has been analyzed in the previous chapter. Through this session, the researcher also contributes to the suggestion regarding the topic for those are interested in researching the same field of sociolinguistics and identity.

A. Conclusion

Based on the findings and discussions conducted by researchers in the previous chapter, it can be concluded that the object of research, in this case, Dalia Mogahed projects her identity through the use of language into two categories, namely Role identity and social identity. Actually, in the primary theory of identity applied by the researcher, there are 3 categories of identity; Role, Social, and Personal. But the last category about personal identity did not appear in her speech because there was no characteristic or the clue represented about her uniqueness with others. Furthermore, the 10 data found in the finding shows 4 data included in the Role Identity category and 6 other data included in the Social identity category.

Through the categories mentioned above, Dalia Mogahed then projects her identity by bringing up her social identity more dominant and salience than the other categories. This is because she talks more about the groups or communities she has defended and fought for. Furthermore, regarding Role identity, he showed by bringing out roles in his daily life, namely as a mother, researcher, expert and as a religious Muslim. Moreover, the results of this study also show that Dalia Mogahed

shapes and changes her identity according to its context. This proves that a person's identity is not fixed, but changes according to the situation and condition of each individual (Omoniyi, T. & White, G, 2006)

B. Suggestion

Since this research deals with the identity representation in term of speech within the sociolinguistics approach, is highly recommended for further researchers who are in passion for doing the same investigation in identity projection to follow up the findings of this research by investigating the personal identity through the someone's speech. Because during investigating this study, the researcher does not find a personal identity representation to be shared through the speech performance. Additionally, in the end, this research hopefully could inspire the other researcher in delivering criticism to accomplish the gap of this research.

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APPENDIX

Trancription:

00:13

What do you think when you look at me? A woman of faith? An expert? Maybe even a sister. Or oppressed, brainwashed, a terrorist. Or just an airport security line delay. That one's actually true.

00:34

(Laughter)

00:35

If some of your perceptions were negative, I don't really blame you. That's just how the media has been portraying people who look like me. One study found that 80 percent of news coverage about Islam and Muslims is negative. And studies show that Americans say that most don't know a Muslim. I guess people don't talk to their Uber drivers.

00:55

(Laughter)

00:59

Well, for those of you who have never met a Muslim, it's great to meet you. Let me tell you who I am. I'm a mom, a coffee lover -- double espresso, cream on the side. I'm an introvert. I'm a wannabe fitness fanatic. And I'm a practicing, spiritual Muslim. But not like Lady Gaga says, because baby, I wasn't born this way. It was a choice.

01:31

When I was 17, I decided to come out. No, not as a gay person like some of my friends, but as a Muslim, and decided to start wearing the hijab, my head covering. My feminist friends were aghast: "Why are you oppressing yourself?" The funny thing was, it was actually at that time a feminist declaration of independence from the pressure I felt as a 17-year-old, to conform to a perfect and unattainable standard of beauty. I didn't just passively accept the faith of my parents. I wrestled with the Quran. I read and reflected and questioned and doubted and, ultimately, believed. My relationship with God -- it was not love at first sight. It was a trust and a slow surrender that deepened with every reading of the Quran. Its rhythmic beauty sometimes moves me to tears. I see myself in it. I feel that God knows me. Have you ever felt like someone sees you, completely understands you and yet loves you anyway? That's how it feels.

02:55

And so later, I got married, and like all good Egyptians, started my career as an engineer.

03:02

(Laughter)

03:06

I later had a child, after getting married, and I was living essentially the Egyptian-American dream.

03:18

And then that terrible morning of September, 2001. I think a lot of you probably remember exactly where you were that morning. I was sitting in my kitchen finishing breakfast, and I look up on the screen and see the words "Breaking News." There was smoke, airplanes flying into buildings, people jumping out of buildings. What was this? An accident? A malfunction? My shock quickly turned to outrage. Who would do this? And I switch the channel and I hear,

04:02

"... Muslim terrorist ...," "... in the name of Islam ...," "... Middle-Eastern descent ...," "... jihad ...," "... we should bomb Mecca." Oh my God.

04:15

Not only had my country been attacked, but in a flash, somebody else's actions had turned me from a citizen to a suspect.

04:27

That same day, we had to drive across Middle America to move to a new city to start grad school. And I remember sitting in the passenger seat as we drove in silence, crouched as low as I could go in my seat, for the first time in my life, afraid for anyone to know I was a Muslim.

04:50

We moved into our apartment that night in a new town in what felt like a completely different world. And then I was hearing and seeing and reading warnings from national Muslim organizations saying things like, "Be alert," "Be aware," "Stay in well-lit areas," "Don't congregate."

05:12

I stayed inside all week. And then it was Friday that same week, the day that Muslims congregate for worship. And again the warnings were, "Don't go that first Friday, it could be a target." And I was watching the news, wall-to-wall coverage. Emotions were so raw, understandably, and I was also hearing about attacks on Muslims, or people who were perceived to be Muslim, being pulled out and beaten in the street. Mosques were actually firebombed. And I thought, we should just stay home.

05:47

And yet, something didn't feel right. Because those people who attacked our country attacked our country. I get it that people were angry at the terrorists. Guess what? So was I. And so to have to explain yourself all the time isn't easy. I don't mind questions. I love questions. It's the accusations that are tough.

06:16

Today we hear people actually saying things like, "There's a problem in this country, and it's called Muslims. When are we going to get rid of them?" So, some people want to ban Muslims and close down mosques. They talk about my community kind of like we're a tumor in the body of America. And the only question is, are we malignant or benign? You know, a malignant tumor you extract altogether, and a benign tumor you just keep under surveillance.

06:47

The choices don't make sense, because it's the wrong question. Muslims, like all other Americans, aren't a tumor in the body of America, we're a vital organ.

06:58

(Applause)

06:59

Thank you.

07:00

(Applause)

07:05

Muslims are inventors and teachers, first responders and Olympic athletes.

07:12

Now, is closing down mosques going to make America safer? It might free up some parking spots, but it will not end terrorism. Going to a mosque regularly is actually linked to having more tolerant views of people of other faiths and greater civic engagement. And as one police chief in the Washington, DC area recently told me, people don't actually get radicalized at mosques. They get radicalized in their basement or bedroom, in front of a computer. And what you find about the radicalization process is it starts online, but the first thing that happens is the person gets cut off from their community, from even their family, so that the extremist group can brainwash them into believing that they, the terrorists, are the true Muslims, and everyone else who abhors their behavior and ideology are sellouts or apostates. So if we want to prevent radicalization, we have to keep people going to the mosque.

08:16

Now, some will still argue Islam is a violent religion. After all, a group like ISIS bases its brutality on the Quran. Now, as a Muslim, as a mother, as a human being,

I think we need to do everything we can to stop a group like ISIS. But we would be giving in to their narrative if we cast them as representatives of a faith of 1.6 billion people.

08:46

(Applause)

08:49

Thank you.

08:53

ISIS has as much to do with Islam as the Ku Klux Klan has to do with Christianity.

09:00

(Applause)

09:06

Both groups claim to base their ideology on their holy book. But when you look at them, they're not motivated by what they read in their holy book. It's their brutality that makes them read these things into the scripture.

09:24

Recently, a prominent imam told me a story that really took me aback. He said that a girl came to him because she was thinking of going to join ISIS. And I was really surprised and asked him, had she been in contact with a radical religious leader? And he said the problem was quite the opposite, that every cleric that she had talked to had shut her down and said that her rage, her sense of injustice in the world, was just going to get her in trouble. And so with nowhere to channel and make sense of this anger, she was a prime target to be exploited by extremists promising her a

solution. What this imam did was to connect her back to God and to her community. He didn't shame her for her rage -- instead, he gave her constructive ways to make real change in the world. What she learned at that mosque prevented her from going to join ISIS.

10:16

I've told you a little bit about how Islamophobia affects me and my family. But how does it impact ordinary Americans? How does it impact everyone else? How does consuming fear 24 hours a day affect the health of our democracy, the health of our free thought?

10:33

Well, one study - actually, several studies in neuroscience - show that when we're afraid, at least three things happen. We become more accepting of authoritarianism, conformity and prejudice. One study showed that when subjects were exposed to news stories that were negative about Muslims, they became more accepting of military attacks on Muslim countries and policies that curtail the rights of American Muslims.

11:06

Now, this isn't just academic. When you look at when anti-Muslim sentiment spiked between 2001 and 2013, it happened three times, but it wasn't around terrorist attacks. It was in the run up to the Iraq War and during two election cycles. So Islamophobia isn't just the natural response to Muslim terrorism as I would have expected. It can actually be a tool of public manipulation, eroding the very foundation of a free society, which is rational and well-informed citizens. Muslims

are like canaries in the coal mine. We might be the first to feel it, but the toxic air of fear is harming us all.

11:56

(Applause)

12:03

And assigning collective guilt isn't just about having to explain yourself all the time. Deah and his wife Yusor were a young married couple living in Chapel Hill, North Carolina, where they both went to school. Deah was an athlete. He was in dental school, talented, promising ... And his sister would tell me that he was the sweetest, most generous human being she knew. She was visiting him there and he showed her his resume, and she was amazed. She said, "When did my baby brother become such an accomplished young man?" Just a few weeks after Suzanne's visit to her brother and his new wife, their neighbor, Craig Stephen Hicks, murdered them, as well as Yusor's sister, Razan, who was visiting for the afternoon, in their apartment, execution style, after posting anti-Muslim statements on his Facebook page. He shot Deah eight times. So bigotry isn't just immoral, it can even be lethal.

13:14

So, back to my story. What happened after 9/11? Did we go to the mosque or did we play it safe and stay home? Well, we talked it over, and it might seem like a small decision, but to us, it was about what kind of America we wanted to leave for our kids: one that would control us by fear or one where we were practicing our religion freely. So we decided to go to the mosque. And we put my son in his car seat, buckled him in, and we drove silently, intensely, to the mosque. I took him

out, I took off my shoes, I walked into the prayer hall and what I saw made me stop. The place was completely full. And then the imam made an announcement, thanking and welcoming our guests, because half the congregation were Christians, Jews, Buddhists, atheists, people of faith and no faith, who had come not to attack us, but to stand in solidarity with us.

14:16

(Applause)

14:25

I just break down at this time. These people were there because they chose courage and compassion over panic and prejudice.

14:36

What will you choose? What will you choose at this time of fear and bigotry? Will you play it safe? Or will you join those who say we are better than that?

14:52

Thank you.

14:53

(Applause)

15:07

Thank you so much.

15:12

Helen Walters: So Dalia, you seem to have struck a chord. But I wonder, what would you say to those who might argue that you're giving a TED Talk, you're

clearly a deep thinker, you work at a fancy think tank, you're an exception, you're not the rule. What would you say to those people?

15:30

Dalia Mogahed: I would say, don't let this stage distract you, I'm completely ordinary. I'm not an exception. My story is not unusual. I am as ordinary as they come. When you look at Muslims around the world -- and I've done this, I've done the largest study ever done on Muslims around the world -- people want ordinary things. They want prosperity for their family, they want jobs and they want to live in peace. So I am not in any way an exception. When you meet people who seem like an exception to the rule, oftentimes it's that the rule is broken, not that they're an exception to it.

16:08

HW: Thank you so much. Dalia Mogahed.

16:11

(Applause)

