THE MAIN CHARACTER'S RELIGIOUS IDENTITY IN
MUALAF BY JOHN MICHAELSON

THESIS

By:

Moch. Malthuf Imam

NIM: 17320183

ENGLISH LITERATURE STUDY PROGRAM
FACULTY OF HUMANITIES
UNIVERSITAS ISLAM NEGERI MAULANA MALIK IBRAHIM
MALANG
2021

THE MAIN CHARACTER'S RELIGIOUS IDENTITY IN *MUALAF* BY JOHN MICHAELSON

THESIS

Presented to
Universitas Islam Negeri Maulana Malik Ibrahim Malang
In Partial Fulfilment of the Requirements for the Degree of Sarjana Sastra (S.S.)

By:
Moch. Maltuf Imam
NIM: 17320183

Advisor:
Dr. Mundi Rahayu, M.Hum
NIP: 196802262006042001

ENGLISH LITERATURE STUDY PROGRAM
FACULTY OF HUMANITIES
UNIVERSITAS ISLAM NEGERI MAULANA MALIK IBRAHIM
MALANG
2021

STATEMENT OF AUTHORSHIP

I, Moch. Malthuf Imam, hereby declare that the thesis I wrote entitled "The Main Character's Religious Identity in *Mualaf* By John Michaelson" is truly my original work and did not incorporate any materials previously written or published by another author except those indicated in the quotations and bibliography. Therefore, I am the only person who is responsible for the thesis if there is any objection or claim from others.

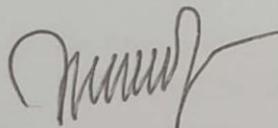Malang, December 21, 2021

Moch. Malthuf Imam

APPROVAL SHEET

This is to certify that Moch. Malthuf Imam's thesis entitled **The Main Character's Religious Identity in** *Mualaf* **By John Michaelson** has been approved for thesis examination at Faculty of Humanities, Universitas Islam Neger Maulana Malik Ibrahim Malang of the requirements for the degree of Sarjana Sastra (S.S.).

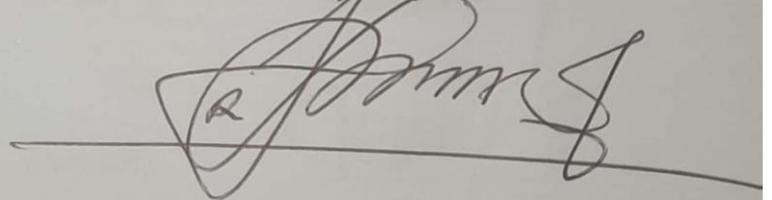Malang, December 21, 2021

Acknowlegded by

Advisor,

Head of English Literature
Study Program

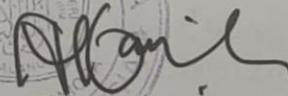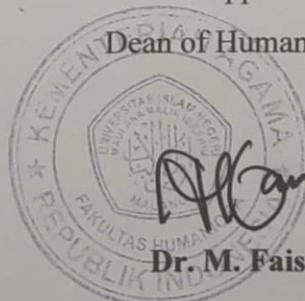**Dr. Mundi Rahayu, M.Hum**
NIP: 196802262006042001

Ribut Wahyudi, M.Ed., Ph.D
NIP: 198112052011011007

Approved by
Dean of Humanities Faculty

Dr. M. Faisol, M.Ag
NIP: 197411012003121003

LEGITIMATION SHEET

This is to certify that Moch. Malthuf Imam's thesis entitled *"The Main Character's Religious Identity in Mualaf By John Michaelson"* has been approved by the Board of Examiners as one of the requirements for the degree of *Sarjana Sastra* (S.S.) in the English Literature Study Program.

Malang, December 21, 2021

The Board of Examiners

Signatures

1. Agung Wiranata Kusuma, M.A
   NIP 198402072015031004   (Main Examiner)

2. Dr. Muzakki Afifuddin, M.Pd
   NIP 197610112011011005   (Chair)

3. Dr. Mundi Rahayu, M.Hum
   NIP 196802262006042001   (Advisor)
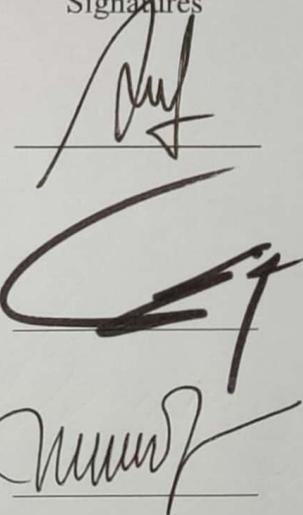
Approved by
Dean of Faculty of Humanities

Dr. M. Faisol, M.Ag.
NIP 197411012003121003

iv
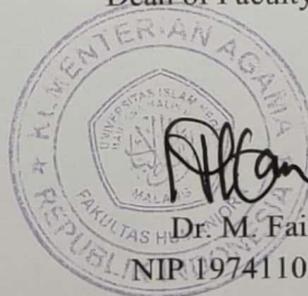
MOTTO

Be patient. Sometime you have to go through the worst to get the best.

DEDICATION

I proudly dedicate this thesis to

Allah Swt. and Prophet Muhammad Saw.

My father, Imam Syafi'ie and my mother, Lutfah

Who bring me to the closer universe and praying me every time.

ACKNOWLEDGMENTS

Alhamdulillah, all praises to Allah, the most Gracious and the most Merciful. Allah is the one I worship and I ask for help, who has given me guidance and blessing and completing this thesis entitled The Main Character's Religious Identity in *Mualaf* By John Michaelson. Allah is also the one that I love the most and the one that I have when I have nothing to hold on. *Sholawat* and *salam* is also delivered to our prophet Muhammad SAW who has brought Islam *rahmatan lil alamin.*

I would like to express my greatest gratitude to the people who have helped me in accomplishing this thesis, especially Dr. Mundi Rahayu, M.hum, my thesis advisor who is always willing to help, to guide, to share ideas, and to spend his busy time for this thesis. I would also like to extend my gratitude to:

1. Dr. M. Faisol, M.Ag., the dean of Faculty of Humanities of Universitas Islam Negeri Maulana Malik Ibrahim Malang.

2. Ribut Wahyudi, M.Ed., the head of English Literature Study Program.

3. All respectful lecturers of English Literature Study Program for their insightful knowledge, teachings, guidance, discussion and inspiration they share throughout my study at the university.

4. My parents who support every choice I make, every step I take, and every dream I want to reach. Everything you do has made my life journey invaluable and worthwhile. May Allah protect you and give you His endless blessings.

5. My brothers, who are always hand in hand in making the meaning of my

life. All good things you do will never be able to be described in words.

6. All my friends in English Literature Study Program, especially students of literature major whose name cannot be mentioned one by one, for the experience we had shared together. Each of you have your Own position in my heart.

7. Everyone who decides to be a part of my life. My life would be meaningless without your existence around.

Finally, I, as ordinary human being, do realise the imperfections and weakness found in the thesis I write. Therefore, any criticism and suggestions are mostly welcome. Hopefully, this study can provide an insight for students of English literature and to open up a new brand academic discussion to conduct similar research.

Malang, December 21, 2021

Moch. Malthuf Imam

ABSTRACT

Malthuf Imam, Moch (2021) *The Main Character's Religious Identity in Mualaf By John Michaelson*. Undergraduate Thesis. English Literature Study Program, Faculty of Humanities, Universitas Islam Negeri Maulana Malik Ibrahim Malang. Advisor: Dr. Mundi Rahayu, M.Hum.

Keywords: Identity, Religious Identity, Islamic Religion

One's identity is an important issue in the development of adolescents. The formation of one's identity is to seek and find a role and direction in life. This novel by John Michaelson *Muallaf*, tells the true story of the author's life from adolescence to adulthood, such as drug addiction and alcohol consumption, broken family relationships, promiscuous sexual relations and uncomfortable jobs. This research is included in the category of literary criticism. In analyzing this novel, the researcher has one formulation of the problem "How is the main character's religious identity in *Mualaf* By John Michaelson?". The result of the study shows that the main character's religious identity is formed by his project identity. The researcher finds the process of forming project identity in John from the beginning of the story in this novel until finally John converts to Islam and becomes a Muslim. The researcher explains the reasons for project identity based on the criteria put forward by Castells (2010) in his theory of identity construction. Karim as John's best friend, Nurul as John's teaching partner at a course in Indonesia and a Muslim-majority environment are the main factors influencing John to experience a change in identity which is categorized as a project identity. The researcher explains the processes, reasons and influences in this story based on theory.

ABSTRAK

Malthuf Imam, Moch (2021) *Identitas Agama Pada Karakter Utama Dalam Novel Mualaf Karya John Michaelson.* Skripsi. Program Studi Sastra Inggris, Fakultas Humaniora, Universitas Islam Negeri Maulana Malik Ibrahim Malang. Penasihat: Dr. Mundi Rahayu, M.Hum.

Kata Kunci: Identitas, Identitas Agama, Agama Islam

Identitas seseorang merupakan isu penting dalam perkembangan remaja. Pembentukan jati diri seseorang adalah mencari dan menemukan peran dan arah dalam kehidupan. Novel karya John Michaelson Muallaf ini, menceritakan kisah nyata kehidupan penulis dari masa remaja hingga dewasa, seperti kecanduan narkoba dan konsumsi alkohol, hubungan keluarga yang retak, hubungan seks bebas dan pekerjaan yang tidak nyaman. Penelitian ini termasuk dalam kategori kritik sastra. Dalam menganalisis novel ini, peneliti memiliki satu rumusan masalah "Bagaimana identitas religius tokoh utama dalam Mualaf Karya John Michaelson?". Hasil penelitian menunjukkan bahwa identitas religius tokoh utama dibentuk oleh identitas proyeknya. Peneliti menemukan proses pembentukan identitas proyek dalam diri John dari awal cerita dalam novel ini hingga akhirnya John masuk Islam dan menjadi seorang Muslim. Peneliti menjelaskan alasan identitas proyek berdasarkan kriteria yang dikemukakan oleh Castells (2010) dalam teori konstruksi identitasnya. Karim sebagai sahabat John, Nurul sebagai partner pengajar John pada suatu mata kuliah di Indonesia dan lingkungan yang mayoritas beragama Islam menjadi faktor utama yang mempengaruhi John mengalami perubahan identitas yang dikategorikan sebagai project identity. Peneliti menjelaskan proses, alasan dan pengaruh dalam cerita ini berdasarkan teori.

ملخص البحث

محمد ملطوف امام (2021) لهوية الدينية في الشخصيات الرئيسية في رواية جون مايكلسون عن اعتناق الإسلام. مقال. قسم الأدب الإنجليزي ، كلية العلوم الإنسانية ، مولانا مالك إبراهيم الدولة الإسلامية جامعة مالانج. المستشار: مندي رحيو. م.حم.

الكلمات المفتاحية: الهوية ، الهوية ، الدين ، الإسلام

هوية المرء هي قضية مهمة في تنمية المراهقين. تشكيل هوية المرء هو البحث وإيجاد دور واتجاه في الحياة. تروي هذه الرواية للكاتب جون ميشيلسون مؤلف القصة الحقيقية لحياة المؤلف من المراهقة إلى البلوغ ، مثل إدمان المخدرات وتعاطي الكحول ، والعلاقات الأسرية المحطمة ، والعلاقات الجنسية المختلطة والوظائف غير المريحة. يدخل هذا البحث في فئة النقد الأدبي. عند تحليل هذه الرواية ، توصل الباحث إلى صيغة واحدة لمشكلة "كيف هي الهوية الدينية للشخصية الرئيسية للمؤلف بقلم جون ميشيلسون؟". تظهر نتيجة الدراسة أن الهوية الدينية للشخصية الرئيسية تتشكل من خلال هوية مشروعه. يكتشف الباحث عملية تكوين هوية المشروع في جون منذ بداية القصة في هذه الرواية حتى اعتناق يوحنا الإسلام أخيرًا وإسلامه. يشرح الباحث أسباب هوية المشروع بناءً على المعايير التي طرحها كاستيلز (2010) في نظريته في بناء الهوية. كريم كأفضل صديق لجون ، نورول كشريك مدرس لجون في دورة تدريبية في إندونيسيا وبيئة ذات أغلبية مسلمة هي العوامل الرئيسية التي تؤثر على جون لتجربة تغيير في الهوية التي يتم تصنيفها على أنها هوية المشروع. يشرح الباحث العمليات والأسباب والتأثيرات في هذه القصة بناءً على النظرية.

TABLE OF CONTENT

CHAPTER I

INTRODUCTION

The content of this chapter consists of a background as an introduction overall. Thus, this chapter covers the background of the study, problem of the study, scope and limitation, definition of key terms, significance of the study, previous study, research method and systematic discussion in this chapter to give easiness to learn another chapter further.

A. Background of the Study

Literature is defined as all writing expressions; moreover, not all written documents could well be listed as literature in the more detailed context of the term (Klarer, 2014). Everything that the researcher considers fictional works that have in some way been published is included in the general sense of literature. A literary work can be identified as a series of novels, poems, and plays concentrating on a single subject. The researcher in the present study used the novel as the subject of his studies.

According to Sumardjo, a novel is a long prose tale, which means that the story involves a complicated storyline, multiple features, and a different setting (Sumardjo, 1998). Literary criticism is important to recognize the ideals of literature. Literary criticism is how literature work is understood, evaluated, and measured (Gillespie, 2010). In the current study, the author has an interest in understanding human actions in literature.

Literary works as a result of human ideas expressed with language contain

so many meanings of the identity of the life of its human beings. The figures depicted in literary works will not be much different from the basic traits that a real human being possesses can even be more complex than we have always known. The journey of the story presented will activate our imagination as readers to imagine a condition, to also feel a journey of life that contains suffering, struggle, emotional and mental struggles, happiness, and various feelings experienced by humans.

Literary works should explore traits in an examination of character analysis to explain the behavior and motivations of the character in literary works (Gillespie, 2010). Concerning the actions and motives of the character, this study intends to analyze the main character's religious identity in *Mualaf* by John Michaelson, how he came to Islamic Religion and became a Muslim.

Besides, identity is one of human beings' most important things. It is a collection of meanings linked to the role of the individual in a social structure or role, group identities, and special ways of viewing himself or his identity (Burke & States, 2009). It means that identity is a term that determines who it is by way of identifying or defining persons or classes.

Man is a creature who asks about himself and will seek his identity. Human is creature with the consciousness of where he should be. Identity has the meaning of being an awareness of personal unity and continuity, a unique unity that maintains the continuity of its own past meaning for oneself and others; a unity and continuity that integrates all self-images, both received from others and imagined by oneself about what and who he is and what he can make in relation to oneself

and others.

The formation and nature of group identity are much theoretical and empirical research, constructing an individual identity (see Frable 1997; Cerulo 1997; Sanders 2002; and Howard 2000; for overviews). An individual's self-centering, structural positions, group affiliations, and assigned and achieved statuses are generally used to describe and define identity. Internal perceptions, self-reflection, and external characterization result in identity. In contrast to previously fixed and immutable understandings of identity, today the identity is considered as "becoming" as an evolving process rather than just a "being" (Dillon 1999:250).

In addition, the closely related thing to identity is religion. As some sociologists' surveys examined that religion's position in protecting the identity of communities and solidarity, (see, for example, Hammond 1988; Herberg 1955; Ebaugh and Chafetz 2000; Williams 1988; Haddad and Lummis 1987). Several of these studies have studied the relationship between religion and ethnic identity instead of focusing exclusively on religion. This study has shown the continuous importance of religion in maintaining cultural and ethnic values, promoting the first generation of immigrants to a new host community, and providing a second-generation identity outlet (Chong 1998; Bankston and Zhou 1996). Hence all identities are viewed from a sociological viewpoint, indeed a collectively formed identity that can use spatial, historical, biological, collective, and even religious materials (Castells, 2010).

Also, Castells (2010) explains that the social construction of identity has three types of identity building covering *legitimizing, resistance,* and *project*

identity. Legitimization of identity examines the identity of the existing institution to expand and rationalize its supremacy. When it is created by actors who are in a deeper or more stigmatized situation concerning their dominance, it refers to the persona of the opposition directed at overcoming and surviving the power of the powerful. In comparison, project identity happens when all cultural materials are open to social players to construct or redefine their identity (Castells, 2010).

The topic of religious identity is very important to be discussed for the following reasons; because religion can be an important basis for identity to recognize the functions that religion plays in society (Peek, 2005). In addition to meeting individual spiritual, psychological, social life needs including community networks, economic opportunities, educational resources as well as trust and support (Chen, 2002). When the positive benefits increase, it is more likely that the individual will become religiously affiliated.

In this study, the research discusses the *Mualaf* Novel of John Michaelson. He was born in Southwest England in the 1970s. This *Mualaf* book is his first novel and published by PT Gramedia Pustaka Utama, Jakarta, in July 2014; it is the first print with a thickness of 352 pages. Inspired by the true story of his life journey from a childhood in England, he migrated to Java to teach foreign languages at one of the tutoring centers in Jakarta. The literary work or novel that will be analyzed should be interesting, and has valuable things or values to be understood (Rahayu, 2009: 2).

This novel is divided into three chapters. The first chapter consists of several titles that tell about the background of the character and his surroundings, and the

conflicts in his family. The second chapter begins when the character begins to get bored with the life around him, so he plans to wander by working as a technician on several ships to deliver him to various countries, including Indonesia. At this point, the author only tells his dark story: his passion for drugs and drinking, his family life in shambles, sexual relations without a legal relationship, and his uncomfortable job.

Until the end of chapter two, there is a title, "Flying Away." In this title, it is told that the figure faced two experiences at once, namely first talking with his colleague named Karim, a young Muslim descended from Middle Eastern immigrants, the second about the Quran. Then, he planned to fly to Indonesia to teach English. These two events shed some light on how the 'mualaf' event actually was.

John Michaelson is a real character in the novel. He was born and grew up in England and eventually converted to Islam in Indonesia. He began learning to read the Quran and practicing the salat at a mosque near where he lived.

B. Problem of The Study

Based on the background above, the research problem is formalized in the question as follows: How is the main character's religious identity in *Mualaf* By John Michaelson?

C. Scope and Limitation

To explain this analysis in this study, the researcher will offer scope and limitations. The researcher used the novel *Mualaf* by John Michaelson, published in 2014. The writer only discusses the main character's religious identity in *Mualaf*

by John Michaelson. This novel was published in Jakarta by Gramedia Pustaka Utama. In this analysis, the researcher limits this research on the main character's religious identity in *Mualaf* by John Michaelson. The researcher decides to use identity construction theory by Manuel Castells to analyze this novel.

D. Significance of the Study

Theoretically and technically, this analysis has two implications. It's theoretical to understand the religious identity, which John Michaelson developed in *Mualaf*. Practically, it should be used as a guideline, particularly for students who use the identity theory to study this book or novel. This novel will definitely enrich everyone's confidence in the troubled world. This is the straight path. For future study, the researcher hopes that such research will help and contributes to the next researcher who performs identity research, especially religious identity.

E. Definition of Key Terms

The researcher describes the words used in this analysis to prevent misunderstanding. The results are the words most used in this analysis.

Identity : The conception of who you are, the kind of people you are, and how you react to others. (Hogg and Abrams, 1998).

Mualaf : A person becomes a convert to Islam because through his observations, he is inspired and encourages conversion to Islam. (Majid et al., 2016).

Religious Identity : Religious identity is the principle or substance that impacts on the price or value and sense to something.

(Aziz, 2006).

F. Previous Studies

The researcher relates his studies to the other research which have the same theory. The first is Ardhian's (2013) Cultural studies: Study of the Cultural Identity in America of Syrian American Muslim Women, as reflected in Kahf's The Girl in The Tangerine Scarf, which describes that Kahf's The Girl in The Tangerine Scarf cultural identity problem among immigrants living in the United States is a worthy matter. Various issues surrounding the recognition of Syrian migrants in America concern who they serve, who they are, and how to negotiate their identity in this multicultural climate. How Khadra, as the main character, negotiates her identity as a Syrian American would be explored in a multidisciplinary approach focused on the method of identifying cultural identity in cultural studies by qualitative and content research. They feel standing in both Syria and America. They also feel the dispersion that enables them to have memories of their homeland and view from their initial role. Moreover, the preconceptions, both on their part and on the rest of the American side, have generated a feeling of not relating to America.

Moreover, the system of identity negotiation is also created by the method of acculturation. This acculturation is based on 1) obedience to some religions, values, and practices; 2) cultural assimilation; 3) exclusion, bigotry, power, and partnership between the majority and minority; 4) gender and social status. The intriguing truth in the study of the cultural identities of Syrian-American Muslim women in America is that the historical and present status of the homeland also influences assimilation itself (in this case in Syria). This suggests that both the old

world and the young nation's historical and spiritual practices participate in debating identities. She prefers to see that her identity as a Syrian is as significant as her identity as an American through what she learned in America from her life experiences and her assimilation process in America, and her memories of Syria.

The second is Bectovic (2011) on *Studying Muslim and Constructing Islamic Identity.* She describes a study on Islamic identity in Europe, organized and non-organized, with specific reference to the position of researchers in Islam and the relationship between organized and non-organized Muslims, the acceptance of 'official' Islam as the institutional mode of Islamic speech, and the interaction between organized and non-organized Muslims. The main purpose of this contribution is to understand the process of identity-forming among Muslim migrants, taking into account their religious origins and their desire to organize (or not organize) themselves as Muslims.

The third is Waniek's (2014) *Identity Issues in Elif Shafak's "The Bastard of Istanbul.*" This thesis focuses on the intrinsic elements of the novel important to the search for the characters' identity, Asia and Armanoush, as ancestors of the Turks and Armenians. This journal article mainly discusses the contextual context of the author and the key topics discussed in the novel, such as the matter of nationality and genocide in Armenia. In specific, the review of this essay centers around the novel's narrative framework and the storyline, symbolism, personalities, conflict of identity, and Armenian genocide relevant to the past. However, this review also illustrates how can resolve the dynamic identity of the search for characters.

The fourth is Simon's (2014) *Mythology, Taboo, and Cultural Identity in Elif Shafak's "The Bastard of Istanbul,"* which discusses the myths in the book, concluded by the debate of culture viewed from a cultural viewpoint. In particular, this work focuses on the mythological analysis portrayed in the novel using the mythology of Barthes. Moreover, the cultural viewpoint is also another completion of the study. It argues that the novel's misconceptions are somehow related to the cultural characteristics of a culture.

Radu (2015) carries out another related analysis on *Multiculturalism, Identity, and Family Ties in Elif Shafak's "The Bastard of Istanbul."* It covers various issues such as migration, multiculturalism, identity, family relationships, and, in general, the Armenian genocide. This thesis explores the author's history, even the author's name, and the thorough explanation of certain characters and how their role as characters in the novel relates to the novel's main theme, which is primarily about identity, multiculturalism, the Armenian genocide, and family relationships.

As those some previous studies mentioned above, the reasearcher clearly has gap in the previous study. The gap is all the previous studies discussed about identity in different object. Furthemore, in this study, the reasearcher examines identity in the novel *Mualaf* from a sociological perspective and uses Immanuel Castel theory about the development of social identity to describe the main character's religious identity in *Mualaf* by John Michaelson.

G. Research Method.

This chapter addresses the methodology used in collecting data for this

research. There are four sub-elements. These are the design of research, the data source, data collection, and data analysis.

1. **Research Design**

Based on the problem and significance of the study above, the researcher uses literary criticism. According to Abrams (1981), literary criticism relies on literary critique identification, examination, and evaluation. The study's approach is based on examining literary work from the point of view of sociology. In this research, the researcher analyzes the main character's religious identity in *Mualaf* by John Michaelson.

The researcher uses Manuel Castell's theory The Social Construction Identity in this research, which addresses both problems by hypotheses and discusses the theories used to clarify the details of the contexts.

2. **Data Source**

The data source of the study is taken from the novel *"Mualaf"* by John Michaelson. The researcher used the data to analyze this book is a form of dialogue, monologue, and expression of the main character. This novel has been written in the English language as the original novel published by PT. Gramedia Pustaka Utama in July 2014; it is the first print with a thickness of 352 pages.

3. **Data Collection**

Data is the key component of study analysis. Therefore, as far as possible the writer requires, data must be gathered fully and efficiently. The researcher did the data collection through several actions. The first process is a detailed reading of

Mualaf to explore how the religious identity analysis applies to the substance of the book. Secondly, the researcher consistently reads the book to understand the story well. Thirdly, the researcher makes a list data on the novel relevant to the analysis problem, and lastly, the researcher classifies the collected data to solve the issues.

4. Data Analysis

In this research, the following methods are used to perform the data processing procedure. First, the researcher categorizes data collected that facilitates analysis, as details on the religious identity are given. Second, through the idea of identity buildings, the researcher analyses data on religious identity, which either relate to legitimization, opposition and project identity then it is elaborated and argued its reason on why and how it can be so. Third, the researcher analyzed the data and categorizes them into the discussion of analysis and the result. Thus, the final stage of data analysis is to draw a conclusion on the data according to the theory mentioned above.

CHAPTER II

REVIEW OF RELATED LITERATURE

This chapter provides a review of related literature on the theory employed by the researcher in this study relating to the construction of identity. The researcher begins by giving a short description of the sociological approach of literary criticism. Second, it is continued by explaining social identity construction. Third, the researcher explains the religion and belief. Fourth, it is continued by explaining the religious identity, especially Islamic identity. Fifth, the researcher also explains about charater. Last, the theory used to analyze religious identity in John Michaelson's *Mualaf* in this research is the theory of Manuel Castells (2010) "The Construction of Identity".

A. The Sociological Approach in Literary Criticism

Literary criticism is a research, analysis, and study of literary works. The word "criticism" comes from ancient Greek which means "criticism" or "judge" (Habib, 10). In addition, Tim Gillespie states that literary criticism functions as a scientific discipline in which literature is analyzed, interpreted, and evaluated.

Literary criticism has a vital role in the study of literature. It improves the reader's overall reading skills and serves as a way of overcoming reading difficulties (Gillespie, 2). Literary criticism, on the other hand, supports independent thinking developments. Literary criticism allows the reader to categorize a writer as sentimental, classical, or contemporary. Literary criticism also teaches the reader about the world in which a single author existed and how she attempted to subvert it in some way. Aside from that, the reader can achieve any comparative literary

quality assessment of the writer, even in any appropriate setting, by using literary criticism to explain the context of individual lines or sentences (Habib, 11).

The sociology of literature is an interdisciplinary literary approach that can be used to analyze and understand the relationship between a literary work and the social structure in which it is created. Damono claims in Wiyatmi (2013) that sociology should be used as a method for analyzing literature that deals with society and its social phenomena. It shows that there are decided social circumstances in literary creation. This is due to the existence of a relationship between social structures and literary phenomena that are mutually demanding, sociological studies literature have proven to be quite useful in understanding political issues, socioeconomic situations, the system of the social and political organizations, the author's creativity and world view, the relation between a thought and a particular cultural configuration in which it appears and as a determinant of a literary work (Wellek, 1989).

The concept of sociology is etymologically derived from the Latin term "socius," which means partner or associate, and the Yunani or Greek word "logos," or "logy," which means science or study. The science of sociology is the empirical study of the human being and his environment, the structure and framework of society, individual behavior and relationships, social structures, and method. The science of social relations discusses culture and its subjects starting from various sources, including literature. Literature represents human society, the human connection, and the environment we live in, communicate, and travel in as a social commodity (Wellek, 1989:13).

Including sociology, the literature focuses mainly on the social world of man, his adaptation of it, and his willingness to change it. The substance on which the literature is built is the man and his culture. Thus, literature by collaborative development is seen as the expression or reflection of human life, namely language (Wellek, 1989:94). W. H. Hudson said that "literature is a critical archive of what men saw in life, what they saw, what they think and felt about those things that are most directly and lastingly intriguing to us all. Therefore, the language is essentially an expression of life." In short, literature is created from life, responds to life, and is provided by life.

In addition, as Laurenson & Swingewood (1972) state, the connection between sociology and literature is apparent in related views. Sociology is an amiable and empirical field that discusses various essential topics such as psychological, political, moral, economic structures, social structure, social transitions, and social stability, and so forth. It also focuses on social institutions and social processes. Literature is thought to do with the social environment of humans, their adaptation, and their desire to make it change. As a result, as a significant literary genre, the novel is often said to portray, reinvent, and delineate people's social life, their relationships with others, families, politics, class, country, and other structures surrounding them (Laurenson & Swingewood, 1972).

Furthermore, the object of research in sociology and literature is the same. Both sociology and literature address the same topic: humans in society, their relationships, and the outcomes of the processes that arise due to the relationships they form (Wiyatmi, 2013). However, the distinction is that sociology is objective

and scientific, while literature is more subjective and dependent on personal opinion or insight (Damono in Wiyatmi, 2013).

Eagleton (1988) introduces two key ways to justify literature by viewing it from sociology. First, it takes the realist approach, which sees literature as being profoundly influenced and conditioned by its social meaning in practice. The second approach is pragmatist, which believes that literature is influenced by various factors and is readable in a variety of contexts, especially by emphasizing its social determinants.

B. Social Identity Construction

Identity is the essence of a person's life that is attached to values and social experiences. Based on the statement of Castells (2010: 6) that identity is a basis of meaning and experiences of people. Calhoun quotes in Castells' book (2010: 6): which explains about identity, "We know that everyone must have a name, language or culture made to differentiate between oneself and others, us and them. Self-knowledge is always a construct of what an invention feels like - it can never be separated from claims to be known in some way by others. " As a result, he states that identities are defined by structured norms of organizations and the societies' institutions. So, the historical building is the project that defines how we are and how we see the universe collectively. In addition, Rahayu (2014: 3) states that the constructionist approach implies that identity is inherently multiple and constantly in the process of being reimagined and contingent upon the political, social, economic and cultural contexts in which it is constructed. This implies that an individual performs different personal identities in different context.

On how they build meaning over people, the identity creator seems to gain support in this position. Then, Castells (2010:7) goes on to say that identity is the more powerful form of meaning, acquiring actors to project individuals through acts. It is a symbolic method of self-identification that situates the self within the context of the social community.

The researcher recognizes the concept of the meaning construction based on cultural qualities which are assigned precedence over other sources of meaning through identity, as it applies to social actors. There may be multiple identities for a single person or a group of people (Spence: 1996:172). Yet, in both self-representation and collective intervention, such diversity is a source of tension and inconsistency. This is because personality must be differentiated from what sociologists have historically referred to as identities and role sets. Roles are characterized by norms established by the organization and institution of society (for example, becoming a mother, worker, neighbor, socialist revolutionary, union organizer, basketball player, and smoker on the same occasion). Negotiations and agreements between individuals and these organizations and institutions determine their relative weight in affecting people's actions. The identity is the source of meaning especially for the actors, and they are formed by an individuation process (Gidden: 1991).

While identities can be derived from dominant structures, as he will discuss below, they only become identities when the social actors try to understand them and build their meaning close to this internalization. To be sure, certain self-definitions may overlap with the social identities, such as when becoming a parent

is the most significant self-definition from the actor's perspective. However, due to the individualizing and self-shaping processes brought about by personality, they are more powerful forms of interpretation than functions (Lach: 1980). To put it another way, personality arranges context and position arranges purpose. This approach is similar to Erikson's conception of identity, also Castel here will be primarily focused on individual identity rather than on collective identity. Therefore, as analyzed in Lach's culture of narcissism that individualism may also be a form of collective identity.

All identities are constructed based on a sociological perspective. How, by what, from what, and for what is the real problem. The issue of identity construction contains geography, biology, building kinds of stuff from history, the productive institutions, the collective memory, the power apparatus, and the religious revelations. But on the other hand, society, social groups, and individuals update this material and renew its meaning. This is done based on cultural projects and social determinations which are grounded in social structures in the form of their space or time. Therefore, as a hypothesis in this study, Castell explains that whoever builds a collective identity and for what it is, in general, determines for those who identify the symbolic content of identity and its meaning or place themselves from that identity criterion. Therefore, this social construction of identity always takes place in matters relating to the relations of power. Castell proposes the origin of identity formation in the following 3 forms:

1. **Legitimizing Identity**

    The dominant organization in society introduces legitimizing identity to

increase and rationalize its dominance by social actors. As Castell (2010) discusses, legitimizing identity is creating a civil society, which is a collection of organizations and structures, as well as a series of hierarchical and centralized social actors that can replicate though often in conflictive ways, the identity that rationalizes the origins of structural dominance. It is the ability to project individuals without the use of overt aggression or attack.

2. Resistance Identity

As Calhoun suggests when discussing the rise of identity politics, resistance identity is created by those individuals who are in roles or situations devalued and persecuted by the logic of dominance, therefore building trenches of resistance and preservation based on values separate from, or opposed to, those permeating the institution of society (Calhoun 1994:17). According to Castells (2010:9), this is an essential type of identity building within society since it creates ways of organized opposition against intolerable injustice. This resistance's borders are characterized by geography, history, and biology. This is the construction of an ideology that defends itself against existing institutions and ideologies.

3. Project Identity

When social actors construct a new identity that changes their position in society based on whatever culture exists, to seek a complete transformation of the social culture, this is called project identity. In addition, it forms identity, the process by which subjects are created. Castell (2010: 10), describes this as a discriminated identity project that requires a transformation of society. It becomes a project of a different life and a new life according to their wishes when their

identity is discriminated against. Castell explained that this identity project intersects with post-patriarchal societies, regarding the liberation of children, men, and women through real projects. Due to this, they are looking for a new place to change their existence in society. They are in social change, where they seek social transformation.

C. Religion and Belief

The word "religion" is derived from the Latin Religio, which has the root sense of a relation and a cultural context. Faith, according to sociologist Emile Durkheim (1995), is "a single system of religious beliefs and traditions." Clifford Geertz, an anthropologist, defines faith as a behavior of the symbol system, maintaining a solid and all-encompassing human mood and reason, formulating conceptions about the order of public life (Boyle, 2004).

Hinnells believes that sociology has clarified that religion is a collective by definition. Nobody denies that religion consists of beliefs and rituals directed at God rather than the community (Hinnells, 2005). While many religions exist around the world, merely attempting to define the term "religion" can be difficult. Belief in God as practiced by various sects such as Judaism, Islam, and Christianity does not adequately explain the term faith since some religions, such as Hinduism, are polytheistic (Vickers, 2008).

According to Durkheim, belief is a set of values or actions united concerning holy things; things separated and prohibited, principles and rituals uniting a collective religious community known as "Church" or house of worship and its adherents (Durkheim, 1995). Whether the person feels that he is following his

religion or not is an act or thought of a religious nature. Faith organizations are those whose members believe they act spiritually (Hinnells, 2005).

In addition, Eller (2007) states that religion encompasses many ideas and theories about global problems especially human life. It is called "ontology" when it is incarnated by some religion, that is, when it takes the shape of a creature, power, or fact. This is often referred to as spiritual faith. Religious practices include supernatural beliefs. Eller said that confidence was not special. Religious views are a subset of general beliefs, where religious beliefs are 'knowledge' and 'claimed right' by those who have such knowledge (Eller, 2007).

According to Allport, a person is unfamiliar with the remarkable and incredible mystical fact that the real is "totally different" from human beings themselves (Allport, 1951). This is why religion and belief should be used to create the requisite faiths as human dignity and honesty (Vickers, 2008:13).

Religion and belief must have a relation to people of the world, it is important to make people believe in understanding things that are unknown and to cultivate the sense of virtue (Vickers, 2008:13). Meanwhile, religious beliefs, according to Henslin, include not only contain ideals (what we consider to be good and noble in life), but also cosmology, a global view (Henslin, 2014).

D. The Islamic Identity

Understanding Islamic identity is crucial. As it is usually influenced by Muslims and Islamic elements. According to Dar Al Iftah (2017) states that Islamic identity is made up of major components that form the Muslim's perspective and his views on himself, humans, his Lord, animals, plants, and the world as a whole.

These elements allow him to address the most basic philosophical questions that have puzzled human minds since the dawn of time. To answer a question that is hard for logic to accept such as where we come from, what is our goal in this life, and where we will go after death; making it very difficult for Muslims to solve the puzzle of the question. Thus, it forms a dimension of time and space in the Muslim mind that transcends the present life. On the other hand, the answer to the existence of this life can comfort the sick persons' heart, the poor, those separated or lost from loved people because of death; that this life is not the end of everything and that there will be eternal life.

The philosophy of life as a Muslim that is well interpreted and used as a guide in life makes a person a figure who has a high level of religiosity. One of the realities that has occurred throughout the course of the history of mankind is the phenomenon of religion (Religiosity). To explain this phenomenon scientifically, several concepts of religiosity have emerged.

Religiosity is the potential of religion or belief in god in other words believing in a force outside of himself that governs the life and life of the universe. At the level of religiosity, it is not the rules or laws that speak, but sincerity, volunteerism, self-surrender to God, even though the characteristics of individuals who have a high level of religiosity can be seen from their actions, attitudes and words and the entire path of life following the rules taught by religion. Religiosity in this case is an inner connection between man and God that can affect his life. The inner connection between man and God in daily life is like practicing worship.

Interpreting the practice of worship and the identities that follow it is very

important to get a good understanding and is far from just a force of self-imagination. The power of self-imagination is actually the capital towards the imagination that human is created with the aim of carrying out true worship and spiritual activities towards obedience and intrinsic surrender to God. Interpreting God's verses also requires a process of self-imagination. In the process of interpreting the practices of worship, the self-imagination is inseparable from the religious commands that have been advocated. Self-imagination is the philosophical foundation towards imagination to derive the correct meaning of god's practice of worship and verses. The practice of worship will become intrinsic and true and free from worldly impurities, if its understanding and execution are restored to its original meaning. The implementation of worship initially has an objective meaning in the sense that the implementation of worship is a form of realization of God's commands which contains the values of obedience, resignation, and realization of the form of love of beings to their creators.

Related to the process of understanding religious identity based on the things that have been advocated so that a person can be called religious. According to Aziz (2006), religious identity is the principle or substance that impacts on the price or value and sense to something. Value is a set of beliefs or emotions that one holds to be one's identity and that give one's thoughts, feelings, attachments, and actions a unique pattern (Ahmadi, 2008). Ahmadi (2008) states that the practices that must be done by humans with an Islamic Identity in doing a whorship as follows:

1. Commitment to what Allah has mandated and is called for by His Apostles is both in the form of His commandments. (*QS Al Fatihah: 5*)

2. This commitment comes out of the heart that loves Allah Ta'ala. Nothing in this life is more appropriate than Allah Almighty to be loved.

Based on its implementation, worship is classified into three, as follows:

1. Physical and spiritual worship (physical and spiritual). For example: prayer and fasting.

2. Spiritual worship and *maliyah* (spiritual and treasure). For example: zakat.

3. Physical, spiritual, and *maliyah* (physical, spiritual, and treasure) worship. For example: hajj.

Worship is defined literally as human devotion to Allah SWT, because it is fueled and nurtured by the *Aqidah* of *tauhid*. Neither a common spirituality nor anything special. The common ones are all the actions that Allah permitted, whereas the special ones are the levels, processes, and specifics that He has ordained (Alim, 2011). The various types of whorship in Islam as follows:

1. Worship in the form of words / spoken. For example: *zikr*, prayer, and reading the Quran.

2. Worship in the form of deeds that are not defined in form. For example: helping or caring others.

3. Worship in the form of predetermined work. For example: prayer, fasting, zakat, hajj.

4. Worship whose ordinances and practices take the form of restraint. For example: fasting, *iktikaf*, and *ihram*.

5. Worship that takes the form of aborting rights. For example: forgiving the mistakes of others and freeing up one's debts.

In general, the concept of worship is divided into two, namely *mahdhah* worship and *ghairu mahdhah* or often called *muamalah*. *Mahdhah* worship is a predetermined worship and becomes *sharia* for Muslims. In other words, *mahdhah* worship is man's relationship with God or a relationship vertically. Prayers, zakat, fasting, and hajj are called *mahdhah*.

Meanwhile, *ghairu mahdhah* or general or *muamalah* worship, is all deeds that bring good and are done with sincere intentions because of Allah Almighty. This worship is also carried out between fellow humans or horizontal relationships such as friendship, visiting the sick, almsgiving, seeking knowledge, working, building mosques, helping people, and other good deeds.

Being a Muslim, requires everyone to be skilled and have good qualities as exemplified by the Prophet Muhammad SAW. The Prophet Muhammad had good attitude (*akhlaq*) and very noble qualities. Therefore, let us study the qualities of the Prophet such as *Shiddiq, Amanah, Fathonah*, and *Tabligh*.

The Muslim's overall perspective on life derives from his belief in one God who is the most merciful, loving, all-powerful, all-seeing, all-hearing, with supreme ability, justice, and eternal understanding. Muslims claim that God created humans out of love and brought them into being so that they could meet love, and worship Him (Allison, 2011:78). It is related with the statement of (Rahayu, 2015: 55) that Islam for Muslims means safety, surrender to Allah SWT, so Islamic values are oriented towards safety and surrender to Allah.

Muslims believe that this universe was created by God and they believe God will not let us live in neglect but under his watch. God promises fortune for all his servants on this earth. He sent us prophets and messengers to guide our lives, to know more about our God, and to know the universe in general. Muslims believe that the universe and its contents in its totality are praising God and sharing life, they all praise in different ways based on their respective nature of existence (Allison, 2011: 35).

For this research, the researcher identifies the religious identity of figures (Alim, 2011), especially Islam, through conversational sentences and storylines in the novel. Researchers determine a person's identity by looking at the meaning and context of the story from the novel. This means that the researcher examines some of the intrinsic elements contained in the novel such as characterization and setting. Therefore, the researcher can define the religious identity of the characters in the novel

E. Character and Characterization

Character in literature could be called as the manifestation of human that described the idea through speech and behavior. It is representing human being completely with its interaction between its environment through dialogue, action, and even commentary that is captured by the author (Robert and Jacob, 143).

Literature makes these interactions interesting by portraying characters who are worth caring about, rooting for, and even loving, although there are also characters at whom you may laugh or whom you may dislike or even hate. Moreover, Kennedy defines character as imagery person who put in a story (74).

Therefore, character is the actors of a story that play the plot and make the story come alive; the function of character itself is not too simple. Moreover, Robert argues that character in literature is an extended verbal representation of a human being, the inner self that determines thought, speech, and behaviour (65). So, through dialogue, action, commentary, and suggest of the details of character's traits, will make conclusion about the character's strength and qualities. Furthermore, Robert states that there are two kinds of literary character, round and flat characters (65).

Round character can be called dynamic character; round characters are both individual and unpredictable, they are central to literature, for they are the main point of conflict and interest. They are the representation of real human because they grow and develop as they win or lose their struggles (66). Round character keeps developing along the story. It often changes and describes by the author with many details (Kennedy and Gioia 75). It usually becomes one of the major characters in a story that served some experiences which is changing of some sort that has many realistic behaviors which commonly developed well (Robert and Jacob 145). Round character commonly comes from the major character that becomes the center of attention of the reader. Round character keeps developing, while flat character prefers to be static.

Flat character has only one behavior or trait along the story (Kennedy and Gioia, 75). Flat character could not be distinguished with other character in a certain group. However, it is not a person but it is representative. It usually comes from minor character although not all of them are flat. They could be the parents or even

the brother or sister (Robert and Jacobs, 145). Flat character is totally different from round character. Flat character is coming from minor one. Flat character does not grow no matter what happens. Flat characters are not individual, but rather useful, and usually minor characters are not change until the end because they are not dynamic, in other word they are static (66). Moreover, flat characters are refer to as static characters because they do not change in the course of the story.

Besides that, characterization can be classified into two, they are; protagonist is the main character, who is not necessarily a hero or a heroine and antagonist is the opponent. The antagonist may be society, nature, a person, or an aspect of the protagonist (Rendra 25). In the novel, conflict occurs among the characters. They are internal conflict that appear from inside of the main character that influenced the characteristic of the main character in the novel and external appear among the main character and other character or even with the environment. And also have a simple (flat) character, is less representation of a human personality than the embodiment of a single attitude, or the other word the reader only sees one side of this characters, but different to complex (round) character that the character show their all side, sometime good even sometime bad (25 - 26).

From some statements above, it can be concluded that character is one of important elements in fiction story. Character is the manifestation of human that describes the idea through speech and behavior. It is representing human being completely with its interaction between its environment through dialogue, action, and even commentary that is captured by the author. In character, there are two kinds of character; round and flat. Round character which can be called dynamic

character because round character keeps developing the story and flat character which refers to static character because flat character does not change in the course of the story. Furthermore, characterization can be classified into two, protagonist who is not necessarily a hero or a heroine and antagonist is the opponent.

Characterization refers to the way an author helps the reader to know a character. By this characterization the authors try to describe the physical appearance and personality of characters in their works (29). Sanger says that a writer's use of speech for a character can obviously be very important to indicate what that character thinks, feels or believes. Through description of everycharacter in the story, it makes clearer about the position of the characters in the story and also characterization makes the story more interesting (47).

Another statement, Griffith states that there are two broad categories of character development: simple and complex (33). He also divides the way author reveals the character in two, which are direct method and indirect method. Through direct method, the author aims to show the reader how character is like through speech and thought stated in the novel. When the author wants to describe the character indirectly, he or she uses appearances, such as dress, looks and so on.

Character is stated and portrayed by the author through some ways such as from telling and showing the characterization of character itself. According to Richard Gill, he mentions several ways about how to tell and to show what a character's life is like. He divides into eight categories in the analysis of a character, they are: (1) How character speaks, (2) How character thinks, (3) The appearance of character, (4) How character gets dressed, (5) The social standing of the

character, (6) The name of character, (7) The company of character, (8) What the character does (135 – 144). From those ways above that in the process of describing character, the author pours his or her feeling through expressions. The reader can judge the character made by the author whether they are good or bad and it can be recognized by the characters' minds and actions stated in the novel.

CHAPTER III

FINDINGS AND DISCUSSION

This chapter discusses the results of the research according to the research question about how John Michaelson's Islamic religious identity as the main character in the novel *Mualaf* by John Micaelson can be formed. Includes a discussion of the construction of John's identity which involves three aspects: legitimazing, resistance and project identity. This research finds the process of forming project identity in John from the beginning of the story in this novel until finally John converts to Islam and becomes a Muslim. The researcher explains the reasons for project identity based on the criteria put forward by Castells (2010) in his theory of identity construction. Karim as John's best friend, Nurul as John's teaching partner at a course in Indonesia and a Muslim-majority environment are the main factors influencing John to experience a change in identity which is categorized as a project identity. The researcher explains the processes in this story based on the theory through friends, the Muslim environment in Indonesia and Nurul as John's wife.

A. The Process of Forming the Main Character's Religious Identity Through Friends

The establishment of the main character's religious identity from the beginning of the story until he finally converts to Islam is based on Castells' (2010) theory of identity construction. Project identity, as the last type of identity formation that occurs when individuals are available for any material to build a new identity

that allows them to redefine their position in society. This type of identity which is more likely to be based on self-identification is often found in groups of people who have the same identity projection, or even individuals who try to escape the influence spread by legitimate groups or resistance. Therefore, in this novel there are several events that become reasons and influence John to experience a change in religious identity based on the identity project criteria. John's main character in forming the new character's identity is his best friend Karim.

This is in line with the concept put forward by Touraine in Castells (2010) that project identity places the result as a subject which means the desire to be an individual in creating personal history and giving meaning to the realm of human experience in life. In this case, Karim as John's friend is the representative of the identity of the project because he is an individual who sets a good example in shaping character. Finally, John decided to make Karim a figure as well as a teacher who guided him to know more about Islam. This is what makes John experience a change in project identity.

The first influence in forming the project identity was that Islam attracted John through his best friend Karim. He often spoke and discussed Islam with Karim. Karim is his French-Algerian friend at university and he is a Muslim. John spoke with Karim before he left for Indonesia. During their conversation, Karim asked John a few questions and Karim enlightened him with the Islamic doctrines in the Koran. As shown in Excerpt 1 below:

> 'I don't know why you drink?'
> '...To drink seems an expensive way for losing your dignity.'
> 'Anyway, there's no point trying to persuade me not to.'
> 'I have a duty to do so. The Holy Quran encourages us to speak for what is right.'

'From what I can see, it encourages a lot of other things too. Like acts of terrorism and oppression of women and intolerance of other people's beliefs.'
'This is not from God, this is from interpretation.'
'Well, why would He reveal a book that was so ambiguous?'
'It's not for me to question.'
'... some parts of The Holy Quran have the ambiguity, so it is not a big surprise for any serious Muslim to know this. But the most important parts are very clear, and the parts that are not so clear are not the most important.'
'... only God can know the meaning of the ambiguity parts, and only He can make the judgment if our interpretation is wrong. As Muslims, we should always hold Him close to us when we are reading The Holy Quran. In this way, the unclear parts are a means to test our hearts.' (Michaelson 226)

From Excerpt 1 above, this is the first time John has received information about Islam. This incident is proof that the identity of the project is formed in John. In John and Karim's discussion, Karim talks about the Qur'an whose contents are commands of Allah and its meaning can lead to different interpretations. John listened to everything Karim said and accepted it as new knowledge in his life. He believed in Karim. Therefore, as a devout Muslim, you should always draw closer to Allah to strengthen your faith and not be easily deceived by human interpretations that do not match the true meaning of the contents of the Qur'an.

In The Holy Qur'an, it is forbidden to consume an alcohol that intoxicating, in surah Al-Maidah verse: 90 Allah says, "O you who have believed, indeed, intoxicants, gambling, [sacrificing on] stone alters [to other than Allah], and divining arrows are but defilement from the work of Satan, so avoid it that you may be successful." Another evidence of John's interest about Islam is teaching is that everyone is free to convert to Muslim. The proof is the old man said about the Prophet Muhammad's word in the following quotation.

According to Ash-Shabuni, the most precious and most expensive thing for man is their wits. Therefore, Allah forbid *khamr* and Allah declares that *khamr* as

the source of all evils because *khamr* becomes the main trigger of all forms of cruelty (276).

Besides that, the event that proves that the main character in the novel *Muallaf* is experiencing the process of changing the identity of the project is when he works together with his friend, Karim. Karim becomes John's partner in the London area. They exchanged stories about each other's lives. John often feels bad because of his daily habits that might disturb Karim. John told Karim about his life's worries and Karim slowly gave John advice and life direction. From here John increasingly admired Karim as a good friend and cared about his life. Karim explained about the holy Koran to john while he was drinking liquor which was clearly forbidden. As shown in Excerpt 2 below:

> *"Never mind, there's no use persuading me to stop drinking"*
> *"I have an obligation to do so. The Holy Quran encourages us to tell the truth."*
> *"In my opinion, the book advocates many things. Such as terrorism, oppression of women, and blaspheming other people's beliefs."*
> *"That's not God's order, it's human interpretation."*
> *"Well, why did He send down such an ambiguous book?"*
> *"I have no right to question"*
> *"Oh, what an easy answer."*
> *"It might help if you look at it this way." He clapped a hand on his knee. "We were taught that certain parts of the Holy Quran could lead to different interpretations, so that's nothing new for devout Muslims. But the most important parts are very clear and the parts that are not so clear are not the most important." (Michaelson 237)*

The dialogue Excerpt 2 above explains that John really respects Karim as his best friend. John learned a lot from Karim about the Islamic religion that he had never known before. John felt peace when listening to Karim explain about Islam. This is identifiably related to the project identity criteria that John thinks of breaking free from his bad habits and starting a new life that is more peaceful like his best friend. Karim became the main factor that influenced John's thinking in the process

of forming a project identity. This is in line with the concept put forward by Touraine in Castells (2010) that project identity places the result as a subject which means the desire to be an individual in creating personal history and giving meaning to the realm of human experience in life.

Karim told John that everyone is free to convert to Islam or become a Muslim. Therefore, John respects Karim more and more and is increasingly interested in becoming a *muallaf*. From this event, underlies the identity project process. Evidence of what parents said about the words of the Prophet Muhammad in the following quotation. As shown in Excerpt 3 below:

> *He had reminded everyone of the Prophet Muhammad's words, that a person should be free to enter Islam without obstacle or prejudice, and I was grateful for such a kindly intervention.' (Michaelson 271)*

From the Excerpt 3 above, John is grateful for the intervention of the goodness of Islam to everyone who will become a Muslim without being suspected. It can be concluded that the information he obtained about Islam was a factor that influenced John to become a convert and form a new identity. Islam attracted John to convert to Islam. For John, Islam is a respectable religion.

The identity formed from this data is John's personal formation based on project identity criteria which changes John's position in society to form an identity like his friend Karim. This identity arose because John wanted to find peace in his life by becoming a convert and so that John could be accepted by the environment where John lived. This requires John to form an identity that makes him a better person and acceptable in society.

The process of John's life journey makes the basis of his life background to find the project identity. This incident was the reason that influenced John's thinking so he did something new and led to the project identity. Strong evidence is when John arrived in Indonesia to teach at a course with his friend, Kathryn. The decision of the management of the course was a bit of a burden for John, namely that he was not allowed to live in the same place as the opposite gender as long as there was no legal bond in Islam. Initially John objected to this policy, but because he really respects the religion of Islam as he has learned from Karim and John also respects the course administrator's decision. Finally, John agreed to the request and lived in a different place from Kathryn. As shown in Excerpt 4 below:

> *This is a really awkward situation for me. The course required us to pretend we were*
> *married, because living in the same house without being married would be viewed*
> *negatively by our students and our neighbours. That was fine with me, not a dangerous*
> *lie, but Kathryn wasn't the least bit pleased because she thought it would be a sign of*
> *commitment. But in the end he agreed to the deal and I thought the problem was over.*
> *……*
> *"Sorry to disturb"*
> *"It is okay"*
> * "May I ask you something?"*
> *"Of course"*
> *"Is it a big deal if Kathryn and I don't get married?"*
> *"We maintain the reputation of this course institution."*
> *"Okay, but we could still live together if people found out the truth?"*
> *"I think they can, but they won't like it"*
> *"But this is really none of their business."*
> *"Indonesia is very different from western countries." The way he spoke was calm but frank.*
> *"People don't live in the same house if they are not married." (Michaelson 251)*

Based on the Excerpt 4 above, it is quite clear that the main actor in the novel *Muallaf* is experiencing a process of project identity. John has been indirectly influenced by Islamic religious values which prohibit men and women from living in one place before marriage. This actually did not make John feel objection and anger. Instead, john respected this policy. John really respects the surrounding

environment, which is predominantly Muslim. This process of events is proof that the identity of the project was formed within John, that he was influenced by religious norms in the new environment and he did not fight against the reality he experienced.

B. The Process of Forming the Main Character's Religious Identity Through Muslim Environment in Indonesia

In Indonesia, John lives in West Java. Most of John's neighbor are Muslim and his place is near Mosque. He sees that his neighbor's life is peaceful and neat. His neighbors are enthusiast with new people who live there even though they are non-Muslim people. In his recognition, although he often visits many beautiful places in several countries, he loves Indonesia better. As shown in Excerpt 5 below:

I was still there half an hour later, and some of my neighbors were coming back from the mosque, and they greeted me with warmth and enthusiasm. (Michaelson 259)

. . . That most of the Muslim living around me led such clean and peaceful lives that I often felt unworthy in their presence? (Michaelson 266)

Based on the Excerpt 5 above, John feels that Muslims in Indonesia are very enthusiastic and clean. For him, Muslims in Indonesia have tolerance with non-Muslims. This made John realize that his life had been meaningless, living in obscurity where most of his activities were spending time drinking, having free sex, and taking drugs in his previous life. The obedience of Muslims in living life makes John more interested and he respects the spirituality of Muslims.

When John was talking with Sukaryo as John's colleague who also taught at the course, John said that he had started reading the Koran. This incident also shows

that John's identity is getting stronger. In terms of project identity criteria, it can be identified that John has carried out religious teachings in Islam, namely studying and reading the holy books that he believes in. John's awareness of the influence and involvement of the Islamic religion in everyday life made him respect the religion even more. The Muslim at the course named Sukaryo was also respected by John. As shown in Excerpt 6 below:

> *"Yes, ginger."*
> *He smiled again and took a sip from his cup. "In the Al-Insan letter, it is stated that we will drink ginger in heaven"*
> *"That's from the Book Sud Al-Quranr"*
> *"Of course!"*
> *"Actually, I'm currently reading it."*
> *"Thank God, you can read Arabic?"*
> *"What I read in English translation"*
> *"Ah, translation." He scratched his chin. "You know those words come from God?"*
>
> *I do know. Karim has talked about revelation and I found it interesting but only in the abstract. Words from God were passed down piecemeal over twenty years, with instructions to memorize them word for word so they could not be twisted in any way. But until now it was just a concept to me and just by reading it myself, I started to realize what exactly people are fussing about. (Michaelson 272)*

The Excerpt 6 above illustrates how John reacted to the conversation with Sukaryo. The identity of the project was identified when John said that he had started reading the Koran and studying it. This is what makes John's personality fit the criteria described by Castell (2010) regarding project identity, namely individuals who do not run away from the influence of new norms and begin to respect the reality they face.

In addition, it was also explained when John was talking with Jaya as his teaching partner at the course. Jaya tells about his life as a Muslim. Jaya taught John that in Islam a Muslim is required to pray five times a day. Jaya also taught John how to behave properly as a Muslim. On the other hand, while in the middle of their

conversation, Jaya asks John how much he is interested in Islam. Hearing the question, John answered it happily. John thought that the question actually made him happy. This is proof that John's thoughts on Jaya's question were the project's identity criteria that influenced John and did not fight back. John accepted this truth so that he identifiably the project identity criteria could be inferred to be met. As shown in Excerpt 7 below:

> *"You are very interested in Islam?"*
> *"Definitely." I bit into the tripe chunks. "The reputation of Islam is quite bad in the west"*
> *"Because of the terrorists?"*
> *"Well, that's how it is, but considering that one-fifth of the world's citizens are Muslims, it seems that the percentage of terrorism is very small. It's just that the western media always buzzes it, as if Islam is an unimaginable devil"*
> *"You don't agree?"*
> *Obviously not. The last few weeks have really opened my eyes and confirmed my suspicions that the western public has once again been misled. And I felt so ashamed that I had not read the Holy Quran sooner, assuming that it was just an irrelevant ancient text that had no place in the modern world. But in fact the Koran is just as relevant today, perhaps even more so, as it was when it was revealed at the time of the Prophet Muhammad. (Michaelson 275)*

The Excerpt 7 above has provided clear evidence that John accepted the Islamic religion and its religious teachings. He started praying five times a day, studying and reading the Koran. John's answer to Jaya's question reflects that the project identity has been formed within John. John's thoughts about the involvement of the role of the contents of the Koran which are still relevant in modern times even though it has been thousands of years since it was revealed to earth, according to the project's identity criteria that individuals can be classified from their thoughts on new things and accept them as a process of change that makes sense.

In addition, John's decision was very strong when he was about to declare himself a *mualaf* and recite two sentences of *shahadah* in a mosque. An Islamic religious figure named H. Sulaeman who would guide John to pronounce the two

sentences of the *shahadah*. John really respected the old man and admired his obedience and knowledge as a Muslim. Before starting the sacred event, H. Sulaeman asked John about the reasons why he wanted to convert to Islam. John's answer illustrates that he was not at all coerced into making this big decision.

In terms of project identity criteria, it is explained that individuals are affected by their environment and they do not fight against this fact. Here John felt that he had enough good reasons why he wanted to convert to Islam. John thinks that the Muslims around John can live a life in peace and harmony, the relevance of the Koran is acceptable to reason and logic, and that Islam has rules in all areas of life. John's Islamic vows are sincere from his heart without any coercion from any party. This explains that the identity of John's project was formed with the reason that John wanted to become a new person in his life, namely a Muslim identity. As shown in Excerpt 8 below:

> *"Why do you want to convert to Islam?"*
> *....*
>
> *I was silent for a moment, because my Indonesian is limited. Not that this question can be answered easily in any language, because on the one hand there are many reasons but on the other hand there is only one reason. What should I tell him? That everything in the Holy Quran is reasonable and logical and in accordance with my own view of morality? That most of the Muslims who lived around me lived such clean and peaceful lives that I often felt worthless in their presence? Or should I just say the shahada? An honest and sincere pledge that there is no god but Allah and that the Prophet Muhammad is His final messenger. (Michaelson 278)*

The Excerpt 8 above explains why John wanted to convert to Islam and become a Muslim. In theory, John can be categorized into project identity criteria, that is, individuals who follow their environment and become new individuals without any resistance and coercion. John really believes in Islam. He thinks that

Islam can answer and regulate all lines of life and the majority of its people live in peace and harmony.

In addition, John loves his life as a Muslim even more. John feels comfortable living with the Muslim community around him. John said that to Jaya when he met him. As shown in Excerpt 9 below:

> *'You're looking so happy today.'*
> *'Well, it's the weekend.'*
> *'Did you study at the Mosque in this morning?'*
> *'Of course.'*
> *'…'*
> *'Actually, its nice there, peaceful and friendly with all my neighbours.'* I called the waiter over and gave him our order form.
> *'They've made me feel so welcome.'* (Michaelson 271)

Based on the Excerpt 9 above, John feels that the Muslim community around him is peaceful, friendly, and feels very welcomed by the people around him. This made him feel at home in Indonesia. John feels that every individual Muslim has good character and gives peace to others around him, especially John himself.

The identity formed from this data is John's personal formation based on project identity criteria which changes John's position in society to form an identity in the form of respecting the new environment. This identity arose because John wanted to blend in with this new environment so that John could be accepted by the people around where John lived. This requires John to form an identity that makes him a better person and acceptable in society.

In addition, one day John called his parents' family abroad. His mother asked how John was doing in Indonesia. After these few minutes of conversation, at the end John said that Islam had really changed John's life for the better than

before. However, responding to Mike's actions which were still the same as before,

John deeply regretted that explanations about the religion of Islam and its positive

effects on life were useless. This actually serves as an example that the reason for

John's process of becoming a new person, in terms of the project's identity criteria,

is influenced by the environment in Indonesia, where the majority of the population

is Muslim. As shown in Excerpt 10 below:

> *"Hello son."*
> *"How are you?"*
> *"Not so bad, I guess."*
> *"You sound like you've been drinking"*
> *"Well, it's the weekend now"*
> *He laughed but almost without humor. "Meaning no more Saturday afternoon beer parties for you, huh?"*
> *"I'm as sane as a judge these days."*
> *"Extraordinary"*
> *"I don't even think about it anymore"*
> *"What's the secret, son?"*
> *Telling Mike how much Islam has completely changed my life seems pointless. At least if it's on the phone while he's drunk. I felt guilty for my own happiness and wished I could help him, because he is a good and honorable man, and always helps me in difficult situations. But what can I do thousands of miles away? (Michaelson 298)*

The Excerpt 10 above shows that John's decision to enter Islam and become

a *mualaf* was not wrong. John feels better than Mike. In Islam, it is taught that the

law of drinking beer or intoxicating drinks is *haram* or prohibited. So, John stopped

and didn't do that thing again. This is related to the concept of money explained by

Castell (2010) that project identity places the result as a subject which means the

desire to be an individual in creating personal history and giving meaning to the

realm of human experience in life.

Another proof that John was unanimous in his decision to become a Muslim

was when he was asked about how his previous life as an agnostic was with his life

after knowing Islam. The only reason John converted to Islam is that he really

believes in the truth of the contents of the Koran which answer and regulate life. This reason becomes the basis for categorizing John's identity into project identity based on the theoretical concepts previously described. As shown in Excerpt 11 below:

> *"You were an atheist?"*
> *"Maybe agnostic is more appropriate"*
> *"Oh really, what changed your mind?"*
> *"It's hard to explain, you just get to the point when you finally realize that everything in your life happens for a good reason. You know, like preparation. All the joy and sorrow, all the nonsense, it's all the way it is."*
> *"But why Islam?"*
> *"First of all there is the Holy Koran. I can't stop saying that you should try reading it. People talk about Islam as something ancient and evil, but you'd be surprised at how egalitarian it is." (Michaelson 305)*

The Excerpt 11 above answers why John converted to Islam. He was affected by the truth of the Koran. People had told john before that the Koran was an ancient and evil book. John countered the statement on the grounds that they had not tried to read and understand the contents in it. The influence of the Koran became a factor that influenced John's thoughts about Islam and choosing to become a Muslim. The process that underlies John's thinking will not necessarily happen in the near future, but over time with John's environment in Indonesia, which is predominantly Muslim.

Another factor that influences John to become *Muallaf* is he likes with a Muslim woman who she is an Indonesian. She is Nurul, John's Indonesian counterpart in the course institute. John ever said it to Nurul about his feeling. As shown in Excerpt 12 below:

> *…Whenever I was far away, I wanted to be back home, and whenever I was back home, I wanted to be far away again. And only since coming to Indonesia had that feeling finally started to diminish.*

'You think you will stay here when your contract ends?'
'You've got so much experiences.'
'And?'
'You've been to so many places.'
'None of which had you in them.' I reached across and touched the silken skin where her
jaw became the side of her neck. 'Didn't I just say how much I like it here?'
'I guess so.' (Michaelson 290 - 291)

From the Excerpt 12 above, John has been accustomed and fond by living in Indonesia including toward Indonesian Muslim people, especially Nurul. Even though John has already visited many countries, he prefers to live in Indonesia and he will live in Indonesia although his contract had been ended in the institute course. From those the evidences above, John very happy and so in love with Indonesian Muslim people. He is happy because Indonesian people included Muslims in Indonesia is very kind and tolerant. They are so welcome to John. Besides, for him, Indonesian Muslim people live is neatly, friendly and peacefully. He had plan to live in Indonesia and he wants to marry a Muslim woman. The identity formed in this data is still the same as the previous data.

Another factor that influences John to become *Muallaf* is he likes with a Muslim woman who she is an Indonesian. She is Nurul, John's Indonesian counterpart in the course institute. John respected Nurul and justified Nurul's actions in living life, especially carrying out the teachings and norms of the Islamic religion. because of that, the project identity happened so fast for john. He made Nurul a life figure and at the same time was interested in wanting to have a good relationship according to the teachings of the Islamic religion. John ever said it to Nurul about his feeling. As shown in Excerpt 13 below:

...Whenever I was far away, I wanted to be back home, and whenever I was back home, I wanted to be far away again. And only since coming to Indonesia had that feeling finally started to diminish.
'You think you will stay here when your contract ends?'
'You've got so much experiences.'
'And?'
'You've been to so many places.'
'None of which had you in them.' I reached across and touched the silken skin where her jaw became the side of her neck. 'Didn't I just say how much I like it here?'
'I guess so.' (Michaelson 290 - 291)

From the Excerpt 13 above, John has been accustomed and fond by living in Indonesia including toward Indonesian Muslim people, especially Nurul. Even though John has already visited many countries, he prefers to live in Indonesia and he will live in Indonesia although his contract had been ended in the institute course. From those the evidences above, John very happy and so in love with Indonesian Muslim people. He is happy because Indonesian people included Muslims in Indonesia is very kind and tolerant. They are so welcome to John. Besides, for him, Indonesian Muslim people live is neatly, friendly and peacefully. He had plan to live in Indonesia and he wants to marry a Muslim woman. The identity formed in this data is still the same as the previous data.

C. The Process of Forming the Main Character's Religious Identity Through Nurul

In discussing the project identity in the novel, it is also found that other characters in the novel influence John to change his identity. Her name is Nurul, an Indonesian woman and a Muslim that john want to marry. In Islam, a Muslim should marry with a Muslim. In The Holy Quran surah Al-Baqarah verse: 221 Allah says, "And do not marry polytheistic women until they believe. And a believing

slave woman is better than a polytheist, even though she might please you. And do not marry polytheistic men [to your women] until they believe. And a believing slave is better than a polytheist, even though he might please you. Those invite [you] to the fire, but Allah invites to Paradise and to forgiveness, by His permission. And He makes clear His verses to the people that perhaps they may remember."

According to Muhammad Ali Ash-Shabuni, Do not wed your women to *mushrik* men unless they believe to Allah and His Prophet; a slave man who believes is better than a free man who does not, even though he may be very pleasing you. These *mushrik* people invite you to the fire while Allah by His grace invites you to the Garden and His pardon, and He makes His revelations plain to the people so that they should learn a lesson and follow the admonition (287).

At the first time before John became a Muslim, he is an Agnostic since childhood. After John comes to Indonesia which the majority of the society is Islam, John has been interest with Islam after a few months he lived in Indonesia, and then he decided to become a Muslim. In Indonesia he meets Nurul who is his Indonesian counterpart and she is an Indonesian Muslim woman. As shown in Excerpt 14 below:

We were greeted at Soekarno-Hatta airport by a woman in her late twenties named Nurul." (Michaelson 235)

"From time to time, I spoke with Nurul about the school and the town and the details of our contracts. She told me that she would be our liaison and would help us with anything we needed, and she also touched on the local culture and explained what we shouldn't do with regards to politeness. (Michaelson 236)

From Excerpt 14 above, at the first time, John meets Nurul in Soekarno-Hatta airport, Indonesia. In their conversation, Nurul said that she would help John

and Kathryn with anything they need and Nurul would be their liaison. John has known that Nurul is a Muslim, when John is looking for Nurul at office and he has seen Nurul was praying. John saw Nurul was kneeling on the prayer mat. The identity formed in this data is still the same as the previous data. As shown in Excerpt 15 below:

> *She wasn't at the reception desk, and I noticed that one of the office doors was ajar, so I went across and opened it to see if she was inside. And I got quite a surprise, for she was kneeling on a prayer mat in a soft white robe with a string of beads in her hand.*
> *She looked so serene there, an ivory statue, and before I could back away, her eyes snapped open. (Michaelson 240)*

Based on the Excerpt 15 above that at the first time John is quite surprised that noticed Nurul when she is praying and kneeling on the prayer mat. That is the symbol of a Muslim when they are praying. John feels calm during see Nurul praying. The identity formed in this data is still the same as the previous data.

Another evidence that John falls in love with Nurul, when John feels calm every he sees Nurul and he is nearby Nurul. It is told in the novel how his feelings for Nurul. As shown in Excerpt 16 below:

> *I texted Nurul again and told her we would meet her at the doctor's surgery, then we climbed onto my motorcycle and headed into town. The streets were busy, and the sun was high in the sky, and George held on to me far too tightly, and I was glad when we had finally arrived and I was free from his sweaty grasp. And I was gladder still to see Nurul, her gentle smile and the graceful wave of her hand as she greeted us and ushered us inside. (Michaelson 273-274)*

Based on the Excerpt 16 above, it shows that how John feelings to Nurul at the first time. In worry condition at the doctor, Nurul come in front of John with smiling and he loves to see her smile. For John, Nurul has gentle smile and make him feels calm and glad. The identity formed in this data is still the same as the

previous data.

The more days, the more visible that John fell in love with Nurul. Besides

John respects Nurul, he also protects Nurul from anything bad things which on her,

include George saying about bad thing to Nurul. As shown in Excerpt 17 below:

> 'Nurul is not one of Muslim KTP, right?'
> 'Definitely not, she's an adjective through and through.'
> 'It's a pity really.'
> 'What do you mean?'
> 'Well, you know. . .' He made a gesture like he was fondling her breasts.
> 'No red-blooded male would say no to a bit of that.'
> 'Dear me, George, talk about lowering the tone.''…'
> 'Oh sorry.' He laughed. 'I've gone and made you blush.' I wasn't embarrassed in the slightest, I was offended. Nurul was one of the most respectable women on the planet, and to see George salivating over her made my stomach twist. I spent much of the afternoon unsettled and only started feeling better when Maghrib came and it was time for breaking fast. (Michaelson 295-296)

From the Excerpt 17 above John shows his feeling to Nurul and he much

respect of her. As if John does not accept if Nurul is treated by George like that.

The identity formed in this data is still the same as the previous data.

For John, Nurul is the best woman ever in this world and she is a respectable

woman who does not deserve to be treated like that. The time of marriage has come.

John married with Nurul in Indonesia. They had been married in an Islamic. This is

one of the factor that influence John become a Muslim. As shown in Excerpt 18

below:

> 'I accept her hand in marriage, Nurul Dwi Halimah, daughter of Bapak Budiarso, with the dowry mentioned above in legal tender.'
> 'Bismillah hir-Rahman-nir-Rahim.' The religious officer let go of my hand and issued forth an elegant stream of Arabic.
> 'Ash hadu anlaa ilaaha illallaahu, wa ash hadu anna Muhammadarrasulullah…'
>
> I looked across at Nurul, her eyes so warm and bright and lively, and a wave of elation came crashing over me. Along with becoming a Muslim, this was the finest day of my life, a chance to swear before God that I would be her devoted husband and her comforter and protector forever more. And I knew she felt exactly the same, and when we had finished

signing our marriage books, I took her by the hand and led her away from the group
(Michaelson 306)

From the Excerpt 18 above, marrying Muslim women is one of the factor that influenced John to become a Muslim. He falls in love with Nurul who an Indonesian Muslim woman. Indirectly, John gradually respected, cared, and cherished Nurul. At last, John marries with Nurul. From those the evidences above, the researcher finds three factors that influences John becomes a *Muallaf*. The first, John Interests about Islam's teaching. The second, Indonesian Muslim People. John feels comfortable live with the Muslim society around him. The last, John married with an Indonesian Woman, Nurul.

A Muslim is encouraged to undergo marriage worship. Worship is described in Islam is a long worship for life. Muslims who marry will get multiple rewards in their life. John as a devout Muslim participates in carrying out this service. He married Nurul. John's trust in Nurul was the reason for him to marry her. This is the process of forming John's identity in his life. The definition of project identity put forward by Castells (2010) is about individuals who are affected by something new and follow it without coercion and resistance from themselves. In this case, John believes in Islam according to his own thoughts and accepts all the rules in it, just like going through a marriage ceremony. As shown in Excerpt 19 below:

"I accept the marriage of Nurul Dwi Halimah, daughter of Mr. Budiarso, with the dowry being paid in cash"
"Bismillaahirrahmaanirrahiim." The penghulu let go of my hand accompanied by readings in Arabic. "Asy-hadu allaa ilaaha illallaah, wa ash-hadu anna Muhammadar-rasulallah."
I looked up at Nurul, her eyes so alive, warm and bright, and a wave of joy washed over me. Apart from being a Muslim, this is the happiest day of my life, the opportunity to vow before God that I will be a faithful husband, support and encouragement and protector for my wife forever. I know Nurul also felt the same way and after we finished signing our

marriage book, I took her hand and led her away from the crowd. (Michaelson 318)

The Excerpt 19 above explains John's vow to marry Nurul in the presence of his wife's guardian and several people who were present at the time. This marriage relationship is valid and it is John's responsibility to provide for, look after, guide and always be there for Nurul. The statement of the pledge is a form of John's readiness to undergo this service fully with the hope of Allah's pleasure. This marriage process when viewed from the understanding of project identity theory based on the criteria described, then John has included an example of this understanding, namely John accepts this fact with the right treatment without coercion and resistance.

At the end of the novel, John once again explains that the Koran is the holy book which is the main foundation in Islam. John spoke to his fellow parent named Bradley. In the middle of the conversation, Bradley asked about terrorists according to John's view as a Muslim. Bradley stated that these terrorists were Muslims who believed in the Koran. But Bradley's statement was refuted by John. John's actions explained that the deviations committed by these individuals were their personal mistakes in interpreting the contents of the Koran. The proof that John has a project identity is that he sticks with his stance on the truth of the religion of Islam. This is based on the project identity criteria described earlier. As shown in Excerpt 20 below:

> *I tried to explain to him what Karim had explained to me. That there are passages in the Holy Al-Quran whose meaning is very clear and that is the main foundation of Islam. But there are other passages that are figurative and open to interpretation. In my view, these passages are like a mirror, reflecting the heart and soul of the reader. A misguided heart will find a misguided meaning, while a clean heart will find a noble meaning. (Michaelson 333)*

The Excerpt 20 above reflects John's personality as a devout Muslim in that he denies Bradley's words and explains the truth of the contents of the Koran. John said the meaning of the Koran is partly figurative and open to interpretation. Without teachers who really understand the interpretation of the Koran, it is possible that the understanding of the meaning of the Koran can be misunderstood and distorted so that individuals who commit criminal acts of terrorism occur.

Therefore, it can be concluded that the process of forming John's religious identity as the main character in John Michaelson's novel *Mualaf* is influenced by the people and environment in which John lives in Indonesia. Karim as John's colleague who has introduced and taught about the religion of Islam, Nurul as John's wife who helped John and taught Islam further and John's environment, which is predominantly Muslim, was the reason and the main factor behind the formation of John's religious identity. The process of forming John's religious identity is based on the theoretical concept explained by Castells (2010) regarding the construction of identity in which the main character in this novel is identified as leading to the project identity.

CHAPTER IV

CONCLUSION AND SUGGESTIONS

After examining the data in the previous chapter, the researcher presents conclusion and suggestions based on the results of the analysis. This chapter is split into two sections. The first section provides a conclusion of all of the preceding chapter's analyses. The second section contains suggestions for all readers and scholars on the topic of this study.

A. Conclusion

Based on the findings and discussion in the previous chapter, the main character's religious identity is formed by his project identity. The researcher explains the reasons for project identity based on the criteria put forward by Castells (2010) in his theory of identity construction. There are three factors that influence John becomes a *Muallaf*, The first, Karim as John's friend who explain Islam. John interests with Islam. Islam's teaching is based on The Holy Quran and John realized that The Holy Quran has relevant with the condition of the real life and The Holy Quran is also sensible. The second, John interests with Muslims in Indonesia. For him, Muslims in Indonesia have tolerance with non-Muslims. Muslim society in Indonesia are friendly, neatly, and peacefully. It makes John prefer to live in Indonesia although he has already visited many countries. The last, John married with Indonesian woman. John wants to marry Nurul, an Indonesian woman and a Muslim. Nurul is John's partner. John feels calm when he is nearby Nurul. The more days, the more visible that John fall in love with Nurul. Besides John respects Nurul, he also protects Nurul from any kind of bad things that befall her.

Therefore, it can be concluded that the process of forming John's religious identity as the main character in John Michaelson's novel *Mualaf* is influenced by the people and environment in which John lives in Indonesia. Karim as John's colleague who has introduced and taught about the religion of Islam, Nurul as John's wife who helped John and taught Islam further and John's environment, which is predominantly Muslim, was the reason and the main factor behind the formation of John's religious identity.

B. Suggestion

Finally, the researcher recognizes this research is far from perfectnest. As a result, constructive criticism and recommendations are eagerly anticipated. Furthermore, the researcher expects that this study would be valuable to readers and other researchers who are interested in studying *Mualaf* novel.

Furthermore, the researcher expects that this study would inspire and motivate future researchers to investigate religious identity in literary works. The use of religious identity theory in literary analysis is relatively uncommon. Furthermore, the researcher underlines that readers may learn from some incidents of religious identity that occur in *Mualaf* novel can take advantage and lessons from this research.

Finally, as explained above, this research is not perfect. As a result, criticism and solutions are strongly welcomed. Furthermore, the researcher expects that this research would be useful and beneficial to readers and other scholars who are interested in examining *Mualaf* novel.

References

Allison, J. S. (2011). *Social Identity Construction of Muslim*. Lowa: Lowa State University.

Ahmadi, A., & Salimi, N. (2008). *Dasar-Dasar Pendidikan Agama Islam*, (Jakarta: Bumi Aksara).

Alim, M. (2011). *Pendidikan Agama Islam: Upaya Pembentukan Pemikiran dan Kepribadian Muslim* (Bandung: PT Remaja Rosdakarya).

Allport, G. W. (1951). The Individual and His Religion; A Psychological Interpretation. *The American Journal of Psycology*, 64(2).

Aminuddin. (2002). *Pengantar Apresiasi Karya Sastra*. Jakarta: Sinar Baru.

Ash-Shabuni, M. A. (2014). *Tafsir Ayat-Ayat Ahkam*. Egypt: Darul 'Alamiyah.

Aziz, A. (2006). *Filsafat Pendidikan Islam: Sebuah Gagasan Membangun Pendidikan Islam*, (Surabaya: eLKAF).

Bankston, C. L., & Zhou, M. (1996). The ethnic church, ethnic identification, and the social adjustment of Vietnamese adolescents. *Review of Religious Research* 38(1):18-37.

Bardhan, N., & Orbe, M. P. (2012). Introduction. In N. Bardhan & M. P. Orbe (Eds.), *Identity Research in Intercultural Communication*. Lanham, MD: Lexington Books.

Bectovic, S. (2011). Studying Muslims and Constructing Islamic Identity. *Journal Ethnic and Racial Studies*. Volume 34, Issue 7: Methods in the study of non-organized Muslim minorities.

Burke, P. J., & States, J. E. (2009). *Identity Theory*. New York: Oxford university press.

Calhoun, C. (ed.). (1994). *Social Theory and the Politics of Identity*. Oxford: Blackwell Publishing.

Castells, M. (2010). *The Power of Identity*. Oxford: Blackwell Publishing.

Castells, M. (2006). Globalization and Identity: A Comparative Perspective. *Transfer Journal of Contemporary Culture*, 1, 56-67.

Cerulo, K. A. (1997). Identity construction: New issues, new directions. *Annual Review of Sociology* 23:385-409.

Chen, C. (2002). The religious varieties of ethnic presence: A comparison between a Taiwanese immigrant Buddhist temple and an evangelical Christian church. *Sociology of Religion* 63(2):215-238.

Chong, K. H. (1998). It means to be Christian: The role of religion in constructing ethnic identity and boundary among second-generation Korean Americans. *Sociology of Religion* 59(3):259-286.

Dillon, M. (1999). *Catholic identity: Balancing reason, faith, and power*. New York: Cambridge University Press.

Durkheim, E. (1995). The Elementary Forms of Religious Life (K. E. Fields, Trans.). New York: Free Press.

Ebaugh, H. R. & Chafetz, J. S. eds. (2000). *Religion and the new immigrants: Continuities and adaptations in immigrant congregations*. Walnut Creek, CA: AltaMira Press.

Eller, J. D. (2007). *Introducing Anthropology of Religion: Culture to the Ultimate.* New York: Routledge.

Fearon, J. (1999). *What is Identity*. California: Stanford University.

Frable, D. E. S. (1997). Gender, racial, ethnic, sexual, and class identities. *Annual Review of Psychology* 48:139-162.

Gill, R. (2013). *Mastering of English Literature*. London: Mulholland Books.

Gillespie, T. (2010). Doing Literary Criticism: *Helping Student is Engaged with Challenging Text*. Stenhouse Publishers.

Griffith, K. (1998). *Writing Essay about Literature*. Florida: Harcourt Brace and Company.

Haddad, Y. Y. & A. T. Lummis. (1987). *Islamic values in the United States: A comparative study*. New York: Oxford University Press.

Hammond, P. E. (1988). Religion and the persistence of identity. *Journal for the Scientific Study of Religion* 27(1):1-11.

Henslin, J. M. (2014). *Essentials of Sociology: A Down-to-Earth Approach* (11th ed). New York: Pearson Education, Inc.

Herberg, W. (1955). *Protestant-Catholic-Jew: An essay in American religious sociology*. Garden City, NY: Doubleday and Company.

Hinnels, J. R. (2005). *The Routledge Companion to the Study of Religion.* New York: Routledge.

Hogg, M. A., & Abrams, D. (1988). Social Identifications: *A Social Psychology Of Intergroup Relations And Group Processes*. London and NewYork: Routledge.

Howard, J. A. (2000). Social psychology of identities. *Annual Review of Sociology* 26:367-393.

Hudson, W. H. (1963). *An introduction to the study of literature*. London.

Kennedy, X. J & Gioia, D. (2007). *Literature an Introduction to Fiction, Poetry, Drama, Writing*. New York: Longman Pearson.

Klarer, M. (2014). *An Introduction to Literary Studies*. Routledge.

Laurenson, D. & Swingewood, A. (1972). *The Sociology of Literature*. London: Granada Publishing Limited.

Lapsey, D.K. (2008). *Moral Self-Identity as the Aim of Education, Handbook of Moral and Character Education*. New York and London: Routledge.

Majid, M. A., Shaharuddin, S. A., Usman, A. H., & Sungit, F. (2016). The conversion of Muallaf to Islam in Selangor: Study on behavior and encouragement. *Mediterranean Journal of Social Sciences*, 7(3 S1), 19. https://doi.org/DOI:10.5901/mjss.2016.v7n3s1p19

Michaelson, J. (2014). *Mualaf.* Jakarta. PT. Gramedia Pustaka Utama.

Nurgiyantoro, B. (2013). *Teori Pengkaji Fiksi*. Yogyakarta: UGM Press, Online Etymology Dictionary.

Peek, L. (2005). Becoming Muslim: The Development of a Religious Identity. *Sociology of Religion,* 66:3 215-242.

Radu, D. M. (2015). *Multiculturalism, Identity and Family Ties in Elif Shafak's "The Bastard of Istanbul"*. Journal of Debates on Globalization: Approaching National Identity through Intercultural Dialogue, 2, 286- 289.

Rahayu, M. (2014). Muslim Women Identity in Consumer Society: *A Critical Discourse Analysis on the Hijabers Community.*

Rahayu, M. (2009). Literature in language teaching. *LiNGUA: Jurnal Ilmu Bahasa dan Sastra*, 4(1).

Rahayu, M., Abdullah, I., & Udasmoro, W. (2015). Pergeseran nilai-nilai Islam dalam cerita Aladdin: Perbandingan "Arabian Nights" dan film animasi Disney. *el-Harakah*, 17(1), 52-70.

Robert, E. V. & Jacobs, H. E. (2005). *Literature, An Introduction to Reading and Writing*. New Jersey: Pearson.

Sanders, J. M. (2002). Ethnic boundaries and identity in plural societies. *Annual Review of Sociology* 28:327-357.

Simon, A. (2014). *Mythology, Taboo and Cultural Identity in Elif Shafak's "The Bastard of Istanbul*." Academic Dispatches (2), 2. Retrieved from http://postcolonialist.com/academic-dispatches/mythology-taboo-cultural-identity-Elif-shafaks-bastard-Istanbul/.

Sumardjo, J. & Saini, K. M. (1998). *Apresiasi Kesusastraan*. Jakarta: PT. Gramedia.

Tomlison, C. M. & Brow, C. L. (1999). *Essentials of Children's Literature.* Boston: A Pearson Education Company: USA.

Vickers, L. (2008). *Religious Freedom, Religious Discrimination, and the Workplace.* Portland: Hart Pub.

Waniek, J. (2014). *Identity Issues in Elif Shafak's "The Bastard of Istanbul*." Journal of Analele Universitatii Dimitrie Centemir, 2, 132-138.

Wellek, R. & Warren, A. (1949). *Theory of Literature*. New York: Harcourt, Brace, and Company Inc.

Williams, R. B. (1988). *Religions of Immigrants from India and Pakistan: New Threads in the American tapestry*. New York: Cambridge University Press.

CURRICULUM VITAE

Moch. Malthuf Imam was born in Sumenep on Mei 07, 1998. Before entering college, he had attended Islamic Senior High School of Nurul Jadid, Nurul Jadid Islamic Boarding School Probolinggo, East Java. He started studying at collage in 2017 at the Department of English Literature, Universitas Islam Negeri Maulana Malik Ibrahim, Malang. During college, he is also a member of several organizations, such as *IMAMA* and *IMAN*. In his spare time, he usually spends it to read books and watch a movie.