THE IDENTITY CONSTRUCTION OF NAJWA AS A JORDANIAN MUSLIM WOMAN IN THE NOVEL OF WILLOW TREES DON'T WEEP

A Thesis
Submitted to Adab and Humanities Faculty
In Partial Fulfillment of the Requirements for
Strata One Degree

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ABSTRACT


This research discusses the identity construction of Najwa’s character as a Jordanian Muslim Woman in the *Willow Trees Don’t Weep* (2014) novel by Fadia Faqir. The research uses qualitative method with descriptive analysis. The writer studied the novel and the character of Najwa that focuses on Najwa’s identity construction as a Jordanian Muslim woman who lives in a strong patriarchal culture. This research is supported by the concept of identity of Stuart Hall.

The aim of the research is to show how Najwa as the main character construct her identity, especially it is seen clearly in the way she tries to find her father to some different countries include Pakistan, Afghanistan, and England. The writer finds out the process of negotiation and articulation of Najwa as the effort to construct her identity through her appearance and certain practices as a Jordanian Muslim woman. However, it is changed as she goes to the new environment of England as well as starts a new experience as a woman in England. The result shows that identity is not static but something dynamic because it is something that never ends and always in progress, but at once identity suggests a changing due to the influenced by the culture where the people live in.

Keywords: Identity construction, Self-identity, Jordanian Muslim Woman, Patriarchal Cultures.
APPROVAL SHEET

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A Thesis
Submitted to Faculty of Adab and Humanities
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for Strata One Degree (S1)

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This thesis entitled above has been defended before the Letters and Humanities Faculty’s Examination Committee on March, 30th 2016. It has already been accepted as a partial fulfillment of the requirements for the degree of strata one.

Jakarta, March 30th, 2016

Examination Committee

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DECLARATION

I hereby declare that this submission is my original work and that, to the best of my knowledge and belief, it contains no material previously published or written by another person nor material which to a substantial extent has been accepted for the award of any other degree or diploma of the university or other institute of higher learning, except where due acknowledgment has been made in the text.

Jakarta, March 30\textsuperscript{th}, 2015

Molalita
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The Writer
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CHAPTER II THEORITICAL FRAMEWORK
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A. Background of the study

Identity becomes one of the important issues nowadays same as Mercer (1990) who said that “Just now everybody wants to talk about identity”\(^1\) for it also represents culture. Moreover, identity is constructed through culture, both symbolic and social, which creates the possibilities of what we are and what we can become.\(^2\) As the cultural being, human tries to construct their identity for the reason to distinguish their position as an individual or group through differences and of commonalities. However, Mercer adds that “identity only becomes an issue when it is in crisis, when something assumed to be fixed, coherent and stable is displaced by the experience of doubt and uncertainty”.\(^3\) In other words, identity becomes an issue only when it is in crisis or conflict.

Based on the statement by Woodward, conflicting identity is located within social, political, and economic changes to which they contribute and it appears through some aspects such as nationality, ethnicity, sexuality and community. Its conflict might suggest the significant changes and at once it supposed to be the way to look at how identities are formed, and at the extent that identity are fix or alternatively fluid and changing. However, Newman argues that human has a profound tendency to define, classify, and categorize their identity

\(^3\)Ibid., p.15
since “every human society – from the simplest to the most complex – has a means by which members differentiate themselves from one another”.⁴ In short, identity is something that we use to distinguish both ourselves and others about who we are. At the same time, we purposely call the attention of others through the way we dress, walk, and use of language as a distinction that we choose to associate with and where we lived.⁵

In addition, this concept of identity becomes such the highlight of an issue in literary works since most of literary works raise this issue of identity whether it is self-identity or cultural identity. One of the writers who explores the concept is Fadia Faqir⁶ with her novel Willow Trees Don’t Weep. This novel is printed by Heron Books publishing and first published in London (Great Britain) in 2014 in English language. It is important to analyze it with the concept about identity because this novel explores the issues about identity and culture as part of cultural studies. Then, it aims to be part as the application of cultural studies, to vary the knowledge of the researcher herself, and as the references.

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⁵Ibid.
⁶Fadia Faqir has four novels in English, establishing herself as a leading Arab and Muslim fiction writer. Faqir’s works are recognized for its stylistic invention and its incorporation of issues to do with Third World women’s lives, migration, and cultural in-betweeness. Her first novel Nisanit (1990) is currently translated into Arabic. Her second novel Pillars of Salt (1996) was translated into German, Dutch, and Danish. Her third novel My Name is Salma (the title in US and Canada is The Cry of the Dove) was published in 2007. Fadia’s works are published in sixteen countries and translated into thirteen languages. However, Faqir has also written a number of short stories and plays. Faqir is also known as an independent scholar and activist in human rights. She gained her BA in English Literature at the University of Jordan before undertaking the MA in Critical and Creative Writing at the University of East Anglia, England.

Fatima Felemban. “Linguistic Strategies and The Construction of Identity in My Name Is Salma by FadiaFaqir”. (Saudi Arabia: Umm Al Qura University, 2011) Journal of King Saud University. p.44
Fadia Faqir (1956) is an Arab-British writer. She was born in Amman, Jordan but has lived in British since 1984. Faqir's works, as well as this novel, mostly expose the theme of the injustices and prejudices rooted in tradition that run through both Arabic and Western societies, and reveal the way in which marginalized people, particularly woman, become victim of these prejudices in the way to perform their identity.\(^7\)

*Willow Trees Don’t Weep* novel talks about a Jordanian woman named Najwa who lives in an environment with a culture and rule of Islamic religion, but she is described as a different woman compare with the women in Jordan. Najwa lives in Amman, Jordan with her mother and grandmother where religious beliefs in Jordan are dominantly Muslims with rich religious history of ritual practices and holy places.\(^8\) Her mother is Raneen. Her grandmother is Zaenap. Her father, Omar, left for the reason of joining the jihad, so that he left his daughter, wife and grandmother when Najwa was three years old. After that, her mother changed and took her away from her father’s memory and the things about Islam. Because she came from a family with a rarely-interaction with neighbor of their environment, it made Najwa had no relatives and chemistry with this environment.


\(^8\) Jordan is equally important in the history of Islam, as many tombs of Prophet Mohammed's companions are located in Jordan. The state religion is Muslim, as indicated in the constitution. Ninety four percent of the population adheres to the Sunni branch. About 6 percent of the people are Christian. Arabic is the official language. All social and political systems of Jordan are centered around extended patriarchal family units based on ancestry and wealth. Family units are often led by sheikhs whose rule depends on the size of their families, their wealth, and the will of their personalities. After the death of a sheikh, the eldest son ascends to the position of head of the family. Retrieved from http://www.everyculture.com/Ja-Ma/Jordan.html#ixzz3dc6edm3e, This link is accessed on 20 June, 2015.
Besides, it impacted Najwa to be a different Jordanian Muslim woman although she has background of Muslim family but her habit shows a contradiction with her environment of Muslim dominances. Furthermore, the absence of her father becomes such problem for Najwa since the patriarchal system in this society where men have important roles and domination over women through specific rules which exist and influence woman’s appearance and performances especially in public.

In addition, this conflict becomes complex after her mother’s death since Najwa is treated differently by the society for her differences as a single woman since she is separated away with her father. It is conflict for Najwa’s identity because the view that flours in Jordan about woman, especially a daughter who is viewed as a negative when there is no male figure or father as guardian. It influences Najwa in which she is treated by the society as a Muslim since her habit and physical appearance are different from the other people in her environment. Then, it forces her to trace her father by having adventure to some different places of Middle East countries including Jordan, Pakistan, Afghanistan, and Western Europe country of England based on the information of her father’s clues about the places as her father’s direction after he leaves Jordan, specifically his family in Amman.

The way she goes into the trip to those different countries makes Najwa faces different culture and environment and it influences her identity including the way she dresses as a Muslim and certain rituals of Muslim. Firstly, Najwa’s
identity is described as an unveiled and irreligious Muslim woman. \(^9\) It becomes a matter since the treatments from the society in Jordan such as differentiation and discrimination as woman who has no male figure and an unveiled Muslim woman. In addition, her trip reveals the cultures and the experience of Najwa and has significantly influence Najwa’s identity to become fluid and changing.

In Jordan, she learns that Muslim women commonly wear long outfit and veil, they also have to live in a rule where women are banned being in public and to go out by themselves without her male partner. Moreover, she finds out another specific factor in Pakistan by which Muslims have obligation to define themselves as Muslims through the rituals of Islamic procession such as prayer and recite Qur’an. In Afghanistan, there is a significant difference about Muslim especially for Muslim women such as the rules of a women’s outfit and their limitation to speak and interact. Then, she chooses to change her physical appearance by covering her hair with veil and wearing long dress which is used continually as well as when she is in Pakistan and Afghanistan.

On the other hand, the significant difference appears when she moves to England where conditions and culture between Middle East and Western Europe country are different. There are some significant differences in England for

\(^9\)The Hijab or veil of Muslim woman has been the subject of almost obsessive attention and extensive interpretation. It is a debate over meaning and effect on woman that has been particularly heated in the past few decades. This issue explores the meaning of the veil as a religious symbol and its connections to notions of shame and honor. It is related as a connection to identity in the comparative context of East and West. Muslim women’s live distinguish between the “veiled woman” as a cultural and ideological representation and as the real subjects of their respected histories. One of conditions for the functions of veil is the realization as a potent symbol in which some wear it with pride and others may ashamed of being associated with it. In the mind of a particular Muslim woman, the veil – whether she wears it or not – may mean a number of different things, which can vary greatly from one phase of her life to the next.

women’s appearance as she meets a group of veiled women but freely to go out in public. Therefore, she experiences a cultural shock that makes Najwa begins to accept the changes where she can defines and reaffirms her real identity without veil and other commodities of Muslim for woman.

Based on the explanation above, this research analyzes the identity construction of Najwa’s character which is portrayed in the novel. Furthermore, it is clear that the process and experiences that occur during her adventure to trace her father to different places or state consist of Pakistan, Afghanistan, and England influences her to find her identity and to become fluid with each culture. Then, this also shows that it is important for someone to have a certain identity as a self-representation and at once as the way to characterize themself in the case of differences and commonalities. Relate to explanation above, this research uses the concept of identity by Stuart Hall.

B. Focus of the Research

According to the background of the study, this research focuses on the life of Najwa that is described as a Jordanian woman in the novel of Willow Trees Don’t Weep. This research focuses on analyzing the construction of Najwa’s identity in which she chooses to strengthen or reaffirm her identity.

C. Research Question

According to the explanation in the background of the study, the research questions are stated below:

1. How is Najwa as the main character in Willow Trees Don’t Weep novel described?
2. Based on the description of Najwa’s character, how does she construct her identity?

D. Significance of the Study

The significant of the study aims to give the contribution and vary the student’s knowledge in literary critic about cultural studies and literary studies, especially about identity. The writer also wants to show the construction of Najwa’s identity in facing different culture viewed from culture tradition and social environment in this novel.

E. Research Methodology

1. The Objective of the Research

Based on the problems stated before, this research purposes to:

1. To explain how Najwa as the main character in Willow Trees Don’t Weep novel described.

2. To explain how Najwa constructs her identity.

2. The Method of Research

In accordance to the previous problem of research and objective of research above, the method that is used in this research is descriptive qualitative. According to Farkhan, qualitative method uses verbal and non-numeric data as a base of analysis and as a problem solving that observed.\textsuperscript{10} Berg stated that “Quality Research (QR) thus refers to the meaning, concepts, characteristics, metaphors, symbols and

\textsuperscript{10} Muhammad Farkhan, \textit{Proposal Penelitian Bahasa dan Sastra}. (Jakarta: Cella, 2007), p.2
descriptions of things”. In other words, qualitative method is used in a research as a reason to explore the phenomenon in a descriptive of a process, the variety of definitions about concept, characteristic of a something, process of a culture. Then, this research uses qualitative methods by collecting the information about identity and culture from various sources, then analyzing the data by describing the process and relation of the identity and culture issues through character, and the final is finding the result.

3. The Technique of Data Analysis

The technique of data analysis in the qualitative method is the act of analysis in continuity for each levels of analysis, and it continues with interpretation of the data which is doing refer to the theory that relates to the study. Then, the researcher analyzes the data in the novel by identifying the identity of Najwa’s character in the novel Willow Trees Don’t Weep and analyzes the construction of her identity that appears by using the concept of identity and culture.

4. The Instrument of the Research

In a qualitative research, the instrument is the researcher herself. The subject of the research is the one that open the key that study and explores the spaces carefully and liberally, and it is sometimes called as key instrument. Then, data analysis in this research is the researcher

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12 Ibid., p.199
13 Ibid., p.61
herself by reading the novel and taking notes as evidence that is found, and all of information related to the problem by underlining the narration or dialogue in the novel. In brief, this research is doing by analyzing the evidence in the novel. The researcher explains the data descriptively and analyzes the character of Najwa and her identity construction that is based on the concept which is used in this research.

5. Unit Analysis

Qualitative research has the concept of the research itself that includes the concept of population and sample which is also mentioned as subject / unit analysis. This concept is related to what or who is the unit of analysis. The unit analysis in this research is a Willow Trees Don’t Weep novel written by Fadia Faqir. This book was published in 2014 by Heron books.

6. Time and Place

This research is conducted in academic year of 2014/2015 at eighth semester in Syarif Hidayatullah State Islamic University Jakarta and University of Indonesia.

\[14\text{ Ibid., p.45}\]
CHAPTER II
THEORITICAL DESCRIPTIONS

A. Previous Research

There are two previous researches that can be found related to the discussion of the novel and concept of identity. First, the research analyzed Willow Trees Don’t Weep novel that is published by Arab World English Journal (AWEJ). It is analyzed by Majed Hamed Aladylah, a researcher in English Department of Mut’ah University, with the title “Crossing Borders: Narrating Identity and Self in Willow Trees Don’t Weep By Fadia Faqir” in 2015. It explores the representation of narrative and cultural identity in this novel. The researcher explains the narrative technique as intrinsic pillar for the representation of identity in which the finding reveals that Fadia’s novel reflects the contemporary situation of fragmentation, rootlessness, unbelonging and disorientation. Besides, it also explains that representation is formed through identity and the self.

Based on the brief explanations above, this research aims to take further research for the same issue about identity but using different concept as well as to make this research different and more detail. This research uses the concept of identity construction, through the cultural influence, and it only focuses on the identity of Najwa as the main female character. In relation with the culture, it also discusses the detail about patriarchal culture and Islamic cultures as the most
influential aspect to the construction of Najwa’s identity. Besides, this research can also be considered as a reference for other researcher.

However, as a consideration, there is a previous research with similar discussion about identity. It is done by Seswita, the researcher at University of Indonesia as a thesis of magister program in 2005, with the title “Egyptian Cultural Identity and the Search For Identity in a Border Passage Novel by Leila Ahmed.” Here, she uses the qualitative methodology of descriptive analytic in a novel. The finding shows that the identity of a character succeeds to reaffirm her identity after she lives in America. The similarity is that it uses same concept about identity by Stuart Hall and the crisis within cultural identity. However, the differentiation with this research is the cultural identity as base and the analysis of intrinsic elements in which Seswita uses the element of point of view to reveal a construction of the image of Egyptian Muslim women.

On the other hand, to make it more detail, this research gives a brief discussion in which the conflict of the main female character’s identity named Najwa involves internal space within family and external space of the mainstream societies which significantly influence the identity construction of Najwa. Then, it also uses the patriarchal concept to analyze the importance of male figure as well as their power over women and certain commodities of Islamic religion for women such as veil to strengthen the effort of Najwa’s identity formation. By this research, it becomes the reason to define that analysis which reveals the reaffirmation of identity is not the first analysis and at once as the guiding line for this research.
B. Concept

1. Character and characterization

One of the important elements in literary works is character. As part of literary term, a definition of character is a person created for a work of fiction. Moreover, character is a person who acts, appears and refers as playing a part in literary works.

In fiction, characters can be classified as major character and minor character. A character’s status as major and minor are usually clear. The major or main character sometimes terms as protagonist and it is, generally, the round character that complex enough and able to surprise the reader without losing credibility. In addition, round character is a person with its complexity and as an important figure at the center of the story’s action or theme. Main character is also dynamic character that presents certain kind of change through some aspects such as attitude, purpose, and behavior. Besides, the person who supports the major character is minor character. In fiction, minor character is often flat character; that is a character with incapability of surprising the reader. Minor characters are often classified as static or unchanging since they remain the same character from the beginning till the end of the story. In short, they are just secondary whose function is partly to illuminate the major character. In any of literary works including novel, short story, play or even film, these elements of characters must exist to lead the story.

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16 Ibid.
17 Ibid, p.97
In addition, the character must have one, two or even more characterizations. Based on DiYanni, characterization is the mean in which the way of the writer to presents and reveals the character.\textsuperscript{18} Jane B. Gordon said that the authors can characterize or develop a character directly or indirectly.\textsuperscript{19} The narrator or character in direct characterization tells about the appearance of another character and what kind of a person she or he is. The method of direct characterization often occurs during the exposition since it conveys the background information efficiently although it can occur throughout the story.\textsuperscript{20}

In indirect characterization, the narrator or character is the one who describes about the appearance or dress of a character. Moreover, this method shows that they suggest something about the character’s personality which can be described through the repeated gesture or facial expressions, and it may reveal through a character’s arrogance or nervousness. This method also reveals through a character’s own statements; diction, a character’s actions include reactions and mannerism.\textsuperscript{21} In short, these two methods of characterization fall under between to ‘tells’ or to show the reader.

2. Identity

Identity becomes one of the most important issues as a concept that portrays the nature of human in social life. Each human may have experienced the struggles in which conflicting identities of differences in the world such as

\begin{footnotes}
\item[20] Ibid.
\item[21] Ibid.
\end{footnotes}
nationality, ethnicity, social class, community, gender which may give problem to their identity and lead to contradictory fragmented identities. Therefore, someone possibly change their identity as they live their life since “identity is formed in the "interaction" between self and society”.

In other words, it means that identity is created in relation to another from how the subject is pointed out. This concept of identity is related to the problem of how a person tries to position or be positioned in a society or an environment. It is identified through certain religion, ethnicity, and gender that gives people an important sense of belonging.

In this research, the concept of identity by Stuart Hall is used to the analysis as a process of constructing identity and at once it is also combined by the conceptualization of the volume by Woodward entitled *Identity and Difference*. That concept by Stuart Hall talks about identity as a production in the context of form and being formed. Hall defines his concept that “it is a matter of ‘becoming’ as well as ‘being’. It belongs to future as much as to the past. It is not something which already exist, transcending place, time, history and culture”.

Moreover, there is also a conception about identity in Woodward that “identity divided into two types; essentialist and non-essentialist”. These two discussions of identity are discussed in the following explanation.

The concept about identity by Stuart Hall classifies that identity is an incomplete production that is always in process and always constituted. Stuart Hall gives his idea into two kinds of identities. First is the identity as *being* (self-

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subjectivity) and it offers a sense in terms as one which provides us as “one people” of unity and commonality.\(^{24}\) In other words, the identity of being means a pattern of person as individual or community that comes from the same ancestors and make its members as one even their outside are different. Besides, it also means as a feeling of similarity or the sense of being the same as well as others. They usually have some similarities include the same culture, history, and also characteristics of their physic.\(^ {25}\)

Then, the second idea is the identity as *becoming* (or as the identification process). As an opposition of the concept of being, it reflects the identity of man or woman from their surroundings. It shares the culture of person and its functions to refer us as one person. This concept of identity can be categorized into some components such as social aspects, physical appearance, personality, nationality, religion and other supporting aspects.\(^ {26}\)

The detail about identity discussion can be seen in Stuart Hall’s studies. In accordance to Stuart Hall who appraises that identity is a process of social that can be changed and adapted conditionally. This research refers to this concept of identity that “It is a matter of ‘becoming’ as well as ‘being’. It belongs to the future as much as to the past.”\(^ {27}\) In this research, the process of *becoming* occurs continuously because it is not something that already exists, but identity is something which transcending place, time, history and culture. The construction of identity is probably influenced by some aspects since identity also shows how

\(^{24}\) Ibid., p.393  
\(^{25}\) Ibid., p.223  
\(^{26}\) Ibid., p.393  
\(^{27}\) Ibid., p.225
people position themselves in their surrounding and how they position others. Identity is something which is placed or positioned in a culture or even in a language or history in which it can be something that is never fixed, permanent or unalterable opposition.\textsuperscript{28}

On the other hand, identity is not a ready formed or inborn as things come from generation to generation. It is a process of social construction in human lifetime. Moreover, identity is a fluid process that can be constructed or changed based on the past and the present which relates to the “who we are” and “what we have become”. In the process of \textit{becoming}, there is a process of \textit{negotiate} and it leads to the possibility of the subject between change into their new identity or keep on stick with the old one. According to Hall, identities actually come from outside, they are the way in which we recognize then come to the step into the recognition of place which is given to us through others. Without the others, there is no self and there is no self-recognition.\textsuperscript{29}

Furthermore, the construction of identity is a process that relates to the contexts which this process cannot be separated from articulation. Based on the ideas of Stuart Hall that one of the important aspects of articulation is a focus on practice rather than just an idea. Those are because the articulation is an act of human being (speaking, organizing, advertising, etc). Grossberg defines, in the \textit{Critical Dialogue in Cultural Studies} book, that the articulation is the identity production on top of differences, unity out of fragments, and of structures across

practices. Those become links of practice to the effect, the text to that meaning, this meaning to reality, and this experience to those politics. It is a form of identity that depends on the relation to the social and the society. Then, the articulation in this research is the way to characterize a social formation. This is revealed by this novel through the Jordanian woman as the main female character who lives with her inborn identity. In brief, identity of person can be changed become dynamic and unstable as a distinguish aspect in social formation as Hall argues that identity is a product that never ends, and always in process that formed in a construction of identity.

On the other hand, based on the conception of identity in the volume by Woodward, identity of someone can be reflected through the way they represent themselves within the society. This concept is divided into two types; essentialist and non-essentialist. First, the essentialist is the concept about identity as fixed and unchanging which is based on nature such as biological truths, for example is race. Besides, the second conception is non-essentialist that identity reveals as process that unfix, impermanent, and changeable. Then, to find out what makes identity such a key concept, there is a concern with focus of identity at different levels, the current concern within national and ethnic identity in the global range and the concern of personal identities as the local contexts.

It also stresses that identity is maintained through social and material conditions. For example, a group is symbolically marked as taboo in which that will have real effects because the group will be socially excluded and materially disadvantage. The social and symbolic refers as two different processes but each is necessary for marking and maintaining identities. The marking of symbolic is how we make sense of social relations and practices. Because identity is not unified, then there may be contradictions or mismatch within them which have to be negotiated between the collective and the individual level.

The conceptualization of identity also involves on how social relations are organized and divided as classificatory system. A classificatory system applies a principle of difference to a population to be able to divide them and all their characteristics into at least two opposing group – us or them; self or other. This classificatory system provides the order of social life and is affirmed in speech and rituals. Religion is the example of how symbolic processes work, it shows that social relations are produced and reproduced through ritual and symbol which can be classified as sacred and profane. The things that are considered as sacred for the representations which one finds in primitive religions such as fetish, objects, masks, ritual objects and totemic materials as they embodied the norms and values of the society and thus helped to unify it culturally.

The sacred, which is set apart, is defined and marked out as different in relation to the profane in which it is entirely excluded. The way of a culture sets boundaries and marks out difference are crucial to our understanding of identities. Each culture contains its own distinctive ways of classifying the world and
culture. It gives us the means by which it makes sense to the social world and to construct meanings. According to Douglas who develops the Durkheimian argument that culture is the central to the production of meaning and the reproduction of social relations in the form of rituals, symbol, and classification.33

Another opinion that explains about this concept comes from Eman who defines that “Identity is the result of background beliefs and standards of certain specific culture, while specific culture is related to the production of this specific identity. As people adjust and develop their culture, they modify and redefine their identities, thus flexibility in the growth of civilization.”34

It means that someone is able to belong to a group by origin or affiliation but not optionally. Thus identity is usually seen as an inherited identity which is related to the origin and heredity of an individual. A person can deny this origin of culture but the reason to deny its culture is not to be outside of any culture, but rather to search for another culture that responds to a person’s necessity.35 In brief, identity of person can be changed due to the influenced of culture where the people live in because it is dynamic and unstable as Hall argues that identity is a product which never ends, and always in process.

3. Patriarchal culture

The patriarchal culture literally means the “role of father” or “patriarch” that is used to mention that the family is controlled by the man. In terms, this patriarchy is used as domination of man, the relation of man’s domination over

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33 Ibid., p.31
35 Ibid., 213
woman in a system that makes woman is controlled in variety of ways (Bashin, 1996). This concept of patriarchy can be defined as a political-social system that refers to the male as a dominant which is superior especially over females, and endowed with the rights to maintain the dominance, especially in the member of society. In addition, patriarchy tends to use the viewpoint which is dominated by man (male-dominated), determination of man or male-identified and male-centered. In short, it is a concept with a system of social structures and practices, in which men are dominant, oppress and exploit women. Patriarchy is viewed as a concept of ideology that analyzes the way of male domination. It is fostered and perpetuated by culture, religion, and science as well as socialization and psychic development.

This case appears through the society in Jordan within the family structure. The Jordanian society is a patriarchal one in which men are prescribed power, privilege and control over woman and children. The male is a figure who has the authority and power over a female as a result of his dominance on material and social resources. The distribution of this power in a Jordanian family is hierarchic because male are superior and woman and children is subordinates. Moreover,

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the patriarchal structure and lifestyle of the Jordanian family is also affected by the major social values such as mutual support, mutual responsibility, family cohesion and solidarity, harmony among family, and family privacy. This is the reason why family becomes a facility to provide support and security at times of personal, spousal, family, and social distress. Then, it is part of its collective identity, identification and responsibility; the pride for all and shame on all.

There is relation about this patriarchal culture to gender roles in Jordanian society. They have conservative attitudes towards gender roles within social structure, the behavior of men and woman is strictly defined and formed on the basics of social system (Al-Krenawi and Graham, 1998). The other concern about women is that they are expected to fulfill her feminist roles, including her loyalty to her husband and the family, and the preservation of the reputation of the family. In short, to avoid the consequences of behavior, women have to comply with social and cultural rules which are applied there.

\[40\] Ibid.
CHAPTER III
DATA ANALYSIS

In this subchapter, most of the content reveals the findings based on the research questions in chapter 1. In analyzing the character and identity of Najwa in this novel, the writer focuses this analysis through dialogues and narration include her thought when she faces her conflicted identity that mostly influence by the cultures of Middle East and Western Europe countries. This research is divided into two discussions; first is how Najwa’s character is described; the second is how Najwa constructs her identity in the novel.

1. Character and Characterization Analysis

*Willow Trees Don’t Weep* is a novel about a woman who lives in Amman, Jordan, and her new environments in her journey to some Middle East countries including Pakistan, Afghanistan, and England as Western Europe country. In Jordan, she is isolated because of her physical appearance without veil and a single woman as well as when she is in Pakistan. That isolation also occurs as she is doubted by the society as a daughter of a Mujahideen, Omar Rahman and being restrained by the restricted rules such as speaks to others when she is in Afghanistan. In contradiction, she feels something that are significantly different when she is in England, perception of a woman and family are different there and it makes Najwa feels comfortable and accepted in her new environment in England.
Based on the description above, character analysis of Najwa in this novel is specifically about her personality traits and the construction of her identity. Najwa is a Jordanian woman, with family background as Muslim and lives in a country of a Muslim majority, who appears to be a different one. Those differences described through the way she performs herself such as being unveiled which is mostly formed by her mother’s restriction. That restriction made by her mother has relation to the Muslim and Islamic religion because the figure of her husband who abandons his family in order to join the circle of Jihad. Then, her mother begins to throw the things related to her husband and form Najwa to become isolated to the practices and rituals of Islamic procession includes praying, reciting Qur’an and others since she was child especially after her father left. In short, she tries to deal with the conflict of her identity through the process to find her father in which also reveals the construction of her identity.

In the beginning, the author shows the character of Najwa as a sentiment character as she reacts to the others. It reveals through the personality or mannerism of Najwa that appears with attitude or opinion about her feeling which is too strong especially when she interacts with others. In the procession of her mother’s funeral which held in an Islamic funeral, she meets and interacts with people who come to her mother’s funeral. On the other hand, Najwa shows her sentimental feeling through the opinion about one of the mourners response in which they both has no close relationship because Najwa and her family is rarely interact with people in this society. It can be seen through the following text.
“Normally mourners gather for a meal after the funeral, but they all found excuses and vanished.
I have to go to the dentist, the unhinged assistant said.
He’s never been to the dentist in his whole miserable life.” (Faqir, 2014: 5)

In this quotation, it shows her characterization as a sentiment person through her feeling in which it is a little bit too strong at the other’s responses. Here, Najwa takes responsibility to face the mourners of her mother’s funeral since her grandmother is way too old and she has no relatives. That is why Najwa becomes the one who interacts with the mourners, but since the author describes Najwa and her family as people who rarely interact with neighbor and it is caused by her mother who restrains her from the society in her old village at Amman. It describes her sentimental in the way she interacts with one of the mourners who has no close relation with Najwa, but she argues about him as if she knows that person well. Here, she describes that it is usually for the mourners to gather for a meal after the procession but it is not same for Najwa because she feels that they are just finding excuses by leaving sooner without gathering and have a meal. It comes through one of the mourners who permit to Najwa that he has to go to the dentist and he cannot stay there any longer. Then, the attitude and opinion of Najwa shows her strong emotion as she argues about the other’s response unpleasantly. Then, Najwa interprets it in a different opinion in which she thinks that it is only an excuse to avoid the participation such as gathering for meal because she thinks that the unhinged assistant has never been to the dentist in his whole miserable life.
In addition, the statement of miserable give emphasizes about her sentimental which is based on the online application of KBBI\textsuperscript{41} that sentiment can be described as an attitude of envy, the feeling of unpleasant or extremely refers to the revenge in which that reaction gives a not benefit results. The example of sentiment expresses through the way she has opinion based on her feeling in which it contradicts on her mind and it shows the unpleasant feeling about another’s business. Same case happens from Najwa who has characteristic as a sentiment person. It shows that her strong feeling that criticize another’s business and it relates to her necessity that the mourners should respect her on her mother’s funeral by companying her in a gathering even if it is only for meal. However, it is crucial for her when they permit to do their own business same as the unhinged assistant that has necessity to go to the dentist but Najwa has different opinion and attitude about it.

That statement of miserable defines her sentimental characteristic as a reaction which refers to sarcasm. It shows that Najwa cannot accept that reason through the way she teases the mourner about his reason that his life is miserable if only he really goes to the dentist. It becomes such a negative response from Najwa because each of them has no certain relation that describes their chemistry in a close relation and her opinion may directly hurt that person. Then, it is obvious that Najwa has sentimental feeling which shows through her attitude and opinion that refers as a sarcasm about the other in a bad mind and deliver it

through her opinion as she teases the unhinged assistant who has miserable life on his business to go to the dentist.

Besides, there is another characterization of Najwa’s personality that is a prejudice person. This characteristic means a preconceived opinion that is not based on reason or actual experience as kind of dislike (negative) or unjust behavior. This type of characteristic of Najwa is described after Najwa moves to England and lives there in Ed’s house, it shows her characteristic as a person who has prejudice when she interacts with other people. Although, she has a feeling to be accepted by the culture of society’s way of life in England, it shows that she feels something wrong when she tries to tell about her family and problem as a different Muslim and as single woman. The evidence is such below:

“Why were they talking about the weather and cats? Did I offend them by telling them about my family? Perhaps I shared too many details with them. Was that frowned upon in their culture? The conversation about the cat went on and on. Animals were so important in this country.” (Faqir, 2014: 204)

From this text, it describes Najwa’s characteristic as a person who has prejudice and it refers as negative in the conversation which suddenly change into the talks about weather and cats while she is sharing her family’s story. The way she tries to be open with this family of Edward (Ed) but their response seems to change the topic. Here, the hint when she feels that it is less interesting in telling her family’s detailed story, but her perception about the response in which it is different from what she expected. In opposite, Najwa’s feeling about their reaction to the topic of a conversation about her family creates the prejudice from the way she interprets this situation as a kind to be ignored. Besides, it also shows the
attitude of Najwa about the things on her mind in a negative thinking of a something without specific reason since she only has her own opinion about her feeling without directly showing it. In addition, the prejudice of Najwa can be seen through her opinion in her mind about how she compares that animal is so important than her family’s story to be conversed.

Next, Najwa is described as an isolated person. This shows through her feeling as a woman who lives in a house with limitation. It can be seen through the description of the best tea set in Najwa’s house as something, which is actually, uses for guest but it was never used. Those are because there is no person to visit them. It shows through the narration which describes such follows:

“When we arrived, my grandmother brewed some tea, added fresh sage and poured it in our best tea set, the one my late mother designated for classy guests and kept locked in the display cabinet. It was never used, for no one visited us. No male guardian, no honour, no status in this neighbourhood.” (Faqir, 2014: 5)

From this text, it explains about relationship between Najwa’s family and the society in the environment where she lives. This case is when she lives with her grandmother especially after her mother’s death. Here, Najwa explains that some of the cases such best tea set that is used to serve for guests but it is locked in the display cabinet; it is never used because no one visits them. According to the previous explanation that her mother restricts her family from people in her neighborhood since it remains her anger to her husband’s memory who abandoned them for the reason of Muslim volunteer for Jihad. Then, it impacts her mother become the one who forbids and never let something about Islam exists or even Muslim people in their neighborhood to interacts with them. Here,
Najwa appears as an isolated person that rarely-interacted with the people in her environment and it mostly control by her mother when she is still alive. It shows how Najwa’s family, especially her mother, makes Najwa as a bridle woman since there is no relative and interaction. In addition, the background of this family is a matter since there is no male figure and as a family with lack of religiosity. In short, this restriction also influences Najwa to be different since she never wears and practices any of Islamic rituals.

On the other hand, this evidence also explains a case of discrimination for her background as a single woman without male figure (father) that is considered as a woman without honor and status.\(^42\) Here, Najwa is described as a woman in discrimination for her status as a woman with an absent father. Moreover, there is no relative who can change her father as a male figure who covers her status, honor and protection. By this evidence, it gives detail about the identity of Najwa as a woman who has no status in this neighborhood as well as there is no honor and respect for her as a woman. Then, it emphasizes the power of patriarchal culture in this environment through Najwa because of the absence of her father which significantly influences her life that makes her as a woman who have no status and honor as she is discriminated by the people in this society. In addition, the discriminated treat is not only on her statuses as a woman but also

\(^42\) The importance of family in the Middle East country especially for the figure of man has significant point. For example, it is in the desert in which woman’s status are depends on man especially the relation in a family of husband or father for woman because being under a man’s roof also means being in their protection. The presence of man means as a status in which it also means as he honored the house with his presence.

Leila Shaheen. “Manners in the Middle East”. http://www.saudiaramcoworld.com/issue/196502/manners.in.the.middle.east.htm. This sites is accessed on October 28, 2015.
with her religion since her family is actually Muslim and she grows up in a country of Muslim majority.

“Growing up in a house without religions, as our neighbor called it, I was not used to covering my hair wherever I went. Unveiled, I stood face to face with my fate.” (Faqir, 2014: 132)

In that narration, it emphasizes the character of Najwa that is treated in discrimination. Here, as the rumor spreads about Najwa that the people in this neighborhood regard her as a woman with ill reputation because she grows up in a house without religions. The reason is because Najwa is a Jordanian woman but she never uses veil and she never practices the Islamic rituals or shows her religiosity as a Muslim and extremely have a rarely interaction with the people in this society, this case influences Najwa to be a person who grows up in the house (family) without faith and become a non-believer.

Then, it puts Najwa in the situation of no other choice except obeys and follows the rules and custom in this environment since perception about her is bad. Besides, she is explicitly stated about her identity as an unveiled Muslim woman although she is a Muslim but she is not allowed to use veil by her mother’s restriction. It also describes her conflict of identity as an unveiled Jordanian woman because she feels that her life is kind of facing her fate as the end of her life that she has no option to be live in a future without covering her hair.

Furthermore, the discrimination also appears when she falls in love that describes Najwa as a woman to be married. Then, it also strengthens the importance of male figure over woman in the case of marriage. In this case,
Najwa lives in a woman-only family with her grandmother since her father leave them when she was three. This case influence Najwa that is discriminated as a woman that cannot be a marriage material. The evidence describes Najwa who tells about her feeling of her love story, but fails since they cannot stare each other as usual. It is her grandmother who tells Najwa the whole story that makes her as a not marriage material. Although, it is a short term love since they are actually never meet directly, the reason is explicitly describe in the text below.

“Our religious neighbor told my grandmother the whole story. His family married him off to the daughter of a Syrian merchant. Najwa is not a marriage material, his father said, because, rumor has it, her father is a drug baron somewhere on the borders of china. Also, brought up in a house without men, she wouldn’t know how to show my son respect and tend him.” (Faqir, 2014: 10)

In this quotation, it shows discrimination of how Najwa is considered as a woman who cannot be a marriage material and explicitly differentiate herself with her neighborhood. Here, she defines a differentiation between herself and the people in this society in which the neighbor is a figure as religious that relate to something about religion and strong religiosity of a belief or practice. It contradicts to Najwa that never uses or practices the case related to Muslim. She is even underestimated herself with her neighborhood as religious society and discriminated her own status as a Jordanian woman with a Muslim background but has no religiosity. Furthermore, this evidence also describes about Najwa as a woman with ill reputation to be married through the statement that she is not a
marriage material because of the stereotype in the society about woman in Jordan.43

The reason is because her father is absence and no other male figure in her family. Then, they see Najwa as women who cannot be able to treat and to respect the men. The important thing in this neighborhood that man (father) is an important figure in a family since men is a figure who takes responsibility over woman, teach them how to respect others, and protect their family in life. Besides, she has no reason to make a deal with it since the truth is her father that abandons her and family. This case makes Najwa to be underestimated for her status. In other words, the author really shows the influence and importance of patriarchy culture that keeps Najwa’s status as a woman in Amman and shows how man’s position is dominant over woman in which it makes women in the restriction and it reflects through Najwa. It also describes the problem of Najwa about her identity that has no rights as a woman to be married because of her father’s absences.

Then, Najwa’s characteristic is a brave person. Here, brave means someone that has to deal with something difficult or unpleasant in order to achieve something. It can be seen when through her decision to find her father by going alone in public place without male guardian. Besides, Najwa shows her bravery by breaking the rules of a woman who must stay in their domestic place.

43 Stereotypes are generally the symbolization or label to a certain group. Unfortunately, this stereotype is mostly disserved and produces the injustice. Types of stereotype comes from gender perspective for a specific differentiation against sexuality; it is commonly occur to woman in which they are stick to a certain labeling such as their role to serve in a domestic cases include serving their husband. Besides, this stereotype can be sourced from assumptions that woman’s attractiveness is the way of a woman to call the attention of man.
Mansour Fakih, Analisis Gender & Transformasi Sosial. (Yogyakarta, Pustaka Pelajar: 1996) p.16
Then, she has to deal with the unusual things as something new for her in life. This case becomes such motivation for Najwa that forces her into this situation with an urge to be achieved as a Jordanian woman with respect and an obvious status. The evidence that explicitly shows this kind of characteristic can be seen in many text of this novel. But one of the evidence is described when she tries to find the clues and information about her father even she does it unpleasantly. She has to do something which is banned in this environment such as getting something alone without male guardian.

“Clasping the photo, I went to the local internet café, a space out of bounds for chaste woman. Only men went there, to sit in front of the computer screens, cracking roasted watermelon seeds, smoking hubbly bubbly and searching for sites of ill repute. If I walked in, they would think that I was looking for a chance encounters. Breaking the rules of the community was easy.” (Faqir, 2014: 49)

This evidence shows about Najwa who has mission to find the information about her father because she only has the old photo and a tiny clue about him. It happens when Najwa visits Hani’s family, her father’s friend, as the one who has relation with her father but she only get the photo of her father and the clues about her father’s last direction with Hani is at Peshawar in Afghanistan. That information is not obvious enough for Najwa, it forces her to go to the local internet café to find the related information about that place which is mentioned by Hani’s family and other clues. Furthermore, it describes a difficult situation for her since there is a specific rule that limits women’s role and appearance in public. Here, she has to deal with the risk since she has mission to find the clues about her father by searching the information that possibly related to her father’s existence.
By this quotation, this also reveals a stereotype about woman who cannot go alone in a public area but they need her father or other family of male figure who companies them. It is clearly narrated by Najwa that she has no option rather be reprimanded and disrespected in this society or traced her father by breaking the rules to go alone in a public places. This option has similarities as the results for Najwa to choose, she possibly considers as a woman who has no status and without respect but she also may regards as a woman that accidentally open the chance to be a woman with ill reputation on her way to break the rules in this society for she goes alone to the local internet café as a man only place.

On the other hand, it shows that there is no other choice where Najwa’s brave is fortunately formed through this situation. Besides, she is possibly ostracized by the people in her environment if she stays still that influences her to fail of achieving her mission. She only has a hint of a photo with bit information and it forces her to find more information by going to the local internet café alone. In other words, it means that Najwa probably considers as women who open a chance to the other passenger in that place because no one companies her or even protects her. Furthermore, Najwa ignore that risk and keep walking into the internet café to search the information.

Based on the analysis above, it can be summarized that the character and characterization of Najwa is called as a protagonist and round that has significance and complex enough to the story itself. Then, the character of Najwa is also dynamic that presents significant changes through some aspects such as her appearance, purpose, and behavior. The method that is used to reveal the character
are mostly indirect or implicit since it is to “show” rather than to “tells” about what
the character’s appearance and personality. Besides, the narrator tells all her
random thought which influence the narration from the beginning until the end of
the story. Then, it also can describe the identity of Najwa as a sentiment,
prejudice, isolated, discrimination and brave person.

2. The Identity Construction of Najwa

In this subchapter, the analysis focuses on the construction of Najwa’s
identity in the Willow Trees Don’t Weep novel. In accordance to chapter II, the
process of identity is related to the past and the future in which it can be influenced
by the custom and culture of certain country. This is same with the case of Najwa as
the main female character in the Willow Trees Don’t Weep novel. The identity of
Najwa is a Jordanian woman with the background of Muslim family and lives in a
country of Muslim majority but she does not wear veil and it mostly formed by her
mother’s restriction in which it influences her to be an unveiled Muslim women that
rarely practices Islamic rituals as Muslim’s habit in Jordan. Then, it shows that
Najwa does not represent herself as a Jordanian Muslim woman that puts her in a
crisis of identity. In addition, it becomes problem for Najwa related to the case
about veil.
In addition, in certain Middle East country, the veil is historically used to distinguish a woman of high status and honor.\textsuperscript{44} This case of veil about the meaning and functions is actually prescribed in the Qur’an (the scripture of Islamic religion). Those are the way to represent the identity of Muslim woman and at once to distinguish their religiosity. Mentally, Najwa feels different as she does not represent herself through the specific commodities as mentioned by Najwa in the following texts.

“I knew I was different. I was not allowed to cover my head, wear a long school uniform or trousers, recite the Qur’an, participate in the Ramadhan procession or wear prayer clothes and go to the mosque in the evening with the other children who carried lanterns. I would stand by the Iron Gate, listening to them sing, ‘Welcome Ramadhan!’ The house was ‘secular’ and it took me years to understand the meaning of that word. No religious words, deeds, texts, symbols, jewellery or dress in this house!” (Faqir, 2014: 9)

From this quotation, it explains the reason about Najwa’s identity that makes her different as a Muslim woman in Jordan. It is explicitly stated by Najwa that she realizes the differences about herself, as a woman who comes from a Muslim family and lives in a country of a Muslim majority but appears as a Jordanian woman that unveil and rarely participate in the custom in this society. This also describes that her identity in Jordan is not her real identity for it mostly formed by her mother that forbids her to learn and participate in a case related to

\textsuperscript{44} It becomes such significant point for Muslim woman to use veil as reaffirmation of their identity as a Muslim woman as well as to support the woman with honor and status. It has taken as the center part of a symbol of both oppression and resistance, while in cultural studies veiling has been thrust into the forefront of arguments surrounding identity, colonialism and patriarchy. Even though, it is possible to argue that veiling is an indicator of class identity, gender inequality and or opposition to the west. In the Middle East and beyond, since the beginning of the twentieth century, the veil has been a symbol of national identity and resistance. It argues by Fadwa El Guindi that a reaffirmation of tradition and culture might be played out in the near future through the idiom and politics of the veil. Daphne Grace. \textit{The Woman in the Muslim Mask: Veiling and Identity in Postcolonial Literature.} (London, Pluto Press: 2004)
Muslim. It can be seen through the explicit statement by Najwa in which she is forbidden in using veil, long uniform and trousers as something that can be marked as feature for Najwa’s identity through the way she performs herself, and certain commodities as mention in the text which is matters.\(^45\)

In accordance to the previous explanation at chapter II that the order of social life is affirmed in speech and rituals and it represents through religion as a model of symbolic processes. The things can be considered as sacred symbol or representation of primitive religions such as objects and totemic material. In this case, the commodities appears as totemic material such as deeds, texts, dress and other symbol in which it commonly becomes as important commodities which reveals the classificatory system through the ritual and symbolic as a differentiation for Muslim but it is oppositely absent in Najwa’s house. This makes Najwa cannot embody the norms and values through the sacred commodities of a Muslim and put her in a mental conflict about her real self.

On the other hand, the problem faced by Najwa is not only from the way she performs herself as a Jordanian woman that is surrounded by religious societies of Muslim majority country that follows the rules and practices of Islamic religion. The absent of her father who abandons her since she was three years old makes her in the difficult position because of the treats by the people in

\(^{45}\) Secular, in the Oxford dictionary, means as conception of a person as not religious or spiritual. This terms of secular appears through the absence of commodities include words, deeds, texts, any symbols or even dress which significantly important as the things that distinguish a Muslim and their religiosity leads her to the perspective by which the house (family) is considered as a secular although it is actually means about her family which surrounds her as an irreli gious. This absence commodities makes Najwa become same as outsider and marginalized since she cannot represents herself as through the background beliefs or faith as her identity as Muslim. “Secular” from Oxford: Learner’s Pocket Dictionary Fourth Edition. (UK: Oxford University Press, 2008) p.397
this society about a single woman who has no figures or relatives of men. It becomes such problem for Najwa to live in this society as a single woman especially after her mother’s death since this society reveals the patriarchy culture that men has superiority over woman in the aspect of role and power. It is related to the description of Jordanian society as a patriarchal one by which the figure of men, within the family structure, has the authority and power over female. It reveals in a Jordanian family as the mutual support and responsibilities in which the figure of father has role to be superior as family honor and has responsibility to teach and protect his wife and daughter.

It explains why Najwa cannot stand on her own self to continue her life because she has no male figure in her family and her grandmother is way too old to accompany her. In this case, Najwa’s identity as a woman in Jordan is in crisis because there is stereotype about single woman which are labeled as harlot or same as prostitute. Furthermore, the clueless about her father makes it more complicated for this label and perception for Najwa. It can be seen through the following evidence such follows.

“With an absent father, people might think you’re a harlot. So, caught in the middle, it was impossible to find the right outfit and leave the house without being reprimanded. During the taxi journey, my mother seemed asleep and my grandmother kept wiping her tears with the end of her sleeve. The driver ogled me in the mirror; being the daughter of an absent father, they saw me as common land, without a fence or borders. I looked out at the setting sun and wondered who made that web you find yourself caught in. How did I end up here? Was there a way out? Can you soar solo?” (Faqir, 2014: 14-15)
From that quotation, it explains about how woman is treated as a figure without man in this society even when they are not alone. It happens when Najwa takes her mother to the hospital when she still alive. Najwa is explicitly stated that lives as a woman with an absent father, she feels that people might think if she is a harlot or same as prostitute woman and it is something impossible to be handled by her to leave the house without be reprimanded. This space of strict people that surrounds Najwa put her as if in a trap where she could not find the right outfit to be in the middle of its environment with the sneered. This case about harlot is not only a literal conception because it happens to Najwa who feels as women to be underestimated. It describes through her experience of the bad treatment by the driver who ogles at her when she goes to the hospital with her mother and grandmother.

Furthermore, the absence of her father also influences the perception of Najwa that she feels as a woman same as common land without fence and borders that can be easily trampled and dirtied. Then, it obviously shows that her position and condition to be a woman that considers as a common land who would not be respected since there is no male figure that protects or guards her. This perception is labeled to Najwa because she is a woman who lives alone without male figure and other relatives except her grandmother, and it becomes bad since she does not perform herself as a Muslim woman that can distinguish her as a woman with status and honor although she has background as a Muslim.
It shows that the patriarchal culture, in Jordan, is powerful for women’s position within family. This patriarchy system can be seen by which woman is an inferior for the absence of male figure in a family that puts her as powerless who is underestimated and as a disrespect woman. On the other hand, she also explains herself as a woman who has no status and honor. Besides, there is a process that shows about the construction of Najwa’s identity that is relevant to the identity concept as a something in progress just like in the following texts.

“Grandmother : Now your mother is dead, you have to go and look for your father.

“Najwa : My father, Omar Rahman, who walked out on us when I was three, loomed large in the past, a featureless dark shadow, without eyes, lips or voice. I remember very little: his strong, bushy hair, a scar at the end of his left eyebrow, the warmth of his bony fingers clasping my ribcage before flinging me up in the air. “Why”?

Grandmother : Because I don’t have long to live and you’ll end up alone in this house.

“Najwa : Don’t say that, grandma! And I have a job and can survive.

“Grandmother : You know how it is in Amman and particularly in this neighborhood. Chaste woman don’t live on their own. Tongues will wag. You’ll be ostracized, habibti. and you have no relatives. As they say, “better a man’s shadow than that of a wall.” (Faqir, 2014: 6)

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46 It has long been described that the Middle Eastern Muslim family as a patriarchal unit. The laws of Muslim family served to reinforce the patriarchy of gender relations and the subordination of woman’s position within family. The importance of family, especially man, is emphasized by the social conservatives across cultures. Valentine M. Moghadam. (2004). “Patriarchy in Transition: Women and the Changing Family in the Middle East”. *Journal Sociology*, 35(2), 137-162., Accessed on November 6, 2014.
From this text, it describes about her grandmother who tells Najwa to find her father because she cannot live any longer at her old ages. However, Najwa never meet her father and there seems no clue about him, she refuses it and convinces her grandmother that she can survive by finding a job to continue her life there. By this dialogue, this emphasizes the construction of Najwa’s identity as a Jordanian woman who has necessity to find her father and at once defines herself as an object of patriarchal cultures that her identity status as a woman depends on her father’s existence and protection.

In addition, this case forces Najwa to adapt with the custom in Jordan by traces her father. Najwa must keep her pride as a woman with honor and status by looking her father. Besides, this powerful culture of patriarchy makes Najwa has limitation about life’s choice. A woman’s manner and appearance, in general, depends on the figure of male in a family. In brief, this case emphasizes different things in a life of women in Jordan because they live under the control of culture and men’s power which exists there.

“I had no option but to find my father. If my grandmother died, I would live alone in that house, something this city would not tolerate. Only woman of ill repute live on their own without a male guardian. I would be pursued by predators, ostracized, and my door would be marked. If I’d had any choice, I would have let him go, for he was nothing to me, not even a memory.” (Faqir, 2014: 23)

In that quotation, it shows that Najwa’s life in her old village has no choice except to find her father. She imagine about her old grandmother that no longer life. Besides, she cannot live in that house alone without male guardian since the society in this environment would not tolerate this case and she has no other family member or relatives except her grandmother. She is explicitly narrate
the treatments from the society in the environment where she lives about a single women of ill reputation as single women in the future that she might be pursued by predators if she continue her life alone, and probably be ostracized by the society. Even though, she has no willing about her father for she has no memory about him but it forces her for the reason to avoid lives as a woman with ill reputation because it is something that hardly tolerate in this society.

This case explains as a form of her effort to take her reputation away to be a better person in her environment. The importance of man over woman forces Najwa, as a woman with an absent father, decides to obey the rule and custom in this society. In short, it explains how Najwa tries to negotiate her unexpected conditions as a single woman in the position of no other choice between live as a single woman with bad reputation or trace her father alone with another risk to break the rules. In some cases, this process also shows that Najwa tries to change herself through negotiate her hesitation about her real self as well as strengthen her identity.

There are some cases that she has done to deal as the effort to construct her identity. Najwa tries to negotiate her differences in the way to perform her identity as an unveiled Jordanian woman by changing her daily outfit that is seen much more to the western-clothes. This way is chosen for some purposes that she tries to be accepted in order to reach her mission to find her father. Besides, she tries to be accepted and avoid to be reprimanded as a different one by changing her old identity by applying the custom of Muslim majority countries including
her old village in Jordan, and the country she is visited such as Pakistan, and Afghanistan.

“Najwa : Grandma, I have to go to the mosque. Do you think they’ll let me in?
Najwa : I took my grandmother’s veil, tied it around my head, draped her loose abaya over my shoulders and ran out.
Grandmother : Najwa! The mosque is under surveillance!” (Faqir, 2014: 37)

From this dialogue, it occurs when Najwa tries to find a clue about the information of her father. It shows the identity of Najwa that different through the way she perform herself. Here, she has mission to find the clue about her father to the Imam at the mosque in her old village but she hesitate that they will not accept her because of her appearance as a woman with a short-sleeved top and unveil. Here, the figure of Imam is not only the one who leads on the prayer in a mosque but it refers to a title of various Muslim leaders.

Then, the text shows the process of negotiation that Najwa does between herself and the environment since the process of negotiation leads the new environment to the subject to be the new one through the system of domination. Based on the concept of negotiation by Stuart Hall, identity is not only about something which come from the truth inside, but it also something that comes from outside. First, the process of negotiation comes from Najwa’s mind as she feels to be unaccepted by the people in her environment but then the suggestion by her grandmother leads her to be the new one through the domination of Muslim majority. By describing the statement about her effort to change her physical appearance, she negotiates with herself to leave her past identity.
On the other hand, the identity of Najwa as a Jordanian woman is still ongoing process as her journey that leads her into the other Middle East country. The process of Najwa to find her father gives her the information about her father that joins the global jihad in Afghanistan. She gets that information by visiting her father’s friend, Hani, and search more information in the local internet café, and asks the detail information to the imam in the mosque at Amman, Jordan. Based on the information about her father that joins the global jihad in Afghanistan, she follows its direction and prepares her document that is incomplete because she cannot get that document without male figure that accompany her and give permission for her trip.

However, she forces herself to keep going into this trip and makes a forge visa through the statements about herself as a single woman and gets her visa to be stamped. After all of her documents complete, she sells the gold of her family because she does not have enough money to save for her grandmother to do the haj and her trip. Here, she needs to go via Peshawar in Pakistan for her direction to Afghanistan because she needs to go the mosque there and meet Abu-Bakr. Then, it shows Najwa who meets and interacts with new people and follows the custom of Muslim practices when she goes to Pakistan.

“I am looking for Abu-Bakr.” The whisper was amplified in the spaciousness of the mosque. She handed me Qur’an, directed me to a quiet corner away from other worshippers and left. I sat in the cool space reading it for no obvious reason. In the past I only read it when I was at school and revising for the Islamic religion course, which I failed year in, year out. A pleasant breeze, laden with the scent of flowers and essential oils, wafted through the arched window. I rested my shoulders against the wall and read.” (Faqir, 2014: 78-79)
In this narration, it explains the trip of Najwa when she succeeds to go to Pakistan in order to visit the mosque and meet Abu-Bakr. She goes into this long journey without relatives and the forged document and visa. Then, she comes to mosque and asking to the pilgrims that she wants to meet Abu-Bakr but it shows that Najwa is directed to a quiet corner to wait as she is handed a Qur’an from that person. Here, it describes Najwa who reads it for no reason because it is the unusual things for her. She explains that in the past she only read it at school for Islamic Religion course that she always fails for years. Even though, it shows that it is not a new thing for Najwa to participate and practice the worship of Muslim such as reciting Qur’an although she also describes that it is something in which she always fails to practice that rituals.

By this text, Najwa articulates herself with the new environment of Muslim when she is in Pakistan through the rituals of Muslim such recite the Qur’an. Besides, it shows us that this case emphasizes the construction of Najwa’s identity as a Muslim woman that mostly fails to do the rituals or habits in an environment of Muslim majority. Then, it also shows a process of becoming of her identity through the rituals of Islamic procession that she practices as the process to strengthen her identity as a Muslim woman.

Furthermore, it does not finish here because this trip directs her to cross to Afghanistan. The things that emphasizes about Najwa who tries to negotiate her identity through the custom in another country also appears when she crosses to Afghanistan.
“Abu-Bakr-old, bearded, scrawny and wrapped in a shawl – stood hunched against the morning sun. He gave me the permission he had obtained for me to cross to Afghanistan, a letter and hundred Afghanis. He said it would be safer to travel unescorted by public transport. The driver is trustworthy. Whatever happens, don’t say a word! Pretend to be extremely pious and refrain from shaking hands or speaking. Strict Muslims believe that a woman’s voice is awra and must be kept hidden. You’ll be fine.” (Faqir, 2014: 101)

In that narration, it explains when Najwa’s mission to find her father directs her into the strict Muslim country, Afghanistan. It shows that there are some certain rules especially for woman that they need permission and preparation before they cross to Afghanistan. Here, it also describes the power and domination of men about the role and domination through the power of Abu-Bakr who gives Najwa permission to cross to Afghanistan and at once put her as a figure in need of assistant through the way she is accompanied by a trustworthy driver. It explains how Najwa positions herself same as woman in Afghanistan as a figure under the power and control of men as well as women that has no rights to be there alone without assistant. It also explains that woman forbid to say a word and pretend to be pious and avoid the skin ship even speaking. All this thing exists because strict Muslims believe that woman’s voice is awra and it must keep hidden in order to give a woman save.

This specific rule in this country makes Najwa cannot freely interact or get the information on her own way. Najwa is a stranger in this country and it

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47 The role of woman in Afghanistan has been an ongoing part of political discourse, linked to modernity and progress and preservation of tradition on the other. Woman becomes a figure in need of assistance – with transformation of the gender order as the anticipated outcome which designed of one-dimensional chaddari (chador). It is because the attractive of woman is danger and that chador becomes as a protection against unwanted harassment. Lina Abirafeh. Gender and International Aid in Afghanistan : The Politics and Effects on Intervention. (USA, McFarland & Company, Inc., Publishers: 2009) pp.11-13
makes her existence in danger since she has no other choice except following the instruction from Abu-Bakr to limit her appearance and interaction in order to keep herself saves and continues her mission too. On the other hand, there is evidence that shows the rules of a strict Muslim of Afghanistan through the woman’s outfit in which it is extremely different from the previous country of Jordan and Pakistan.

“In wearing a chador, head wrapped in a hijab made of flight woolen fabric, I sat in the back of a taxi next to a Pakistani soldier, two farmers and an old woman in a burqa. I was uncomfortable under all that fabric and kept pulling it from under me and adjusting it around my shoulders.” (Faqir, 2014: 101-102)

In that quotation, it shows the process of identity formation that is influenced by their surrounding on how Najwa positions herself, and how the societies in this environment positions Najwa. Here, Najwa positions herself same as other afghan woman by changing her physical appearance by using burqa and chador. This text emphasizes different custom of Muslim woman in the Middle East country because the author is explicitly stated about the appearance of Muslim in each country. Here, Muslim woman is described to use something that totally covers their whole body by using chador. Based on the previous statement that veil also means as honor and status for woman but it has other

48 In the certain of Middle East country just like in Iraq as well as Afghanistan, it describes the strictness through Muslim woman appearance in a full body veils (the chador) because of the danger about the attractive of woman being abducted by Saddam Hussein’s National Guard for the reason that such woman simply disappeared and were never seen again. Young Muslim, in the recent BBC Documentary in Britain about veil, remarked something related to the using of veil especially chador that, the more I cover, the less fear I feel. In short, it means that veil especially chador is not only a symbol of a Muslim’s identity and religiosity but it also means like a wall that protect her; without it she felt naked.

reason related to veil or a full body hijab (*chador*) as the reason to avoid the unwanted harassment which is caused by the attractive of woman’s figure.

In this case, the identity of Najwa is placed or positioned within the culture of Muslim woman through the physical appearance and certain rituals or habits that surrounds her. By this text, it emphasizes that the construction of Najwa’s identity shows a process that never fix, permanent in the identity formation. It can be seen through the inconsistency of Najwa for all her efforts to construct her identity. However, there is still hesitation from Najwa when she is surrounded by religious Muslim with its ritual and practices of Islamic religion. It makes Najwa to be a stranger in the circle of Muslim because she does not follow other significant practices of Muslim through the rituals such as pray.

“After we finished they did their ablutions, then stood in a line and prayed. I felt awkward sitting there and kept fiddling with my pendant. Was I a Muslim? Why did I find bowing to Allah so difficult, even humiliating? Watching believers worship their god was so embarrassing I broke out into a sweat. My mother would run her hand over her uncovered hair. It’s lonely standing outside the circle of believers.” (Faqir, 2014: 111)

In this quotation, it gives us emphasizes that Najwa has started to hesitate again to the reflection of Muslim people. Here, it happens when Najwa sees a group of Muslim does their ablutions and prayers but she does not follow it. Here, there is no obvious effort of Najwa that supports her to strengthen her identity through the practices as a Muslim because she only sits there and watches Muslim do their religious practices. We can see from the text above that Najwa who feels awkward although she has tried to follow and obeys the custom and rules through the cultures of the Middle East country include Pakistan, Afghanistan but she still
has feeling as a different or others for she cannot convince and represents her real identity through the specific practices and habits of Islamic rituals. In opposite, this case makes Najwa becomes hesitate about herself as a Muslim woman surrounds by Muslim society but she found its ritual of Islamic religious as a something which extremely humiliate and embarrassing for her.

Furthermore, she is explicitly compare it to her mother that will be confidently approve herself as a woman with an uncover hair. This case influences Najwa’s identity to be unstable for her hesitation about herself in this environment. In accordance to the ideas by Grossberg about conception of articulation as kind of identity that links the practice to the effect, meaning to the reality, it reveals how Najwa articulates herself as a non-believer through the practices that is related to the effects since she does not practice the rituals of worship instead she states that other people who does their rituals as believers. This case also makes Najwa’s identity becomes unstable because she cannot convince herself about her identity as a Muslim woman with the obligation of certain practices of Islamic religion.

By describing this case, it proves that Najwa feels as an outsider whose transgression excludes her from the mainstream societies as producing her identity that puts her as marginalized since identity of outsider is produced in relation to the insider that represented by the mainstream societies in her environment. Besides, that hesitation appears through the direct interrogation in a conversation with other Afghanistan woman.
“Najwa                     : I had never been asked this question before, so I hesitated. What was I? A believer or a non-believer? Did I have faith? Was being secular a sin? Was it imposed on me by my late mother?
Afghan woman         : Family?
Najwa                       : My mother died six months ago. Cancer. My grandmother is doing the haj.
Afghan woman         : Oh, Allah! Lucky grandmother. Congratulations! She raised her hands towards the divine.
Najwa                       : Yes. Lucky indeed. Unlike me, my grandmother knew who she was, where she come from and what she believed in.” (Faqir, 2014: 138)

From this text, it explains the dialogue between Najwa and women in Afghanistan. Here, it describes Najwa who feels that she looks so different since they inspect about Najwa by interrogate her and then nudge each other about Najwa’s answer. They inspect about Najwa that leads them to the curiosity about Najwa as Muslim. Because she has never been asked about it before, it makes Najwa hesitates to answer this question since she does not know her real self. She does not even know whether she has faith and can be a believer. In opposite, she also confuses whether she is a secular that makes her to be a non-believer that mostly influenced by her mother.

The process of her adventure to find her father as well as her identity cannot influence her faith even she passes the long journey and faces different custom and people of each country but she cannot strengthen her identity become stable for the changing of her appearance same as Muslim woman with veil. In other wise, Najwa shows her decision, after she knows that her father joins a global jihad to England, when she leaves the country that restrains her.
“I took off my veil, folded it up and put it in my duffel bag. My mother would have been proud, but would my father, whoever and wherever he was?” (Faqir, 2014: 165)

In that quotation, it shows Najwa who deals with her mental conflict as a stranger in the circle of Muslim on her way to England, by taking off her veil and gives up on all of her effort to negotiate herself with the custom of a Muslim with its rituals and the strict people in the Muslim majority country include Jordan, Pakistan, and Afghanistan. It also reflects the changing of her identity that is influenced by the custom of Muslim woman in perform herself. She is explicitly stated that her mother’s restriction to become an unveiled Muslim woman and not religious still influences her. This strong effects on Najwa is not without reason because her mother is the figure that become the major control on her life as a figure of mother and change the figure of her father to teach and help to form herself, although she has her grandmother who has religiosity but it is not impact anything for Najwa since her grandmother has no power to help Najwa to be a Muslim woman. Besides, this evidence also shows that there is no restrain feeling as the reason for Najwa to keep as a veiled Muslim especially the feeling of Najwa who has lack of enthusiasm about Muslim and strict rules for women that significantly influences her to change her identity.

On the other hand, she comes to England and finds many differences from what she faces on her previous trip in Middle East Country including Jordan, Pakistan and Afghanistan through the way women performs herself in the name of religion and custom of each country. In this case, Najwa sees many differences as she moves to England about women and their society. Najwa obviously states
about different ways of life from the society in England and their environment without strict rules for women even if they show their selves as Muslim such in the following evidence.

“A group of veiled women flocked into the café, arm in arm, chatting and laughing. This was supposed to be a secular country! My mother wouldn’t have approved. “The army of Allah has invaded Great Britain!” I was about to leave, but decided to stay and eavesdrop.” (Faqir, 2014: 185)

By this text, we can see that Najwa sees differences in her new environment in England in which woman are able to be in a public although they have the same appearance in her old environment with veil. Here, she describes that she witnesses a group of veiled woman in the café in which it is different as what she experiences in the Middle East country when she was in Jordan, Pakistan, and Afghanistan. She finds that it is difficult for her to go alone in the neighborhood where women is not able to be in a public place on their own self or without male figure that companies her. Besides, they are labeled to be as stereotype of Muslim in which they presents their Muslimism through the specific commodities and habits.

This case also gives us emphasizes that Najwa realizes a different condition although there are some people who have same physical appearance as a Muslim but they have different perspective about life for woman’s appearance for they would not be reprimanded as a woman in a public without assistant of male figure. Besides, she feels that this place is way better by explicitly says that this country is secular because it seems to be separated with religious or spiritual
matters from what she has experienced in the middle of mainstream Muslim societies.

Furthermore, we can see that Najwa also tries to negotiate with her new environment as she tries to interact with the new people in England that help her to continue life in this country. It shows that there are certain different custom in this new environment for Najwa. The different custom describes through the interaction that occurs when Najwa meets the English man and then stay in his house with his mother.

“Andy : Hello, Mother! Sorry we’re late. London traffic. He offered me my suitcase.
Najwa : I shook his mother’s hand.
Andy : Najwa, my mother.
Andy’s mother : Please, call me Jane!
Najwa : Tsharrafna . . . Pleased to meet you. It was disrespectful to call mothers by their first names. I was about to call her, Andy’s mother, the way we did, then hesitated, Jane. It smells delicious.”
(Faqir, 2014: 201-202)

From this quotations, it shows dialogue between Andy’s family and Najwa when she moves to Andy’s house. Andrew, or Andy, is an English man that Najwa meets in the airplane to England. In this case, Najwa explains some differences for her since the custom where Najwa live before are mostly strict with the rules based on religion and politeness. It shows that Najwa starts to negotiate to her new environment in order to be able to merge with this environment although there are some aspects that cannot be eliminated. Besides, it gives us detail of how Najwa becomes fluid with this new environment as she
combines to merge with it that produces an articulation.\(^{49}\) Here, articulation means that Najwa tries to merge her historical identity with the new places and culture to make her capable in social life. Then, it shows that Najwa follows the custom in her new environment as she call Andy’s mother with her first Name, Jane.

In some previous texts, we can see that the process to find the identity of Najwa influences her to face the custom of Muslim majority country in the Middle East and England as the Muslim minorities country that makes her identity changes as well as she follows the custom of each country. After she moves to her new environment, it is significantly different from what she knows that women is able to be free without strict rules about their appearance and their role as an independent woman without being under the men’s control.

“Najwa : After the death of my mother, she advised me to sell the family’s gold and go look for my father. It would be really bad for my reputation to live alone after she dies.
Shameful
Elizabeth : Shameful?
Najwa : No one would get married to a woman who lived on their own.
Elizabeth : That’s one third population of England tarred.
Najwa : Is it OK for woman to live on their own?
Elizabeth : Yes,. Not a problem.
Najwa : That’s good. I might end up alone here.” (Faqir, 2014: 205)

From the dialogue above between Najwa and Elizabeth, it shows that she tries to be open about her problem that makes her into this long journey to England in which she sells the gold of her family’s asset because she has no choice to live with a bad reputation as a woman with an absent father or move to find her father by having this journey. She also describes that women cannot stand

\(^{49}\) Articulation itself means combining some of the elements into new pattern since it is a way to characterize human beings and human experience include class, gender, and race. Grossberg Laurence and Cary Nelson. *Cultural Studies* (New York: Routledge, 1991) p.579
on their own and they may be seen as a not marriage material. It is opposite with the custom in England where women who lives on their own is not problem.

From this text, it shows that women in this new environment has freedom to live even she has no male figures who companies her and it is not a shameful thing for women to be married because it is not a big deal for women to live as a single women in this country. Furthermore, we can see that Najwa explicitly shows her impression about this case and she thinks about to end her journey up in this country because it is something which different from her old village. She can be free to continue her life here without being reprimanded as a single woman.

The flexibility of her identity is not only from the physical characteristic that significantly changes which is in the beginning she is described as a Jordanian woman with unobvious identity since it is not her real identity. Her feeling that shows comfort and accepted in this society that significantly different also influences her to be a woman who has fearless about her physical appearance and lives as a single woman. Besides, this explains how Najwa’s impressions influences her mind about her future as a women in which she does not feel to be restrained again for her status as a women with an absent father. It is different from the environment in Middle East country which crucially considers it as a problem for women’s status and life for the absence of male figure.

However, the statement of the word “might” here also shows the inconsistency since it is not her final decision. In short, this explains how Najwa’s identity becomes fluid because she describes her comfortable feeling and be
accepted in this country and the possibility to be women without be restrained and bad reputation. Moreover, Najwa’s mission almost finds the end because it is her last clue about her father existence in England. This evidence explains when the time comes for Najwa to meet her father after all the long journey for her to pass and directly meets him. Besides, it also shows her hesitation about her father that may be a strict Muslim who cannot tolerates and accepts her with uncover hair and her appearance of a low-top cut or tight jeans.

“When the day I had waited for since I was three arrived, I didn’t know what to do with myself. My father must be a strict Muslim and wouldn’t approve of uncovered hair, make up, a low-cut top or tight jeans. But my mother’s ghost skulking in the room would be offended if I changed my secular appearance and hid my arms. My reflection in the mirror – gaunt, pale, with dry lips – stood between my parents” apparitions. I resented them both.” (Faqir, 2014: 240)

In the text above, it shows about her journey in which she finally meets her father. In opposite, this evidence reaffirms the changing of Najwa’s identity in which she is not only take off her veil on her way to England but also all the commodities that supports her include long wears. It explicitly shows that the identity of Najwa changes through her physical appearance as a Jordanian woman who lives in England with a low-cut top or tight jeans and her hair is uncover. It is different for her changing as a woman with long wears and veil when she leaves Afghanistan on her way to England.

In addition, she also explains about her fear when the day to meet her father comes but she hesitates if only her father may be same as strict Muslim. She worries about the possibilities that her father would not approve herself for she is his daughter but unveil. At the same time, she also hesitates on the
flashback to the figure of her mother who has importance for what she has become as an unveiled Muslim woman. It is obvious that her mother’s figure still influences her on the confusion about her real identity since most of her life is controlled by her mother in which she is away from any commodities and practices of Muslim that is based on Islamic religion. In short, the process to construct her identity in traces her father is still unstable and reveals the fluidity of Najwa’s identity because most of her changing is influenced by her environment that forces her to obey and to follow it.

“Najwa : Then I should go back, make some money, save up for flights.
Father : I think that’s the best.
Najwa : But my grandmother won’t hear of it.
Father : Why?
Najwa : She’ll die soon, she said, and tongues will wag if I live there on my own. I rubbed my right cheek
Father : He grasped my hand with his flaky fingers. I have one debt that I haven’t chased. It’s long overdue.
Najwa : You do?
Father : I’ll arrange for you to live with Hani’s parents.’
Najwa : Will they agree to that? A stranger in their house?
Father : Yes, You’re like a granddaughter to them.
Najwa : Did Hani have any children?
Father : No. He peeled a scab off the slide of his knuckle.
Najwa : Long life to my grandmother! So when she dies, I can move in with them?
Father : Yes. Taking care of you will rejuvenate them.” (Faqir, 2014: 246-247)

From this quotation, it shows the dialogue between Najwa and her father on their second chance to meet. Here, it explains about Najwa who asks her father and reveals her matter as her reason to trip all the way for long journey to England to find him but the things she faces that he is in prison and it takes long time for him to be prisoned. She tells that there is nothing left for her except her father
because it is impossible for her to go back to Amman – Jordan. Her grandmother would not accept it since she will only have same problem before she goes on her journey to find her father, she will become a woman with ill reputation who has no honor and status even she might be a woman same as prostitute.

On the other hand, it gives us emphasizes the end of Najwa’s journey to find her father that reflects the changing of her identity. In the past, she has problem for the absence of male figure in a family but instead her physical appearance also matters. We can see that Najwa’s problem can be handled as her father suggests her to live with Hani’s family. This may become the end of her journey because she cannot bring her father back with her, but she does not explicitly state about to end her journey and stay in this country.

Based on the analysis above, it can be seen that the identity of Najwa in Willow Trees Don’t Weep is related to all of the efforts to have some negotiation through the experience of the environment between Middle East country and Western Europe Country. In the past, she is an introvert and isolated but then she tries to be out of those restriction and limitation. Moreover, she also tries to do some negotiation with the new environment as the results to be a better person. The identity of Najwa is represented as a woman with capability to do the adaptation through the different custom of each country. In brief, the description of her being and becoming process from a Jordanian woman with much restrictiveness whether in woman’s status or rights to be respected like others can be seen in the table 1.
Table 1. Najwa’s identity construction (Being and Becoming identity).

<table>
<thead>
<tr>
<th>No.</th>
<th>Being Identity</th>
<th>Becoming Identity</th>
</tr>
</thead>
<tbody>
<tr>
<td>1.</td>
<td>Unveiled</td>
<td>Veiled</td>
</tr>
<tr>
<td>2.</td>
<td>Unaccepted by the societies</td>
<td>Accepted by the societies</td>
</tr>
<tr>
<td>3.</td>
<td>Introvert</td>
<td>Extrovert</td>
</tr>
<tr>
<td>4.</td>
<td>Static</td>
<td>Dynamic and courageous</td>
</tr>
<tr>
<td>5.</td>
<td>She is not supposed to participate and practice the Islamic rituals</td>
<td>She is supposed to participate in Islamic rituals in the social life.</td>
</tr>
<tr>
<td>6.</td>
<td>She is unable to negotiate and articulate herself with her environment</td>
<td>She is able to negotiate and articulate herself to the environment and strengthen her identity as a Jordanian Muslim woman</td>
</tr>
</tbody>
</table>

In brief, the table above shows us that Najwa has the effort to improve things of herself as a process to make some negotiations between herself and her new environment. There are some aspects that supports her to construct her identity such as her family, social, and environment. She can deal her mental conflict as a different Jordanian woman by changing her past identity which mostly formed by her mother. However, the formation of Najwa’s identity is inconsistent in this novel for she does not continually apply her changing when she moves to England but instead the various aspects in her new environment influences her that describes same as other woman in England.
The identity of Najwa as a main character in this novel shows a process to find her identity in which it is influenced the construction of her identity by the culture of Muslim majority countries. Those cultures involves the patriarchy culture in Jordan that forces her to obey and to follow its culture about the importance of father within family as a status and honor for woman but at once it also reveals a symbolic of sacred material of veil for woman’s statuses and honor. The importance of veil as one of commodities in religion of Islam has significances on the woman’s identity for their physical appearance in which it distinguishes a woman’s identity as a Muslim woman and at once to define the status and honor of themselves. Besides, the construction of identity is not only from the physical appearance but it also includes the ritual and habit of the procession in a religion by which it specifically describes an Islamic procession.

Furthermore, the identity of Najwa is not constructed in a fixed and permanent identity as she adapt and change herself to be same as other Muslim woman through the use of veil and certain practices of Islamic procession. On her experience in England, there are some differences of its environment and societies especially when it talks about religion as well as women. A significant difference about woman’s role and appearance is not depend on the background beliefs, in the context of Islamic religion, and it is not a big deal for woman when they live as a single woman because their status and honor is not depend on the figure of their father or other male figure within family. In short, the changing of Najwa’s identity in England gives us a reaffirmation of her identity as a Jordanian woman with liberation whether in woman’s physical appearance or even rights.
A. Conclusions

The entire objective of this research is to reveal the identity construction of Najwa as the main character in the *Willow Trees Don’t Weep* novel. It reveals through the process to find her identity by which the culture of Muslim and patriarchy has the most influential aspects to the construction of Najwa’s identity. The analysis of this research explores the answer of the research question about the construction of Najwa’s identity as a Muslim woman in which it shows us the effort to strengthen her identity by becoming a Jordanian Muslim woman through the changing of her appearance. Besides, her journey of the three different countries includes Pakistan, Afghanistan, and England also shows us the fluidity of her identity as she change and adapt with the new environment of each country.

The concept of identity by Stuart Hall that applies to this research is relevant since identity is a production that never ends and always in progress. In short, identity possibly constructs or changes through the influence of the culture where the people live in. It can be influenced through some aspects such as social aspects, personality, nationality, religion. Then, it appears through the identity of Najwa which is constructed as she tries to find her father into some different countries. First, Najwa’s identity describes as a woman with a background of Muslim family and lives in an environment of patriarchal culture. Besides, she is isolated from the culture, society, and her father’s memory through her mother’s restriction and it impacts on Najwa’s identity which represents herself as different
one. Then, this case matters when she lives only with her grandmother and it puts her in a condition that forces her to find her father as well as her identity.

In addition, it reveals that her identity is constructed by the culture where Najwa live as it describes through the appearance of her outfit and habits (rituals) as a Muslim woman. Besides, Najwa’s identity construction also reveals through the process of becoming as stated by Stuart Hall that “it is a matter of ‘becoming’ as well as ‘being’. It belongs to future as much as to the past. It is not something which already exist, transcending place, time, history and culture”.

The finding reveals such follow: In the being and becoming process, those identity constructions include the negotiation and articulation process which is influenced both self and also the environment. Here, there are some cases that she has done to deal with her crisis (the experience of doubt and uncertainty) about ‘who she is’ based on the influenced by the culture specifically woman in stereotype. It describes through the way she negotiates herself with culture of her environment that forces her to agree with her grandmother by having this trip to new places as well as different cultures and it reveals her identity which is constructed socially. Besides, Najwa also shows the articulation process and it describes as she changes herself such as using veil which is symbolically represents herself as a woman with status and honor as well as strengthen her religiosity as Muslim.

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By this novel, it shows that Najwa tries to change herself (physical appearance and habits) and adapts to the new culture that she meets, negotiates it, and she also tries to articulate her identity that influences her to strengthen her past identity or reaffirm to the new identity. Then, the result shows that identity is not static because it is basically something that always in process. It can be changed due to the influence of culture that is supported by the strong wishes of that person. Then, it can be concluded that the finding reveals the identity of Najwa is constructed through the culture both symbolic and social as describes in the process of becoming on her journey to trace her father.

B. Suggestions

*Willow Trees Don’t Weep* is a recently published novel and not so many researchers had taken this novel as their corpus. In this research, the writer uses Stuart Hall’s concept which portrays the process of the identity construction of Najwa as the main character. The research only applies the influence of culture to the construction of Najwa’s identity. Even though, several conclusion has reached but it doesn’t indicate that this research in this field is final. For those who are interested in analyzing this novel, they can analyze it by applying the concept of orientalism between east and west, and feminism.
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