

**LABELING "DESI" AND "MUSLIM" AS SEEN IN SAMIRA AHMED'S**

***INTERMENT: A LANGUAGE AND IDENTITY STUDY***

A GRADUATING PAPER

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



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**2021**

## FINAL PROJECT STATEMENT

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

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INTERMENT: A LANGUAGE AND IDENTITY STUDY**

Saya menyatakan bahwa skripsi tersebut sudah dapat diajukan pada sidang Munaqasyah untuk memenuhi salah satu syarat memperoleh gelar Sarjana Sastra Inggris.

Atas perhatiannya, saya ucapkan terima kasih

*Wassalamualaikum wr. wb.*

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## LABELING "DESI" AND "MUSLIM" AS SEEN IN SAMIRA AHMED'S

### *INTERNMENT: A LANGUAGE AND IDENTITY STUDY*

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#### ABSTRACT

Language immensely affects identity. The researcher chooses *Internment*, a novel by Samira Ahmed, as the main object of this research. Hence, the researcher discovers that the appearance of labeling in *Internment* influences the whole characters' position as a minority group in a majority country. Research study on labeling is focused not only on the factor of emergence labeling "Desi" and "Muslim" but also on labeling uses toward the whole characters in *Internment*. This study explores labeling, especially self-identified or self-labeling. The research question of this research centers on how labeling "Desi" and "Muslim" are used and the factors that affect the emergence of labeling "Desi" and "Muslim" in the *Internment*. The data are gathered through the documentation method or observing method. The results show that out of fifty-six (56) utterances containing the labeling of "Desi" and "Muslim," the most dominant labeling that appears in the statements from the entire characters contains negative labeling. As follows, the researcher also discovers that words included negative labeling come from ingroup. It means that negative labeling is higher than positive labeling, and it appears mainly in the ingroup position. Moreover, the researcher uses Language and Identity theory by Joanna Thornborrow as the leading theory. Furthermore, the Context of Situation theory by Bronislaw Malinowski is used as the supporting theory to identify the types of labels and the factors that make the labels appear in the novel.

**Keywords:** *labeling, positive labeling, negative labeling, labeling "Desi," labeling "Muslim," ingroup, outgroup, Internment.*

# LABELING "DESI" AND "MUSLIM" AS SEEN IN SAMIRA AHMED'S

## *INTERNMENT: A LANGUAGE AND IDENTITY STUDY*

Oleh: Asfarina Prasetya (17101050007)

### ABSTRAK

Bahasa sangat memengaruhi identitas. Peneliti memilih sebuah novel berjudul *Internment* sebagai objek utama dalam penelitian ini. Dikarenakan, peneliti menemukan bahwa kemunculan label di dalam novel *Internment* memengaruhi posisi seluruh karakter sebagai kelompok minoritas di dalam sebuah negara yang penduduknya mayoritas. Studi penelitian tidak hanya terfokus pada penyebab yang memengaruhi kemunculan pelabelan "Desi" dan "Muslim" tetapi juga bagaimana pelabelan tersebut digunakan terhadap seluruh karakter di dalam novel *Internment* yang ditulis oleh Samira Ahmed. Kajian ini menambah penelitian yang berkembang yaitu labeling, khususnya tentang pengidentifikasian atau pelabelan terhadap diri sendiri. Pertanyaan penelitian berpusat pada bagaimana pelabelan "Desi" dan "Muslim" digunakan dan penyebab yang mengakibatkan kemunculan pelabelan "Desi" dan Muslim di dalam novel yang ditulis Samira Ahmed yang berjudul *Internment*. Data dikumpulkan melalui metode dokumentasi atau metode pengamatan. Hasil dari penelitian ini menunjukkan bahwa dari total lima puluh enam (56) ujaran yang mengandung pelabelan "Desi" dan "Muslim" di dalam novel, pelabelan negatif menjadi label paling dominan dan sering muncul dalam setiap ujaran. Juga, ujaran yang mengandung label negatif berasal dari dalam kelompok. Ini menunjukkan jika pelabelan negatif lebih tinggi daripada pelabelan positif dan asalnya dari dalam kelompok. Selain itu, peneliti menggunakan teori bahasa dan identitas oleh Joanna Thornborrow sebagai teori utama dan teori Konteks Situasi oleh Bronislaw Malinowski sebagai teori pendukung untuk mengidentifikasi jenis label dan menganalisis penyebab kemunculan label di dalam novel.

**Kata kunci:** *pelabelan, pelabelan positif, pelabelan negatif, pelabelan Desi, pelabelan Muslim, dalam kelompok, luar kelompok, Internment.*

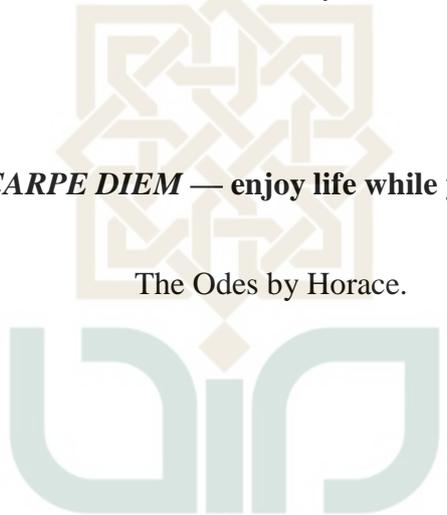
## MOTTO

**Two roads diverged in a wood, and I—  
I took the one less traveled by,  
And that has made all the difference.**

The Road Not Taken by Robert Frost.

***CARPE DIEM* — enjoy life while you can.**

The Odes by Horace.



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## **DEDICATION**

I dedicate this graduating paper to:

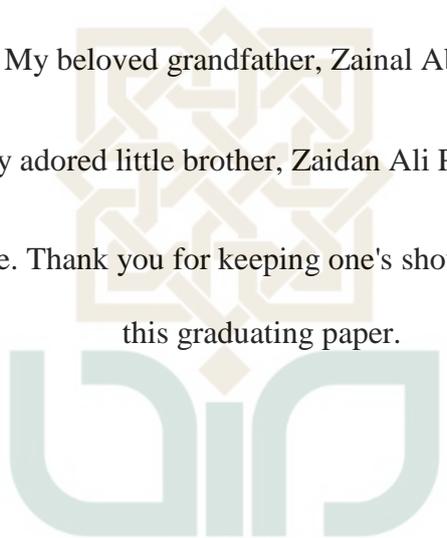
My beloved father, Krisriyadi Prasetya;

My beloved mother, Bintari;

My beloved grandfather, Zainal Abidin;

My adored little brother, Zaidan Ali Prasetya;

The extraordinary me. Thank you for keeping one's shoulder to the wheel to finish  
this graduating paper.



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## ACKNOWLEDGEMENT

*Assalamu'alaikum Wr. Wb.*

I want to thank the world creator that is the Merciful God, Allah S.W.T, for His unstoppable blessing. So, I can have the ability to finally complete my graduating paper entitled “Labeling ‘Desi’ and ‘Muslim’ as Seen in Samira Ahmed’s *Internment: A Language And Identity Study*.”

After doing extended meditation and building strong will, I, as the researcher, would like to deliver my deepest gratitude and warm appreciation to the following people who have helped and supported me so that I could finally reach the end of this graduating paper.

First, I would like to express my sincere thanks to Dr. Muhammad Wildan, M.A., the Dean of Adab and Cultural Sciences Faculty. I highly appreciate all of the faithfulness and devotion that you have given to our faculty.

Ulyati Retno Sari, S.S., M.Hum., as the Head of the English Department. Thank you for all of your dedication and keen interest to help the students in our department.

I would also like to deliver my deep sense of gratitude to my mentor, research supervisor, and as well as the Vice Dean of Adab and Cultural Sciences Faculty, Dr. Ubaidillah S.S., M.Hum. Your generosity, patience, guidance, and prompt inspiration have immensely helped me accomplish this graduating paper. Sir, I also apologize for hiding without any progress and ghosting you for a month.

Dr. Danial Hidayatullah, S.S., M.Hum., my academic adviser, sincere lecturer, and my daddy in English Department. Thank you for lending your ear to hear the outpouring of the students who are feeling blue. Stay savage, Sir! I respect you a lot.

All the gorgeous lecturers that have given me precious knowledge and experiences: Dr. Ening Herniti, M.Hum., Dr. Witriani, M.Hum., Aninda Aji Siwi, S.Pd., M.Pd, Febriyanti Dwiratna Lestari, M.A. (Ph.D. cand), Harsiwi Fajarsari S.S., M.Hum., Nisa Syuhda, S.S., M.Hum., Rosiana Rizqy Wijayanti, S.S., M.Hum., Arif Budiman, S.S., M.A., Dwi Margo Yuwono, M.Hum., Bambang Hariyanto, S.S., M.Hum., and Fuad Arif Fudiyartanto, S.Pd., M.Hum., M.Ed., Ph.D. Thank you for all the excellent classes that all of you have given.

To the dearest examiners, Aninda Aji Siwi, S.Pd., M.Pd, and Dr. Danial Hidayatullah, S.S., M.Hum. Thank you for sharing your pieces of knowledge, valuable comments, and valuable suggestions. I appreciate it a lot.

I owe a most profound sense of gratitude to my dearest family for their love, prayers, caring, and sacrifice for educating and preparing me for my future. Also, special thanks go to my cousins, my aunties, and my uncles for their continuous support and valuable prayers. Thank you for always cheering me up on my lowest point.

Another warmest thanks and appreciations belong to the eleven gorgeous heroines, my *Focused Group Discussion* Family (FGD). Rosa, Tya, Ais, Diva, Seruni, Nuly, Febi, Septi, Sita, and Erika. It is such a privilege to have a circle of friends in college. Your enthusiasm and dynamism complete my days in college. I am grateful to have you guys!

I also welcome this opportunity to deliver my appreciation to all my favorite male protagonist: Irie-Kun Naoki, Mr. George Koizumi, Mr. Kugayama Shusei, *Conseillère* Vincenzo Cassano, Zhang Si Nian *Laoshi*, Mr. Gu Wei Yi, Xiao Nai Gege, Mr. Wang Xi Yi, Comrade Lee Jae Ha, Captain Eugene Choi, Captain Rafe, Captain Danny, Mr. Edward Cullen, Mr. Christian Grey, Mr. Jack Dawson, Mr. Ali Khan Sirvanshir, Mr. Viscount Tewkesbury, and *Señor* Denver. Thank you for inspiring me on my gloomy days throughout my graduating paper. You guys are living rent-free in my mind. *Te Quiero!*

The source of my confidence: Mr. Watanabe Haruto, Mr. Hamada Asahi, Mr. Bang Ye Dam, and the rest of the Y.G. Family. Thank you for revitalizing my days through my Twitter timeline. I hope to see you often.

Furthermore, to all my friends in the English Department chapter 2017 and everyone involved in the *MACBETH* project. Thank you for all the beautiful memories from the first time we entered the university until now. See you on top, guys!

Finally, for the last, I understand entirely and notice that my graduating paper is still perfectly imperfect. So that, I need all the suggestions and comments. Positively, I hope that the content of this graduating paper can give a new insight to the readers.

*Wassalamu'alaikum Wr. Wb.*

Yogyakarta, May 8<sup>th</sup>, 2021.

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## CHAPTER I

### INTRODUCTION

#### 1.1. Background of Study

Language immensely affects identity. Language is unique because it shows people's identity through their language features. Jacques Weber believes that every nation has its language and identity (Weber, 2015: 11). According to Thomas and Wareing (2003: 5), language means a system that combines smaller units into larger units for communication. It also consists of a system of sounds, a grammar system, and a system of meaning. Thornborrow stated that identity refers to personalities, beliefs, looks, or expressions that construct a person (as cited in Thomas and Wareing, 2003: 158). Both language and identity are intertwined. Therefore, the categorizations of identity can be positive or destructive.

In social interactions, persons are distinguished or categorized in many significant “social standards,” such as gender and sexual orientation, life stage (learner, employee, retiree), economic sector (telecommunications, tourism, entertainment, agriculture), religion, ethnicity, political ideology, etc. (Brewer e.tal, 2011: 529). Each of these standards immensely contributes to identity development in group membership or the individual that can be a potential source of “social identification” (Brewer e.tal, 2011: 529). Therefore, to categorize, reify and objectify people or groups, people may label it, which becomes a regular activity in our social interactions.

Labeling becomes one of the ways to show a person's identity. Weerd stated that self-labeling is used to negotiate and construct other types of identity in society, such as gender or class (Weerd, 2019: 246). Often, someone is doing self-identified or self-labeling toward himself or herself to create the identity. According to Cambridge Dictionary, a label is a piece of paper or other materials which gives information about an object (as cited in Cambridge Dictionary). Respectively, it is not only a piece of paper because, in the speech community, we usually label activities, places, or people based on their roots. In particular, we may also constantly label persons or groups based on their origins, such as ethnicity and religion, and sometimes, the way we mark it is unfair.

It is not surprising if labeling a person or group might appear anywhere in various media, such as novels. As a result of a culture, the novel plays a big part in how self-labeling portrays society. According to the Oxford Dictionary, a novel refers to "a fictitious prose narrative," displaying characters and actions in real life with a relatively extensive and complex plot (Choeda, 2019: 1099). One novel that portrays labeling activity in society is *Internment*, a novel by Samira Ahmed. She is a British author, a broadcaster, and also a journalist. Her writing has been shown in *The Guardian*, *The Independent*, and *The Spectator* magazine's Arts Blog. She was also a reporter and presenter on *Channel 4 News* from 2000 to 2011. She presented *Sunday Morning Live*, a topical discussion program on BBC One, from 2012 to 2013 (Samira Ahmed). *Internment* is her second book that was released which became New York Times bestseller. The book consists of thirty-six (36) chapters and 139 pages. The plot of the novel portrays how minority

group gets unfair treatment and prejudice by the society and the government of the United States. Set in a terrifying near-future United States, the book tells about Layla Amin, who wants to resist. This seventeen-year-old girl is forced into an internment camp (Mobius camp in Mazarnar) for American Muslim citizens with her family because of their religion (Ahmed, 2019: 27). Layla Amin is portrayed as a bold and blunt girl who wants freedom for Muslims in the United States.

The novel was first published by Little, Brown Books in 2019 (2019: 2). The central themes of this novel are Islamophobia and xenophobia. According to Merriam-Webster Dictionary, Islamophobia refers to the fear and hostility toward Muslims and Islam (Merriam-Webster). Meanwhile, xenophobia means a strong feeling of dislike or fear toward other people from other countries (as cited in Oxford Dictionary). Layla Amin's family and her friend, the central character and Desi Muslim, often get prejudice, stereotype, and discrimination because of their appearance as a minority group. This action is also presented through ethnic and religious labeling (Desi and Muslim). As Singh stated, an ethnic minority is socially marginal, whereas an ethnic majority is a socially dominant group (Singh, 2004: 95).

Furthermore, the most important reason behind choosing the object of the research is the appearance of labeling "Desi" and "Muslim" as a form of resistance and self-defense toward the government in the novel. According to Nair (2008: 9), "Desi" refers to Indian descent living in the United States. Kvetko added that the term "Desi" is derived from the Hindi adjective *deshi*. It means "Indian" or "local" as opposed to *videshi*, which means "foreign." (2002: 8).

Thus, the term “Muslim” refers to the person who submits to Islam as their religion (Martin et al., 2004: 359). Accordingly, “Muslim” is categorized as a religious label.

The researcher chooses to analyze the labels “Desi” and “Muslim” because the labels are the most influenced by all the characters’ positions in the novel. Further, this social problem is increasing day by day not only in the novel but also in society and it has become a serious topic to be analyzed. As Moncrieffe and Eybend (2007: 9) stated, labels enforce boundaries and define categories in our social interaction. Rozich (2012: 13) also added that labels are a significant indicator of how individuals consider others in the world around them. Labeling “Desi” and “Muslim” exist due to minority groups, such as ethnic and religious minority groups in the United States. Most of all, the characters feel inferior, insecure, and receive threats from society. Layla and her family get prejudice and stereotype in the book because they are part of Desi and Muslim, an ethnic minority group religious minority group in the United States.

Interestingly, the terms “Desi” and “Muslim” are created to build their “Indian–American” and “Muslim” identities. Moreover, the researcher discovers some exciting things about labeling, which in the novel, the label contains positive and negative labeling. Positive labeling has the purposes to be used to praise, compliment, honor, promote, or even express their identity. Negative labeling has the purposes to be used to make a person feel inferior, to degrade, or to downgrade something such as ethnicity, religion, race, etc.

Labeling “Desi” appears in *Internment* on page 23, paragraph 2, when Layla, Ayesha, and Soheil take a walk and look around the internment camp after arriving in Mobius camp.

*Ayesha realizes it, too. “Damn. Our whole block is Desi,” Ayesha says, then looks at me. “I don't suppose it's a coincidence that they separated us?” (2019: 35).*

The datum above shows the activity of labeling. According to Thornborrow's theory about Language and Identity, the utterance said by Ayesha contains an ethnic label that can build personal identity (Thornborrow via Thomas and Wareing, 2003: 160). Ayesha says “Desi,” which refers to all South Asian – Americans, especially those of Indian descent who live in internment camps like her. In the conversation above, the word “Desi” uttered by Ayesha is used to describe her identity. Ayesha admits that she is a part of Desi, but it seems like she does not like being separated according to their ethnicity by the American government. It is proven from the word “damn” that Ayesha has uttered. According to the situation, this utterance is inclined to negative self-labeling.

Furthermore, labeling “Muslim” also appears in the novel. Below is the labeling “Muslim” on page 14 that is found in the book.

*“Beta, we answered the census truthfully. We are Muslims. We are Americans” (2019: 14).*

Layla's dad says the utterance above toward Layla. The relationship between the speaker is father and daughter. Following Malinowski's theory, the

events that cause Layla's dad to say, “*We are Muslims. We are Americans*”, and is because American Muslims get restricted by the American government. Layla's dad gets fired, and their family gets curfews because of their faith. The context of the word “*beta*” does not refer to the alphabet, math, nor I.T. development. The term “*beta*” is from the Urdu language, which is the clearest sign of Layla's dad to show his love toward his daughter. In the conversation above, “*beta*” means child. The sentence “*We are Muslims. We are Americans*” contains a religious label that is used by Layla's dad to encourage their family to face the American government. Yet, the use of the label is to prove that their appearance as a Muslim is not a threat.

Based on the case above, the researcher focuses more on labeling “Desi” and labeling “Muslim” as a language identity in *Internment*. Throughout this paper, the researcher also finds labels such as positive self-labeling and negative self-labeling. Moreover, this paper relies on Language and Identity theory by Joanna Thornborrow as the leading theory. Language and Identity theory can explain how labels can construct all the characters' identities in the *Internment*. In addition, the Context of Situation theory by Bronislaw Malinowski is also used as the supporting approach to examine the factor that makes the labels appear by identifying the character's situation. This theory can reach the answer to the problem stated.

## 1.2. Research Questions

Based on the identified problem above, it is evident that this analysis deals with labeling, specifically, in the labels “Desi” and “Muslim.” Concerning the interest of the issue, the research questions are formulated by the researcher as follows.

1. How labeling “Desi” and “Muslim” is used in Samira Ahmed’s *Internment* novel?
2. What factors are the factors that make labeling “Desi” and “Muslim” appear in Samira Ahmed’s *Internment* novel?

## 1.3. Objective of Study

This research tries to answer the research questions: to determine how labeling “Desi” and labeling “Muslim” can construct the whole characters’ identity and specify what factors that make the labels appear in Samira Ahmed’s *Internment* novel.

## 1.4. Scope of Study

This paper restricts to the discussion of linguistic identity, focusing on labeling, specifically labeling “Desi” and “Muslim” found in *Internment* by Samira Ahmed. The research also focuses on finding positive and negative labeling, which indicates self-labeling. Equally, this research also looks at the speakers and the opponents (the whole characters in *Internment*) to determine the label's group position.

### 1.5. Significance of Study

The researcher expects that the result of this study can be more beneficial to theoretical and practical contributions.

Theoretically, the study can enrich the study of sociolinguistic. Significantly, it can help enhance the collection of labeling analysis, which is the ethnic label “Desi” and religious label “Muslim” in English Department, Faculty of Adab and Cultural Sciences, Islamic State University of Sunan Kalijaga Yogyakarta.

Practically, this study is expected to be a valuable source of reference to related studies and informative input to study the English language, especially in the sociolinguistic field.

### 1.6. Literature Review

There are several previous types of research with labeling as the topic of investigation. On the other hand, no relevant previous researchers investigate Samira Ahmed's “*Internment*” novel before. So, the researcher takes the most used approach of five types of research as references in undertaking this research.

The first research is a journal of Sociolinguistics conducted by Pomme van de Weerd (2019) entitled “*Those Foreigners Ruin Everything Here: Interactional Functions of Ethnic Labeling among Pupils in The Netherlands.*” The objectives of the study found by Weerd are to identify and analyze a deeper understanding of ethnic labeling practices by examining their interactional

functions among secondary school pupils in Venlo, the Netherlands. Based on the study research, it is found that the study pupils with migration backgrounds often label themselves and others “*Moroccan*,” “*Turk*,” or “*foreigner*,” and label others “*Dutch*.” Moreover, Weerd's research uses MCA or Membership Categorization Analysis and C.A. or Conversation Analysis by Sacks to analyze his data collections.

The second research is a journal conducted by Maykel Verkuyten and Jochem T Thijs (2010) entitled “*Ethnic Minority Labeling, Multiculturalism, and the Attitude of Majority Group Members*.” The study's objectives are to examine the influence of single ethnic minority labels such as “*Turks*” and dual ethnic minority labels on the attitude of (*Dutch*) majority group members. The researcher finds that minority groups described with double labels get positive attitudes or treatments. In contrast, the single labels with the dual identity version of the standard ingroup identity model do not. Further, Verkuyten and Thijs show the interethnic relations that influence the social group's position.

The third research is a journal conducted by Lisa Kiang (2008) entitled “*Ethnic Self-labeling in Young Americans Adults from Chinese Backgrounds*.” Kiang's objective is to find how Chinese background can construct labeling, especially ethnic self-labeling, and influence social relationships. Based on the study research, it is found that young adults from Chinese backgrounds prefer to choose their label that is related to a specific national heritage. This distinctive national heritage has a relation with the United States affiliation along with their Asian identity.

The fourth research is a journal conducted by Reza Ghafar Samar (2009) entitled “*Identities in the Headlines of Iranian National Newspapers.*” The study's objective is to analyze how the Iranian National Newspaper portrayed Islam, Iranian, the West, and Iran as a country. The research shows that Iran headline newspaper prefers to be neutral when describing Iran as a national identity than portraying Islamic identity or western identity in their headline newspaper. Samar's research focuses more on national identity, Islamic identity, and western identity represented in Iranian headline newspapers.

The last literature review used by the researcher is a dissertation and thesis by Brock C. Rozich (2016). The title of this dissertation and thesis is “*Labeling of Religious Non-believers: The Effect of the “Atheist” Title on Moral Judgments About Non-theists.*” The study's objective is to analyze the effect of religious labels “atheist” and label “no religious beliefs” that influence people's understanding and judgment toward non-believers. The result of the study shows that there are significant positive attitudes from the majority group (who have belief in God and religion) toward the religious label “atheist” and “no religious beliefs” although there are also negative comments toward them.

On the other hand, there are some different points between this research and the studies that the researcher uses in the literature review. This paper analyzes labeling “Desi” and “Muslim” in *Internment*, a novel by Samira Ahmed. This research uses *Language and Identity* by Joanna Thornborrow and *The Context of Situation* by Bronislaw Malinowski.

### 1.7. Theoretical Approach

This research uses the Language and Identity theory by Joanna Thornborrow. The theories include (1) The Establishment of Personal Identities and Language (consist of The Practice of Naming and Name and System of address), (2) The Establishment of Group Identities and Language (consist of Representation Identity and Ingroups Outgroups), (3) Linguistic variation and the construction of Identity (consist of The Choice of Language and The Variation of Stylistic and The Imperialism of Linguistic and Its Power). This theory explains the relation between language and identity. Thornborrow stated that language can build a social identity as people or groups, establish their boundaries and be a powerful means of exercising social control (2004:158). The researcher chooses the theory because it can explain how all the characters being insecure and inferior by using the six aspects of the approach. Moreover, through Outgroup and Ingroup, the researcher can explore and analyze the characters' group position after being labeled. The researcher focuses more on the phenomenon "labeling" that constructs the identities in *Internment*.

Further, the researcher also uses The Context of Situation by Bronislaw Malinowski developed by Hasan and Halliday (1989) as the supporting theory to analyze the data. According to Halliday and Hasan (1989:10), Malinowski's theory only introduced two elements, the context of the situation and culture. The original theory by Malinowski only explain about how text can connect the situation and culture without give more detail. Then, Hasan and Halliday develop the theory to three parts. Halliday and Hasan (1989:11) said that the methods are

(1) Relation between the speaker, (2) The utterance between the speaker, and (3) The following events happen between the speaker. The researcher chooses the approach because it can explain and describe the factors of labeling in the *Internment*. Moreover, the researcher chooses the approach developed by Hasan and Halliday (1989) because the three aspects of the theory can identify the type of label (positive or destructive label) and can explain why the label can be positive or destructive. Both approaches can reach the answer to the problems stated.

## **1.8. Method of Study**

### **1.8.1 Type of Research**

This research employs a descriptive qualitative method that uses language as a formal object. As Lexy J. Moleong, the descriptive qualitative methodology is used to understand the phenomena experienced in research, such as behavior, perception, action, and many others, by describing them into words based on the contexts (Moleong, 2007:6).

Moreover, the use of descriptive methodology is very relevant to this research. This research aims to describe language phenomena, labeling “Desi” and “Muslim” in the novel entitled *Internment* by Samira Ahmed. The researcher uses Joanna Thornborrow's theory called Language and Identity. In correlation to that, the Context of Situation by Bronislaw Malinowski is also used as the supporting theory to find the factors of the emergence labeling “Desi” and “Muslim” used by the characters.

### 1.8.2 Type of Data and Data Sources

It is essential to know the difference between both the terms of object of study and data to finish the research. Sudaryanto via Mahsun (2014: 18) described data as raw materials in research studies. The data are basically in narrations, personal documents, field notes, artifacts, official documents, videotapes, words, transcripts, and descriptions (Muhammad via Salahudin, 2020: 59). In the same line, the research materials, the object of study, and the other elements that contain and form and form data are called “context” (as cited in Salahudin, 2020: 59).

Based on the source, the data can be divided into two types, primary data and secondary data (Creswell, 2009: 192). The term data sources refer to who, what, and where the data obtains. The researcher analyzes all the data that are found in *Internment*. The researcher groups the data into four sets: positive labeling, negative labeling, ingroup labeling, and outgroup labeling. All the clusters are from labeling “Desi” and labeling “Muslim.” Thus, in Findings and Discussion Chapter III, the researcher only puts the representative data from each group.

Moreover, the data also looks at the whole characters in *Internment* to determine the group position and the labels (positive or negative labeling). The primary data are the utterances from entire characters in the novel, which contain the labeling “Desi” and “Muslim.”

### 1.8.3 The Technique of Analyzing Data

The researcher uses an equivalent method (*metode padan*) that focuses on the referential (identity) method in analyzing the data. Sudaryanto described the equivalent method as a determining method of a “particular lingua” (as cited in Subroto, 2002: 59). Sudaryanto (1993: 14) divided the equivalent method (*metode padan*) into five kinds which are the referential (identity) method, articulatory phonetic (identity) method, translational (identity) method, orthographic (identity) method, pragmatic (identity) method. The researcher only uses the referential (identity) method as the advanced method to collect the data. Sudaryanto (1993: 14) described the referential (identity) method or *teknik padan referensial* as the method where the determiner tool is everything (out of language) that is pointed by the language. The researcher determines particular utterances related to labeling, especially labeling “Desi” and “Muslim.”

The researcher also focuses on descriptive technique procedures in which the researcher interprets the utterances of the whole characters that contain labeling. According to Creswell (2012: 184), the detailed description refers to what the authors describe as what they see. This detail is served within place or event, the context of the setting, the character, and the plot.

### 1.8.4 Data Collection Technique

The researcher uses documenting analysis or observing method (*Simak*) as the primary method. As Fatoni stated, the following procedure uses written sources such as books, documents, speech, etc., to collect the data (2011: 112).

According to Creswell, documenting analysis points to printed materials, images, literary works, films, or other types of records. In collecting the data, the researcher takes some steps. There are scanning the novel, classifying the data which contain labels “Desi” and “Muslim,” categorizing the data, discussing the data, making the conclusion.

### **1.9. Paper Organization**

The paper organization of this research consists of four chapters. The four chapters are (1) Introduction (consists of the background of the study, research question, literature review, theoretical approach, method of research, and paper organization), (2) Theoretical Background (consists of the explanation of theory or theoretical background), (3) Data Findings and Discussion (consists of the analysis of the data), (4) Conclusion and Suggestion (consist of all the conclusions and recommendations of this research).

## CHAPTER IV

### CONCLUSION AND SUGGESTION

This chapter consists of two sections which are the conclusion and suggestion. First, the conclusion of this research is formulated from the findings and discussions of the study. Second, the researcher presents some recommendations that hopefully will be helpful to the lecturers, the educational institutions, and English Literature students. Along these lines, the researcher analyzes labeling “Desi” and “Muslim” by using Malinowski’s (The Context of Situation) and Thornborrow’s theory (Language and Identity). Each is presented below.

#### 4.1 Conclusion

Having analyzed the findings and the discussions of labeling “Desi” and labeling “Muslim” in the previous chapter, the researcher draws some points.

First, in total, there are fifty-six (56) utterances of labeling, there are thirteen (13) utterances that contain labeling “Desi,” and forty-three (43) utterances that have labeling “Muslim.” The labels are spoken mainly by Layla and Ayesha. Thus, the rest utterances are said by Soheil, David, Ali Amin (Layla’s dad), Sophia Amin (Layla’s mom), the Director of Mobius, and Khadijah Auntie.

The labels “Desi” that appear are in different forms such as “Desi,” “Desis,” “Desi dish,” “other Desis,” “another Desis,” and “Desi Muslim girl.”

Afterward, the labels Muslim have appeared in various forms such as Muslim “Muslims,” “Muslimistan,” “Muslim students,” “stalwart of Muslim,” etc.

All the thirteen (13) utterances that emergence the labels “Desi” are spoken by ingroup, which means all the speakers try to categorize themselves or self-identify themselves as part of the Desi group. Subsequently, nine (9) in thirteen (13) utterances contain negative labeling, and the rest four (4) statements include positive labeling.

As many as thirty (30) utterances that emergence labeling “Muslim” contain negative labeling, and the rest (13) statements have positive labeling. Moreover, forty (40) out of forty-three (43) phrases that emergence the labels Muslim are spoken by ingroup. Afterward, the rest three (3) utterances are said by the outgroup.

The finding above shows that negative labeling is higher than positive labeling and appears mainly in the ingroup position. It means that they feel uncomfortable being the minority in a majority country. Respectively, they also feel insecure and inferior about their identity as “Desi” and “Muslim.”

Second, the researcher finds some factors that influence labeling “Desi” and labeling “Muslim.” Three main factors affect the utterance of labeling “Desi” and labeling “Muslim.” Such as **the relationship, the utterances, and the following events that happen toward the speaker.** Therefore, the research shows that these factors influence the emergence of labeling “Desi” and labeling “Muslim.”

To conclude this section, the researcher draws some essential outlines. In this study, the label plays a significant role in constructing identity. The identity of the figures labeled with the label “Desi” or people from the Indian American community triggers xenophobia in society. At the same time, the negative labeling of “Muslim” triggers the formation of Islamophobia in the United States. The role of labels is significant in determining the group's position in society.

The number of negative labeling is higher than positive labeling because the rest of the main character feel insecure and inferior about their identity as “Desi” and “Muslim.” So, they judge themselves. Then, the number of label Muslim is higher than label Desi because racism toward religion is higher than ethnic minorities.

Further, the identity as a minority group, which formed through labels, becomes a weakness for the characters in the novel. Mostly, the character's position in the novel becomes insecure, often not treated fairly, and threatened by society because of the label. The researcher concludes that the label can affect the group position and identity formation in the community.

## **4.2 Suggestion**

The researcher expects this research to be helpful for the lecturers, educational institutions, and English Literatures students.

### **1) Lecturer**

Labeling is one of the language varieties that appear in society. It refers to stereotyping that involves separations, standardization, and the

making of main categories. There are many forms of the label. The researcher expects that the lecturer can discuss such language varieties more in the sociolinguistics field. Moreover, it can improve the students' knowledge about the variety of languages and terms and enrich the knowledge about social life.

## 2) Educational Institutions

The researcher hopes that this research can be helpful in the study of Sociolinguistics, especially can be helpful to enrich the collection of labeling analysis.

## 3) English Student

To all English Literature students or scholars who come from the same background as the researcher and intend to analyze labeling, the researcher suggests that they should take a larger sample size as this research. The imperfectness of this research or the idea that has appeared can inspire similar research to apply to all.

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**APPENDIX**

| No       | The Utterance  | Label |        | Label Degree |          | Types Of Identity |       |                       | Group Position |          | Meaning             |
|----------|--|-------|--------|--------------|----------|-------------------|-------|-----------------------|----------------|----------|---------------------|
|          |  | Desi  | Muslim | Positive     | Negative | Personal          | Group | Linguistic Variations | Out-Group      | In-Group |                     |
| <b>1</b> | <p><b>Monolog by Layla (page 23).</b><br/>Some other Desis, an African American family, a few people who look like they might be from the Middle East.</p> | ✓     |        | ✓            |          |                   | ✓     |                       |                | ✓        | Indian born America |
| <b>2</b> | <p><b>Conversation between Ayesha and Layla (page 27).</b><br/>“Your loss. And I’m</p>   | ✓     |        |              | ✓        | ✓                 |       | ✓                     |                | ✓        | Indian born America |

|   |  |   |  |  |   |  |   |  |  |   |   |
|---|--|---|--|--|---|--|---|--|--|---|---|
|   | Pakistani, but, you know, a Desi is a Desi.”   |   |  |  |   |  |   |  |  |   |   |
| 3 | <p><b>Conversation between Layla and Ayesha (page 33).</b></p> <p>“Nah, second place. But, you know, I was up against another Desi; he won state.”</p>           | ✓ |  |  | ✓ |  | ✓ |  |  | ✓ | To insult the opponent.                                   |
| 4 | <p><b>Conversation between Layla and Ayesha (page 33).</b></p> <p>“Desis kill at the spelling bee. “... And my dad was right: When I’m scared, I always feel</p> | ✓ |  |  | ✓ |  | ✓ |  |  | ✓ | The speaker feels insecure and inferior about being Desi. |

|   |  |   |  |   |  |   |  |   |  |   |
|---|--|---|--|---|--|---|--|---|--|---|
|   | like I can fight a little harder ...”  |   |  |   |  |   |  |   |  |   |
| 5 | <p><b>Conversation between Ayesha and Soheil (page 35).</b></p> <p>“Damn. Our whole block is Desi, ...”</p>  | ✓ |  | ✓ |  | ✓ |  | ✓ |  | <p>The speaker feels inferior about being Desi.</p> |
| 6 | <p><b>Monolog that is spoken by Layla (page 38).</b></p> <p>“They’re Desi Americans, like us. But, you know, more backstabbing and collaborating.”</p> | ✓ |  | ✓ |  | ✓ |  | ✓ |  | <p>To mock other people.</p>                        |
| 7 | <p><b>The conversation between Layla and</b></p>   | ✓ |  | ✓ |  | ✓ |  | ✓ |  | <p>To show respect.</p>                             |

|   |   |   |  |   |   |  |   |  |   |   |
|---|---|---|--|---|---|--|---|--|---|---|
|   | <p><b>Ayesha’s Parents (page 38).</b></p> <p>“Auntie, Uncle.”</p> <p>Ayesha addresses my parents with the automatic honorific accorded all Desis of parental age.</p> |   |  |   |   |  |   |  |   |   |
| 8 | <p><b>The Conversation between Ayesha and Layla (Page 39)</b></p> <p>“And apparently, the only seasoning is salt. Is this supposed to be some kind of Desi dish?”</p> | ✓ |  |   | ✓ |  | ✓ |  | ✓ | <p>To mock the dish.</p> <p>They also compare the food.</p> |
| 9 | <p><b>The Conversation</b></p>  | ✓ |  | ✓ |   |  | ✓ |  | ✓ | <p>To encourage</p>   |

|    |   |   |  |   |   |   |   |  |   |                               |             |
|----|---|---|--|---|---|---|---|--|---|-------------------------------|-------------|
|    | <p><b>between Ayesha and Layla (Page 39)</b></p> <p>“I totally like your mom. But, hello, Riz Ahmed is in Rogue One. A Desi in Star Wars. I still haven’t recovered.”</p> |   |  |   |   |   |   |  |   | the speaker about being Desi. |             |
| 10 | <p><b>Monolog that is spoken by Layla (Page 43)</b></p> <p>“I overheard two girls, probably from seventh or eighth grade, from Block 3—another Desi block.”</p>           | ✓ |  | ✓ |   | ✓ |   |  | ✓ | To state someone’s position.  |             |
| 11 | <b>The Conversation</b>   | ✓ |  |   | ✓ |   | ✓ |  |   | ✓                             | The speaker |

|    |   |   |   |  |   |   |  |   |   |  |
|----|---|---|---|--|---|---|--|---|---|--|
|    | <p><b>between Ayesha and Layla (Page 44)</b></p> <p>“Honestly, when we first met in grade school, I thought he was Desi. I think I just wanted to not be the only one, you know?”</p> |   |   |  |   |   |  |   |   | feels insecure and inferior about being Desi.  |
| 12 | <p><b>The Conversation between Ayesha and Layla (Page 44)</b></p> <p>“A Desi Muslim girl from an immigrant family and a brown Jewish son of a</p>                                     | ✓ | ✓ |  | ✓ | ✓ |  | ✓ | ✓ | <p>The speaker acts playfully about being Desi.</p> <p>The speaker tries to insult the opponent.</p> |

|    |   |   |   |  |   |   |   |  |  |   |  |
|----|---|---|---|--|---|---|---|--|--|---|--|
|    | refugee—you're like a dream team for Model UN."   |   |   |  |   |   |   |  |  |   |  |
| 13 | <p><b>The Conversation between Ayesha, Soheil, and Layla (Page 62)</b></p> <p>"Yes, you're right. All the Desis in America have regular meetings about being more Gandhi-like, and we spin our own cotton, too. And all the Arabs here know how to ride camels, right?"</p> | ✓ |   |  | ✓ |   | ✓ |  |  | ✓ | <p>The speaker acts playfully about being Desi. They feel inferior about being the minority in a majority country.</p> |
| 14 | <b>Monolog that is</b>  |   | ✓ |  | ✓ | ✓ |   |  |  | ✓ | The speaker  |

|    |   |   |  |   |   |  |  |  |   |  |   |
|----|---|---|--|---|---|--|--|--|---|--|---|
|    | <p><b>spoken by Layla (Page 8)</b><br/> “Eighteen months since the Muslim ban ...”</p>  |   |  |   |   |  |  |  |   |  | <p>feels insecure and inferior about being Muslim</p>             |
| 15 | <p><b>Monolog by the Layla (Page 8)</b><br/> “Three months since they started firing Muslims from public-sector jobs.<br/> One month since the president of the United States gave a televised speech to Congress declaring that “Muslims are a threat to America.”</p> | ✓ |  | ✓ | ✓ |  |  |  | ✓ |  | <p>The speaker feels insecure and inferior about being Muslim</p> |
| 16 | <p><b>Monolog that is</b></p>   | ✓ |  | ✓ | ✓ |  |  |  | ✓ |  | <p>The speaker</p>  |

|    |  |   |  |   |   |   |  |  |   |  |
|----|--|---|--|---|---|---|--|--|---|--|
|    | <p><b>spoken by Layla (page 12)</b></p> <p>“There are whispers of Muslims who have disappeared. Muslims like us, who answered the census truthfully when asked about our religion. Muslims who refused to hide.”</p> |   |  |   |   |   |  |  |   | feels insecure and inferior about being Muslim             |
| 17 | <p><b>Conversation between Lalya and her Dad (page 14)</b></p> <p>“...We are Muslims. We are Americans. And we continue to live our lives</p>  | ✓ |  | ✓ | ✓ | ✓ |  |  | ✓ | The speaker feels insecure and inferior about being Muslim |

|    |   |  |   |  |   |   |  |   |  |   |
|----|---|--|---|--|---|---|--|---|--|---|
|    | knowing that those two identities aren't mutually exclusive"  |  |   |  |   |   |  |   |  |   |
| 18 | <p><b>Conversation between Layla and her parents (page 14)</b></p> <p>"... They're in London now, avoiding this whole mess because they checked 'no religion' instead of 'Muslim.' Easy."</p> |  | ✓ |  | ✓ | ✓ |  | ✓ |  | <p>The speaker feels insecure and inferior about being Muslim</p> |
| 19 | <p><b>Conversation between Layla and her mom (page 14)</b></p> <p>"We not deny who</p>  |  | ✓ |  | ✓ | ✓ |  | ✓ |  | <p>The speaker feels insecure</p>                                 |

|    |   |  |   |  |   |  |  |  |  |   |   |
|----|---|--|---|--|---|--|--|--|--|---|---|
|    | we are. We won't lie about being Muslim. Muslims have been in America since the first slaves were brought here. ...”  |  |   |  |   |  |  |  |  |   | and inferior about being Muslim                             |
| 20 | <p><b>Conversation between Layla and her parents (Page 15)</b></p> <p>“... and those Muslim students at Chapel Hill, and that seventy-year-old New Yorker who was almost beaten to death after two guys asked if he</p> |  | ✓ |  | ✓ |  |  |  |  | ✓ | The speaker feels insecure and inferior about being Muslim. |

|    |   |   |  |   |  |   |   |  |   |   |
|----|---|---|--|---|--|---|---|--|---|---|
|    | was Muslim.”  |   |  |   |  |   |   |  |   |   |
| 21 | <p><b>Monolog by Layla</b><br/><b>(Page 15)</b></p> <p>“When the now-president said on national television that there was justification and precedent for a Muslim registry, my parents, along with so many others, dismissed it as fearmongering, ...”</p> | ✓ |  | ✓ |  | ✓ |   |  | ✓ | <p>The Muslims in America get prejudice. The speaker feels inferior about being Muslim.</p> |
| 22 | <p><b>Monolog by Layla</b><br/><b>(Page 15)</b></p> <p>“...When politicians seized on an attack at a French</p>   | ✓ |  | ✓ |  | ✓ | ✓ |  | ✓ | <p>The Muslims in America got</p>   |

|    |  |  |   |  |   |  |  |   |  |   |  |
|----|--|--|---|--|---|--|--|---|--|---|--|
|    | <p>nightclub to warn about creeping Sharia and sleeper cells on US soil and polls began to favor the Muslim ban and the registry, so many of us said, “It can’t happen here.”</p>  |  |   |  |   |  |  |   |  |   | <p>prejudice. The speaker feels inferior about being Muslim.</p> |
| 23 | <p><b>Monolog by Layla (Page 15)</b><br/> “...Through the political dog whistles and hijabis having their headscarves ripped off and mosques vandalized with swastikas and the</p> |  | ✓ |  | ✓ |  |  | ✓ |  | ✓ | <p>The speaker feels inferior about being Muslim.</p>            |

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|----|---|--|---|--|---|---|--|---|--|---|--|
|    | Muslims who went missing—”  |  |   |  |   |   |  |   |  |   |  |
| 24 | <b>Monolog that is spoken by Layla (Page 20)</b><br>“I may not be the most stalwart of Muslims ... “                              |  | ✓ |  | ✓ | ✓ |  | ✓ |  | ✓ | The speaker feels inferior about being Muslim. |
| 25 | <b>Monolog that is spoken by Layla (Page 23)</b><br>“... I wonder if it’s in their regulations: no eye contact with the Muslims.” |  | ✓ |  | ✓ | ✓ |  |   |  | ✓ | The speaker feels inferior about being Muslim. |
| 26 | <b>The conversation spoke by Layla and Ayesha (Page 27)</b>   |  | ✓ |  | ✓ | ✓ |  | ✓ |  | ✓ | The speaker feels inferior about being Muslim. |

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|----|---|--|---|--|---|---|---|---|--|---|--|
|    | “... Ayesha. First of My Name, Protector of Stories, Mother of Dragons, and Soon-to-Be Interned Muslim ...”   |  |   |  |   |   |   |   |  |   | The speaker acts playfully about being an “interned Muslim.” |
| 27 | <p><b>Monolog that is spoken by Layla (Page 28)</b></p> <p>“There are also Muslims here who could pass as white —probably of Arab or Persian descent; white, but without all the privilege ...”</p> |  | ✓ |  | ✓ |   | ✓ |   |  | ✓ | The speaker feels inferior about being Muslim.               |
| 28 | <p><b>Monolog that is spoken by Layla (Page 28)</b></p>   |  | ✓ |  | ✓ | ✓ |   | ✓ |  | ✓ | The speaker feels inferior about being                       |

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|----|--|---|--|---|---|--|---|--|---|--|--|
|    | “... But now the natural disaster is being Muslim ... “  |   |  |   |   |  |   |  |   |  | Muslim.  |
| 29 | <p><b>Monolog that is spoken by Layla (Page 29)</b></p> <p>“The Muslims who aren’t citizens are going on a much longer trip—deportation ...”</p> | ✓ |  | ✓ | ✓ |  | ✓ |  | ✓ |  | The speaker feels inferior about being Muslim. |
| 30 | <p><b>Monolog that is spoken by Layla (Page 36)</b></p> <p>“Muslims make up only about 1 percent of the total US population ...”</p>             | ✓ |  | ✓ | ✓ |  | ✓ |  | ✓ |  | The speaker feels inferior about being Muslim. |
| 31 | <b>Monolog that is</b>   | ✓ |  | ✓ | ✓ |  |   |  | ✓ |  | The speaker                                    |

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|----|--|--|---|--|---|---|--|---|---|--|
|    | <p><b>spoken by Layla</b><br/><b>(Page 38)</b><br/>“... We may all be Muslims, but we still have our prejudices and racism ... “</p> |  |   |  |   |   |  |   |   | feels inferior about being Muslim.             |
| 32 | <p><b>Monolog that is spoken by Layla</b><br/><b>(Page 38)</b><br/>“Today, we’re all Muslims who’ve been forced here ...”</p>        |  | ✓ |  | ✓ | ✓ |  |   | ✓ | The speaker feels inferior about being Muslim. |
| 33 | <p><b>Conversation by Ayesha and Layla</b><br/><b>(Page 44)</b><br/>“I roll my eyes, since every Muslim understands the</p>          |  | ✓ |  | ✓ | ✓ |  | ✓ | ✓ | The speaker feels inferior about being Muslim. |

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|    | hypocrisy of right-wing xenophobes ...”  |   |   |  |   |  |  |   |  |  |
| 34 | <p><b>Monolog that is spoken by Layla (Page 45)</b></p> <p>“I know plenty of kids, Muslim and not, who envy the trust my parents have in me ...”</p>     | ✓ | ✓ |  | ✓ |  |  | ✓ | The speaker does not prejudice others. |  |
| 35 | <p><b>Monolog that is spoken by Layla (Page 45)</b></p> <p>“The thing is, my parents always told me never to judge another Muslim’s religiosity ...”</p> | ✓ | ✓ |  | ✓ |  |  | ✓ | The speaker does not prejudice others  |  |

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| 36 | <p><b>The conversation that is spoken by Layla and Ayesha (Page 45)</b></p> <p>“There’s, like, a hierarchy for bigots, isn’t there? Like their hatred of Muslims isn’t equal ...”</p>         |  | ✓ |  | ✓ | ✓ |  |  |  | ✓ | The speaker feels inferior about being Muslim. |
| 37 | <p><b>The conversation between Layla and Ayesha (Page 45)</b></p> <p>“Honestly, I think some racists think Islam is a race or ethnicity and not a religion. Like we’re all brown and from</p> |  | ✓ |  | ✓ | ✓ |  |  |  | ✓ | The speaker feels inferior about being Muslim. |

|    |   |  |   |  |   |   |  |   |   |  |
|----|---|--|---|--|---|---|--|---|---|--|
|    | Muslimistan ...”  |  |   |  |   |   |  |   |   |  |
| 38 | <p><b>Monolog that is spoken by Layla (Page 53)</b></p> <p>“Maybe their neighbor is Muslim; maybe they had a Muslim classmate. Maybe they’d never met a Muslim until they came here ... “</p> |  | ✓ |  | ✓ | ✓ |  |   | ✓ | <p>The speaker feels inferior about being Muslim.</p>  |
| 39 | <p><b>The conversation between Layla and David (Layla’s boyfriend) (Page 58)</b></p> <p>“... They’ve expanded the</p>   |  | ✓ |  | ✓ | ✓ |  | ✓ |   | <p>To address activity in the United States. To remind the event. The speaker feels inferior</p> |

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|----|---|---|--|--|---|---|--|--|---|---------------------|
|    | <p>Muslim ban. Total immigration lockdown, and for tourists, too. Even if you're not Muslim but are from a Muslim-majority country.”</p>  |   |  |  |   |   |  |  |   | about being Muslim. |
| 40 | <p><b>The conversation between Layla and David (Layla's boyfriend) (Page 58)</b></p> <p>“David, have you lost your mind? ... You want us to inform on other Muslims to save ourselves? They</p> | ✓ |  |  | ✓ | ✓ |  |  | ✓ | To insult someone.  |

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|    | would never do that, and neither would I”   |   |   |   |   |  |   |  |   |  |
| 41 | <p><b>The conversation between Layla and Ayesha (Page 60)</b></p> <p>“Anyone can say ‘insha’Allah.’ It doesn’t make them Muslim, or even if they are ...”</p>           | ✓ |   | ✓ | ✓ |  | ✓ |  | ✓ | To disparage Jake as he is non-Muslim. |
| 42 | <p><b>The conversation between Layla and Ayesha (Page 60)</b></p> <p>“Some Muslims I know, like this one uncle, says it all the time, like it means “hopefully ...”</p> | ✓ | ✓ |   | ✓ |  |   |  | ✓ | To remind someone.                     |
| 43 | <b>The conversation</b>   | ✓ |   | ✓ | ✓ |  | ✓ |  | ✓ | To disparage                           |

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|----|--|---|---|---|--|--|--|--|---|--|---|
|    | <p><b>between Ayesha and Layla (Page 62)</b> “One upside: Muslims are used to fasting. Who knew Ramadan was preparing us for this? ...”</p>  |   |   |   |  |  |  |  |   |  | <p>Jake as he is non-Muslim.</p>  |
| 44 | <p><b>Monolog spoke by Layla (Page 70)</b><br/> “America might only be rounding up Muslims right now, and the Director might only be focused on us, but bigots don’t generally limit their hate ...”</p> | ✓ | ✓ | ✓ |  |  |  |  | ✓ |  | <p>To address Muslims in America. To encourage their spirit against the government.</p> |

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|----|---|--|---|---|---|---|---|---|---|---|-----------------------------------|
| 45 | <p><b>The conversation between the Director of Mobius and Layla (Page 70)</b></p> <p>“A boyfriend? ... So I don’t suppose he’s a Muslim, now, is he?”</p> |  | ✓ |   | ✓ | ✓ | ✓ |   | ✓ |   | To insult Layla.                  |
| 46 | <p><b>The utterance that is spoken by Soheil (Page 89)</b></p> <p>“We’re protesting the violation of the civil rights of the Muslim community ...”</p>    |  | ✓ | ✓ |   | ✓ | ✓ |   | ✓ |   | To protect and encourage Muslims. |
| 47 | <p><b>Monolog spoke by Layla (Page 92)</b></p>  |  | ✓ | ✓ |   | ✓ |   | ✓ |   | ✓ | To address someone in             |

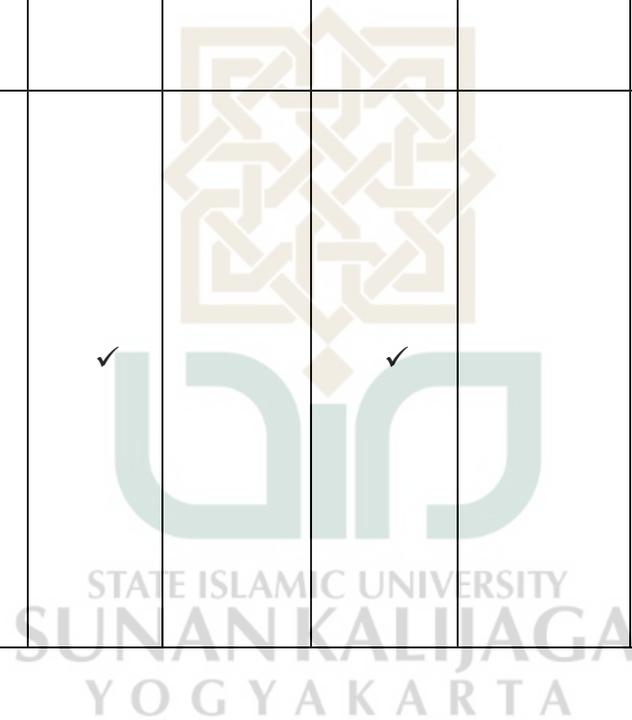
|    |  |  |   |   |   |   |  |   |  |   |  |
|----|--|--|---|---|---|---|--|---|--|---|--|
|    | “The minder’s job is to inform on other Muslims at the camp ...”   |  |   |   |   |   |  |   |  |   | Mobius.                                  |
| 48 | <p><b>Monolog that is spoken by Layla (Page 94)</b></p> <p>“... I can’t imagine the courage it takes to maintain that part of their Muslim identity in the face of everything ...”</p> |  | ✓ |   | ✓ | ✓ |  | ✓ |  | ✓ | She feels inferior about being Muslim.   |
| 49 | <p><b>Monolog that is spoken by Layla (Page 95)</b></p> <p>“This year must have been so much harder for her,</p>   |  | ✓ | ✓ |   | ✓ |  | ✓ |  | ✓ | Just remind the past about being Muslim. |

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|----|--|---|---|---|---|---|---|--|---|--|
|    | <p>someone so visibly Muslim. And black. The Islamophobic micro-aggressions ...”</p>   |   |   |   |   |   |   |  |   |  |
| 50 | <p><b>The conversation between Ayesha and Layla (Page 98)</b></p> <p>“... regardless of how religious we are. I mean, we are all Muslim enough to be in here, right? We need to do something soon ...”</p> | ✓ | ✓ |   | ✓ |   |   |  | ✓ | <p>To encourage all Muslims in internment camps.</p> |
| 51 | <p><b>The conversation between Ayesha, Layla, and Abdul</b></p>  | ✓ |   | ✓ |   | ✓ | ✓ |  | ✓ | <p>To point out Abdul, so he does not betray</p>     |

|    |   |  |   |   |   |   |   |   |   |   |
|----|---|--|---|---|---|---|---|---|---|---|
|    | <p><b>(Page 100)</b></p> <p>“You sound like one of them, Abdul. Do you even know a single damn thing about the history of badass Muslim women?” “Or Muslimahs today, for that matter,” Ayesha says.</p> |  |   |   |   |   |   |   |   | other Muslims.  |
| 52 | <p><b>The utterance that is spoken by Ayesha (Page 104)</b></p> <p>“Dammit... Hope and a ragtag bunch of Muslim teenagers. Look out, world—the</p>  |  | ✓ | ✓ | ✓ | ✓ | ✓ | ✓ | ✓ | To encourage her Muslim friend in the internment camp |

|    |   |  |   |  |   |   |  |  |   |  |  |
|----|---|--|---|--|---|---|--|--|---|--|--|
|    | Muslims are coming.”  |  |   |  |   |   |  |  |   |  |  |
| 53 | <p><b>The Director of Mobius speaks the utterance (Page 116)</b></p> <p>“... ‘Miss Amin has given hope to the Muslims of America—indeed ...”</p>  |  | ✓ |  | ✓ | ✓ |  |  | ✓ |  | Layla Amin tries to help all Muslim in America           |
| 54 | <p><b>Khadijah auntie speaks the utterance to Saleem (Page 124)</b></p> <p>“... You brutalize your fellow Muslims, and you take pride in this</p> |  | ✓ |  | ✓ | ✓ |  |  | ✓ |  | Your Muslim fellow means Muslim friend in the community. |

|    |  |   |   |   |   |   |   |   |  |  |
|----|--|---|---|---|---|---|---|---|--|--|
|    | behavior? You bring shame on your family and your people ...”  |   |   |   |   |   |   |   |  |  |
| 55 | <p><b>Monolog that is spoken by Layla (Page 136)</b></p> <p>“... and when I see a poster of a Muslim woman wearing an American flag hijab held high at a rally, I feel my patriotism stirring ...”</p> | ✓ | ✓ | ✓ | ✓ | ✓ | ✓ | ✓ | <p>To support the Muslim woman who against the government.</p> |  |



## CURRICULUM VITAE

### I. PERSONAL INFORMATION

Name : Asfarina Prasetya  
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### II. EDUCATION BACKGROUND

(2005-2011) SDN Pondok Petir 03  
(2011-2014) SMPN 18 Depok  
(2014-2017) Majoring Woman's Fashion & Boutique in SMKN 4 Yogyakarta  
(2017-2021) Bachelor of Art in English Literature UIN Sunan Kalijaga

### III. ORGANIZATION EXPERIENCE

(2018-2019) Member of Himpunan Mahasiswa Islam (HMI) Komisariat Adab.  
(2019) Chief of Costume Arrangement in Macbeth – Dramatic Performance.

### IV. PERSONAL SKILL

Language : Bahasa, English, Korea (level 1).  
Computer : Basic Microsoft Office and Internet.  
Other skills : Woman's basic tailoring, sewing, and fashion Design.