

IDENTITY CRISIS IN THE MAIN CHARACTERS OF *THE TOUGHEST INDIAN IN THE WORLD* BY SHERMAN ALEXIE

THESIS

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**DEPARTMENT OF ENGLISH LITERATURE
FACULTY OF HUMANITIES
UNIVERSITAS ISLAM NEGERI MAULANA MALIK
IBRAHIM MALANG
2023**

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THESIS

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

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2023**

STATEMENT OF ACADEMIC INTEGRITY

I state that the thesis entitled "**Identity Crisis in the Main Characters of *The Toughest Indian In The World* by Sherman Alexie**" is my original work. I do not include any materials that have been written or published by others, except those cited as references and written in the bibliography. With this, if there are any objections or claims, I am the only person responsible for it.

Malang, 17 November 2023

The researcher



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APPROVAL SHEET

This is to certify that Dinda Zafirah Maulidiyah's thesis entitled **Identity Crisis in the Main Characters of *The Toughest Indian In The World* by Sherman Alexie** has been approved for thesis examination at Faculty of Humanities, Universitas Islam Negeri Maulana Malik Ibrahim Malang, as one of the requirements for the degree of *Sarjana Sastra* (S.S.).

Malang, 17 November 2023

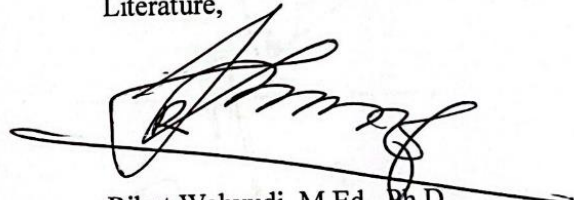
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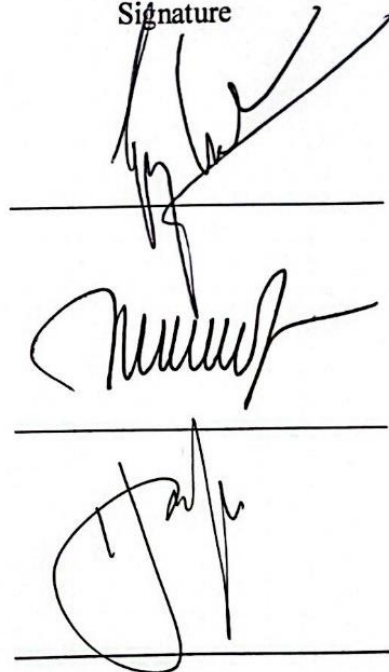
This is to certify that Dinda Zafirah Maulidiyah's thesis entitled **Identity Crisis in the Main Characters of *The Toughest Indian In The World* by Sherman Alexie** has been approved by the Board of Examiners as the requirement for the degree of *Sarjana Sastra (S.S)* in English Literature Department.

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MOTTO

“If life were predictable it would cease to be life and be without
flavor”

(Eleanor Roosevelt)

DEDICATION

The thesis cannot be finished without any support and love. I thank to lots of people who give affection and make believe that nothing impossible. My praises belong to Allah SWT, the Most Merciful, who has provided guidance and blessing to do my thesis. My endless love for some special people who give me fascinating support and lots of pray is my beloved mother, Sri wahyuni, my brother, best friend, and also my honourable advisor Dr. Hj. Mundi Rahayu, M. Hum.

ACKNOWLEDGMENT

Alhamdulillahirabbil'alamin, all praises are delivered to Te Almighty Allah SWT for without His mercy and blessing, this thesis could not have been brought to fruition. In this opportunity, the researcher would like to express her utmost gratitude to certain individuals who have contributed to the process of completing this study. It is thanks to these people that the researcher was able to finalize the study given the limited time and they are including:

1. Dr. M. Faisol, M.Ag as the dean of the faculty of humanitis who has managed to provide better facilities for the betterment of the faculty.
2. Ribut Wahyudi, M.Ed., Ph.D as the head of the Department of English Literature in Universitas Islam Negeri Maulana Malik Ibrahim Malang.
3. Dr. Hj. Mundi Rahayu, M.Hum as my advisor who has guided me directly through the process of completing the study.
4. Dr. Hj. Isti'adah, M.A as my academic supervisor who has helped me through all these semesters with her valuable advice.
5. The lecturers and staffs of Universitas Islam Negeri Maulana Malik Ibrahim Malang who have taught me and helped me in the process of the thesis finalization.
6. My family and friends who have given me all their supports and valuable advice to keep me going in writing the thesis.

Finally, the researcher hopes that the readers are willing to give suggestions regarding the study for the betterment of the thesis in the future.

Malang, 17 November 2023

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ABSTRACT

Maulidiyah, Dinda Zafirah (2023), Identity Crisis in the Main Characters of *The Toughest Indian in The World* by Sherman Alexie. Undergraduate Thesis. Department of English Literature, Faculty of Humanities, Universitas Islam Negeri Maulana Malik Ibrahim Malang.

Advisor: Dr. Hj. Mundi Rahayu, M. Hum.

Key words: *Identity, Identity Crisis, Identity Deficit, Identity conflict*

This research is a psychological analysis of literature research that aims to describe how the identity crisis is depicted in the short story collection *The Toughest Indian In The World* by Sherman Alexie. This research uses Roy F. Baumeister, Shapiro, and Tice's theory of identity and identity crisis to assist in data analysis. This research focuses on two objectives. The first aim is to examine the identity deficit of the main characters in the five short stories. The second objective is to examine the identity conflict of the main characters in the five short stories. This type of research is psychological criticism of literature by applying literary criticism methods. The research results show that the crisis experienced by the main character in each story is an identity deficit, namely an individual experiencing a lack of commitment, identity diffusion or choosing to live without commitment, struggling to set personal goals and values, lack of foundation for making consistent choices and decisions and self-questioning, searching for meaning, satisfaction, and value within oneself. While the identity conflict of the main character in each story is the character's need to overcome contradictions with existing commitments and the need to determine conflicting behavior, at least one commitment that the character has built may have to be betrayed. Identity deficit here is a type of identity crisis that dominates due to a lack of commitment to values and goals. Because, in these five short stories, the emergence of an identity crisis is motivated by the problems of each individual. Meanwhile, identity conflict refers to events and personal commitments that both influence identity.

خلاصة

المولدية، ديندا زفيرة (٢٠٢٣) أزمة الهوية في عدة شخصيات "أقصى هندي في العالم" بشيرمان أليكسي. أطروحة البكالوريوس. قسم الأدب الإنجليزي. كلية العلوم الثقافية، جامعة مولانا مالك إبراهيم الإسلامية الحكومية، مالانج.

المشرف: دكتور موندي راهايو الماجستير

الكلمات المفتاحية: الهوية، أزمة الهوية، عجز الهوية، صراع الهوية.

هذا البحث هو بحث تحليل علم النفس الأدب الذي يهدف إلى وصف كيفية تصوير أزمة الهوية في المجموعة القصصية *أصعب هندي في العالم* لشيرمان أليكسي. يستخدم هذا البحث نظرية الهوية وأزمة الهوية روي إف باومستر، سافيرو وتايس للمساعدة في تحليل البيانات. يركز هذا البحث على هدفين. الهدف الأول هو دراسة عجز الهوية لدى الشخصيات الرئيسية في القصص القصيرة الخمس. أما الهدف الثاني فهو دراسة صراع الهوية لدى الشخصيات الرئيسية في القصص القصيرة الخمس. هذا نوع البحث هو نقد العلم النفس الأدب من خلال تطبيق طريقة النقد الأدب. تدل نتائج البحث أن الأزمة التي تعيشها الشخصية الرئيسية في كل قصة هي عجز الهوية، أي الفرد الذي يعاني من نقص الالتزام وانتشار الهوية أو اختيار العيش دون التزام والنضال من أجل تحديد الأهداف والقيم الشخصية والنقص أساس لاتخاذ خيارات وقرارات متسقة والتساؤل الذاتي، والبحث عن المعنى والرضا والقيمة داخل الذات. وأما صراع الهوية في الشخصية الرئيسية في كل قصة هو حاجة الشخصية للتغلب على التناقضات مع الالتزامات القائمة والحاجة إلى تحديد السلوك المتعارض، وقد يتعين خيانة التزام واحد التي قطعتا الضخمية. عجز الهوية هنا هو نوع من أزمة الهوية التي تسود بسبب عدم الالتزام بالقيم والأهداف. لأنه في هذه القصص الخمس القصيرة، يكون أزمة الهوية مدفوع بمشاكل كل فرد. و وبينما لصراع الهوية يشير إلى الأحداث والالتزامات الشخصية التي تؤثر على الهوية.

ABSTRAK

Maulidiyah, Dinda Zafirah (2023), *Krisis Identitas Pada Beberapa Karakter Utama dalam Orang India Terberat Di Dunia* oleh Sherman Alexie. Skripsi. Jurusan Sastra Inggris, Fakultas Humaniora, Universitas Islam Negeri Maulana Malik Ibrahim Malang.

Pembimbing Dr. Hj. Mundi Rahayu, M. Hum.

Kata Kunci: *Identitas, Krisis Identitas, Defisit Identitas, Konflik Identitas.*

Penelitian ini merupakan sebuah penelitian analisis psikologi sastra yang bertujuan untuk mendeskripsikan bagaimana krisis identitas digambarkan dalam kumpulan cerpen *The Toughest Indian In The World* oleh Sherman Alexie. Penelitian ini menggunakan teori identitas dan krisis identitas Roy F. Baumeister, Saphiro, dan Tice dalam membantu analisis data. Penelitian ini berfokus pada dua objektif. Tujuan pertama yaitu meneliti tentang deficit identitas pada karakter utama di lima cerpen. Tujuan kedua yaitu meneliti tentang konflik identitas pada karakter utama di lima cerpen. Jenis penelitian ini merupakan kritik psikologis sastra dengan mengaplikasikan metode kritik sastra. Hasil penelitian menunjukkan bahwa krisis yang dialami karakter utama pada masing-masing cerita merupakan deficit identitas yaitu seorang individual mengalami kurangnya komitmen, difusi identitas atau memilih hidup tanpa komitmen, berjuang menetapkan tujuan dan nilai pribadi, kurangnya pondasi membuat pilihan dan keputusan konsisten, dan self-questioning, pencarian makna, kepuasan dan nilai dalam dirinya. Sementara konflik identitas pada karakter utama pada masing-masing cerita yaitu kebutuhan karakter untuk mengatasi kontradiksi dengan komitmen yang ada dan keharusan menentukan perilaku yang bertentangan, setidaknya satu komitmen yang karakter bangun mungkin harus dikhianati. Deficit identitas disini merupakan jenis krisis identitas yang mendominasi karena tidak adanya komitmen terhadap nilai dan tujuan. Sebab, dalam ke lima cerpen ini munculnya krisis identitas dilatarbelakangi oleh permasalahan masing-masing individu. Sedangkan konflik identitas mengacu pada peristiwa dan komitmen pribadi yang sama-sama mempengaruhi identitas.

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CHAPTER I

INTRODUCTION

A. Background of the Study

Every individual is unique in some way that sets them apart from the others. Beyond their outward look, humans are distinguished by their personalities, beliefs, traits, race, and ethnicity (Nakintu & Bitanga-Israel, 2021). The identity refers to these elements that combine to form a whole individual. Family, culture, religion, and many other factors that make up one's life background are just a few examples of the aspects that make up one's identity. Accordingly, the process of forming an identity is present in both the person and the common culture of his or her society (Erikson, 1968). Every person has a unique identity since they come from different backgrounds than one another, which is why everyone is unique.

People ultimately go through what is known as the identity crisis when they are developing their identities and developing a sense of self. According to Cote & Levine (1987 in Cote, 2019), identity crisis is the crisis of acquiring one's ego identity via the process of identity development. The individual begins to doubt his role and values in the world, which is a growth occurrence. In other words, rather than examining his identity subconsciously, the person starts evaluating various perspectives on himself in depth. Adolescence is when identity crises most frequently occur since it's when people are getting ready to enter adulthood (Erikson, 1968). Teenagers frequently ponder what

they want to do with their lives when they grow up. This crisis is the trigger that motivates adolescents to begin considering and shaping their identities.

People experiencing an identity crisis may also be struggling with the issue of committing. The dedication to the objectives and principles that make up identity components is one of the crucial elements of identity construction (Rahayu, 2023). People can create a feeling of coherence, which is the defining characteristic of identity attainment, by committing to certain ideals and goals. By analyzing Roy F Baumeister's, Saphiro, and Tice were able to categorize identity crises into two categories based on whether or not commitment was present (Baumeister et al., 1985). An identity crisis occurs when a person lacks commitment to the components of their identity yet still desires to forge one. The second type is the identity conflict in which people need to solve the contradiction of two or more existing commitments.

The fact that a normative identity crisis happens during adolescence does not exclude identity crisis from occurring in adulthood (Cote, J. E., 2018). According to his idea, identity deficit crisis primarily happens in adolescence but can also happen to adults. If the adolescent crisis is not successfully resolved, a midlife identity deficit may result. Identity conflict is most common in postadolescence and the early years of adulthood, particularly dependent on whether or not one has entered into a commitment. In other words, teens and young adults might go through an identity crisis.

Adolescents and adults must overcome their identity crisis to develop a strong understanding of who they are (Stets & Burke, 2014). Without a cause and a trigger, it

does not happen. Depending on the nature, identity crises may or may not be brought on by developmental issues. Identity deficit is frequently brought on by internal changes in the person. Identity conflict can also result from changes brought on by specific situations.

Identity development is essential to give people a sense of purpose in the future, as has been shown previously (Upreti, 2014). Adolescents must build the self-confidence to support themselves as they begin to function and integrate into society. Failure to deal with an identity crisis is the same as failure to develop self-identity, which can cause various problems when individuals are faced with conflict. Conversely, those who can overcome an identity crisis also build their identity and develop a stronger sense of self. A strong sense of commitment and confidence in your ability to make life decisions are just two of the benefits of having an ego identity. People who have a strong sense of self-confidence are better able to build and maintain relationships with other people, find solutions to future problems, and achieve many things in life.

Identity-related conflicts also arise in practically all literary works. The majority of the fictional characters used by the author in literary works are shown as being as complicated as regular people. It's crucial to be able to create characters who appear alive so that readers may include them in their own journeys of self-discovery. Characters should be created with true human nature even if they are the author's inventive inventions for the story's believability content (Nurgiyantoro, 2012). Additionally, they will have to go through development, which is important for the

plot's growth. Similar to the real experience, characters in literary works may go through a conflict inside the narrative as they mature. Man against self in a story refers to an internal conflict where a character must overcome his nature or accept his own identity. Identity crisis is therefore one of many challenges that characters in literary works encounter.

According to Rahayu (2023), Indigenous literature offers a wealth of information and insight into multicultural and intercultural contexts, making it an important genre to discuss. Because literature reflects the social and cultural life of society, literature also displays the culture and literary styles of indigenous peoples. People are given a means to view and experience the world from a fresh angle, making it seem more alluring (Castle, 2013). Since literature is a product of human experience and a reflection of human struggle, desire, and potential, literature may be seen as an attempt to better comprehend, assess, and learn more about who we are as people. Because literature describes human behavior and how it is created by the human mind, it becomes a study tool for psychology.

A short story collection book is, according to, literature in the form of a lengthy story in which the text's duties are performed by the characters (Rainsford, 2014). Since short story collection books are undoubtedly the most popular literary genre and feature characters as their main component, the short story collection book was chosen as the study's topic of study. Currently, research is being carried out on Sherman Alexie's short story collection. Sherman Alexie, one of the most influential writers in contemporary Native American literature, is the creator of the most critically

acclaimed, innovative, globally insightful, and difficult anthology of original short stories currently published (Rahayu, 2022).

The novelist, short story writer, and filmmaker Alexie is also well-known for was motivated by his own feelings, thoughts, and worries as an Indigenous person. He currently resides in Seattle, Washington, but was raised on the Spokane Indian Reservation. His upbringing has an impact on his writing, particularly on the subject of identity. His literature plays with the process of creating narratives, identities, and subsequently, worldviews. The societal challenges that Native Americans have faced throughout history were addressed in Alexie's works. For his works, he has won several awards. *The Toughest Indian in the World* is one of his works.

The Toughest Indian In The World (2000) is a collection of short stories that presents Native Americans as ordinary people just trying to make ends meet, provide for their families, and survive rather than as mythical or stereotypical figures. This collection of stories depicts a common theme that connects many of the stories in the collection. Most of the American Indian men in each story have assimilated into American culture while ignoring their own culture. These people longed to reunite with their American Indian roots and sought ways to fulfill this desire by acting tough like warriors. In *The Toughest Indian in the World*, Alexie uses the term Indian, not Native American. This book contains nine short stories. This book also tells about the difficulty of the characters admitting that they are not Native Americans, but Indians. So the researcher feels that there is an identity crisis in the characters in each story in this book.

There are several studies on the identity crisis found in novel stories. First, research from Mustika, Wulandari, and Hartono (2018) who conducted research about *The Significance Of Memory In Solving Individual's Identity Crisis Depicted In James Dashner's The Maze Runner*. The study results showed that the identity crisis Thomas experienced was the results of the changing environmental condition and Thomas missing memories that made him unable to make new sets of values needed to form an identity. In order to solve his identity crisis, Thomas had to remember old memories he had forgotten in order to create new sets of values.

Then the second research developed with research from Silitonga and Ambarita (2020) entitled *Self-Identity Crisis In Trisha Ashley's Every Woman For Herself*. In analyzing the self-identity crisis the author uses a combination of intrinsic and extrinsic elements, namely the disciplines of psychology and literature. The research method used by the author is based on library research and uses qualitative descriptive methods in analyzing data. The findings show the causes of the self-identity crisis, the impact of the self-identity crisis and how to overcome the main character's self-identity crisis in the novel. The findings of the analysis of a self-identity crisis show that an identity crisis has the potential to have a negative impact on the person who experiences it in their social life.

The third research examines identity crisis in relation to illness using Sigmund Freud's theory. This research was conducted by Amelia and Saragih (2022) with the title *Identity Crisis Based On Reality and Fantasy In "The Jungle Book" By Rudyard Kipling*. In order to determine the Id of the main character and how he handles it, this

research makes use of Sigmund Freud's interpretation of dreams and Erikson's thesis about identity crisis. According to the study's findings, the fear that the main character in *The Jungle Book* experiences might be interpreted as reflecting his id according to Freud's theory. Mowgli's ideas and acts are significantly influenced by his anxiety and identity problem since he is unable to identify himself in terms of his identity. He is neither a man nor a wolf, it is concluded.

The fourth research was conducted by Paulus Aditya Christianto (2022) by the title "*Cultural Identity Crisis In The Novel Kadang Suriname Sanak Merapi By Fuji Riang Prastowo*". The crisis of cultural identity often occurs in Indonesian society. This social phenomenon generally occurs in the young generation, especially those living in urban areas such as Jakarta. The research aims to analyze the identity crisis factors of Trisnah's character that influenced her in the process of selecting her cultural identity in the novel KSSM. Therefore, it can be concluded that two factors, both social and psychological, from bullying can provide a significant impact on the formation of a person's cultural identity, especially when they were in the midst of their identity crisis, so it is important to have character education in responding to differences in a multicultural society.

The fifth research was conducted by Nur Aulia Safitri (2021) titled "*Identity Crisis Experienced by Ben Day In Dark Places Novel*". This research focused on the second main character named Ben Day in Gillian Flynn's *Dark Places*. There are two research questions formulated in this research: 1) How is the identity crisis of Ben Day depicted in *Dark Places* novel? 2) What are the causes of the identity crisis experienced

by Ben Day in *Dark Places* novel? These are the findings of this research: 1) The researcher found that some of Ben's characterizations are suitable with identity crisis characteristics. The identity crisis shown by Ben was irritable, self-hating, self-hurting, feeling useless. 2) The causes of Ben's identity crisis were divorced parents, bullying, uncomfortable home surrounding, and beginning new relationships.

The sixth research was conducted by Andi Jaihutan Silitonga (2022) with the title “*Self-Identity Crisis In Trisha Ashley’s Every Woman For Herself*”. This article relates to Self-Identity Crisis in Trisha Ashley's *Every Woman for Herself*. The discussion focuses on the causes of the main character's identity crisis and also the impact and ways the main character overcomes the identity crisis. In analyzing the self-identity crisis the author uses a combination of intrinsic and extrinsic elements, namely the disciplines of psychology and literature.

The seventh research was conducted by Dea Noor Amelia (2022) titled *Identity Crisis Based On Reality And Fantasy In The Jungle Book By Rudyard Kipling*. The aim of this study is to analyze how the plot of the story represents an identity crisis issue and the character's action in dealing with his problems to manage his identity crisis. The reality and fantasy of the main character portrays the character's identity crisis influencing his personality. In identifying the data, Erikson's theory about identity crisis and the interpretation of dreams by Sigmund Freud are used to find out the main character's Id and how he manages his Id. The results of this study show the main character's Id in *The Jungle Book* can be seen through the reflection of his anxiety through Freud theory. His anxiety and identity crisis have a significant role in Mowgli's

thoughts and behaviors: he cannot define himself in one's identity. It concludes that he is not a man, but neither a wolf.

The eighth research conducted by Rindi Mustika (2018) with the title *The Significance Of Memory In Solving Individual's Identity Crisis Depicted In James Dashner's The Maze Runner*. This study was conducted to analyze the significance of memory in solving individual's identity crisis depicted in James Dashner's *The Maze Runner*. This study was done using a descriptive qualitative method and using Erikson's psychosocial theory to explore the identity crisis of the main character in the form of words. The object of the study was the novel *The Maze Runner* and this study focused on Thomas as the main character. The study results showed that the identity crisis Thomas experienced was the results of the changing environmental condition and Thomas' missing memories that made him unable to make new sets of values needed to form an identity. In order to solve his identity crisis, Thomas had to remember old memories he had forgotten in order to create new sets of values.

The ninth research conducted by Rahma Larissa (2009) titled *An Identity Crisis In Hanrahan's Lost Girls and Love Hotels*. The research discusses the identity crisis of the main character in the novel *Lost Girls and Love Hotels*. Here, the writer studied the novel and the main character of it as the unit of analysis. This study has been based on identity analysis and exploration toward the main character in the novel. Erikson's eight psychosocial stages of development show how individuals can deal with different stages and the impact on their lives. If an individual deals with the stages in a positive way they will experience positive effects towards their self-esteem and their social

environment. By referring to the discussion, finally the writer concludes that the main character has failed to cope in each stage, it defines she experienced the identity crisis

The tenth research conducted by Ashfiya Arraihan (2022) on *Identity Crisis Experienced by Amir In Khaled Hosseini's The Kite Runner* focuses on a psychological literary analysis of how identity crisis is portrayed in the novel. The study uses the theory of identity and identity crisis by Baumeister, Saphiro, and Tice to analyze the data, specifically Amir's experience of identity crisis. The research has two main objectives: examining the causes of Amir's identity crisis and analyzing how Amir resolves this crisis throughout the novel. Besides this research will analyzed by using theory of Erikson (1989).

The last research is research that is most related to this research, namely also discussing postcolonialism. This research was conducted by Ahmad and Batool (2022) about *Probing Into Identity Crisis In "Dark They Were and Golden-Eyed" Short Story*. This study aids upcoming literary researchers in their understanding of postcolonialism's aspects, literary terms, and potential meanings, with a particular emphasis on the identity crises that various individuals experience. Analyzing postcolonial concepts and consequences and studying postcolonial texts is a very engaging endeavor. People have moved away from their birthplaces due to various problems. They relocate to a location that is unfit for their needs and are compelled to abide by the local laws and regulations as well as the surrounding environment. They ended up losing their own identity in the process.

Based on several theories and previous research, it is important to learn from a literary work. The issue that is currently happening is the identity crisis of a society or citizen. Therefore, this research will examine the identity crisis contained in a book containing nine short stories about the identity crisis of a society entitled *The Toughest Indian in the world* by Sherman Alexie (2000). This research aims to describe how the two categories of identity crisis; Identity deficit and identity conflict occur in the characters of five short stories.

B. Problem of Study

Background can direct researcher to determine the formulation of the problem in this research. Research questions can be seen as below:

1. How is identity deficit of the main characters in five short stories of *The Toughest Indian In The World* by Sherman Alexie?
2. How is identity conflict of the main characters in five short stories of *The Toughest Indian In The World* by Sherman Alexie?

C. Significance of the Study

This study was carried out taking into account the significance that will be provided by various parties. Therefore, researchers divide the significance of the study into two parts, namely theoretical and practical. The following are the benefits of this research:

1. Theoretical significance

The theoretical benefits regulate the benefits of this research as scientific work that contributes to the English literature department research. This research can increase readers' awareness of identity crisis issues depicted in literary works, in this case novels. Readers can also realize that literary works are a means of expressing events around them, one of which is an identity crisis that can be found in a society.

2. Practical significance

It is also anticipated that this research would have practical significances for both the readers and for next studies. Future scholars can use this research as a reference for this and other relevant fields. This study is designed to aid readers in understanding the problem of identity crisis and how it is portrayed in literary works. Additionally, since it deals with the subject of mental health, it is anticipated to raise awareness regarding identity crises in the real world. The researcher hopes that by examining both the positive and negative effects of the identity crisis, it will become clear that no matter what challenges we face as humans, we must act morally.

D. Scope and Limitation

This study focuses on the identity crisis experienced by the main characters in five short stories through the short story collection *The Toughest Indian In The World* by Sherman Alexie. In this research, the research focus is on all the main characters, Mary Lynn in *Assimilation*, The Narrator in *The Toughest Indian In The World*, Edgar Eagle Runner in *Class*, Seymour in *South By Southwest*, and Jonah in *The Sin Eaters*,

by analyzing the types of identity crisis such as; identity deficit and identity conflict. The reason the researcher analyzed the main characters from five short stories was because this book contains nine short stories which took five short stories to be analyzed and had different characters in each part.

E. Definition of Key Term

This research defines several terms to clarify the purpose of this research. The following are some of these terms:

1. Identity

Identity is a fundamental organizing principle that constantly evolves throughout lifespan.

2. Identity crisis

Identity crisis is a developmental event in which a person questions their sense of place in the world.

3. Identity deficit

Identity deficit is the individuals are not committed to their identity but still want to shape it or can be called the lack of commitment.

4. Identity conflict

Identity conflict is the individuals needs to resolve the contradictions of existing commitments.

5. Character

The characters in this research are the characters contained in nine parts of the short story in the book The Toughest Indian in the world. In the first part,

"*Assimilation*," the character is Mary Lynn. The second part is "*The Toughest Indian in the World*", the character is an Indian narrator. The third part is "*class*", the character is Edgar Eagle Runner. The fourth part is "*South by Southwest*", the character is Seymour. The fifth part is "*The Sin Eaters*", the character is the narrator, Jonah. The sixth part is "*Indian Country*", the character is Low Man. The seventh part is "*Saint Junior*" the character is Roman Gabriel Fury. The eighth part is "*Dear John Wayne*" the character is Etta. The final part is "*One Good Man*", the character is The Narrator.

CHAPTER II

REVIEW ON RELATED LITERATURE

This chapter is part of the research where the researcher describes the theories that help analyze the research object. The theory presented concerns literature and psychology, identity, identity crisis, as well as two categories of identity crisis; Deficit identity and conflict identity are included in the analysis of each character in literary works.

A. Literature and Psychology

Most empirical papers, theses, and grant applications include narrative literature reviews, and many articles and book chapters are devoted particularly to examining the literature on a given topic. Literature reviews benefit a scientific area by bridging the gap between a wide and dispersed collection of papers on a topic and the reader who lacks the time or resources to search them down. Reviews also give findings of a scope and theoretical level that individual empirical reports would ordinarily be unable to address. Most research psychologists are educated in data gathering procedures, which includes learning how to write empirical publications (Baumeister & Leary, 1997, p. 311).

Literary review articles have five main purposes: theory development, theory creation, issue identification, and historical overview. The most ambitious aim is to provide a fresh conceptualization or theory on psychological phenomena. The most frequently published papers in top review journals focus on theory creation or assessment. The third type examines the current state of knowledge on a specific issue,

while the fourth type identifies faults, shortcomings, paradoxes, or disputes in a field. The fifth purpose is to offer a historical overview of thought and research on a specific issue.

The study of mind and behavior, or more specifically, the relationship between mind and behavior, is known as psychology. Psychology uses behavioral observation to study the mind or psyche. To understand behaviors that may have mental roots, psychology investigates a person's mind. Literary works are also seen as a type of behavior that originates from the author's mind just like the human mind. Since literary works are mental reflections of their authors, psychological analysis can be applied to literary works (Arraihan, 2022, p. 10).

Since literature examines humans and how they behave in a given society, psychology can be applied to literary texts. Psychological glasses are used to analyze literary texts in psychological literary criticism. Psychology can be applied to literary texts from various perspectives, including the author's use of characters. As mentioned earlier, authors inherently incorporate their perspectives - both as individuals and social beings - when writing literary works. They incorporate their personal and social experiences into their works. One component of literature through which an author expresses his or her ideas is character. Readers attribute certain moral, emotional, and intellectual attributes to most literary characters through their unique dialog (Abrams, 1999, p. 32). This implies that literary characters have their own complexities, leading to the conclusion that psychology can be used to study their actions.

B. Baumeister's Identity

The relationship between identity and social situations can be explored through the lens of adaptation. An individual's identity is, more specifically, an adaptation to the social situation. This notion of adaptation is important because it does not mean that one acquires identity passively, but neither does it overstate the extent of self-determination. Individual identity must exist within a framework created by history, culture, and the proximal structure of social relations. Individual goals and needs must be met within the framework of the situation. Individuals actively choose, adapt, and adjust their identity in response to what will enable them to function well in the situation (Baumeister & Muraven, 1996, p. 405).

Identity is defined as a composite definition of self. This suggests that, Identity is a collection of personal traits that a person possesses to distinguish them from one another according to the social context in which they live, such as social roles, reputation, framework of values and goals, and view of potential self. A person's life experiences shape their personal qualities from birth both psychology and sociology which confirms the idea and definition of a person's identity shaped by their social or communal roles. Having a physical body, experiencing reflexive consciousness, having interpersonal relationships and belonging to small groups, and exercising executive functions in decision-making and self-regulation are the foundations of the self.

everyone has a self that performs some of the same basic duties. However, society and culture create an environment in which the self must operate, and in doing

so, it adapts in far-reaching and significant ways. Adult identity may thus be understood as a function of both the fundamental essence of selfhood and the social milieu.

According to Baumeister & Muraven (1996, p. 415) Adult identity is a function of the self and the social environment, as it is not solely a product of society or individual free choice. It is a compromise between individual demands and socialization pressures. Identity represents an individual's self-adaptation to social situations, establishing a definition for itself that allows it to function effectively within its social environment. Adolescence is a crucial time for constructing an adult identity.

C. Baumeister's Identity Crisis

According to Roy F. Baumeister et al., an identity crisis can be identified from the existence and level of a person's commitment to their values and goals. Baumeister assesses Habermas' theory in his research. Based on conceptual justification, Habermas (1973) stated that identity crises can be divided into two categories: legitimacy crises and motivational crises (identity deficits). When a social entity cannot fulfill the demands and expectations it has set, the entity experiences a crisis of legitimacy. It also refers to a lack of desire resulting in an inability to sustain an action. The current lack or insufficient motivation is referred to as the second category or motivational crisis. Although Habermas proposed this theory with a primary focus on social system crises, Baumeister (1985 p. 408) stated that this theory can also be applied to individual identity crises.

According to Baumeister et al. (1985, p. 409), identity conflicts typically arise from exceptional developments, particularly when there are changes in a situation, but identity deficits, like an adolescent moratorium, may be the result of normal development. Thus, the following are instances of identity deficit and conflict:

1. Identity Deficit

The motivation crisis or identity deficit is an issue produced by an inadequately defined self. It is characterized by a lack of commitment to objectives and values, as well as a lack of a foundation for making consistent choices and decisions. Thus, motivation crises combine a lack of guiding commitments with a personal desire to establish commitments and a struggle to do so. The crisis of the teenager who participates in lengthy self-questioning and seeks new sources of meaning, satisfaction, and value is an example of a motivation crisis (Baumeister et al., 1985, p.408).

According to Habermas, identity deficit or motivational crises are often caused by internal changes in the process of self-development. The recognized causal antecedents of teenage identity crises (typically deficiency) mostly relate parental ambivalence. Sons with present or previous (resolute) identity crises viewed their parents as inconsistent and ambivalent, that is, embracing and rejecting them alternatively. Sons with “foreclosed” identities, on the other hand, were close to their parents (particularly dads) and perceived them as continuously supportive. Adolescents with “diffuse” identities had consistently disapproving and rejecting parents (and

diffusion, the foreclosure, denotes the lack of a present or previous identity crisis) (Baumeister et al., 1985, p.409).

Clinical case studies support the notion of parental ambivalence as a source of identity crisis. Typically, the father had mixed sentiments regarding his son, such as envy and adoration, the desire for a protege, the belief that his own virtues were rejected by the kid, and pleasure of his son's flaws as consolation for his own perceived deficiencies. The moms frequently offered and requested help from their sons in ways that the sons rejected (Baumeister et al., 1985, p.410).

The suggestion that the teenage identity deficit is caused by the rejection of parental values, establishing a vacuum, is fundamentally plausible, but it may turn out to be too simple, or at least insufficient. More study is needed to discover what type of particular event triggers the teenage crisis. Another hypothesis is that there is a situational requirement for options. Adolescents are frequently confronted with the incompatibility of their future identities. The unwillingness to let up of any of one's potentialities might be seen as an unwillingness to devote oneself. The identity deficit dilemma may be defined by such hesitation, along with a genuine desire for commitment. Thus, an identity deficit develops when previous commitments are viewed as insufficient (Baumeister et al., 1985, p.411).

Subjects suffering from identity deficits exhibit a lack of commitments as well as a continuing battle to create some. The battle distinguishes them from others who are apathetic and lack devotion. The subjective experience of an identity crisis is likely to vary from day to day. Recurrent themes appear to include "facilitating commitment

and confusion about values, periodic feelings of vagueness, emptiness, or “generalized malaise,” preoccupation with large, seemingly unanswerable questions, often as a result of an apparent detachment from or disinterest in the mundane concerns of everyday life, self-consciousness, including rumination about the implications of one’s actions, leading to a “overexamined life,” anxiety, tension, and feelings of consternation There is also some evidence of a dissatisfaction with and hostility toward authority. Contempt and hatred toward parents are examples of this (Baumeister et al., 1985, p.413).

Moratorium subjects are dynamic, engaged, and creative when they are at their best; when they are at their worst, they are immobilized by an inner turmoil of indecisiveness, such as more empathetic, supportive, and comradely conduct among persons who have had identity crises (Baumeister et al., 1985, p.415).

The identity crisis as the struggle to adopt an ideology and choose a career. This can be broken down into a two-step process. The first involves resolving issues of value, the second addresses the instrumental issue of how to put one’s values and goals into practice. It is conceivable that the first step could be bypassed if the person has foreclosed values (Baumeister et al., 1985, p.417).

Baumeister et al. (1985, p.417), state that resolving the value aspect of an identity deficit is probably the more difficult of the two. Probably, this stage tends to require protracted and detailed rumination, as the adolescent attempts to question and doubt each possible value and belief in order to ascertain which ones hold up. This process may help explain the apparent paradox that moratoriums (people having

adolescent identity crises) tend to be both anti-authoritarian and vulnerable to influence. Because they question everything, they will tend to be recalcitrant toward authority that expects unquestioning compliance. However, once they find a value acceptable, they can readily introduce it into the inner vacuum that constitutes the identity deficit, so they will adapt to influence more easily than will others.

How some values come to be judged acceptable is obscure. Intrapsychic attitudes may preclude the questioning of certain basic values or assumptions. Ones suspect that values may be accepted uncritically from other persons (including peers) who have gamed the person's trust. Other situational sources (e.g, the mass media) may also play an important role. Once a set of basic values is accumulated, the process of resolving the value phase of the deficit crisis is completed by testing other values for compatibility with that set (Baumeister et al., 1985, p.417).

Resolving the issues of value enables the person to form an abstract goal, a vague concept of a desired future self. The identity deficit is fully resolved when the person can make that into a fairly concrete image and initiate activity toward fulfilling it. This constitutes the instrumental phase. Translating the abstract goals into specific ambitions would seem to be a process of collecting ideas of various options that are possible on the basis of one's situation and then eliminating them as they fail to satisfy the requirements of the abstract goal. The person then settles on one and begins to work toward it. This constitutes the commitment and resolves the identity deficit.

Our two-step model is consistent with several observations that adolescents undergoing identity-related psychotherapy may move from a stage of rumination

centered on the present and the past to a stage focused on the future. Positively, the stage ahead appears to indicate that one (more challenging) phase of the crisis is over. There are two processes involved in an identity crisis: considering options and making a commitment (Baumeister et al., 1985, p. 418).

Most writers seem to have followed Erikson's emphasis on the synthesis of a new identity as the modal resolution of adolescent identity deficit. Another possible path out of identity deficit may however be to return to the values and aspirations one had before the crisis. In principle, this could be either a proper resolution of the crisis, entailing new commitment to these old values, or a mere abandonment of the struggle. One prototype of this process portrayal of individual development among early American (male) Puritans. Many of these youths went through a phase of adolescent rebellion against the strict behavior patterns they had been brought up by. This period of the "sins of youth", marked by activities such as blasphemous cursing, gambling, sexual misbehavior, and inebriation, typically ended with a powerful religious conversion experience. After that experience the young man returned to the pious and sober Puritan mold.

The ideological aspects of adolescent identity deficit crises derive from the fundamental psychodynamic conflict between the adolescent male and his parents. Once the male breaks his emotional attachment to the parents by finding new love objects (during late adolescence), he will begin to integrate parental attitudes and values. Bios' suggestion constitutes a model for a return to precrisis values and it probably fits many cases. However, it seems to imply that achievement of identity

follows adaptation to heterosexual intimacy rather than preceding it (Baumeister et al., 1985, p.418).

2. Identity Conflict

Legitimacy crises also referred to as identity conflicts, are characterized by feelings of incongruence with one's current commitments. Different from identity deficit, this identity crisis occurs after someone commits to something. A person experiencing an identity crisis must balance the demands of his different commitments on time. As a result, a person's identity may become uncertain. Identity conflict can arise in two different circumstances. The first occurs when two initially compatible elements suddenly come into conflict. Adopting a new identity that ultimately conflicts with one's original identity is second. After a person has committed, this kind of identity crisis typically manifests in post-adolescence and early adulthood (Arraihan, 2022, p. 26).

The main premise is that events and personal commitments both influence identity problems. It is doubtful that many people have concurrent responsibilities that are continually in conflict. Rather, the commitments become incompatible only in situations where the two commitments entail different prescriptions for conduct. Thus, the position of having a strong personal (and presumably emotional) commitment to two independent identity components that become incompatible is a necessary prerequisite for the identity conflict. There appear to be two ways for the crisis to occur. In the first, the two components have always been compatible but have recently begun

to give contradictory recommendations for action. In the second, circumstances or choices force the acquisition of a new identity component, which is quickly discovered to be in conflict with long-standing components. The first model may be thought of as the formation of latent conflict, whereas the second is an adjustment difficulty following a shift or transition in identity (Baumeister et al., 1985, p.412).

The individual believes that it is difficult to act without violating oneself and one's commitment to other people, an idea, or an institution. In order to act, the person must feel some remorse about being a "traitor." All of this suggests an emotional paralysis; the individual resents being compelled to behave, but not sufficiently to forsake passivity and oppose this force (Baumeister et al., 1985, p.415).

Behavioral indicators are frequently missing from studies of conflict-type situations. It is possible that the subjective experience of being pulled between irreconcilable commitments is the characteristic of the identity conflict, which does not logically imply any specific behaviors. The identity conflict differs from the identity deficit in that there is no void to fill, hence no new information or activities are required. The conflict crisis is fundamentally a surplus of commitment, and resolving it is the negative process of removing one set of behavioral prescriptions from oneself. Therefore, an identity conflict may not bring about the dramatic changes in behavior such as finding a new hobby, new sex partner, or new job that are associated with an identity deficit. Additionally, if our hypothesis of "emotional paralysis" in identity conflict is correct, the lack of remarkable behavior may follow from that paralysis (Baumeister et al., 1985, p.416).

Identity conflict can lead to certain actions. It is conceivable that the subjective feeling of being pulled between contradictory commitments—which logically implies no behaviors—is the distinguishing feature of the identity conflict. A major shift in behavior, such as acquiring a new interest or career, is not brought on by an identity conflict. Additionally, it concerns emotional paralysis, which may result in a lack of noteworthy action.

Whereas a resolution of identity deficit in principle requires the resolution of both the issue of criterial values and the issue of behavioral implementation, the resolution of identity conflict may normally require only one of those. It may be either one, depending on the type of conflict. The point is that individual resolution of a conflict crisis is a one-stage process, unlike resolving a deficit crisis (Baumeister et al., 1985, p.418).

In some cases, the situation enforces that a particular allegiance be the victor, so to speak. The resolution of such cases of enforced solutions is primarily a matter of the individual, accepting the new (or victorious) identity and situation. Possibly some compromise can be found that enables the individual to integrate some aspects of the rejected commitment into the final identity. Psychotherapy can help the individual find this type of adjustment (Baumeister et al., 1985, p.419).

The other type of situation that can contain an identity conflict is one in which the individual must make the choice, presumably because the situation does not enforce one of the options. The person essentially must decide which commitment to betray. If it is to remain value-neutral, psychotherapy can do no more here than help the person

perceive the meaning of the conflicting choices more clearly. The search for this type of resolution boils down to a quest for a solid, unimpeachable criterion by which to evaluate the conflicting commitments. Unfortunately, such criteria are relatively rare. Therefore, it is plausible that situational factors often prove decisive, perhaps especially social support for one option.

The role of compromise formation cannot be discounted. Thus, for example, female medical students typically decided not to forego motherhood but to postpone it until after completing their residency. At that point, presumably, their physician identities would in turn be relegated to a secondary position for a few years.

Compartmentalization may be another variety of compromise as resolution to identity conflict. In compartmentalization, the person maintains the different components in enforcedly separate spheres of his or her life. This strategy requires that the two spheres be kept rigidly separate in order to avoid conflicting prescriptions for behavior observed, for example, that some Israeli Arabs seemed to sustain these two components by acting as Israelis in public but as Arabs in private life.

D. The Toughest Indian in the World

The Toughest Indian in the World (2000), a short story collection by Sherman Alexie, portrays Native Americans, not as mythic figures or other stereotypes, but as regular people trying to care for their family, pay their bills, and get by in life. A Spokane/Coeur d'Alene Indian, Alexie is an award-winning author who grew up on the Spokane Indian Reservation in Wellpinit, Washington. He's best known for his works

The Absolutely True Diary of a Part-Time Indian and The Lone Ranger and Tonto Fistfight in Heaven. In The Toughest Indian in the World, Alexie uses the term Indian rather than Native American, and so this summary will do the same. The book contains nine short stories. It can be seen as follow:

1. In "Assimilation," Mary Lynn is a Coeur d'Alene Indian married to a white man; she is bored with their sex life. One night, she takes a random Indian man to a hotel. Later, she meets her husband, Jeremiah, at a restaurant. As they wait for a table, they say little. The narration explores the nature of their relationship. It's revealed that Mary Lynn knows Jeremiah is still in love with an old girlfriend. On the way home, they encounter a suicide: a white woman has jumped off a bridge. Jeremiah vows to never leave his wife.
2. In "The Toughest Indian in the World," the Indian narrator picks up an Indian hitchhiker. The man explains that he makes his living as a fighter. He tells the story of his last fight against a young Flathead nicknamed "The Toughest Indian in the World." Realizing that the Flathead intends to die rather than lose, the old fighter forfeits. Seeking a deeper connection to his heritage, the narrator invites the fighter to share his hotel room and allows the man to have sex with him. In the morning, the narrator leaves his car behind and begins walking in bare feet "toward the place where I was born and will someday die."
3. In "Class," a Spokane Indian named Edgar Eagle Runner marries Susan, a white woman. Three years later, they have a son who dies just after birth. Susan is lost in her grief; realizing that she no longer loves him, Edgar escapes to an Indian bar.

Quickly, he earns the wrath of Junior, a street fighter who hates "urban Indians" like him. Edgar fights Junior and is quickly knocked out. When he awakes, the bartender berates him for trying to hide from his nice life in a world where Indians like she and Junior barely have enough to eat. Edgar returns home.

4. In "South by Southwest," Seymour, a broken-hearted white man, steals a pistol and holds up a restaurant. He demands just one dollar from each patron before announcing that he intends to go to Arizona on a "nonviolent killing spree" but needs someone to go along who will fall in love with him. A fat Indian man volunteers, and Seymour names him Salmon Boy. The pair race away in Seymour's car, telling each other secrets and discussing whether they should kiss. Days pass, and they continue running south as if in a dream, wondering if they are falling in love.
5. In "The Sin Eaters," the narrator, Jonah, recounts being a twelve-year-old boy on the Spokane Indian Reservation. One morning, soldiers arrive at the reservation. They take Jonah and twenty other kids away to a military base where they join hundreds of other Indians, sorted according to the darkness of their skin. John, a small Indian man in Jonah's cell, says they are to be Sin Eaters for dead white people. The next day, soldiers lock Jonah in a white room. They send in a naked Indian woman and command them to have sex. She refuses, saying Jonah is only a boy. They are punished with electric prods until they comply. He reveals that his entire life has been nothing but white rooms and naked Indian women.

6. In "Indian Country," Low Man, a Coeur d'Alene Indian, flies to Montana for a romantic visit with a woman named Carlotta. However, when he arrives, finds Carlotta has just been married. Stranded and alone, he calls Tracy, a friend from college. He has long been in love with Tracy, but she's a lesbian and now engaged to an Indian woman named Sara. He has dinner with the couple and Sara's religious parents, who are there to force their daughter to come home. Low Man tells Sara's father, "These women don't need us. They never did."
7. In "Saint Junior," Roman Gabriel Fury is the best basketball player on the Spokane Indian Reservation and the last of his family. He and his wife, Grace, both scored nearly perfectly on the Colonial Aptitude Test and attended St. Jerome the Second University, nicknamed "Saint Junior." He'd had NBA dreams, but they never panned out, and now he is forty years old and forty pounds overweight. But he loves his wife and is happy with his life on the reservation.
8. "Dear John Wayne" is formatted as an interview in which author Spencer Cox is asking questions of 118- year-old Etta Joseph, "the Last of the Spokane Indians" (which she calls herself because it sounds romantic). Spencer is writing a book on Native American culture, but Etta believes he has actually come to discuss John Wayne. Etta explains that she lost her virginity to John while she was playing an extra in the movie *The Searchers* and tells the story of their relationship.
9. In "One Good Man," the narrator prepares his home on the Spokane Indian Reservation for the return of his father. His father has only six months to live, so the narrator searches the home for things that might kill him faster: namely the

donuts and candy his father has hidden around the house. As he cares for his father, he reflects on his life and their relationship, asking what it means to be an Indian.

CHAPTER III

RESEARCH METHOD

A. Research design

The research design used in this research is a literary criticism with psychology approach. Qualitative research as a research design that focuses on exploring and understanding the meaning that is ascribed to problems related to human or social aspects by a group of people and a number of individuals. Furthermore, literary criticism is the study, evaluation, and interpretation of literature. Literary criticism is the analysis, evaluation, and interpretation of literature, including works of fiction, poetry, drama, and other forms of creative writing (Naik & Rajput, 2019). It is an essential aspect of the study of literature and helps readers, scholars, and critics to better understand, appreciate, and engage with literary texts. Literary criticism can take many forms and serves several functions. The one of those is Descriptive literary criticism.

Literary criticism aims to provide a thorough and objective analysis of a literary work (Naik & Rajput, 2019). This includes identifying themes, characters, plot structure, and other elements without necessarily passing judgment or interpreting the work's meaning. The use of qualitative with literary criticism describes the results of research based on data, facts, and information relevant to the problem being studied and researched. Therefore, researcher uses this design to classify and interpret data on the kinds of the identity crisis such as; identity deficit and identity conflict in the main characters of five short stories of *The Toughest Indian in the world*.

B. Data source

Data sources are the sources used by researchers to conduct research. In this case, the data sources analyzed are excerpts from five short stories by Sherman Alexie *The Toughest Indian in the World* published in 2000. The data is in the form of words, sentences and dialogue taken from the five short stories. Apart from short stories by Sherman Alexie, the data sources include several previous studies on the same topic or the same research object.

C. Data collection

Data collected by reading the text of the short story *The Toughest Indian In The World* by Sherman Alexie. Researchers classified five short stories and the main characters in each short story. After classifying several short stories and their main characters, the researcher noted dialogue and narratives that were significant to the research topic. The data collected is selected based on its relevance to the theory applied in the analysis.

D. Data Analysis

In analyzing the data, researchers used narrative analysis techniques, namely interpreting text in the form of a story to obtain insightful topics that focus on it. Researchers connect the data that has been collected from the novel with the research context. Researchers identify identity crises as identity deficits and identity conflicts such as what is experienced by each main character based on Baumeister's theory. Then

in the discussion section, the researcher explains the causes and resolution of the two main characters' identity crises in the five short stories.

CHAPTER IV

FINDING AND DISCUSSION

A. Finding

This section presents the results of the researcher's findings regarding the identity crisis in the characters in the short story collection entitled *The Toughest Indian in the World*. Researcher have succeeded in finding out about the identity deficit and identity conflict which will be analyzed according to data from Five Short Stories of "*The Toughest Indian In The World*". This has been based on the problem of study in this research. The following are the results of these findings:

1. Identity Deficit of the main characters in five short stories of *The Toughest Indian In The World* by Sherman Alexie.

a. Identity deficit of Mary character in short story of *Assimilation*.

In her relationships, Mary Lynn was always confronted with issues of race and her initial commitment before deciding to be in a relationship with a white man. She had preconceived notions of Indian men as liars, while white men were protective and loyal. So she felt confused about herself and her initial commitment to only trusting white man. This confusion made her want to have an inappropriate sexual relationship with a foreign American Indian man. Mary also began to not care about the status of the Indian man as if she was far from her original goal. This is inconsistent with her values and identity as the wife of a good and loyal white man. Mary's character here

experiences a lack of commitment and confusion about her values. The following quote shows Mary's experience of her relationship:

For the first time in her life, she wanted to go bed with an Indian man only he was Indian. She was a Coeur d'Alene Indian married to a white man; she was a wife who wanted to have sex with an indigenous stranger. She didn't care about the stranger's job or his hobbies, or whether he was due for a Cost of Living raise, or owned ten thousand miles of model railroad track. She didn't care if he was handsome or ugly, mostly because she wasn't sure exactly what those terms meant anymore and how much relevance they truly had when it came to choosing sexual partners. (Alexie, 2000:5)

The above quote shows the character of Mary Lynn, a wife who wants to have sex with an Indian man. Whereas her initial commitment was to be a good woman and partner for her husband. In reality, Mary is a hypersexualized woman, she feels that her husband is not doing enough to satisfy her sexual needs. She felt bored and no longer interested in having a relationship with her husband. She felt how arrogant and selfish it was for her to leave the only husband who gave her true love. The significant motivational change in Mary Lynn shows her desire to change herself into a better person for her husband, but not having enough ability to resist her lust for men. She felt confused about the sexual complications she had with her husband, as in the quote below:

Oh, she'd married a very handsome man, there was no doubt that, and she was still attracted to her husband, to his long, graceful fingers, to his arrogance and utter lack of fear in social situations—he'd say anything to anybody—but lately, she'd been forced to concentrate too hard when making love to him. If she didn't focus completely on him, on the smallest details of his body, she would drift away from the bed and float around the room like a bored angel. Of course, all this made her feel like a failure, especially since it seemed that her husband had yet to notice her growing disinterest. She wanted to be a good lover, wife, and partner, but she'd obviously developed some form of sexual dyslexia or had picked up a mutant, contagious, and erotic strain of Attention Deficit Disorder. She felt baffled by the complications of sex. (Alexie, 2000:5)

Mary is a character full of complications and her turbulent marriage leaves her feeling threatened for the worse. She struggles to maintain her strange behavior and doubts her initial commitment. When it comes to wondering why Mary likes having sex with Indians. Some of the terms expressed to cover up this reason, namely "*pessimism*", "*existentialism*", and "*nihilism*" prove that Mary is the character described by these words, or in other words, the basis of having sex with Indians is to cover up her fragility and weakness as a woman. Mary has never been consistent with her commitments and meanings which makes her choose to try to return to her original identity by having relations with Indian strangers because of her curiosity. As in the quote below:

Her most important complication: she was a woman in a turbulent marriage that was threatening to go bad, or had gone bad and might get worse.

Why exactly did she want to have sex with an Indian stranger? She told herself it was because of pessimism, existentialism, even nihilism, but those reasons—those words—were a function of her vocabulary and not of her motivations. If forced to admit the truth, or some version of the truth, she'd testify she was about go to bed with an Indian stranger because she wanted to know how it would fell. After all, she'd slept with a white stranger in her life, so why not include a Native American? Why not practice a carnal form of affirmative action? By God, her infidelity was a political act! Rebellion, resistance, revolution! (Alexie, 2000: 7-8)

According to Roy F. Baumeister et al (1985), an identity crisis in a person is triggered at the level of individual commitment to values and life goals. The first thing faced by the main character is a motivational crisis or identity deficit. From the quotation above, Mary experiences indecision in committing to maintaining her life

values. This happens when Mary has no motivation or interest in her boring love relationship and makes her question the meaning of herself.

In addition, Mary experiences a deficit identity crisis when she cannot fulfill the demands and expectations she places on herself. She always felt unclear and tense about her own desires due to confusion about life in general. Having the inability to commit something is a real struggle, especially for someone who is an adult. She must have unresolved questions about her own life. In addition to the indecisiveness of commitment, Mary Lynn also feels confused, bewildered, and sometimes desperate. Her decisions show that she is never consistent with her choices and tends to change her mind just because she is never satisfied with her husband. In this case, Mary despaired when instead of her marriage getting better, it got worse.

b. Identity deficit of The Narrator in short story of *The Toughest Indian In The World*.

The narrator is an American Indian from Spokane who works as a journalist at a newspaper with a majority white population. He often picked up American Indian passengers and missed white passengers. His life has been filled with big questions and curiosity about his connotation and the traditions he learned from his father. He will only accept white people without existence and become foreigners in an environment of domination. The narrator simply has to go through life without a clear commitment regarding his ideas towards white people just to maintain the value of his identity as an American Indian, as in the quote below:

My Father never taught me about hope, he continually told me that our salmon-our hope-would never come back, and though such lessons may seem cruel, I know enough to cover my heart in any crowd of white people. (Alexie, 2000: 25)

In 1975 or '76 or '77, driving along one highway or another, my father would point out a hitchhiker standing beside the road a mile or two in the distance. "Indian," he said if it was an Indian, and he was never wrong, though I could never tell if the distant figure was male or female, let alone Indian or not. If a distant figure happened to be white, my father would drive by without comment. That was how I learned to be silent in the presence of white people. The silence is not about hate or pain or fear. Indians just like to believe that white people will vanish, perhaps explode into smoke, if they are ignored enough time. Perhaps a thousand white families are still waiting for their sons and daughters to return home, and can't recognize them when they float back as morning fog. (Alexie, 2000: 26)

The experience experienced by the narrator is a "identity diffusion" where the character chooses to live without commitment (alienated status of achievement) (Erikson, 1968, Marcia, 1966 in Baumeister, 1985). The narrator here does not need to commit himself to white people and allows his position to be a stranger in the midst of a dominant group. The meaning of this commitment is that the main character feels that he does not need to exist in front of white people. Learning from his father, he will only accept white people without an existence just to maintain the value of his identity as an American Indian.

This statement represents the identity deficit crisis theory of Baumeister et al. (1985) who explain that there is anxiety due to the struggle to establish personal goals and values (p. 407). Meanwhile, traits that consistently disapprove and reject parents are associated with adolescents with "dispersed" identities (and diffusion, foreclosure, indicates the absence of a current or past identity crisis). Typically, the father has a variety of sentiments towards his son, such as envy and adoration, the desire to be a

protégé, the belief that his goodness is rejected by the child, and enjoyment of the son's shortcomings as a consolation for his own perceived shortcomings.

I ran the shower with the hottest water possible. I stared at myself in the mirror. Steam quickly filled the room. I threw a few shadow punches. Feeling stronger, I stepped into the shower and searched my body for changes. A middle-aged man needs to look for tumors. I dried myself with a towel too small for the job. Then I crawled naked into bed. I wondered if I was a warrior in this life and if I had been a warrior in a previous life. Lonely and laughing, I fell asleep. (Alexie, 2000:38-39)

People experiencing an identity crisis are usually characterized by uncontrolled emotions and stress where they tend to do unusual things to calm their minds. In this quote there is an identity crisis with a type of identity deficit which is characterized by behavior and actions carried out such as bathing in the hottest water and doing several shadow punches. Meanwhile, the explanation of the crisis is in the quote "*I wonder if I am a warrior in this life and whether I have been a warrior in a previous life*" where the character experiences excessive thoughts, and feels whether his life is like this. life is a waste. dry. Through this analysis it can be concluded that an identity crisis occurs, namely a deficit crisis where the character reassesses and views himself.

This problem is caused by inadequate self-definition (Baumeister et al., 1985, p. 408). Imperfect self-definition causes a motivational crisis or identity deficit. It is characterized by a lack of dedication to goals, such as a lack of a strong basis for making choices and consistent judgment. When a person is unable to make such commitments, an identity crisis arises. If the individual is content to remain uncommitted, the identity deficit is simply identity diffusion. A motivational crisis that

combines a lack of leadership commitment with personal desires and difficulty developing commitment.

c. Identity deficit of Edgar Eagle Character in short story of *Class*.

Edgar received a question from a woman at an upper-class party about whether he was Catholic. In his mind, it was a strange question, where at a party it would be inappropriate to ask something too personal. In fact, Edgar has an identity crisis where he feels very strange and awkward in a room where he should know each other well and acts wildly towards everyone in the house, but he only knows the host and even the owner. Maximum questions are limited to discussing children. This is a form of motivational crisis which is characterized by low self-esteem where the character feels inferior and small in front of white people, as in the quote below:

When she'd focused her blue eyes on me, really looked at me for the first time in the one minute and thirty-five seconds we'd known each other, and asked me if I was Catholic.

How do you answer a question like that, especially when you've just met the woman at one of those house parties where you'd expected to know everybody in attendance but had gradually come to realize that you knew only the host couple, and then only well enough to ask about the welfare of the two kids (a boy and a girl or two boys) you thought they parented? As far as I could tell, there were no priests, ministers, or pastors milling about, so I had no easy visual aids in guessing at the dominant enomination in the room. (Alexie, 2000:39)

I didn't have enough looks, charm, intelligence, or money to approach anybody more attractive than that, and I didn't have enough character to approach the less attractive. Crassly speaking, I'd always made sure to play ball only with my equals. "You're Indian," she said, stretching the word into three syllables and nearly a fourth. "Do you like that?" ("identity diffusion status," Marcia, 1966) (Alexie, 2000: 41-42)

The identity deficit experience experienced by Edgar is an "identity diffusion status" where the character chooses to live without commitment (alienated achievement

status). Lacking commitment to his values, Edgar lacks a basis for making consistent choices and decisions. Edgar felt he had no value in front of white people, in fact they often asked about Edgar's true identity and physical appearance. From the quote above, Edgar seems to feel inferior compared to white people.

The second experience is Edgar's identity deficit, such as often finding himself filled with big questions that seem unsolvable. This question begins when the main character feels that his wife is no longer satisfied with their marital relationship or has never felt satisfied. This really disturbed the definition of his identity as a reliable husband as in the quote below:

And then, one night, while I was still inside her, moving my hips in rhythm with hers, I looked into her eyes, her blue eyes, and saw that her good eye held no more light in it than her dead eye. She wasn't literally blind, of course. She'd just stopped seeing me. I was startled by the sudden epiphany that she'd been faking her orgasms all along, certainly since our child had died, and probably since the first time we'd made love.

I don't drink alcohol, never have, mostly because I don't want to maintain and confirm any of my ethnic stereotypes, let alone the most prevalent one, but also because my long-lost father, a half-breed, is still missing somewhere in the bottom of a tequila bottle. I had always wondered if he was a drunk because he was Indian or because he was white or because he was both. (Alexie, 2000: 51)

What happens to this character is the same as the example presented by Baumeister et al. (1985, p. 408) that adolescent crises involve prolonged self-questioning and a search for new sources of meaning, satisfaction and value. Here Edgar begins to question the quality of his relationship with his wife after their child died. Edgar received lies from his wife who pretended not to see him during sexual intercourse and assumed that his wife had betrayed him. Throughout his life, Edgar was always filled with questions and assumptions about his wife. Not only that, Edgar

always questions his ethnic stereotypes because he feels alienated from his wife and isolated from his family.

d. Identity deficit of Seymour Character in short story of *South By Southwest*.

This story opens with a robbery committed by Seymour, a white man who is divorced and in a dilemma regarding his search for love. In fact, he is a good man and has the empathy not to hurt any customers. Seymour only wanted \$1 from one of the patrons at the International House of Pancakes (IHOP) in Spokane, because he knew how difficult it was to make a lot of money. He felt that his life had been filled with periods of depression and difficulty since he divorced from his first wife, as in the quote below:

"The money's in the safe, the money's in the safe" shouted one of the waitresses, but Seymour didn't need his life to become more difficult than it already was. He didn't want a thousand dollars or even a million dollars. "All I want is one dollar from each of you", said Seymour. He said, I know how hard it is to live in these depressed times, "I just want a little bit of your hard-earned money." (Alexie, 2000:63)

Based on the quote above, it can be seen how out of sync Seymour's actions are with reality. He is an unstable individual and tends to do whatever it takes to fulfill his needs and show people that he is a true Indian man. In the footage, Seymour is seen carrying out a robbery at one of the venues and standing on a table while pointing his gun at the people around him. Until one of the employees said, *"The money is in the safe."* Hearing that, Seymour didn't care instead he said, *"All I want is a dollar from each of you,"* Seymour said. He said, *"I know how hard it is to live in these depressed times"*. This can indicate that he is experiencing an identity deficit where the individual

experiences a lack of commitment to the actions he takes (Baumeister et al. 1985, p. 408). In this case, the actions taken by Seymour raises awareness in him that he knows and has feelings about what it's like to live as a difficult person who doesn't have anything. He knows that nowadays society finds it difficult to fulfill all his needs. This is caused by bad memories when Seymour was just a man who had experienced the feeling of being alive.

It was five after three in the morning, so Seymour ran down the hallway with a twenty-dollar bill in his hand, and slid it beneath the door of the red-headed prostitute who lived in Apartment 7. He didn't want sex—he wanted redemption—so he ran back to his room, climbed into bed, and cried until the sun rose and slapped him across the eyes. (Alexie, 2000:70)

The quote above shows the expression of the story experienced by the character Seymour who feels how lonely he is. When Seymour and Salmon Boy were on their way to the Amazon, a woman found them and asked them to rest at her house which finally made Seymour realize how broken and lonely he was. Then, after leaving the house, they head to an apartment, where we can see Seymour being paralyzed. “*So he ran back to her room, climbed into bed, and cried until the sun rose and slapped him across the eyes.*”

This kind of behavior shows that Seymour is suffering from an identity crisis, a type of identity deficit, where he cries for himself who lives without values and commitment to family, love, and status. Until he had to ask other women about partners. In this situation, there is a transition in behavior from humans who are wild and thinking to humans who suffer and have nothing and feel useless. Through this

analysis, we conclude that Seymour is the type of character who has gone through many difficult times that can both trigger and destroy his identity as a true man.

How does that happen? Seymour asked. He pushed the son back toward his parents, back toward his sister.

It happens all the time, said the father, you just never hear about it.

No, no, no, said Seymour, people don't love each other anymore. Not anymore like that. Not anymore.

Seymour turned toward the Grand Canyon, ran toward the void.

In the car, Salmon Boy held his breath because he was positive that Seymour was going to jump. Salmon Boy's blood climbed the ladder over his heart. But Seymour stopped just short of the chasm and threw the pistol down, down, down.

The pistol fell then and is still falling now.

Oh, said Salmon Boy as Seymour turned to face him.

How do you love a man? Seymour asked the sky, but the sky didn't answer.

Salmon Boy closed his eyes and when he opened them again he was lying in a motel room in Flagstaff, Arizona. (Alexie, 2000:73-74)

It still talks about how lonely and broken Seymour's character is. In this scene, we can see him taking a boy hostage from his parents whom he met at the Grand Canyon. Seymour suffers from a mental condition, he becomes unstable and crazy whenever he feels broken and filled with emptiness. In this quote there is one of Seymour's questions "How do you love a man?" after he threw the gun into the ravine, while looking up to the sky, waiting for the answer. It was a kind of expression of despair that he couldn't do anything except accept that he had no one but his damaged side.

According to Baumeister's (1985) analysis, this explanation can be concluded that there is an identity deficit, the character experiences emptiness in life and cannot motivate his actions. The character also experiences a crisis within himself, feeling that

he has failed to justify his actions and words. This failure makes him struggle to set goals and values to find his love again.

e. Identity deficit of Jonah Character in short story of *The Sin Eaters*.

In this story, Jonah is a 12 years old American Indian with experiences and nightmares in his life that war is coming. His life was filled with fear and anxiety due to the authority of the war carried out by white soldiers. He always imagined bad things happening when war came to his family. Jonah also questioned the conversation between the two soldiers regarding diseases and viruses that would be given during war. He felt so anxious about the various questions that were on his mind, as in the quote below:

My dream of war filled the room like oxygen. The three of us breathed it in and choked on it. We tasted it. It tasted like salt; it tasted like blood. (Alexie, 2000: 87)

“Joseph is full-blood Coeur d’Alene, Sarah is full-blood Spokane,” the black soldier said to a white soldier. “The Coeur d’Alene and Spokane are both Interior Salish tribes, so there should be no problem of contamination with the child.” I heard the word contamination and cried out. I thought of disease, of deadly viruses floating invisibly through the air. (Alexie, 2000: 89)

Some of the experiences that occurred to Jonah were feelings of anxiety in the form of a reluctance to give up one of the possibilities he had because the prospect of giving up on that choice gave rise to existential anxiety called "ontological guilt". Apart from that, Jonah himself creates anxiety in his mind because he feels guilty for the bad events that happened to him and his family and can do nothing but wait to be taken prisoner by the White soldiers. Another experience where he also experienced an

identity deficit was when he experienced full of questions to which he did not yet know the answers. His young age also makes his character full of high curiosity.

“Quiet,” said the white soldier again without looking at us. I was happy I didn’t have to answer Sam’s question. I’m not sure what I would have said. And if I had told the truth, if I had given Sam an answer that was close to the truth, I might have lost all hope and faith. I might have closed my eyes and never opened them again. “Why is it real?” asked Sam again. (Alexie, 2000: 94)

I wondered if I was just a rumor as I walked down that hallway, between those white doors, with those soldiers marking time with each disciplined exhale, inhale, exhale, inhale. I wondered if I had been forgotten by the Indians still left in my room, in my cell. I wondered what had happened to the large Indian man after they had taken him from our room, and if they were now taking me to the same place where they had taken him. I was young and small. I could have stepped inside the body of the soldier-who-looked-like-me and been lost forever. I closed my eyes and easily marched in a straight line. All the while, I was convinced they were marching me toward a large room that was filled with the corpses of a million of white people. (Alexie, 2000: 115-116)

Furthermore, Jonah also experiences an identity deficit when he experiences something like "identity diffusion status", where he feels alienated from achievements and constantly questions himself. There is nothing more he wants to achieve, there is only his identity which is increasingly being eroded. When he has experiences such as self-awareness, including reflection on the implications of his actions which leads to thinking that he is so bad and his life is so miserable. Many big questions about himself and his life are filled with confusion and anxiety, whether he will survive or die like the white people. While many Indians forget its presence in the room or cell. Jonah and the other children are not allowed to ask questions, but the soldiers continue to talk about contamination and blood.

2. Identity Conflict of the main characters in five short stories of *The*

***Toughest Indian In The World* by Sherman Alexie.**

a. Identity conflict of Mary character in short story of *Assimilation*.

Mary Lynn's story never stops regarding racial and ethnic problems in her household, as if they could only be overcome and related by having a relationship with a man with the same connotation. Mary's strange love often causes her unhappiness in uniting her feelings and identity. So many people blame their dissatisfaction on their original ethnicity. She wanted to do psychotherapy because of the incompatibility of the commitment she had developed with her feelings for her husband. She might be happy if she returned to her original identity but not to overcome the problem of her affair with an American Indian man, but instead wanted to be considered a woman with a complicated identity. As in the quote below:

Who could explain such things, these vagaries of love? There were many people who would blame Mary Lynn's unhappiness, her dissatisfaction, on her ethnicity. God, she thought, how simple and earnest was that particular bit of psychotherapy! Yes, she was most certainly a Coeur d'Alene—she'd grown up on the rez, had been very happy during her time there, and had left without serious regrets or full-time enemies—but that wasn't the only way to define her. She wished that she could be called Coeur d'Alene as a description, rather than as an excuse, reasons, prescription, placebo, prediction, or diminutive. She only wanted to be understood as eccentric and complicated! (Alexie, 2000: 6)

Mary Lynn's character in this case of identity conflict is triggered by the need to make a choice when existing commitments encourage her to behave in a contradictory way. Mary wishes she could be called Coeur d'Alene as a description, not as an excuse, excuse, prescription, placebo, prediction, or petty. However, she has to live a life with commitments that are deemed incompatible with her current needs.

This is what makes Mary unable to be consistent with her initial commitment to her husband. She just wants to be understood as the eccentric and complicated person she is!

Yes, she was a Coeur d'Alene woman, passionately and dispassionately, who wanted to cheat on her white husband because he was white. She wanted to find an anonymous lover, an Indian man who would fade away into the crowd when she was done with him, a man whose face could appear on the back of her milk carton. She didn't care if he was the kind of man who knew the punch lines to everybody's dirty jokes, or if he was the kind of man who read Zane Grey before he went to sleep, or if he was both of those men simultaneously. She simply wanted to find the darkest Indian in Seattle—the man with the greatest amount of melanin— and get naked with him in a cheap motel room. (Alexie, 2000: 7)

This quote shows that Mary, a Coeur d'Alene woman never had the thought of cheating on her husband who was a white man. She just felt bored and far from her original identity so she just looked for foreign men to have a relationship with and didn't care about physicality and status. Her goal was just to find a dashing Indian man because all this time she had lived on a reservation and was forced to take on the character of a white man. This makes her have to carry out a relationship that is different from her first commitment, even though it actually is.

Several experiences of Mary Lynn in the short story when experiencing identity conflict are characterized by feelings of coercion so that the character feels guilty for being a "traitor". According to Baumeister (1985) determines the necessity of conflicting behavior, at least one commitment may have to be betrayed. From here, Mary, as the main character, experiences a change of feeling passionately and impartially, who wants to cheat on her white husband because he is white. She wants to find an anonymous lover, an Indian man who will disappear and leave her alone.

Mary Lynn hated going out on weeknights. She hated driving into the city. She hated waiting for a table. Standing outside the downtown restaurant, desperate to hear their names, she decided to hate Jeremiah for a few seconds. Hate, hate, hate, she thought, and then she let her hate go. She wondered if she smelled like sex, like indigenous sex, and if a white man could recognize the scent of an enemy. (Alexie, 2000: 12)

Apart from her worry about her husband's betrayal, Mary didn't like the evening atmosphere outside the city center restaurant. She was not a patient and loyal woman until after a few seconds she started to hate her husband. The new commitment that she wanted to build immediately made her hate her husband for a while. She wants to be a good wife but she feels as if she is an enemy in her household.

Mary Lynn's character in the case of identity conflict is also a personality in which she is subjectively torn between incompatible commitments. From the quote above, she feels wants to protect the commitment she has just made as a truth that is different from her identity. She shouldn't have cheated, which made her very aware of the consequences of her new commitment and even haunted her.

b. Identity conflict of The Narrator in short story of *The Toughest Indian In The World*.

In this story, the Narrator begins to want to connect with other people who have the same traditions and identities. Because he previously lived among white people and felt foreign, the narrator was infatuated with a Lummi Indian warrior because he saw him as a graduate of American Indian ideals. He started building a night together in a hotel by looking at the fighter lying next to him. The narrator does not agree to have this relationship even though he is not homosexual. He will do it even if it hurts with

the aim that the warrior can save him from the confusion he has experienced throughout his life. After intercourse, the narrator asks the soldier to leave and he is reminded of the idea and connotation of “salmon”. As in the quote below:

“Are you ready?” he asked.

“I’m not gay,” I said.

“Sure,” he said as he pushed himself into me. He was small but it hurt more than I expected, and I knew that I would be sore for days afterward. But I wanted him to save me. He didn’t say anything. He just pumped into me for a few minutes, came with a loud sigh, and then pulled out. I quickly rolled off the bed and went into the bathroom. I locked the door behind me and stood there in the dark. I smelled like salmon. (Alexie, 2000: 36)

I stood there in the dark for a long time. I was chilled. I wanted to get into bed and fall asleep. “Hey,” I said. “I think, I think maybe—well, I think you should leave now.” (Alexie, 2000: 37)

From this quote, it can be analyzed that the character experiences an identity conflict which is called a commitment that is contrary to the situation he is experiencing. Because he felt confused about returning to his traditions, the Narrator had to make a relationship one night with Indian warriors even though it did not suit his ideas. This identity conflict is caused by extraordinary developments, especially in changing situations. When he was forced to have sex with a person of the same gender, even though he was not a homosexual. This goes against his commitment to being a man with a normal sexual identity. It also contradicts his ideas which he likens to a "Salmon fish" or the return of hope within himself.

Narrator also tend to experience emotional paralysis within themselves, where a lack of extraordinary behavior can occur as a result of this paralysis. When there are two conflicting commitments, the feeling of paralysis and forgetting oneself, such as

wanting to return to the original commitment, becomes stronger. This is because the new commitment is so far from the identity he has.

c. Identity conflict of Edgar Eagle Character in short story of *Class*.

After the death of their child, Edgar and his wife decided to stop having sex, or rather, Susan did not want to have anything to do with her husband. For months, Edgar emotionally forced himself to have sexual relations with his wife. Initially, Edgar assumed that his wife was having an affair with another architect, but his detectives did not find valid evidence. Edgar only experienced the deep sadness his wife experienced as a result of the loss of her baby, as in the quote below:

After our child died, Susan and I quit having sex. Or rather she stopped wanting to have sex. I just want to tell the whole story. For months I pressured, coerced, seduced, and emotionally blackmailed her into sleeping with me. At first, I assumed she'd been engaged in another affair with another architect named Harry, but my private detective found only evidence of her grief: crying jags in public rest rooms, aimless wandering in the children's departments of Nordstrom's and the Bon Marche, and visits to a therapist I'd never heard about. (Alexie, 2000: 50)

Edgar in the quote above also experiences an identity conflict which is triggered by having to make a choice when commitments force him to refuse. It started when for months he had to continue to pressure, coerce, seduce, and blackmail his emotions into sleeping with his wife. Meanwhile, his initial commitment was that after his child died, he would no longer have sexual relations with his wife because of her wife's infidelity. However, this was not proven, only a look of deep sadness from his wife.

d. Identity conflict of Seymour Character in short story of *South By Southwest*.

The emptiness that Seymour felt after the divorce made him an empathetic robber who didn't hurt anyone. Seymour begins to remember his love story with his second wife, who ran away with their children. When he started looking for his second love again, he found his first wife's telephone number and invited her to return to Seymour. Unfortunately, his first wife rejected him and regretted marrying a man like Seymour.

Seymour remembered his second wife, how she had fallen in love with her gynecologist and run away to Ames, Iowa, taking all of their children with her, so Seymour had dialed up 411, found his first wife's phone number, called her up at three in the morning, and had asked her to remarry him now, right now. You're crazy, she said, that's why I never stopped loving you. Then you'll marry me? he asked. Again? he asked. Oh, I love you, she said, her voice breaking apart like glass. Then she said, I shouldn't have married you the first time, and then she hung up the phone. (Alexie, 2000: 70)

Following Baumeister (1985), a person experiencing a crisis of legitimacy determines his obligation to behave in conflict, at least one commitment that may have to be betrayed. Just like Seymour's experience in the story, he experienced the feeling of it being impossible to act without betraying oneself and one's loyalty to others. Maybe previously he was committed to being faithful to his first wife, but the discovery of his feelings for the obstetrician made him betray. This betrayal resulted in him getting a divorce and at the same time losing his second wife. As he began searching for his love, his first wife refused to return. This rejection disturbed his identity and made him experience inner conflict.

e. Identity conflict of Jonah Character in short story of *The Sin Eaters*.

The war experienced by Jonah and his family made him feel guilty because he could not protect his parents who had been destroyed. The soldiers began to take him and 20 other reservation children to a school bus to be taken to a place far from the war site where they lived. Jonah could only remember his parents' faces in the dark with disappointment. He could only surrender without doing anything when the bus went so far that it was difficult to predict. He felt strange and strange among the reservation child prisoners, because he could not remember the shape of his parents' faces along with features that were not present in him and the other prisoners. As is the case in the quote below:

My parents' faces fell to pieces in my mind only moments after those soldiers landed in our front yard. I began to forget pieces of my parents' faces only moments after I was taken from them. By the time I was loaded into a school bus with twenty other kids from the reservation, I could remember only the dark of my mother's eyes and the curve of my father's jaw. By the time our bus crossed the border of the reservation, taking us away from what we had known and into what we could never have predicted, I had forgotten almost every piece of my parents' faces. I touched my face, remembering that its features owed their shapes to the shapes of my parents' faces, but I felt nothing familiar. I was strange and foreign. (Alexie, 2000: 91)

Some actions go against his values and feelings of guilt for betraying the features of his parents. Jonah and his family, along with other minority groups, also experienced violence from dominant social groups. This experience made him feel guilty because he had forgotten the features of his parents' faces. The soldiers took him far from the place where his parents remembered him and began to forget him because he was a stranger among the other reservation children.

At every landing, another group of soldiers stood at the entrance of a long dark tunnel. At the mouth of every dark tunnel, more and more Indians were separated from the rest and marched into the darkness beyond. I wondered when it would be my turn to walk into the darkness. I was not afraid of it, the dark. I wanted to give it a name, so I called it Mother. (Alexie, 2000: 106)

Jonah's experience of identity conflict was when he felt he needed to search for his own identity, which is often called "soul searching". His search was aimed at reawakening himself, who had begun to surrender to a life without purpose. Even though he was still under pressure from the soldiers, at least Jonah felt connected to his mother again. Finally, when he was afraid to walk into the dark, he would give his mother's name as momentum, and his mother often closed her eyes when something happened that she didn't need to see.

B. Discussion

The Toughest Indian in the World is a collection of short stories by Sherman Alexie that explores the lives and identities of contemporary Native Americans. This research succeeded in finding several types of identity crises to answer the first and second problems. According to Baumeister (1985), when a social entity cannot meet the demands and expectations that have been set, then the entity experiences a crisis of legitimacy. It also refers to desires that fail to maintain an action. The absence of motivation is currently the underlying theory for researchers in understanding identity crises.

The types of identity crises found by researchers used Baumeister's (1985) theory. This theory says that there are two types of identity crises found in literary works. The two types are identity deficit and identity conflict. Several previous studies

that also used this theory to analyze research on types of identity crisis are Gebreen, (2016), Kristianto and Wahyuni (2020), and Arraihan (2022). This research was developed further by using a novel topic and continued by the researcher with the subject of a collection of short stories.

This difference is found in the research of Aini and Ambarwati (2021). From the research results, the researcher describes the character identity crisis seen in the novel *Chicago* by Aswany. In their research, Aini and Ambarwati used Stuart Hall's identity theory, such as enlightenment subjects and sociological subjects, to show the process of shifting the identities of the five characters. The identity crisis in the five characters occurs when there is a process of shifting from the old identity to the new identity which is seen through the two concepts of identity. In the novel *Chicago*, a character's identity crisis is seen when the character rethinks his identity which is supported by feelings of uncertainty and is also influenced by the surrounding community or place where he lives (Aini & Ambarwati, 2021).

This section discusses the relationship between the research results and several previous findings and related theories. This shows that this research has answered the research problems discussed in the previous section. Based on research questions and theory, this research found that there were two types of identity crises in the main characters in the five short stories collected in *The Toughest Indian In The World*.

Identity deficit is the most dominant type of identity crisis. Because, in this collection of short stories, an identity crisis emerges which is motivated by the problems that exist in each individual. Identity deficit and identity conflict appear in

different categories in all the main characters of the five stories. The emergence of Identity Deficit and Identity Conflict has also been analyzed in each main character, but in this discussion section, the crisis experienced by the character has its causes and resolution. Here's the discussion:

1. Identity Deficit of the main characters in five short stories of *The Toughest Indian In The World* by Sherman Alexie.

Identity deficit is a term used to describe feelings of inadequacy or a sense of lacking something important in one's identity. This often occurs when individuals compare themselves to societal norms or expectations and feel like they have failed (Baumeister, 1985). In the context of Alexie's work, the main characters may grapple with an identity deficit when they feel disconnected from their Native American heritage, culture, or traditions (which is what identity is all about). Some of Alexie's characters may struggle with the question of whether they are "Indian" enough, which is a recurring theme in his work. With this analysis, the identity deficit that occurs in several characters arises from the problems of each character.

The first identity deficit occurs in the main character, Mary Lynn in the story *Assimilation*. From the results of the previous analysis, Mary experiences an identity deficit in a relationship and in her life, such as hesitation in committing to maintaining the values of her life. Mary also experienced feelings of confusion and hopelessness because of her inconsistency with her choices and dissatisfaction with her husband. The cause of this identity deficit is due to changes in oneself (internal change) which are part of the process that triggers the identity deficit (Baumeister et al., 1985, p. 410).

Form of resolution of Mary to the crisis was by collecting ideas from various possible options based on the situation and then eliminating these ideas because they failed to meet the requirements of the abstract goal (Baumeister et al., 1985 p. 417). This is indicated when Mary is afraid that her husband will never return to her.

Then the second identity deficit occurs in the main character, the Narrator in the story *The Toughest Indian In The World*. In the previous analysis, the Narrator experienced an identity deficit in the identity diffusion category where he chose to live without commitment. The narrator also experiences anxiety due to his struggle to set personal goals and values. Meanwhile, traits of consistently disapproving and rejecting parents are associated with adolescents with “dispersed” identities (and diffusion, foreclosure, indicates the absence of a current or past identity crisis) (Baumeister et al., 1985, p.407). The cause of this identity deficit is due to parental ambivalence, which is consistently inconsistent with the child's desired identity. This triggers an identity deficit in the character who feels that his father did not provide proper understanding and guidance. The solution found from the story is the process of collecting ideas from various options based on conditions and then eliminating these ideas because they fail to meet the requirements of the abstract goal (Baumeister et al., 1985, p. 417). This is indicated when the character reveals himself in the mirror and throws several shadow punches, making him find himself again.

The next identity deficit occurs in the main character, Edgar Eagle Runner from the story *Class*. In his life, it is known that Edgar experienced a status of identity diffusion due to a lack of commitment to his values and not having a basis for making

consistent choices. In another analysis, Edgar is also a process of searching for new sources of meaning, satisfaction, and value involving prolonged self-questioning. The cause of the identity deficit experienced by Edgar was the factor of parental ambivalence (Baumeister et al., 1985, p. 409-410). A mother who often provides support by demanding respect from her child in a way that the child rejects. The solution that Edgar made in the previous analysis was to find an acceptable value, he could easily introduce it into the inner emptiness so that the character would adapt more easily to the influence compared to other people. Edgar, who previously often lied and was manipulative, became honest and discovered his true identity when asked by a woman he accidentally met at the bar. Previously, he planned to tease and ask the woman out on a date even though his identity was that of a white woman's husband.

Meanwhile, identity deficit also occurs in the main character, Seymour, in the story *South by Southwest*. The identity deficit experienced by Seymour is a lack of commitment to the actions he takes. This action created an awareness in him that he knew and had feelings about what it was like to live as a difficult person who had nothing. He also experiences life without values and emptiness so he cannot motivate his actions. The cause of this identity deficit is the existence of a diffuse status which is known as a person who has never resolved an identity crisis but is not currently experiencing a crisis. Meanwhile, the solution is to go through a process once the teenager tries to question and doubt every existing value and belief to ensure which ones are appropriate (Baumeister et al., 1985, p.417). the character also gathers ideas from various options based on one's situation and then eliminates them because they

fail to meet the requirements of his abstract goal. Even though the character feels afraid, he feels happy in Salmon Boy's arms. He feels loved, embraced, and intimate without the fear of a relationship where there should be sexual intercourse. He also returned to his hometown which made him lonely and chose to be in a romantic relationship with someone.

The final identity deficit occurs in the main character, Jonah in the story *The Sin Eaters*. In the previous analysis, it was found that there was an identity deficit in Jonah with feelings of anxiety in the form of a reluctance to give up one of the possibilities he had because of the process of giving up on that choice. Existential anxiety is what is called ontological guilt in Jonah. He was also faced with big questions because his young age made him full of curiosity. The cause of this identity deficit is that he has parents who consistently disapprove and refuse to be associated with teenagers with a lot of curiosity. Jonah's solution is to go through a process of finding acceptable values so that Jonah can easily introduce them into the inner emptiness. At the end of the story, Jonah feels comfortable in the situation he is in and does not have any worries by enjoying the sexual activities he is doing and considering that his mother is beside him.

2. Identity Conflict of the main characters in five short stories of *The Toughest Indian In The World* by Sherman Alexie.

Identity conflict, on the other hand, is when someone experiences internal or external conflict regarding their identity. These conflicts may stem from societal pressures, personal dilemmas, or competitive aspects of one's identity (Arraihan, 2022).

In “The Toughest Indian in the World,” it is possible to find characters facing conflicting identities as they navigate the tensions between their Native American heritage and broader American society. These characters may be torn between maintaining their cultural identity and assimilating into the dominant culture, or they may face conflict within the Native American community over issues such as tradition, modernity, or identity.

From the previous analysis, cases of identity conflict also occur in the main characters in five short stories, one of which is Mary Lynn in the story *Assimilation*. In this case, Mary experienced an identity conflict that was triggered by the need to make a choice when her existing commitments pushed her to behave in a contradictory way. Mary also experienced a feeling of coercion so she felt guilty for being a traitor. From there, there is an analysis by Baumeister (1985) which determines the need for conflicting behavior, at least one commitment may have to be betrayed. Her personality is subjectively torn between incompatible commitments. The cause of this identity conflict is when her commitments urge her to behave in a contradictory way. Her solution is to go through a process that allows the characters to integrate some aspects of the rejected commitments into the final identity. This is shown in the story when Mary discovers the truth that there is at least one white man she can trust, namely her beloved husband.

The next identity conflict occurs in the main character, the Narrator in the story *The Toughest Indian In The World*. From the previous analysis, the character experiences an identity conflict called commitment which is in contrast to the situation

he is experiencing. The narrator also tends to experience emotional paralysis within himself, where a lack of extraordinary behavior can occur as a result of this paralysis. When there are two conflicting commitments, feelings of paralysis and self-forgetfulness, such as wanting to return to the original commitment, become stronger (Baumeister et al., 1985, p. 408). The cause of identity conflict is due to extraordinary developments, especially situational changes. When he was forced to have sexual relations with the same sex, even though he was not a fan of the same sex. The form of resolution carried out by the narrator is to go through a process that once he finds an acceptable value, the character can easily introduce it into the inner emptiness.

The next identity conflict also occurs with the main character, Edgar Eagle Runner, in the *Class* story. The identity conflict he experiences is when he is triggered by having to make a choice which commitment forces him to refuse. The cause of this conflict is very rapid development, especially in changing situations (Baumeister et al., 1985, p. 412). The situation can be seen from his awareness that his wife is having an affair. This hit his identity and created conflict in his commitment to his household. The form of resolution is that the character goes through the process once he can integrate some aspects of the rejected commitments into the final identity. Finally, the character returns to his true identity, namely the husband of a white woman, and takes full responsibility.

The next identity conflict occurs in the main character, Seymour, in the story *South by Southwest*. Jonah's identity conflict is characterized by determining his obligation to behave, while there is one commitment that he may have to betray. The

cause of this conflict is due to extraordinary developments, especially situational changes. While the form of solution is that he has to make a choice, perhaps because the situation does not allow him to choose one option. That all this time what he was doing was not right and he missed his former state of being a good citizen even though he was lonely. The character also goes through a process that culminates in the search for solid, irreproachable criteria for evaluating conflicting commitments. The main character chooses to commit to a relationship with someone with love and longs for the meaning of love.

The final identity conflict occurs with the main character, Jonah, in the story *The Sin-Eaters*. The identity conflict that occurs in Jonah is an action that is contrary to his values and feelings of guilt for betraying his parents' character. He felt the need to search for his identity, like a soul search, to revive himself, who had begun to give up on his life. The causes of these conflicts tend to be caused by extraordinary developments, especially situational changes. He wanted war not to happen. But his mother and he continued to cry, and he knew that enemy soldiers continued to march towards them. The form of solution is that Jonah goes through a process where the situation forces certain loyalties to become winners. The character believes that he alone can save his life.

The results of the two analyses related to the two types of identity crises can be drawn for similarities and comparisons with previous research. In Arraihan's (2022) research on identity crises, the result of the crisis experienced by the main character is that an individual does not commit. The causal factor is parental ambivalence in youth,

while in middle age it is caused by a lack of commitment. Meanwhile, the resolution process involves resolving issues of instrumental values and problems.

Meanwhile, his research by Safitri, N. A. (2021), regarding identity crisis, produced findings that the identity crisis in the main character was angry nature. Meanwhile, the causes of this crisis are parental divorce, bullying, an uncomfortable home environment, and starting a new relationship. Dea Noor Amelia's (2022) research on identity crises resulted in the finding that the main character can be seen from his anxiety through Freud's theory. The main character cannot define himself in one person's identity.

CHAPTER V

CONCLUSION AND SUGGESTION

A. Conclusion

This research can describe the identity crisis with two types of identity deficit and identity conflict in the main character of *The Toughest Indian in The World* by Sherman Alexie. Based on the findings in this research, we have been able to answer the study problems contained in Chapter I. The study problems invite researchers to find out about identity deficits and identity conflicts in the main characters of the five short stories "The Toughest Indian in the World" by Sherman Alexie. This research identifies various types of identity crises, including identity deficits, which are feelings of inadequacy or lack of something important in one's identity. The main characters in Alexie's work grapple with these deficits, leading to conflicts and conflicting identities. The study provides causal factors and resolution methods.

Identity deficit is a feeling of inadequacy or lack of something important in one's identity, often resulting from comparing oneself with societal norms or expectations. The main character who experiences an identity deficit is Mary Lynn in *Assimilation* who experiences relationship and life problems, such as hesitation in committing to values and confusion due to inconsistencies. The cause of identity deficit is internal changes. The narrator in *The Toughest Indian In The World*, experiences the spread of identity. The Narrator's identity deficit is caused by parental ambivalence that does not match the identity he desires. The character's solution is to gather ideas from

a variety of options and eliminate those that fail to serve an abstract purpose, as shown when he appears in a mirror and takes a shot of his reflection to find himself again.

In the stories *Class* and *South by Southwest*, the main characters experience an identity deficit due to a lack of commitment to values and inconsistent choices. Edgar, a character who was previously manipulative, becomes honest and finds his true identity when asked by a woman he accidentally met at a bar. Seymour, another character, experiences diffuse status and lacks commitment to his actions, resulting in feelings of difficulty and lack of motivation. She tries to find acceptable values and beliefs, but ultimately chooses to pursue a romantic relationship with Salmon Boy. Jonah, in *The Sin Eaters*, experiences ontological guilt and an unwillingness to give up on a possibility due to his parents' disapproval. He finds acceptance by finding acceptable values and accepting his sexual activity, feeling comfortable with the situation. The experiences of these characters highlight the importance of identity in facing life's challenges and finding meaning in life.

Identity conflict is a complex problem that arises due to internal and external conflicts related to a person's identity. In the story *The Toughest Indian in the World*, the characters confront tensions between their Native American heritage and broader American society. These conflicts may stem from societal pressures, personal dilemmas, or competing aspects of one's identity. Meanwhile, five short stories depict identity conflicts such as Mary Lynn's identity conflict in *Assimilation*, the Narrator's identity conflict in *The Toughest Indian In The World*, Edgar Eagle Runner's identity conflict in *Class*, Seymour's identity conflict in *South by Southwest*, and Jonah's

identity conflict in *The Sin-Eaters*. Mary Lynn's identity conflict is fueled by the need to choose between existing commitments and her guilt over betraying her parents' character. The Narrator's identity conflict is fueled by emotional paralysis and a desire to return to initial commitments. Edgar Eagle Runner's identity conflict is triggered by his wife's infidelity which creates a conflict in his commitment to the household. Seymour's identity conflict is characterized by determining his obligation to behave while he may have to betray his commitment.

B. Suggestion

As material for developing scientific writing so that it will be better in the future, the researcher provides several constructive suggestions for the development of this research. These suggestions are intended for two sides, namely the reader's side and the further research side.

1. Readers should be able to use the results of this research as reading material to increase their insight into the identity crisis. So that it can increase their awareness regarding the identity crisis that is often found in everyday life.
2. It is hoped that future researchers can use this research as a reliable reference tool for conducting similar research. Perhaps researchers are expected to be able to further develop research with different subjects and theories.

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