

MOHSIN HAMID'S WORLDVIEW ON REFUGEES IN *EXIT WEST*

THESIS

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IBRAHIM MALANG**

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MOHSIN HAMID'S WORLDVIEW ON REFUGEES IN *EXIT WEST*
THESIS
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2021

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I state that the thesis entitled “**Mohsin Hamid’s Worldview on Refugees in *Exit West***” is my original work. I do not include any materials previously written or published by another person, except those cited as references and written in the bibliography. Hereby, if there is any objection or claim, I am the only person who is responsible for that.

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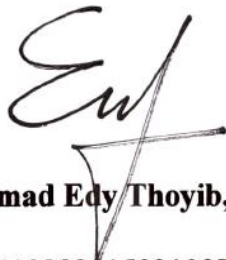
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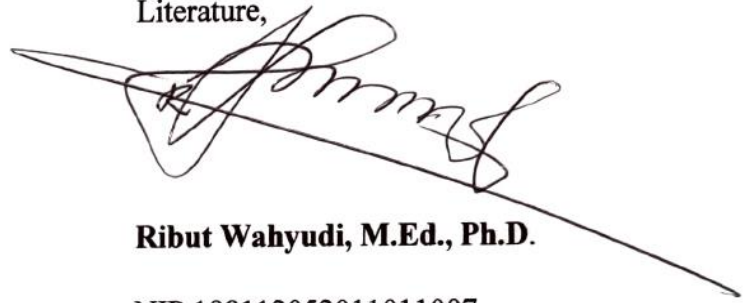
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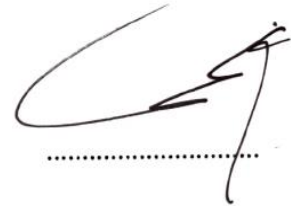
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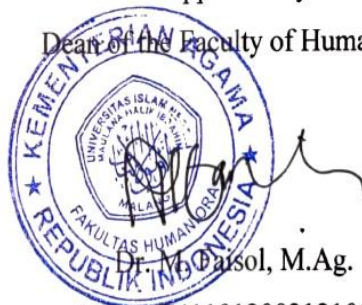
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MOTTO

Learning Past, Managing Present, Shaping Future

DEDICATION

This thesis is dedicated to my father, Alm. Warto and mother Suwarni, also my old sister Ari Ningsih. They have become my family, frienemy, and my number one supporters. Not to forget to mention a million thanks to myself, who would still try and have struggled so far in completing this thesis.

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I thank Allah SWT, Most Gracious and Most Merciful, who gave me the power to complete this thesis entitled "Mohsin Hamid's Worldview on Refugees in *Exit West*." Then, hopefully, prayers and greetings will continuously be poured out to our Great Prophet Muhammad SAW, who has succeeded in guiding us on the path of truth.

I realized that my thesis, entitled "Mohsin Hamid's Worldview on Refugees in *Exit West*", would not be successful without others' support. Thus, I would like to express my deepest gratitude to the following persons for contributing to this thesis's achievement.

1. To the Dean of Faculty of Humanities, Dr. M. Faisol, M.Ag., the Head of Department of English Literature Ribut Wahyudi, M.Ed., Ph.D., and all Department of English Literature lecturers.
2. To my advisor, Muhammad Edy Thoyib, M.A., for the invaluable guidance, encouragement, understanding, and hundreds of corrections.
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4. To my parents, father Alm. Wardo and mother Suwarni, also my old sister Ari.
5. To myself, Arif.

I hope this thesis will be helpful for the readers, and it is expected there will be constructive criticism and suggestion from them to make this thesis better.

ABSTRACT

Priyanto, Arif. (2021). "*Mohsin Hamid's worldview on Refugees in Exit West*". Undergraduate Thesis. Department of English Literature, Faculty of Humanities, Universitas Islam Negeri Maulana Malik Ibrahim Malang. Advisor: Muhammad Edy Thoyib, M.A.

Keywords: Worldview, refugees, literary elements

This study aims to describe the author's worldview of refugees in the novel *Exit West* by Mohsin Hamid (2017). This research has two objectives. The first is to explain the literary elements of Mohsin Hamid's *Exit West*. The second is to find out Mohsin Hamid's worldview on refugees in *Exit West*.

This research is categorized as literary criticism, which applied a sociological approach and is supported by the theory of genetic structuralism developed by Lucien Goldmann. The data source of this research is the novel entitled *Exit West* itself. Then, the data were analyzed using the dialectical method of genetic structuralism.

The study results show the following; First, the structure of the literary work in *Exit West* shows the life of characters representing the refugees. The main characters decided to refugee in another place using magical doors. However, when they got there, instead of being accepted, they got rejected by the native people. Second, Hamid's world view represents that refugees are marginalized when they want to find a safer place and receive inhumane treatment when they reach the host countries. *Exit West* is Hamid's response to a policy prohibiting people from certain countries from immigrating. Hamid reminds us of the urgent need for refugees for safety gates and the failure of modern asylum systems that prioritize border security over human rights. When countries are busy building borders and prohibiting foreigners from entering their territory, Hamid provides a solution by providing a magic door to make it easier for refugees. Hamid depicts the magical door as a tool to allow refugees from war-torn countries to access safer places without government oversight. Through magical door, Hamid offers hope and empathy that refugees and migrants can across borders. No matter how much western countries close their doors, even refusing refugees, there is still a door, namely a magic door, that can solve the problem of political and social boundaries for those who have the right to move. For Hamid, Migration is not adapting to any changes but a necessity that we must learn to accept. Therefore, this study discovers Hamid's worldview on refugees as "*We are all migrants through time.*"

ABSTRAK

Priyanto, Arif (2021). *“Mohsin Hamid’s worldview on Refugees in Exit West”*. Skripsi. Jurusan Sastra Inggris, Fakultas Humaniora, Universitas Islam Negeri Maulana Malik Ibrahim Malang. Dosen pembimbing: Muhammad Edy Thoyib, M.A.

Kata Kunci: Pandangan dunia pengarang, pengungsi, unsur sastra

Penelitian ini bertujuan untuk mendeskripsikan pandangan dunia pengarang tentang pengungsi dalam novel *Exit West* karya Mohsin Hamid (2017). Penelitian ini memiliki dua tujuan. Pertama, menjelaskan unsur-unsur sastra di novel *Exit West* karya Mohsin Hamid. Yang kedua adalah untuk mengetahui pandangan dunia Mohsin Hamid tentang pengungsi di novel *Exit West*.

Penelitian ini tergolong kritik sastra, yang menerapkan pendekatan sosiologis dan didukung oleh teori strukturalisme genetik yang dikembangkan oleh Lucien Goldmann. Sumber data dari penelitian ini adalah novel yang berjudul *Exit West* itu sendiri. Kemudian, data dianalisis dengan menggunakan metode dialektika strukturalisme genetik.

Hasil penelitian menunjukkan hal-hal sebagai berikut; Pertama, struktur karya sastra di novel *Exit West* menunjukkan kehidupan tokoh-tokoh yang mewakili para pengungsi. Karakter utama memutuskan untuk mengungsi di tempat lain menggunakan pintu ajaib. Namun, sesampainya di sana, bukannya diterima, mereka malah ditolak oleh penduduk asli. Kedua, pandangan dunia Hamid menyatakan bahwa pengungsi terpinggirkan ketika mereka ingin mencari tempat yang lebih aman dan menerima perlakuan tidak manusiawi ketika mereka mencapai negara tuan rumah. *Exit West* merupakan respon Hamid terhadap kebijakan yang melarang orang dari negara tertentu bermigrasi. Hamid mengingatkan kita akan kebutuhan mendesak bagi pengungsi akan gerbang keselamatan dan kegagalan sistem suaka modern yang mengutamakan keamanan perbatasan di atas hak asasi manusia. Saat negara-negara sibuk membangun perbatasan dan melarang orang asing masuk ke wilayahnya, Hamid memberikan solusi dengan memberikan pintu ajaib untuk memudahkan para pengungsi. Hamid menggambarkan pintu ajaib sebagai alat untuk memungkinkan pengungsi dari negara-negara yang dilanda perang untuk mengakses tempat yang lebih aman tanpa pengawasan pemerintah. Melalui pintu ajaib, Hamid menawarkan harapan dan empati agar pengungsi dan migran dapat melintasi perbatasan. Sebesar apapun negara-negara barat menutup pintunya, bahkan menolak pengungsi, masih ada pintu, yaitu pintu ajaib, yang bisa menyelesaikan masalah batas-batas politik dan sosial bagi mereka yang berhak bergerak. Bagi Hamid, migrasi bukanlah adaptasi terhadap perubahan apa pun, tetapi suatu keharusan yang harus kita pelajari untuk menerima. Oleh karena itu, penelitian ini menemukan pandangan dunia Hamid tentang pengungsi sebagai *“Kita semua adalah migran melalui waktu.”*

مستخلص البحث

بريانتو، عارف (2021). "الرؤية الكونية لمحسن حميد عن اللاجئين في *"Exit West"*. بحث جامعي. قسم الآداب الإنجليزية، كلية العلوم الإنسانية، جامعة مولانا مالك إبراهيم الإسلامية الحكومية مالانج. مشرف البحث: محمد إيدي طيب، الماجستير. الكلمات المفتاحية: الرؤية الكونية للمؤلف، اللاجئين، العنصر الأدبي.

تهدف هذه الدراسة إلى وصف نظرة المؤلف للعالم إلى اللاجئين في رواية محسن حميد (2017) Exit West هذا البحث له هدفان. أولاً شرح العناصر الأدبية في رواية محسن حميد الخروج من الغرب. وثانياً هو اكتشاف رؤية محسن حميد للعالم للاجئين في رواية خروج الغرب.

يستخدم هذا البحث منهجاً اجتماعياً ومدعوماً بنظرية البنيوية الجينية التي طورها لوسيان جولدمان. تتضمن هذه الدراسة أيضاً مصدرين للبيانات. مصدر البيانات الأساسي هو الرواية بعنوان Exit West نفسها، بينما البيانات الثانوية مأخوذة من كتب مختلفة أو بحث سابق عن الرواية. تم تحليل البيانات باستخدام الطريقة الديالكتيكية للبنيوية الجينية.

تظهر نتائج هذه الدراسة الأشياء التالية. أولاً، يوضح هيكل العمل الأدبي في رواية Exit West حياة الشخصيات التي تمثل اللاجئين. تقرر الشخصية الرئيسية اللجوء إلى مكان آخر باستخدام باب سحري. ولكن، عندما وصلوا إلى هناك، بدلاً من قبولهم، تم رفضهم من قبل السكان الأصليين. ثانياً، تنص نظرة حامد للعالم على أن اللاجئين يتم تهميشهم عندما يريدون العثور على مكان أكثر أماناً وتلقي معاملة غير إنسانية عندما يصلون إلى البلد المضيف. خروج الغرب هو رد حميد على السياسة التي تمنع الناس من بعض البلدان من الهجرة. ذكرنا حميد بالحاجة الملحة للاجئين إلى بوابات الأمان وفشل نظام اللجوء الحديث الذي يعطي الأولوية لأمن الحدود على حقوق الإنسان. عندما تنشغل البلدان ببناء الحدود ومنع الأجانب من دخول أراضيها، يقدم حميد حلاً من خلال توفير باب سحري لتسهيل الأمر على اللاجئين. وصف حميد الباب السحري بأنه أداة للسماح للاجئين من البلدان التي مزقتها الحرب بالوصول إلى أماكن أكثر أماناً دون إشراف حكومي. من خلال الباب السحري، يقدم حميد الأمل والتعاطف للاجئين والمهاجرين لعبور الحدود. بغض النظر عن مدى إغلاق الدول الغربية لأبوابها، حتى لو رفضت اللاجئين، لا يزال هناك باب، وهو الباب السحري، الذي يمكنه حل مشكلة الحدود السياسية والاجتماعية لمن لهم الحق في التنقل. بالنسبة لحميد، الهجرة ليست تكيفاً مع أي تغيير، بل هي ضرورة يجب أن نتعلم قبولها. يأتي ذلك بعد رسالة حميد بأن "كلنا مهاجرون عبر الزمن".

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CHAPTER I

INTRODUCTION

This chapter presents the background of the study, problems of the study, objectives of the study, significance of the study, scope and limitation, definition of key terms, previous studies, and research method.

A. Background of the Study

The refugee crisis has become the most prominent issue in European countries. At least this issue reached its peak in 2015 when the influx of refugees and immigrants on a large scale was unprecedented in European history. The causes of the refugee crisis are caused by various factors, such as the condition of countries experiencing conflict and repressive government actions, which ultimately create insecurity for civilians to remain in their homelands (Human Rights Watch, 2015).

According to the United Nations High Refugee Agency (UNHCR) in Kompas News, there are around 79.5 million refugees worldwide, or one refugee out of every 97 inhabitants of the earth at the end of 2019. This number included an additional 8.7 million new refugees in 2019. UNHCR High Commissioner Filippo Grandi said that the figure was the highest since the statistics were systematically compiled. The report shows that the number of refugees has doubled compared to a decade ago. Syria is still the country with the highest number of refugees since the war broke out nine years ago. The country is included among the five other countries that account for two-thirds of the world's refugees, with details of Syria (6.6 million), Venezuela (3.7 million), Afghanistan

(2.7 million), Sudan (2.2 million), and Myanmar (1.1 million). The report also states that half of the population of around 30-34 million refugees are children. They have no access to education and often accept violence and exploitation. In his opinion, if the crises in these countries were resolved, 68 percent of global refugees would be resolved soon (Dzulfaroh, 2020).

In their article, *Refugees in International Relations*, Alexander Betts and Gil Loescher (2011) explain that refugees are people who cross international borders to escape human rights abuses and conflict. Refugees are prima facie evidence of human rights violations and vulnerability. People who are persecuted and deprived of their homes and communities and means of livelihood are frequently forced to flee across their home countries' borders and seek safety abroad. Pietro Verri also argues for refugees by citing article 1 of the 1951 UN Convention on the Status of Refugees that refugees are people who have left the country of their nationality to avoid persecution or threat of persecution (Romsan et al., 2003).

According to international law, many state problems violate individuals' or citizens' fundamental rights, such as the number of global refugees who are not treated humanely. For example, the Rohingya ethnic group of Myanmar, which is being discussed by the world community due to oppression, which is a crime of genocide, was committed by the State of Myanmar itself. Rohingya is an ethnic group that has lived in the Arakan / Rakhine State of Myanmar since the 7th century. Now they live in limbo, rejected everywhere, even though the state/government should have an obligation to protect every citizen. In terms of

international law, people who move to another country because of threats to themselves and other countries accept them for humanitarian reasons so that they can be dubbed refugee status (Fitriani, 2013).

One of the literary works that show refugees is *Exit West*. *Exit West* is the fourth novel written by Mohsin Hamid. It is one of the Ten Best Books of 2017 by the New York Times Book Review. Hamid's novel *Exit West* deals with the migrant life of Nadia and Saeed, who decide to leave their unnamed city of birth in a civil war between the government and the militants. By incorporating magical realism elements into the narrative, the characters are instantly transported from one place to another through a system of magical black doors. With the aid of these doors, the novel follows Nadia and Saeed's journey from their city of birth to Mykonos, London, and eventually, to Marin as they relentlessly attempt to build a new life in their new place of destinations (Begum, 2019).

Some of the related previous studies have discussed the object of Mohsin Hamid's *Exit West* in various topics such as at the crossroads of identity in Mohsin Hamid's novel *exit west* (Randa and Anwar, 2017), transnationalism in Mohsin Hamid's *Exit West* (Begum, 2019), *Envisioning Co-Existence: Exploring Responses to Migration in Mohsin Hamid's Exit West* (Singh, 2019).

The study done by Asherly and Anwar (2017), concerned about being at the crossroads of identity. This research aimed to analyze how far the main characters expose the issue of being at the crossroads of identity. This analysis involved fictional devices such as character, plot (conflict), and setting to reveal the issue of being at the crossroad of identity in the novel. The analysis deals with

the concepts of hybridity by Homi K. Bhabha that is supported by the text and context-based interpretation. This analysis shows that the protagonists are young men and young women who face the condition that places them at their identity at the crossroads. Thus, the character makes an effort to assimilate and imitate the new culture. These can be seen through their ways to blend with the society in attaining their identity.

On the other hand, the relevant studies under transnationalism by Begum (2019). In his research, he represents the cross-border experience of the migrants, as part of their transnational ties across countries, has received much attention in diaspora studies. He also raises the issue of racial and economic injustice and intolerance. The nativist paranoia is the superior experience of the war-torn and poverty-stricken experience of the migrant existence in various parts of the world.

Nevertheless, the other studies conducted by Singh (2019) titled *Envisioning Co-Existence: Exploring Responses to Migration in Mohsin Hamid's Exit West*. This research tells how the status of being a migrant prioritizes the ideas of survival. This research unravels the refugees' struggle in host land to reshape, reorganize their lives in new paradigms and how displacement is limited to physical space, and affects the mental and social spaces. This research investigates the role of harmonious living in the times of such mass level migrations.

Through the background of the study above, the researcher finds the difference between previous studies above with this study. Other researchers have not discussed this novel using Genetic Structuralism, a theory by Lucien

Goldman. This research investigates the author's worldview of refugees. *Exit West* is interesting to study by looking at the fact that Mohsin Hamid is a Pakistani. However, in the novel, he tells about European and American society.

B. Problems of the Study

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

1. What are the literary elements of Mohsin Hamid's *Exit West*?
2. What is Mohsin Hamid's worldview on refugees based on the literary elements in *Exit West*?

C. Objectives of the Study

Based on the study problems mentioned above, the goals of this study are:

1. To explain the literary elements of Mohsin Hamid's *Exit West*.
3. To find out Mohsin Hamid's worldview on refugees based on the literary elements in *Exit West*?

D. Significance of the Study

The researcher expects that this research can assign a contribution to both practical and theoretical knowledge. Theoretically, this research is conducted for readers to increase their sociology literature, especially the genetic structuralism of the author's worldview of refugees in Mohsin Hamid's *Exit West*.

Practically, this research is expected to be useful for other researchers interested in the sociology of literary criticism, especially in the authors' worldview of refugees. It can be continued to more profound research about the relation of intrinsic aspects in discussing the Mohsin Hamid's worldview of refugees in *Exit West*.

E. Scope and Limitation

In conducting this research, the researcher focuses on discussing Mohsin Hamid's worldview of the refugees in *Exit West*. The limitation of the research is based on the problems of the study, only limited on the structure of the novel in Mohsin Hamid's *Exit West*, such as character, setting, and plot and the author's worldview of the refugees in Mohsin Hamid's *Exit West*.

F. Definition of Key Term

Worldview : is a combination of historical and social facts. They are totalities of ways of thinking, feeling, and acting imposed on men finding themselves in a similar economic and social situation imposed on certain social groups (Goldmann, 1981: 112).

Refugees : People persecuted and deprived of their homes and communities and livelihood means are frequently forced to flee across their home countries' borders and seek safety abroad (Alexander Betts and Gil Loescher, 2011).

G. Previous Studies

In conducting this research, some studies use the genetic structuralism theory. The first was conducted by Nur Khirin (2018) with the title *Khaled Hosseini's World view In The Kite Runner, A Thousand Splendid Suns, And The Mountain Echoed*. In her research, she uses the genetic structuralism approach. The results show that the structure of literary works in Khaled Hosseini's works shows a coherent relationship between one element and another to form a unified whole. Besides, the social structure that is the target of Khaled Hosseini is citizens

of the United States, where Hosseini as the author of the novels, lives and publishes his works. Through his world view depicted in his work, Hosseini wants to convey a message to readers about the importance of caring for each other because success and glory are not the only aspects that can manifest one's happiness. Still, other aspects can create happiness, namely love, care, loyalty, sympathy, empathy, and other social values.

The second is conducted by Yulianti (2018), entitled *Author's View Toward Pakistan Society In Qaisra Shahraz's The Holy Woman*. In her research, she used Genetic Structuralism by Lucien Goldmann. She discussed intrinsic and extrinsic elements to show the relationship between social conditions and novel structures. The result states that human fact is the novel itself, entitled *The Holy Woman*. The second is the collective subject, which is the author itself representing Pakistani society. At the same time, the third is the author's world view of Pakistani society: Matchmaking, patriarchy, and pride in social status.

The third is conducted by Mihayo, and Manuaba (2019), entitled *Representation of the author's worldview in Mabala's selected poems, Summons: poems from Tanzania (Analysis of genetic structuralism)*. This research analyzes the author's social and historical conditions that influence the production of vocation poetry and shows how the writer's world view in a particular poem is generally explored creatively in social reality exploring world views in certain poems according to social and historical realities and ideology of Socialism the world view of society or global structures. In other words, the exploration of world views in selected poetry confirms the homology of global structures. These

poems build on the socialist ideals relevant in post-independence Tanzania. This study also uses the dialectical method to achieve coherence of the meaning of the text (poetry structure and global structure).

Therefore, from all the previous studies above, many studies use the same theory but different topics or problems. This study focuses on the author's worldview on refugees in Mohsin Hamid's *Exit West*.

H. Research Method

This research method includes research design, data sources, data collection and data analysis.

1. Research Design

This study is literary criticism. According to Saaed Fard (2016), literary criticism is a discipline to interpret, analyze, and evaluate literary work to make the literary criticism in Mohsin Hamid's *Exit West*. This research uses a sociological approach and is supported by the theory of genetic structuralism developed by Lucien Goldmann. According to Goldmann, genetic structuralism is not only the structure of the literature but also the product of the historical process, the structuration, and the deconstruction of the public from the relevant literature (Faruk, 1999:12).

In order to conduct this research, the researcher uses a dialectical method to get a comprehensive understanding of literary works. A literary analysis method mainly focuses on coherency, on how a literary study results in a single comprehensively coherent meaning (Muniroch, 2007). The dialectic method perceives that there is no starting point that is absolutely valid, and there is also no

problem that can be thoroughly solved. Therefore, our thought never moves linearly but continuously goes in a circle without identifying the beginning and end (Faruk, 1999: 105).

2. Data and Data Source

The data source of this study is the novel *Exit West* (2017) by Mohsin Hamid. The novel was published by Hamish Hamilton, London, in 2017. It contains 228 pages, consisting of 12 chapters. All the data are in the form of written words, sentences, and dialogues by Mohsin Hamid.

3. Data Collection

The researcher does several ways to collect the data:

1. Reading the novel to understand the main topic that is discussed.
2. The researcher takes note and underlines the text that focuses on refugees which is stated in the novel.
3. Highlighting the structural elements based on the novel that are related to Mohsin Hamid's worldview of refugees.

4. Data Analysis

Based on data source and collection, the researcher will take the following steps:

1. Classifying the collected data to simplify the analysis.
2. Ensuring data that related to the Mohsin Hamid's Worldview.
3. Verifying the finding by relating the data with the analysis.
4. The final process of analyzing the data is drawing the conclusion.

CHAPTER II

REVIEW OF RELATED LITERATURE

This chapter deals with the discussion of the literature related to theory. The literature reviewed is as follows: genetic structuralism, refugees, Mohsin Hamid's biography, and literary elements.

A. **Sociology of Literature**

According to Emile Durkheim, cited from Wahyudi (2013), sociology is a scientific discipline that aims to study human behavior, forming a social structure and mutual agreement in economics, politics, culture, and others. Therefore, this discipline places all social phenomena as study material that must be explained scientifically, including; patterns of culture, economy, language, literature, and others. From this process, it will be known how an individual can interact with his community and social mechanisms to be accepted in a certain behavior (Wahyudi, 2013)

Likewise, with sociology, literary works are considered an attempt to recreate human relations with family, society, politics, religion, and others. It allows it to become an alternative aesthetic aspect to adapt and change society (Swingewood, 1972:12).

Alan Swingewood (1972) argues that literary works link the imaginary character in a novel to a situation created by the author based on the origin of its creation. In line with Swingewood, Lowenthal (1957) also said that literary works are a matter of society written and then read by the public. It is caused by movements that encourage the emergence of literary works, the acceptance of

literary works in society, and cultural patterns were chosen to influence public interest in reading literary works (Swingewood, 1972: 14).

In principle, according to Laurenson and Swingewood (Endraswara, 2013: 79), there are three perspectives related to the sociology of literature, namely (1) research that views literary works as documents in which they reflect the situation at the time when literary works were created, (2) research which reveals literature as a mirror of the author's social situation, and (3) research that captures literature as a manifestation of historical events and socio-cultural conditions.

This research is categorized as literary criticism, which applied a sociological approach and is supported by the theory of genetic structuralism developed by Lucien Goldmann. This research investigates the author's worldview of refugees. *Exit West* is interesting to study by looking at the fact that Mohsin Hamid is a Pakistani. However, in the novel, he tells about European and American society.

B. Genetic Structuralism

Genetic Structuralism is a theory developed by Lucien Goldmann in the 1960s. Genetic Structuralism discusses the relationship between literary works and society. Goldmann's theory is concerned with human creativity and the social conditions at a particular time. In Genetic Structuralism, Goldmann mentions three basic characteristics of human behavior, namely:

1. Man's tendency to adapt himself to his milieu and, thus, his behavior's significant and rational character concerning it.
2. Man's tendency for coherence and global structuring processes.

3. The dynamic nature of his behavior and the tendency to change the structure of which he is a part. (Goldmann, 1981:11)

Those three basic characteristics of human behavior are the basic concept of Genetic Structuralism theory. In other words, the concept encompasses or becomes the basis of the other concepts in Genetic Structuralism. In addition, Goldmann also argues that the fundamental characteristics of human action provide the basis of all literary research (Muniroch, 2007). So, it can be concluded that the study of literary works cannot be separated from the totality of people's lives and their socio-historical relationships.

Goldman in Faruk (2010:56) makes a series of interconnected classifications and becomes a theory of genetic structuralism to support his theory. The classifications are human facts, trans individual subjects, world view, significant of the structure.

1. Humans Fact

According to Goldmann, the most basic thing in the theory of genetic structuralism is the concept of human facts. Humans change the world or the environment around them to achieve a balance between themselves as subjects of the world around them (Goldmann, 1981: 40). In simple terms, human facts can be divided into two, first is individual actions, such as the behavior of a person associated with social class. Second, social facts related to history. Human fact is not something that just appears, but it results from human activity as a subject. Humans assimilate and accommodate the environment to become subjects to human reality. Because individual humans cannot assimilate and accommodate,

humans need collectivities to overcome individuals. According to Goldmann, every human action is meaningful, even when they face certain situations or problems of interaction with other subjects. Then, Goldman said that there are two categories in human science: structure and function. The function is always unconscious, while the structure is not (Goldmann, 1981: 40).

Human facts include human behavior. It can be physical behavior and verbal behavior that can change social history. Usually, change is created by collective subjects. These facts can be in the form of certain social activities, certain political activities, and cultural creations such as philosophy, art, and literary arts (Goldmann, 1981: 40).

2. Trans Individual Subject

Trans individual subject is a subject that transcends the individual, acting out of collective aspirations. Transindividual is a collective subject that is part of a particular society. Likewise, great literary works are also considered social facts created by trans individuals subjects. The author is not seen as an individual who creates his literary work alone, as in the view of expressive theory. In genetic structuralism, the author is considered a trans individual subject/collective subject, namely a subject that transcends individual boundaries. The individual is only a part (Zahra, Z., & Basid, A., 2017).

The collective subject as a trans-individual subject or a subject that individually transcends itself as an individual is a group of individuals whose each is a subject, who will always act in a collective unity to create social reality. The writer is a subject who transcends himself as an individual member of society in

creating literary works. Authors write literary works not as individuals but as part of a collective subject (society) that always intensively modifies reality based on their world vision. The author will always position himself as an individual to carries out various social, political, and cultural activities. The author's literary work is social because it discusses these social activities (Anwar, 2010: 106-107).

3. Worldview

According to Goldmann, worldviews are combination between historical background and social facts. They are totalities of ways of thinking, feeling, and acting which in are imposed on men finding themselves in a similar economic and social situation that is, imposed on certain social groups (Goldmann, 1981: 112). That is, the worldview is related to a particular social class. As a collective consciousness, the worldview grows due to the social and economic situations faced by certain collective subjects who possess it.

Literary works explain the relationship between social class or particular social groups with the environment. Based on this explanation, Goldmann believes that there is a homology concept between the structure of literary works and the social structure of society. As a social group with the same social background, the members of the collective subject have the same experience and way of thinking about the surrounding environment and how to make a better balance with their environment. These facts will unite them as a particular social group and distinguish them from other social groups. It is usually referred to as a worldview. Based on this explanation, Goldmann believes that there is a

homology concept between the structure of literary works and the social structure of society.

Genetic structuralism has represented a total change of orientation its basic hypothesis being precisely that the collective character of literary creation derives from the fact that the structures of the world of the work are homologous with the mental structures of certain social groups or is in intelligible relation with them. (Goldmann, 1975: 159).

The quote above shows that the homology of literary works structure and social structure in society are not directly related. The structure of literary works is not in line with the structure of society but is in line with the worldview that grows and develops in society. Then, the worldview is directly related to the structure of society. The worldview in society results from the social conditions in which the literary work was born. Literary work represents social contexts that have occurred in real life. Literature is a product of trans-individual subjects who convey ideas and messages from their social class. Therefore, the function of the worldview here is to connect the social structure in society and the social structure in literary works. Goldmann argues that literature is a meaningful structure representing the author's world view, not as individuals but as members of society. Therefore, literary works will not be fully understood if the totality of people's lives given birth to literary texts is ignored. Thus, it can be said that Genetic Structuralism is a theory that connects the structure of literature with the structure of society through a worldview or ideology.

Goldmann suggests that research lies not in the content analysis but the story's structure to reach the author's worldview. From the structure of the story, the network that forms the unit is sought. Emphasis on the structure by ignoring

the content is a problem because it can ignore the nature of literature, which has its tradition (Laurenson and Swingewood, 1972).

4. Significant Structure

According to Goldmann in *The Concept of The Significant Structure in The History of Culture*, Genetic Structuralism does not consider literature only as a structure but also meaningful structure (significant structure) Manuaba cited (Guntur, 2019). The significant structure is the depiction of social history in the form of literary work. Social history is changeable from time to time. It means that the literary work is not only about internal coherence, but every element also has a relationship with the global structures of meaning, the world, or the social and natural environment. The central part of the structure in literary works is the relation between the character and the object surrounding the characters

Goldmann believes that a literary work represents society by creating a world in characters, relations, and imagination. An author creates an imaginary world to explain the relationship between the characters with the object around them. Through the imaginary world, an author can explain the function of literature to represent the social fact structurally surrounding. (Faruk, 2010: 71-72).

Goldmann in the *Essays On Method In The Sociology Of Literature* (1981:83) states that there are seven concept of significant structure.

1. The concept of significant structure constitutes research of past and present facts.
2. In every concrete analysis, the specific significant structure clarifies the facts of two problems, which are difficult to resolve.

3. The most important scientific procedure for resolving these problems in the insertion the significant structure.
4. The concepts of significant structure have a primary importance taken together of the historical, social sciences, and reinforce in the area of philosophical, literary ad, artistic works and are characterized not only by the virtual but also by the world views.
5. Literary criticism takes structuralist orientation to relate the works and the basic structure of historical and social reality.
6. There is the present limitation on psychological knowledge and insertion into its part's historical and sociological structures.
7. The numbers of historical situations, literary philosophical and artistic works are incomparably greater than the number of world views.

The explanation above means the literary work cannot be separated from the real society. Since the concepts of significance structure have taken from the historical background as the setting in the literary work. There are three ways to investigate the significance structure as a historical area. Firstly, learning the internal structure of great philosophy that says the literary work is due to the fact that they express the basic problem of human relation and between man and nature. Secondly, world view is a result of concrete situation based on the history. Third, the structural coherence is not static reality but dynamic virtually. The author expresses this world view on the artistic by creating an imaginary universe of character, objects, and relations (Goldmann, 1981: 75).

C. Refugees

According to Pietro Verri (1951), in the *Introduction to International Refugee Law* by Achmad Romsan et al., refugees are people who leave their country because of the fear of torture or the threat of torture so that refugees who are still within their country cannot be called refugees. It is related to the 1951 Geneva Convention on Refugee Status. In his article, *Refugees in International Relations*, Alexander Betts and Gil Loescher (2011) explain that refugees are people who cross international borders to escape human rights abuses and conflict. Refugees are prima facie evidence of human rights violations and vulnerability. People persecuted and deprived of their homes and communities, and livelihood means are frequently forced to flee across their home countries' borders and seek safety abroad (Romsan et al., 2003).

Meanwhile, according to Proudfoot (1939-1952) in the book on international refugee law, refugees are a group of people who are forced to move to another place due to persecution, forced deportation or expulsion of people, and political resistance from the government in power (Wagiman, 2012: 96).

Refugees and immigrants have differences. Immigrants are those who choose to move from residence to other countries in search of a better life. For example, those who leave poverty in Nigeria to work in Europe will not receive refugee status and are called immigrants. Immigrants must be processed according to immigration laws. Immigrants come with various factors, such as economic activity, family, wanting to stay in a country or just having a job. Meanwhile, refugees go from their home country to another country to avoid conflict in their country, feel threatened by their lives, and want to live a better life. Refugees have

no other choice but to leave their country, which conflicts, to another country for protection (Silviana, 2017).

According to Handayani (2002), refugees can be seen from the factors causing it to be divided into two, namely refugees due to natural events (natural disasters) and refugees due to human causes (human-made disasters). Based on international refugee law, refugees can also be divided into two types. First, refugees are forced to cut ties with their country of origin because of a fundamental fear of persecution and may not return (Sulaiman Hamid, 2002). Second, internally displaced persons (internally displaced persons) are people or groups of people who have been forced or forced to flee or leave their homes or their former places, especially as a result of or to avoid the effects of armed conflict, vulnerable situations marked by the number of acts of violence in general, violations of human rights, natural disasters, or human-made disasters. They do not cross country borders that are internationally recognized (Yuliantiningsih, 2008).

For refugees who cross country borders (refugees), they have been protected by an international juridical instrument that establishes the rights of refugees in general and guarantees minimum standard treatment of refugees, which is contained in the 1951 Convention Relating to the Status of Refugees (CRSR) which is equipped by the 1967 Protocol. As for domestic refugees, no convention specifically regulates their protection. (Yuliantiningsih, 2008).

Every refugee also has the right to seek and enjoy asylum in other countries deemed to be able to guarantee their safety and survival. This is

regulated in the 1951 Geneva Convention on the Status of Refugees Article 33 paragraph (1), which states that no state party shall expel or return refugees in any way to the borders of areas where their lives and freedoms will be threatened because of race, religion, nationality, membership in a particular social group, or political opinion. However, Article 33 of the 1951 Geneva Convention concerning the Status of Refugees also contains the principle of non-refoulement, namely a guarantee that a country will not expel or return a refugee to his country of origin where his life and freedom will be threatened. Therefore, refugees who come to a country or enter the territory of a country are not allowed to expel or even refuse them. However, the state is obliged to protect and fulfill the rights of these refugees under the capabilities of the country without discrimination against them (Romsan et al., 2003).

D. Mohsin Hamid's Biography

Mohsin Hamid is a Pakistani English novelist and writer. He was born on 23 July 1971 in Lahore, Pakistan. Hamid spent most of his childhood in Lahore and then moved to London, New York, California, United States. He attended Princeton University and Harvard Law School and worked as a management consultant in New York and London. While at Princeton, Hamid studied with contemporary writers such as Joyce Carol Oates and legendary American novelist Toni Morrison. He published four novels, *Moth Smoke* (2000), *The Reluctant Fundamentalist* (2007), *How to Get Filthy Rich in Rising Asia* (2013), *Exit West* (2017), and a book of essays, *Discontent and Its Civilizations* (2014) (Shafi'Babo, S., & Hamad, E. E., 2020).

In 2017, Mohsin Hamid published a novel entitled *Exit West*. Hamid's novel *Exit West* deals with the migrant life of Nadia and Saeed, who decide to leave their unnamed city of birth in a civil war between the government and the militants. The novel is set in a riot that develops in their unnamed city, imitating Lahore. As their world begins to crumble in the face of increased violence, they hear rumors of an open door that can carry it around the world. This door often appears in office buildings, and sometimes it can also be found in apartments, which unexpectedly becomes a portal to another place. With the aid of these doors, the novel follows Nadia and Saeed's journey from their city of birth to Mykonos, London, and eventually to Marin as they relentlessly attempt to build a new life in their new place of destinations (Begum, 2019).

Exit West is published in America when several countries in the world are facing a global refugee crisis and civil war, such as in Syria and Yemen, which resulted in millions of civilians fleeing to neighboring countries, such as the European Union or elsewhere, either legally or illegally to seek protection and security. Meanwhile, anti-immigrant sentiment by nativism groups in the West has developed into a huge public policy, one of which is Britain, which chose to leave the European Union. Besides, US President Donald Trump is trying to build a border wall between the US and Mexico and impose travel bans on a group of Muslim majority countries (Akers, 2019).

E. Literary Elements

Intrinsic elements are the elements that make up the literary work itself. These elements make literary works present as literary works. Intrinsic elements

in a novel are elements that directly contribute to building the story. The combination of these various intrinsic elements will make the novel tangible. The elements referred to include plot, characterization, setting, storytelling point of view, language style, and others (Nurgianto, 2002: 23).

1. Plot

The plot is an important element of fiction, and many people even consider it the most important among various other fictional elements. Stanton expressed his opinion that the plot is a story that contains a sequence of events, but each event is only connected causally; one event caused or caused another event. Kenny argues that the plot is the events presented in a story that does not have a simple nature because the author arranges the events based on cause and effect. Forster also expressed the same opinion regarding the plot. According to Forster, the plot is events that emphasize the existence of a causal relationship (Nurgiantoro, 2002: 113).

2. Setting

Abrams defines setting as a fulcrum, which relates to the place, time, and social environment in which the events are told. The setting provides a concrete and clear basis for the story. It is important to give the reader a realistic impression and create a certain atmosphere as if it existed and happened (Nurgiantoro, 2002: 217).

The setting elements can be divided into three groups, namely, a place, time, and social. The three elements of the setting are each related to and influence each other. The place element suggests the location of the events that are recounted in a work of fiction. The place element used may be placed with

certain names, certain initials, maybe certain locations without a clear name. The element of time deals with the problem of "when" the event occurs. When it is usually related to factual, the time has to do with historical events.

Meanwhile, the social setting elements suggest things that are related to the behavior of the community's social life in a place that is told in literary works. The behavior of the community's social life includes customs, traditions, beliefs. Elements of social settings are also related to the figures' social status, for example, low, middle, or high.

3. Character

According to Abrams, characters are people who are shown in a narrative work, or drama, which readers interpret as having moral qualities and certain tendencies as expressed in speech and what is done in action. From these quotes, it can also be seen that a character and his personal qualities are closely related to the reader's acceptance. The meaning of a character's personality is carried out based on words (verbal) and other (nonverbal) behavior. The distinction between one character and another is more determined by personal qualities than seen physically (Nurgiyantoro, 2002: 165-166).

Thus, the term characterization is broader in meaning than character because it also includes the problem of who the characters in the story are, how to describe them, and how to place and describe them in a story to provide a clear picture to the reader. Characterization at the same time advises on the technique of embodying and developing characters in a story. According to Jones (1968), the story's character is not important as long as the reader can identify the characters,

or the reader can understand and interpret the characters according to the logic of the story and their perceptions (Nurgiyantoro, 2002: 166).

CHAPTER III

FINDINGS AND DISCUSSIONS

This chapter answers the problems of study that are divided into two main sections, (1) to explain the literary elements of Mohsin Hamid's *Exit West*, (2) to find out Mohsin Hamid's worldview on refugees in *Exit West*. The objectives are presented through the explanation and description of the data findings.

A. Literary Elements of Mohsin Hamid's *Exit West*

The use of genetic structuralism to reveal the author's worldview of refugees is represented in the novel. As previously mentioned, the author's world view represents the thoughts, ideas, and feelings of the group where the author lives and understands the customs of a group. The author's background and environment play an important role in novel writing. Because from the author's environment, we can understand the culture, norms, and values in the author's environment.

In this study, the researcher found Mohsin Hamid's worldview regarding refugees in *Exit West*. Hamid's worldview can be analyzed from literary elements such as plot, setting, and the characters he wrote related to refugee issues. His life background influenced the literary elements he wrote as a British journalist and novelist, and he wanted to portray western countries as marginalized groups such as refugees. This chapter also shows the author's representation of the refugee struggle in the novel. Thus, the sub-chapters below show an analysis of literary elements representing the author's worldview of refugees in the novel.

1. Character

In *Exit West*, researcher analyzed the main character described as refugees who seek refuge and safe place in another country. Through the main character, Hamid describes his worldview of the lives of refugees seeking protection and a safer life in another country.

a. Saeed

Saeed is one of the two protagonists of *Exit West*, a philosophical and romantic young man who must reconcile his love for family and intimacy with his new life away from the city where he grew up. Saeed was born into a religious and devout family, which gave Saeed his wisdom. This is in accordance with the sentence below.

“Saeed went with his father to pray on the first Friday after the curfew’s commencement, and Saeed prayed for peace and Saeed’s father prayed for Saeed and the preacher in his sermon urged all the congregants to pray for the righteous to emerge victorious in the war but carefully refrained from specifying on which side of the conflict he thought the righteous to be” (Hamid, 2017, p. 49)

From the quote above, it can be seen that Saeed is a Muslim. For Saeed, prayer is a means of connecting himself with his family and country.

“Now, though, in Marin, Saeed prayed even more, several times a day, and he prayed fundamentally as a gesture of love for what had gone and would go and could be loved in no other way” (p. 201)

In London, Saeed and Nadia come into conflict with nativists who dislike refugees and immigrants. They face extreme violence and are denied access to their basic rights such as food, health, and the right to occupy a home. While in London, Saeed and Nadia struggle to survive. In this case, Saeed prefers to hang out with fellow citizens because Saeed feels connected to his own country, and there, he can pray for his father and mother.

“One afternoon he was there at prayer time, and he joined his fellow countrymen in prayer in the back garden, under a blue sky that seemed shockingly blue, like the sky of another world, absent the airborne dust of the city where he had spent his entire life, and also peering out into space from a higher latitude, a different perch on the spinning Earth, nearer its pole than its equator, and so glimpsing the void from a different angle, a bluer angle, and as he prayed he felt praying was different here, somehow, in the garden of this house, with these men. It made him feel part of something, not just something spiritual, but something human, part of this group” (p. 148)

From the sentence above, the author describes Saeed's character as a religious person and does not easily get along with other people, apart from his fellow citizens.

From the councils and Saeed group of one country, the author provides his views on refugee efforts in the host country. Saeed's colleagues advocate the unity of immigrants with the same religious beliefs, ignoring differences in race, language, or nationality because they don't matter anymore in a world full of doors.

“the only divisions that mattered now were between those who sought the right of passage and those who would deny them passage, and in such a world the religion of the righteous must defend those who sought passage” (p. 152)

While still in London, Saeed prayed more frequently and joined a local religious organization led by one of the prayer priests he had met. Among the organization members, there was a woman to whom Saeed was attracted, and slowly Saeed began to like her. The woman is the daughter of the priest.

“Saeed and the preacher's daughter likewise drew close, and while there was some resistance by others to this” (p. 217)

In her, Saeed finds a connection to his home country, a loving family that reminds him of his own, and a devotion to religion and helping others that he admires and respects.

b. Nadia

Besides Saeed, one of the characters from the two protagonists of *Exit West* is Nadia. Nadia is a free-spirited and rebellious woman who sees migration as a journey to a new life. Unlike Saeed, Nadia grew up in a family that did not understand her and criticized her inquisitive nature.

Since childhood, Nadia did not like the tradition that emphasizes memorization that comes from her school. So Nadia spent much time drawing on the notebook's edge.

“She had gone to a school that emphasized rote memorization, for which she was by temperament particularly ill-suited, and so she spent a great deal of time doodling in the margins of her textbooks and notebooks, hunched over to hide curlicues and miniature woodland universes from the eyes of her teachers” (p. 19)

Apart from having a free spirit, Nadia also has strong self-confidence. His ability to adapt to new situations and his wits are shown as follows;

“She learned how to dress for self-protection, how best to deal with aggressive men and with the police, and with aggressive men who were the police, and always to trust her instincts about situations to avoid or to exit immediately” (p. 19)

Nadia wears a black robe is can easily get along with new people and adapt to new situations. Moreover, her favourite wearing black robes is proof that Nadia has a conservative nature and can protect herself from interference from others, as illustrated when Saeed asked Nadia about the black robe's function.

“So men don't fuck with me, she said” (p. 15)

Saeed could see no other reason to wear religious clothes if not to perform the accompanying rituals. At the same time, Nadia used the symbolism of the same clothes to live undisturbed from the eyes of society.

After Saeed and Nadia were in London, Nadia had a different attitude in making decisions with Saeed. This is illustrated when Nadia prefers to hang out with other predominantly Nigerian refugees. Refugee groups often hold deliberations on day-to-day affairs and make decisions about seizing rooms and accusations of theft. This refugee camp is called a council.

When the council deliberations discussed the siege of nationalists against refugee groups, council members advised other refugee groups, especially young people, not to be easily provoked by nationalist groups who wanted to slaughter refugee groups. On the other hand, Nadia commented that youth refugees should have a brave soul and not easily give up on nationalist groups because if this is not done, their fate will be like their country, which was destroyed by the rule of militants.

“All agreed on this except Nadia, who was unsure what she thought, who had seen what happens to people who surrender, as her former city surrendered to the militants, and who thought that the young people with their guns and their knives and their fists and their teeth were entitled to use these things, and that the ferocity of the little was sometimes all that kept them safe from the predations of the big” (p. 151)

The sentence above addresses Nadia's efforts to defend herself as a refugee to avoid crimes committed by nationalist groups. It also shows that Nadia is a firm and courageous person.

In London, Saeed and Nadia set up a house. Saeed works as a road construction worker, while Nadia works as a large pipe installer with female-dominated workers. Saeed and Nadia were promised forty meters of land and a

pipe that could be connected to human modernity's needs as a reward for their one year's work.

“It was here that Saeed and Nadia found themselves in those warmer months, in one of the worker camps, laboring away. In exchange for their labor in clearing terrain and building infrastructure and assembling dwellings from prefabricated blocks, migrants were promised forty meters and a pipe: a home on forty square meters of land and a connection to all the utilities of modernity” (p. 167)

Even though Saeed and Nadia are on the safe house recipient list, Nadia suggests moving to Marin, near San Francisco. While at Marin, Saeed and Nadia's relationship ends apart. They realize that they no longer have feelings for each other. Nadia gets a job at a food cooperative.

“It was into this room that Nadia moved when she separated from Saeed. The room smelled of potatoes and thyme and mint and the cot smelled a little of people, even though it was reasonably clean, and there was no record player, and no scope to decorate either, the room continuing to be used as a storeroom” (p. 215)

Besides that, Nadia is in a relationship with a chief cook who works there. According to Nadia, the cook was very charming, and when Nadia saw her, Nadia felt a sensation like a cowboy making love.

“she was such a watcher, that her watching hit you like a physical force, and Nadia felt a thrill being seen by her, and seeing her in turn” (p. 217)

Half a century later, Nadia first returned to her hometown, a city that was once destroyed and made her to flee to another country. Nadia searches for information about Saeed's whereabouts and plans for him to meet. Saeed and Nadia met at a cafe near her old apartment that was still standing. They talk about lives they have lived differently. They realize that they once had love for each other, but did not hurt each other.

By elevating Saaed and Nadia as the main characters in the novel, Hamid tries to give a brief description of refugees fleeing from a country devastated by war and refugees' lives in the host country. As an immigrant, Hamid described refugees' fate who fled using doors that allowed refugees to pass while fleeing to another country safely.

Saaed and Nadia's characterization is Hamid's embodiment of representing marginalized people, including refugees and immigrants. In other words, Hamid acts as a trans-individual subject according to Goldmann (1980), who acts as a representation of the social community in a society which becomes the collective aspirations of society (Anwar, 2010: 106-107). He positioned himself in refugee and immigrant groups to eliminate negative assumptions about refugees. Through his novel, Hamid also fosters empathy for refugees who have left their homeland.

2. Setting

The author uses the setting to describe the situation or environment around a story. The significance of setting describes place and time and has a significant role in character development. According to Abrams (1981), Authors usually describe the setting by using the name of a particular city or place. It is important to give the reader a realistic impression and create a certain atmosphere as if it existed and happened (Nurgiantoro, 2002: 217). The setting can be divided into two, the setting of time and the setting of the place.

a. Setting of the place

In *Exit West*, the first set was divided into four parts: Native City, Mykonos, London, and Marin.

1. Native City

The first story setting takes place in a not named city because Hamid does not mention the city in the novel. Saeed and Nadia's cities are originally peaceful cities, but since militants took control of the city, they were devastated and engulfed in a civil war.

“In a city swollen by refugees but still mostly at peace, or at least not yet openly at war” (p. 1)

Although Hamid did not provide detailed information about Nadia and Saaed, researchers assume that the city is in a city in the Middle East. Because of the militants' religious character and their prohibition on holding hands, listening to music, and restricting clothing resemble the current situation in ISIS-controlled territory to this day. As a result, these countries went into a civil war. As a result of that civil war, thousands of refugees fled their home countries on a terrifying journey to Western countries because of their last hope of surviving the brutal regime. Apart from that, the media in the western world reported that millions of refugees had come.

Besides, Hamid also described many refugees from Middle Eastern countries experiencing conflicts, such as in Syria, which has been going on since 2011 during the Arab Spring (Kinsal, 2014). As a result of the conflict, various problems emerged, one of which was a violation of human rights. Many civilians were killed, lost their families, and lost their homes, so they had to leave their

countries because they felt insecure. Thus, they leave their country and go to other countries to obtain protection or seek refuge. They are scattered in various countries, from Arab countries to Europe.

2. Mykonos

The second setting showing the condition of the refugees is Mykonos. There, Saeed and Nadia become refugees in search of asylum and protection. As time goes by, Saeed and Nadia hear rumors about a door that can carry everyone across all countries, so they finally decide to leave their city devastated by civil war. They reach Mykonos using a black door, as quoted below.

“Nadia and Saeed quickly located a cluster of fellow countrywomen and - men and learned that they were on the Greek island of Mykonos” (p. 100)

The island of Mykonos became the transit point where Saeed and Nadia decided to move to London. Hamid described Mykonos as a transit point for refugees from the Middle East to the West.

3. London

The third the setting of place is in London. After Saeed and Nadia spend time in what resembles a refugee camp, they meet a local girl who helps them find another door. And finally, they moved to London. They occupy a luxurious house.

“They clicked on a television to see if they could discover where they were, and it was soon clear to them that they were in London,” (p. 119).

Hamid represents refugees as a dystopian group for the people of London because the natives of London do not like their presence. In addition, the flow of migrants who continue to flood the city of London causes a refugee crisis.

“All over London, houses and parks and disused lots were being peopled in this way, some said by a million migrants, some said by twice as that. It seemed the more

empty a space in the city the more it attracted squatters, with unoccupied mansions in the borough of Kensington and Chelsea particularly hard-hit, their absentee owners often discovering the bad news too late to intervene, and similarly the great expenses of Hyde Park and Kensington Gardens, filling up with tents and rough shelters, such that it was now said that between Westminster and Hammersmith legal residents were a minority, and native-born ones vanishingly few, with local newspapers referring to the area as the worst of the black holes in the fabric of the nation” (Hamid, 2017, p. 126)

The setting used by Hamid shows the lives of refugees in London. Some of Hamid's comments about the refugee situation in the Western world. He uses London to criticize xenophobic groups because London is ideal as a solid western capital. Its inhabitants fear the same loss as other Western countries if refugees and immigrants occupy their country.

4. Marin

The fourth set of the place is in Marin, San Francisco. Different from his previous place, in Marin, people accepted the presence of the refugees. There Nadia began to build a house with tin roofs and walls of used containers.

“They assembled a shanty with a corrugated metal roof and discarded packing crate sides” (p. 191)

Marin becomes Saeed and Nadia's final destination. Apart from being their final physical destination, Marin is also their final stop as a couple. Nadia decides to work for a cooperative, and Saeed finds solace in a black majority congregation.

As a place of final destination for refugees, Marin City is a city with a majority population of poor people. However, it is marked by the optimism of the refugees who live there because there is almost no violence, as shown in the quotation below.

“Marin was overwhelmingly poor, all the more so in comparison to the sparkling affluence of San Francisco. But there was nonetheless a spirit of at least intermittent optimism that refused entirely to die in Marin, perhaps because Marin was less violent than most of the places its residents had fled, or because of the view, its position on the edge of a continent, overlooking the world’s widest ocean, or because of the mix of its people, or its proximity to that realm of giddy technology that stretched down the bay like a bent thumb, ever poised to meet the curved finger of Marin in a slightly squashed gesture that all would be okay” (p. 192-193)

Hamid described Marin as the hope of the refugees they had been looking for, namely, a safe place, and did not get violence from nativists.

b. Setting of Time

This story is taken when several countries in the world are in refugee crises due to their internal conflicts and borders between countries closely guarded, such as in America and Mexico. This novel also tells Saeed and Nadia's story, who fought against British Nativism who fought to reclaim Britain from the immigrant group in 2016. As a result of the conflict, Britain held a referendum with European Union countries and decided to leave the European Union organization known as the London Brexit. This is following the quotation below.

“After the riots the talk on the television was of a major operation, one city at a time, starting in London, to reclaim Britain for Britain, and it was reported that the army was being deployed, and the police as well, and those who had once served in the army and the police, and volunteers who had received a weeklong course of training” (p. 74)

From the quote above, Hamid gives an overview of the London Brexit event in 2016. Brexit is short for Britain Exit, a term popularized by the mass media and eventually became a popular hashtag among those who donated Britain to leave the European Union. On the other hand, the pro groups with the European Union have the slogan Bremain, or Britain remains.

One of the strongest causes of Brexit supporters is the case of immigrants. With Britain joining the European Union, immigrants' entrance is wide open, especially immigrants from fellow European countries, namely the Eastern European Region and the Middle East. The UK's reasons as the favorite destination for migrants to find work: The economy in the UK is relatively better compared to other countries in the European region, its good social security system, the language engineering requirements.

3. Plot

A plot is a tool used by the author to construct a story from the beginning to the end of the story. The goal is to get a brief understanding of the content of the story. This plot also provides emotional events to the reader by presenting several characters and conflicts. In this novel, the researcher finds that the plot is structured as follows.

a. Exposition

The exposition is the opening set in the story. It introduces the main character, tells what happened before the story unfolds, and provides background information.

Exit West begins with the main characters named Saeed and Nadia. Saeed and Nadia are lovers who live in an unnamed city that is going through civil war. They started their relationship when they met at a cafe and asked Nadia for coffee. Saeed and Nadia started dating at the coffee shop, and every so often, Nadia visited Saeed's house, which was located in an apartment. However, due to social

rules that restrict men and women from being in public places and increasing tensions between the government and militant groups, they rarely see each other.

One night, while standing on their balcony, Saeed's family heard gunshots and screams in the distance. Then helicopters and drones swarmed, lighting up the night sky. Militants seize the stock market but are shot dead by government forces with heavy casualties. Then the militants began arriving in the city in large numbers, taking over the city and imposing a curfew.

However, due to social rules that restrict men and women from being in public places and increasing tensions between the government and militant groups, they rarely see each other.

b. Rising Action

The rising action in this story is when the war conflict in their city starts to get worse. Their country, which was originally peaceful, gradually turned into an insecure country again, as militant forces began to control the city. The situation in his country is getting more and more chaotic. The sound of bombs and mass massacres has often occurred.

The militant group took over the government center but was shot dead by government forces with heavy casualties. Then the militants began arriving at the city in great numbers, taking over the city. The militant group imposed a curfew.

*“As the militants secured the city, extinguishing the last large salients of resistance, a partial calm descended, broken by the activities of drones and aircraft that bombed from the heavens, these networked machines for the most part invisible, and by the public and private executions that now took place almost continuously, bodies hanging from streetlamps and billboards like a form of festive seasonal decoration”
(p. 81)*

Militant groups hold public executions for those who violate their rules. Saeed and Nadia attempt to escape their city. Saeed and Nadia had no choice but to run away for their lives, leaving behind their loved ones.

“When we migrate, we murder from our lives those we leave behind” (p. 194)

From the above quote, Hamid shows that migration is very torturous and full of violence. Saeed and Nadia hear rumors about a magic door that can transport people anywhere in the world. One day, Saeed and Nadia run into a man who agrees to secure a way out of town through a magic door. Finally, Saeed and Nadia agreed to pay a fee to the man to find them a way out of their home country.

The next day, Saeed and Nadia pack a small backpack full of supplies and run into the mysterious man at the meeting point. He sent them through the door. They appeared on the island of Mykonos, where a large refugee camp developed. After several months of living there, Nadia befriends a local girl who promises to help them leave Mykonos. The girl kept her promise and led Saeed and Nadia through the newly found door.

c. Climax

Saeed and Nadia appeared in the spacious bedroom of a large beautiful house. When they looked out the window, they realized that they were in a city block filled with white houses and cherry blossom trees. Saeed and Nadia watch TV to find out where they are, and a moment later, they find out they are in London. The house is increasingly occupied by refugees who enter London, and they divide themselves according to national origin.

As the number of refugees continued to increase entering London, the sympathy of the natives turned to disinterest and finally to hostility between refugees and natives, which resulted in attacks on refugees, one of which was against Saeed and Nadia.

The British government cut off electricity to the neighborhoods around Camps Saeed and Nadia. Their camp area where there was no electricity was Dark London because there was no light at night. One day, when Saeed and Nadia are leaving the house searching for free food distributed by residents, they are confronted by a group of gunmen who hate their presence in the city. The group of nativists looked at Saeed and Nadia and abused them. The attack left Nadia's eyes bruised, and Saeed's lips chapped and bleeding. As a result of the attack, three people were reported to have died.

“The mob looked to Nadia like a strange and violent tribe, intent on their destruction, some armed with iron bars or knives, and she and Saeed turned and ran, but could not escape” (p. 131).

The conflict continues, while the number of refugees entering London is increasing. After the rioting, the television broadcasted that there would be a major operation all over the UK city.

“After the riots, the talk on the television was of a major operation, one city at a time, starting in London, to reclaim Britain for Britain, and it was reported that the army was being deployed, and the police as well, and those who had once served in the army and the police, and volunteers who had received a weeklong course of training” (p. 132)

Saeed and Nadia were confused, having to decide whether to stay or leave. Saeed wants to move to another house closer to other people from their country, but Nadia prefers to live where they are. Nadia gathers with Nigerians, who make

up the largest group among many groups of residents. The group met frequently, and they named it the council.

The council's activity is to handle day-to-day affairs, make decisions regarding room seizure or allegations of theft or behavior detrimental to neighbors, and relationships with other houses on the street.

In a meeting with council members, one council elder warned that refugees' attacks and sieges should not easily provoke youth groups. However, Nadia argues that when one day there is a siege and an operation against a group of refugees, they should have the right to defend themselves, even with sharp weapons such as pistols and knives. Because Nadia thought that if she continued to surrender to militant groups, the city's fate would be like the city of Nadia destroyed by war, and people would find a way out of the conflict.

“All agreed on this except Nadia, who was unsure what she thought, who had seen what happens to people who surrender, as her former city surrendered to the militants, and who thought that the young people with their guns and their knives and their fists and their teeth were entitled to use these things” (p. 151)

The above quote shows that Nadia is trying to defend herself as a refugee from the crimes of the nativist group.

Meanwhile, Saeed chose to gather with his fellow citizens at the Vicarage Gate. Saeed felt more comfortable with his fellow countrymen. He felt a part of something, not only spiritually but also humanly. Saeed often gets together and spends time at the homes of his countrymen. A man with a white beard speaks of martyrdom. He advocated a union of immigrants of the same religious belief,

ignoring differences in race, language because everything doesn't matter anymore in a world full of doors.

“the only divisions that mattered now were between those who sought the right of passage and those who” would deny them passage, and in such a world the religion of the righteous must defend those who sought passage” (p. 152)

The above quote shows the author's world view of everyone's right to cross the border, which has been closely guarded by western countries receiving refugees.

Although Saeed and Nadia have disagreements regarding survival on people's land, the author describes this main character's efforts in seeking legal protection regarding their rights as refugees because, in reality, refugee groups often experience rejection or xenophobia from nativists.

This violent conflict against refugees in London is the author's view of the London Brexit. The author slips his world view of the conflict between the main character and the London nativist.

The author described the conditions in London when there was Brexit in England. He tried to describe Londoners' attitude, who mostly do not like refugees and immigrants' existence. They held public executions and demanded that the government expel refugees from their land. This resulted in a conflict between refugee groups and British nativist groups. The author also illustrates that Saeed and Nadia were good refugees, not retaliating against British nativist resistance.

d. Falling Action

A week after the siege, the nativist group finally withdrew from the refugee camp. Meanwhile, the British government plans to build a halo city on the outskirts of London to house refugees and migrants. Saeed and Nadia move to a labor camp and build a house to find a forty-meter house one day.

“In exchange for their labor in clearing terrain and building infrastructure and assembling dwellings from prefabricated blocks, migrants were promised forty meters and a pipe: a home on forty square meters of land and a connection to all the utilities of modernity” (p 167)

At this point, Hamid commented that the most important need for refugees is housing because refugees often experience life neglected and homeless. There Saeed worked as a road construction worker. Even though they hear the news that the city is still prone to shootings and killings, Saeed and Nadia remain at the labor camp with other immigrants.

After staying for a long time at the labor camp, Nadia invites Saeed to move to Marin. The hope is that they can re-warm their relationship and find a safe life, far from conflict. Ultimately, however, at Marin, Nadia starts working for a cooperative, and Saeed finds solace in a majority black congregation. Even though the two of them settled into their new lives, they found themselves changed.

Saeed became interested in the pastor's daughter in his congregation. Even though they still enjoy each other's company, they begin to feel more like friends than lovers. Nadia realizes that Saeed is her brother, but they don't want their relationship to deteriorate, even though they know they have to separate. One day, Nadia just packed her things and left. She moves into a cooperative room where

she works and then starts dating one of her co-workers. Saeed grows closer to the priest's daughter, and they start dating. Despite their difficult separation at first, Saeed and Nadia eventually broke up.

e. Denouncement

In closing, the author's world view focuses on how Saeed and Nadia's life as refugees will end. London and Marin's life goal is to find a safer place and an experience for a refugee when they leave the country. Saeed and Nadia are traumatized by their country devastated by civil war and decide to leave in search of a safer place.

“because they had seen in their city what happens when bullets are fired into an unarmed mass of people. But in the end no bullets were fired” (p. 108)

The sentence above describes Saeed and Nadia's traumatic condition when they meet a group in uniform, which is similar to the militant forces in their country because they have massacred many people and made their city destroyed because of the militant force's anarchist actions.

Half a century later, Saeed and Nadia returned to their city for the first time. Saeed has a new life with another woman, while Nadia finds herself attracted to her coworkers and starts a relationship with her. Nadia realizes that Saeed has become her brother. They both felt for a long time and desire to protect each other without getting involved in a romantic relationship.

The state conflict has long subsided, and as Nadia is walking down the street, she spots Saeed, and the two agree to meet at a nearby cafe, where they share stories of their lives and meet Saeed at a nearby coffee shop.

“Their conversation navigated two lives, with vital details highlighted and excluded, and it was also a dance, for they were former lovers, and they had not wounded each other so deeply as to have lost their ability to find a rhythm together” (p. 228)

Their conversation developed into a comical recapitulation poem. During the meeting, Saeed offered that he would take him to see the desert in Chile one day.

B. “We Are All Migrants Through Time” as Mohsin Hamid’s Worldview on Refugees

In this part, the researcher analyses the main character's action and socio-political of Mohsin Hamid that represented author's worldview. Hamid gives a real picture of the reality of countries ravaged by war and the bitter experiences experienced by global refugees. Hamid wrote the main characters named Saeed and Nadia as traumatized citizens in their country, which was hit by civil conflict and trying to find a way out to flee to another country. He decided to evacuate by using the magic door. However, after being in the host country, Saeed and Nadia were treated inhumanely.

Mohsin Hamid introduced elements of magical realism from black, rectangular doors to transporting people to various places instantly. Saeed and Nadia decide to find a way out after hearing rumors about a door that can safely take humans out of their country's death trap because many of their borders are tightly guarded, even some are blocked and closed by militant groups.

“And advocated a banding together of migrants along religious principles, cutting across division of race or language or nation, for what did those divisions matter now in a world full of doors, the only division that mattered now were between those who sought the right of passage and those who deny them passage, and in such a world the religion of righteous must defend those who sought passages” (p. 152)

Hamid presents magical door to show that refugees often face immeasurable dangers when crossing to a safer place in real life. Besides, the doors function is to show that borders cannot control or evade immigrants. He focuses on Saeed and Nadia as characters to realize that this happens when life is suddenly taken over by war. He felt that the door should not be closed to refugees and migrants who need access to other countries because anyone can become a migrant one day, as Shafi'Babo and Hamad (2020) said that magical door are used symbolically to serve as an alternative way for people from poor or developed countries to cross borders of richer countries. The doors transport various people from different parts of the world to the west; it could be an answer for those countries that barring immigrants to cross their borders by showing that no matter how you try hard, you have never succeeded in closing borders (Shafi'Babo, S., & Hamad, E. E., 2020).

Through magical door, Hamid offers hope and empathy that refugees and migrants can across borders. He described the struggle of the people who were pressed and required to evacuate to a safer place, even though they had to leave the city/country they loved, as Hamid wrote;

“who had run from war already, and did not know where next to run, and so were waiting, waiting, like so many others” (p. 135)

Hamid describes excessive xenophobic actions by some rich countries as refugee recipients, in this case, the UK depicted in his novel. Residents in the British capital, London, do not accept the presence of foreigners in their country.

“The fury of those nativists advocating wholesale slaughter was what struck Nadia most, and it struck her because it seemed so familiar, so much like the fury of the militants in her own city,” (p. 137).

Hamid put Saeed and Nadia in a more difficult position because he wanted to show that many refugees are oppressed in real life, like in rich countries. He positions himself in the refugee and immigrant community to portray refugees' struggles for asylum. He shows that refugees also have human rights and do not deserve to be discriminated against. Through the conversation between Nadia and Saeed, Hamid clearly describes where the nativists attack them or show their hostility through demonstrations.

“I can understand it,” she said. “Imagine if you lived here. And millions of people from all over the world suddenly arrived.” “Millions arrived in our country,” Saeed replied. “When there were wars nearby.” “That was different. Our country was poor. We didn’t feel we had as much to lose,” (p. 162).

Mohsin Hamid’s *Exit West* is Hamid's response to a policy prohibiting people from certain countries from immigrating. It can be seen when Hamid clearly describes several rich countries busy building border walls due to the unstoppable flow of immigrants entering their territory.

“building walls and fences and strengthening their borders,” (p. 71).

In recent years, one of the most hotly discussed borders is the border between Mexico and the United States and America's travel ban, also known as the *Muslim Ban* (Akers, 2019). In his novel, Hamid describes this satire very epic.

“a considerable lot of the kids in the House of the Children had at any rate one living guardian or kin or uncle or auntie. Typically, these family members worked on the opposite side, in the United States, and their absence would go on until the kid was mature enough to endeavor the crossing, or until the relative was depleted enough to return, or once in a while, regularly, forever,” (p, 157).

Hamid believes that every refugee has the right to seek safer protection even though they cross national borders. Hamid aims to make readers believe that we are all migrants.

“Every year someone was moving out and someone was moving in, and now all these doors from who knows where were opening, and all sorts of strange people were around, people who looked more at home than she was, even the homeless ones who spoke no English, more at home maybe because they were younger, and when she went out it seemed to her that she too had migrated, that everyone migrates, even if we stay in the same houses our whole lives, because we can’t help it. We are all migrants through time,” (P. 209).

Whether we migrate physically or not, Hamid believes everyone is a migrant. Even if we stay our entire life in the same place or house and never travel, we cannot help it, we are changed, and everything changes over time. This statement is in line with Hamid's essay entitled *In the 21st century, we are all migrants (2019)*. Furthermore, Hamid emphasized that we were born of migrant descent, Homo Sapiens, who did not escape the migration event.

“Ours is a migratory species. Humans have always moved. Our ancestors did, and not linearly, like an army advancing out of Africa in a series of bold thrusts, but circuitously, sometimes in one direction, then in another, borne along by currents both without and within. Our contemporaries are moving—above all from the countryside to the cities of Asia and Africa. And our descendants will move too. They will move as the climate changes, as sea levels rise, as wars are fought, as one mode of economic activity dies out and gives way to another,” (Hamid, 2019).

In the same essay, Hamid argues that none of us is a native of the place we call home. Furthermore, none of us is a native to this time (Hamid, 2019). Besides, In an interview on www.dw.com, Hamid also claims that freedom of migration is a fundamental human right.

“I think it should. We are at a state now where we have embraced partial equality. We think that if you are a man or a woman, you should be equal. If you're black or white, you should be equal. If you are religious or atheist, gay or straight, you should be equal,” (Hamid, 2017).

Before *Exit West* was published in 2016, the Immigrant Issue became the most prominent issue in America that happened to be the focus of Donald Trump during the presidential campaign.

The election of Donald Trump as president of the United States in 2016 created a new policy reform that was considered very controversial, namely the restriction of the entry of immigrants to the United States, one of which was against immigrants from the majority of Muslim countries, namely the *Travel Ban* (Diana, 2021).

In January 2017, American President Donald Trump signed a travel ban and banned seven Muslim-majority countries from traveling to the United States. The first travel restrictions in Iran, Libya, Syria, Yemen, and Somalia became the Muslim ban. However, they were later expanded to include people from three more countries: North Korea, Venezuela, and Chad. The president's stated goal is "to protect the Nation from terrorist activities" (Sherman, 2017).

This policy is contrary to the history of the United States, which was built by migrants and is considered the United States as a country that no longer supports democracy and human rights. The selection of the seven countries is questioned because the source of terrorism is not only in the seven countries (Thontowi, 2017).

Donald Trump has stated that Muslim refugees are a potential pool of recruits for Islamic terror groups. The label of terrorism attached to immigrants was given by Donald Trump, which was conveyed on various occasions, such as

presidential debates, interviews, and press conferences which became the dynamics of implementing this policy. Donald Trump also tries to cultivate the belief that ISIS (*Islamic State in Iraq and Syria*) is a terrorist organization that infiltrated America through a refugee network. Muslim refugees who migrate to the United States are a group of radical terrorist groups. Donald Trump believes that the vast majority of Muslim refugees normatively adhere to the conception of sharia, which led him to fight against the United States (Fadil, 2020).

Donald Trump has also issued many controversial statements since he campaigned in the 2016 United States presidential election. Donald Trump's statements range from calling Hillary a corrupt person, Hillary as the founder of the ISIS group with Obama, US-China cooperation, and his campaign promise to build a wall along the 3,200-kilometer border between the United States and Mexico to prevent immigrants from entering the United States (Diana, 2021).

The emergence of this immigrant policy is none other than Donald Trump's anti-Islamic political views. Donald Trump is a representative of the Islamophobia group. Donald Trump assumes that Islam is a suspect in the aftermath of 9/11 (Diana, 2021). Trump assumes that immigrants and refugees are criminals. Although research conducted by the Social Science Quarterly in May 2016 proved that immigrants have lower crime rates than Native Americans (Begum, 2019).

According to Mundi Rahayu, Islamophobia is becoming an increasingly important issue in international relations in the 21st century, especially after the

events of 9/11. The bombing of the WTC twin towers in 2001 has brought significant changes to the United States and Islam and Muslim countries. The attack on the Twin Towers reinforces the negatively stereotyped assumption that Islam is anti-Western and is associated with violence (Rahayu, 2021).

Related to his biography, Hamid strongly objected to the ban because Hamid had lived in America for 17 years. It was conveyed during a Podcast with Mayers.

“What's happened now is we've been made so frightened of people and the travel ban is an example of that. Let's just take a whole bunch of people and treat them as though they are all this horrible frightening thing. And the process to throws away our commitment to equality and decency,” (Hamid, For Late Night with Seth Meyers Podcast, 2017)

Hamid's idea is by the Universal Declaration of Human Rights, article 14, paragraph 1 of 1948, which states that everyone has the right to seek and enjoy asylum from persecution in other countries (Universal Declaration of Human Rights, 1948). Meanwhile, the 1951 Convention Regarding the Status of Refugees prohibits states from punishing refugees.

“The Contracting States shall not impose penalties, on account of their illegal entry or presence, on refugees who, coming directly from a territory where their life or freedom was threatened in the sense of article 1, enter or are present in their territory without authorization, provided they present themselves without delay to the authorities and show good cause for their illegal entry or presence,” (Convention Relating to the Status of Refugees, 1951).

International law conventions, including the 1951 Refugee Convention, prohibit the return of individuals to persecution. Thus, a person fleeing persecution has the right to seek asylum, if necessary, through the illegal entry and protection against being forcibly returned until the person is determined not to face the risk or until the risk ends (Fisher, 2019).

In an interview for Rumpus (2017), Hamid clarifies this point by saying that we should move away from some people being migrants and others not being migrants. However, we should begin with the inevitability of migration and how it unites us. *Exit West* provides solutions to the horrors of immigrant and refugee experiences in many countries worldwide, especially in the host countries. We can see the concern of anti-immigrants and intolerant of refugees through all these incidents. This novel warns readers about xenophobia that triggers hatred for others.

Besides, Hamid wrote the novel *Exit West* because he found himself haunted by images of refugees living in misery and pain.

“We see growing anti-migrant sentiment in Europe, growing anti-Muslim sentiment in India, growing chauvinism in China, Turkey, Myanmar. And in Pakistan, quite literally the “land of the pure”, where I live, we see a murderous attachment to purity so pronounced that no human being is pure enough to be safe,” (Hamid, 2017)

From the quote above, Hamid invites us to be more empathetic towards refugees. He wanted to show that refugees also have the right to live safely and do not deserve to be persecuted or discriminated against. Hamid gave a message that all humans have something in common even though they may come from different places.

CHAPTER IV

CONCLUSION AND SUGGESTION

This chapter sums up the result of the analysis from the previous chapter. In this chapter, the researcher also wants to suggest future researcher to conduct future research.

A. Conclusion

After analyzing the novel in the previous chapter, the researcher can conclude several findings related to the research objectives. First, the researcher found that the novel's structure includes characters, setting, and plot. Saeed and Nadia's characterization is Hamid's embodiment of representing marginalized people, including refugees and immigrants. At the same time, there are four main places in the story, Native (Unnamed) City, Mykonos, London, and Marin. In the plot, Hamid shows the main characters' struggle when they are refugees. Conflict arises when the main character enters the host country in London, searching for asylum and protection. The main character, which should have received shelter from the host country, is instead forced to face xenophobic groups who do not like their presence. In addition, the emergence of anti-immigrant sentiment is also one of the factors that trigger conflict between the main character and the English native.

The researcher also found the author's worldview on refugees. Hamid's worldview is about empathy, as he states that “*We Are All Migrants Through Time*”. He wanted to show that refugees also have the right to live safely and do not deserve to be persecuted or discriminated against. *Exit West* reminds us of the

urgent need for refugees for safety gates and the failure of modern asylum systems that prioritize border security over human rights. When countries are busy building borders and prohibiting foreigners from entering their territory, Hamid provides a solution by providing a magic door to make it easier for refugees. Hamid depicts the magical door as a tool to allow refugees from war-torn countries to access safer places without government oversight. Hamid offers hope and empathy that refugees and migrants can across borders. No matter how much western countries close their doors, even refusing refugees, there is still a door, namely a magic door, that can solve the problem of political and social boundaries for those who have the right to move. When some want to label all migrants and refugees negatively, this novel will teach readers more complex empathy for others, as Hamid state that we are all migrants through time.

B. Suggestion

Researchers have widely studied this novel. However, there has been no research on related topics such as the author's worldview. After analyzing and understanding the whole story regarding the writer's and refugee's background, the researcher proposes to the next researchers the same novel, *Exit West* in another approach. Since this study focuses on genetic structuralism, further analysis can be carried out in this novel by searching for books, journals, and other sources on refugees and immigrants. Apart from that, the next researcher also suggested digging deeper into the writer's background regarding refugees and immigrants.

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Arif or better known as Arif Priyanto was born in Banyumas, January 24, 1998. He was the second child of two siblings. In 2004-2010 he took elementary school education at SDN Jipang 2, Banyumas. In 2010-2013 he took a junior high school education at SMPN 1 Karanglewas and continued his high school education in 2013-2016 at MA ALHIMAH 2 Brebes. Then, in 2016-2020 she studied S1, English Literature Study Program at the State Islamic University of Maulana Malik Ibrahim Malang. While studying at University, he joined some organizations, such as Himpunan Mahasiswa Jurusan. He dedicated himself to this organization for two periods. In the first period, he became a deputy treasurer, and in the second period became a public relations of this organization.