

THE ALIENATIONS OF INDIAN MUSLIM WOMEN AS SEEN IN *HANA KHAN CARRIES ON* (2021)

A GRADUATING PAPER

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A FINAL PROJECT STATEMENT

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

Atas perhatiannya, kami mengucapkan terima kasih.

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MOTTO

Avoid complaining about who wronged you and who treated you unfairly. It's all part of the Almighty's plan to teach you life lessons; that's why He allowed it. Once you've learnt them, you'll be ready for new opportunities. He will open new doors for you

(Mufti Menk)



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DEDICATION

I dedicate this graduation paper to;

My beloved mother and father

Wahyu Triwigati and Moch. Arief Tjahjono



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Wassalamu'alaikum wr.wb.

Yogyakarta, 07 August 2023

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THE ALIENATIONS OF INDIAN MUSLIM WOMEN AS SEEN IN *HANA KHAN CARRIES ON* (2021)

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ABSTRACT

This research examines how Uzma Jalaluddin's novel, *Hana Khan Carries On* (2021), shows symptoms of alienation. The problem in this novel concerns Indian Muslims who live in America, who must experience discrimination because of differences in skin color and the use of the hijab in their daily lives. Qualitative methods and narrative analysis are used to explore the emotions and environmental conditions of the characters in the novel. From here, the researcher sees the symptoms of alienation as a result of discrimination based on their differences. According to Seeman's theory of alienation, six types of alienation are meant to distinguish different types of alienation: powerlessness, meaninglessness, normlessness, cultural estrangement, self-estrangement, and social isolation. Each of the six types of alienation is used to analyze the character's societal and personal problems because Seeman uses a socio-psychological framework for his alienation theory. The results of this study show that the novel characters experience alienation based on their status as Indian and hijab-wearing women living in America, which immediately makes them a minority in their environment. They are Hanaan Khan, Fazeela Khan, and Ghufran Khan. Responding to Seeman's theory of alienation, this research shows that alienated characters are adjusting to their problems of alienation.

Keywords: *Hana Khan Carries On, Differences, Minority, Hijab, Skin-Color.*

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Oleh: Syaharani Hamidah

ABSTRAK

Penelitian ini mengkaji bagaimana novel Uzma Jalaluddin, *Hana Khan Carries On* (2021), menunjukkan gejala keterasingan. Permasalahan dalam novel ini menyangkut Muslim India yang tinggal di Amerika, yang harus mengalami diskriminasi karena perbedaan warna kulit dan penggunaan hijab dalam kesehariannya. Metode kualitatif dan analisis naratif digunakan untuk menggali emosi dan kondisi lingkungan para tokoh dalam novel. Dari sini peneliti melihat gejala keterasingan akibat diskriminasi berdasarkan perbedaannya. Menurut teori keterasingan Seeman, enam jenis keterasingan dimaksudkan untuk membedakan berbagai jenis keterasingan: ketidakberdayaan, ketidakberartian, ketiadaan norma, keterasingan budaya, keterasingan diri, dan isolasi sosial. Masing-masing dari enam jenis keterasingan digunakan untuk menganalisis masalah sosial dan pribadi karakter karena Seeman menggunakan kerangka sosio-psikologis untuk teori keterasingannya. Hasil penelitian ini menunjukkan bahwa tokoh-tokoh novel mengalami keterasingan berdasarkan statusnya sebagai orang India dan wanita berhijab yang tinggal di Amerika, yang langsung menjadikan mereka minoritas di lingkungan mereka. Mereka adalah Hanaan Khan, Fazeela Khan, dan Ghufuran Khan. Menanggapi teori keterasingan Seeman, penelitian ini menunjukkan bahwa karakter terasing sedang menyesuaikan diri dengan masalah keterasingan mereka.

Kata Kunci: *Muslim Women, Perbedaan, Minoritas, Hijab, Warna Kulit*

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CHAPTER I

INTRODUCTION

1.1 Background of Study

Alienation is defined as "one of the processes by which a person becomes psychologically connected to or separated from others" (Jackson, 1983:60). The negative interactions people have when they feel separated from others in their social surroundings, such as at work, in their community, and at school, demonstrate how alienation can occur. According to Stokols's research on the psychological theory of alienation, alienation is "a sequential-developmental process by which certain social and physical conditions in a particular place cause the people who live there to behave and feel in certain ways" (1975:27). Specifically, alienation relates to the relationship between humans and their environment, it demonstrates that a person's sense of alienation is always tied to the society in which they live.

The concept of alienation has been studied within social and psychological frameworks. The social-psychological framework on alienation looks at the factors that affect social life and how social interactions affect a person's psychological development to figure out what every person contributes to society. Alienation is a suitable concept to understand an object from both a social and personal point of view, because "social psychology tries to figure out how people's thoughts, feelings, and actions are affected by the actual, imagined, or implied presence of others" (Allport, 1998).

Literary characters can experience the phenomenon of alienation. This is because, as a member of society, the author can use their background and story to create their literary work. In *Hana Khan Carries On*, the author describes the character's experience and a tendency to present the issue of alienation. This novel was written in 2021 by Canadian Muslim writer Uzma Jalaluddin. Also set in Canada, where the author lives, this novel provides an in-depth look at society, traditions, and experiences from the author's perspective as a hijab-wearing Muslim living in America. The author tells the story of the main character, Hana, and her difficult life from the first-person point of view.

Hana is a 24-year-old Muslim woman. She was born and raised in America, where only a small number of people are Muslim. In the book, she has to deal with a lot of problems at once, like a new rival in her family's restaurant, racism in her neighborhood, and "microaggressions" at her internship. Being Indian Muslims living in America and belonging to minority groups, other female characters face similar struggles as Hana. They are all part of Hana's family. Fazeela is Hana's bigger sister, and Ghufraan is their mother. The fact that they wear hijabs and have brown skin also makes them look different. When problems happen in their surroundings, their status and sense of belonging are called into question. This makes them feel like they don't belong there, which brings up their alienation.

The first problem with the novel *Hana Khan Carries On* is that the main characters are of Indian descent, making them have minor status in the countries

where they live. Ghufuran Khan and Ijaz Khan decided to move to Canada after they got married. They moved to the east end of Toronto, to an area called Golden Crescent. In Golden Crescent, most of the people who live there are from South Asia. Hana grows up and learns that because her parents are immigrants, she has difficulty understanding her family's history and feels a lot of meaninglessness because she doesn't have a family with whom she can form close bonds. Most people in Golden Crescents grew up in large families and practiced communal living. Hana who just has a small family shows her loneliness when compared to the other family members in Golden Crescents.

Another background issue of the characters' is that they are Muslim. When Muslims live in America, they have to deal with a negative stereotype about Islam. It is because people had a lot of wrong ideas about Muslims that are still hard to get over. Many news spread around the world thought that "Islam" was to blame for the deaths of the victims of the 9/11 tragedy. Based on the results of Peek's survey of Muslim Americans after 9/11, there were two troubling trends in how Americans felt about Islam: First of all, most Americans don't know much about Islam. Second, the public's view of Muslims has become more negative since the 9/11 attacks (Peek, 2011:15).

In the novel, Hana, Fazeela, and Ghufuran often talk about how being Muslim makes them feel different. For example, Hana during her internship at Radio Toronto experienced microaggression because of her religion. Hana feels the feeling of alienation that often arises because people from Radio Toronto try to use

Hana's religion to get her to talk about Islamic radicalization on their show named *The Wrap-Up*.

These continue to demonstrate how the differences in the appearance of Indian Muslim women in their society, as well as the clothing they wear (in this case, the hijab), may distinguish the Muslim characters analyzed in this study from those of other beliefs. According to the research of Chakraborty and Zempi (2014:11), wearing the hijab in the West can be perceived as a sign of discrimination, and Muslims may be the target of Islamophobia. The FIFA hijab-ban, which is an official regulation made by the government, was told in the novel that Fazeela, as a hijabi athlete, and a soccer player has to deal with the kind of alienation that is the cultural estrangement because of these rules. Another issue faced by Hana related to the use of hijab. Hana has to face her co-workers named Thomas who often underestimate her. Thomas thought Hana was weird for using the hijab.

It is also possible to see differences in their skin tones related to appearance. As Indians, they usually have brown skin. Their apparent threat to the cultural dominance of Americans led to the rise of racist nativist views, which in turn caused a social and political backlash that led to a lot of discrimination. These characters appeared alien to most Americans and were considered by some to be "not white." This is because, as Boeree stated, "other people," or those who might be perceived as different, are difficult to anticipate and adapt to, so they have the potential to be the source of the most extreme irritation (1980:17). In the novel, the characters' dark skin makes them feel "different" and "out of place" in a country where most people

have white skin. When Hana, her cousin Rashid, and her business rival, Aydin, were walking through downtown Toronto at the time, they were suddenly approached by three racist white men who told them to leave their country and called them terrorists. This event is related to the color of the characters' skin color.

Due to differential treatment, Indian people who are classified as Brown, and Muslim women who wear the hijab developed feelings of alienation from their discrimination when living in America. Alienation is an important concept in the study of minority people because the alienation that occurs in society is often faced by people who have differences compared to the people from whom they live. Minority people live in an environment where their behavior is limited by the rules of people who have more power over society. Also, minority people as they are having the same place as the majority, will experience firsthand the basic questions about the reasons why they are different and must be classified as 'Minor'.

The researcher considers the social psychology framework by Seeman to identify their reaction to society's response and the problems resulting from these differences as a fundamental injustice and a sense of alienation. Using Seeman's theory of alienation, this study analyzes how hijab-wearing minorities are alienated. A focus on hijab-wearing among minorities is chosen because they are more at risk of alienation due to their tendency to "stand out" from each other. In the end, the characters have a way of adjusting to their alienation problem which is the character analysis of solutions to Seeman's alienation theory. Based on the issues mentioned above, theories, and solutions, it is anticipated that the results of this study will help those who are conducting research on alienation in relation to Muslim minorities

by providing a classification of alienation based on Seeman's social-psychological alienation varieties.

1.2 Research Questions

This study aimed to examine the following research questions:

1. What kinds of alienation do the hijab-wearing characters of *Hana Khan Carries On* experience?
2. How do the hijab-wearing characters of *Hana Khan Carries On* adjusting to their alienation?

1.3 Objective of The Study

Based on the formulated questions, the objectives of the study in this research are:

1. Describe what kinds of alienation the hijab-wearing characters in *Hana Khan Carries On*.
2. To analyze how the hijab-wearing characters of *Hana Khan Carries On* adjusting to their alienation.

1.4 Significance of The Study

The findings of this study tend to demonstrate the applicability of Seeman's theory of alienation to the description of alienation in literary novels, particularly research about the alienation of wearing the hijab in minority countries. Based on the concept of alienation, Seeman's theoretical approach is socio-psychological and permits a more in-depth analysis of the characters and settings in the text. In addition to raising the issue of cultural and religious differences, the researcher

hopes that this study will serve as a resource for those who anticipate a similar discussion.

1.5 Literature Review

The first work is a thesis by Hassina Alizai in 2017 from The University of Western Ontario entitled *Impact of Islamophobia on Post-Secondary Muslim Students Attending Ontario Universities*. This study investigated the experiences of Muslim Canadian students attending institutions in the context of increasing Islamophobia. The research of this study was chosen because it relates to the author's direct experience as a Muslim immigrant living in Canada.

Similar in the background to the character *Hana Khan Carries On*, who comes from immigrants and lives in Canada, the researcher found this research helpful in analyzing with an in-depth look at the perspective of 'immigrant' and 'Canadian Muslim living in the West'. The context of Islamophobia and discrimination in Alizai's (2017) research uses Critical Race Theory as a key analytical concept. Although this study does not include the theory of alienation, the researcher uses the data and concepts available in this study to analyze the source of alienation among Canadian Muslims.

The second work is a thesis by Asma Ahmed Abdin Khalil in 2018, from the University of Toronto, entitled *In and Out: Exploring Inclusion and Alienation within the Sport Experiences of Hijabi Athletes in Ontario*. This study examined how young Muslim women wearing the hijab in Ontario experience inclusion and alienation from participating in sports. The researcher finds it interesting to use this

paper as a reference as it illustrates hijab-wearing women and the study of Muslim representation in the West, mainly Canada, towards the integration of Muslim minorities.

This research was selected due to its relevance to one of the characters in *Hana Khan Carries On (2021)*, a hijab-wearing Muslim athlete who faces exclusion due to the hijab ban in sports. Khalil's (2018) theoretical framework is the concept of alienation through Durkheim's (1897) description of anomie, which remains related to Seeman's concept of alienation, namely normlessness.

The third work is from Fikria Hanifah in 2018, from Sunan Kalijaga State Islamic University, entitled *The Alienation and Class Struggle as Seen in Cloudy with a Chance of Meatballs Film (2009)*. This study uses two Marxist-proposed theories to analyze the actions of the characters who exhibit alienation and class struggle. The researcher discovered similarities in the existence of alienation that results from an analysis of powerlessness in the case of the class struggle by the author of this research, despite differences in the use of the theories used.

The fourth work is from Roikhatul Jannah in 2019, from Sunan Kalijaga State Islamic University, entitled *Alienation of Moslem Identity in Tariq Mahdi's Character as Seen in "Mooz-Lum " Film*. This research is needed to determine alternative perspectives on the alienation felt by Muslims as a result of discrimination, hatred, or prejudice regarding Islam as a minority in the surrounding community. The difference between this research and upcoming studies is that this research employs a male character for analysis, whereas the following research will

employ a female character. This research also differs from the current theory given that it uses Castells' (1996) theory of diaspora identity to analyze the source of alienation.

The last work is a recent paper from Dr. Mervat Ahmed Abdalla Ahmed in 2020, from Al Azhar University, entitled *Alienation in Bahaa Taher's "Sunset Oasis."* This study investigates how the theme of alienation is depicted in two central characters of the novel under discussion. This research is very useful because it shows many similarities with the following studies, specifically that both of these studies use Seeman's (1959) theory of alienation and that the object of the research is equally novel, thus containing the results of a more in-depth analysis of Seeman's theory (1959). This study examines Bahaa Taher's novel, *Sunset Oasis*, which does not have a specific concept and analyzes the character as a whole, in contrast to the concept of alienation analysis that the researcher is conducting, which focuses on the concept of hijab-wearing Muslim women.

1.6 Theoretical Framework

The concept of alienation is inseparable from Hegel and Marx. In *The Phenomenology of Spirit*, published in 1807, Hegel used alienation philosophically. He was the first to propose the concept of alienation. Hegel characterizes the spirit as self-alienating when the relationship between the individual and social substance is discordant. Marx then adapted Hegel's basic concept. Astonishingly, alienation became a central concept for Karl Marx (1959), in which Marx succeeded in popularizing the concept of alienation. Alienation by Karl Marx utilized sociological, economic, and political frameworks as references. Karl Marx argued

that the capitalist economic system can lead to social isolation, degeneration, and marginalization.

Their arguments serve as the basis for contemporary literature on alienation. "Alienation is present throughout history, but it does not always assume the same form" (Schacht 1970:xliv). It appears that alienation is a part of existence, as its forms become more diverse as the world becomes more modern. The development of alienation then utilizes various conceptual frameworks, including philosophical, sociological, psychological, geographical, and spiritual. The development of alienation's basic characteristics also depends on factors like culture, race, ethnicity, and religion.

The evolution of alienation has produced another great theorist. One of them is Melvin Seeman. Alienation by Seeman is a social-psychological framework applied to the social sciences, but it is also an essential aspect of psychology as it reflects human social feelings. The majority of Seeman's alienation research has been conducted within a social psychological framework that examines an in-depth analysis of a person's attitudes, values, sentiments, and expectations (Seeman, 1975:93), which explains how a person's alienation stems from these four factors. For further understanding, alienation is divided into six varieties by Seeman (1975: 93) such as:

1.6.1 Powerlessness

Powerlessness is "a low expectancy that one's behavior can control the occurrence of personal and social reward" (Seeman, 1959:784). Thus, Jackson

(1983:154) defines powerlessness as "a subjective state in which spontaneity is overridden in the service of living up to an ideal self-image". Regarding this, powerlessness is related to individual expectations and behavior rather than the result of spontaneous individual actions. To understand it in lighter terms, Boeree (1980:23) interpreted powerlessness as experience, expressed in items such as "I have no control over things", demonstrating an inability to generate long-term individual expectations. Related to the approach used in this study, researchers can conclude that people will feel powerlessness if their behavior fails to meet expectations to control the problems they face in society, and it is only related to socio-politics.

1.6.2 Meaninglessness

Meaninglessness is a "low expectancy that satisfactory predictions about future outcomes of behavior can be made" (Seeman, 1959:786). Meaninglessness is directly linked to control, as discussed in powerlessness because it participates in perception and behavior. Since this type of alienation is similar to powerlessness, it isn't easy to distinguish and characterize an individual, whether they experience feelings of powerlessness or meaninglessness. Boeree (1980:26) interpreted meaninglessness expressed in items like "I don't understand the world anymore". This shows that people will feel meaninglessness if their behavior fails to meet expectations to find meaning in their lives.

1.6.3 Normlessness

Normlessness is "a high expectation that socially unapproved means are necessary to achieve given goals' " (Seeman, 1959:788). Normlessness is logically independent of powerlessness and meaninglessness. Normlessness is Seeman's development of Emile Durkheim's understanding of anomie. According to Boeree, normlessness uses concepts such as "a discrimination between what I want and what I have—and –I want to be a full-fledged member of society, but disagree with them concerning the means which are effective." So, if an individual has high expectations for significant changes for guiding their behavior, but is not supported by society because of different norms, it can be understood in terms of normlessness.

1.6.4 Cultural Estrangement

Cultural estrangement is "the individual's rejection of commonly held values in the society (or subsector) vs. commitment to the going group standards" (Seeman,1975:93). Seeman's understanding of cultural estrangement in the old version is "low reward value to goals or beliefs that are typically highly rewarded in the given society" (1959:789). This makes cultural estrangement highlight the value conflict and counter-culture element and then occurs because of the difference between the priority of personal and perceived social values.

1.6.5 Self Estrangement

Self-estrangement is "the individual's engagement in activities that are not intrinsically rewarding vs. involvement in a task or activity for its own sake"

(Seeman, 1975:93-94). This version of alienation is more like Seeman's development using the worker concept used by Marx earlier. The idea of self-estrangement identifies two potential sources of trouble. Still, they are discriminable troubles: a. the absence of intrinsic fulfillment in work, and b. the lack of control at work (Seeman, 1975:106). As a result, the individual will feel self-estrangement if the worker experiences feelings of disrespect and impotence on the job.

1.6.6 Social Isolation

Social isolation is "the individual's low expectancy for inclusion and social acceptance, expressed typically in feelings of rejection or repudiation" (Seeman, 1959:789). Boeree exemplified this understanding of social isolation with statements like "I am or want to be a member of society, but there are signs that I am not a member and may never be" (1980:31). The individual experiences a sense of rejection from society if these feelings arise. The individual's membership in minority-type subgroups is also based on Seeman's concept of social isolation.

1.7 Method of Research

1.7.1 Type of Research

The issue of *Hana Khan Carries On (2021)* is described, explained, and interpreted using qualitative methodology research. Qualitative research involves emerging questions and procedures, data collected in the participant's setting, data analysis inductively building from particulars to general themes, and the researcher's interpretations of the data, resulting in a flexible written report (Cresswell, 2009: 4). Using qualitative research, the researcher uses the novel to

gather information from the narrative before deciding which novel-specific issues to examine.

According to Creswell (2009), "Qualitative research is a means for exploring and understanding the meaning individuals or groups ascribe to a social or human problem" (p. 4). In this way, the researcher focuses on the novel's problem, which is the alienation of hijab-wearing Muslim women in the minority. So, by prioritizing the needs of the process in analyzing the alienation of hijab-wearing women in *Hana Khan Carries On* (2021), the researcher decided that the most effective type of research for this topic is qualitative research.

1.7.2 Data Source

In this study, there are two types of data sources, as explained below:

1. Primary Data is the novel *Hana Khan Carries On* which the researcher will later use to conclude the issues in it. This novel consists of 52 chapters and 368 pages. Published in Canada, 2021.
2. Secondary data consists of previously collected information used to inform the following step after collecting primary data. This research's secondary data consists of books, journals, articles, and papers relevant to the topic under discussion.

1.7.3 Data Collection Technique

There are two steps to collect data in this study. The researcher uses library research technique. According to George (2008), library research is a method to collect primary data by analyzing and understanding data. First, the researcher reads

the novel *Hana Khan Carries On* (2021). Second, the researcher analyzed data related to the topic of alienation experienced by Indian Muslim women in the novel.

1.7.4 Data Analysis Technique

The data analysis technique in this study is narrative analysis. According to Creswell (2009), narrative research is an inquiry strategy in which the researcher studies the lives of individuals and requests one or more individuals to share their life stories. This analysis method employs a social-psychological framework to comprehend better the issues encountered by the characters in *Hana Khan Carries On* (2021). During the data collection method, it became apparent that specific issues required discussion.

In the first data analysis stage, the researcher observes the novel's characters' attempts to convey the concept of alienation through every event and conversation. The researcher then attempts to examine the experiences of the characters and continues to gather issues in the novel. The problem in the novel is alienation-related. After the problem and theory have been formulated, the researcher gathers numerous relevant references, including books, articles, journals, papers, and theses.

1.8 Paper Organization

This paper is organized systematically into four chapters. The first chapter is an introduction that includes a background of the study, the research question, the objective of the study, the significance of the study, the literature review, the theoretical approach, the method of research, and the paper organization. In chapter

two, the researcher examines the novel information that will be discussed, such as the intrinsic aspects of the novel, which include theme, characters and characterizations, plot, and setting of place and time. Chapter three contains the analysis of the research and discussion. Then the fourth chapter ends with a conclusion of all the discussions in the study that have been collected and incorporates recommendations into this research in this chapter.



CHAPTER IV

CONCLUSION & SUGGESTION

4.1 Conclusion

The researcher concludes, after analyzing the data, that *Hana Khan Carries On* is a novel with painful themes, particularly racism and Islamophobia. As a kind of background, those things can be experienced as micro-aggression, racism, vandalism, and protest. Among the many characters who play a role in the development of the novel, the researcher identified three major characters who each experienced alienation as a result of unfortunate events. They are Hana, Fazeela, and their mother, Ghufuran Khan. Analysis of the novel's description reveals numerous experiences, including feelings of powerlessness, meaninglessness, normlessness, cultural extraction, self-estrangement, and social isolation. The issue of alienation can be seen in the problems they face with racism and discrimination in society due to their choice to wear the hijab and their status as brown people, which automatically classifies them as a minority in Canada. The difference that distinguishes them from other people in Toronto makes them the center of attention. The practice of wearing the hijab, which symbolizes a person's Muslim faith and recalls how the United States perceived Islam following the 9/11 tragedy, has also drawn criticism. Although the tragedy has passed, it still leaves people with trauma and stigma against Islam.

The six aspects of Seeman's alienation are perfectly reflected in the novel. Fazeela Khan's experience with the ban hijab case led her to give up her career as a

soccer player, and there is also the case of Ghufuran Khan, who encountered racism while grocery shopping. Hana, the protagonist, suffers from the most extreme forms of alienation. Due to her minority status, she feels disconnected from social-political events and also lonely. She is required to perform a task as a Muslim woman wearing a hijab in order to complete her duties. She was surrounded by a society in which she is a minority living in an environment filled with prejudice against Islam and immigrants, as well as by herself, who was unable to perceive her own attitude, values, sentiments, and expectations. After enduring all of this adversity, she acknowledged how difficult it was to be different, as well as the immense psychological effects this would have in the coming decades.

The researcher observed that alienation appeared to be a foundation of ideology and societal presumptions based on human nature and society. Realizing that their participation opportunities are constrained by the principles of the dominant world around them, the three female characters are primarily alienated. In response, they seek ways to adjust to the alienation they experience. It can be concluded that every character feels the effects of the alienation they face. However, their happiness results from their intellectual limitations regarding what can and cannot be controlled.

According to Seeman, the person who succeeds in accommodating the value conflict that marginality imposes will come to understand the importance of challenging "givens" and looking for new solutions (Seeman, 1955: 143). This is also evident in the fact that alienated characters have a set of social values that come

up in their adjustment, which is where they discover solutions to their alienation issues by leaving the alienated zone, creating the alternative through storytelling, self-realization, and also by finding allies.

4.2 Suggestion

The researcher would like to suggest other researchers conduct further studies on the topic of Seeman's alienation on matters related to religious issues since the theory of alienation by Seeman uses a socio-psychological framework that can help other researchers analyze alienation to more global elements because Seeman's theory has an in-depth overview of both individual feelings and also what is in society.

The works of Uzma Jalaluddin in *Hana Khan Carries On (2021)*, which is still relatively new, make the limitations of the study so that the researcher feels that it is insufficient to review and analyze. However, the researcher hopes that the findings of this study will have a number of important implications for future practice and can help future researchers go deeper into the discussion of the same novel.

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