

**RELIGIOUS EXPRESSION OF THE MAIN CHARACTER IN *NO SEX IN
THE CITY* NOVEL BY RANDA ABDEL-FATTAH**

A GRADUATING PAPER

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



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

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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

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MOTTO

Do not let your struggle become your identity.

-Everyday Mindfulness

As many languages you know, as many times you are a human being.

-Czech Proverb

I am not interested in competing with anyone. I hope we all make it.

-Bright Vibes



DEDICATION

I dedicate this graduating paper to:

My father, Karsito

My mother, Harni Rahayu

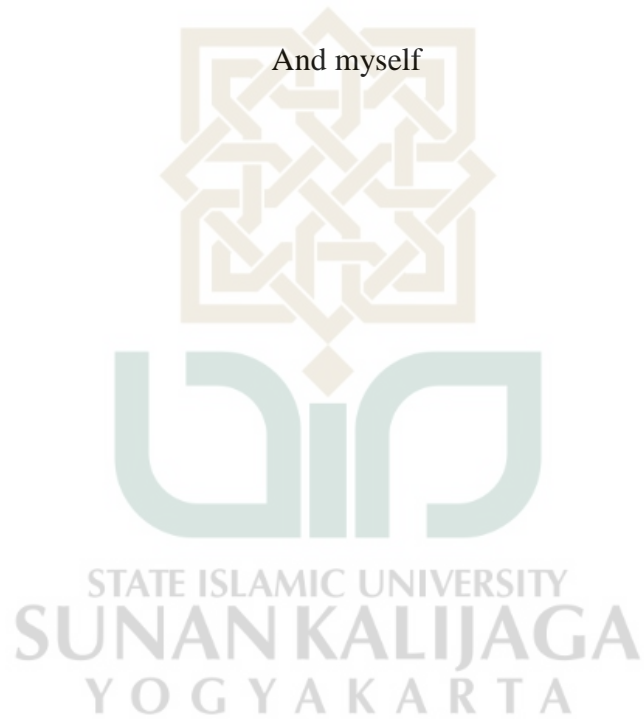
My little brother, Nova Danar Yudhanto

My little sister, Hafizha Rizkia Shafa

All of my teachers and lecturers

All the readers

And myself



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Sita Dian Pratiwi



**RELIGIOUS EXPRESSION OF THE MAIN CHARACTER IN *NO SEX IN
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By: Sita Dian Pratiwi

ABSTRACT

In this research, the researcher discusses the construction of religious identity through language by the main character, Esma, in the novel entitled *No Sex in the City* by Randa Abdel-Fattah. This research's problem is Esma does not use any religious language to define her religious identity as a Muslim. To reveal her religious identity, the researcher uses identity theory from Thornborrow and reference theory from Yule. In analyzing the data, the researcher uses the descriptive qualitative method. The research aims to reveal that religious identity can be shown through language, even though Esma does not use religious language. This research gives the result that there are two identities, which are personal identity and group identities. Names establish personal identity. Meanwhile, the group identities are constructed by the representation of language; in-groups and out-groups, which are divided into two parts: the proofs that the Esma is a Muslim, and the Islamic values and Islamic rules applied by Esma. The researcher also finds a death language condition because Esma does not use religious language in her language style.

Keywords: *Identity, No Sex in the City, religious identity, Muslim.*



RELIGIOUS EXPRESSION OF THE MAIN CHARACTER IN *NO SEX IN THE CITY* NOVEL BY RANDA ABDEL-FATTAH

Oleh: Sita Dian Pratiwi

ABSTRAK

Di dalam penelitian ini, peneliti membahas konstruksi identitas keagamaan melalui bahasa yang digunakan oleh karakter utama, Esma, di dalam novel yang berjudul *No Sex in the City* karya Randa Abdel-Fattah. Masalah yang dimunculkan dalam novel ini adalah Esma tidak menggunakan bahasa keagamaan untuk memperkenalkan identitas keagamaannya sebagai seorang Muslim. Untuk menunjukkan identitas keagamaannya, peneliti menggunakan teori identitas dari Thornborrow dan teori referensi dari Yule. Dalam menganalisis data, penulis menggunakan metode deskriptif-kualitatif. Penelitian ini bertujuan untuk mengungkapkan bahwa identitas keagamaan dapat terlihat dari bahasa yang digunakan oleh Esma meskipun ia tidak menggunakan bahasa keagamaan. Penelitian ini menunjukkan hasil bahwa terdapat dua identitas, yaitu identitas personal dan identitas kelompok. Nama membentuk identitas personal. Sedangkan identitas kelompok dibentuk oleh representasi kebahasaan, kelompok luar dan kelompok dalam yang terbagi menjadi dua bagian: bukti-bukti bahwa Esma adalah seorang Muslim, dan nilai-nilai dan aturan keislaman yang dilakukan oleh Esma. Selain itu, peneliti juga menemukan adanya kondisi kematian bahasa karena Esma tidak menggunakan bahasa keagamaan dalam gaya bahasanya.

Kata kunci: Identitas, *No Sex in the City*, identitas keagamaan, Muslim.

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CHAPTER I

INTRODUCTION

1.1 Background of Study

Communication is an activity that cannot be separated by human life. There will be communication when two people or more do that. For example, a mother talks to her son about the food, a teacher teaches Math to her/his students, or the students answer the teacher's question. There will be a response from other people about what they are talking about. In communication, people use language to express feeling. The feeling can be opinion, thought, or rejection of opinion.

In his book, Peter Trudgill added that language is not merely means of communicating information (2002: 1). The person uses language to establish and make a relationship with someone. In this case, the relationship means that the speaker and the listener connect with their topic. For example, there is a woman on the bus. She sees that there is a man who sits alone. She decides to come to sit beside him and wants to make a conversation. The woman can start talking about the condition on the bus or other topics that will be understood by the man. From that explanation, the relation happens when they are talking about the same topic.

Language use is functional in communication. Functional means that language is not always based on dictionary means. Language meaning can represent other meanings because it depends on the context. It is the same as

the concern of sociolinguistics. Coupland added that sociolinguistics means the study of language in its social context and study of social life through linguistics (2007: 4). The use of language depends on the context, such as the person who is using it, where the language is used, when the language is used, and why the language is used.

In the society, people use language to establish their identities. Allyson Jule mentioned that language is an identity formation tool and the identity marker, and it depends on the context of language. The context is vitally important in understanding how language is a social practice and how both setting and place are related. The way we speak and what we say work to construct and maintain our identities, and the identity is located in a variety of contexts (2007: 3-4).

Thornborrow added that identity has various factors that make people change their roles (2004: 158). One of the factors is religion. The identity that is influenced by religion is called religious identity. Religious identity is the social code to differentiate one group of religion from other groups of religions. In showing their religious identity, a person uses religious language. The religious language has its diction to represents its religion. In the book *Religion and Language* by David Crystal, religious language can be defined as “consistently used with religion” or within a religious domain of language use (as cited in Samarin 1987: 85). The religious language has specific purposes, for example, say the prayer, say the rosary lead ceremony or procession, and pray the burial.

One religion has a different language from other religions. Donovan mentioned that religious language is a distinct language used separately in some special situations, such as Hebrew in Jews, Arabic for Muslims (1976). Muslims use Arabic as their language in prayer, daily utterance, and the Holy Books, such as Koran and Hadith. This language is also used in other Islamic literary works. One of the Islamic literary works is a novel.

Based on *ThoughtCo.*, novel is a prose fiction narrative that tells a story about a specific human's experiences in a considerable length. It has various genres, and one of them is the religious genre. Religious genre contains beliefs, religion, culture, and world views, and one of the religious genres is Islamic fiction. Islamic fiction is a religious genre written by Muslim authors that contain Islamic viewpoint, having Muslim characters or using the Arabic language as the religious language.

No Sex in the City is an Islamic fiction written by a Pakistan author named Randa Abdel-Fattah that tells about Esma. Esma is a Muslim woman from Turkey who lives in Australia with her family. In Australia, most people are non-Muslim. It makes Esma and her family live as the minority. She also communicates with non-Muslims such as her best friends, boss, client, and others. The novel's problem is Esma does not use religious language to communicate with other people. In other words, Esma uses other languages to construct her religious identity.

In the novel, Esma uses the noun phrase “five daily prayers” to represent the Islamic daily prayers named “*Salat*.” That noun phrase is mentioned twice in chapter one and chapter thirteen, as seen below in the sentence:

I am inconsistent about keeping up with five daily prayers (2012: 4).

Esma says that when she explains the criteria of a man that she wants. She realizes that she is not a staunch Muslim because sometimes she does not do prayer consistently, and she does not force the man who will be her husband to do the prayer consistently too.

When Das quit gambling he started to pray five daily prayers (2012: 72).

Esma sees the change from her father. Her father used to be a gambler until he realized he lost all his money and has to sell their house. Her father wants to change by starting to do daily prayers.

Those sentences use the same noun phrase that refers to “*Salat*” or *Salah*. Shepahts Lane mentioned that *Salat* is the second Pillars of Islam (2016: 1). Besides, Edward William Lane (1863: 1721) states that *Salat* comes from the Arabic language *ṣ-ṣalāh*, *aṣ-ṣalawāt*, which means prayer, supplication, blessing, and commendation. It has to be done by the Muslims five times a day: *Subh*, *Dhuhr*, *Asr*, *Magrib*, and *Isya*’ as explained in surah Al-Baqarah verse 2-3.

ذَلِكَ الْكِتَابُ لَا رَيْبَ فِيهِ هُدًى لِّلْمُتَّقِينَ ﴿٢﴾ الَّذِينَ يُؤْمِنُونَ بِالْغَيْبِ

وَيُقِيمُونَ الصَّلَاةَ وَمِمَّا رَزَقْنَاهُمْ يُنْفِقُونَ ﴿٣﴾

This is The Book! There is no doubt about it. A guide for those mindful of Allah. The believers who believe in the unseen, establish prayer, and donate from what We have provided for them (Ali, 2004: 17).

From that exact explanation, Esma may use the noun phrase “Five daily prayers” that refers to “Salat” to represent her religious identity.

Lane explained that Salat is done five times a day such as *Fajr* (starts at early morning in dawn and finish before sunrise), *Zuhr* (starts after sun crosses the zenith point), *‘Asr* (starts in the late afternoon and ends before sunset), *Magrib* (starts after sunset and ends when there is the redness in the sky or when there is a light in the sky), and the last is *Isha* (when the sky is dark until midnight) (2016: 8-9). In this novel, some proofs indicate Esma does one of *Salat* as mentioned below.

I understand prayer before dawn (2012: 73).

I woke up this morning before dawn to pray (2012: 117).

The prayer that is done by Esma refers to *Fajr*. It is because Salat that must be done by Muslim when the dawn comes is *Fajr*.

From that exact explanation, Esma may uses the noun phrase *five daily prayers* that refers to *Salat*, and the utterance *I understand prayer before dawn* and *I woke up this morning before dawn to pray*, which refer to *Fajr*, to represent her religious identity.

The researcher uses this novel because it has not been used as object material in any journals or papers. This novel also contains a Muslim character

who lives in Australia as a minority and does not use religious language, but she can establish her religious identity.

The researcher is interested in examining Esma's utterance in the novel entitled *No Sex in the City* in order to know that the religious identity can be constructed even though there is no religious. In this research, the researcher uses the identity theory from Thornborrow to construct the religious identity and combines that theory with reference theory from Yule to show the use of English language as the representation of religious language.

1.2 Research Question

From the explanation on the background study, this research answers the following question:

- a. How does the language in Esma's utterance construct Esma's religious identity in the novel entitled *No Sex in the City*?

1.3 Objectives of Study

According to the problems, the objectives of study is to find out the ways of language in Esma's utterance to establish her religious identity in the novel *No Sex in the City*.

1.4 Scope of Study

Religious identity is one of the branches of social identity in Sociolinguistics. This research restricts the discussion of linguistic identity focused on language and religious identity of Esma in the novel entitled *No Sex in*

the City. In this research, the researcher analyzes Muslim identity by looking at Esma's utterance and the setting.

1.5 Significance of Study

This research wants to acknowledge the readers about Esma's religious identity in the novel entitled *No Sex in the City*. The novel is not using the religious language to construct Esma's religious identity.

Theoretically, this study wants to acknowledge the readers that the identity theory by Thornborrow can be used to construct Esma's religious identity. In practical contribution, the study wants to make the readers know that the language can be used to construct Esma's religious identity even if Esma does not use the religious language, and the non-Muslim readers can enjoy reading the book without feeling that this novel story can damage their faith.

1.6 Literature Review

This research analyzes the language in the Esma's utterance in *No Sex in the City* by Randa Abdel-Fattah to construct Esma's religious identity. The researcher found previous researches that discuss about language and the religious identity construction.

The first research is a journal entitled *Language and Religion: Linguistic Religion or Religion Language*, written by Ali Rahmi and Kashan Navvab Hematiyan (2015). This study presents whether language is at the service of religion or there is a separate category: religious language. The writing used a basic framework of ground rules from *Religious Language* by Peter Donovan and

Religious and the Mankind of Society by Charles Davis. The journal proves that language has its function in religion. It can be the power to change emotions and attitudes, commitment to central figures and following their offers, the usage of performative verbs, the rule of some religious activities related to worship, the role of operative words (Baptism), ways and instruments to remember God (words and symbolic and conventions of human language), using religion language to solemnize, formalize, and give solidarity to something or somebody, and encourage people to join a certain religion.

The second research is a journal entitled *Language and Religion as a Sociolinguistics Field of Study: Some Introductory Notes*, written by Jeroen Darquennes and Wim Vandebussche (2011). This study presents that religion has its role in the spread of language variety in using the language. The writing used the theory from the book *Concise Encyclopedia of Language and Religion*, edited by John F. Swayer and J.M.Y, which distinguishes the language used in religion, and the Spolsky's theory (2006), which distinguishes the language on the religion into four dimensions. The researchers distinguish the role of religion in language spreading into four categories: the anthropology of language and religion, meanings and uses of religious language, religion in language standardization and language spread, and the relationship between language and religion as markers of identity.

The third research is a journal entitled *The Language of Religion*, written by William J. Samarin (1987). This writing presents the difference between the religious language from a sociolinguistics and linguistic viewpoint. From the

sociolinguistics viewpoint, language is used to represent the religion as the identity of humans. However, from the linguistics point of view, the language can be identified as the part of language identified from the style/register.

The fourth research is a journal entitled “Religisitas Islam dalam Novel *Ratu yang Bersujud* Karya Amrizal Mochamad Mahdavi” by Citra Salda Yanti (2015). The writing aims is to describe the Islamic religion in the novel entitled *Ratu yang Bersujud*. Islamic religion can be seen from the character and the characterization, and it will be analyzed based on the Islamic element. The Islamic element is the element that is constructed by the dialogues that contain Koran and Hadith verses. From that analysis, the researcher finds the Islamic religion from the characters and the characterizations in that novel.

The last research is a research entitled “The Use of Language in Constructing Religious Identity Found in *Abu Dhabi Romance Webtoon*” by Lia Jumana (2019). The research aims to show how language can indicate the religious identity of Arab characters using the author’s perspective in South Korea. The researcher used the Identity Theory from Thornborrow to construct the religious identity. In this research, the character using the religious language and other factors to construct the Arab’s religious identity.

Those literature reviews show the use of religious language and the construction of religious identity using religious language. The difference between this research and those literature reviews is that this research examines the other factors to construct Esma’s religious identity without using the religious language.

1.7 Theoretical Approach

In this research, the researcher analyzes Esma's language in *No Sex in the City* to construct her Islamic identity using the identity theory by Thornborrow and reference theory by Yule.

In the identity theory by Thornborrow, there are three factors in constructing religious identity: personal identities, group identities, and linguistic variations. Personal identity consists of names and naming practices and a system of address. Meanwhile, group identities are constructed through representation and in-groups and out-groups. Linguistic variation plays a role in constructing this religious identity because there is a loss of language indicating power and linguistic imperialism.

The second theory is reference theory by Yule. This theory is used to prove that the language represents Esma's religious identity. In reference, there is names and referent to identify a specific community. Hence, the researcher uses this theory to identify the representation of Esma's religious identity. Using those theories, the researcher wants to explain Esma's language that can construct the religious identity.

1.8 Methods of Research

1.8.1 Type of Research

In this research, the researcher uses the qualitative method. The researcher determines to use this method because the data analyses are Esma's utterance in *No Sex in the City*. J.W. Cresswell mentioned that qualitative research is an

approach for exploring and understanding the meaning individuals or groups ascribe to a social or human problem (2013: 78).

1.8.2 Data Sources

This research uses the data sources from Esma's utterance in the novel entitled *No Sex in the City*.

1.8.3 Data Collection Technique

Data is the main requirement to get the information for the research. To get reliable data for the research, the researcher uses a technique to collect the data. Cresswell states four basic types of collecting data in qualitative research methodology, such as qualitative observations, qualitative interviews, qualitative documents, and qualitative audio and visual materials (2008: 180-181). In this research, the researcher use documentation as the data collecting technique. The documentation can be written and pictured by someone to obtain the information (Sugiyono, 2008: 240). Zaim (2014: 95) said that documentation technique needs written resources to get data. The document can be found in *No Sex in the City* because Arikunto (2006: 231) mentioned that the documentation technique is taken from media, magazines, news, or book.

The first step to get the data is the researcher reads the whole novel. The researcher gets the novel from downloading at <http://libgen.is>. The novel consists of fifty-four chapters, and the researcher wants to analyze the whole chapters to find the sentences representing the religious identity. Second, the researcher

collects the sentences to find the data. After that, the researcher identifies the data to know that the sentences construct the religious language.

1.8.4 Data Analysis Technique

In analyzing this research, the researcher uses the identity method. Identity method is a method to determine the language's identity by using the tools from outside the language (Zaim, 2014: 98-99). In other words, the tools are not part of the data or the sentences that are analyzed by the researcher. There are five tools or method used in the identity method, for example referential identity method, phonetic identity method, translation method, translation method, orthography method, and pragmatic identity method.

This research uses the language in a novel as the object, so the researcher uses the referential identity method. The referential of the language can be a noun, action, manner, circumstance, or quantity which has the relation with the life of human being, for example, the words chair, table, and spoon are the word to indicate noun, the words like run, sleep, and eat are the words to indicate verb. From those examples, we can conclude that those words can be categorized as certain words because those words relate to the thing that is not be part of the language.

This method is not only used for categorizing words, it can be used to categorize the sentences based on the information. In *No Sex in the City*, the researcher analyzes and categorize the words and sentences that construct Esma's religious identity, so the researcher needs this method to analyze them.

The researcher uses those steps from Cresswell (2009: 247) to analyze the data as follow:

1. *Organize and prepare the data for analysis.* In this step, the researcher finds the novel entitled *No Sex in the City*.
2. *Read or look at all the data.* The researcher reads the whole chapters. By reading the novel, the researcher can understand the novel and easy to find the data. The data can be a word, sentence(s), narration, and utterance from Esma.
3. *Start coding the data.* Because the researcher wants to analyze the Islamic values and the Islamic rules in the novel entitled *No Sex in the City*, the researcher has to collect the data from that novel. After that, the researcher can easily label them with certain terms.
4. *Use the coding process to generate a description of the setting or people as well as categories or themes for analysis.* This step means that the researcher must use the coding process to describe deeply about the information in the novel, such as the character, setting, and themes for analysis purpose.
5. *Advance how the description and themes will be represented in the qualitative narrative.* The researcher can show that the description in *No Sex in the City* has a relation with the narration and qualitative method.
6. *A final step in data analysis involves making an interpretation in qualitative research of the findings or results.* The researcher starts to analyze and interpret the data of sentences in *No Sex in the City*.

1.9 Paper Organization

This research consists of four chapters. Each chapter contains different topic. In chapter one there is the introduction which will give the readers brief information about the research. This part consists of nine parts: the background of study, the scope of study, the research question, the objectives of study, significance of study, literature review, the theoretical approach, the research method, and paper organization. The second chapter is the theoretical background which explains identity theory by Thornborrow and reference theory by Yule. The third chapter is discussion. In this chapter, the researcher starts analyzing the data from a novel entitled *No Sex in the City*. The last chapter is the conclusion. This chapter consists of two part. The first part is conclusion and the second is suggestion.



CHAPTER IV

CONCLUSION

4.1 Conclusion

From that research findings and discussion in chapter three, the researcher can answer the research questions in the chapter one using the identity theory by Thornborrow and reference theory by Yule in chapter four. Language has an essential role in constructing someone's identity to recognized and categorize them as the part of certain group. In this research, the researcher focuses on Esma's religious identity.

Esma does not use the religious language when she communicates with other people to show her religious identity. That is because she is a minority in Australia, where Muslims become the minority. When she talks to other people, especially with non-Muslims, she uses English.

There are two ways to make English language indicate Esma's religious identity as a Muslim, such as personals identities and groups identities. The researcher finds that Esma can show her religious identity, such as the name "Esma" which has Islamic meaning, so it can be the personal factors to reveal her religious identity as a Muslim. Furthermore, the group identity also represents Esma's religious identity through some factors, for instance, representations, in-groups and out-groups.

The researcher finds out that representation can be the factor to reveal the religious identity. It is because Esma uses noun and noun phrase in English that

refer to the religious language, such as “five daily prayers” which refers to *Salat*, “fasting” which refers to *Saum*, “God” which refers to *Allah*, “Thank God” that refers to *Alhamdulillah*, and Islamic ritual which refers to *Ghusl*. The researcher uses Yule’s reference theory to identify the noun, noun phrase, and sentence that refer to the representation of religious language.

In-groups and out-groups also construct the religious identity. The researcher finds two proofs that Esma is a Muslim. For example, Esma is an Australian citizen raised in Turkish family. The researcher also concludes that Esma applies Islamic values and Islamic rules in her life. For instance, Muslims should have knowledge, Muslim woman should marry Muslim man, Muslim should not have any relationship with other Muslims before marrying, Muslims should hold their anger, Muslim should think before doing something, Muslim should be happy for other people’s happiness, Muslim should keep the secret, Muslim should keep the promise and appointment, Muslim should not believe in the fortune-telling, Muslim should donate their wealth to the orphanage, Muslims should respect and obey their parents, Muslim should not drink alcohol, Muslim should *Salat*, and Muslims should do fasting in Ramadhan. Besides, the English language that she uses to communicate indicates that Turkish and Arabic language are dead. Esma decides to use English instead of those languages because of the influence of individual and social factors.

4.2 Suggestion

Sociolinguistics is the branch of linguistic which discusses about the language that is used by society. This branch is complex because it must look at the certain society to know about the use of language. Sociolinguistics also learns about the language to construct the identity called language and identity. Identity is the part of a certain person to define who the person is in the certain society, and the use of language is one of the factors to define them.

Various researches discuss language and identity, but this research focuses on one character's religious identity in the novel *No Sex in the City*. Even though the researcher does not use the true society, sociolinguistics can link up the language in this novel to society's real event. For the next research, it is better to accomplish the research in order to develop the research about language and identity. The next research can establish the concept of identity theory to construct the personal identities and group identities.

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SKILLS	
SPECIFICATION	SUBJECT
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	English
Subtitling and Translating	Indonesian
	English
Teaching	English

