

**CULTURAL IDENTITY WITHIN MULTICULTURAL
CONTEXTS IN “KEVIN KWAN CRAZY RICH ASIANS”
NOVEL**

THESIS

Presented to

Universitas Islam Negeri Maulana Malik Ibrahim Malang

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

By:

Devi Farida Ratnasari

NIM 15320115

Advisor:

Dr. Meinarni Susilowati, M.Ed

NIP 196705031999032000



ENGLISH LITERATURE DEPARTMENT

FACULTY OF HUMANITIES

**UNIVERSITAS ISLAM NEGERI MAULANA MALIK
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2019

APPROVAL SHEET

This to certify that Devi Farida Ratnasari's thesis entitled *Cultural Identity within Multicultural Contexts in "Kevin Kwan Crazy Rich Asians" Novel* has been approved for thesis examination at the Faculty of Humanities, Universitas Islam Negeri Maulana Malik Ibrahim Malang, as one of the requirements for the degree of Sarjana Sastra (S.S).

Malang, 20 January 2020

Approved by

Head of Department of English Literature

Advisor



Dr. Meinarni Susilowati, M.Ed.

NIP 196705031999032000



Rina Sari, M.Pd.

NIP 197506102006042002

Acknowledged by

Dean of Faculty of Humanities,



Dr. Hj Syafiyah, M.A.

NIP 196609101991032002

LEGITIMATION SHEET

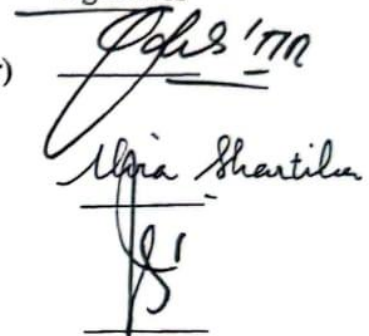
This is to certify that Devi Farida Ratnasari's thesis entitled *Cultural Identity within Multicultural Contexts in "Kevin Kwan Crazy Rich Asians" Novel* has been approved by the Board of Examiners as the requirement for the degree of Sarjana Sastra (S.S.) in the English Letter Department.

Malang, 20 January 2020

The Board Examiners

1. Dr. Galuh Nur Rohmah, M.Pd., M.Ed (Main Examiner)
NIP 197402111998032002
2. Mira Shartika M.A. (Chair)
NIP 19790308201802012177
3. Dr. Meinarni Susilowati, M.Ed. (Advisor)
NIP 196705031999032000

Signatures



The image shows three handwritten signatures, each written over a horizontal line. The first signature is 'Galuh Nur Rohmah', the second is 'Mira Shartika', and the third is 'Meinarni Susilowati'.

Approved by

Dean of the Faculty of Humanities



The image shows an official circular stamp of Universitas Islam Malang (UIN Maulana Malik Ibrahim Malang) Faculty of Humanities. The stamp contains the text 'KEMENTERIAN AGAMA', 'UNIVERSITAS ISLAM MALANG', 'MAULANA MALIK IBRAHIM MALANG', and 'FAKULTAS HUMANIA'. A handwritten signature is written over the stamp.

Dr. Hj. Syafiyah, M.A.

NIP 1966091019910320


STATEMENT OF THESIS AUTHORSHIP

I, Devi Farida Ratnasari, state that the thesis entitled “Cultural Identity within Multicultural Contexts in Kevin Kwan *Crazy Rich Asians* Novel” is my authentic work. To the best of my knowledge, this research does not contain any material written by others, except for certain sections which I have taken as a reference by following the proper procedures and writing ethics with including sources in the bibliography. If it turns out to be proven that this statement is not true, it is entirely my responsibility.

Malang, 20 January 2020



The Researcher


Devi Farida Ratnasari

NIM. 1530115

MOTTO

“The beauty of the world lies in the diversity of its people” – anonymous

“O mankind, indeed We have created you from male and female and made you peoples and tribes that you may know one another. Indeed, the most noble of you in the sight of Allah is the most righteous of you. Indeed, Allah is Knowing and Acquainted” Q.S Al-Hujurat [49:13]

用宝珠打扮自己，不如用知识充实自己

Yòng bǎo zhū dǎ bàn zì jǐ, bù rú yòng zhī shì chōng shí zì jǐ

“Daripada menghiasi diri dengan batu permata, lebih baik membekali diri dengan ilmu pengetahuan”

DEDICATION

This thesis

is dedicated to my parents,

Mr. Sudarmaji & Mrs. Siti Fatimah

Thank you for loving me unconditionally

ACKNOWLEDGMENT

Alhamdulillah rabbilalamin, our gratitude goes to Allah SWT because with His grace and guidance the author can compile and complete this thesis with the title "Cultural Identity within Multicultural Contexts in Kevin Kwan *Crazy Rich Asians* Novel" as one of the requirements to fulfill the final task of completing my study in Universitas Islam Maulana Malik Ibrahim Malang. In preparing this thesis, the author is fully aware that the completion of this thesis is inseparable from the support, enthusiasm, and guidance of various parties, both moral and material. Therefore, I would like to say thanks to those who support me in any condition.

First, I would like to thank my family for being my supporting system number one. My mother Mrs. Siti Fatimah, my father Mr. Sudarmaji, my brothers Mas Fajar and Adik Raja, my sister-in-law Mbak Uul, my grandfathers and grandmothers, also my niece and nephew. Second, I would like to thank my beautiful and warm-hearted supervisor, Dr. Meinarni Susilowati, M.Ed for teaching me and giving me motivation to finish my thesis. Also, many thanks to all English Literature Department lecturers, for the dedication to teach us, especially Dr. Hj.Syafiyah, Ibu Galuh Nur Rohmah, M.Pd., M.Ed., Dr, Rohmani Nur Indah, M.P.d., Ibu Mira Shartika M.A., Ibu Vita Nur Santi, M.Pd., Bapak Miftahul Huda, M.Pd., , Mr. M. Edy Thoyib, M.A., and all amazing lecturers.

I am also thankful to my greatest best friend, Mas Ageng Lutfitra, Mar'atus Sholikah, Siti Muniroh, Ulya Darojah, Almira Rahma, Rochmah

Mardianti Pratiwi, Siti Nur Aisyah, Nadia Fatin, Lailatul Qolbi, Jihan Dinar, Tyas, Rensha, Mail, Iza, Lila, Mbak Ni'mah, Uul, also my friend in Tadabur Alam's member and all members in Cakrawala 2015. I am very grateful to have you guys.

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Malang, 11th November 2019

The Researcher,



Devi Farida Ratnasari

ABSTRACT

Ratnasari, Devi Farida. 2019. *Cultural Identity within Multicultural Contexts in Kevin Kwan Crazy Rich Asians Novel*. Undergraduate Thesis. English Letters Department, Faculty of Humanities, Universitas Islam Negeri Maulana Malik Ibrahim Malang. Advisor Dr. Meinarni Susilowati, M.Ed

Keywords : *Cultural Identity, Multicultural Context, Chinese-American, Novel*

This study investigated the depiction of Chinese-American cultural identity within a multicultural framework in Kevin Kwan's *Crazy Rich Asians* novel. Cultural identity is the characteristics of a culture possessed by a group of people; the boundaries are known when compared with other cultural characteristics. Therefore, the identity of a culture is not constantly visible; it is occasionally concealed behind the multicultural context. Cultural identity can be explored through the indigenous way of life, for instance, how locals organise traditional parties, commemorate life cycle events, and other distinctive activities such as cultural impressions representing cultural identity.

This examination was a descriptive qualitative research, employing a discourse analysis approach. The data were derived from a novel entitled *Crazy Rich Asians* by Kevin Kwan. From the novel, the researcher determined the data using Hall's cultural identity theory and obtained 37 data related to the research objectives. Further, I put the focus on the phenomenon of identity representation through uses the understanding of Norman Fairclough (1941) which presents the methodologies to investigate the data.

The analysis revealed that Chinese-American cultural identity was expressed through three elements: material, mental/spiritual, and spacio-temporal. It was discovered that cultural identity was both inherited and continuously changing. Several beliefs, traditions, rituals, and attitudes are passed down from generation to the following. However, some may also change due to the impact of the new environment and globalisation; on the other hand, additional aspects of the material and spiritual civilisation evolved. Moreover, cultural identity fluctuates with time and context. The novel *Crazy Rich Asians* by Kevin Kwan likewise reflected cultural identity as a form (identity as being) and a process of identification (identity as becoming).

Since this research investigated identity representation in the term 'culture' through the selected novel, it is highly recommended that those interested in discovering the differences in identities between Mainland Chinese, Chinese American, and Singaporean-Chinese communities analyse cultural identity in light of the findings of this study. Additionally, it is worthwhile to investigate Asians' perception or stigma toward Westerners. This research can also reference the cultural identity of ethnic migrants and minorities and can serve as a guide for similar studies conducted under different conditions.

مستخلص البحث

راتناساري ديفي فريده. ٢٠١٩. الهوية الثقافية في سياق متعدد الثقافات في رواية الأثرياء الآسيويين بقلم كيفن كوان. البحث العلم. قسم الأدب الإنجليزي. كلية العلوم الإنسانية. جامعة مولانا مالك إبراهيم الإسلامية الحكومية مالنج.

مشرفة : الدكتور. مينارني سوسيلواتي، الماجستير

الكلمات الأساسية : الهوية الثقافية، سياق متعدد الثقافات، صيني- أمريكي، الرواية

هذا البحث يشرح كيف يتم تصوير الهوية الثقافية الصينية الأمريكية في سياق متعدد الثقافات في رواية مجنون كيفن ريتش كوان. الهوية الثقافية نفسها هي سمة من سمات الثقافة التي تمتلكها مجموعة من الأشخاص الذين نعرف حدودهم عند مقارنتها بخصائص الثقافات الأخرى. لذلك، لا تكون الهوية الثقافية مرئية دائماً، ولكنها تختبئ دائماً خلف سياق متعدد الثقافات. يمكن استكشاف الهوية الثقافية من خلال أنماط الحياة الأصلية، على سبيل المثال حول كيفية إقامة السكان المحليين للأحزاب التقليدية، والاحتفال بأحداث دورة الحياة، وأشياء فريدة أخرى مثل الانطباعات الثقافية التي تعتبر تمثل الهوية الثقافية.

يستخدم هذا البحث الوصفي النوعي تحليل الخطاب كنهج. تحلل هذه الدراسة الهوية الثقافية في مجتمع متعدد الثقافات في الرواية المعنونة الأثرياء الآسيويين، والتي نشرها الناشر *Anchor Books* عام ٢٠١٣. الكتاب، الذي أصبح الآن من أكثر الكتب مبيعاً على مستوى العالم، يخبر الكثير عن مسألة الهوية "القسرية" على الشخصيات الصينية الأمريكية التي غالباً ما يُنظر إليها على أنها متميزة جسدياً وثقافياً. من الرواية حدد الباحث البيانات على وجه التحديد باستخدام نظرية الهوية الثقافية من خلال نظرية هول وحصل على ٣٧ بيانات تتعلق بأهداف البحث.

نتائج هذا البحث أن الهوية الثقافية الصينية الأمريكية تم التعبير عنها من خلال ثلاثة عناصر مثل الثقافة المادية والعقلية / الروحية، الزمانية-الزمانية. وجد أن الهوية الثقافية موروثية ولكن يمكن أيضاً أن تتغير باستمرار. تنتقل معظم القيم والعادات والتقاليد وحتى المواقف من جيل إلى جيل. لكن البعض يمكن أن يتغير أيضاً متأثراً بالبيئة الجديدة والعولمة. في غضون ذلك، تغيرت العناصر المادية الأخرى والثقافة الروحية. بالإضافة إلى ذلك، تتغير الهويات الثقافية وفقاً للوقت والسياق. تنعكس الهوية الثقافية كشكل وهوية ثقافية كعملية أيضاً في رواية الأثرياء الآسيويين.

يبحث هذا البحث في تمثيل الهوية من حيث "الثقافة" من خلال الروايات المختارة، ويوصى بها بشدة لأولئك المهتمين باكتشاف اختلافات الهوية بين مجتمعات البر الرئيسي الصيني والأمريكي الصيني والسنغافوري الصيني من خلال تحليل الهويات الثقافية بناءً على النتائج من هذه الدراسة. بالإضافة إلى ذلك، من المفيد التحقيق في تصور أو وصمة العار التي يعاني منها الآسيويون تجاه الغربيين. يمكن أيضاً استخدام هذا البحث كمرجع للهوية الثقافية للمهاجرين والأقليات ويمكن أن يكون بمثابة دليل لأبحاث مماثلة أجريت في ظل ظروف مختلفة

ABSTRAK

Ratnasari, Devi Farida. 2019 .*Identitas Budaya dalam Konteks Multikultur pada Novel Crazy Rich Asians oleh Kevin Kwan* . Skripsi. Jurusan Sastra Inggris. Fakultas Humaniora. Universitas Islam Negeri Maulana Malik Ibrahim Malang.

Pembimbing : Dr. Meinarni Susilowati, M.Ed

Kata Kunci : Identitas Budaya, Konteks Multikultur, Chinese-American, Novel

Penelitian ini merepresentasikan bagaimana identitas budaya Cina-Amerika digambarkan dalam konteks multikultural dalam novel Kevin Rich Kwan's Crazy. Identitas budaya itu sendiri adalah karakteristik dari suatu budaya yang dimiliki oleh sekelompok orang yang kita kenal batas-batasnya jika dibandingkan dengan karakteristik budaya lainnya. Oleh karena itu, identitas budaya tidak selalu terlihat, namun selalu bersembunyi di balik konteks multikultural. Identitas budaya dapat dieksplorasi melalui gaya hidup asli, misalnya tentang bagaimana masyarakat lokal mengadakan pesta tradisional, memperingati acara siklus hidup, dan hal-hal unik lainnya sebagai kesan budaya yang dianggap mewakili identitas budaya.

Penelitian deskriptif kualitatif ini menggunakan analisis wacana sebagai pendekatan. Penelitian ini menganalisis identitas kultur dalam masyarakat multikultur yang ada pada novel berjudul Crazy Rich Asian, diterbitkan pada 2013 oleh penerbit Anchor Books. Buku yang sekarang dihargai sebagai buku terlaris internasional, bercerita banyak tentang pertanyaan identitas 'yang dipaksakan' pada karakter keturunan Cina-Amerika yang sering dianggap berbeda secara fisik dan budaya. Dari novel, peneliti telah menentukan data secara spesifik menggunakan teori identitas budaya oleh teori Hall dan memperoleh 37 data yang terkait dengan tujuan penelitian.

Hasil dari penelitian ini menemukan identitas budaya Tionghoa-Amerika yang diekspresikan melalui tiga elemen seperti material, budaya mental / spiritual, dan spacio-temporal. Ditemukan bahwa identitas budaya diwariskan namun bisa juga terus berubah. Sebagian besar nilai, adat, tradisi, dan bahkan sikap diturunkan dari generasi ke generasi. Tetapi beberapa juga dapat berubah dipengaruhi oleh lingkungan baru dan globalisasi. Sementara unsur material lainnya dan budaya spiritual mengalami perubahan. Selain itu, identitas budaya berubah sesuai dengan waktu dan konteks. Identitas budaya sebagai suatu bentuk (identitas sebagai makhluk) dan identitas budaya sebagai suatu proses menjadi (identitas sebagai menjadi) juga tercermin dalam novel Kevin Kwan's Crazy Rich Asia.

Penulis berharap untuk penelitian lebih lanjut dalam novel ini. Hal yang dapat dieksplorasi dalam novel ini adalah bagaimana persepsi atau stigma orang Asia terhadap orang Barat. Selain itu, peneliti juga dapat melihat perbedaan identitas antara komunitas Cina Daratan, Cina Amerika, dan Singapura-Cina.

TABLE OF CONTENT

APPROVAL SHEET	iii
LEGITIMATION SHEET	iv
STATEMENT OF THESIS AUTHORSHIP	v
MOTTO.....	vi
DEDICATION	vii
ACKNOWLEDGMENT	viii
ABSTRACT	x
ABSTRAK	xii
TABLE OF CONTENT	xiii
CHAPTER I	1
A. Background of the Study	1
B. Problems of the Study.....	5
C. The Objectives of the Study	5
D. Significance of the Study.....	5
E. Scope and Limitation.....	6
F. Definition of Key terms.....	6
1. Cultural Identity	7
2. Multiculturalism.....	7
G. Previous Studies	7
H. Research Method	9
1. Research Design.....	9
2. Data and Data Source.....	10
3. Research Instrument.....	11
4. Data Collection.....	11
5. Data Analysis	11
CHAPTER II.....	13
A. Cultural Identity.....	13
B. Elements of Cultural Identity	17
C. Function of Culture.....	19

E. Definition of Representation.....	20
F. Multicultural context	20
G. Cross Culture	21
H. Chinese-American	21
J. Novel	22
CHAPTER III.....	24
A. Findings	24
B. Discussion.....	42
CHAPTER IV	46
A. Conclusion	46
B. Suggestion	48
REFERENCES.....	50
APPENDIX.....	53

CHAPTER I

INTRODUCTION

This part presents background of the study, research questions, the objectives of the study, significance of the study, scope and limitation, some definitions of key terms, and research method.

A. Background of the Study

Cultural identity has become a popular issue that is discussed in the social and cultural sciences. Its presence in the last decade is due to the various social changes triggered by the globalization process also individuals have begun to realize that they are part of a different social and cultural group. It indicates that actual identity always develops. However, humans are still the same individual even has been influenced by the environment and relationships. Although not entirely the same from time to time, the inheritance of the past has always been the starting point of afterward development. Therefore, cultural identification is a process, a dynamic that is influenced by social, psychological, environmental, situation, context and other cultural factors (Karjalainen, 2020).

Cultural identity is the characteristics of a culture that is owned by a group of people that we know the boundaries of when compared with other cultural characteristics (Chen and Lin, 2016). Cultural identity is a feeling (emotional significance) of a person to have a sense of belonging or affiliation with a particular culture. Communities are divided into groups, then they identify their

own culture in which each person considers themselves as representative of a particular culture.

Identity implies the similarity or unity with others in a certain area or thing. In addition to containing the meaning of similarity, identity also contains the meaning of difference. Identity can also mean a character that distinguishes an individual or group from other individuals or groups. Thus identity contains two meanings, namely the relationship between equality and the relationship of difference (Ding, 2019).

The relationship of equality in identity occurs when an individual has similarities with other individuals in a group. The relationship of differences in identity arises when an individual or group has a certain character that distinguishes the individual or group from the individual or other groups. Therefore, the identity of a culture is not always visible, it always hides behind the multicultural context. Cultural identity can be explored through the indigenous lifestyle, for example how local people hold traditional parties, commemorate life cycle events, and other unique things as cultural impressions that are considered to represent cultural identity (Ding, 2019).

A multicultural society is a society consisting of various types of nations and cultures. A multicultural society can also be defined by human groups who have a place to live with various types of characteristics or characteristics as well as distinguishing between one society and another. According to Lawrence Blum (Ujan, 2009), multiculturalism can be defined as an understanding, appreciation,

and assessment of one's culture and a respect and curiosity about other cultures. Therefore multiculturalism is about individual or group awareness of cultural diversity, which in turn has the ability to encourage tolerance, dialogue, and cooperation, among diverse ethnicities and races. In this case, we can see that multiculturalism is not a perspective that equates local truths, but instead tries to help those who respect one another towards differences and pluralism that exist, in order to create peace and thus prosperity can be enjoyed by all humanity. So that it will form a harmonious life (social cohesiveness) of ethnicity which still maintains its cultural identity.

The issues of cultural identity in the context of multicultural have lifted to the literature works. The efforts of the authors to connect literature and society gave rise to the opinion that literature is a reflection of society or even an imitation of reality. This is in line with the sociological perspective on literature, which holds that society and literary works are closely related because society produces, reads, and consumes literary works (Alwaqaa, 2020).

There are some researches that work with this study. Previously, Rahmatillah (2017) a student of Maulana Malik Ibrahim Malang conducted a thesis about identity status portrayed in the movie. The aim of the study is to find out the identity status of the main character portrayed in Moonlight movie. The researcher concluded that the character has an identity status of achievement after experience of exploration in the domain of career, physical identity and sexual identity. The second previous study about cultural identity on hybridity and mimicry is conducted by Amrullah (2014). The aim of his study is to know how

cultural identities on hybridity and mimicry in Zadie Smith's *White Teeth* movie. The method that he used is descriptive qualitative and uses a post-colonialism approach. The research finds the issue related to cultural identities on Hybridity And Mimicry in Zadie Smith's *White Teeth*. Mimicry is found in the character, Samad, used as camouflage when it is going to communicate with English. The reason to be struggling with that camouflage is in order to affect the racial stereotype. Besides, hybridity is found in the character that they split their identity, the characters fight to be affected by another culture by making obvious, declaration against and also, acting like Eastern man.

Third, Qian (2015) conducted a study entitled *Identity Construction of Chinese Immigrants*. The study uses qualitative. She illustrated the differences and the interrelationships between the paths taken by Chinese immigrant parents and young immigrant adults to build their identities in the context of Quebec's Interculturalism Policy. She used the interviews of 15 Chinese parents who lived in Montreal. The results of the interview reveal the nature of multiple identities, liquid, and easily forged. Through their individual definitions of the meaning of "being Chinese" and "being Canadian," the participants demonstrated the coexistence of their Chinese and Canadian identities. They show that their identity is built and reconstructed through dialectical interaction between themselves, others, and the socio-cultural context that they negotiate. The multiple social identifications claimed by participants are closely related to each other during the process of constructing their identities. This investigation has implications for policy makers and educators who can take an active role in fostering hybrid

identity, which serves to challenge and question the hegemonic definition of "Chinese-Canadian" identity. Hybrid identity opens up the possibility of demolishing old cultural boundaries, and rediscovering new shared cultural spaces, which are very important in today's increasingly globalized world.

From the previous studies, we can see that the studies related to identity. Rahmatilla uses the theory of status identity by Marcia and uses psychological approach. While Brill uses a post-colonialism approach. Therefore, this study conducted using discourse analysis approach also uses the theory of Stuart Hall in order to comprehend the reality of multiculturalism related to cultural identity and to get the answer to the research question that will be presented below.

B. Problems of the Study

Based on the background above, the research question will be "how cultural identities as Chinese-American within a multicultural context are represented in the Crazy Rich Asians novel?"

C. The Objectives of the Study

Related to the research question above, the aim of the study is to investigate how Rachel Chu's and Kerry's cultural identities as Chinese-American within multicultural context are represented in the Crazy Rich Asians novel.

D. Significance of the Study

This study is expected to give significant contribution in the development of the study concerning in the cultural identity within multiculturalism, in theoretically and also practically.

Theoretically, this research can generate the theory regarding to cultural identity and multiculturalism in the perspective of discourse analysis. Moreover, the findings of this research were expected to reveal the result of the cultural identity of Chinese-American when they were in a multicultural society.

Besides, the practical significance is that the research fills in a significant gap in the previous studies about cultural identity when it faces the multicultural context. Also, the finding shows that actually there are gaps between the theory of cultural identity and the practice that represented in the Crazy Rich Asians novel.

E. Scope and Limitation

This research mainly discussed the performance of the main character named Rachel Chu, who is Chinese-American in Crazy Rich Asians Novel in the way she faced multiculturalism attitude and also shows the cultural identity. The researcher analyzed the cultural identity using Hall's theory.

Furthermore, the researcher limited the study by taking the data only from particular events, features, statement and utterance happened in the Crazy Rich Asians novel which relate to Rachel Chu and Kerry. Therefore, this research does not analyze other characters in the novel.

F. Definition of Key terms

This point explains some phrases that are used in this research in order to avoid the ambiguity and give a clear definition.

1. Cultural Identity

The characteristics of a culture that is owned by a group of people that we know the boundaries of when compared with other cultural characteristics. In this case, describe Chinese-American's cultural identity. They are positioned and constructed by other cultural group from the discourse perspective on Crazy Rich Asian novel.

2. Multiculturalism

Multiculturalism is a term used to describe a person's views on the variety of life in the world, or cultural policies that emphasize acceptance of diversity, and various cultures (multicultural) that exist in people's lives. It is kind of attitude to respect one another towards differences and pluralism that are exist. In this case, Chinese characters who live in America moved to Singapore. In Singapore there are various cultures and ethnicity. They have their own identities that differentiate others.

G. Previous Studies

There are several early researches related to the topic of this research. The first is Rahmatillah (2017) the student of Maulana Malik Ibrahim Malang conducted thesis entitled *Identity Status in Barry Jenkins' Movie "Moonlight"*. The aim of the study is to find out the identity status of the main character portrayed in Moonlight movie. She used Marcia's theory about identity status and applied descriptive qualitative method to analyze the finding. She also used psychological approach. In this research found three kinds of identity status, those are diffusion, moratorium and identity achievement in the main character named

Chiron. The researcher concluded that the character has identity status of achievement after got experience of exploration in the domain of career, physical identity and sexual identity.

Brilli Shoura Amrullah (2014) has done his thesis under the title *Cultural Identities on Hybridity And Mimicry in Zadie Smith's White Teeth*. The aim of his study is to know how are cultural identities on hybridity and mimicry in Zadie Smith's White Teeth movie. The method that he used descriptive qualitative, categorize in literary criticism which uses post-colonialism approach. The research find the issue related to cultural identities on Hybridity And Mimicry in Zadie Smith's White Teeth. Mimicry is found in the character, Samad, used as camouflage when it is going to communicate with English. The reason to be struggle with that camouflage is in order to affect the racial stereotype. Besides, hybridity is found in the character that they split the identity, the character fight to be affected by other culture by making obvious, declaration against and also , acting like eastern man.

Qian (2015) conducted a study entitled Identity Construction of Chinese Immigrants. The study uses qualitative. She illustrated and illustrated the differences and the interrelationships between the paths taken by Chinese immigrant parents and young immigrant adults to build their identities in the context of Quebec's Interculturalism Policy. Lingwei used the theory of Hall (1990, 1996), Taylor (1994), and Bhabha (1996). She used the interviews of 15 Chinese parents who lived in Montral. The results of the interview reveal the nature of multiple identities, liquid, and easily forged. Through their individual

definitions of the meaning of "being Chinese" and "being Canadian," the participants demonstrated the coexistence of their Chinese and Canadian identities. They show that their identity is built and reconstructed through dialectical interaction between themselves, others, and the socio-cultural context that they negotiate. The multiple social identifications claimed by participants are closely related to each other during the process of constructing their identities. This investigation has implications for policy makers and educators who can take an active role in fostering hybrid identity, which serves to challenge and question the hegemonic definition of "Chinese-Canadian" identity. Hybrid identity opens up the possibility of demolishing old cultural boundaries, and rediscovering new shared cultural spaces, which are very important in today's increasingly globalized world (Qian,2015).

H. Research Method

This chapter described the method applied, also consist of research design, data and data sources, and also research instrument.

1. Research Design

This research is categorized as constructivist worldview research. The idea of constructivism is that actual reality is not something objective, but is constructed through a process of interaction within groups, communities, and society. The aim was to understand how the text represents the identity of the writer (Marthen, 2015). This researcher also used qualitative methods to analyze and get a deep understanding of cultural identity within a multicultural context. Qualitative research is a

process of research and understanding based on methods that investigate a social phenomenon and human problems. According to Creswell (2007), the goal of this research is to gain insight and explore in-depth analysis and understanding of the phenomenon. The qualitative points of this study can be shown from the aim which is to understand how cultural identity is represented in a multicultural context in the novel. Also, the data of the research are soft data in the form of written word and narration in the novel. Moreover, this research is categorized as descriptive research in which it describes the cultural identity of the character Chinese-American in Crazy Rich Asians novel.

In addition, this study uses a discourse analysis approach because discourse analysis sees the social and cultural setting of language and how people come to make particular choices in their language use. The focus of this study is discourse analysis and identity which is about how the language reflects someone's identity. Through language use people present who they are and how they want somebody else to see them.

2. Data and Data Source

The data source of this study was taken from the novel written by Kevin Kwan, 2003 and originally published in the United States by Anchor Books. The book consists of 527 pages. Based on the author statement, this book is categorized as a fiction story, it is because the characters appear in the novel are fiction. But, the characterization, the plot, and the setting, Kevin Kwan saw from the reality that occurred

around his society. The data used in this study is the events, features, statement and the utterances happened in the novel which relate to Rachel Chu and Kerry as Chinese-American people.

3. Research Instrument

The research instrument used in this study is the researcher herself. It is called so because the writer is the one who read the Crazy Rich Asians novel, collect a variety of sources based on the study of character and cultural identity, identify and classify the information related to the story and also interpret the utterances of the main character using Hall's theory.

4. Data Collection

There are some steps in collecting the data. The first, the researcher read the novel of Crazy Rich Asians twice, to know the whole story of the novel, and to select events, features, statement or utterances happened in the novel which relate to Rachel Chu and Kerry as Chinese-American and have connection with cultural identity within a multicultural context in the novel.

5. Data Analysis

In the process of analyzing the data, there are some steps made by the researcher. Firstly, researcher categorized particular events, features, and statement happened in the novel which relate to Rachel Chu and Kerry as Chinese-American living through close reading. Then, the researcher begins to describe every quotation and connecting one event to another event in those quotations by using Hall's identity cultural theory,

researcher describe some dialogues on description to know particular discourse about the cultural identity experienced by Rachel Chu and Kerry.

CHAPTER II

REVIEW OF RELATED LITERATURE

This chapter presents the review of related literature. It contains some theories used in order to support the analysis in this study, which is a necessary source concerning the topics such as the discussion about cultural identity, Chinese-American, multicultural context, relation between language and identity, sociolinguistics approach in identity representation, culture in American and Singapore, and previous studies.

To answer the question in the formulation of the problem, the writer uses Stuart Hall's concept of identity. According to him, Identity has never single, but it takes a different form across discourses, practices and positions. All of them are products of historical development, and are continuously proceeding, which is colored by change and transformation. Hall defines identity as a process formed through the unconscious system. The subconscious system goes through time and forms imaginary shadows that never meet an end point. In this regard, Hall values identity is more as a process of *becoming* rather than based on standard values or taken for granted.

A. Cultural Identity

As part of a social process, a child learns to see themselves as members of a certain group. Another feature of socialization is that people assume groups that they are not included in, and they usually learn that other groups must be avoided. This tendency is to identify as members of several groups, called *in groups*, and to

distinguish these ingroups from outgroups, which are so common in human thought that have been described as universal human tendencies (Brewer & Campbell, 1976)

Second, cultural identity is positioned by recognizing similarities and differences. Identity here is a non-essentialist identity that focuses on differences and also the similarity of characteristics. In this second sense, Hall explains that cultural identity is a matter of how a person shapes himself such as *becoming* and *being* (Hall, 1997).

Cultural identity enters into the world of the future as well as the world of the past. Here it is explained that cultural identity is very dependent on how a person makes that cultural identity as a position and not the essence, so that it can be "anyone" wherever he is.

Hall explained about cultural identity whose identification problem was not permanent. Identity is something that never stops its formation, not just something that 'exists' but something that then 'becomes'. Furthermore, Hall shows his position in terms of identity as something that is fluid and continues to undergo formation.

“Cultural identity is not a fixed essence at all, lying unchanged outside history and culture. It is not some universal and transcendental spirit inside us on which history has made no fundamental mark...it has its histories- and histories have their real, material and symbolic effects” (Hall, 1997)

Hall asserted that identity is not something rigid with fixed characteristics that do not change from time to time. Identity is something that is continually

formed in the framework of history and culture, something that is positioned in a place and time, according to context. The search for a person's identity is always related to the problem of how that person tries to place himself (positioning) within a scope of society that has placed himself with another scope (being positioned).

This is also closely related to the similarities and differences in cultural identity. These differences and similarities exist within the scope of cultural identity. Identity is also presented by Hall as something that is always changing and never keeps. Therefore, a person can experience a change of identity along with his life

Hall's Perspective of cultural identity

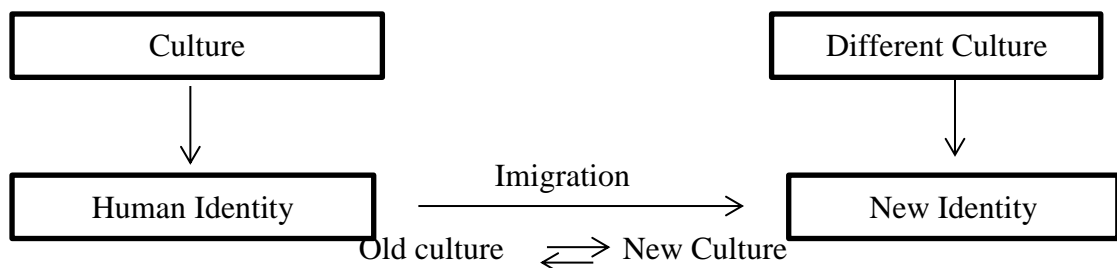


Diagram 1. Hall's cultural identity scheme in Hall's book Question of Cultural Identity.

In an effort to understand the object of the study while outlining the dynamics that occur, researchers also use relevant concepts in theoretical discussion and discussion.

“Culture encompasses religion, food, what we wear, how we wear it, our language, marriage, music, what we believe is right or wrong, how we sit at the table, how we greet visitors, how we behave with loved ones, and a million other things” (De Ross, 2015).

In this connection, the concept of "liminality" expressed by Homi K Bhabha in *The Location of Culture*, is very helpful in explaining the process of "interactions" that occur between cultures. According to Bhabha, cultural identity is not an innate identity carried from birth (given) from emptiness.

Cultural identity is also not a predestined entity, it cannot be reduced or the historical features that define cultural conventions. The views of binary opposition "invaders" and "colonized" are no longer understood as something that is separate from one another and each is independent.

Bhabha (1994) revealed that cultural negotiations included continuous encounters and exchanges of cultural views which would in turn produce reciprocal experiences of cultural differences. That it was not only the colonized who took or imitated the invaders, in some cases, the invaders also took or imitated the colonized, even though in a smaller portion.

Bhabha stressed that neither the colonizers nor the colonized were independent of each other. Colonial relations were structured by various and contradictory forms of trust. According to Bhabha, between invaders and colonized there is an "intermediate space" that allows the two to interact. Between the two is a loose space for resistance (Bhabha, 1994).

The concept of Bhabha liminality is used to describe an "intermediate space" where cultural change can take place, namely intercultural space where personal and communal self-reliance strategies can be developed. It can also be seen as a process of movement and exchange between different and ongoing statuses.

B. Elements of Cultural Identity

Diana Petkova (2005) in her article entitled "Cultural Identity in Plurastic World", categorizes elements of cultural identity into three categories, namely:

1. Material culture

This element is very close to people's lives. Material culture consists of food eaten, clothing used, building houses and tools used by a community group. Generally this is done by one group of people so that stereotypes emerge from other communities, such as for example Italians like to eat '*macaronis*', Muslims use headscarves, and so on. These stereotypes are based on elements that are considered typical of certain material cultures and at the same time they are considered by other cultural communities more or less strange (Petkova et al., 2005).

2. Spiritual or Mental culture

Individuals identify with symbols, traditions, customs, values, and even with behavior and attitudes shared within the cultural community. For example, Japanese people bend down to show polite gestures, but Americans don't do that. Then, Christians consider that men who wear hats or a head cloth in public areas

are considered rude. Another example, when a Muslim woman is told to remove her hijab, then she will assume that it is a threat and insult. So, it turns out what is normal for one cultural community may be regarded and even under-appreciated by another cultural community (Petkova et al., 2005).

3. Spacio-temporal

It is about time and space, but not in the real sense but about what they believe, understand, interpret and have a significant role in the construction of identity. For example, Europeans have a linear perception of time. Like, humans have the same life cycle, they are born then die. This is different from the Hindu view. Their cultural identity is formed to believe in reincarnation. For them, time is not linear but circular. They believe that their dead souls will return to earth with a new body shape.

In addition, space is also interpreted in different ways. For example, for Christians they believe that the world is vertically oriented. They believe that they live on earth, while God lives in heaven with angels and saints, while sinners live in hell. On average, almost all religions have vertically oriented beliefs. But for some cultural identities the community has a horizontal perception of space. For example there are ethnic and cultural relations that have kinship between members. They are taught to have an equal relationship and tolerance with each other.

C. Functions of Culture

Culture has a very big function for humans and society. Basically, the function is to regulate the community. Culture is about how to act and determine attitudes when faced some cases, so that life becomes more harmonious.

Culture is not only a matter of customs, but also patterns of behavior. Including how the community can survive by meeting their needs. In life, there are various forces that must be faced by the community and community members. For example the natural forces where they live, as well as other forces within the community itself that are not always good for them. The needs of the community are for the most part fulfilled by culture which originates from the community itself. It is said so because human ability is limited. In turn, the ability of culture which is the result of his creation is also limited in filling human needs.

The work of the community gives rise to technology and its main use is to protect the community from its natural environment. Technology basically includes at least seven elements, such as productive tools, weapons, container, food and drink, clothing and jewelry, shelter and housing and transportation (Koentjaraningrat, 2002).

Culture regulates people so that they can understand how they should act and determine their attitude if they are related to other people. If humans live alone, then no other human will feel disturbed by their actions. But every person however his life, he will always create his own habits.

D. Definition of Representation

According to Judy Giles and Tom Middleon quoted by Iskandar, *represent* has three meanings, namely, to stand in for (symbolizing), to speak or act on behalf of (speaking on behalf of someone), and to re-present (bring back what happened). Representation is a sign that is not the same as actually. It's just that it is linked through the reality of the reference (Iskandar, Sabil, & Lestari, 2016).

Representation can be defined more clearly as the use of signs (pictures, sounds, etc.) to connect, describe, the word representation refers to the explanations of people who help define the distinctiveness of groups and also refers to the description of various institutions. Representation also not only refers to the surface, it also involves the constructed meanings. In short, representation refers to making meaning, the meaning of the world and the meaning of how to understand the world (Iskandar et al., 2016).

E. Multicultural context

The term "multicultural" comes from the words "many" and "culture," which refers to "a way of life; the framework in which we exist, think, feel, and interact to others . It serves as the "glue" holding a group of people together. Therefore, despite their many differences, multiculturalism is about respecting and understanding one another's cultures. Furthermore, regardless of whether they belong to the majority or minority group, people from different cultures should appreciate one another and embrace variety as a common bond. This is what is meant by the concept of multiculturalism (Gollnick and Chinn, 2013).

F. Cross Culture

Cross-cultural is about the comparisons in various cultures. In cross-cultural communication, cultural differences are understood and recognized, and can bring about individual change, but not collective transformation. In cross-cultural societies, one culture is often considered the "norm" and all other cultures are compared or contrasted with the dominant culture (Schriefer,)

Cross-culture is a study of communication that focuses on interpersonal communication practices that occur between individuals who have different cultural backgrounds. The unit of analysis in this study is the relations and practices of interpersonal communication between them. Forms of intercultural communication include communication between different ethnic groups, different religious groups, different countries, different subcultures, and different sexes.

G. Chinese-American

Historically, the Chinese-American identity which is entirely ethnic Chinese and lives in the United States is constantly changing. Kembra we see the difference when looking at 'China' in the early twentieth century. There was an upheaval between embracing America and rejecting China. Then in the mid-20th century it was agreed that there would be a mixture of Chinese-American-American and American-Pan-Asian-American multicultural identities at the end of the 20th century (Chun, 2000). As Bill Moyers in the recent PBS series *Becomes America: The Chinese experience*, quoting an unaccepted historian, said, "Chinese in America have been approved, accepted, hung, insulted, excluded, sought, admired, but difficult to find or expect" (Moyers, 2003). The

development and change of Chinese-American identity, both inside and outside the Chinese-American community, continues to this day

H. Novel

The novel comes from the Italian language novella (which in German: Novelle). Novella literally means a new small item later, interpreted as a short story in the form of prose. Today the terms novella and novella contain the same meaning as the Indonesian term novelet (English: noveltte), which means a work of prose fiction that is sufficiently long, not too long, but also not too short (Nurgiyanto, 2013)

The novel is a work of fiction, that is a story that is not real, only a mere fiction created by the author. A novel will present the development of one character, a complex social situation that involves many parties that occurred several years ago in detail whose story has a connection between the proclamation of one another so that it can give a deep impression to the reader.

In addition, novel is an expression and description of human life at an age that is confronted with various problems of life. From the complex problems of human life can give birth to conflicts and disputes. Through the novel, the author can tell about aspects of human life in depth, including various human behaviors. The novel contains human life in dealing with life's problems, the novel can function to learn about human life at certain times.

Based on the opinion above, researchers can conclude that the novel is the type of fiction that appears most recently when compared to other fiction. The

novel reveals the conflicting lives of its characters in a more profound and subtle way. In addition to the characters, a series of events and settings are displayed in an arranged manner so that they are longer than the other prose.

CHAPTER III

FINDINGS AND DISCUSSION

This chapter presented data findings and a discussion of the research. The findings consisted of data presentation and data analysis in order to answer the research question. The analysis result was further discussed in the discussion part of this chapter.

A. Findings

This research aimed to investigate the cultural identity within multicultural of this research was actually to investigate the representation of identity through literature work which is novel from Discourse analysis perspective. In this case, the cultural identity was focused on the Chinese-American characters. There were 38 data selected from this novel. The data were analyzed based on its sequence by page.

Datum 1

The marriage ceremony is important in Chinese culture. Marriage for the Chinese community is a form of xiao (devotion to parents and ancestors), which is to continue the descent and worship of the ancestors). The purpose of the marriage is not only for the happiness of the bride and groom but also for the welfare of the two families united in the marriage.

Rachel, at the age of 30, has not yet married. According to Chinese standards, Rachel was included in old-maid territory. Her relatives continually

matched her with some men, but she preferred to spend most of her twenties finishing her graduate and post graduate studies. Then, she began to pioneer her academic career. Likewise, her mother, Kerry, often discussed the plans for her daughter's marriage that had not been realized.

“I’m the only Chinese mother with an unmarried daughter who’s almost thirty! Do you know all the inquiries I get almost every day? I’m getting tired of defending you. Why, even yesterday, I ran into Min Chung at Peer’s Coffee. ‘I know you wanted your daughter to get her career established first, but isn’t it time that girl got married?’ she asked. You know her daughter Jessica is engaged to the number-seven guy at Facebook, right?” (p.32)

Based on the datum above, it shows that Kerry, a Chinese-American mother, claimed to be Chinese. It can be seen from the statement *“I am the only Chinese mother with an unmarried daughter who’s almost thirty”*. Although Kerry has lived in America for a long time, she still considers herself part of the Chinese people. Besides that, Kerry shows that marriage is one of the things that are mostly discussed by the Chinese group. Chinese women must be married at least before 25 years old. Here Kerry often gets questions from other Chinese people about Rachel who hasn’t got married even though Rachel is close to 30 years old. Because for most Chinese, unmarried women of a certain age are considered low and are called *‘Chen nu’* or *‘remnant woman’*.

The reason Rachel didn't want to get married was that she wanted to focus on graduating, finishing her dissertation, and building her career in academia as a lecturer. This is shown in *‘I know you want your daughter to get her career established first’*. Besides Rachel, who wants her dream to be realized, Kerry also

hopes that her daughter will receive higher education to raise their social and economic status. It happens because as long as migrants, they live in limitations and are often underestimated. The only way to change their destiny is to build a high academic career.

On the other hand, the datum above shows that while living in America, Rachel Chu and Kerry lived close to other Chinese groups. As in the fragment of *'I ran into Min Chung at Peer' s Coffee.'* Kerry often met with Min Chung who incidentally is a Chinese descent who migrated in America. Here indicates that Chinese people who migrate and become a minority in other countries tend to gather with the same ethnic group.

Datum 2

Parents play an important role in educating their children, regardless of their age or level of education, especially in instilling morals and ethics. Every parent has their own way and pattern in guiding and educating their children which is certainly different from the ways and patterns of other parents.

This case also applies to Rachel's family who has ethnic Chinese descent but they live in America. The adoption of parenting Chinese American parents in educating their children certainly has a difference with parents of ethnic Chinese who live in other parts of the world. Once, Rachel wanted to ask permission to go to Singapore to meet Nick Young's family. Kerry kept asking where they would live. Kerry really made sure of that because she was worried that Nick's family

would have a different culture from them. This is illustrated in a conversation snippet below.

*“Daughter, that is the most important thing. **You mustn’t assume that Nick’s parents are going to be as liberal-minded as I am.** You are going to Singapore, and those Chinese Singaporeans are the most uptight of all the Chinese, you know! I don’t want his parents to think I didn’t raise you properly” (p.33)*

Datum above shows Kerry's concern as a mother. She asked how Rachel would stay in Singapore. Kerry wants to ensure that her daughter knows the rules over there, because culture in America is very different from Asia. Besides that, the datum shows that Mrs. Kerry admitted that she was Chinese, but had a liberal mind. This is indicated in the sentence *“You must not assume that Nick's parents are going to be as liberal-minded as I am”*. Kerry has more liberal thinking when educating his children. Kerry does not limit and does not interfere when her daughter will live in the same house with her boyfriend.

Kerry's thinking as a parent is very different from the Singaporean Chinese. They are stricter in determining the rules for their children than other Chinese. As in the sentence *"those Chinese Singaporeans are the most uptight of all the Chinese"*. This also shows that although they are both 'Chinese', they certainly have different views. This is influenced by the culture in which they live. Kerry lives in America, so she has a liberal outlook. Nevertheless, Kerry still warned her daughter to follow the rules that apply in the place she would visit. Living with a multi-community society requires Rachel to be able to adjust to be accepted in the community.

Datum 3

Having a partner to get married is the hope of every individual. Each person has their own expectations of their partners, so that the desired criteria for partners to vary according to the ideal view of each individual. However, there is a similarity between the ideal views of individuals who are in the same group, because the pair they choose is a partner who feels right to themselves and the people around them (their culture). So that each group of people tends to find a partner who has the same attitude, values, and other attributes. This shows that there is a tendency to preserve the culture in the group.

The selection process for this couple is also told in the Crazy Rich Asian novel. When Rachel gets together with Wye's family, they discuss Nick Young's family, who is Rachel Chu's partner. Wye mother asked the background of Nick by asking the name of her family. The surname is taken from the name of the father. By knowing his father's name, they can guess the origin of Nick Young, whether he came from a good family or not.

“What is his father name?” Wye Mum asked.

“I don't know”

“Well if you find out the parents' names, we can tell you whether he comes from a good family or not” Wye Mum said.

“Alamaaaaaak, of course he's from good family, if he's been friends with Collin Khoo,” Neena said. “Young.... Young... Sherly, isn't there a gyney named Richard Young? The one who practices with Dr. Toh?”

“No, no, Nick's father is an engineer. I think he works in Australia part of the year,” Rachel offered.

“Well, see if you can find out more about his background and we can help you,” Wye Mum finally said.

“Oh you really don’t have to do that. It’s not important to me what sort of family he comes from,” Rachel said.”

“Nonsense, lah! Of course it’s important!” Wye Mum was adamant. “If he’s Singaporean, I have a responsibility to make sure he’s good enough for you!” (p.142)

From the datum above, we can see that there are differences of opinion in looking at someone. Wye Mum as a Chinese-Singaporean considers that to determine a partner, it is of course important to know their background. For Chinese people, knowing the background of a person's good and bad is to know the names of parents. As in the quote *"Well if you find out the parents' names, we can tell you whether he came from a good family or not"*. This indicates that the Chinese believe that the family is very influential on the continuity of the relationship when going to get married. In their view when each couple decides to get married, they don't just communicate privately between the two parties. But they as a couple must also enter into the life of the extended family of each partner. They have to go further to see family habits between partners, different backgrounds, customs adopted and the mindset of their extended family who are very different. Because in marriage not only unites two people who get married but also involves two large families.

In contrast, Rachel considers that family background is not too important in determining the merits of a partner. As in the quote *‘Oh you really don't have to do that. It's not important to me what sort of family he comes from’*”. Here there had been a few conflicts of differing views between them. Rachel considers that what determines their compatibility is the personality of Nick Young. And there's

no need to see where Nick Young is from. She does not care how much wealth his parents have. This happens because Rachel as a person who has long lived in America used to live individually. The family does not interfere in the child's personal affairs. Therefore, children are left free to make their own choices and future.

Datum 4

Clothing is an identity, culture, lifestyle and conscious or unconscious actions have formed social stratification in the social layer. Clothing shows all the ways in which goods, services and entertainment are used where social expectations that determine individual choices are constantly changing and are expected to change. Dressing is also a language, a nonverbal system of communication because it is found through the personal symbol of the user and the audience. Therefore, before someone starts talking to reveal his true identity, other people can already see the social status, or gender of the person from his dressing.

In Crazy Rich Asian novel also explores the culture of dressing. At that time Rachel Chu was invited by Nick Young to have dinner at his home with Nick Young's extended family. Peik Lin as a friend of Rachel is busy preparing clothes that are suitable for Rachel. Peik Lin wants Rachel to look charming when meeting Nick Nick's family. This happen because for Asians, what we use will always be the center of attention of others. In contrast, Rachel, a person who had lived in America for a long time, felt that she only needed to wear casual clothes.

She is accustomed to the environment in America, as long as she still wears clothes, people will not care about how to dress.

“Well, you want to be casual, but you also want to make a good impression, don’t you? Will Collin and Araminta be there tonight?”

“I don’t think so. He said it was just his family.”

“God, I wish I knew more about Nick’s family.”

“You Singaporeans crack me up. All this nosing around!”

“You have to understand. This is one big village—everyone is always in everybody’s business. Plus, you have to admit it’s become much more intriguing now that we know that he’s Collin’s best friend. Anyway, you need to look fabulous tonight!”

“Hmmm... I don’t know to make the wrong impression, like I’m high maintenance or something.”

“Rachel trust me, no one would ever accuse you of being high maintenance. I recognize the blouse you’re wearing—you bought that in college, didn’t you? Show me what else you brought. It’s your first time meeting the family, so we need to be really strategic about this.”

“Peik Lin you’re beginning to stress me out! I’m sure his family will be just fine, and they won’t care what I’m wearing as long as I don’t show up naked.” (p. 155)

Datum above shows a different dress culture between Rachel Chu, a Chinese American woman and Peik Lin, Chinese Singaporean. Peik Lin is very concerned about the details of the clothes they will use. She matches clothes to the event situation. For Peik Lin, the way to make a good impression is to use the best, most conspicuous clothes and in accordance with the theme of the event. As in the quote sentence said by Peik lin *“Well, you want to be casual, but you also want to make a good impression, don't you?”*. Besides that, the datum above shows that for Asians often like to interfere in other people's business. Someone will be the subject of conversation in the group. They will comment on everything

including how to dress someone. As Peik lin said "*You have to understand. This is one big village - everyone is always in everybody's business. Plus, you have to admit it becomes much more intriguing now that we know that he's Collin's best friend. Anyway, you need to look fabulous tonight!*". That means, to be accepted in their group, Rachel must act according to their expectations and culture.

Actually, this is very contradictory for Rachel. As a woman who has lived in America for a long time, she is more indifferent to the appearance she will use. In fact she only wants to look casual when coming to dinner to meet Nick Young's family. She stated in the statement "*Peik Lin you're beginning to stress me out! I'm sure his family will be just fine, and they won't care what I'm wearing as long as I don't show up naked*". She felt a little depressed because she had to be complicated taking care of her appearance, because in America she is accustomed to behave according to her wishes. No one will take care and comment on what she uses. The reason is because Americans have liberal principles. Everyone has the right to free expression. In addition, Rachel Chu, as an American living in Singapore, sees their dress culture with her American eyes. She looked at it from an American perspective, though American and Asian cultures are different.

Datum 5

In social interaction, we will find differences in the narratives that we usually say as dialects or dialects in language. As in Chinese, dialects are divided into seven dialects namely North dialect, Wu dialect, Xiang dialect, Gan dialect, Hakka dialect, Min dialect, Cantonese dialect. The division of this dialect is

formed by several factors such as history, society, geography, language development and others. The Chinese dialect not only shows the difference in language used by a group of people, but also shows the customs and holidays, funeral culture, and also shows the differences in views of these groups of people with other groups.

As in the narration in the *Crazy Rich Asians* novel, it is told that the grandmother of Nick Young has the ability to speak in four different dialects, namely Mandarin, Cantonese, Hokkien and Teochew. While living in Singapore, Nick Young's grandmother was very close to holding onto Chinese culture even though in her daily life she also used English for daily conversation. Meanwhile, Rachel, a child who lives in America but has Chinese descent can only use one dialect, namely Mandarin.

Nick had earlier informed Rachel that while his grandmother spoke English perfectly well, she preferred to speak in Chinese and was fluent in four dialects—Mandarin, Cantonese, Hokkien, and Teochew. Rachel decided to greet her in Mandarin, the only dialect she spoke, but before Nick could make proper introduction, she bowed her head nervously at the stately lady and said “It is such a pleasure to meet you Thank you for inviting me to your beautiful home.” (p. 176-177)

From the datum above, Rachel was trying to communicate using Mandarin when she was going to meet Nick Young's grandmother, even though she knew that her grandmother could speak English. We can implicitly see the purpose of using Mandarin to greet other Chinese. Besides being able to communicate more optimally, it seems that Rachel saw the positive side of interaction in such an atmosphere because it could build a strong sense of cultural identity with fellow

Chinese people. What she did was an attempt to get closer to the Chinese people. However, Rachel felt that she was still part of the Chinese community. In addition, using Mandarin when interacting with Chinese people can also be interpreted as a 'tactical' act so that it can remain accepted in the Chinese community at large, regardless of the country of origin she usually lives.

Besides using the Mandarin dialect to greet other Chinese, Rachel also behaves like an Asian when meeting an older person. From showing bent body gestures to showing respect. As in the quote "she bowed her head nervously at the stately lady". This shows that Rachel, as a person who has long lived in America, still has the knowledge and skills on how to behave politely when dealing with Asians, especially older ones. This of course is different when he lives in America. Most Americans will shake hands and tend to be informal.

Datum 6

When a person is born he will be given a name, even before a baby is born, his parents have thought of a name that is suitable for his baby. When learning to speak, a child must be able to remember and be able to convey to others about his name. When learning to write, a child must also be able to write his name. When introducing self, someone will definitely introduce his name. From this name we can also see the importance of the name as a marker of one's identity.

The naming of ethnic Chinese in general consists as a marker of one's identity. The surname is located in front, and the name is located behind the

surname. The origins of Chinese clans vary, including some originating from totem ancestors, ancestors' names, ancestral dwellings, ancestral positions and occupations, countries established or conquered by ancestors (Guo, 2010). From one's clan, we can know the origin of that person's ancestors. In other words, the clan becomes the identity marker of a group of people who own the clan. As well as differentiating the identity of a group with other groups.

“Aren't you Rachel Chu?”

“Yes”

“Isn't your cousin Vivian Chu? Doesn't your family own Taipei Plastics?”

“Afraid not,” Rachel said, trying not to roll her eyes.

“My family is originally from China.”

“Oh sorry, my mistake. So what does your family do?”

“Um, my mother is a real estate agent in the Palo Alto area. (p. 231)

Datum above shows that when Rachel met Chinese people in Singapore, she was always known by her surname. She was always associated with other families who had the last name of Chu. The name 'Rachel Chu' is a gift from Kerry, her mother. As someone who has Chinese ancestry living in America, she still gives the surname 'Chu' to represent the Chinese cultural identity. This shows that, Chinese-American figures also still maintain the rules of embedding names for their children. This is consistent with Hall's theory that positions cultural identity in the same culture. Cultural identity is related to cultural equality in a particular group where the members have a history of common ancestors. Cultural identity here forces these people to be one people who are stable and unchanging.

Datum 7

The difficulties of life that must be faced by American Chinese descendants have occurred since the flow of immigration from Mainland China was opened massively in 1820 with the hope of obtaining decent employment in the United States. Because of their lack of skills, they ended up living in Chinatown with a low standard of living and surviving by becoming laborers. However, they are willing to work with low wages and must allocate their money wisely to meet their daily needs ("The National Park Service", 2004). Even after a century has passed, this fact still influences the view of American Chinese against money. They prefer to save money so they can afford to enroll in the best schools, rather than spending money on luxury goods. These economical attitudes contribute to their financial progress and standard of living, so that American Chinese are often regarded as a model of minority or an example of success for other minority groups in the United States (Wu, 2014).

"You took a plane trip just for two days? Hiyah, what a waste of money!"

"Well, I wasn't paying, and besides, I flew on private plane."

"You flew on private plane? Whose plane?"

"The bride's."

"Wah! So lucky, ah.."

"Well, it doesn't really matter, Mom, because it seems like everyone here is rich. I think I'm still in a bit of culture shock, or maybe it's cash shock. The way these people spend money—the houses and the planes and the dozens of maids—you need to see it with your eyes. It's as if the recession isn't happening here. Everything is ultramodern and sparkling clean."

As is well known, Chinese descendants have lived in the United States for generations. Although this country is widely known as a prosperous country, American Chinese descendants do not live according to the consumptive culture of the superpower. The economic behavior of American Chinese characters in the novel is described as a smart saver. They use money carefully by only buying the items they need and not what they want. Even when they buy luxury goods, they chose the goods that are on sale or large discounts.

Datum 8

“What are you bringing to his parents? Did you get the Estee Lauder gifts like I told you to?”

“No, I figured it would be too personal to give Nick’s mom cosmetics without having even met her. There’s a terrific florist in the hotel, and—“

“No, daughter, never bring flowers! Especially not those white ones you love. White flowers are only for funerals. You should bring them a big basket of mandarin oranges, and hand it to them with both of hands. And make sure that you bow your head very deeply when you greet his mother and father for the first time. These are all gestures of respect.”

“I know, Mom. You’re acting like I’m five years old. Why are you suddenly getting so worried?”

“This is the first time you have been serious with a Chinese man. There is so much you don’t know about the proper etiquette with these families.”

“I didn’t realize you could be so old-fashioned,” Rachel teased. “Besides, Nick’s family doesn’t seem really Chinese at all. They seem more British if anything.”

“It doesn’t matter. You’re Chinese, and you still need to behave like a properly brought-up Chinese girl,” Kerry said.

“Don’t worry, Mom. It’s just dinner,” Rachel said lightly, even though her anxiety was beginning to build. (p. 313)

The datum above shows that Kerry knew Chinese culture when visiting someone. She advised Rachel to bring souvenirs when meeting with her family. In Chinese culture is very strict in determining the goods to be brought, because for

them each item has a different symbol and meaning. As in Kerry's words "*never bring flowers! Especially not those white ones that you love. White flowers are only for funerals*". Carrying white flowers is not permitted to be given to people we care about, because white flowers are generally given at funerals. This is unknown to Rachel.

Kerry suggested that Rachel bring a basket of mandarins. On the other hand, Kerry advised her daughter to behave in accordance with eastern culture. Like carrying them a basket of mandarin using both hands, and bowing her head when greeting Nick's parents. As in her saying "*You should bring them a big basketball of mandarin oranges, and hand it to them with both of hands. And make sure that you bow your head very deeply when you are great his mother and father for the first time. These are all gestures of respect.*" This also shows that, cultural behavior like this is different from American culture. So it is necessary for Kerry to warn her daughter about Chinese culture. This needs to be done so that they can be accepted into the majority group.

Datum 9

Manners and etiquette are important parts in the social environment. But when cultural differences begin to mix, even casual conversation can become uncomfortable. It can only happen because comments that may sound normal, but are apparently considered rude in some parts of the world. For example, asking someone's age, this seems normal for Indonesians, but for those native speakers of English, this is a sensitive question which can make people who ask that question

considered as rude or impolite. In addition, there are some topics considered inappropriate by most Americans, like asking how old they are, their marital status, how many children they have, and how much money they make.

“I’m in the Department of Economics, and I teach at the undergrad level”

“And how much do you get paid a year?” Nadine inquired.

Rachel was dumbstruck.

“Aiyah, Mummy, to Americans, it’s very rude to ask how much somebody makes,” Francesca said at last, clearly delighting in seeing Rachel squirm. (p.324)

This shows that, Rachel as an American really respects one's privacy. For Rachel not accustomed to interfering in other people's business. When he was in Singapore, he was surprised when someone asked what his salary was in teaching. This is indicated by the body language that does not answer, but only silent as in the quote "*Rachel was dumbstruck*". Rachel felt culture shock. He did not fight, but only showed an uncomfortable gesture with questions related to his interests. For Americans, asking for salary is rude because it has entered the realm of privacy. Then Francesca helped Rachel to explain to her mother that it was not justified "*to Americans, it's very rude to ask how much somebody makes*". This also explains that Rachel was recognized as an American by others. And also this shows the behavior of American culture known by other cultures.

Datum 10

I am not used to all of this—it makes me uncomfortable that someone’s entire job is to wait on me hand and foot. Another thin—their laundry service is amazing. Everything I wear washed and pressed within a day of my wearing it.” (p. 351)

Datum above shows about the habits of Rachel who used to live independently. When she lived in the wealthy Nick family, everything was done by servants. Meanwhile, Rachel is not used to this. In America, she used to do things alone. The reason is because she was born from a simple family, her mother struggled to support herself, but also because she felt that everything about her was her own responsibility. Rachel experienced culture shock when she was in the environment of a rich Asian. Everything will depend on others. Everything from serving food to washing clothes are handled by the waiter. This makes Rachel uncomfortable in such situations.

Datum 11

Every country in the world has different ethics and procedures for eating. For the community, food is not just a dish, but also has a very thick cultural aspect. Eating culture is a system of values and behavior in the eating habits of a particular society. This patterned system of values and behavior greatly influences the concepts, etiquette, and procedures for eating, including the layout of the dining room and other equipment (Sandika, 2007). For example, in the United States, generally use three tools that must be there beside a plate, such as a spoon, fork and napkin to wipe the mouth. Another example is the culture of eating in China. Usually in China people use chopsticks as a substitute for a spoon, and use

a bowl as a plate. Chopsticks themselves can be divided into two types. Chopsticks to bring food from the dish to the plates and chopsticks used to eat.

Different ways of eating are also presented in the Crazy Rich Asian novel. When Rachel was invited to go to the Malaysian border, they met the seller of *nasi lemak*, a typical Malaysian food wrapped in banana leaves. The seller does not provide forks or spoons for them. So Nick advised Rachel to eat by hand as is usual in Malaysian culture. They usually eat using the right hand.

“Pass me a fork,” Rachel said.

“There’s no fork. You get to go native on this—use your fingers!” Nick grinned.

“You’re kidding, right?”

“Nope, that’s the traditional way. Malays believe the food actually tastes better when you eat with your hands. They only use the right hand to eat, of course. The left hand is used for purposes better left unmentioned.”

“But, I haven’t washed my hands, Nick. I don’t think I can eat like this,” Rachel said, sounding a little alarmed. (p.448)

Datum above shows the different ways of eating commonly used by Rachel and Asian people. When Rachel was asked to eat by hand, she instead asked for a fork, as in her saying "Pass me a fork". In America, she used to use forks and spoons to eat. She doesn't use chopsticks like Chinese culture. And also never eat using your hands like traditional Asians.

Nick asked Rachel to feel different feelings when eating by hand so that Rachel could blend in like Asians, Malaysians in particular. As in the quote *"Nope, that's the traditional way. Malays believe the food tastes better when you*

eat with your hands. They only use the right hand to eat, of course. The left hand is used for better left unmentioned purposes.” On the other hand, Nick needs to emphasize that in Malaysia, eating with the right hand is a must. Because using the right hand is considered more polite than using the left hand. This, of course, is different from Rachel's habits in America about eating food with the right or left hand. This made Rachel refuse to eat with her hands, but in the end she did too.

B. Discussion

In this discussion the authors classify the findings into three elements of cultural identity in order to provide a clearer and more structured data.

1. Material Culture

As explained in chapter 2, material culture consists of food eaten, clothing used, building houses and tools used by a community group. In the above findings, Rachel material culture was found in the datum 3.4 and datum 3.10. In datum 3 displaying the cultural identity of Rachel, a Chinese woman who has lived in America for a long time, she likes to look casual. Even when she was specifically invited by the Nick's family, she didn't care about her appearance. She considers that people will not see it strange as long as she dressed. This is different from life in Asia. That people will pay attention to other people from head to toe. Therefore, for Asians especially Chinese-Singaporeans pay more attention to appearance compared to Rachel who is more indifferent.

Then, in datum 3.10 shows Rachel's identity about how to eat and the tools she uses. In the datum it is seen that Rachel needs a fork to eat. This eating habit

she did when she was in America. She doesn't use chopsticks like most Chinese. Also, she never uses her hands to eat like East Asians but she wants to learn to eat using her hands.

2. Spiritual or Mental Culture

Individuals identify with symbols, traditions, customs, values, and even with behavior and attitudes shared within the cultural community. In the findings above found several identities about spiritual and mental culture, as in datum 3.1, 3.2, 3.3, 3.4, 3.5, 3.6, 3.7, 3.8, 3.9 and 3.10. From the data findings above show two different mental identities, those are American identity, and Chinese identity displayed by Rachel and her mother, who are Chinese-American character.

For instance, Rachel, like most Americans, wants to pursue a high academic career. She is more concerned with the future of her career than having to get young marriage. This intersects with the Chinese view. Actually, women who are almost 30 years old and have not married yet will be called as 'remnants' or Old-maid territory.

Rachel's mother, Kerry, as the first Chinese descendant, she has a more liberal outlook than the Chinese. Her outlook has changed from China to become like an American. This is shown in datum 3.2, when she allowed Rachel and Nick to live in one house. She said that she has liberal mind. But of course, even though Kerry's views were different, she still advised her daughter to obey Asian culture when they met.

Rachel also has an identity as an independent woman. She used to do everything by herself without relying on others. Like, when she went to Singapore and stay with a Nick's rich family, all the housework is served by a maid. This made Rachel a bit uncomfortable because she wasn't used to it.

Although in some elements of mental culture Rachel represented American culture, it turned out that Rachel was still able to communicate using Mandarin. This shows that she is still learning and preserving Mandarin language. She tried to communicate using Mandarins when gathering with fellow Chinese in Singapore. This aims to show that Rachel has the same bloodline. So that she can be accepted into the community.

From this, we can know that by comparing the identity with "others" they become aware not only who and what they are not. Confirmation, affirmation and negotiation are more important means of shaping cultural identity.

In addition, actually identity is something that never stops its formation, not just something that exists but something that continues to be. Because, identity is not something rigid with fixed characteristics that do not change from time to time. Cultural identity changes according to time and context. Cultural identity as a form (identity as being) and cultural identity as a process of becoming (identity as becoming) are also reflected in Kevin Kwan's *Crazy Rich Asians* novel. The first is the figure of Kerry, the first generation born in China and settled in America. In her childhood, the figure of Kerry had an identity as a Chinese person and was raised with strong Chinese cultural values. However, after marriage she

moved to America. She has a more liberal view of things, such as allowing his child to live with her unmarried boyfriend. This of course contradicts the eastern value. However, although Kerry has changed like a liberal American but she has not completely abandoned Chinese culture. Especially when giving advice to Rachel Chu to bring mandarin orange when coming to Chinese's house, and also to show the attitude of Chinese.

If related to Hall's (1990) opinion regarding two types of cultural identity, namely being and becoming, there is a significant difference between the younger generation and the older Chinese ethnic group as a result of western power, namely the older generation is more likely to "being" because they still hold cultural values and Chinese customs and the use of Chinese dialects or languages, while the younger generation can be said to be 'becoming' because they lack Chinese cultural interests and customs and are more likely to be happy to mingle with other ethnic groups or tend to follow Western culture.

Last, all of the discussion shows us the evident that cultural identity is both inherited and continuously changing. Mostly some values, customs, traditions, and even attitudes passed from generation to generation. But some also can change influenced by new environment and globalization. While other elements of the material and spiritual culture undergo change.

CHAPTER IV

CONCLUSION AND SUGGESTION

This chapter presents the conclusion and suggestion of this study. It consists of the data finding that has been discussed in the chapter iii. Other than that, this chapter also presents the suggestion for reader particularly to those who is interested in researching the similar topic of cultural identity.

A. Conclusion

This study represents the identity of cultural identity in Crazy Rich Asian novel using the theory of Hall (1990). The data is categorized into three elements of cultural identity. According to the findings and discussion above, the researcher concludes that identity is something that never stops its formation, not just something that exists but something that continues to be. Because identity is not something rigid with fixed characteristics that do not change from time to time. Cultural identity changes according to time and context. Cultural identity as a form (identity as being) and cultural identity as a process of becoming (identity as becoming) are also reflected in Kevin Kwan's Crazy Rich Asians novel. The first is the figure of Kerry, the first generation born in China and settled in America. In her childhood, the figure of Kerry had an identity as a Chinese person and was raised with strong Chinese cultural values. However, after marriage, she moved to America. He has a more liberal view of things, such as allowing her daughter to live with his unmarried girlfriend. This of course contradicts the eastern value. However, although Kerry has changed like a liberal American he has not

completely abandoned Chinese culture. Especially when giving advice to Rachel Chu to bring mandarin orange, and also to show the attitude of the Chinese.

Additionally, there is a significant difference between the younger generation and the older Chinese ethnic group as a result of Western power, namely the older generation is more likely to "be" because they still hold cultural values and Chinese customs and the use of Chinese dialects or languages, while the younger generation can be said to be 'becoming' because they lack Chinese cultural interests and customs and are more likely to be happy to mingle with other ethnic groups or tend to follow Western culture.

Cultural identity is both inherited and continuously changing. Mostly some values, customs, traditions, and even attitudes are passed from generation to generation. But some also can change influenced by new environment and globalization. While other elements of the material and spiritual culture undergo change.

Futhermore, cultural identity is something that has many faces. The more cultural differences that are faced, the more the cultural identity of others will face us, as a result, the more we also compare our cultural identity with the culture of others.

B. Suggestion

After conducting research on cultural identity in the Crazy Rich Asian novel, researchers have a number of suggestions that might be useful for various parties, namely as follows:

Researchers believe there are still many things that need to be added in further research related to cultural identity. For instance, analyzing other characters that have ethnic differences from Chinese-Americans, like Chinese-Singaporean and Chinese Mainland. This course will be an interesting study if we know the similarities and differences of various ethnic Chinese. In addition, from the novel the researcher can then examine how Asian stereotypes are towards Americans, and vice versa.

This research can also be used as a reference in seeing the cultural identity of the ethnic migrants and minorities. And can be used as a reference for similar research in different conditions.

The advice given to the general public and to researchers in general is that identity is an important component of life. Each person will have their respective identities both personally and in groups. Of course the identity process will be seen by others and a commitment to what they do. Difference is a consequence of commitment to identity, but difference is not an obstacle to unity. Let's accept differences as a thing to complement each other.

This discovery is expected to open people's eyes about multiculturalism towards Chinese descent, and contribute in preventing racial and ethnic behavior towards them

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APPENDIX

APPENDIX I

Synopsis of Crazy Rich Asians

An economics professor, Rachel Chu was invited his girlfriend Nick Young to Singapore. Her boyfriend invited Rachel to come to the wedding of his best friend and at the same time he wants to introduce Rachel to his relatives and families.

The first time Rachel set foot in Singapore, she was immediately greeted by Araminta who shouted and jumped to hug Rachel. She warmly welcomed Rachel, who was the first time to set foot in the famous country, Singapore. Not only stopped there they also invited Rachel to feel how beautiful the atmosphere and experience of entering Singapore. At that time, the smile never faded from Rachel's face. She felt happy to feel a new culture that he had never felt before.

The next day Rachel tried to meet her friend Goh Peik Lin, a girl she had met in America before Rachel had met Peik Lin's aunt and brothers who lived with her in the same house. There Rachel talks about achievements and to the physical form possessed by Rachel where parents often dissect their children with their friends as good or bad examples. Rachel was also at that place to find out the true identity of Nick, who turned out to be one of the wealthiest people in Singapore. This surprising thing made Peik Lin took the initiative to change Rachel's appearance before meeting Nick's extended family.

In the party Rachel was introduced by all family members and relatives owned by Nick ranging from aunts, nieces, uncles, to caregivers owned by Nick,

almost all of them asked about family, work, or social status owned by Rachel. This makes Rachel feel dizzy and confused.

By mastering the Mandarin dialect he has learned, Rachel tries to communicate with Nick's extended family. Until then Nick introduced Rachel to his mother Elanor Young, a beautiful woman who was struggling in the kitchen to see how the consumption of the party was being held. At that time Rachel looked very happy and immediately hugged Elanor while introducing herself, in contrast to her Elanor Young showed a slight sense of dislike even though she said that she was happy to meet Rachel. She showed signs and expressions that caused Rachel to realize and feel a little sad. The climax of the party began immediately a few minutes before the blooming of *Tan Hua's* flowers. Everyone who was in the party came out while watching how the seconds of blooming looked like everyone was happy. That's where Rachel saw Grandma Nick coming and trying to meet her. Rachel looks welcomed with a sincere smile and gets words of happiness from Grandma Nick for being able to meet with Rachel.

Welcoming the marriage to be carried out by Araminta and Collins, several friends and close relatives were invited to enter the Marchelor Party. Although initially all are collected in the same place, then here men and women are divided into two places. Nick and his friends were invited to ride a helicopter to explore an international waters and landed into a cruise ship decorated by beautiful women.

In contrast to men, women are invited to explore Samsara Island, a small island in Malaysia and spend time together enjoying a free shopping service all day. At first, Rachel seemed happy to be able to enjoy this. Everyone looked friendly and welcomed herself, especially Amanda Ling, a young lawyer from the Young family. Until finally she overheard a conversation they all had when she was not there, the fact that actually how everyone there was apparently do not like Rachel. Amanda, who Rachel thought would help her, also turned out to be a part and showed her dislike. Rachel felt betrayed Rachel and she was very sad. At that time Astrid was the one who was with Rachel and tried to calm her down.

Returning to the hotel to rest Rachel was shocked by a large dead fish and inscription written on the bed. At that moment Rachel began to realize how much they dislike, and their reaction to Rachel's presence. Here Rachel is seen trying to stay calm and find a way to turn things around.

The conflict then became even greater, the arrival of Rachel into Nick's house to be introduced to his family and establish harmonious relationships backfire in Nick's life. Elanor Young did not hesitate to show the cultural differences she had with Rachel and showed her dislike about it. Intending to avenge Rachel and Peik Lin began to make plans to get better and impress Nick's family with Rachel's presence at Collins's wedding.

The plan that had been arranged had proceeded smoothly and everyone seemed impressed with Rachel's character and appearance, without realizing it,

creating Elenor Young's fear of Rachel's position in Young's family had grown larger.

Elenor assigned a spy to search for searching Rachel's family background and discovered a secret about the identity of Rachel's father who was still alive. In fact, it was Rachel's mother who left her father with another man. Hearing the fact about it Syang Yi-Yi who initially defended Rachel turned into Rachel's enemy. Feeling hurt by Nick's family's treatment, Rachel decided to shut herself up and break their relationship. Day after day Rachel still remained steadfast about it until her mother came and suggested meeting with Nick to solve all the problems they had. Unexpectedly Nick had already prepared other things besides solving the problem they had recently been facing, he used the moment to reveal how he really felt and wanted to propose to Rachel.

APPENDIX II

Data of Crazy Rich Asians Novel

Number of datum	Page	Datum	Identity	Categories of Cultural Identity
3.1	32	<p>“I’m the only Chinese mother with an unmarried daughter who’s almost thirty! Do you know all the inquiries I get almost every day? I’m getting tired of defending you. Why, even yesterday, I ran into Min Chung at Peer’s Coffee. ‘I know you wanted your daughter to get her career established first, but isn’t it time that girl got married?’ she asked. You know her daughter Jessica is engaged to the number-seven guy at Facebook, right?”</p>	Chinese	Mental Culture
3.2	33	<p>“So where will you be staying in Singapore?”</p> <p>“At his parent’s place, I guess.”</p> <p>“Do they live in a house or an apartment?” Kerr asked</p> <p>“I have no idea”</p> <p>“You must find out these things!”</p> <p>“Why does it matter? Are you going to sell them a house in Singapore?”</p> <p>“I’ll tell you why it matters-do you know what the sleeping arrangement will be?”</p> <p>“Hiyah, do you know if you will be in a guest bedroom or sharing a bed with him?”</p>	American	Mental Culture

		<p>“It never occurred to me-“</p> <p>“Daughter, that is the most important thing. You mustn’t assume that Nick’s parents are going to be as liberal-minded as I am. You are going to Singapore, and those Chinese Singaporeans are the most uptight of all the Chinese, you know! I don’t want his parents to think I didn’t raise you properly”</p>		
3.3	142	<p>“Nick and Collin went to elementary school together. They have been best friend since childhood,” Rachel said.</p> <p>“What is his father name?” Wye Mum asked.</p> <p>“I don’t know”</p> <p>“Well if you find out the parents’ names, we can tell you whether he comes from a good family or not” Wye Mum said.</p> <p>“Alamaaaaaak, of course he’s from good family, if he’s been friends with Collin Khoo,” Neena said. “Young.... Young... Sherly, isn’t there a gyney named Richard Young? The one who practices with Dr. Toh?”</p> <p>“No, no, Nick’s father is an engineer. I think he works in Australia part of the year,” Rachel offered.</p> <p>“Well, see if you can find out more about his background and we can help you,” Wye Mum finally said.</p> <p>“Oh you really don’t have to do</p>	American	Mental culture

		<p>that. It's not important to me what sort of family he comes from," Rachel said."</p> <p>"Nonsense, lah! Of course it's important!" Wye Mum was adamant. "If he's Singaporean, I have a responsibility to make sure he's good enough for you!"</p>		
3.4	155	<p>"Let's see where Grandma lives" She scrutinized the address. "No number, so Tyersall Park must be an apartment complex. Hmm... I thought I knew every condo on the island. I've never even heard of Tyersall Avenue. I think it's probably somewhere on the West Coast."</p> <p>"Nick said it was right by the Botanic Gardens."</p> <p>"Really? That's very close. Anyway, my driver can figure it out. We have much more important things to deal with-like what you're going to wear."</p> <p>"Oh God, I have no idea!"</p> <p>"Well, you want to be casual, but you also want to make a good impression, don't you? Will Collin and Araminta be there tonight?"</p> <p>"I don't think so. He said it was just his family."</p> <p>"God, I wish I knew more about Nick's family."</p> <p>"You Singaporeans crack me up. All this nosing around!"</p> <p>"You have to understand. This is one big village—everyone is always in everybody's business. Plus, you have to admit it's become much more intriguing now that we know that he's Collin's best friend. Anyway, you need to look fabulous tonight!"</p>	American	<p>Material culture (clothes worn)</p> <p>Mental culture (attitude)</p>

		<p>“Hmmm... I don’t know to make the wrong impression, like I’m high maintenance or something.”</p> <p>“Rachel trust me, no one would ever accuse you of being high maintenance. I recognize the blouse you’re wearing—you bought that in college, didn’t you? Show me what else you brought. It’s your first time meeting the family, so we need to be really strategic about this.”</p> <p>“Peik Lin you’re beginning to stress me out! I’m sure his family will be just fine, and they won’t care what I’m wearing as long as I don’t show up naked.”</p>		
3.5	176-177	<p>Nick had earlier informed Rachel that while his grandmother spoke English perfectly well, she preferred to speak in Chinese and was fluent in four dialects—Mandarin, Cantonese, Hokkien, and Teochew. Rachel decided to greet her in Mandarin, the only dialect she spoke, but before Nick could make proper introduction, she bowed her head nervously at the stately lady and said “It is such a pleasure to meet you Thank you for inviting me to your beautiful home.”</p>	Chinese	Mental culture
3.6	231	<p>“Aren’t you Rachel Chu?”</p> <p>“Yes”</p> <p>“Isn’t your cousin Vivian Chu? Doesn’t your family own Taipei Plastics?”</p> <p>“Afraid not,” Rachel said, trying not to roll her eyes.</p> <p>“My family is originally from China.”</p> <p>“Oh sorry, my mistake. So what does your family do?”</p>	Chinese	Mental culture

		“Um, my mother is a real estate agent in the Palo Alto area.		
3.7	313	<p>“What are you bringing to his parents? Did you get the Estee Lauder gifts like I told you to?”</p> <p>“No, I figured it would be too personal to give Nick’s mom cosmetics without having even met her. There’s a terrific florist in the hotel, and—“</p> <p>“No, daughter, never bring flowers! Especially not those white ones you love. White flowers are only for funerals. You should bring them a big basket of mandarin oranges, and hand it to them with both of hands. And make sure that you bow your head very deeply when you greet his mother and father for the first time. These are all gestures of respect.”</p> <p>“I know, Mom. You’re acting like I’m five years old. Why are you suddenly getting so worried?”</p> <p>“This is the first time you have been serious with a Chinese man. There is so much you don’t know about the proper etiquette with these families.”</p> <p>“I didn’t realize you could be so old-fashioned,” Rachel teased.</p> <p>“Besides, Nick’s family doesn’t seem really Chinese at all. They seem more British if anything.”</p> <p>“It doesn’t matter. You’re Chinese, and you still need to behave like a properly brought-up Chinese girl,” Kerry said.</p> <p>“Don’t worry, Mom. It’s just dinner,” Rachel said lightly, even though her anxiety was beginning to build.</p>	Chinese	Mental culture

3.8	324	<p>“I’m in the Department of Economics, and I teach at the undergrad level”</p> <p>“And how much do you get paid a year?” Nadine inquired. Rachel was dumbstruck.</p> <p>“Aiyah, Mummy, to Americans, it’s very rude to ask how much somebody makes,” Francesca said at last, clearly delighting in seeing Rachel squirm.</p>	American	Mental culture
3.9	351	<p>“I am not used to all of this—it makes me uncomfortable that someone’s entire job is to wait on me hand and foot. Another thin—their laundry service is amazing. Everything I wear washed and pressed within a day of my wearing it.”</p>	American	Mental culture
3.10	448	<p>“Pass me a fork,” Rachel said.</p> <p>“There’s no fork. You get to go native on this—use your fingers!” Nick grinned.</p> <p>“You’re kidding, right?”</p> <p>“Nope, that’s the traditional way. Malays believe the food actually tastes better when you eat with your hands. They only use the right hand to eat, of course. The left hand is used for purposes better left unmentioned.”</p> <p>“But, I haven’t washed my hands, Nick. I don’t think I can eat like this,” Rachel said, sounding a little alarmed. (p.448)</p>	American	Material culture

Additional data

Number of Datum	Page	Datum	Identity	Categories of Element Identity
3.11	19-20	Being twenty-nine, she was by Chinese standards well into old-maid territory, and even though her busybody relatives were perpetually trying to set her up, she had spent the better part of her twenties focused on getting through grad school, finishing her dissertation, and jump-starting her career in academia.	American	Mental culture
3.12	32	<p>Kerry : “Hiyah! What ideas? When you brought Nick home last Thanksgiving, everyone who saw you two lovebirds together said you were perfect for each other. Now, it’s turn to introduce you to his family. Do you think he’s going to propose?” Kerr gushed, unable to contain herself.</p> <p>“Mom we’ve never once talked about marriage” Rachel said trying to downplay it. As excited as she was about all the possibilities that hung over the trip, she wasn’t going to encourage her mom for the time being. Her mother was already far too invested in her happiness, and she didn’t want to get her hopes up... too much.</p> <p>“Besides, how many nights a week do you already spend at this place? I’m shocked you two haven’t moved in together yet?”</p> <p>“You are the only Chinese mom I know who’s actually encouraging her daughter to</p>	Chinese	Mental/spiritual culture

		shack up with a guy.” Rachel laughed.		
3.13	64-65	<p>“I don’t quite understand... you mean our parent never knew about me in all this time?” Rachel asked in astonishment.</p> <p>“Yes, I mean no they didn’t. But you need to know this has absolutely nothing to do with you—Nick began.</p> <p>“Well it’s a little hard not to take it personally.”</p> <p>“Please don’t. I’m sorry if it seems that way. It’s just that...”</p> <p>Nick swallowed nervously</p> <p>“It’s just that I’ve always tried to keep clear boundaries between my personal life be the same as your family life?”</p> <p>“Not in my case. Rachel, you know how overbearing Chinese parents can be”</p> <p>“Well, yeah, but it still wouldn’t keep me from telling my mom about something as important as my boyfriend. I mean, my mom knew about you five minutes after our first date, and you were sitting down to dinner with her—enjoyi ng her winter melon soup—like two months later.”</p> <p>“Well, you have a very special thing it your mom you know that. It’s not that easy for most other people. And with my parents, it’s just...” Nick paused, struggling for the right words. “We are just different. We are much formal with each other, and we don’t really discuss our emotional</p>	American	Mental culture

		<p>lives at all”</p> <p>“What, are they cold and emotionally shut down or something? Did they lie through the Great Depression?”</p> <p>Nick laughed, shaking his head. “No, nothing like that. I just think you’ll understand when you meet them.”</p>		
3.14	68	<p>“We are so fortune you know. Not many mothers and daughters have what we have” Kerry said when they caught up on the phone later that evening.</p> <p>“I realize that, Mom. I know it’s different because you were a single mom, and you took me everywhere,” Rachel mused.</p> <p>“You can’t expect other families to be like us. I was so young when I had you—nineteen—we were able to be like sisters. Don’t be so hard on Nick. Sad to say, but I was never very close to my parents either. In China there was no time to be close—my mother and father worked from morning till night, seen days a week, and I was at school all the time.”“Still, how can we hide something as important as this from his parents? It’s not like Nick and I have only been going out for a couple of months.”</p>	Chinese	Mental culture
3.15	68-69	<p>“Daughter, once again you are judging the situation with your American eyes. You have to look at this the Chinese way. In Asia, there is a proper time for everything, a</p>	American	Mental culture

		<p>proper etiquette. Like I said before, you have to realize that these Overseas Chinese families can be even more traditional than we Mainland Chinese. You don't know anything about Nick's background. Has it occurred to you that they might be quite poor? Not everyone in rich Asia, you know. Maybe Nick has a duty to work hard and send money back to his family, and they wouldn't approve if they thought he was wasting money on girlfriend. Or maybe he didn't want his family to know that the two of you spend half the week living together. They could be devout Buddhist, you know.</p>		
3.16	86	<p>"Sweet Jesus, I've lived in apartments smaller than this!" "I hope you don't mind roughing it—this is all rather lowbrow by Asian hospitality standards," Nick teased. "Um... I think I can make do." Rachel curled up on her sumptuous armchair and began fiddling with her remote control.</p>	American	Spiritual culture
3.17	88-89	<p>"When you have actually ever dated an Asian? Sylvia arched her eyebrows in surprise "Sylvia, you have no idea how many Asian guys I've been set up with over the years. Let's see, there was the MIT quantum-physics geek who was more interested in having me as a twenty-four-hour on-call cleaning lady, the Taiwanese frat-boy jock with pecs bigger than my chest, the</p>	American	Mental culture

		<p>Harvard-MBA cupppie (Chinese + yuppie) who was obsessed with Gordon Gekko. Should I go on?"</p> <p>"I'm sure they weren't as bad as you make it sound?"</p> <p>"Well it was bad enough for me to institute a 'no Asian guys' policy about five years ago," Rachel insisted. Sylvia sighed. "Let's face it. The real reason you treat Asian men the way you do is because they represent the type of man your family wishes you would bring home, and you are simply rebelling by refusing to date one. "You are so far off base." Rachel laughed, shaking her head.</p> <p>"Either that, or growing up as a racial minority in America, you feel that the ultimate act of assimilation is to marry into the dominant race. Which is why you only ever date WASP's.... or Eurotrash."</p> <p>"Have you ever been to Cupertino, where I spent all my teenage years? Because you would see that Asians are dominant race in Cupertino. Stop projecting your own issues onto me"</p> <p>"Well, take my challenge and try to be color-blind just one more time"</p>		
3.18	90	<p>For Rachel, the problem been practically the day she hit puberty. She began to notice a phenomenon that occurred whenever an Asian of the opposite sex entered the room. The Asian male would be perfectly nice and normal to</p>	American	Mental culture

		<p>all the other girls, but special treatment would be reserved for her. First, there was the optical scan: the boy would assess her physical attributes in the most blatant way—quantifying every inch of her body by a completely different set of standards than he would use for non-Asians girls. How big were his eyes? They doubled-lidded naturally, or did she have that eyelid surgery? How light was her skin? How straight and glossy was her hair? Did she have good chin-birthing hips? Did she have an accent? And how tall was she really, without heels on? (At five foot seven, Rachel was on the tall side, and Asian guys would sooner shoot themselves in the groin than date a taller girl.)</p>		
3.19	91	<p>If she happened to pass this initial hurdle, the real test would begin. Her Asian girlfriends all knew this test. They called it the “SATs.” The Asian male would begin a not so covert interrogation focused on the Asian female’s social, academic and talent attitudes in order to determine whether she was possible “wife and bearer of my sons” material. This happened while the Asian male not so subtly flaunted his own SAT stats—how many generations his family had been in America; what kind of doctors his parents were; how many musical instruments he played; the number of tennis camps he went to; which Ivy</p>	American	Mental culture

		Language scholarships he turned down; what model BMW, Audi, or Lexus e drove; and the approximate number of years before he became (pick one) chief finance officer, chief technology officer, chief law partner, or chief surgeon.		
3.20	102-103	<p>“Stop it, lah! This is urgent! The report is even worse than my worst nightmare! Your stupid cousin Cassandra got it wrong—it turns out the girl is not the one of the Chus from the Taipei Plastics family!”</p> <p>“I always tell you not to believe a word out of Cassandra mouth. But what difference does it make?”</p> <p>“What difference? This girl is being deceitful—she is pretending to be a Chu.”</p> <p>“Well, if her last name happens to be Chu, how can you accuse her of pretending to be a Chu?” Philip said with a chuckle.</p> <p>“Aiyah—don’t contradict me! I’ll tell you how she’s being deceitful. At first, private investigator told me she was ABC, but then after more digging he found out that she’s not even truly American-born Chinese. She was born in Mainland China and went to America when she was six month old.”</p> <p>“So?”</p> <p>“Did you hear me? Mainland China!” Philip was baffled.</p> <p>“Doesn’t everybody’s family ultimately originate from Mainland China? Where would you rather her be from?”</p>	Chinese	Mental culture

		<p>Iceland?”</p> <p>“Don’t be funny with me! Her family comes from some ulu ulu (Malay for “remote/ far from civilization”) village in China that nobody has ever heard of. The investigator thinks that they were most likely working class. In other words they are PEASANTS!”</p>		
3.21	152	<p>“But, I am still full from lunch,” Rachel protested.</p> <p>“Well you’ll just have to get used to the Singaporean eating schedule. We eat five times a day here—breakfast, lunch, tea, dinner, and late-night supper.”</p> <p>“God, I’m going to put on so much weight while I’m here.”</p> <p>“No, you won’t. That’s the one good thing about this heat—you’ll sweat it all out!”</p> <p>“You might be right about that-I don’t know how you guys deal with this weather,” Rachel said. “I’ll have tea, but let’s find the coldest spot inside.”</p>	American	Mental culture
3.22	172	<p>“For your refreshment, miss,” he said.</p> <p>“Do I drink this?” Rachel whispered to Nick.</p> <p>“No, no, it’s for washing your hands,” Nick instructed.</p> <p>Rachel dipped her fingers into the cool scented water before wiping them on the soft terry cloth that was proffered, feeling awed (and a little silly) by the ritual.</p>	American	Material culture
3.23	175	<p>“Uncle Dickie, Auntie Nancy, meet my girlfriend Rachel Chu,” Nick said. “Rachel this is my uncle and his wife, from</p>	Chinese	Mental culture

		<p>the T'sien side of the family," he explained.</p> <p>"Ah Rachel, I've met your grandfather in Taipei... Chu Yang Chung, isn't it?" Uncle Dickie asked.</p> <p>"Er... actually, no. My family isn't from Taipei," Rachel stammered.</p> <p>"Oh. Where are they from, then?"</p> <p>"Guangdong originally, and nowadays California."</p>		
3.24	182-183	<p>"Why are you avoiding them?" Rachel asked</p> <p>"I'm not avoiding them. I'm helping you avoiding them. You can thank me later.</p> <p>"Why?" Rachel pressed on.</p> <p>"Well, first of all they are insufferable name-droppers, always going on and on about their latest cruise on Rupert and Wendi's yacht or their lunch with some deposed European royal, and second they aren't exactly on your team."</p> <p>"What team? I didn't realize I was on any team."</p> <p>"Well, like it or not, you are, and Dickie and Nancy are tonight precisely to spy for the opposition."</p> <p>"Spying?"</p> <p>"Yes. They mean to pick you apart like a rotting cascass and serve you up as an amuse-bouche the next time they're invited to dine in the House Counties."</p> <p>Rachel had no idea what to make his outlandish statement. This Oliver seemed like a character</p>	American	Mental culture

		straight out of an Oscar Wilde play. “I’m not sure I follow,” she finally said.		
3.25	183-184	<p>“..you do know that in Singapore anyone you’re introduced to who’s one generation older should be called ‘Uncle or Auntie’, even though they might not be related at all. It’s considered the polite thing.’</p> <p>“well, shouldn’t you be calling your relatives ‘Uncle Dickie’ and ‘Auntie Nancy’ then?”</p> <p>“Technically, yes, but I personally feel that the honorific should be earned. Dickie and Nancy have never given a flying fuck about me, so why should I bother?”</p> <p>Rachel raised her eyebrows.</p> <p>“Well thanks for the crash course on the T’siens..”</p>	Chinese	Spacio-temporal elements
3.26	195	<p>“How can you tell they are about to bloom?” Rachel asked him.</p> <p>“See how swollen they’ve become, and how the whiteness of the bulbs are peepin through these red tentacles? Within the hour, you will see them open fully. You know, it’s considered to be very auspicious to witness tan buas blooming in the night.”</p> <p>“Really?”</p> <p>“Yes, indeed. They bloom so rarely and so unpredictably, and it all happens so fast. It’s once-in-a-lifetime event for most people, so I’d say you’re very lucky to be here tonight.”</p>	Chinese	Mental culture
3.27	229	Araminta was nowhere to be seen, so Rachel just stood	American	Material culture

		<p>around and smiling at everyone as snippets of conversation drifted her way.</p> <p>“I searched the world for that handbag, and even L’Eclaireur in Paris couldn’t get it for me...”</p> <p>“It’s a three-bedroom in that old complex on Thompson Road. I have a gut feeling it’s going to go en bloc and I’ll triple my money...”</p> <p>“OMG, I found the best new place for chili crab, you won’t believe where...”</p> <p>“I like the Lanesborough’s suites more than Claridge’s, but really, the Caltorpe is where you want to be..”</p> <p>“Nonsense, lah! No Signboard Seafood still has the best chili crab..”</p> <p>“This isn’t cashmere, you know. It’s baby vicuna...”</p> <p>“Did you hear Swee Lin sold her Four Seasons flat for seven-point-five mil? A young Mainland Chinese couple, paid in cash...”</p> <p>Yep, this was definitely not her crowd.</p>		
3.28	265	<p>“Wait a minute, have you met them yet?”</p> <p>“Who?” Rachel asked, since she was trying to tune the girls rather than listen in on their salacious gossip.</p> <p>“Alistair and Kitty!”</p> <p>“Sorry, I wasn’t really following... who are they?”</p> <p>Francesca glanced at Rachel and said, “Parker, don’t waste your time—it’s obvious Rachel doesn’t know</p>	American	Mental culture

		anybody.” Rachel didn’t understand why Francesca was being so icy toward her. She decided to ignore the comment and took a sip of her Pinot Gris.		
3.29	278	“To be completely honest, Nick is the first guy I’ve dated who I could imagine being married to. But I was never raised to believe that marriage was supposed to be my life’s goal. My mother wanted me to get the best education first. She never wanted me to end up having to wash dishes in a restaurant.” “That’s not the case over here. No matter how advanced we’ve become, there is still tremendous pressure for girls to get married. Here, it doesn’t matter how successful a woman is professionally. She isn’t considered complete until she is married and has children.”	American	Mental culture
3.30	310-311	“You took a plane trip just for two days? Hiyah, what a waste of money!” “Well, I wasn’t paying, and besides, I flew on private plane.” “You flew on private plane? Whose plane?” “The bride’s.” “Wah! So lucky, ah..”	Chinese	Mental culture
3.31	311	“Well, it doesn’t really matter, Mom, because it seems like everyone here is rich. I think I’m still in a bit of culture shock, or maybe it’s cash shock. The way these people spend money—the houses and the planes and the dozens of maids—you need to see it	American	Material culture

		with your eyes. It's as if the recession isn't happening here. Everything is ultramodern and sparkling clean."		
3.32	311-312	<p>"Daughter, you need to watch out"</p> <p>"What do you mean, Mom?"</p> <p>"I know how those families can be, and you don't want to give them the impression that you are after Nick's money. From now on, you need to be extra-careful how you present yourself."</p> <p>Too late for that, Rachel thought. "I'm just being myself, Mom. I'm not going to change how I behave." She wanted so much to tell her mother about the dreadful weekend, but she knew it would only worry her needlessly.</p>	American	Mental culture
3.33	312-313	<p>"What are Nick's parents like?"</p> <p>"I don't know. I am meeting them tonight."</p> <p>"You have been there for almost one week and you still haven't met his parents?" Kerry remarked, warning light flashing in her head.</p> <p>"They were out of the country last week, Mom, and then we were away this weekend."</p> <p>"So, are you going to meet his parents today?"</p> <p>"Yes, dinner at their house."</p> <p>"But why aren't you staying with them?" Kerry asked, her concern growing. There were so many little signs that her Americanized daughter did not understand.</p>	American	Mental culture
3.34	313	"What are you bringing to his	Chinese	Mental culture

	<p>parents? Did you get the Estee Lauder gifts like I told you to?”</p> <p>“No, I figured it would be too personal to give Nick’s mom cosmetics without having even met her. There’s a terrific florist in the hotel, and—“</p> <p>“No, daughter, never bring flowers! Especially not those white ones you love. White flowers are only for funerals. You should bring them a big basket of mandarin oranges, and hand it to them with both of hands. And make sure that you bow your head very deeply when you great his mother and father for the first time. These are all gestures of respect.”</p> <p>“I know, Mom. You’re acting like I’m five years old. Why are you suddenly getting so worried?”</p> <p>“This is the first time you have been serious with a Chinese man. There is so much you don’t know about the proper etiquette with these families.”</p> <p>“I didn’t realize you could be so old-fashioned,” Rachel teased. “Besides, Nick’s family doesn’t seem really Chinese at all. They seem more British if anything.”</p> <p>“It doesn’t matter. You’re Chinese, and you still need to behave like a properly brought-up Chinese girl,” Kerry said.</p> <p>“Don’t worry, Mom. It’s just dinner,” Rachel said lightly, even though her anxiety was</p>	<p>Material culture</p>
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		beginning to build.		
3.35	365	<p>“Did you and Nicky stay up late last night? I bet you kids really went wild after we old fogies left the dato yacht, didn’t you?” Philip asked with a wink.</p> <p>“No, not at all. Nick needed to get to bed early, so we headed home soon after you left.” Elenor smiled stiffly. The cheek of this girl to call Tyersall Park “home”!</p>	American	Mental cultere
3.36	480	<p>“What if we have children? Our children will never be accepted by your family.”</p> <p>“Who cares? We’ll have our own family, our own lives. None of this is significant.”</p> <p>“It’s significant to me. I’ve been thinking about it endlessly, Nick. You know, at first I was shocked to learn about my past. I was devastated by my mother’s lies, to realize that even my name wasn’t real.</p> <p>I felt like my whole identity had been robbed from me. But then I realized... none of it really matters. What is a name anyway? We Chinese are obsessed with family names. I’m proud of my own name. I’m proud of the person I’ve become.”</p>	Chinese	Mental culture
3.37	517	<p>“...you were a girl, and in-laws were extremely shocked. They were out-ranged at the fortune-teller, but they were more outranged at me. I had failed them. I had failed to do my duty. Fang Min was also terribly upset and if I hadn’t been living with my laws, I’m sure he would have beaten me</p>	China	Spiritual culture

		<p>half to death. Now, because of China's one-child policy, all couples were banned from having a second child. By law, I could not have another, but in-laws were desperate for a boy, a male heir who could carry on the family name. If we had lived in the countryside, they might have just abandoned or drowned the baby girl- don't look so shocked, Rachel, it happened all the time—but we were living in Xiamen and the Zhous were an important local family. People already knew that a baby girl had been born, and it would have been disgraceful for them to reject you. However, there was one loophole to one-child rule: if your baby had a handicap you were allowed to have another.”</p>		
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CURRICULUM VITAE

PERSONAL INFORMATION

Name : Devi Farida Ratnasari
Place/ Date of Birth : Jombang, March, 13th 1997
Gender : Female
Address : Jl. Tirto Utomo IX/7 Landungsari
Phone : 082140075253
Email : devifaridaratnasari@gmail.com

EDUCATION BACKGROUND

2002-2004 : TK Darma Wanita Persatuan
2004-2010 : SDN Landungsari I
2010-2013 : MTsN I Malang
2013-2015 : SMAN 8 Malang
2015-2019 : UIN Maulana Malik Ibrahim Malang

ORGANIZATION BACKGROUND

2017-2018 : Karawitan Raden Said
2017-2019 : IPPNU Landungsari
2017-2019 : Remaja Islam Landungsari
2019 : BAWASLU Kabupaten Malang
2018-present : English private teacher