

**THE USE OF LANGUAGE IN CONSTRUCTING RELIGIOUS IDENTITY
FOUND IN *ABU DHABI ROMANCE* WEBTOON**

A GRADUATING PAPER

Submitted in Partial Fulfillment of the Requirement for Gaining the Bachelor
Degree in English Literature



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2019

FINAL PROJECT STATEMENT

I certify that this research is originally my own work. I am completely responsible for the content of this research. Other researchers' opinions or findings included in this research are quoted or cited in accordance with ethical standards.

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ROMANCE WEBTOON**

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MOTTO

Make things easy for people and not difficult. Give people good news and bring them joy, and do not turn them away.

---Prophet Muhammad (peace be upon him)---

Let not your love become attachment, nor your hate become destruction.

---Umar ibn al-Khattab---

When we turn to one another for counsel we reduce the number of our enemies.

---Khalil Gibran---

In the end, it's not the years in your life that count. It's the life in your years.

---Abraham Lincoln---

Life is about trying your best not about trying to be perfect

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DEDICATION

I dedicate this graduating paper to:

My beloved father in heaven

My beloved mother, Siti Somrotus Sobriyah

My grandmother, Siti Zaenab

My sisters: Kartika Rahmah, Desi Sugihari Ana, Kusnaeni, and Asnawati

My brothers: Udin, Hanafi, Wawan, Ragil, and Widayat

All of my friends

And my partner throughout my life



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8. My big family in *Ikatan Mahasiswa Muhammadiyah Pimpinan Komisariat Adab dan Ilmu Budaya*.
9. All of people who always give support to me and inspire my life.

I realize that my graduating paper is so far from the word 'perfect.' It is possible to find some mistakes in this paper, but I hope it can be useful for readers and students who want to conduct the similar research.

Yogyakarta, April 21st 2019

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THE USE OF LANGUAGE IN CONSTRUCTING RELIGIOUS IDENTITY FOUND IN *ABU DHABI ROMANCE* WEBTOON

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ABSTRACT

Identity is a kind of social codes which adhere to someone through his/her interaction with others. It carries various attributes which recognize and distinguish him/her, both as an individual and as part of a certain group. One of the ways people display their identity is through the use of language. This research discusses the use of language in constructing religious identity by taking the problem of the Arab characters in revealing their identity as Muslims in a webtoon entitled *Abu Dhabi Romance* then applying linguistic identity theory by Thornborrow. The researcher uses descriptive qualitative method in analyzing the data. This research aims to show the ways of language can indicate religious identity of Arab characters by considering the author's perspective. It more concerns on the condition when they are as a minority in Seoul (South Korea), and the condition when they do interaction with the Korean man, either in Seoul or in Abu Dhabi (UAE). The results are personal identities are constructed by the names: Islamic names; naming practice: patronymic or *nasab*. Then, group identities are constructed by the representation of Muslims as the Arabs; Ingroups and Outgroups are indicated by code-switching, and common behaviors practiced by Muslims are found in three categories: 1) the selection of legal food, 2) the restriction of interfaith marriage, 3) and the boundaries between man and woman. In addition, linguistic variation found in this research is linguistic maintenance in form of code-switching.

Keywords: *Identity, language, Abu Dhabi Romance webtoon, religious identity*

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THE USE OF LANGUAGE IN CONSTRUCTING RELIGIOUS IDENTITY FOUND IN *ABU DHABI ROMANCE* WEBTOON

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ABSTRAK

Identitas adalah semacam kode sosial yang melekat pada seseorang melalui interaksinya dengan orang lain. Identitas tersebut membawa berbagai atribut yang mengenalkan dan membedakannya, sebagai seorang individu dan sebagai anggota dari sebuah kelompok tertentu. Salah satu cara orang-orang menunjukkan identitas mereka adalah melalui penggunaan bahasa. Penelitian ini membahas penggunaan bahasa dalam membentuk identitas agama dengan mengambil masalah tokoh-tokoh Muslim di sebuah webtoon berjudul *Abu Dhabi Romance* kemudian menerapkan teori identitas linguistik oleh Thornborrow. Peneliti menggunakan metode kualitatif deskriptif dalam menganalisis data. Penelitian ini bertujuan untuk menunjukkan cara bahasa bisa menunjukkan identitas agama dari tokoh-tokoh Arab dalam webtoon ini dengan memperhatikan kondisi ketika mereka adalah minoritas di Seoul (Korea Selatan), dan kondisi ketika mereka berinteraksi dengan orang Korea, baik itu di Seoul atau di Abu Dhabi (Uni Emirat Arab). Hasil penelitian ini adalah identitas personal dibentuk melalui nama-nama: nama Islam; praktik penamaan: patronim atau *nasab*. Kemudian, identitas kelompok dibangun melalui representasi Muslim sebagai orang Arab; kelompok dalam dan kelompok luar ditunjukkan melalui alih kode, dan perilaku umum yang dilakukan oleh orang Muslim ditemukan dalam tiga kategori: 1) pemilihan makanan halal, 2) pelarangan pernikahan antar-agama, dan 3) batas-batas antara pria dan wanita. Di samping itu, variasi bahasa yang ditemukan dalam penelitian ini adalah pemertahanan linguistik dalam bentuk alih kode.

Kata Kunci: *Identitas, bahasa, webtoon Abu Dhabi Romance, identitas agama*

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CHAPTER I

INTRODUCTION

1.1 Background of Study

Language has a power to shape any kinds of information in viewing an object or subject as Suzanne LaBelle writes “language is one of the ways in which we order the world around us. It is also central to how we create and reinforce our view of ourselves and others” (as cited in Mooney and Peccei, 2011: 173). People as society have their own perception to order the world expressed by the way they use language in communication and in interaction with others. Felemban states language may be defined as a cognitive means of communication that represents the individual identity as a member of the whole group (2011: 43). Thus, language contributes in constructing identity that can shape people’s view of others.

According to Joseph, identity has the additional meaning of ‘the condition of being identical’ (2004: 2). Identity is considered as one’s conception of self in the world, something solid and relatively stable (LaBelle as cited in Mooney and Peccei, 2011: 173-174). It is a matter of who we are, how to perceive ourselves and how others perceive us, not merely determined by factors such as where we were born and brought up, who our parents are, and which socio-economic group we belong to (Thornborrow as cited in Thomas and Wareing, 2004: 158). In addition, Thornborrow more explains identity has many aspects that people switch into different roles depend on the contexts following it (2004: 158). One of the social aspects of identities is religious identity. Thus, religious identity is social codes which display that we are part of a certain religion and not belong to other religious

groups. There are many religions in this world, including Islam. Islam has been discussed in various aspects of life expressed through various media. One of the media which produces the words is comic.

Comics are juxtaposed pictorial and other images in deliberate sequence, intended to convey information and/or to produce an aesthetic response in the viewer (McCloud, 1994: 9). Then, Eisner (as cited in McCloud, 1994: 5) uses the term sequential art when describing comic. Meanwhile, comic refers to visual language presented in form of panels (sequences of the story) filled with images and dialogues in text balloons to convey the story attractively so that this language medium may become favorite for young generations. Furthermore, comic is able to become medium to study foreign languages such as English, Korean, and Japanese due to most of comics which can be accessed via internet (online) are from foreign countries, and the comic terms in each country are different. In English-speaking countries, comic is called as *Comic*. Meanwhile, it is called *Manhwa* in Korea, *Manhua* in China, and *Manga* in Japan (www.webtoons.com).

Since the development of technology such as smartphone and tablet PCs, comics becomes easy to be accessed for free (<https://www.dgupost.com/>). People do not need to wait for a long time each month to buy printed comics because they can be read and enjoyed in web portal via internet, and today those comics are colorful (not only black and white), so it makes interesting to be read. This kind of comics is called as 'webcomic' (Yonkie and Ujianto, 2017: 124). Yonkie and Ujianto more explain that since the emergence of webcomic portals such as *LINE*

Webtoon, *Comico*, and *Tapastic*, it motivates comic creators to publish their own comics through those web portals in a wide range.

Related to definition of webcomic, webcomic provided in comic portal service called ‘webtoon’ (Yonkie and Ujianto, 2017: 124). Webtoon consists of two words, ‘Website’ and ‘Cartoon’, the words are compound words and well-known as Webtoon (<http://www.dgupost.com>). Webtoon refers to *manhwa*, the digital South Korea comics designed and optimized for the web, so the contents can be enjoyed for free by online (www.webtoons.com). Today webtoon is provided in many languages for reaching the readers outside of South Korea. Besides *LINE Webtoon* and *Tapastic*, there is webtoon portal for English translated webtoons, it is *Spottoon* run by RollingStory.Inc based in Seoul, South Korea. It is one of webtoon portals that offers licensed titles in English to create a webtoon servicing platform for English-language readers (<http://www.revolvy.com>).

Talking about *Spottoon*, the portal contains many webtoons with various titles as well as *LINE Webtoon* has many various artists (authors) with their own webtoon’s title. Hence, it causes the occurrences of unwell-known artists or only known by webtoon readers as well as occurs in *Wattpad*, an online community for writers and readers which has not different function as bloggers (<https://www.kompasiana.com/>). *Spottoon* itself provides various webtoons’ titles with many genres, such as romance, drama, fantasy, action, thriller, comedy, mystery, school life, and live action (as cited in *Spottoon*). Those kinds of genres show social problems which makes the story more complex. The Social life of the characters are different, it depends on the background and social condition of the

place where characters live. One of the social life matters is related to identity. As mentioned before Identity is about who we are or what people see through our display, and language also has significant role to display identity. One of the romance webtoons which shows about identity's matter is *Abu Dhabi Romance*.

Abu Dhabi Romance, in original title (Korean) is *Abu Dhabi Sunjeong*, is a webtoon created by Soo-Kyoung Kim (writer) and Wonderworks (illustrator) translated into some languages, such as English, Japanese, Russian, Arabic, and Mandarin. This English webtoon is published in *Spottoon* (<http://spottoon.com>) translated by Sae-Ron Kang.

Abu Dhabi Romance tells about forbidden love of an Arab woman, Clude and a Korean man, Young-One that have different culture (foods, clothes, customs), nationality (Arab and Korean), and religion (Islam and Christianity). This story has settings in Abu Dhabi, the capital city of United Arab Emirates (UAE), and also in Seoul, the capital city of South Korea. It begins with the plot which shows the Korean navy tries to rescue the Korean sailors kidnapped by the Somalian pirates who ask for ransom. The incident takes place at sea of Gulf of Aden near Somalia. In the middle of the battle, a sergeant of the Korean navy gets injured by gunshot, and it is reported as live news in the TV channel of Abu Dhabi. A woman in the dress of bride dropping flowers on her grasp is shocked by that news. Then, the plot is back to the beginning of the story (flashback).

Clude, a woman who lives in the middle east which has a little personal freedom for women, meets Young-One Son, a South Korea navy whose a lot of responsibility for his state. Their encounter begins with a small mistake made by

Young One who does not know Arab's culture so it causes misunderstanding in front of Clude's father. The misunderstanding he made raises his curiosity about Arab women, so he tries to learn about Arab's rules, cultures, and Islam as majority religion of the country. On the other hand, Clude is a Korean lover who has learned about Korean dramas, pop cultures, and any Korean cultures. In their first encounter, she is able to read Young One's name, and it makes her remembered about that man.

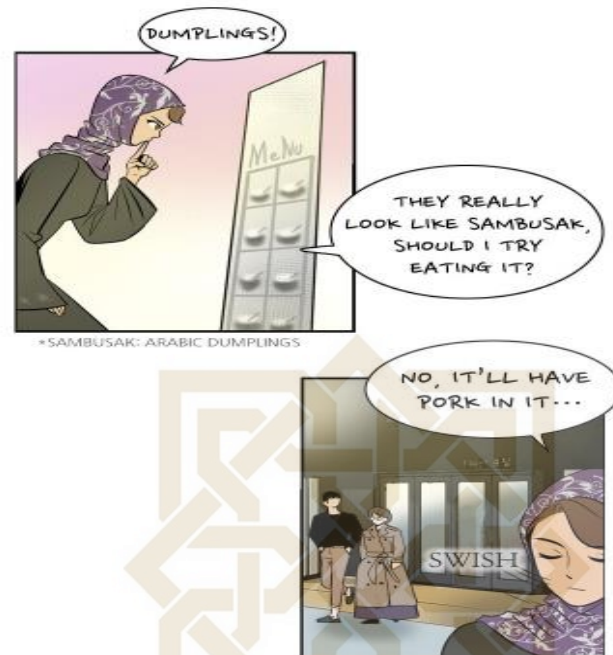
The researcher chooses *Abu Dhabi Romance* webtoon as the object because this webtoon is interesting to study for some reasons. It depicts the story about two contrast countries, between Arab and Korea, which are very different in races (skin tone), cultures (customs, norms, foods, clothes), religions, geographical conditions, and languages. Furthermore, the author, Soo-Kyoung Kim, who is a Korean, is capable to illustrate Arabian characters and social norms in Arab which is conservative and bound by Islamic law, so that this webtoon generates the utterances related to Islam. In the fact, not all Arabs are Muslims, and not all Muslims are Arabs (TRADOC DCSINT Handbook No. 2, 2006), but in UAE the official religion is Islam for about 76% of the population, 9% Christian, 10% Hindu or Buddhist faiths, and less than 5% other religions (<http://worldpopulationreview.com/>). From the percentage, it can be seen that Muslim is majority in the country.

Meanwhile in South Korea, it is rare that there is a webtoon tells about Islam as central topics since the percentage of religion in South Korea which shows 23.2% followers of Buddhism, 26.3% practicing Christianity, 49.3% atheists or free

thinkers, and 1% the followers of other beliefs. Muslim community in South Korea is about 0.25% of the general population, so it shows that Muslim community is minority in the country (Fathil and Fathil, 2011).

Then, the researcher chooses webtoon as the object due to webtoon is one of the language medium conveying the message attractively filled by illustrations (pictures and words) where it is the favorite comic for young generations since the development of new media devices such as smartphones and tablet PCs that make more convenient for people to access the web portals for reading webtoons anywhere and anytime (<https://www.dgupost.com/>).

As mentioned before that *Abu Dhabi Romance* webtoon takes two settings of places involved of the occurrences of the story. The first, the story takes place in Abu Dhabi, the majority of Muslims. The second, it takes place in Seoul, South Korea, where Muslims are minority. Clude and her parents fly to Seoul for the treatment of her father from cancer. The condition supposes her to live in foreign country where pork and alcohol are the South Korean culture. As Muslim, she must preserve her identity in the middle of majority. The following example is her trouble to find legal food in South Korea:



(Source: Spottoon's *Abu Dhabi Romance* Episode 6)

CLUDE. "Dumplings! They really look like *sambusak*, should I try eating it?
No, it'll have pork in it..."

The datum above illustrates her trouble to find non-pork food. It happens when she walks outside of the hospital for shopping stuff and looking for edible food for her parents. Her parents order her for seeing the spring outside and going to downtown to look for stuff. She walks along the street and finds a *Wonton* restaurant. Then she reads the menu and meets a kind of menu that is similar to Arabic dumplings, *sambusak*. After being curious about the menu, she remembers that it is in Korea, not in Arab where the permitted food can be met wherever easily. Remembering her identity, she decides to not buy food carelessly in the city.

From the explanation above, it can be seen that her religious identity is emerged in foreign country which the majority of religion is Non-Muslim. As Muslim, she is minority by considering Korean culture which pork and alcohol can

be found easily. The way she preserves her Muslim identity is expressed in her utterance “*No, It’ll have pork in it...*”. In South Korea, enjoying grilled pork belly with *soju* (Korean alcohol) is like social culture (as cited in <http://koreaexpose.com>). Meanwhile, Islam prohibits pork and alcohol because those can cause of disadvantage as explained in surah *Al-Ma’idah* verse 5 related to pork or flesh of swine is forbidden (Ali, 1968: 239-240).

Related to the trouble in finding legal food, it seems that the use of language uttered by the character indicates her religious identity. She tries to preserve the Islamic law (*shariah*) related to the prohibition for eating forbidden (*haram*) food in the country that permitted (*halal*) food is rare to find. As Thornborrow states in Thomas and Wareing “because language is so important in the construction of individual and social identities, it can also be a powerful means of exercising social control” (2004: 158). Clude is restricted by that law, the law here binds anyone who has the identity as Muslim. In this case, Clude has the membership of Muslim community (ingroup). Religious identity here is Muslim identity. The researcher only focuses on the religious identity of Arab characters as Muslim, not including the Korean character with his religion. Hence, the researcher analyzes the related cases in this webtoon using linguistic identity theory by Joanna Thornborrow to find out how the language constructs the religious identities of the characters.

Meanwhile, linguistic identity is part of the sociolinguistic study related to the display of individual or social identity through the language they use. By sociolinguistics, this research is studied more about language and society in the attribute of social identity, specifically the components which indicate identity in

religion (religious identity). This research is expected to enrich the knowledge of the researcher in linguistic field, especially in sociolinguistics. It also aims to give beneficial contribution in understanding linguistic identity towards the phenomenon of preserving identity in minority and in interaction with the outsiders, which means the members of other groups.

1.2 Research Question

Based on the phenomenon in the background of the study above, the research aims to answer the question:

“How does the language construct religious identity in *Abu Dhabi Romance* webtoon?”

1.3 Objective of Study

Based on the problems explained above, the objective of this study is:
To find out the ways of language construct religious identities in this webtoon.

1.4 Scope of Study

This research restricts to discuss linguistic identity focusing on language and religious identity found in *Abu Dhabi Romance* webtoon, which is religious identity is one of the aspects of social identity comprising sociolinguistic study. Religious identity meant in this research is Muslim identity. By looking at setting and relationship, it can influence someone to use language showing his/her identity (LaBelle as cited in Mooney and Peccei, 2011: 173). In this research also looks at the setting (of place) and relationship (interaction with others) to indicate the use of language in constructing religious identity.

1.5 Significance of Study

This research is conducted with aims to enrich the knowledge for the reader in linguistic study, especially the study of sociolinguistics. For the researcher, it gives supplementary comprehension of the use of language in indicating social identity by applying the linguistic identity theory. For the next researcher, it is expected to be able to give a reference for researchers who want to research the same topics. Furthermore, this research is expected to give contribution to the development of science (linguistic fields) and for the consciousness of society to face linguistic phenomenon.

1.6 Literature Review

This research analyzes the utterances of the characters in *Abu Dhabi Romance* Webtoon. The researcher does not find the researches which discuss *Abu Dhabi Romance* webtoon as a material object and its utterances as the study of linguistic identity. The study about webtoon as a material object and the language and identity as a topic is found separately in some prior researches. The prior researches related to language and identity are explained in the following paragraphs.

The first prior research is a journal article of *Journal of Pragmatics* Volume 42(11): p.3047-3054 entitled “Identity and language choice: ‘We equals I’” by Busayo Ige (2010) which discusses the construction of collective identity by students in an academic learning environment and tries to show how such collective identity may hinder individual learning (independent learning). The researcher demonstrates this research by drawing on language as a tool used for the

construction of identity, and for showcasing and defending identity. The research aims to draw the attention of students and educators to the role of non-linguistic variables such as identity in student learning, and particularly in learning in a second.

The second prior research is a journal of *Languages and Translation* Volume 24: 43-49 entitled “Linguistic strategies and the construction of identity in *My Name is Salma* by Fadia Faqir” by Fatima Felemban (2012). The research examines the way in which language is appropriated by Fadia Faqir through the main character, Salma, in her novel, that Salma as narrator uses certain linguistic strategies for self-definition. The strategies are divided into two major types: 1) interlanguage which is expressed syntactically, semantically, and phonologically; and 2) code-switching which includes loan words, untranslated words, terms of address, items of clothing, food, reference to religion and reference to proverbs, wise sayings and songs.

The third prior research is a journal article of *Islamic Studies* Volume 52.3/4: 239-296 entitled “Personal names and the Islamic Identity in Pakistan” by Tariq Rahman (2013). The research tries to show the association of personal names of Pakistani Muslims with perceptions of their religious (including sectarian) identities. The data are the names of Muslims with aim to find the frequencies of Islamic components in their names and those will be examined to present index of religiosity and its type. The names may be changed with a view in desire to take up a new religious identity so the Islamisation and Arabisation of personal name in Pakistan may be an indicator of identity and change in identity construction.

The fourth prior research is an article of *Language and Discourse* Volume 1: 540-547 entitled “Language and Identity. Language Use in Constructing Hybrid Identities” by Tania Zamfir (2014). The research discusses the relationships between identity and language by looking at how identities are created in communication encounters. It aims 1) to view extensively the different levels and dimensions of identity by tackling various theoretical stances and methodologies, and 2) to show that identity theory cannot fail to include its subjective aspect, that is the commentaries on context, history, and status of the interlocutors. The findings is the very root of identity can be found in the process of interaction and it is not so much the community, but the communication network that defines the individual's identity.

The fifth prior research is a journal article of *Literacy Research: Theory, Method, and Practice* Volume 20.1: 1-16 entitled “The Role of Language in Religious Identity Making: A Case of a Caribbean-Chinese Youth” by Allison Skerrett (2017). The research discusses the processes of religious identity development in a Caribbean-Chinese adolescent who is from a multifaith and multilingual home. The analysis enriches the existing knowledge base in literacy research. The findings of this research show that 1) the youth developed a Christian religious identity through his multiple position within home and school worlds that privileged that faith and the dominant language of English with which it was associated, and 2) the youth's limited knowledge of his mother's knowledge of his mother's Chinese languages was associated with his limited exploration of an

additional religious faith within his home. The research conveys the significance of language in religious identity development.

The five prior researches above have similar things to this research. The researches discuss the terms language and identity as the focus of the study. Meanwhile, this research is different with those of researches for the reason that this research uses *Abu Dhabi Romance* webtoon which has never been researched, and applying language and identity theory by Thornborrow which has never been applied in webtoon.

1.7 Theoretical Approach

This research uses language and identity theory or called as linguistic identity by Joanna Thornborrow which focuses on the use of language that construct identity of Muslim characters in *Abu Dhabi Romance* webtoon. This theory explains that the use of language is important to construct individual or social identity. It is not only a matter of using one dialect or code to indicate identity, but also a matter of how we use language to communicate and to interact with others to show identity (Thornborrow as cited in Thomas and Wareing, 2004: 159).

There are some ways of language constructs identities: 1) personal identities are constructed through the use of **names** and **naming practices; systems of address**, 2) group identities can be constructed through the particular types of **representation; ingroups** and **outgroups**, and 3) linguistic variation which includes **linguistic convergence**, **linguistic maintenance**, and **linguistic divergence**. Meanwhile, power and linguistic imperialism does not apply in this

research due to the researcher only focuses on the use of language can construct religious identity.

1.8 Methods of Research

1.8.1 Type of Research

Based on the problem, this research is descriptive qualitative research which uses language as a formal object, as stated by Creswell that qualitative method relates to the research analyzing data in form of words' information (2012: 20). This research will use the type of research of library research by collecting data from literature (comic) related to the theme of this research, so the data strengthen and make this research clear.

1.8.2 Data Sources

The data are taken from *Abu Dhabi Romance* webtoon which contains information including words, phrases, sentences, or expressions with the selected panels from ten episodes and additional prologue episode accessed from online portal website www.spottoon.com or from *Spottoon* application for more easily. The data are restricted to the setting of place in the South Korea in revealing their Muslim identity of Arabian characters and when they do interaction with Korean man, Young-One, either in Seoul or in Abu Dhabi.

1.8.3 Data Collection Technique

In this stage, the researcher attempts to collect the data using documentation technique, which is using the written sources to obtain the data (Zaim, 2014: 95). The data are collected by following some steps. Firstly, opening the *Abu Dhabi Romance* webtoon in *Spottoon* application or in website www.spottoon.com.

Secondly, reading all episodes of the webtoon. Thirdly, finding the utterances based on the setting either in Korea (Seoul) or in Arab (Abu Dhabi) and in condition of interaction with Koreans. Fourthly, collecting the utterances which indicate religious identity. Lastly, screenshotting the panels of images which can be classified as religious identity.

1.8.4 Data Analysis Technique

This research uses identity method to determine certain lingual unit identity by using determinants outside of the language used, which is the speaking partner as a determinant (Zaim, 2014: 98). In analyzing the data, the researcher takes some steps as follows:

- a. Identifying all the utterances which appeared in the panels of comic;
- b. Classifying the utterances which indicate the construction of religious identity by using the classification in the theory;
- c. Describing and discussing in detail analysis.
- d. Drawing the conclusion.

1.9 Paper Organization

This research is divided into four chapters. Each chapter contains different topics. Chapter I is the introduction. This chapter includes background of study, research question, objectives of study, scope of study, significance of study, literature review, theoretical approach, methods of research, and paper organization. Chapter II is theoretical background. Chapter III is research findings and discussion. Then, Chapter IV is the conclusion which includes conclusion and suggestion.

CHAPTER IV

CONCLUSION

4.1 Conclusion

Based on the research findings and discussion in the chapter three, this section can answer the research questions formulated in the chapter one using linguistic identity theory proposed by Thornborrow. In constructing religious identity, language takes important role to show that the individual is recognized as personal or part of a certain group through the utterances. In this case is identity as Muslim.

Firstly, the religious identity appears through the utterances in condition when the Arabs are as minority in Seoul, South Korea or when they do the interaction with the Korean man both in Seoul and in Abu Dhabi. Moreover, the researcher uses author's perspective in illustrating Arabian characters as Muslims to collect the data. These conditions generate the utterances which indicates religious identity. The problem such in this research is the difficulty to find legal food in foreign country (in Korea), so that it generates the utterances constructing religious identity.

Secondly, the way language indicates the information of religious identity is through personal and group level. In personal level, the results show that religious identity can be recognized through name, such as Ahmed. Then, the mentioning Ms. Ahmed in addressing Clude shows the *nasab* related to Islam provision in naming practice to adhere father's name in children's name. In group level, identity

is constructed to the kind of representation; ingroups and outgroups. In this research, representation of Muslim is identical to Arab. Then, the Arabs categorize themselves as ingroup and viewing the Korean man, Young-One as outgroup. Ingroups and outgroups are indicated by code-switching in form of tag-switching and the common behaviors of Muslims found into three categories: 1) the selection of legal food, 2) the restriction of interfaith marriage, 3) and the boundaries between men and women). In addition, the way the speaker maintains the variety of language is found when Clude maintains code-switching to show her membership of Muslim group.

4.2 Suggestion

Studying sociolinguistics is not simple study, but complex study due to it is related to society so that it must learn the reality of certain society. Related to language and identity which is part of sociolinguistics, identity is a phenomenon in a society where many previous researches discuss study cases in a group of community. However, this research only discusses one aspect of social identity that makes the data are restricted. It is religious identity found in a kind of comic. It is not as a study case in real life but sociolinguistics connects the language to the real phenomenon of a certain society. Thus, the next researcher is expected to enable completing the similar research using linguistic identity theory in order to enrich the research about language and identity, and to strengthen the concept of this theory connected to the phenomenon of society related to personal identities and group identities.

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