

## CHAPTER I

### INTRODUCTION

This chapter contains the study's introduction, which includes background of the study, research questions, research objective, scope of the study, and significance of the study.

#### 1.1 Background of the Study

Spirituality is one of a person's fundamental principles. According to (Nasr, 1991) in his essay, he stated that the focus of all thoughts on the consciousness of oneness with the Absolute of the substantial is the essence of human spiritual excellence. A person who comprehends the spiritual world recognizes ideas, ideals, norms of conduct, and so on. As a result, the person is able to comprehend and perceive spiritual and moral principles, such as ideas of goodness, good, beauty, truth, and justice (Alyona, Tursun, Akmaral, & Saira, 2016).

The spiritual framework is formed by these values, which are oriented motivations and motives of human interests and goals. Man who appears to be a combination of natural and spiritual qualities, with spirituality dictating the location and prominence of personal "Me," his moral and aesthetic attitudes

toward the world, love and awe for the universe's secrets (Alyona, Tursun, Akmaral, & Saira, 2016). One of the spirituality is Spirit of Islam.

Spirit of Islam is acceptance and submission to Allah and must be demonstrated by worshiping & following his commandments. Furthermore, Islam is seen to be able to generate energy and enthusiasm in any situation because all aspects of life are written down in the holy verses of the Qur'an, which always instruct towards goodness and virtue. From here emerged the concept of at the beginning of the development of Islam, it is Islamism and Post-Islamism. Islamic politics, social and cultural has reemerged the notions of movements that intersect with existing ideologies. The two movements are Islamism and Post-Islamism.

According to (Bayat, 1996), Islamism is an understanding that aims to establish an Islamic state and apply Islamic law, while Post-Islamism seeks to integrate religion and a modern political system. In Post-Islamist, especially Post-Islamic era is a new vision of society and government which is expressed in a new view of public space, youth culture, and most importantly religious thought.

Islamism is a term created by the West to describe a form of Islamic activism that originated in the twentieth century. Islamism, in another view, is a modern Islamic movement that views Islam as its political philosophy and can also be translated as the belief that Islam has a superior collection of teachings that can function as a guide for social order (Bayat, 1996). Islamism as a

phenomenon's that occurs in the context of the perceptions and reality of the secular ruling regime. Islamism also emerged as a reaction to the existence of modernity, which was perceived to have failed to fulfill Islam's interests.

As a result of Islamism's failure, many Islamist movements in Muslim countries, especially in the Middle East, have seen a change in Eastern political attitudes toward reconciliation with political realities (Bayat, 1996). Several Islamist movements have become a democratization issue in Muslim countries due to the presence of an adaptation mechanism. Asef Bayat uses the term Post-Islamism to describe a synthesis of Islamism and democracy.

Post-Islamism represents conditions and projects which are then embedded in a multidimensional movement. It was originally a movement that referred to social and political conditions. According to (Bayat, 1996), It is characterized by a series of social and intellectual movements that compromise faith and freedom of religion and human rights. Post-Islamism represents the right of conditions and projects which are then embedded in a multidimensional movement.

Initially, the Post-Islamism movement referred to social and political conditions as an experimental phase. They realized that the form of government they were trying to normalize was in fact flawed (Bayat, 1996). Aside from that, Post-Islamism is a project that aims to develop a strategic philosophy of rationality and modality in order to contain the Islamist movement in the political, social, and intellectual spheres. As a result, the Post-Islamism

movement raises and develops of Islamic culture's values and products in the public arena and it is more concerned with realizing Islam's essence. Then the novel is one of the products of Islamic culture that occurs in this context. *Other Words for Home* novel by Jasmine Warga is one of the Islamic novels that contain Islamic values.

Novel, an invented prose narrative of considerable length and a certain complexity with human experience, usually through a connected sequence of events involving a group of people in a specific setting (Burgess, 2021). *Other Words for Home*, a Young-Adult novel written by Jasmine Warga was published in 2019 and this novel occurred both in Syria and the United States. The novel tells about a young Arab girl from Syria named, Jude and as for the story, this novel set in early 2011 and has a story of war and displacement, as well as resilience and adaptation. Jude, who lives in a tourist town on the Syrian coast, is acutely aware of the inequalities in her society. Issa, her older brother, wants to join demonstrations against the Syrian regime as the Arab Spring unfolds. As a result, Jude and her pregnant mother move to the American Midwest, as news of nearby towns becoming battlegrounds spreads.

After arriving in the United States, they lived in Mazin's house. Mazin is a medical doctor, Jude's uncle and brother of her mother. In the United States, she had difficulty adapting, especially in speaking English. However, Jude, a Syrian refugee girl is having great difficulty since her cousin, Sarah does not like her. It was not until Jude found Layla, a second-generation Middle Eastern immigrant who became her best friend. Besides, she is also still underestimated

by Americans because she is a Muslim immigrant. The United States is a big destination for immigrants, as a country that prides itself on being an inclusive land of diversity that advocates for equal opportunity (Hwang & Pang, 2017).

However, Muslim immigration is proving to be a challenge because of the different beliefs and values those Muslim immigrants and American Christians possess. Additionally, the protagonist, Jude, in nostalgic reminiscence, the desire to look back at the left behind homeland occupies a central position. When the protagonists leave behind their homeland with a bitter experience, through nostalgic rumination, they always find themselves recalling the good aspects of their native land and keep wandering back to their past (Akhter, 2020).

As mentioned above, we can see that the Issue of Diaspora life can be found in Jasmine Warga's Young Adult novel *Other Words for Home*. Since the 1990s, the Diaspora has been theorized as the displacement of people or groups from their countries through outcast and migration then they are re-anchoring their host nations (Sabo, 2012). Based on (Anthias, 1998), the word diaspora comes from the Greek word *διασπορά*, which means "scattering of seeds." The scholars primarily used it to denote Jews expelled from the Holy Land, as well as a few other scattered populations, until the latter third of the twentieth century (Baumann, 2000; Sheffer, 2003).

Moreover, according to (Gallie, 1956), Diaspora is basically a contentious idea, with many sides using it defensively and aggressively in

various ways, resulting in perpetual warfare. The main ontological debate is between those who see the diaspora as a separate entity or group – something that exists “out there” and can be explicitly defined and measured – and those who see it as a social construct – a process in which spokespersons create and adapt diaspora discourse, consciousness, and identity and use them to claim and mobilize presumed constituencies (Koinova, 2010; Ragazzi, 2012). Besides, historically, Oxford Learner’s Dictionary, the term diaspora was originally used to describe the wholesale dispersion of a population from its native lands, notably the dispersion of Jews. “The wide diaspora activity evangelism among the National Protestant Churches throughout the continent,” was the first known use of the word diaspora in English in 1876.

Futhermore, (Safran, 1991) stated in his journal that establishes six rules to distinguish diaspora from migrant communities are transnationalism, community, dispersal-immigration, outside the homeland, homeland orientation, and group identity. These include the following criteria: the group maintains a collective myth or memory about their homeland; they regard their ancestral land as their true home, to which they will eventually return; they are committed to the restoration or maintenance of that homeland; and they relate to the homeland “personally or representatively” to the point where it shapes their identity.

Thus, the term Diasporas was initially meant to describe people who were forced to leave their homes, it is now more commonly used to describe those who identify with a “homeland” but live outside of it (Edward, 2007).

Then viewed from the perspective of a double national and cultural belonging, the Diaspora has served to reevaluate the possibility of the country whose fringes and inward avoidances it challenges. Thus, in *Other Words for Home* we can see that the protagonist, Jude is an immigrant and Diasporic characters that do have transformative potential are limited in their host community, the United States.

The writer has found several previous related studies concerning the approach and the text itself. The first analysis related to this study entitled “Islamic Perspective of Human Being Characteristics in William Blake’s Poem” by Wahyu Tejo Mulyo, Muzakki Afifuddin, and Widyastuti Purbani (2021). In their study concerning representative of the discovering human characteristics in poems *The Divine Image* and *The Human Abstract*. Then they found four positive characteristics in *The Divine Image* and four negative characteristics in *The Human Abstract* after conducting analysis. The characteristics of positive consist of pity, mercy, peace, and love. While the negative ones are cruelty, conflict, exploitation, and hypocritical humility. This study also uses the concept of Murtadha Muthahhari, an Islamic expert to reveal ideas of human beings’s characteristics in the poems based on following the Holy Qur’an.

Meanwhile, Abderrahim Ait Abdesalam (2018), in his research entitled “The vilification of Muslim Diaspora in French Fictional novels: ‘*Soumission*’ (2015) and ‘*Petit Frère*’ (2008) as case studies.” The research reveals that French writers in both *Soumission* (2015) and *Petit Frère* (2008) stigmatize Muslim immigrants by presenting their ideas about them in a negative light.

Also, the research draws the characters using the concept of Muslim Diaspora and showed how the native's derogatory stigma towards the Muslim immigrant was exposed. The faith and culture of Muslims are also considered incompatible with the secularism of the French Republic.

Alexandra Watkins (2016) in her study "The Diasporic Slide: Representations of Second Generation Diasporas in Yasmine Gooneratne's *A Change of Skies* (1991) and in Chandani Lokugé's *If the Moon Smiled* (2000) and *Softly as I Leave You* (2011) portrayed of the Diasporic Slide representation of second generation and second generation immigrants as caught between two cultures in the novels. Also, these novels discuss Diasporic characters of the second generation more much more comfortable with bicultural identities than Diasporic characters of the first generation, which thus supports existing diaspora sociological theories. For second-generation immigrants, the importance of homeland trauma is great.

"Travelling home: Diasporic dislocations of space and place in Tendai Huchu's *The Maestro, The Magistrate and the Mathematician*" written by F. Fiona Moolla (2018). From this research, the writer is concerning on Diasporic dislocation of space and place toward the characters in the novel *The Maestro, The Magistrate and the Mathematician*. Then for the result, the narratives of three characters, the Maestro, the Magistrate, and the Mathematician portrayed not in unitary linear time, but in interchangeable chapter fragments, which nevertheless create three coherent, very convincing individual stories. Each of



the characters has a rhythm of his own, distinctively reflected in the modes and styles of narration that figure the characters.

Differing from the previous related studies, the writer want propose about *Other Words for Home* novel, which is focused on the spirit of Islam and Diaspora life in the novel. Thus, the writer tries to find the spirit of Islam and Diaspora live in another set when they lived in Syria and also in the United States. Hence, the readers can understand about spirit of Islam and Diaspora life exists around them.

### **1.2 Research Questions of the Study**

According on the discussed in the background study, this study purpose to answer the question, in which:

1. How is the spirit of Islam reflected in *Other Words for Home* novel?
2. How is Diaspora life reflected in *Other Words for Home* novel?

### **1.3 Research Objective**

Based on the research questions above, this study aims to examine and scrutinize:

1. The portrayal of spirit of Islam in *Other Words for Home* novel by Jasmine Warga.
2. The portrayal of Diaspora life in *Other Words for Home* novel by Jasmine Warga.

#### **1.4 Scope of the Study**

The study examines the representation of spirit of Islam in Diaspora in the characters' direct and indirect remarks, as well as the writer' descriptions. Then the words, clauses, and sentences that imply the spirit of Islam and Diaspora life in *Other Word for Home* are the study's limitations.

#### **1.5 Significance of the Study**

The significance of the study is expected to give a better knowledge, enrich the references, and understanding of the readers about the spirit of Islam in the perspective of Post-Islamism and also the Diaspora in literature, especially in the Islamic novel. Additionally, the goal of this study is to provide scholarly insight into spirit of Islam and Diaspora in literary work with using a post-colonial studies.