

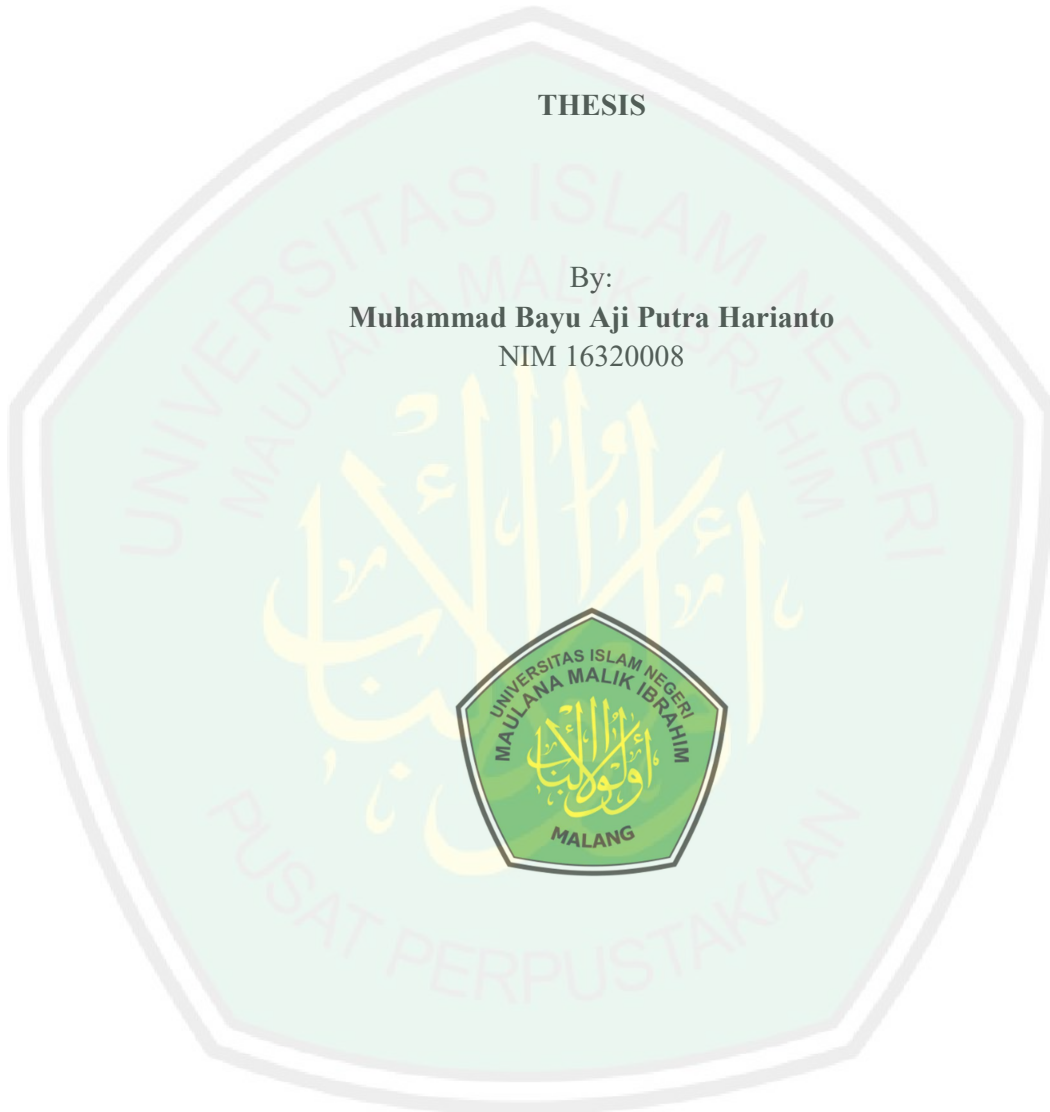
**ADOLESCENCE CRISES OF THE MAIN CHARACTER
IN AHMAD FUADI'S *THE LAND OF FIVE TOWERS***

THESIS

By:

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**DEPARTMENT OF ENGLISH LITERATURE
FACULTY OF HUMANITIES
UNIVERSITAS ISLAM NEGERI MAULANA MALIK
IBRAHIM MALANG**

2020

**ADOLESCENCE CRISES OF THE MAIN CHARACTER
IN AHMAD FUADI'S *THE LAND OF FIVE TOWERS***

THESIS

Presented to

Universitas Islam Negeri Maulana Malik Ibrahim Malang

in Partial Fulfillment of the Requirements for the Degree of *Sarjana Sastra* (S.S.)

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FACULTY OF HUMANITIES
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2020**

STATEMENT OF AUTHORSHIP

I state that the thesis entitled “**Adolescence Crises of the Main Character in Ahmad Fuadi's *The Land of Five Towers***” is my original work. I do not include any materials previously written or published by another person, except those ones that are cited as references and written in the bibliography. Hereby, if there is an objection or claim, I am the only person who is responsible for that.

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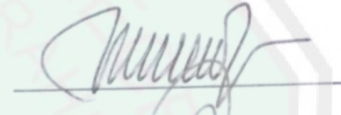
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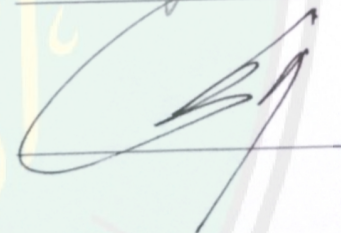
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MOTTO

“Man Jadda Wajada, Man Shabara Zhafira”

He who gives his all will surely succeed, he who is patient will be fortunate.



DEDICATION

This thesis is proudly dedicated to:

Allah SWT who has given me pleasures, mercy, and blessings;
my beloved father, Mr. Agus Harianto, M.Pd, and my mother, Mrs. Uswatun
Jazila, S.Pd;
my big family of Mrs. Kaseni and Mrs. Siti Romlah who have prayed for me;
all teachers who have educate me from kindergarten until undergraduate study;
all ustadz/ah and kyai who have guided me in TPQ and Pesantren;
my friends and relatives who have always supported me;
everyone who knows me;
and life journey that will become provision of my future.

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Praise and gratitude is to Allah SWT, the God of the universe, who has given me abundant pleasures, mercies, and blessings so that I can finish writing this thesis well. *Shalawat* and *salam* are always presented to our Prophet Muhammad SAW, who has guided us so that we could feel the blessings of Islam, the truest religion.

This thesis cannot be completed without the contributions and supports of many people. I would like to express my greatest gratitude to my parents for their sacrifices, prayers, love supports, and everything that was given to me. My deepest gratitude is also to my supervisor, Mr. Muzakki Afifuddin, M.Pd, who sincerely guided me in working on this thesis until the final stage of completion.

Furthermore, I would like to thank to many people who has given their contribution and motivation in finishing my thesis and my study in UIN Maulana Malik Ibrahim Malang.

1. All my lecturer in the Department of English Literature, thank you very much for the knowledge and all advices that you have given to me so I can finish my undergraduate study
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3. All my friends in the Department of English Literature batch 2016 that I cannot mention one by one.
4. My big family of Sagi Sugianto and Moch. Afkar who always give me moral support and advices.

Hopefully, this thesis will be useful for both the researcher and the readers who are interested in this topic. Suggestions, corrections, and critics are welcome for making this thesis better.

Malang, June 10th 2020

Muhammad Bayu Aji Putra H.



ABSTRACT

Harianto, Muhammad Bayu A. P. 2020. **Adolescence Crises of the Main Character in Ahmad Fuadi's *The Land of Five Towers***. Minor Thesis (*Skripsi*) Department of English Literature, Faculty of Humanities, Universitas Islam Negeri Maulana Malik Ibrahim Malang

Advisor : Muzakki Afifuddin, M.Pd

Keywords : Adolescence, Psychosocial Development, *The Land of Five Towers*

Adolescence can be called the time to search for identity. The role of family and friends is also very influential in the development of adolescents. This occurs due to involvement in social relationships in adolescence that is deeper and more emotional than in childhood (Oswalt, 2010). During this phase, adolescents will experience personal problems and social conflicts. Erik H. Erikson (1993) stated that it was at this stage that adolescents experienced psychosocial crises which included identity crises and role confusion. Not all teenagers can easily pass the adolescence. Many of them feel that they failed in completing this stage because of the crises they were experiencing. This study aims to describe the crises of adolescents in the main character in Ahmad Fuadi's *The Land of Five Towers*. This research shows the adolescence crises that occurred on the main character in the novel *The Land of Five Towers* and the efforts made by the main character to overcome the adolescence crises.

This research is categorized into literary criticism. The objective is to analyze the crises occurred on the main character and the efforts in facing the crises. The object of this study is *The Land of Five Towers*, a novel by Ahmad Fuadi. This research focuses on adolescence crises that occur in the main character psychosocially. The researcher uses the theory of psychosocial development by Erik H. Erikson but focus only on the adolescent stage. The data in this study are taken from quotes in the novel in the form of author's explanation of the main character and dialogue between characters.

The results showed the following things. First, the form of adolescent crises experienced by the main character, Alif, in the form of an identity crises and role confusion. The identity crises experienced by Alif is shown by finding a different personality with others, the emergence of feelings of doubt and worry, and the emergence of feelings of jealousy and envy. While role confusion experienced by Alif was shown by low self-esteem when dealing with people who were different from him, feeling confusion to adjust to be accepted by society or community, and feeling confused when he wanted to determine or give his role in a society or community. Second, the efforts made by Alif in overcoming the adolescent crises are diverse. In overcoming his identity crisis, Alif motivated himself, being optimistic, and showing his identity. Then Alif's efforts in overcoming role confusion are by accepting his identity and the environmental situation, accepting the role given by others, and accepting messages or advice of others. These efforts are obtained from within themselves and the support of others.

ABSTRAK

Hariato, Muhammad Bayu A. P. 2020. **Krisis Remaja pada Tokoh Utama dalam Novel Ahmad Fuadi *The Land of Five Towers***. Skripsi Jurusan Sastra Inggris, Fakultas Humaniora, Universitas Islam Negeri Maulana Malik Ibrahim Malang

Pembimbing : Muzakki Afifuddin, M.Pd

Kata Kunci : Masa Remaja, Perkembangan Psikososial, *The Land of Five Towers/ Negeri Lima Menara*

Masa remaja dapat disebut waktu untuk mencari identitas. Peran keluarga dan teman-teman juga sangat berpengaruh dalam perkembangan remaja. Ini terjadi karena keterlibatan hubungan sosial dalam masa remaja yang lebih dalam dan lebih emosional daripada di masa kanak-kanak (Oswalt, 2010). Selama fase ini, remaja akan mengalami masalah pribadi dan konflik sosial. Erik H. Erikson (1993) menyatakan bahwa pada tahap inilah remaja mengalami krisis psikososial yang meliputi krisis identitas dan kebingungan peran. Tidak semua remaja dapat dengan mudah melewati masa remaja. Banyak dari mereka merasa bahwa mereka gagal menyelesaikan tahap ini karena krisis yang mereka alami. Penelitian ini bertujuan untuk menggambarkan krisis remaja pada tokoh utama dalam novel *The Land of Five Towers* karya Ahmad Fuadi. Penelitian ini menunjukkan krisis remaja yang terjadi pada tokoh utama dalam novel *The Land of Five Towers* dan upaya yang dilakukan oleh tokoh utama untuk mengatasi krisis remaja.

Penelitian ini dikategorikan ke dalam kritik sastra. Tujuannya adalah untuk menganalisis karya sastra menggunakan teori sastra. Objek penelitian ini adalah novel *The Land of Five Towers* karya Ahmad Fuadi. Penelitian ini berfokus pada krisis remaja yang terjadi pada tokoh utama secara psikososial. Peneliti menggunakan teori pengembangan psikososial oleh Erik H. Erikson tetapi hanya fokus pada tahap remaja. Data dalam penelitian ini diambil dari kutipan dalam novel dalam bentuk penjelasan penulis tentang karakter utama dan dialog antar karakter.

Hasil penelitian menunjukkan hal-hal berikut. Pertama, bentuk krisis remaja yang dialami oleh karakter utama, Alif, dalam bentuk krisis identitas dan kebingungan peran. Krisis identitas yang dialami oleh Alif ditunjukkan dengan menemukan kepribadian yang berbeda dengan orang lain, munculnya perasaan ragu dan khawatir, dan munculnya perasaan cemburu dan iri. Sementara kebingungan peran yang dialami oleh Alif ditunjukkan oleh rasa percaya diri yang rendah ketika berhadapan dengan orang-orang yang berbeda dengannya, merasa bingung untuk menyesuaikan diri agar diterima oleh komunitas atau masyarakat, dan merasa bingung ketika ingin menentukan atau memberikan perannya dalam suatu komunitas atau masyarakat. Kedua, upaya yang dilakukan oleh Alif dalam mengatasi krisis remaja sangat beragam. Dalam mengatasi krisis identitasnya, Alif memotivasi dirinya sendiri, menjadi optimis, dan menunjukkan identitasnya. Kemudian upaya Alif dalam mengatasi kebingungan peran adalah dengan menerima identitasnya dan keadaan lingkungan, menerima peran yang diberikan

oleh orang lain, dan menerima pesan atau saran orang lain. Upaya ini diperoleh dari dalam diri sendiri dan dukungan orang lain.



المستخلص البحث

هارياتو، محمد بايو أ. ف. 2020. أزمة المراهقين في الشخصية الرئيسية في رواية *The Land of Five Towers* لأحمد فؤادي. البحث الجامعي في شعبة الإنجليزية وأدبها كلية العلوم الإنسانية جامعة مولانا مالك إبراهيم الإسلامية الحكومية مالانج.

المشرف : مزكي عفيف الدين الماجستير

الكلمات الرئيسية : مرحلة المراهقة، تنمية النفسية الاجتماعية، رواية *The Land of Five Towers*

مرحلة المراهقة هي المرحلة لإيجاد الهوية. تأثر دور الأسرة والأصدقاء تأثير كبير في تنمية المراهقين. وذلك لمشاركتهم في العلاقات الاجتماعية في مرحلة المراهقة أعمق من مرحلة الطفولة (أسولت، 2010). في هذه المرحلة مشاكل شخصية وصراعات اجتماعية. يقول إريك ه. إريكسون (1993) أن في هذه المرحلة يعاني المراهقون من الأزمة النفسية الاجتماعية تتضمن الأزمة الهوية وارتباك الأدوار. ليس جميع المراهقين يمر هذه المرحلة بسهولة. بعضهم يشعرون فشلاً في مرور هذه المرحلة بسبب تلك الأزمة. تهدف هذه البحث إلى لتبيين أزمة المراهقين في الشخصية الرئيسية في رواية *The Land of Five Towers* لأحمد فؤادي. يُظهر هذا البحث أزمة المراهقين التي يحدث في الشخصية الرئيسية في رواية *The Land of Five Towers* والجهود ليحل على أزمة المراهقين.

هذا البحث من النقد الأدبي. الهدف من هذا البحث هو تحليل الأعمال الأدبية باستخدام النظرية الأدبية. يستخدم هذا البحث رواية أرض الأبراج الخمسة لأحمد فؤادي كموضوع البحث. تركز هذا البحث على أزمة المراهقين التي تحدث في الشخصية الرئيسية النفسية والاجتماعية. يستخدم الباحث نظرية التطور النفسي الاجتماعي عند إريك ه. إريكسون ولكنهم يركزون على مرحلة المراهقة. يأخذ الباحث البيانات من الاقتباسات في الرواية في من شرح المؤلف للشخصية الرئيسية والحوار بين الشخصيات.

ينتج هذا البحث النتائج: أولاً، شكل أزمة المراهقين التي يعاني الشخصية الرئيسية، أليف، في شكل أزمة الهوية وارتباك في الدور. تظهر أزمة الهوية التي يعاني منها أليف من خلال إيجاد شخصية مختلفة مع الآخرين، وظهور مشاعر الشك والقلق، وظهور مشاعر الغيرة والحسد. أما

ارتباك الدور الذي يعاني منه أليف يظهر من خلال انخفاض الثقة بالنفس عند التعامل مع أشخاص مختلفة به، والشعور بالصعب حول المجتمع، والشعور بالارتباك عند الرغبة في تحديد أو إعطاء دوره حول المجتمع. ثانياً، أن الجهود التي يعملها أليف ليحل على أزمة المراهقين متنوعة. في التغلب على أزمة هويته، حرض أليف نفسه، وأصبح متفائلاً، وأظهر هويته. والجهود التي يعملها أليف في التغلب على ارتباك الدور هي قبول هويته وأحوال البيئة، وقبول الأدوار التي يمنحها الآخرون ، وقبول رسائل أو اقتراحات الآخرين. يأتي هذا الجهود من داخل أنفسهم ومن دعم الآخرين.



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CHAPTER I

INTRODUCTION

This chapter provides background of study, problems of study, objectives of the study, scope and limitation, significances of the study, definition of the key terms, previous studies, and research method. The researcher uses Ahmad Fuadi's novel entitled *The Land of Five Towers* as the object of research. Erik Erikson's theory of psychosocial development is used to analyze the data.

A. Background of the Study

Human development is a life process that is accompanied by growth in the form of physical and psychological changes that include attitudes, traits, behaviors, cognitive, and emotional. In this process of human development, each human being has their way of developing attitudes in determining choices, relationships, and understanding (Huberman, 2002). Human development is characterized by several stages that have periods. One Freudian figure, Erik Homburger Erikson, divided the stages of human development into eight stages starting from infancy to adulthood (Fleming, 2004). Each stage has different aspects that can affect human development. One of the most important stages is adolescence.

Adolescence is a crucial moment for the continuation of human life. Being an adolescent is a nature that must be faced by every human being who live, it is not a choice but a thing that has been destined by God that must be believe in His

existence (Yanuari, 2009). In adolescence, many changes can affect a person's thoughts and character. These changes mark that someone has reached adolescence. Therefore, it is very important to pay attention to physical and psychological changes in adolescents, especially for parents.

Adolescence can also be called the time to search for identity. Every adolescent has characteristics and ways to get their own identities. At that time, adolescence will try to show that they are already big and not small children anymore (Yanuari, 2009). Adolescents in their environment such as schools will try to show their identity through their talents or by making achievements in their schools. This is certainly very good considering adolescence is a crucial period for their future. However, not all adolescents can get through this period smoothly and easily. Many adolescents are still unable to find their identity due to several factors. Parents are the most influential factors in adolescent development. Some parents support whatever their children do to find their true identity, some parents have not been able to accept that their children have become adolescent but still treat them like children.

Besides, the role of friends, especially peers, is also very influential in adolescent development. Various studies have shown that the impact of friendship is very large in the physical and psychological development of adolescents who will live their adult lives later. This occurs due to involvement in social relationships in adolescence that is deeper and more emotional than in childhood (Oswalt, 2010). Of course, the type of friend chosen will affect the identity of an adolescent.

During this phase, adolescents will experience many problems and social conflicts. Not only personal problems, but social problems also arise, such as debates with friends, mismatches between groups, and much more. Erikson (1968) states that in adolescence, adolescents will experience problems or crises that can hinder the development of adolescents. The crisis is about identity and role confusion. If adolescents can pass this stage with all the crises and problems carried, then they will easily be able to face the next stage. Vice versa, if a teenager does not able to pass this stage well, then he will have difficulty in the next stage.

In this study, the researcher takes some cases from the novel *The Land of Five Towers*. This novel is a modern literary work that is inspired directly from the personal experience of the author Ahmad Fuadi. Novel *The Land of Five Towers* is a reflection of the author's life journey and experience when he studied in Pesantren Gontor (Madani). In his work, Fuadi did not mention the name of Pesantren Gontor, but he changed it into Pesantren Madani. The novel tells about Alif as the main character who struggled to survive in another region, precisely in Pesantren Madani, Ponorogo. His willingness to study in senior high school at Bandung could not be realized due to his parents' wish. He was asked by his parents to study religion in an Islamic boarding school. Various obstacles always come to be faced by Alif. In this novel, the researcher found adolescence crises which was experienced by the main character. Many conflicts happened to Alif in the story, starting from the desire that is contrary to his parents, lack of confidence in his new environment, to jealousy. However, that was where Alif could find his

true self and stucked in the situation. Moreover, the reader could see the struggle of Alif in facing his adolescence crises, especially identity crises and role confusion.

Ahmad Fuadi is a writer whose name began to be known publicly when he published his trilogy novel, namely *Negeri 5 Menara*, *Ranah 3 Warna*, and *Rantau 1 Muara*. Ahmad Fuadi was born in Nagari Bayur, Maninjau, West Sumatra on December 30th, 1972. During his childhood, he was familiar with the Islamic knowledge from his family who upheld Islamic values. Fuadi began his life journey in a foreign land, at Pondok Modern Darussalam Gontor Ponorogo, in 1988, after previously undergoing education in his native land. He finished completing his studies there in 1992. When he was still studying at Gontor, he gained valuable life lessons and experiences. A lot of sincerity, life knowledge, and hereafter were not absent given by the teachers/ *asatidz* or *kyai* who were always available guiding the *santri*. Then no wonder if Fuadi became a mature, highly motivated and hard-working figure. All these things experienced by Ahmad Fuadi are also found in novel *The Land of Five Towers*, which is played by the main character Alif.

The Land of Five Towers can inspire readers, especially young people today, to be more passionate about reaching their goals and submitting to parents. This novel give insight for readers about the life of Islamic boarding schools which are not only focused on the religious sciences. It can be seen that the author, Ahmad Fuadi, did not only explain about studying religious knowledge, but he also showed the characters studying general sciences such as English,

Arabic, Arts and so forth. Moreover, readers can also learn a valuable lesson that never underestimates a dream no matter how high, be assured that you can achieve it, and pray to God, because God Almighty hears prayer from his servant.

It's no wonder if this novel was a best seller in 2009 and got several awards. In 2010, novel *The Land of Five Towers* achieved Anugerah Pembaca Indonesia Award for the best fiction book and Longlist Khatulistiwa Literary Award 2010 for the most favourite writer and fiction. Thus, PTS Litera, Malaysian publisher, was interested in publishing the novel in Malay version. It also achieved an award from Perpustakaan Nasional Indonesia in 2011. In addition, because of its popularity and in order to get a wide audience, the novel *The Land of Five Towers* was also translated into English in 2009 by Angie Kilbane. Moreover, in 2012, *The Land of Five Towers* was appointed as a film by KG Production.

In this study, the researcher wants to analyze the character of Alif through a psychosocial approach by using the theory of psychosocial development by Erik Homburger Erikson. The researcher chooses the psychosocial approach because psychosocial is considered more appropriate to discuss the figure of the main character, Alif, in Ahmad Fuadi's *The Land of Five Towers*. By using psychosocial approach, the researcher will not only discuss the psychological terms but also the social settings of the novel. To find out the development of the main character, especially in adolescence, the researcher needs psychological and social data such as character personalities and social settings that include the character's age, character's friends, character's environment, and much more.

Therefore, the use of a psychosocial approach is very consistent with the objectives of this study.

To achieve the objectives of this study, the researcher used the theory of psychosocial development by Erik H. Erikson. In his theory, Erikson extended Sigmund Freud's work by drawing on the concepts of id, ego, and superego, but he focused more on the ego. Although partly conscious and partly unconscious, he thought that the ego more clearly represented the total personality than does the id. Also, along with other ego psychologists, Erikson stressed the importance of social interactions in development, as opposed to Freud's emphasis on development as a psychosexual process (Fleming, 2004). Erikson conceptualized his theory into stages which each explained social development in each period. He explained the stages of development to cover all human ages, from infants to old age. There are eight stages formulated by Erikson including infancy, early childhood, play age, school age, adolescence, early adulthood, and old age. Erikson assumes that at each stage of development, there are challenges that are unique to them, those who oppose expenditures that will break down barriers can nearly an individual's identity (Boeree, 2006). Successful psychosocial development or trust depends on meeting and overcoming this task or crisis.

More specifically, the researcher focuses more on Alif's crises in his adolescence stage. The researcher uses Erik H. Erikson's psychosocial development theory, which is consist of eight stages of human development. In the novel *The Land of Five Towers*, Alif's journey is told from the time he graduated from Islamic junior high school until he graduated from Pesantren

Madani. Alif's journey was experienced during adolescence alone and has not experienced adulthood. Therefore, researcher only focuses on the stage of adolescence in the theory of psychosocial development. Ericson's adolescent theory can serve to identify adolescent crises in the form of identity crises and the confusion of roles that exist in the novel.

Some studies have been conducted about novel *The Land of Five Towers* in several topics, such as Islamic education, pragmatics, education, reader response, and characterization. For example, the researcher found a thesis by Amalia (2014) entitled *Kajian Psikologi Sosial dalam Novel Negeri 5 Menara Karya Ahmad Fuadi* about the main character which is juxtaposed with social interaction, social attitude, and social motive. The next research was done by Permana (2012) with his thesis *The Analysis of Protagonist Character in Novel "Negeri 5 Menara" by Ahmad Fuadi*. He analyzed the main character of the novel which was categorized into protagonist character. The following study was conducted by Izzati, Mayuni, & Rafli (2018) entitled *Multicultural Education Values in the Novel "Negeri 5 Menara" by Ahmad Fuadi*. The study discussed about obtaining a deep understanding of multicultural education values in the novel of "Negeri 5 Menara". The researcher used a structural literary approach to analyze the novel. Another study was one by Mashuri (2014) with his journal *Praksis Pendidikan Karakter dalam Novel Negeri 5 Menara Karya Ahmad Fuadi*. He focused on the semiotic meaning of understanding virtue and the practical application of virtue by the characters in the novel. Pierce's theory of semiotic was used to analyze the novel.

From the previous studies above, the similarity found with this study is on the object of the research. Those previous studies used *The Land of Five Towers* or *Negeri 5 Menara* as the object of the research, as well as this study. Most of them discuss about the educational value and the characterization, and only one of them analyzed the novel using psychology and social theories. However, none of them analyzed the novel using psychosocial development theory by Erik Homburger Erikson. Therefore, it could be a gap to conduct a research on novel *The Land of Five Towers* using Erikson's psychosocial development theory. This also becomes a factor that makes this study different from other studies.

B. Problems of the Study

Based on the background of the study, this study is intended to answer the following problems of the study:

1. What crises did Alif experience in Ahmad Fuadi's *The Land of Five Towers*?
2. How did Alif face his crises in Ahmad Fuadi's *The Land of Five Towers*?

C. Objectives of the Study

1. To find out the crises experienced by the main character in his Ahmad Fuadi's *The Land of Five Towers*.
2. To understand how the main character faced his crises in Ahmad Fuadi's *The Land of Five Towers*.

D. Significance of the Study

There are two significance of the study, those are theoretical and practical significance. Theoretically, this examination is planned to advance the theoretical bases of literary studies, particularly those which are identified with the psychosocial aspect in literary works. For all intents and purposes, this study is to actualize one of the literary theories, accordingly, the researcher can achieve the planned objectives appropriately.

Practically, the result of this study is expected to have contributions to students and next researchers. By this study, the students could deepen their insight and understanding of psychosocial development on characters of a literary work. Finally, this research can be a helpful reference for the next researchers to elaborate this study with the similar issue of character development.

Moreover, the finding of the study is for readers who have an extraordinary consideration on literary works and for the individuals who are keen on understanding the main character in Ahmad Fuadi's *The Land of Five Towers*, particularly concerning with the psychosocial analysis by utilizing Erik Homburger Erikson's theory of psychosocial development.

This study is likewise expected to be the model or reference for researcher who might conduct a study about psychosocial analysis of novel *The Land of Five Towers*. This study may give helpful data and motivation or inspiration for the other researcher to conduct research on literary work, particularly in a similar study.

E. Scope and Limitation

In order that the study succeed to answer the problem appropriately, it is important to determine the limitation of the study about the topic. Researcher wants to conduct a research on psychosocial development of the main character, Alif, using the theory from Erik Erikson, particularly in the adolescence stage. And in order to keep the study broad, the researcher focuses on the adolescence stage happened on the main character, especially the adolescence crises in Ahmad Fuadi's *The Land of Five Towers*. It means that the study will not discuss deeply about the worldview or the social condition of the literary work.

F. Definition of Key Terms

In order to avoid misunderstanding on what discuss in this research, it is essential for the researcher to provide the information about the definition of some key terms in this study. Some terms are defined as followed:

1. Psychosocial

A relationship between mental or emotional health of a person with social conditions. The term psychosocial is a combination of psychological and social.

2. Psychosocial Development

A development related to emotions, motivation and personal development of humans and changes in how individuals relate to others. Therefore, psychosocial development is a personality that is interrelated with social relations.

3. Adolescence

Adolescence is an age of opportunity for children, and a pivotal time for us to build on their development in the first decade of life, to help them navigate risks and vulnerabilities, and to set them on the path to fulfilling their potential (UNICEF, 2011).

4. Identity

Identity is the qualities, beliefs, personality, looks, and/ or expressions that make a person or a group. It also encompasses the memories, experiences, relationship, and values that create one's sense of self. A psychological identity relates to self-image, self-esteem, and individuality.

5. Crises

Crises is a situation in which something or someone is affected by one or more serious problems, including an obstacle to important life goals. In Erikson's theory, crises is problem or conflict occurred in every stage of human development.

G. Previous Studies

In every study, a review of relevant previous studies is very important so there is no similarity and repetition of the topics discussed. Therefore, the researcher needs to find differences from the previous studies.

Some researchers have already conducted research on novel *The Land of Five Towers* in several topics, such as Islamic education, pragmatics, education, reader response, and characterization. For example, the researcher found a thesis by Amalia (2014) entitled *Kajian Psikologi Sosial dalam Novel Negeri 5 Menara*

Karya Ahmad Fuadi. The research focus on the main character which is juxtaposed with social interaction, social attitude, and social motive. In order to analyze the main character, Amalia used Abu Ahmadi's theory of psychosocial which explained about social interaction, social attitude, and social motive. The next research was done by Permana (2012) with his thesis *The Analysis of Protagonist Character in Novel "Negeri 5 Menara" By Ahmad Fuadi*. Based on the title, he analyze the main character of the novel which was categorized into protagonist character. He used the structuralism theory to determine the intrinsic elements of the work, especially characterization. The concept of morality was also used by Permana in order to examine the protagonist character. The following study was conducted by Izzati, Mayuni, and Rafli (2018) entitled *Multicultural Education Values in the Novel "Negeri 5 Menara" by A. Fuadi*. The study discuss about the obtaining a deep understanding of multicultural education values in the novel of *Negeri 5 Menara*. The researcher used structural literary approach to analyze the novel. Those results lead to implication that Indonesian literature educator can use the novel *Negeri 5 Menara* in the learning and teaching process. Another study was done by Mashuri (2014) with his journal entitled *Praxis Pendidikan Karakter dalam Novel Negeri 5 Menara Karya Ahmad Fuadi*. In the research, he focused on the semiotic meaning of understanding virtue and practical application of virtue by the characters in the novel. Pierce's theory of semiotic was used in order to analyze the novel.

Furthermore, in studying psychosocial development, some researchers use literary works as objects of study, but some also use other objects of study such as

human behavior. An example of a research using literary works is a research by Ratnasari (2012) entitled *Personality Development in the Main Characters in Novels Babalik Pikir Samsodi's Works*. The purpose of this study is to describe the development shown by the main character named Emed from childhood to adulthood. The theory used is Erik Erikson's psychosocial development theory. With this theory, the researcher can dissect Emed's personality at every stage of his life, from infancy to early adulthood. The similarity found in Mutia Ratnasari's research is the psychosocial application of Erik Erikson, but the difference is found that the researcher uses four stages as the focus of his research, because it is told that Emed's character goes through four personality stages, namely school age, early adolescence, adolescence, and early adulthood. Whereas in this study, the aspect will be used only the adolescence stage which focuses on the concept of Role Confusion vs. Identity.

The next research is a thesis by Alisjahbana (2018) entitled *Analisis Karakter Tokoh utama dalam Film Hachiko Monogatari*. This study aims to reveal the structure contained in the film *Hachiko Monogatari*, and to identify the development of the main character's character. To meet these objectives, researcher use narrative methods, namely by analyzing the elements of literary works that are found in the film, then using the psychosocial development theory by Erik Erikson to determine the development of the main character's character. The difference between Alisjahbana's research and this research is found, even though both studies use Erik Erikson's psychosocial theory. Alisjahbana focuses

on the eighth stage of Generativity vs Stagnancy, while this study uses the fifth stage of Identity vs Role Confusion that occurs during adolescence.

H. Research Method

Research method in this section consists of research design, research instrument, data sources, data collection, and data analysis.

1. Research Design

This study applies literary criticism in conducting psychosocial analysis on the the main character of novel *The Land of Five Towers*. The purpose of using literary criticism is that the researcher will be able to describe the development of the main character using Erikson's theory of psychosocial development, which includes the explanation of identity versus role confusion.

2. Data Source

The data of this research is words, frases, clauses, and character's dialogues in the novel. The data source of for conducting this research is the literary work itself. Literary work used in this research is Ahmad Fuadi's *The Land of Five Towers*. The novel was initially published in 2009 by Gramedia Pustaka Utama and was translated into English by Angie Kilbane in 2011. Much later, the publication of the translated version took place in October 2011 by Gramedia Pustaka Utama.

3. Data Collection

In this research, the researcher has some ways to collect the data. The main way is reading the data. Careful reading is essential in conducting this research as

it is classified into a literary criticism. The researcher needs to reread carefully the data, the novel of *The Land of Five Towers*, due to the important of deep understanding about the content of the novel. Moreover, the researcher also reads the data which is related to the novel, author's biography, and other references about the content of the novel. Next, the collected data can be analyzed based on the topic which uses psychosocial literary criticism.

4. Data Analysis

To analyze the data systematically, the researcher formulates some steps to conduct the data. The first step is reviewing the collected data which is related to the topic. Through the analysis using psychosocial approach, the researcher could infer the development of the main character. In order to make it easier, the researcher makes a list of the collected data. The purpose is to select the necessary data which can be analyzed in this research. The next step is classifying the data based on the research problems. After clasifying the data, the researcher describes and analyzes the data based on the theory used in this research. The theory must be related to the problems of the research. In this step, the researcher applies Erikson's psychosocial development theory. Finally, the researcher draws the conclusion and determines whether the conclusion is already appropriate to answer the research.

CHAPTER II

REVIEW ON RELATED LITERATURE

This chapter contains explanations that include theoretical basis used in this study. In this case, the researcher uses the theory of psychosocial development by Erik H. Erikson, especially on the adolescence stage including its conflict, identity versus role confusion.

The researcher needs some appropriate theories to answer the questions in the problem formulation. Those theories are theory of character and characterization theory on relationship between psychology and literature, and theory of identity and identity crises.

A. Psychology in Literary Criticism

Literature is generally about the relationship between society and individuals, individuals and events that occur in individual circles (Wellek and Warren, 1997). Literary work created by an author aims to communicate his feelings to the readers. through these literary works the writer can convey several things related to his identity such as feelings, ideas, and experiences. Therefore, many literary works in the form of poetry, prose, or drama reflect the life of the author. An example is the object of this research, the novel *The Land of Five Towers (Negeri Lima Menara)* written by Ahmad Fuadi. the novel tells about Fuadi's life experience since graduating from junior high school to his journey in studying and searching for his identity in Pesantren Madani.

Literature is a form of art because readers can enjoy beauty through language. This is in accordance with the statement of Halim (2003), namely "Literature is not a science but art. Most art activities involve a log of emotional aspects of man types, such as; feeling, spirit belief and others are difficult to define. Although it is hard to define, basically, literature is a language art ”.

Based on its function, literature is not only intended as a communication tool about the identity of the writer, but literature can also function to convey messages using beautiful language and has artistic value in it. So that it can also be taken a statement that literature is an art that is related to the emotional aspects of humans (Sumarni, 2014).

Psychology of literature is an interdisciplinary study of literature, because it understands and examines literature using various concepts and theoretical frameworks that exist in psychology (Noermanzah, Purwahida, Attas, & Leiliyanti, 2016). Psychology of literature was born as a type of literary study that is used to read and interpret literary works, literary authors, and readers using various concepts and theoretical frameworks that exist in psychology. According to Ratna (2004), psychology of literature is an analysis of texts by considering the relevance and role of psychological studies. This means that psychology plays an important role in analyzing a literary work by working from the psychological point of view of the literary work, both from the elements of the author, character and reader. By focusing on the characters, it can be analyzed the inner conflicts contained in literary works. In general, it can be concluded that the relationship

between literature and psychology is so close that it merges and gives birth to a new science called psychology of literature.

Literary work is the result of an expression of the soul of an author, in which it describes the psychological atmosphere of the author, both mood and emotions (Aminudin, 1990). Psychology of literature views that literary works are the result of the creativity of authors who use language media and are devoted to aesthetic interests. In fact, literary works have very rich psychological aspects, so psychological analysis must be motivated and developed more seriously. The purpose of psychology of literature is to understand the psychological aspects contained in a literary work.

Noermanzah, Purwahida, Attas, & Leiliyanti (2016) suggested three reasons for psychology of literature to be included in literary studies as follows. The first is to know the behavior and motivation of characters in literary works. Directly or indirectly, the behavior and motivation of the characters also appear in everyday life. Thus, in everyday life we may also meet people whose behavior and motivation are similar to the behavior and motivation of characters in literary works. The second reason is to know the author's behavior and motivation. And the third is to know the psychological reaction of the reader.

Wellek and Warren (1997) suggest that the term psychology of literature has four possible meanings. The first is the psychological study of the author as a type or as a person. The second is the study of the creative process. The third is the study of types and the laws of psychology applied to literature. Then, the fourth examines the impact of literature on readers (psychology of readers). The

opinion of Wellek and Warren (in Noermanzah, Purwahida, Attas, & Leiliyanti, 2016) provides an understanding of the vast scope of psychology of literature. Psychology of literature does not only play a role in one element that builds a literary work. They also stated, "In a successful literary work, psychology has been integrated into a work of art, therefore, the task of the researcher is to decipher it so that it becomes clear and real what the work does."

According to Wellek and Warren (1997), there are two kinds of psychological analysis, namely psychological studies which are solely related to the author. The second study deals with inspiration, inspiration, and other supernatural forces. Basically, psychology of literature pays attention to the second problem, namely the discussion in relation to the psychological elements of fictional characters contained in literary works. In general, the aspects of humanity are the main objects in psychology of literature, because it is solely in humans, as characters, that the psychological aspects are implanted and invested in. With the explanation above, Noermanzah, Purwahida, Attas, & Leiliyanti (2016) concluded that psychology of literature research can be carried out in two ways, namely first, through understanding psychological theories and then analyzing a literary work. Second, by first determining a literary work as the object of research, then determining the psychological theories that are considered relevant for conducting the analysis.

Furthermore, in analyzing literary works from a psychoanalytic point of view, several specific ways can be used in the analysis of characterization but other intrinsic elements of literature are inseparable parts, namely: methods of

telling and showing, technique of angles. point of view, and stylistic techniques (Minderop, 2010). The following is an explanation of some of the methods of analysis:

1. Telling and Showing Method

The telling method or direct method analyzes literary works from the characteristics of the use of the character's name, characterization of the character's appearance, and characterization of the author's speech (Minderop, 2010). The characterization of the author's speech gives the author or narrator a wide and free place in determining his story. The author comments on the character's character and personality so that it penetrates into the thoughts, feelings, and inner turmoil of the characters.

Meanwhile, the showing method analyzes literary works by seeing an author placing himself outside the narrative by giving the characters the opportunity to present their representations through dialogue and action in a series of stories (Minderop, 2010). This can be seen from the behavior, the identity of the speakers, the location and situation of the conversation, the identity of the characters the speaker is targeting, the mental qualities of the characters, the tone of voice, emphasis, dialect, and vocabulary of the characters. Characterization through the character's behavior includes facial expressions and motivations that underlie the character's actions. These two methods can be used simultaneously in analyzing literature in terms of psychology of literature.

2. Point of View Method

The perspective technique is a narrative way that determines the position or point of view from which the story is told. This point of view can be the third persona/ omniscient, the personal pronoun or them as the second person, and the first person pronoun.

3. Language Style

Language style techniques include language figures including: simile, metaphor, personification, and symbols. By using a language style, the imaginative presentation is more impressed. This is revealed from the results of the language style analysis. In applying the psychoanalytic method, it is necessary to remember that the elements of psychology help in analyzing a literary work and the main thing is the psychological elements contained in the elements of the literary work, especially the intrinsic elements in the form of characterizations and features that are reflected or assisted by other intrinsic elements of the literary work (Noermanzah et al, 2016).

B. Elements of Prose

1. Character and Characterization

Character and characterization is an element of literary work, especially prose and drama, which is very contrary to the content and meaning of the literary work. Prose or drama must have character and characterization to support the content of the story in the drama or prose.

Writers of literary works use characters to describe the story presented in the literary work. This is following the resolution of the character that is as a description or representation of the original human being discussed in a story (Nurgiyantoro, 2013). Also according to Abrams in (Nurgiyantoro, 2013), a character is someone who is displayed in a narrative or drama which the reader interprets has certain moral qualities and tendencies as expressed in speech and what is done in action. As a representation of the original human, the character must have a certain characterization in a story. Some characters are both good and bad, each character has different traits or characters depending on what the writer needs in the story made. Sometimes, one of the characteristics of the character. It can be exemplified as a character that can be used diligently or lazily, active or passive, open or closed, and others.

Another definition of character is the challenge of story or characterization. Stanton (1965) provides a different definition of the use of the term in English literature. The first as a character or character presented, and the second as the goals, interests, dialogue, and moral principles possessed by the character. Another statement came from Jacobus (1996) who supported the character is a character or someone who is presented in a dramatic narrative work, while characterization is the process by which the writer makes the character appear real to the reader. From this statement, certainly, the character and characterization cannot be chosen.

As discussed above, characterization is important for characters that fulfill a variety of characters. A brief definition of characterization is a method used by

an author to develop characters. This method displays: 1) displaying the character's appearance, 2) displaying the character's actions, 3) expressing the character, 4) opening the character's speech, and 5) getting a reaction from others. Michael Meyer (2002) states that the writer has two main methods in presenting characters, namely showing and telling. In the method of showing, the writer will make the character take action (speak and act), allowing the reader to resolve himself how the nature and character of the character. While in the method of telling, there is a mixture of the author's hand in the character and published also adds a response to the character.

Furthermore, Edgar V. Roberts and Henry E. Jacobs (1195) have different opinions about the method for presenting a character in a story. It is estimated that there are five ways to present their character.

1) Action

Characters are described by their behavior so that readers can easily understand who they are and their role in the story. Their actions express their character. Actions can also indicate qualities such as naivete, weakness, deception, cunning personality, strong inner conflict, or the realization or similar growth.

2) Description

The description referred to in this case is the personal description of the character and the environment in which the character takes place. The author generally describes the personal character by describing the character traits.

Moreover, appearance and environment reveal a lot about the social and economic status of character, of course, but they also tell us more about character traits.

3) Statements and Dramatic Thinking

Even though most characters are speechless, it is important to keep the story going. They provide material from which you can draw conclusions. Often, characters use speech to hide their motives, even though we as readers must look through such tactics.

4) Statement by Other Character

In a story, not only the main character plays a role, but also some other characters have a share of the story, although not as big as the main character. Not infrequently a character is conveying or telling something about another character. By learning what characters say about each other, the reader can increase your understanding of the character being discussed. But ironically, the characters who speak often show something other than what they mean, maybe because of prejudice, stupidity, or ignorance.

5) Statement by the Author as Storyteller or Observer

What the writer says about the characters is usually accurate, and the author's explanation can be accepted factually. However, when the writer interprets the actions and characteristics, the writer himself takes on the role of reader or critic, and any options can be questioned. For this reason, writers often avoid interpretations and draw their own conclusions.

2. Setting

Abrams (1981) explained that, setting is the foundation of the foundation, suggesting the understanding of the place, the relationship of time, and the social environment in which the events are told. This will happen if the setting is able to lift the local atmosphere complete with its features into the story. Siswandarti (2009: 44) asserts that setting is a description of the place, time, and situation or atmosphere of an event. From the explanation above, it can be concluded that the background is the foundation or foundation which has an understanding of the place, the relationship of time, and the social environment in which the events are told.

Nurgiyantoro (1995: 227) distinguishes setting into three main elements, namely:

1) Setting of Place

Setting of place is to review the place or location of the events told in the literary work. The place used can be places with certain names, certain initials, maybe certain locations without a clear name.

2) Setting of Time

Setting of time describes the time of occurrence of events told in a literary work. In a number of other works of fiction, the setting of the time may actually appear vague, not shown clearly. This is not as clearly shown as possible because it is not important to be highlighted in relation to the story.

3) Social Setting

Social setting represents things which are related to the behavior of social life in told in literary works.

From the explanation above, it can be concluded that the setting in literary works includes the setting of time, place settings, and social settings which are very important in developing literary works, especially in making novels. To determine the setting of a story, the writer needs to provide an overview and explanation of where and when the events in the story occur and the atmosphere of the incident.

C. Psychosocial Development Theory

In order to do an analysis, the reseracher would like to use psychosocial development theory by Erik Erikson (1902-1994). In his theory, Erikson extended Sigmund Freud's work by drawing on the concepts of id, ego, and superego, but he focused more on the ego. Although partly conscious and partly unconscious, he thought that the ego more clearly represented the total personality than does the id (Fleming, 2004). Also, along with other ego psychologists, Erikson stressed the importance of social interactions in development, as opposed to Freud's emphasis on development as a psychosexual process (Fleming, 2004). Erikson conceptualized his theory into stages which each explained social development in each period. He explained the stages of development to cover all human ages, from infants to old age. There are eight stages formulated by Erikson including infancy (0-1 year), early childhood (1-3 years), play age (3-6 years), school age

(6-12 years), adolescence (12-19 years), early adulthood (20-25 years), adulthood (26-65 years), old age (65-death). Erikson said that at each stage of development, there are challenges that are unique to them, those who oppose expenditures that will break down barriers can nearly one's individual identity (Boeree, 2006). For conclusion, successful psychosocial development in each stage depends on meeting and overcoming this task or crisis.

Erikson's theory of psychoanalytic development is said to be one of the most selective theories because it is based on three reasons (Fleming, 2004). The first reason, the theory is very representative because it has a relationship with the ego which is one aspect that approaches the human personality. Second, it emphasizes the importance of changes that occur in every development in the circle of life and third is to combine social background that can provide strength and progress in the development of personality in an environment.

As for the eight stages proposed by Erikson are as follows.

1. Infancy

The first stage is around the first year or half a year of life. This period is called the infancy which is happened to an 18 months old baby. Conflicts that arise at this time are trust and mistrust. At this stage, the baby or the infant has a duty to develop trust without completely eliminating the capacity for distrust. (Boeree, 2006).

The role of parents is very important for the development of the baby. If parents can be consistent in providing comfort, attention, and familiarity to the baby, then the baby will feel safe in the world. The world seemed a place full of

love, so he believed that everything in the world including his parents could be relied upon. Vice versa, if the parents are not able to be consistent in providing comfort and attention, then the baby will feel insecure so that a sense of distrust arises to the parents.

This trust and distrust must be balanced. Again, the role of parents is still very influential on children. Boeree (2006) provided an explanation that even parents who are overprotective can influence children to trust too much because they tend to be maladaptive. The effect is that children will easily believe even easily fooled. Moreover, if children tend to point to the side of their distrust, they will develop malignant tendency in the form of depression, paranoia, and possibly psychosis (Boeree, 2006).

2. Early Childhood

The second stage is early childhood (8 months to 3 years). The results of the development of this stage are Autonomy vs. Shame with basic strengths: self-control, courage, and will. During this stage individuals learn to master the skills for themselves. Not only do they learn to walk, talk, and eat alone, they also learn better motor development and toilet training which is highly valued (Lopiga, Alavao, Perez, Silvio, & Tugade, 2011).

With more control over their bodies and the acquisition of new skills, children have the opportunity to build self-esteem and autonomy (Boeree, 2006). One skill that is trivial but very meaningful is the ability to use the word "no". This means the child is starting to be able to control his will. But on the other hand, children are very vulnerable to shame. Examples of shame control skills are

the process of toilet training or in learning other important skills. If he is embarrassed and doubts his ability, the result is that they will feel that their self-esteem is low. Still the same as the first stage, the most significant relationship is with parents.

3. Play Age

The outcome of this stage of conflict development is the Initiative vs. Guilt with the basic strength being the goal. During this period, children begin to have a desire to imitate the adults around them and take initiative in creating play situations (Lopiga et al., 2011). An example is when a child plays a role with his toys and experiments on many things that he believes are adult activities.

At this time, there is the word "why" which appears as a sign of curiosity about things that are considered contrary to him. Erikson states that they underestimate biological sexuality which supports the psychosocial features of conflict between children and parents. Identification of social roles is a way to solve a problem. As a result, if a child feels a failure or frustration over the desires and goals that he wants to achieve, he may easily experience guilt.

4. School Age

The fourth stage is the School Age, which ranges from 6 to 12 years. Industry vs inferiority is a conflict that arises at this stage, supported by Method and Competence as its basic strength. The sense of industry in question is the child's ability to learn, create and achieve new skills and knowledge, therefore, this stage is often called Latency. (Lopiga et al., 2011).

Fleming (2004) stated that school age is also a very social stage of development and if he experiences feelings of inadequacy and unresolved inferiority among his peers, he can have serious problems in terms of competence and self-esteem. This means that the more open their world, social relations are also very influential, so that the most significant child relationship at this time is with schools and the environment. That way, parents are no longer the complete authority as before, although they are still important.

5. Adolescence

The fifth stage is Adolescence, which begins with puberty and ends at around the age of 20 years. The result of ego development is Identity vs. Role Confusion with basic strength is Devotion and Loyalty. So it can be understood that adolescents must be able to find their identities and avoid role confusion. According to Erikson, from this stage onwards, development depends in large part on what is done to each individual (Boeree, 2006). Adolescence is the most interesting for Erikson.

Teenagers are a stage where life must be increasingly complex when he tries to find his own identity, struggle with social interactions, and wrestle with moral problems (Lopiga et al., 2011). In accordance with their duties, adolescents need to find out who he really is apart as a member of his family of origin. Unfortunately for those around individuals, in this process many of them enter into a period of withdrawal from responsibility, which Erikson calls "a moratorium." (Boeree, 2006). Consequently, if he does not succeed in undergoing this stage, he will experience role confusion.

If a teenager is too hard on his identity so he cannot tolerate other groups, then he experiences a maladaptive tendency in the form of fanaticism. Likewise, if a teenager is not strong in his identity, he will easily fall into very dangerous things such as drugs, smoking, or destructive activities. This is the malignant tendency in adolescents, namely repudiation. Fleming, (2004) mentions that when adolescents are able to balance between the two, then comes an attitude of loyalty to themselves.

6. Early Adulthood

The sixth stage is young adults (21 to 40 years). The results of ego development are Intimacy vs. Isolation with the basic strengths are Affiliation and Love. In the early stages of becoming an adult the individual looks for one friend and love or more. When he tries to find a mutually satisfying relationship, especially through marriage and friends, he generally also starts to build a family.

Lopiga et al. (2011) says if a person succeeds in undergoing this stage, he can experience intimacy at a deep level. If he is unsuccessful, he will be isolated and others will distance him. And when he feels it's not easy to create satisfying relationships, his world can begin to shrink because, in defense, he can feel superior to others. A significant relationship at this stage is with marriage partners and friends.

7. Adulthood

The seventh stage is Middle Adulthood (41 to 65 years). The result of ego development is Generativity vs. Stagnation with the basic strength being Production and Care. At this stage, work is the most important thing. Erikson

observed that middle age is when individuals tend to be preoccupied with creative and meaningful work and with problems around their families (Lopiga et al., 2011).

The important task to be successful at this stage is to preserve culture and transmit cultural values through families, especially children and work to build a stable environment. Strength comes through the attention of others and the production of something that contributes to the improvement of society, which Erikson calls generativity, so that individuals at this stage often fear inactivity and insignificance (Boeree, 2006).

A midlife crisis arises in the middle of adulthood, when children leave home, or relationships or goals change, he or she may be faced with major changes in life and struggle with finding new meaning and purpose (Lopiga et al., 2011). If he or she does not make it through this stage successfully, he or she can become selfish and stagnant. Workplace, community and family are significant relationships at this time.

8. Old Age

The eighth stage is Late Adulthood (65 to Death). The result of ego development is Integrity vs. Despair and basic strength is Wisdom. Erikson felt that most of life was prepared for this adult and final stage (Lopiga et al., 2011). This may be because older adults often look back on life with happiness and satisfaction, feel filled with a deep feeling that life has meaning and that he has contributed to life. This feeling is what Erikson called integrity (Boeree, 2006).

The individual's strength comes from the wisdom that the world is very big and he or she has a separate concern for all life, accepting death as the solution to life. On the other hand, some adults can reach this stage and despair at their experience and perceived failure (Lopiga et al., 2011). At this last stage, all humanity is the most significant relationship.

D. Identity

The term identity comes from the Latin word *identitas*, which means the same or similarity. The idea of equality or similarity does not provide a benefit or comprehensive explanation, given the many implications and uses of the word identity. For example, literary works use words or emotionally laden contexts such as loneliness, or alienation, to convey identity. With that, literary writers emphasize the emotional or affective value of the feeling of loss or absence of one's identity (Gleason, 1983).

As a historian, Gleason (1983) provides a semantic history that tells us that for half a century after the debut of psychology, identity remained absent in the social science literature. Today, a cursory search for the definition of identity produces countless references, including those that focus on identity in various contexts such as academia, indigenous culture, psychology, and others.

Juntunen and Schwartz (2016) state that many would agree that the conceptualization of Erikson's identity had influenced social sciences in a way similar to the impact Freud had on the discipline of psychology. Even his own understanding of the term identity was as vague and difficult to understand and he

saw the concept as separate from merely answering the question, "Who am I?" (Shaffer, 2005). In articulating the complexity of the definition of identity, Erikson emphasizes that the development of identity is an integrative process. This process is seen by theorists as the premise by the idea of the roles and ways in which people make meaning in their world (Marcia, 1966).

From Erikson's development perspective, the concept of identity evolved from infancy to pre-adolescence, where the design of the attributes and components of identity began. As these attributes and components evolve, become mature and responsible, children become more self-reflective, which is a strong fundamental quality (Juntunen & Schwartz, 2016). This is where self-identity begins to be integrated. Moreover, one's environment provides and allows the origin of their identity, that is, interests, preferences, and the like, which from time to time become particularistic (Marcia, 1966).

In his book *Identity: Youth and Crisis*, Erikson (1968) writes that when a person develops the capacity to reflect on himself, his feelings of individuality and also the foundation of their group become clearer. They can integrate between their own desires and other people's perceptions or expectations of them, so that they become that person's identity.

E. Adolescence (Identity vs Role Confusion)

Erikson use the term versus, which acknowledges that a positive or negative sense can emerge from each stage (Juntunen & Schwartz, 2016). In adolescence stage, Erikson mentioned the Identity versus Role Confusion, which

tells when someone cannot find their identity, he/ she will face role confusion. It is appropriate with the term versus that means the opposite of something.

Many things can happen at the stage of adolescence, where someone from the age of 12-18 experiences an "Identity versus Role Confusion" conflict. That is the reason why the adolescence stage is the most important and crucial stage. They begin to explore themselves psychologically, questioning who they really are, what they really want and what they aspire to, they also have the drive to be independent but are also accepted by their friends (Marcia, 1966). In the early stages, a child may become confused when trying to overcome their psychological conflict and other conflicting feelings they experience.

Marcia (1966) stated that Contrary to their desire to be independent of their parents and relatives, adolescents also experience a sense of dependency. They are obsessed in finding their new role models in addition to their family members, they are also influenced by their peers' opinions about everything. They also experience many changes in their physical and social environment, which leads them to another psychological crises which is a "self" search (Erikson, 1968).

They worry about how they look into the eyes of others, how others think about them, compared to how they think about themselves when searching for their own identities. At this stage, many teenagers begin to adopt their behavior, their hobbies, and their actions from their idols, their heroes, and their friends (Boeree, 2006). Thus, they will try hard to be accepted by society.

Based on such conditions, according to Erikson in (Shaffer, 2005), one of the tasks of development during adolescence is to resolve the identity crisis, so it

is expected to form a stable self-identity at the end of adolescence. Teenagers who succeed in achieving a stable identity, will get a clear view of challenging themselves, understanding their differences and equality with others, realizing their strengths and weaknesses, full of confidence, responsive to various situations, able to take important decisions, able to anticipate challenges the future, and recognize its role in society (Erikson, 1968). Meanwhile, failure to overcome the identity crises will lead teens to another conflict, namely role confusion. Thus, the entire future of adolescents is largely determined by the resolution of the crisis.

1. Identity Crises

Identity crises is a psychological problem where people start to doubt themselves, about their role in life, and their true selves (Erikson, 1970). This identity crises generally occurs in children who are just entering adolescence, but many mature adolescents and adolescents who are entering adulthood are still involved in the crisis. In fact, it does not rule out also if even adults are still experiencing an identity crisis.

According to Erikson (1968), the application of identity crises occurring during adolescence is a period that is prone to the problem of identity crises. This can be justified considering where children struggle to find censors. Plus they experience puberty at this time which results in changes in their body, emotions, abilities, and environment. Not only that, they can also experience rapid changes in their social lives. From here they begin to experience peer pressure, and begin to have responsibilities to fulfill their role in society.

Returning to the basic concept of Erikson's developmental theory, if a person makes it through a stage, then he will be easy to pass the next stage. Likewise with adolescents, if they have completed the four stages before adolescence smoothly, they will have the psychological strength to pass through adolescence smoothly too. So they are able to find their true identity and are responsible for it. Unfortunately, not everyone can get through it easily, and there are some people who experience different challenges, so they cannot obtain the psychological strength needed for their teenage years (Izzati, 2015).

For some people it might be easy to go through adolescence, especially in finding their identity. Sometimes also, teens can accept the social role of their parents, but some teenagers are not that lucky, they have to fight first to get it. During adolescence, adolescents are also obsessed with being independent from parental support and meeting the social demands of peer pressure. In addition, in the struggle for adolescence, they often experience confusion between their sense of identity and their role in social life. At such a time this commitment must be made to create a balance between one's identity and one's true sense of identity (Marcia, 1966).

According to Marcia, there are four types of identity status:

Identity Statuses	Explanation
Identity Achievement	After going through identity explorations and several different identities, an individual has finally made a commitment to one identity.

Moratorium	A condition where no commitment has been made, because the individual is still exploring.
Foreclosure	Condition where an individual has made a commitment to one identity without exploring.
Identity Diffusion	This is the most unique condition this is a condition where an individual is not exploring for identity, has not been committing to any identities, but also not having an identity crises.

Erikson also stated that if a person fails to complete this stage or fails to achieve their identity, they will experience identity diffusion where they will always be in a permanent state of identity crises (Marcia, 1966). Therefore, it is important to overcome this problem and commit to identity. Thus, individuals will undergo the next stages in a way that they have chosen consciously and with a strong identity.

At this stage of adolescence, a teenager will try many things to find out their true identity. Usually they will pass it with friends who have the same commitment in a group. Their relationship within the group is very close, so they have high solidarity with fellow group members.

Erikson (in Shaffer, 2005) believes that individuals without a clear identity will eventually become depressed and lack self-confidence when they have no purpose, or they may even truly accept being labeled as someone who has a negative identity, such as being a scapegoat, naughty, or loser. The reason they do this is because they are better off being someone who is labeled as having a negative identity than having no identity at all.

2. Role Confusion

Teenagers who fail to resolve their identity crises will experience what Erikson calls role confusion. Role confusion is a failure to form a stable identity so confusion arises about its role in a society or community. It can also arise from the effects of the failure of adolescents to get along with a community.

With a difficult transition from childhood to adulthood, during this stage of identity formation, a teenager may feel the most pain compared to other times due to identity crises and role confusion. Such conditions cause adolescents to feel isolated, empty, anxious, and confused. They are very sensitive to the ways others see themselves, and become easily offended and embarrassed.

When experiencing role confusion, adolescent behavior is often inconsistent and unpredictable, from positive to negative or from negative to positive. Therefore, adolescents will also feel distracted in determining what role they can give to society. At one time maybe he was more closed to anyone, for fear of being rejected or disappointed. But at other times, he may want to be a follower or lover by ignoring the consequences of his commitment (Hall & Lindzey, 1993).

CHAPTER III

FINDINGS AND DISCUSSION

This chapter contains the data findings that have been analyzed from the data source. In this case, the data will be sentences and/or dialogues mentioned in the novel. Moreover, the researcher discussed the results of the analysis which answered the research problems. The researcher explained the form of adolescence crises experienced by Alif and accompanied by his efforts in dealing with the crises contained in Ahmad Fuadi's *The Land of Five Towers*. The novel tells the life of a teenager who tried to survive in reaching his dream in the foreign land.

Based on the results of research conducted in the novel *The Land of Five Towers*, the researcher obtained research results in accordance with the formulation of the problem, namely: (1) What crises did Alif experience in Ahmad Fuadi's *The Land of Five Towers* ?; (2) How did Alif face his crises in Ahmad Fuadi's *The Land of Five Towers*? The character "I" in the novel is determined as the main character who is none other than Alif. The results of the study will be presented in the following sub-chapters.

A. Alif's Crises in Ahmad Fuadi's *The Land of Five Towers*

It is clear that Alif becomes the most important figure in the novel *The Land of Five Towers* by Ahmad Fuadi. With the writer's language that is very careful and full of inspiration, the adolescence crises experienced by the main character Alif can be found from the beginning to the end of the story.

The conflict or crises experienced by Alif began when he graduated from his junior high school in his hometown, Maninjau, West Sumatra. He attended an educational institution based on Islamic values, or commonly called a *madrasah*. After several years of religious education in his hometown, Alif thought that it was time to leave home and study at a prestigious high school, namely SMAN 1 Bukittinggi, West Sumatra. It was with this desire that he began to dream of an elite educational life, as well as his ideals which skyrocketed, namely to be like Mr. Habibie. But his dreams seemed to be destroyed when his parents, especially Amak or his mother, wanted to send Alif to religious school again. Since then Alif began experiencing psychological conflicts that affect decision making, and other behaviors. Because the conflict experienced by Alif occurred during adolescence, Erikson in his psychosocial development theory called it as adolescence crises.

The adolescence crises that occurred in Alif in Ahmad Fuadi's *The Land of Five Towers* includes ego-identity and role confusion. The ego-identity referred to in this study is an identity crisis, where Alif's character cannot determine his identity under the conditions in the story. Whereas role confusion is a psychological conflict related to one's social role in a community. These two things are very related where one thing influences each other.

1. Alif's Identity Crises

As explained above, this ego-identity crises experience is in the form of an identity crises, where a character cannot find his identity. More precisely, identity crises is a situation or condition that puts a person not knowing his true identity and will be taken to where his future will be (Nurcahyo, 2016). Data about the

identity crises in the novel *The Land of Five Towers* was discovered by researcher is since the beginning of the story, precisely when Alif had just graduated from his junior high school.

a. Having Different Personalities from Others

The views of family members can be things that affect one's personality with an identity crises. Those who experience this usually manage how he behaves in front of his family and friends. The difference will be seen even though those who experience it sometimes unconscious.

Alif's high dream makes him very ambitious and passionate in learning. He has been studying at a madrasah or three years (Islamic religious school), and now he thinks that this is the right time for him to start building bridges towards his high ideals - studying at the University of Indonesia, Bandung Institute of Technology, and even abroad, Germany. But suddenly that desire faded when he was confronted by a condition, where his parents wanted Alif to go to religious school again.

For me, three years at madrasah felt like long enough for providing a base of religious knowledge. Now it was time for me to explore nonreligious knowledge. No more madrasah. I wanted to attend university at the University of Indonesia the Bandung Institute of Technology, and continue on to Germany, like Mr. B.J. Habibie. I wanted to be someone who understood modern theories, not only fiqh and hadiths. I my voice to be heard before the academic community, or the governor's council, or a meeting of managers, not just lecturing at the podium of my village mosque. How could I possibly reach these big goals of mine if I enrolled in another madrasah? (p. 8)

In this quote, it can be seen that Alif's disappointment is very deep for his parents' decision. Alif began to doubt his future which looked blurry and monotonous. With that, his true identity began to appear, now starting to disappear again. It was also found that the role of parents is very influential on

adolescent psychological development, especially in finding their true identity. Thus, Alif immediately clarified his identity by conveying his ideals to his parents, which is indicated by the following dialogue excerpt.

"But Amak, I am not gifted with religious knowledge. I want to be an engineer or an economist," I encountered piteously. My face was red and my eyes felt hot.

"Becoming a religious leader is far more honorable than becoming an engineer, son."

"But I don't want..."

"Son, you are an intelligent and talented boy. You will be a great leader of people. Not to mention that the fact of you, son, have the blood of two religious scholar from your two grandfathers."

"But I don't want to be."

"Amak wants to offer his best child for the sake of religion. This is a noble task for the hereafter."

"But this is not my fault that other parents send less than smart children to madrasahh...."

"The point is, Amak is not willing to let you enroll in public high school!"

"But..."

"But..." (p. 9)

Even though he had already spent three years in a religion-based education in his junior high school, Alif assumed that his religious knowledge was still lacking. This could also be one of his arguments to reject the wishes of his parents. But he could not refuse what his Amak's will was, becoming a religious leader. The ideals of his very noble parents seemed to be a barrier to Alif's dreams that he had been dreaming of.

This is where the role of parents occurs in the development of a teenager, especially those related to decision making for the future. In this case, Alif's parents also involved the role of his ancestors, namely his two grandfathers who were once famous Islamic warriors and scientists to this day.

Next, a different example of personality is shown by the following quote which tells of Alif who will carry out the year-end exam week at Pesantren Madani.

Even though I was already revved up from Kyai Rais' motivational talk, I still had butterflies about my exams. This was quite different from all other exams I'd had before. And the load felt doubled, because they were oral and written. The subjects were also harder because they weren't in Indonesian. But what had me most nervous were my weaknesses in Arabic and memorization. I didn't even know if my Arabic was good enough to pass. When we studied together, I was always inferior to Baso and Raja. The two of them, especially Baso, memorized everything so easily, and their Arabic was so good, with perfect grammar and a rich vocabularies (p. 182)

In the quote of the story, Alif compares his abilities with those of other people. At that time, Alif's friends, Baso and Raja became a role model for Alif in terms of language skills, especially Arabic. When Alif compared his abilities, he also indirectly lowered his self-confidence as well. Even worse, he can lose his motivation if he cannot utilize the role model properly and just compare it. Conversely, if the role model can be utilized as well as possible, then he will get more motivation and enthusiasm to go through all the challenges in the future.

The personalities between Alif, Baso, and Raja are indeed different because of their diverse language abilities. Perhaps Baso's habit of reading the Quran every day and loving Arabic a lot makes him very good at speaking Arabic. Likewise, Raja who has a great desire to become a public speaker makes his ideals as motivation to learn English and Arabic even greater. While Alif, despite wanting to be a reliable journalist, and diligently studying Arabic and English, he still felt lacking of his achievements so far. Therefore, many other factors affect their ability to speak, not just through passion and perseverance. And it can be concluded that a different identity also brings differences in one's personality.

b. Feelings of Doubt and Worry

Doubt will affect every step of the life of a teenager. And doubt is also a sign that someone has experienced an identity crises. A teenager who experiences this doubt will continue to question the reasons behind each of his actions. Doubt is a problem most often occurs by Alif.

After experiencing a lot of inner debates, finally Alif fell to one decision, which was to obey the wishes of his parents to study religion. With the condition, Alif wants to study religion at Pesantren Madani, precisely in Ponorogo, East Java. But as a teenager who was in the search for his identity, Alif had experienced doubts about the decisions he had made, as evidenced by this quote.

But the farther the bus ran, the more anxious my heart became. It beat strangely, aware that I was now really leaving my hometown. Feelings of indecisiveness and hesitation came and went. Was this journey the best decision? What if I didn't like the new place? What if Pesantren Madani was like prison? What if Uncle Gindo's depiction of Pesantren Madani was wrong? Question after question filled my head. (p.16)

Doubt arose in Alif shortly after he left his hometown for the land of Java. Not far away he left his hometown, in fact it could even be said to be his hometown, but negative thoughts had already appeared in Alif's head. It is natural for a teenager to experience something like this, especially for Alif who is brave in making decisions. It is at times like these that teenagers' beliefs are tested, whether their identities are still strong or are even shaken by circumstances and the environment.

Researcher also found doubts about Alif's character in the part of the story when he arrived at the Pesantren Madani with the following quotation.

“So, what are the questions like?” My thoughts were disoriented. What if I didn’t pass? How would I show my face? I’d be the joke of the village and my friends for months. I’d already launched my campaign: If a proverb tells us to go to China, why not to East Java? (p. 35)

To successfully enter the Pesantren Madani, prospective students are required to register and take a selection test first. This is unknown to Alif who unfortunately has not had time to prepare himself to carry out the test. Of course, after knowing this, as a teenager, Alif will experience considerable doubt about his ability. Coupled with his worries about what would happen next. In accordance with Erikson's theory, if a teenager is unsuccessful or fails to reach his identity, then he will experience role confusion. This is what Alif is fearing through his doubts.

Even though I was already revved up from Kyai Rais' motivational talk, I still had butterflies about my exams. This was quite different from all other exams I'd had before. And the load felt doubled, because they were oral and written. The subjects were also harder because they weren't in Indonesian. But what had me most nervous were my weaknesses in Arabic and memorization. I didn't even know if my Arabic was good enough to pass. When we studied together, I was always inferior to Baso and Raja. The two of them, especially Baso, memorized everything so easily, and their Arabic was so good, with perfect grammar and a rich vocabularies (p. 182)

The doubts raised by Alif also arose when he was about to undergo a final examination week. Even though Alif had already had a test week a few months before during the first semester, he was still afraid and worried about his exam results. Also shown in the quote are some of the difficulties that Alif faced with the exam such as many memorizing, languages other than Indonesian, and the existence of oral examinations. It is at times like this that Alif shows doubt in his true self. He told his weaknesses that might drop him into failure one day.

His doubts grew when Alif learned that his two friends, Baso and Raja, were figures who were smarter than him in Arabic and English. Alif's ability to

speak Arabic and English is actually quite capable, but the presence of Baso and Raja is a challenge for Alif to complete his exam. Although Alif did not mention that they were his competitors, but that must be in his mind, because in fact all the students in the Islamic Boarding School are fighters for their lives. And each of them is a competitor to the other students. So even though Alif, Baso, and Raja are close friends, they could also compete for the maximum results from their friends.

I thought to myself , what is this? We, the convicts, who violated the rules, are holding the future of the rule of law at MP? (p. 70)

The short quote also illustrates that Alif experienced a confusion which eventually led to the emergence of feelings of doubt on himself. When Alif has committed acts that violate the rules at the Pesantren Madani and as a consequence, Alif and his friends must carry out the mandate to become a *jasus*. *Jasus* is a spy in Arabic. The task of a *jasus* is none other than to look for and record violations committed by other santri, which of course are carried out in secret like a spy.

As someone who had just been inaugurated as a santri for two days at the Pesantren Madani, of course Alif felt strange and doubtful when given such mandates and responsibilities. Let alone to carry it out, to convince himself that going to the Islamic Boarding School is the right thing is still a separate task for him.

I was on the fence. Why were people being taught to be whistle blowers? It could be fitnah, slander. Was this akhlaqul karimah, good character, taught by religion? (p. 73)

Still related to the responsibility of being a person, Alif looks doubtful about what he does in this quote. A teenager who is living his new life will surely

be able to feel what is good and what is bad according to what he believes. But Alif at that time experienced doubts. For him the task of a corpse may not be *akhlakul karimah* which means good character.

His mind and heart seemed to rebel against it. For three years he attended a religious school, of course he was given a supply of knowledge that teaches that finding fault with others is what causes sin. And over time it can lead to acts of defamation that are clearly forbidden by Islamic teachings. At that time Alif's identity was tested, whether he still survived with his old thoughts or was trying to find out the real truth.

I myself hadn't had any luck yet. The next day at lunch, my jasus cards were still empty. I was starting to worry! I seemed like everyone was conspiring to be good today so there'd be no violations for me to find. As Maghrib approached, I grew increasingly anxious and distressed. (p. 75)

In carrying out his responsibilities as a *jasus*, Alif experienced difficulties. He could not find any of the violations committed by other santri, as if everyone was being kind at the time so that no one violated at the slightest rule. This worried him about the situation. Until the sun went down, he still could not find a violation. The worry experienced by Alif is a pressure on the responsibility that has been given to him. As a normal teenager, of course Alif did not want to just give up on the situation, did not want to accept the consequences again if he lost.

The misfortune of Alif who has not been able to find one offense can arise by his doubts when he accepts the task. It is this doubt that might affect Alif's performance in looking for Pesantren Madani violators. Everything that is lived with doubt then it will not go according to what is desired. It was the same as when Alif first accepted the assignment to become a criminal.

I knew how happy Randai was to study at public high school. It was even possible that in three years, he'd fly to Bandung to attend the Bandung Institute of Technology. Under the auspices of the manara I often complained to my friends about life after MP. (p. 147)

The next case was shown when Alif began to question the continuation of his life after graduating from the Pesantren Madani. This is inseparable from the previous incident when Alif got a letter from Randai about his activities in public high school. From this, Alif's doubts emerged about his future, whether he would continue to public high school or something he had never imagined before. In this way Alif can also determine his true identity even though it is not clear what he will do next.

Then, the case of the identity crises in the case of doubts that happened to Alif was shown when he finished his exam and entered the first semester of vacation time. On this holiday, Alif could not return to his hometown, Maninjau, none other than because his parents did not have more money to pay for Alif's return. The members of *Shahibul Manara* all planned to go home except Alif and Baso. So as someone who cares about his comrades in arms, Atang invites Alif and Baso to go on holiday to Bandung.

The crunching of the melinjo chips dominated once again. The three of us were lost in our own thoughts. In my heart, I was actually cheering over the prospect offered by Atang. A vacation in Bandung would be really fun. (p. 204)

In this quote Alif is thinking about his decision to approve Atang's invitation or not. The problem that Alif has is the same as Baso, namely the lack of money. Behind his worries about not having an allowance, Alif keeps a very happy feeling for a vacation with his friends.

"I don't have any money either at the moment. But I can guarantee you free food and a place to stay while in Bandung. Getting there clearly doesn't require any money because we'll go in my father's car. For fare from Bandung back to MP, I can you money. How about it?" coaxed Atang.

"Can I think about it tonight first?" I replied. Even though I was jumping for joy inside, I thought I had to recalculate. Was there really money, and would I be comfortable being paid for like this? (p. 204)

In the first paragraph quote, Atang is seen offering a solution to Alif's problem that does not have an allowance. Of course, that made Alif rethink the decision he would make. In the second paragraph, this is where the Alif identity crises conflict arises. It would be nice if Alif accepted the offer with the help of Atang. But what Alif thinks is very logical and realistic. He realized his financial uncertainty, which at this time still had no news. With him borrowing money from Atang, Alif doesn't know what will happen in the future. Therefore, he also had doubts before making a decision.

In the quote, there is the word "comfortable" which is enough to reflect Alif's doubts. Self-comfort is something that must be obtained by a teenager to be able to find his true identity. So Alif makes convenience as a benchmark for making decisions at the time. Therefore, based on that and without reducing respect for Atang's offer, Alif finally decided to ask for time to think it over.

Doubts on Alif reappeared when he wanted to interview one of the Pesantren Madani who had just returned from Cairo, Egypt to study for a master's degree. He was Ustad Khalid. Before he wanted to do an interview with the cleric, there was an interesting topic of discussion among Pesantren Madani students, namely about a very beautiful girl who lived in pesantren environment. The girl is none other than Ustad Khalid's daughter named Sarah. And because Alif was challenged by his friend to meet and take pictures with the girl, he also did everything possible to do it. Alif also found that interviewing Ustad Khalid was the best and safest way to meet Sarah.

Approaching the execution, Alif was confronted with feelings of doubt over what he would do.

But I was hesitant. Was this interview right? What was my motivation? Did I want to interview a figure of MP who had just come back from abroad, or look for a chance to meet his daughter so I could later prove Raja that I was able to do so? I was confused. But I really did want to interview him. If from that interview, I could meet Sarah, wouldn't that just be an added bonus? I went back and forth. (p. 223)

In the quote, Alif felt doubts between right or wrong about the interview. He again tried to think about the purpose of conducting the interview. As a teenager growing up, Alif has begun to think clearly about responsibility. In this case, he tried to refresh his mind by questioning the truth of his decision. But Alif was instead trapped in doubts that suddenly appeared just before his interview with Ustad Khalid.

What Alif thought was that if he did an interview with the intention of meeting Sarah, maybe it was wrong and he might cancel it. Conversely, if he did it because he really wanted to gain insights into the Al Azhar University for Syams' need, then he would continue. In between these two possibilities, Alif can still only brood and cannot decide which is the best. He was also influenced by reward for the challenge given by Raja to get a photo with Sarah. This proves that the role of friends also affects the identity of a teenager.

The next conflict experienced by Alif is in the following quote. In the quote, Alif showed an attitude of concern for his future.

Although being at the top of the food chain was enjoyable, I secretly still felt shaky. Deep inside, like a glowing ember, the question burned: where I would go after MP? (p. 288)

When entering the sixth or final year at the Pesantren Madani, the students are no longer bound by strict regulations in previous years. This time the rules are

more relaxed considering that this year is the hardest year that will be lived by the students. The final graduation exam will soon be held for them.

Knowing this, Alif began to think about his future after graduating from Pesantren Madani. Although he became the highest senior, but still doubts still slipped into the minds of his heart. This time the doubt is life after boarding schools. Researchers cannot say that Alif still hasn't found his true identity. He had tried for several years and began to feel who he was. But every time there are challenges facing him, Alif's identity begins to waver again, as well as what Alif is experiencing in the quote above.

c. Feelings of Jealousy and Envy

Feeling jealous and envy is a natural thing experienced by humans. These feelings arise when someone does not get something or results that are not better than other people. This kind of thing cannot be separated from everyday human life where there are ups and downs to each individual, and the levels cannot be compared between individuals.

In the novel *The Land of Five Towers*, the main character Alif also experiences feelings of jealousy and envy in his life being a santri of the Pesantren Madani as illustrated from the quotations below.

I read the letter one more time. I was happy to get a letter from an old friend and hear of his happiness at his new school. But I also felt a mixture of jealousy and sadness. The plan to go to public high school had been my plan too. While Randai was having fun at this orientation, I was busy getting my ear tugged and being a jesus. He was free outside school hours, and my life was dictated by a bell. He'd chase his dream to be an engineer building an airplane or a project like hydroelectric power plant at Maninjau. While I here would maybe become an ustad or an Al-Quran recitation teacher. (p. 96)

In the midst of the busy life of Alif, a letter came from a friend of his village, named Randai. Behind Alif's happy feeling from receiving the letter, Alif

also had a jealousy which was enough to hit his heart at that time. His struggling friend while he was still in Maninjau was studying at his favorite school that Alif had dreamed of going to junior high school. Naturally, he felt jealousy where the desires he aspired to turned out to be unsuccessful, but only his friend had the opportunity for these goals.

Alif views that Randai will be a great person who can become an engineer, build a power plant, create a plane. Those are the things that Alif wants as well, whereas he can only be a religious teacher whose profession and position is not higher than an engineer. Until then Alif still thought like a teenager who lost his enthusiasm and motivation for the future.

And from that irony he began to blame the circumstances and the environment. He felt constrained by the rules that are all hard, where all his activities are limited by pesantren-style policies, so he is figured with the clause "my life was dictated by a bell". So again, subconsciously Alif has made himself drift into doubt over his decision to go to study at Pesantren Madani.

Other feelings of jealousy and envy are shown in the following quote.

For the past few days, I'd been feeling like a rock was weighing down on my chest. At first, I didn't know why. But the pressure on my chest increased every time I looked at the envelope holding Randai's letter on top. This letter was influencing my feelings more than I'd thought. I felt lethargic and didn't feel like talking of my cabinet. (p. 96)

Other feelings of jealousy and envy are shown in the following quote.

After reading a letter from Randai, instead of feeling excited, Alif feels the opposite. From feelings of envy continue to be inner pressure. And from inner pressure leads to a loss of motivation to fight. It is clear that Alif really wants to study in public educational institutions, not pesantren which he thinks are full of

Islamic teachings. And the letter also made the mind even more difficult for Alif who was getting used to the routine activities of the super busy Pesantren Madani.

The letter greatly affected him mentally and physically. In adolescence, anything can affect teens both towards good and bad things. In Alif's case, the role of a friend is very influential on a person's determination, even through an intermediary letter or not face to face. Although the intention of friends is good, to share experiences and knowledge, but not everyone can capture what other people convey, especially if through an intermediary text (letters, short messages, email, etc.). this is what Alif experienced. From Randai's letter, he even felt jealous and always thought of things that could damage the determination and confidence of his heart, even to the physical influence of Alif. This is shown from the quote sentence *"I felt lethargic and didn't feel like talking of my cabinet."*

My mind wasn't focused on what I was faced with at MP, and kept flying away to clips of Randai in orientation, going out, laughing in his white and gray uniform. This week, I had a lot of work to do: write a speech in Arabic, memorize a few titles of mahfuzhat. I was also on duty to sweep the class, and I was out of clean clothes and needed to do laundry. (p. 96)

One of the things that is done when someone feels jealous is to compare the things he belonged to with what others have or achieve. In the quote above, Alif constantly imagines what Randai is doing in his high school with all his activities. While he himself was still trapped by pesantren activities which he said were no more fun than what Randai did. Alif has not yet realized that all activities such as writing Arabic speeches, memorizing *mahfudzat*, even small things like washing clothes and cleaning the class are provisions that are very useful for him in the future.

For teens, maybe things that are monotonous, difficult, and busy are something that does not bring benefits and is just a boring thing. But actually, behind all of that, they will feel extraordinary benefits in the future if they do it wholeheartedly. Alif was getting used to it until a letter reached him and broke his clear mind. Not only that, he was immersed in feelings of jealousy and envy of the success of his close friend, Randai.

I didn't know what was best. Every time I read his letters, I felt jealous hearing how he got everything he wanted. However, my ustads clearly taught that we should not be jealous. But if I didn't read his letters, I knew I'd be dying to know his news. Perhaps deep down, I always hoped I'd be able to surpass him. Perhaps I always hoped that MP would be better than his public high school. (p. 193)

The next jealousy is still about a letter from Randai that contains his story in public high school with all the fun and convenience. This time Alif stated clearly that he was jealous of what Randai got. Confusion also occurred to Alif, the more he read the letter, the more confused his feelings, even though he had read it several times. But if he doesn't read it, he will be very curious about the news given by Randai.

In the quote also mentioned that Alif was taught by his cleric to not feel jealous or envy. And without being taught, Alif must have understood that jealousy is not good. But whatever power, Alif could not hold these feelings. With the feeling of jealousy, he began to be challenged by the situation. He did not want his jealousy to drag on, so he was determined to be able to surpass what had been achieved by Randai. This is one of the good things that Alif got from his jealousy. But back again that he could only hope that the environment he lived in was right and was his best decision. He wanted to show that Pesantren Madani is better than public high school.

Next, the researcher found an identity crises in Alif in the quote below, which tells about the life of the campus community that was different from Alif's personalities.

There was jealousy in my heart. Or maybe I felt a sting? With their limited knowledge of religion, why were they so eager to discuss Islam? They had busy engineering class schedules. I wanted to study their engineering. Was this man's nature, never satisfied with what he has and always looking at what others have?
(p. 208)

At the beginning of the quote, the author writes that Alif felt jealous. However, what is shown in the quotation as a whole is the personality difference felt by Alif. The personality difference in question is Alif's personality with the community or campus community that Alif is visiting. Alif looks surprised and amazed when he saw the behavior of the people he met at that time. On the basis of their lay knowledge of religion, they are very enthusiastic in studying Islamic teachings or discussing Islam. This is certainly inversely proportional to the basis of Alif's religious knowledge which was arguably very capable.

Alif felt himself different and began to question the behavior of these people. In his heart, there was a question that could disturb his mind, whether those people were never satisfied with what they got and always wanted what other people have. This insatiable nature can disrupt Alif's personality. This is because at first, Alif only wanted to spend time at the Pesantren Madani for one year. This shows that he does not want to delve deeper into religious knowledge. But on the contrary, the people whom Alif met were very curious and wanted to explore Islamic knowledge better. So that comes the feeling of jealousy Alif to these people. Fortunately, this conflict can be used by Alif as a means for self-introspection about who he is.

2. Alif's Role Confusion

Role confusion is a crises experienced by a person in adolescence, where he feels confusion to face the role or examine its role in social life in society. In the novel *The Land of Five Towers*, Alif's character experiences several moments which according to researcher can be categorized as role confusion.

a. Low Self-Esteem when Dealing with Different People from Him

I was pretty frustrated with exams that required a lot of memorization because I always felt that my answers weren't good enough. I wondered, the higher the grade level at MP, was there more memorizing? With my capacity like this, did I fit in here? Sometimes, when I felt banged up by memorization, I saw my future at MP fading. How long could I last? (p. 190)

Another role confusion appeared when Alif was undergoing an exam at the Pesantren Madani. At that time, memorizing became an additional problem for Alif, because in the test, a lot of material had to be memorized by Alif for his preparation for taking the test. However, Alif is not a figure who is very skilled in memorizing even though so far he has managed to memorize a lot of material with all the constraints that exist. It was because of this that Alif began to think whether he could continue to survive in the Pesantren Madani with all his busy activities and memorization.

Alif also began to think whether in the next class there were more memorization that Alif had to accept. Indirectly, Alif is falling into a role confusion problem that is based on his concern about something he considers difficult. All questions in Alif that showed his anxiety about rote learning made his future shadow blur in Pesantren Madani.

He also began to find it difficult to blend in with the habit of memorizing at the pesantren which was clearly not his expertise. The problem is made clear by

the quote "With my capacity like this, did I fit in here? Sometimes, when I feel banged up by memorization, I saw my future at MP fading. How long could I last? " (p. 190). Alif began to doubt whether he could be accepted at Pesantren Madani and how far he could survive. In the case of role confusion, someone is always worried about being in a community or society. Not just an existence among the people, but also the benefits for the community. This is what Alif is facing. Even though it's only about memorizing, Alif is quite worried about it.

b. Feeling Confused to Adjust to be Accepted by Society or Community

Alif experienced the role confusion when he was confronted with a situation where he was being punished for violating the rules in the Pesantren Madani. At that time, Alif and his friends were given the responsibility of being a spy or spy. Of course, Alif felt strange about it. In addition to feeling doubtful and anxious, he was confused to carry out this very important role.

"Oh, here they are, be careful everyone, maybe they've become jاسوس," bantered our friends at the dorm as they greeted us. Our names had become instantly famous, breaking the record for the quickest new students' summoned to central security. We just smiled wryly. (p. 74)

A moment when Alif and his friends got the mandate, the other friends seemed to have prejudiced that they were assigned to be a jاسوس. This immediately made Alif feel distinguished from the others. That's where he felt the role of confusion that is marked by feelings of inferiority when confronted by people who feel different from him.

Being a new santri who gets the fastest security summons is something that will not be desired forever by all Pesantren Madani students. But that's what

was in fact experienced by Alif, as if it was seen as strange by other people who had even suspected him of being a *jasus*.

His confusion was heightened when one of his friends, Said, stated that he was happy to get the big assignment.

What surprised me most was Said. While we were all feeling stressed with the jasus position, he gladly accepted the punishment as if it were a birthday present. This kid of Arabic descent really did look at everything from the bright side, and easily forgot about the bad side. (p. 74)

This caused Alif to sink into a chaotic mind, as if receiving the assignment was like receiving a very, very heavy sentence. In addition, Said's actions have confused his heart and mind. Alif felt it was not in line with what Said had said. According to him, the task was very heavy and risky, but Said felt the opposite. Alif began to feel insecure with the burden.

It is not only a matter of activities at the *pesantren* that makes Alif feel the role of confusion, but also about his own heart problems. This time Alif felt guilty for what he had done to Amak, his mother.

I was stunned. It didn't seem like Kyai Rais was talking to thousands of people, but just to me alone. For how many months had I intentionally not contacted Amak in protest for not being allowed to go to public high school? (p. 133)

Like the case of role confusion in adolescents in general, in this case the society in question is his family, more precisely the Amak or Alif's mother. His guilty feelings began to emerge when Kyai Rais - leader, caregiver, and professor at *Pesantren Madani* - spoke in front of all his students about *birrul walidain*, which means being obedient to parents. Alif realized the mistake of not having intentionally contacted his mother for several months. Finally, he sent a message to his mother when he informed them that he had passed the selection test for

entering Pesantren Madani. And during that time, he never gave the slightest news on the grounds of protest over not allowing Alif to study in public schools.

Adjustment accompanied by confusion filled the contents of his head and heart at the time. In addition to feeling guilty for what he had done to his mother, Alif was also afraid that if he was not forgiven by his mother, would he still receive an apology or if he had already broken the heart of the person who loved him the most so he was unable to forgive him.

Kyai Rais' story played over and over in my head. About how difficult it is for a mother to carry a child for nine months, give birth, breast feed, spoon feed, and cheer at every after standing strong, I suddenly felt far away from his. What was he feeling? What right did I have to mute the woman who loved and raised me with all of his being? Was it right that his order to go to religious school made me feel I was entitled to forget his? Especially now that I was starting to feel that his orders may have been the best for me? Why was my heart so hard? I didn't want to become like the boy in the folktale, Malin Kundang, who was turned to stone for opposing his mother. (p. 133)

His feelings of guilt were strengthened by Kyai Rais's statement about a mother's struggle that was so extraordinary that no one could match his. Automatically, Alif's mentality went down. The shadows of the mistakes he made to his mother made his heart even worse. Not only feelings of guilt, but Alif also felt the emptiness of the heart. He felt far from his mother more than he felt before. This was one of the influences he had after feeling deep regret.

The quotation also explained that Alif had a role model. But the role model he uses is not as a good example, but as an example of bad actions. He uses the character Malin Kundang who tells the story of an ungodly child so that his mother is cursed by him as a stone. In this case, Alif made the story of Malin Kundang as an example of the effect on what he had done to his mother.

c. Feeling Confused when He Wanted to Determine or Give His Role in Society or Community

Alif experienced role confusion again when he entered his fifth year at the Pesantren Madani. In this year before the students were only led, this time they began to give responsibility to lead. It is certainly a matter of pride for those who are chosen to assume this responsibility.

MP always communicated politely with us students. I was thankful for the trust given, but I was also confused which one to choose. I liked language development, but I was also a writer. A tough choice. But more than that, there was a part of me that reminded myself that I wasn't fit to be an organizer because my heart wasn't completely full. I had grown a lot these past three years. From half-hearted, to actually starting to enjoy my life here I tried to make peace with myself and the situation. I had asked Amak's forgiveness. Perhaps it was my fate that I had to go to MP. But the dreams of my childhood were difficult to extinguish. Every time I saw someone in a grey public high school uniform, there was a pang in my heart. There was still something stuck in there. But about language, I really liked learning English and Arabic. Becoming a language patroller was a good choice. But I also wanted to write and be the editor of a magazine, continuing on the career path of reporter I'd embarked on in my first year. (p. 284)

For Alif, whatever responsibility given is a gift. But he still experienced confusion when faced with two choices that he was both interested in. At that time Alif began to retain his ability to organize. He stated that he was not fit to take part in the organization, in other words, he did not really want to be an organizer. Between the two choices to become an editor for Shams or language patroller, Alif found weaknesses and strengths of each of those things that might arise from him. The confusion that happened was that Alif did not know which community would suit his and whether his community could accept Alif with all his shortcomings.

In cases like this, one's ideals, interests, and passions are tested. As a teenager like Alif, this would be far more confusing if he still could not find his true identity. On the other hand, these choices can help him to find his true

identity. Therefore, Alif still thinks and wonders which one is more for him. He also linked it with his half-hearted decision to start his struggle at the Pesantren Madani. In addition, he also related his jealousy when he saw other people, especially Randai, who could study in public high school. Alif's behavior is nothing but seeking answers to the two choices given to him. It could be that by remembering the past and relating it to passion, Alif can be easier to think clearly in deciding his choice.

In addition to memorization issues and activities in the Pesantren Madani, the role confusion conflict experienced by Alif was also seen when he thought of his future after graduating from the Pesantren Madani, according to the quotation below.

That night, before bed. I wrote in the pages of my diary about our dreams beneath the minaret earlier that evening. Did I really want to see Islam and civilization in the land of Uncle Sam? Was this a dream that made sense? In reality was now on the path of religious education at a pesantren and being trained to become a teacher or ustad. How could I find the way? What would Amak say? Was this permitted by religion? What would Randai and others say if they heard this dream of mine? Laugh, tease, pray, or not believe? (p. 199)

Stepping on a higher class, shadows and plans about life after the Pesantren Madani certainly are being intensely thought out by the students, also did not escape for Alif. In the midst of his desire to go to public high school or not, Alif kept a dream that could be considered very extraordinary, flying to America. But as a santri, he also began to think about what contribution he could make to Islam. With that, Alif also succeeded in combining the two by looking at Islam and civilization in the land of Uncle Sam. This is one of the ways by Alif to be accepted in society while achieving his goals.

But again, Alif had to think about other things, precisely how to realize this and how to be approved by his family Amak. This is where he found difficulties. He is trapped by his own mind which is always thinking about the community's response to what he aspires. He began to worry if his dreams could not be accepted by family, friends, and society. Not only that, Alif was also worried about his dream if it was forbidden by religion. This shows that he tried to think to integrate the wishes and Islamic law, so that they could be sincerely accepted by others without violating existing rules.

B. Alif Efforts to Overcome his Crises in Ahmad Fuadi's *The Land of Five Towers*

The second discussion in this research is about efforts to overcome the teenage crises experienced by the main character Alif in the novel *The Land of Five Towers* by Ahmad Fuadi. Psychosocial conflicts experienced by Alif in the novel *The Land of Five Towers* can be resolved. Based on the results of research conducted, the conflict carried out by Alif in resolving existing crises both in the form of identity crises and role confusion can be found in stories and diverse quotes. The following is an explanation of the efforts of Alif in resolving adolescent crises in the novel *The Land of Five Towers* based on the forms of psychosocial conflict in adolescents.

1. Alif's Efforts to Overcome his Identity Crises

Alif's struggle in facing his identity crises were obtained from within himself and also the support of others. There are three outlines about Alif's

struggle: motivating himself, being optimistic, and showing his identity. In overcoming his identity crises, Alif's identity status also influences the efforts he did. To find out more about Alif's efforts in dealing with his identity crises can be found in the following discussion.

a. Motivating Himself

In an effort to motivate himself, Alif's identity status is foreclosure, seen from Alif's confidence and confidence in being committed to his identity. Regarding the decision making by Alif at the beginning of the story, this time Alif answered the doubts he had when he had just left for Java.

I wouldn't be able to stand the shame if I had to come back home. I'd already announced this decision to all my buddies and pals. I had already defeated their cajolery to stay in the village with a strong sounding argument in Arabic, "Uthlubut ilma walau bisshin," meaning, "Seek knowledge, even if it's as far as China." (p. 17)

This time Alif tried to convince himself in the midst of doubts engulfing him. He found something that could calm his heart and strengthen his faith. This is his own words when he explains his decision to others. Consciously or semi-consciously, Alif loudly stated his argument that studying abroad is a good thing to do. Not only that, he also emphasized his words with the proverb that says "uthlubul' ilma walau bishin" which means "seek knowledge, even if it's as far as China "

By remembering the arguments he conveyed to his friends and relatives, Alif felt embarrassed if he withdrew his decision and changed his direction again. Thus, his argument has become a weapon to strengthen his belief in his decision. And of course he will be motivated to do his best to live the decisions he takes. Of

course, by convincing him, Alif could be more confident with his true identity at that time, who was determined to leave.

The next attempt by Alif was when he received a sentence for the violation he had committed. He must be responsible for being a person whose task is not easy, namely being a spy to look for violations by other students. However, when approaching the deadline for collecting corpses, Alif did not get a violator.

I grew increasingly anxious and distressed. But I wasn't willing to surrender to fate and come as a failure before Tyson, and be given two more cards. How insulting. (p. 76)

At that time, he was worried he could not fulfill his responsibilities. But what Alif did to overcome this was a strong determination to complete his task. This feeling arose when Alif imagined that he would be punished again for his failure to become a human being. Alif, who was still a new santri, certainly did not want to be embarrassed by his friends. Reputation is important for Alif as a teenager who is in the process of finding identity. In this case, Alif has made the right effort in order to establish himself to be more responsible. Even unconsciously, he has elevated himself by completing his sentence.

Man jadda wajada," I shouted to myself. The line of Arabic poetry taught on the first day of class ignited my resolve. He who gives his all will surely succeed. And this evening, in these three hours, I would give my best to be a jasus. I believed that God and His nature would help me, because the compensation for giving one's best is only success. Bismillah. (p. 77)

His efforts to complete his responsibilities also emerged from within himself. In the last moments he will report on his assignment, he realizes that no one can help him except himself and Allah. Therefore, from that he began to rise to bring back the enthusiasm and confidence in him that he would definitely complete his task correctly. His motivation came from what he had learned in his

first class, which is in the form of an Arabic proverb, "*man jadda wajada*" which means "he who gives his all will surely succeed". With that motivation he felt there was more encouragement to carry out their duties.

In addition, Alif not only got motivation, but he also gave everything to God for what he tried. This is the identity shown by Alif that he is a servant who is basically unable to do anything except on the will of his god. And as a devout Muslim, it is fitting for Alif to always include Allah in every activity, including in carrying out the responsibilities he was carrying.

The problem that appears to Alif and still continues to ring in his mind is excessive jealousy. As explained in the previous section, Alif's jealousy came after he received a letter from Randai. The contents of the letter are none other than Randai success stories in pursuing his education in public high school. After all this time, Alif finally found a solution to the problem.

At bedtime, I wrote a commitment in my journal. Whatever happens, a letter from Randai, an attack from Tyson, even the sky falling, I will not let myself shake my resolve and dreams. want to find the mission of my life that's been provided by God.

I wrote ten exclamation points to confirm this commitment, and I wrote my prayer to start it. Slowly, the heavy burden on my heart was lifted, my chest opened up and my lips smiled victoriously. A full moon hung in the sky. Blades of sliver rays snuck in through the window cracks and landed in rows beside my thin mattress.
(p. 102)

Alif found a way to overcome his jealousy by making a statement that was very motivating for himself. The statement contained commitments made by him originally and without influence from anyone. Before writing these commitments, Alif was determined to complete his studies at the Pesantren Madani despite all the challenges awaiting him. Alif's behavior could have been done because he remembered his dreams and aspirations. Making his parents happy is the first

priority that he must fight for. Alif began to think carefully that if he continued to dissolve in jealousy and worry, success would not be achieved by him.

In the quote above, it is also written that Alif began writing his commitments with prayer readings. This shows that the obedience of a servant to his god is always applied by Alif. He includes Allah in all his affairs in the hope that he will be given ease in carrying it out. So Alif's behavior shows his identity as a devout Muslim.

Alif's subsequent efforts are carried out in order to overcome the concerns that arise in him. In the quote below, it is told that Alif tried to calm himself when he felt insecure and worried about appearing in public, especially when he would give a speech to his friends. Alif, who had not yet had a basis in public speaking, certainly felt very doubtful and worried about his appearance and performance.

Now my hand was firm and my voice was starting to be normal. This change didn't happen overnight. At first I forced these new habits upon myself. I pretended I was an accomplished orator, then followed the example of my friends and upperclassmen who were better. Screeching here and there, raising fists in the air, and pointing here and there, and even pounding on the podium. It turned out that after a while, these pretenses became habits and reality. Miraculous! (p. 148)

In the quote, Alif looks better and be more confident. The effort he made until he felt better was forcing himself to do new habits while practicing public speaking. Of course, it requires a short amount of time and goes through a difficult process. In conducting public speaking exercises, Alif makes his friends and seniors as examples or guidelines.

An example of Alif's efforts in overcoming his concern is also shown in the following quote. It is said that he wrote the plans in his diary.

So, in my trusty diary, I wrote down concrete plans to overcome this exam issue. First, I wanted to increase my prayers and worship. One of the exam wisdoms for

me turned out to be becoming closer to Him. Did the Lord not promise that if we ask of Him, it will be answered? (p. 182)

Just like the previous quote that Alif made a writing to make him feel better in facing the challenges in front of him. This time Alif wrote plans that could help him in facing the final examination week. Even though it was just a plan, with this writing Alif could feel calmer. That was because he already knew what to do and which to avoid. So that he can focus more in facing the final exam.

Still the same as in the previous quote, Alif included a prayer in his writing. He even added more prayers to be given fluency in the face of the test. He did that in none other than to obey his religion. So that he gets better peace and orderly than before.

The role of Kyai Rais in his development as a teenager who is in the process of searching for identity is huge. Lots of advice or suggestions from him that Alif received, and not a few who influenced him. Examples of Kyai Rais' advice affecting Alif are found in the following quotation.

In front of my mirror, I saw my own face, stuck between proud and nervous. I stared into my own eyes, whispering Kyai Rais' advice: "Never fear and bow down to anyone but Allah. Because what limits us is only land and sky."

"Bismillah, oh God, I have given my best, now I leave performance my up to You in all sincerity," I mumbled. (p. 298)

Back when Alif was a Student Speaker, he experienced doubts and worries about his appearance later. And to restore his confidence, he remembered Kyai Rais's message that he didn't need to fear anything that was considered heavy. The only thing to fear is God, the god of the worlds. With that capital, Alif can start to rise again. His confidence reappeared. And without forgetting his god, he also

prayed and resigned, surrendered to God for what he tried. In this way Alif convinced himself, re-cultivated his fading spirit, and strengthened his identity.

Another effort by Alif in overcoming the identity crises is to find a role model that suits his identity. As quoted in the story below, he makes Raja a role model in terms of language quality.

For me, Raja had long been a role model. Since the first day at MP, he was someone who was extremely passionate about studying languages, especially English. Speech and debate were other fields in which he'd honed his skills. He'd won many public speaking competitions among dorms and classes, in Indonesian, English, and Arabic. (p. 282)

Alif's ambition to become a great journalist is something that she must balance with great abilities too. At the Pesantren Madani, he has been exposed in such a way as to all knowledge and of course highly qualified linguistics. Depending on how Alif uses all of these things in realizing his ideals. To become a journalist, he also realized that he must have good basic language skills in the elements of writing, reading, speaking and listening. He has done various methods to obtain decent language skills.

To simplify the path, he needs someone to be a role model, which is an example that is very good in language skills. This time Alif chose Raja to be a role model. It is natural that he chooses Raja because he is highly passionate in learning languages. There are also many achievements in various championships such as inter-boarding speeches and others. With this role model, Alif feels more motivated to study and practice language skills more actively.

b. Being Optimistic

In this effort, Alif's identity status that appears is foreclosure and identity achievement, where he can recognize himself and commit to his identity.

The thing done by Alif to find his true identity is to accept the challenge of his friend. With this effort, he can eliminate feelings of doubt and worry. He ventured to take the challenge from Raja to take pictures with Sarah. The challenge is very difficult to do given there are pesantren regulations that prohibit all types of communication with the opposite sex.

"We'll see later who wins!" I said, starting to get fierce. was a bit offended by the way Raja spoke, belittling me. I knew he was smarter and older. But that didn't mean he always got to be better. Many miracles happen in this world when people set their determination and intention, and then try to realize it. I believed in man jadda wajada. And I would prove that Raja was wrong and couldn't belittle me like that. I would prove it. He would see. (p. 220)

Before he was given a challenge by Raja, Alif seemed hesitant to be able to meet with Sarah, who at that time was becoming a trending topic among santri in Pesantren Madani. Everyone wanted to see, let alone to meet, including Alif. Then seeing doubts on Alif, Raja also gave him the challenge. Moreover, Raja had ridiculed him for being unable to carry out these challenges. That is what motivated Alif to accept and carry out what Raja wanted, of course with the agreed reward.

With a minimum investment, Alif bravely accepted Raja's challenge. The thing that makes Alif confident is an optimistic attitude and positive thinking. The attitude he did was not without reason, but he wanted to prove that Raja's taunts were wrong, and he was able to do whatever challenges others gave. His confidence began to emerge at that time, even he loudly told other friends that they were witnesses of his success later. With this behavior, it can be concluded that Alif will show his true identity more easily when he is confronted by a certain situation.

Alif's behavior that shows courage and self-confidence is contained in the following quote.

*But my heart said, if I didn't do something, I would be a donkey. I knew that I had to make a different impression if I wanted to be heard. Then I gathered all of my courage, stared up at the big General, and shouted as loud as possible:
"ASSALAMUALAIKUM GENERAL!"* (p. 309)

In the quote, Pesantren Madani was having a big event, which was the 70th anniversary of the pesantren. With this event, all santri will be involved in the activities of the 70th Anniversary of Pesantren Madani. All students will participate with their abilities and talents, as will Alif who is active in journalistic activities at *Syams*. Of course, he will be busy with *Syams* in one month of the series of events. He and his *Syams* colleagues created a Flash 70 project led by Ustad Salman.

In the series of 70th Anniversary of Pesantren Madani, the committee also invited General Subono. Alif was assigned to interview him. He must compete with other journalists who are qualified in their fields. It was at this moment that Alif's identity was tested. With the ability he has and has the capital of self-confidence, Alif also firmly defeated the voices of other journalists with greetings "*Assalamualaikum*" To do this, it takes more courage than Alif himself. What he did was a new breakthrough in him, considering he was among those who easily doubtful and worry about something.

Another motivation that inspires Alif is that he does not want to be called a coward if he fails to interview General Subono. He also realized that if he wanted to be successful and be heard by the public, he had to do more than his competitors. Aside from relying on his confidence, Alif was also optimistic and

thought positively of the results he would get later. Automatically, with this encouragement, Alif felt more relieved and free in carrying out his duties.

In addition to quoting the previous story, Alif also gave rise to an optimistic attitude when he was visited by his father. At that time, he was experiencing extreme doubts about his feelings. Therefore to treat the problem, his father came to the Pesantren Madani. Alif, who was experiencing problems, finally felt better and no longer insecure.

*What I did know was, at that moment, at the canteen table, in front of Father, I promised: I had to graduate from MP.
Kyai Rais' advice echoed in my mind: you will come out of MP with khusnul khatimah, a good ending. (p. 354)*

Seen in the quote above that his doubts had disappeared, his conviction also reappeared after talking with his father. His optimistic was presented to complete his studies at Pesantren Madani. He thinks that to make his parents happy, graduation is a very necessary thing. In addition to following his Amak's desire to study at the pesantren, he also wanted to prove that he was able to fight on the overseas land and return with all the benefits he gained.

His conviction was strengthened by Kyai Rais's advice that he would graduate from the Pesantren Madani with “khusnul khatimah” which meant a good end. Thus, his enthusiasm increased again and he could conduct pesantren activities with high motivation. Not just graduating, but also graduating with benefits to the community.

c. Showing His Identity

The identity status that Alif has when making an effort to show his identity is identity achievement, where he can find his identity after exploring who he is. The next attempt by Alif is to show his identity. This is very important for adolescents of his age because it greatly determines the future of these teens, like Alif. This time, Alif's way of showing her identity is to realize mistakes and try to fix them. The effort can be seen in the quote below.

That night, with glassy eyes, I wrote Amak a letter.

"Amak, forgive this child for not giving news for so long. I have done much to make Amak sad lately. I was upset because of not being allowed to go to public high school. But now I am aware that Amak was right. MP a good school and I am being taught many things here." (p. 135)

The problem Alif is trying to solve in the quote is a feeling of deep guilt that causes excessive worry. Alif's attempt to correct his mistake was to write a letter to his Amak in order to apologize for not having been there for a very long time. Implicitly explained in Alif's letter that he was very sorry for his actions. During this time, he protested to Amaknya because it is not allowed to attend public high school and was told to study religion in boarding schools. But he began to realize that his parents' desire to study Islam in Pesantren Madani was right.

In the letter Alif also showed himself as a santri in Pesantren Madani. More precisely, he stated that he was able to adjust the activities and everything in the pesantren. He wrote it was none other than to convince his mother that he was fine and accept that Pesantren Madani was the right choice.

Furthermore, Alif tried to overcome his confusion when faced with a choice. In the quote below it is told that Alif was given two choices, namely to become a language patroller or *Syams* editor team.

Seeing my confusion over choice, Ustad Torik was unusually cooperative. "If you are still confused, you can try one for a month." I agreed to give language patroller a one month trial. (p. 285)

In the quote, there is the role of another person who helped Alif in overcoming his confusion. With Ustad Torik giving him the opportunity to try both choices for a month, then some of Alif's confusion disappeared. He was greatly helped by the offer of Ustad Torik. By trying both options first, he can feel the strengths and weaknesses of each choice. So Alif can easily determine who he is by choosing one of the responsibilities given.

The longer he stayed at Pesantren Madani, the easier it would be for Alif to find his true identity. As shown in the following quote.

The picture of the three of us became my mainstay. I immediately sent it to Randai and Fathis and Amak. Amak said that Fathis proudly displayed this picture on the balerong announcement board. (p. 299)

One time he was given the responsibility to be a Student Speaker. The task of the Student Speaker is to make a speech to welcome foreign guests visiting Madani Islamic Boarding Schools. Surely this is a very special thing for Alif. After all this time he tried to improve the quality of his English in public speaking, finally he was successfully appointed as Student Speaker. The responsibility is enormous, but Alif raises confidence in himself that he can do his best. This also includes the way Alif shows his identity as a great santri, who can represent the santri of Pesantren Madani that can be seeded in the society.

Furthermore, Alif also sent his photo with Kyai Rais and his invited guests to Randai and his parents. Alif's actions showed that he wanted to show who he was. Alif's achievement as a Student Speaker was something extraordinary for him. With Alif's success in becoming a Student Speaker, his confidence

automatically increases. He felt braver to appear in public, he no longer doubted to convey his true identity.

Another example of Alif's behavior showing his identity is to bring up his confidence. In the quote below, he proudly says that he can become the second brightest person among his close friends.

But for the smart category-if I may take little authority in saying so-second place would be Raja and me, while Atang, Said and Dulmajid would share third place.
(p. 335)

In the lessons in class, Alif and his close friends, *Shahibul Manara*, were arguably a prominent group among other friends. Not only in one lesson, but also almost all subjects. So that there is competition between them to always be the best. But that did not reduce the sense of friendship between them. Considering their intelligence, Alif can confidently rank each of them from the brightest to the bottom. And Alif himself said that he became the second brightest person after Baso.

Alif's behavior is not merely nonsense. For him, it can increase his confidence and enthusiasm to study harder and be diligent. Therefore, by showing his confidence, he can find his identity as a teenager who is full of enthusiasm in achieving what he wants.

2. Alif's Efforts to Overcome his Role Confusion

In dealing with role confusion conflicts, Alif found several ways to resolve them. This includes accepting his identity and the environmental situation, accepting the role given, and accepting the advice or advice of others.

b. Accepting Environmental Situation

Alif's effort is to accept his identity and the conditions he is living. In this case, the situation is in the form of Alif's decision to study in Pesantren Madani, as in the following quote.

I finally began to make peace with the various disciplinary rules and the big study load. I accepted it all and took it as a consequence of my half-hearted decision to come to MP. (p. 146)

After all this time Alif felt compulsion and incompatibility with the rules and atmosphere at Pesantren Madani, he finally rediscovered a bright spot for his problem. He began to realize that what he had decided he could not immediately pull it away. He must struggle with his own decisions even if done half-heartedly. Accepting this situation is not easy for a teenager who is in the process of searching for identity. Coupled with crowded pesantren activities and strict regulations, Alif must also try his best to not fail in his own decision.

In Alif's attempt to accept this situation, his loyalty was also tested. In a sense he must be able to fit into the society by accepting all the advantages and disadvantages. It also includes the consequences of his decision to stay at Pesantren Madani. Thus, Alif does not just go through his education period, but also must be able to socialize well with all components of society in the pesantren.

An example of Alif's effort in accepting the situation is also shown in the following quote which tells Alif's struggle in learning.

I stood up to stretch, to get rid of the drowsiness. After wetting my face and doing ablutions, it subsided quite a bit. Every time I felt compelled to give up and go to sleep, I prodded myself, "Come on, one more page, one more line, one more word..." Eventually, with a struggle, I was able to finish my reading. Relieved, I lifted the book and buried my head while praying, "Oh Allah, I have fulfilled my effort and my prayer to You. Now the rest I leave up to You. I am sincere and trust in You. Please ease my exams tomorrow. Amen." (p. 187)

In the quote, Alif is trying to hold back fatigue in learning. At that time he showed his strength and accepted his role as a santri. As it is known that Pesantren Madani was full of academic and non-academic teaching and learning activities. Therefore, Alif must also show a strong determination in carrying out his role as a santri. And he did well. Although Alif sometimes felt tired and often forced himself, but he was satisfied and enjoyed it. He felt that what he was doing was right.

In addition to showing his role as a santri who must always struggle in seeking knowledge, Alif also performs his role as an obedient and devoted servant of the God, Allah SWT. This is evident from his behavior that is always in the name of Allah in every activity. In the quote, he ends his study by praying, hoping for ease and smoothness for what he is trying. In addition, Alif also showed an attitude of submission to Allah. That behavior shows that he is aware that he is only a creature of God who is basically unable to do anything except by the power of his God. In terms of religion, Alif really shows a strong determination in carrying out his role as a Muslim

c. Accepting The Role Given

Another example of Alif's behavior in accepting the role given by others is when he enters his fifth year at the Pesantren Madani. This year is a stepping stone for students who are given more responsibility to lead. On this occasion, the members of *Shahibul Manara* already have responsibilities and there are still those who are waiting for information.

I myself thought it would be great to get the chance, but if not, I was ready to be the proletarian-sincerely. It was a very good opportunity to study a variety of knowledge because you'd have more time for yourself. (p. 282)

Alif was still waiting whether he was given a role or not. Being given an opportunity to lead was awaited by santri of Pesantren Madani. The trust given to santri also includes the process of self-maturity by being directly involved in political, social and cultural affairs. With hope, the students can practice it when they enter the community after graduating from a pesantren. It is an honor for Alif to be one of the elite management teams, because not only can he learn to lead, it is also very prestigious among students.

But what Alif did was wise, namely by trying to accept what was later given to him. If he is not given responsibility, he is ready to accept it gracefully. This behavior shows that Alif can already control his selfishness by accepting it. This also affects his thinking that everything that is given to him is the best thing. Thus, role confusion will not occur to Alif.

Alif's next effort to accept the position or role given by someone else is shown in the quote below. This time Alif tried to accept a role that he had not previously planned.

Despite following the dorm team's practice, I wasn't a key player in these competitions. Kak Is said my thin build wasn't fit to compete hard against other teams. So, I became a member of the cheering team to serve the main training team. And that alone made me happy especially since our team was now likely to enter the next round. We'd beaten two other dorms, and Said was the top scorer with three goals. (p. 152)

As in the quote above, he was included in his dorm soccer team, but not as the first team, but he was asked to be a reserve team. Under these conditions, it is not easy for others in general to immediately accept it. It is natural that humans always have the desire to be the best in their circles, the desire to win, and play an important role in a situation. Naum is different from Alif, he was actually happy

with the condition. This is because he was aware of his shortcomings, which has a thin posture compared to others, so that it makes it difficult to compete with other players.

The action taken by Alif is his attempt to play a positive role in his community even though his task is not as important as the role of others. What should be exemplified is Alif's attitude, who sincerely accepts the existing conditions sincerely and without the slightest coercion. So with this behavior, Alif can avoid the role confusion conflict in him.

Another Alif's behaviour in accepting the role given is occurred when he spent semester vacation in Bandung. During Alif's vacation to Atang's hometown in Bandung, he also experienced a role confusion as shown in the following quote.

Once we'd said we were coming to Bandung, Atang got a new idea. Instead of just him giving a talk, he asked the two of us to join in giving a short lecture, but in Arabic and English. The two of us had no choice but to agree. (p. 206)

In this case, Alif was faced with a challenge given by Atang to be a guest speaker at an event. Considering that Alif Bandung's trip was an invitation and assistance from Atang, he inevitably had to obey him. This is Alif's way of being accepted in the community, especially in the Atang environment. The thing that influenced Alif to agree to accept Atang's invitation in addition to being accepted by the community was to please Atang who had helped him a lot during that time. So Alif's decision to become a resource was very appropriate. In fact, he may get feedback that is useful for him in the future.

d. Accepting Messages or Advice of Others

In addressing the problem of his parents' wishes, Alif began to find solutions to his confusion. The solution did not come purely from Alif's thoughts,

but was also influenced by his uncle, Uncle Gindo who lived in Egypt to study at Al Azhar University.

I was lost in thought for a moment reading this letter. I re-read the suggestion in a whisper. This suggestion was just the same, to go to a religious school. But the difference of leaving home to go far away to Java and study foreign languages was enough to draw my heart. I mulled over it, and if in the end I had to go to a religious school, I didn't want to go to a madrasah in West Sumatra. Might as well go to a pesantren in Java far away from family. Yup, Madani could be the way out of this mess. (p. 12)

As in the quote above, what Uncle Gindo did was sending a letter to Alif. The letter contains suggestions for choosing where to study next after the madrasah. He told about some of his friends who were very clever and smart and none other than a graduate of the Pesantren Madani. From there Alif's perspective began to change and he began to imagine what the pesantren described by Uncle Gindo was. Finally, feeling half heart, Alif decided to continue his education at Pesantren Madani, Ponorogo, East Java.

This decision was influenced by his uncle who gave advice to study at the Pesantren Madani. In this case, the role of others is needed by Alif who is experiencing very heavy confusion in making decisions. As a teenager who is still unstable, Alif certainly needs help with the problem. He felt unable to deal with the situation until his uncle sent him a letter. What Alif thought at that time to choose Pesantren Madani was that he did not want to remain in his hometown if he had to study religion again. So with a heavy heart, he also took a different step in his life, to migrate to the land of Java.

Alif's next attempt was when he was sentenced to become a *jasus*. At that time, Alif was having trouble getting offenders to put in a notebook.

I grew more panicked, the call to afternoon prayer was already echoing but my card was still empty. I only had three hours left before the deadline. My friends

sympathized. Said and Raja even bravely stated their readiness to become my assistant jasus. But I thought it wouldn't be fair if they carried out part of the punishment that I had received. Personal wrongdoings must be paid individually. Nafsi-nafsi. Kyai Rais' advice resounded in my mind: "Be independent so you can be one who is free and get ahead. I'timad 'ala nafsi, depend on yourself, not others. God's help is enough to be your principle." No, I shouldn't depend on the pity of others. I politely refused their help. (p. 76)

With the difficulties he faced, his friends also offered to help if he failed to carry out the task. But the irregularity felt by Alif over their offer. He felt that he would fail twice if he accepted the help of his friends. On the other hand, Alif was also still worried if it failed. Finally, Alif was involved in Kyai Rais's message to be independent, so that he could feel freedom and develop personally. And only God should be relied upon when humans are faced with a problem. Kyai Rais's message was the one who became support for Alif in overcoming the conflicts he faced.

With Kyai Rais' message, he decided not to accept his friends' offer. What Alif is doing is one way so that he does not experience excessive confusion and to be able to accept his role as a responsible *jasus*.

CHAPTER IV

CONCLUSION AND SUGGESTION

This chapter contains conclusions on the discussion that was written in the previous chapter. Researchers will try to conclude the discussion of the problem of the study in this study. Moreover, in this chapter, there are also suggestions for other readers or researchers who are interested in developing this research.

A. Conclusion

Based on problem of the study, the results of the study, and the discussion that has been done, the researcher could draw some conclusions as follows. Psychosocial conflicts in adolescents or commonly called adolescence crises are presented in Alif's character in the form of identity crises and role confusion. Each conflict has a different form.

The form of identity crises in Alif is (1) finding different personalities from others, which is shown by the emergence of different thoughts from their parents and comparing their abilities and achievements with others; (2) the emergence of feeling doubt and worry, which is shown by Alif's behavior that showed a feeling of doubt when he leaves his hometown, his worries when he would face a problem or test and when given responsibility to lead, feeling doubt to do something or in making decisions, and feelings worried about his future after graduating from Pesantren Madani; and (3) the emergence of feeling jealousy and envy, which is shown by Alif's erratic attitude when he received a letter from Randai about the story of his experience in public high school, jealousy of the

achievements of other friend, and envy that came when he visited the campus of the Institute of Technology Bandung.

Then the form of role confusion conflict with Alif is (1) low self-esteem when dealing with people who were different from him, as shown when Alif feels his abilities were no better than his friend's; (2) feeling confusion to adjust to be accepted by society or the community, as shown by Alif when he tried to adjust to the rules and activities in the Pesantren Madani; (3) feeling confusion when he wanted to determine or give his role in a society or community, as shown by Alif's confused behavior in choosing a position in the elite management of Pesantren Madani.

Furthermore, Alif's efforts in dealing with adolescent crises in the form of identity crises are (1) motivating himself, which is shown by Alif's increasing enthusiasm to live his life at the pesantren, convincing the decisions he had taken, and listening to the messages or advice of his closest people to improve themselves; (2) being optimistic, which is shown by removing all his doubts in carrying out a challenge or responsibility and thinking positively on everything he does; and (3) showing his identity, which is shown by raising high confidence and daring to try new things such as becoming a language patroller or editor for *Syams*.

And Alif's efforts in dealing with role confusion are (1) accepting his identity and the environmental situation, as shown when Alif adjusted to the activities and environment in Pesantren Madani and accepted his identity without comparing himself with others; (2) accepting the role given by others, as shown

by Alif's attitude of accepting the position given by the pesantren management sincerely; and (3) accepting messages or advice of others, as shown by Alif's experience in making decision by considering her uncle's advice and doing Kyai Rais's advice to be independent in any matters of life.

B. Suggestion

Based on the results of research and discussion, there are a number of suggestions, namely the novel titled *The Land of Five Tower* by Ahmad Fuadi can be used as an illustration of how a teenage character struggles in a foreign land for the sake of studying and seeking his true identity with all challenges and obstacles. Psychosocial conflicts that occur and efforts to resolve them can be used as an illustration in researching stories or other prose. Besides containing about psychosocial conflict in adolescents, this novel also contains about the education system in pesantren or Islamic boarding school. For this reason, readers can make this novel as research material with topics other than psychosocial conflicts, such as education and religious topics.

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CURRICULUM VITAE



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