

**THE PROCESS OF BECOMING A TERRORIST IN THE MAIN
CHARACTER IN JOHN UPDIKE'S *TERRORIST***



Gryna Kistia Dilaga

2225086507

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Faculty of Language and Arts

State University of Jakarta

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LEMBAR PENGESAHAN

Skripsi ini diajukan oleh :
Nama : Gryna Kistia Dilaga
No Registrasi : 2225086507
Program Studi : Bahasa dan Sastra Inggris
Jurusan : Bahasa dan Sastra Inggris
Fakultas : Bahasa dan Seni
Judul Skripsi :

THE PROCESS OF BECOMING A TERRORIST IN THE MAIN CHARACTER IN
JOHN UPDIKE'S *TERRORIST* NOVEL

Telah berhasil dipertahankan di hadapan Dewan Penguji, dan diterima sebagai persyaratan yang diperlukan untuk memperoleh gelar Sarjana pada Fakultas Bahasa dan Seni Universitas Negeri Jakarta.

DEWAN PENGUJI

Pembimbing

Ketua Penguji

Atikah Ruslianti, M. Hum
NIP. 197203242006042001

Ifan Iskandar, M.Hum
NIP.197205141999031003

Penguji Materi

Penguji Metodologi

Ati Sumiati, M.Hum
NIP. 197709182006042001

Rahayu Purbasari, M.Hum
NIP. 196507301998022001

Jakarta, 18 Juli 2012
Dekan Fakultas Bahasa dan Seni

Banu Pratitis, Ph.D
NIP. 195206051984032001

LEMBAR PERNYATAAN

Yang bertandatangan dibawah ini,

Nama : Gryna Kistia Dilaga
No Registrasi : 2225086507
Program Studi : Bahasa dan Sastra Inggris
Jurusan : Bahasa dan Sastra Inggris
Fakultas : Bahasa dan Seni
Judul Skripsi :

THE PROCESS OF BECOMING A TERRORIST IN THE MAIN CHARACTER IN
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Gryna Kistia Dilaga

2225086507

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Fakultas : Bahasa dan Seni

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No Reg. 2225086507

ABSTRAK

Gryna Kistia Dilaga. **The Process of Becoming A Terrorist In The Main**

Character In John Updike's *Terrorist* Novel. Skripsi. Jurusan Bahasa Inggris.

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Skripsi ini berjudul 'Proses Menjadi Seorang Teroris dalam Novel *Terrorist* karya John Updike' yang fokus pada identitas karakter utama. Tokoh utama dalam novel ini adalah seorang anak remaja, di mana ia berusaha untuk menemukan, atau membuat, identitas untuk dirinya sendiri. Ahmad, menetapkan identitas dirinya sebagai seorang Muslim-Amerika yang baik. Penulis akan menganalisis bagaimana terorisme diungkapkan dalam novel ini dengan menganalisis jalannya proses identitas dalam tokoh seorang Ahmad dari sudut pandang Erikson mengenai teori remaja. Ia mencoba untuk mencapai tujuan identitasnya sebagai Muslim yang baik dengan memutuskan untuk berjihad. Dia memilih untuk mati Syahid karena dengan itu dia bisa mendapatkan apa yang sebenarnya dia ingin yang tidak ia temui di tempat ia berada. Penelitian ini akan fokus pada pencapaian remaja sehubungan dengan tokoh protagonis yang merupakan seorang pemuda yang berada di perbatasan antara tahap usia sekolah dan usia remaja. Hal-hal yang menjadi masalah di usia remaja meliputi pubertas, menentukan pilihan, keimanan dan harapan atau cita-cita. Dalam menganalisis data, penulis menggunakan studi deskriptif analitis dengan menganalisa dialog dan narasi tokoh. Melalui analisis, penulis menemukan bahwa terorisme dalam novel teroris ini ditunjukkan oleh bagaimana perjalanan proses tokoh utama hingga akhirnya memutuskan untuk menjadi teroris. Kebanyakan karakter menggunakan identitas egonya dalam tindakan dan sudut pandang dalam banyak hal.

Kata Kunci : Terorisme, Remaja, Identitas.

ABSTRACT

Gryna Kistia Dilaga. **The Process of Becoming A Terrorist In The Main Character In John Updike's *Terrorist* Novel.** *Skripsi*. English Department Faculty of Language and Arts. State University of Jakarta. 2012.

This *skripsi* entitle 'The Process of Becoming A Terrorist In The Main Character In John Updike's *Terrorist* The Novel' focuses on the identity of the main character. The main character is adolescent boy, in which he is seeking to find, or create, an identity for himself. Ahmad, defines his identity as a good Muslim-American. The writer examines how terrorism revealed by analyzing the identity process in Ahmad characters from the standpoint of Erikson's theory of Adolescence. He was tried to reach his identity goal as a good Muslim by deciding a jihad plan. He is choose to die as Syahid because by that he can get what exactly he wants that he never gets in his life. This study is focus on approaching adolescence as the protagonist character who is in between school age and adolescence age. This adolescence age is concern with puberty, making choices, faith and hope. In analyzing the data, the writer is using the descriptive analytical study by analyzing the character's dialogues and narrations. Through the analysis, the writer finds out that terrorism in *terrorist* novel are showed by the process to be terrorism that happened in the main character. Mostly the character uses his ego identity in her actions and point of view in many things.

Keyword: Terrorism, Adolescence, Identity.

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CHAPTER I

INTRODUCTION

1.1 Background

Terrorist is an interesting novel from John Updike about an American high school boy who grows up in New Prospect, New Jersey. He was raised by an Irish-American mother after his Egyptian father disappeared when he was three. Ahmad converts to Islam at age 11 and is instructed in the Qur'an by a local imam, Shaikh Rashid. This study addresses the notions of identity about Muslim Americans character in literary writing by American author in the post of 9/11 era.

This study addresses the notions of identity about young Muslim American character in literary writing by American author in the post of 9/11 era and how terrorism revealed in *Terrorist* novel. So, the writer will use cultural studies with identity theory by E.H Erikson as the approach. Erikson explain that identity a subjective sense as well as an observable quality of personal sameness and continuity, paired with some belief in the sameness and continuity of some shared world image. As a quality of unself-conscious living, this can be gloriously obvious in a young person who has found himself as he has found his communality. In him, we see emerge a unique unification of what is irreversibly given--that is body type and temperament, giftedness and vulnerability, infantile models and acquired ideals--with the open choices provided in available roles, occupational possibilities, values offered, mentors met, friendships made, and first sexual encounters.

Ahmad, is a boy who was trying to struggle between feelings of identity versus role confusion or Erikson usually called it with the youth crisis identity. Ahmad Ashmawy Mulloy is the son of a lapsed Catholic Irish American, would be bohemian mother, Teresa, and an Egyptian exchange student, Omar Ashmawy, who abandoned the family when Ahmad was only three years old. In search of his identity, the confused Ahmad is looking for a father figure in Islam. Instead of dialogically engaging with cultural difference, this novel also leaves intact the boundaries between religious systems and ideologies in the post-modern era. A single cultural diversity is, increasingly, the fate of the modern world, and ethnic absolutism a regressive feature of late modernity, the greatest danger now arises from forms of national and cultural identity, new and old, which attempt to secure their identity by adopting closed versions of culture or community and by refusal to engage, with the difficult problems that arise from trying to live with difference (Hall, 1993). From that quotation, we can conclude that searching a self-identity, adopting such an enlightened and trying to live with difference is certainly difficult.

The concept of identity is a useful starting point for cross cultural understandings of human experience because it begins with the individual. Personal identity is about how people define or think about themselves and will always related to how others define them and what opinions are open to them.

Ahmad, in search of his identity, was decided to adopting Islamic righteousness which is he must to commit to have a relation with the Islamic identity. The Islamic identity is taken to mean the way of life of the Muslim and developing along paths the Qur'an and the Sunnah of the Prophet Muhammad. Islamic identity is a comprehensive set of beliefs, practices and ideologies.

Clifford Geertz assume that the identity of Islam is directives communicated by God. (Islam Observed: Religious Development in Morocco and Indonesia (1964)). Islamization has been a two-sided process. On the one hand, it has consisted of an effort to adapt a universal, in theory standardized and essentially unchangeable, and unusually well-integrated system of ritual and belief to the realities of local, even individual, moral and metaphysical perception. On the other, it has consisted of a struggle to maintain, in the face of this adaptive flexibility, the identity of Islam not just as religion in general but as particular directives communicated by God to mankind through the preemptory prophecies of Mohammed. Notion of Islamicate, which as he asserts would refer not directly to the religion Islam, itself, but to the social and cultural complex historically associated with Islam and the Muslims, both among Muslims themselves and even when found among non-Muslims. Islamic history and everything to do with human, material, and social life is in essence under transcendental laws (Marshall Hodgson's 1977:59).

At 18, Ahmad is a virgin and expresses a deep disgust with sex. He rails against the decadence and dissipation he sees around him: the skimpily dressed girls at school, his mother's blowzy attire, the lewd and lascivious words he hears on the radio and the television. He declares that he seeks "to walk the Straight Path" — something that is not easy to do, he thinks, in a country where "there are too many paths, too much selling of many useless things." In the writer opinion, Ahmad is trying to say that the American way is the way of infidels, and the country is headed for a terrible doom and devils. This is the point how Ahmad finally blindly follows the Imam's directives and seems to have no will of his own. It seems that the one thing he wants is living in paradise. It may caused he did

not got what he should get from his father, until he was caught up in the wrong way to find his identity, particularly his Islamic identity.

Islam is minority religions in America. The history of Islam in the United States can be divided into two significant periods, first is the post World War 1, and the last few decades, although some individual members of the Islamic faith are known to have visited or lived in the United States during the colonial era. Pew Research Centre found that Muslim Americans to be “largely integrated, happy with their lives, and moderate with respect to many of the issues that have divided Muslims and Westerners around the world” (survey of *Muslim Americans: Middle Class and Mostly Mainstream* : 2007).

Before the 9/11 attacks occurred, American Muslims across the nation maintained relatively low profiles, forming close-knit communities in which they lived and worshipped together. When the twin towers of the World Trade Center crumbled into a nuclear-winter-like cityscape and part of the Pentagon outside of Washington, D.C., went up in flames on September 11, 2001, news organizations reported soon thereafter, that the perpetrators were Arabs and Muslims. The American Muslims who were on their way seemed to be a successful integration into the American political process, suddenly they became suspect. The views of Islam have grown more negative. From the findings in the opinion poll Telhami said that a majority of Americans believes that over the last decade the US over-invested resources in some of the responses to the 9/11 attacks and that this over-investment has contributed to America’s economic problem today. So, this is one of many reasons why mostly of the American people hates Muslim people as the terrorist suspects.

The stereotypes of Muslims have been presented in various forms by the mass media in Western culture and particularly American culture. The stereotypical of Muslims are often manifested in a society's media, literature, theater, and other creative expressions. For more than half decade after 9/11 attacks, like Abdus Sattar Ghazali said in his book *Islam and Muslims in Post-9/11 America*, the consequences of this ghastly terrorist attacks continue to unfold on the Muslim in America who became victims of guilt by association.

The issue about terrorism has influenced the general public perception about Islam. There are so many negative news about terrorism that linked to Islam. the relations between Muslim and the society have been strained. All the media involving Muslims is considered to be the perpetuation of negative perceptions of Islam. Edward Said in his book, *Covering Islam* said that Islam and Muslim people have attracted considerable media attention in 1991 and it wider again after the terrifying 9/11 attacks. Terrorism is the threat or use of violence against civilians to draw attention to an issue. The cause of terrorism, probably, is an aggrieved group resorting to violence for nationalist or separatist reason, depending of one's point of view.

1.2 Limitation of The Study

This study only focused on how does the terrorism revealed in *Terrorist* novel by analyzing the main character process of searching his identity and how is terrorism revealed in *Terrorist* novel.

1.3 Research Question

- How does terrorism grow in the main character?

1.4 Purpose of The Study

This study is aimed to analyze how is terrorism revealed in *Terrorist* novel by analyzing identity of the main character Ahmad as the Americans Muslim.

1.5 Significance of The Study

The writer hopes that this study could give contribution for those who are interested in youth identity and adolescence in literary works, especially for English Department student. Hopefully, by reading this paper, the reader could have a better understanding about youth identity and adolescence theory.

CHAPTER II

LITERATURE REVIEW

2.1 Terrorism

The word “terror” has a Latin origin, and it was first used in its current form during the French Revolution. The term “terror” that we use today is derived from The concept of terrorism was introduced to world literature by the British in 1798 and was regarded as “the systematic use of terror.” The term “terrorist” in its modern meaning was first used in 1947 referring to the tactics used by the Jews against the British on Palestinian territory. In addition, the word “terrorist” was used for the Revolutionists in Russia in 1866 and for the radicals and reformists, who were called the “Jacobins,” during the French Revolution in 1790s (<http://www.etymonline.com/index.php?search=terrorist>, 2003). Terrorist is name of someone who engages in terrorism act. The term “terrorist” is a label for one who is an active member or participant in a “terrorist” or “terrorism” act (Webster’s Encyclopedia, 2004). It is because basically, terrorism is all kinds of activities to be conducted by participants or members of an organization for the purpose to changing something as their motivation.

The word terrorism nowadays is the use of force or violence against persons or property for the purpose of intimidation, coercion, or ransom. It is also the threat or use of violence against civilians to draw attention to an issue.

Terrorism usually refers to the killing innocent people. Terrorism also intended to cause death or serious bodily harm to civilians or non-combatants with the purpose of intimidating a population or compelling a government or an international organization to do or abstain from doing any act.

Carsten Bockstette defined terrorism as a political violence in an asymmetrical conflict that is designed to induce terror and psychic fear as the purpose to exploit the media in order to achieve maximum attainable publicity as an amplifying force multiplier in order to influence the targeted audience(s) in order to reach short- and midterm political goals and/or desired long-term end states (Bockstette, Carsten: 2008).

There are so many definitions about terrorism. In general, Terrorism is the threat or use of violence against civilians to draw attention to an issue. The cause of terrorism probably, is an aggrieved group resorting to violence for nationalist or separatist reason, depending of one's point of view. Terrorism has no universally agreed, legally binding, and criminal law definition. Common definitions of terrorism only to those violent acts which are intended to create fear (terror), are perpetrated for a religious, political or, ideological goal and deliberately target or disregard the safety of non-combatants (civilians). J David Whittaker explained that the term of terrorism and terrorist depends on someone's perspectives, because there are a lot of understanding about it. In 2003, Harvey H, Khusner said that violence against civilian targets with the intent of instilling fear and creating political or social change. Khusner also divided the term of terrorism into the three aspects, there are violence, target, and the purpose.

From the explanation above, in short, terrorism is define as the unlawful use or threatened use of force or violence with the intention of intimidating

societies or government that organized by a person or a group for ideological or political reasons. It has a strong influence on society, especially if it was published with the extreme way by media.

Terrorism is not an ideology, it's a tactic. It is easy to convince a group of very angry, fearful people that violence will get them power, especially since terrorism can pay off in the short term. Most of the motivations for terrorism come from the individual motivations. It comes from the margins of society and that belonging to these fundamentalist and nationalist groups powerfully contributes to consolidating psychosocial identities at a time of great societal instability. Terrorism is a purposeful activity which is needed more than a year to do it, because terrorism is basically a representative action from a minority discriminated group against the majority. Motivation for terrorism is also the lack of opportunity for political participation. There are many different reasons or motives behind the terrorism act. Regimes that deny access to power and persecute dissenters create dissatisfaction. In politically reason, they want to bring an existing government or regime down. In politically reason, they want to bring an existing government or regime down.

The world's great religions all have both peaceful and violent messages from which believers can choose. Religious terrorists and violent extremists share the decision to interpret religion to justify violence, whether they are Buddhist, Christian, Hindu, Jewish, or Muslim (Snowden & Whitsel, 2000). Buddhism is a religion or approach to an enlightened life based on the teachings of the Buddha Siddhartha Gautama twenty five centuries ago in northern India. The edict not to kill or inflict pain on others is integral to Buddhist thought. Periodically, however, Buddhist monks have encouraged violence or initiated it. The primary example in

the 20th and 21st century is in Sri Lanka, where Sinhala Buddhist groups have committed and encouraged violence against local Christians and Tamils. The leader of Aum Shinrikyo, a Japanese cult that committed a lethal sarin gas attack in the mid-1990s, drew on Buddhist as well as Hindu ideas to justify his beliefs. (Stern, 2003)

Christianity is a monotheistic religion centered on the teachings of Jesus of Nazareth, whose resurrection, as understood by Christians, provided salvation for all mankind. Christianity's teachings, like those of other religions, contain messages of love and peace, and those that can be used to justify violence. The fifteenth century Spanish inquisition is sometimes considered an early form of state terrorism. These Church-sanctioned tribunals aimed to root out Jews and Muslims who had not converted to Catholicism, often through severe torture. Today in the United States, reconstruction theology and the Christian Identity movement have provided justification for attacks on abortion providers. Hinduism, the world's third largest religion after Christianity and Islam, and the oldest, takes many forms in practice among its adherents. (Stern, 2003)

Adherents of Islam describe themselves as believing in the same Abrahamic God as Jews and Christians, whose instructions to humankind were perfected when delivered to the last prophet, Muhammad. Like those of Judaism and Christianity, Islam's texts offer both peaceful and warring messages. Many consider the 11th century "hashishiyin," to be Islam's first terrorists. These members of a Shiite sect assassinated their Saljuq enemies. In the late 20th century, groups motivated by religious and nationalist goals committed attacks, such as the assassination of Egyptian president Anwar Sadat, and suicide

bombings in Israel. In the early 21st century, al-Qaeda "internationalized" jihad to attack targets in Europe and the United States (Stern, 2003).

Hinduism valorizes non-violence as a virtue, but advocates war when it is necessary in the face of injustice. A fellow Hindu assassinated Mohandas Ghandi, whose non-violent resistance helped bring about Indian independence, in 1948. Violence between Hindus and Muslims in India has been endemic since then. However, the role of nationalism is inextricable from Hindu violence in this context (Stern, 2003).

Judaism began around 2000 BCE when, according to Jews, God established a special covenant with Abraham. The monotheistic religion focuses on the importance of action as an expression of belief. Judaism's central tenets involve a respect for life's sanctity, but like other religions, its texts can be used to justify violence. Some consider the Sicarii, who used murder by dagger to protest Roman rule in first century Judea, to be the first Jewish terrorists. In the 1940s, Zionist militants such as Lehi (known also as the Stern Gang) carried out terrorist attacks against the British in Palestine. In the late 20th century, militant messianic Zionists use religious claims to the historical land of Israel to justify acts of violence (Stern, 2003).

Wilkinson notes that the psychology and beliefs of terrorists have been inadequately explored. Most psychological analyses of terrorists and terrorism, have attempted to address what motivates terrorists or to describe personal characteristics of terrorists, on the assumption that terrorists can be identified by these attributes (Psychologist Maxwell Taylor 1988). On other assumption, the reasons or the motives of terrorism is in the mindset of the terrorist it self.

Along the explanation above, there are two kind of mindset inside the terrorist minds, first is social and political injustice. It means, people (the potential terrorist) choose terrorism when they are trying to right what they perceive to be a social or political or historical wrong. Second is the belief that violence or its threat will be effective. In other words, the potential terrorist is think that violence can solve the problem. When people get into the extreme situations they don't always know what to do and often end up doing violence or something that can hurt their self and other people.

The Madrid Terrorism Conference in 2005 mentioned that terrorism requires a concerted effort that spans of time over decades. It means that the terrorist organizations need more than a couple of years to finally shaped someone as a potential suicide terrorist. Terrorist organizations in the developing world mostly recruiting young members. They have been brought up to cherish and adopt an extremist value system that many condone the killing innocent.

There are some steps that the terrorist organizations do for recruiting a member, the very first step is break his or her relation with the society. By keep the terrorist members away from their society, then the organization makes a initial and deep contact with the member. After that, the second step is the organization will do brainwashing. In this step the organization is trying to change a mind radically so that the owner become a living puppet. This living puppet also called the brainwashee (people who was already got brainwashed by someone or by organization). The brainwashee have no escape, their brain full of misconception, misinformation, misunderstanding, misallocation sources that causes they got trapped and confused over what is right and what is wrong. The brainwashee only knows the world they are thrown into, and anything otherwise

is wrong. It can make the organization become more easier to start their prey with political and military training as the third step. From those two training educations the organization will see the member's behavior, if he or she is ready to join terrorist activities. If not, they will be transferred inside the terrorist organizations.

Besides political reason, religious fanatic also one of many reasons that causes terrorism in the world. In the name of God, the religious fanatics have terrorized the world for some last decades. The radical extremist groups try to misinterpret the religious script and use those misinterpretations to manipulate others. After September 11, Islam was the religion who are accused of acts of terrorism. This is because on 11 September 2001, World Trade Centre in Manhattan, New York, America was destroyed by some people who hijacked by planes. There are four planes that crashed into three places in America. One plane crashed into the Pentagon building in Washington D.C. One plane was destroyed and landed in a field in Pennsylvania. Another two planes were flown into the twin towers of the World Trade Centre in New York City. Since that, the religion of Islam has made the news and become a very interesting topic to be discussed. In Islam there is a conceptual thought called jihad. Jihad means struggle and strive against evil thought, evil action and aggression against a person, family, society, or country. Some west people think that jihad is the same like terrorism because there is a some similarity concept between terrorism and jihad, which those are both aimed to against everything that contrary to their understanding. Jihad also do some military and physical exercises to let its member to fight in Allah way. It is proven in Qur'an 2:190, "fight in the cause of God against those who fight you, but do not begin aggression, for God loves not aggressors". In the writer point of view, this also the reason why Islam accused

as the religion behind all the events of terrorism, and all the organization which dealing with Islam called radical religious group. But then there is a question from the writer mind, is it jihad and Terrorism are really the same? Because there is no any word about terrorism in Qur'an, and if we continue to learn about the concept of jihad, there is a significant differences that differ jihad to terrorism. As the prophet Muhammad says, he prohibited Muslim soldiers from killing women, children and the elderly, or cut a palm tree, and he advised them to do not betray, do not be excessive, do not kill a newborn child. He also says whoever has killed a person having treaty with the Muslims shall not smell the fragrance of paradise, though its fragrance is found for a span of forty years. Its totally different with the concept of terrorism that promised to the members about paradise if they succeed to killing people without pay more attention people who are going to kill by them. In short the writer will conclude that jihad which was taught by prophet Muhammad SAW is all about self defense, or to alleviate the oppression of an oppressed people.

2.2 Terrorism In United States

September 11, 2001 event shocked the United States out, some psychologist labeled this event with "The most lethal terrorism in human experience" (Aceves, 2003). Although it was the most shocked terrorism attack along human experiences but it was not the first terrorism attacks that happened in America. From the online news Frontline.com found that terrorism is not a new topic in America, terrorism already attacked America since 1979.

From that time until now, the subject of terrorism has always been and continues to be a hotly debated and widely interpreted topic. As the writer read

on the articles about rebellions in early United States history, the very first attack was recorded in 1622 when the Powhatan Native Americans attacked the Jamestown colony, was killed about 30% of its inhabitants. The first terrorist organization after the creation of the American republic was the white supremacist organization, the Ku Klux Klan (KKK). After the end of early KKK violence in 1872, a new threat from anarchist movements emerged: “first wave” of modern international terrorism struck America with Haymarket square bombing in 1886. Beginning the early 1990s until today the majority of terrorist attacks on the US mainland came from white nationalists and others on the far Right. Most of these attacks were successfully prevented, although some, such as the 1993 World Trade Center attack and the 1995 Oklahoma City bombing, were not. After the 9/11 attacks occurred—which was due to intelligence and management failures, not criminal investigation techniques several pieces of legislation weakening privacy laws and law enforcement and intelligence oversight were passed. It appears that history is repeating itself as civil liberties are being eroded under guise of security; laws are being flouted even under weaker standards, while few international terrorists are caught and prosecuted.

2.3 Definition of Novel

Novel is a long story, mostly more than a hundred pages, with many characters involved in there. It usually deals with a human character in a social situation, man as a social being with emphasizes the character, social situation, plot, setting, theme and time and written in narrative style (Gordon & Kuehner, 1999). There are some genres of novels, first is mysteries. This genre is about a crime, usually a murder and the process of discovering who committed it. Second

is science-fiction, a genre which is trying to make the reader imagine possible alternatives to reality by involving science or technology. Third is fantasy genre, it is almost the same with science-fiction genre to let the reader use their imaginary worlds by involving science or technology, in this genre usually involves magic as the novel theme. Fourth is horror which is focused on creating emotions of terror and dread the reader. Fifth is thriller, designed to make the reader's pulse race, and turning their pages. Sixth is romance, is all about love and passion, normally, focus on two characters who fall in love but have problems or obstacles keeping them apart. Seventh is historical novels that set in a past time period and combine it with realistic details of that time period. Last, western novels that usually take place in the Western U.S. about cowboys, ranchers, the difficulties of frontier life, frontier justice, and conflicts between natives and settlers (Abrams, 1999).

A good novel is a novel with well-rounded character, is based on realism, a unified and plausible plot structure, a pervasive illusion of reality. When the writer talked about realism is not always about the non-fiction novel, but it's about a full and authentic report of human life. For this study, the writer is going to analyze is the novel with western genre. The title is *Terrorist* by John Updike, a story about Ahmad, in search of his identity, was decided to adopting Islamic righteousness, but he got a wrong way and became a candidate of suicide terrorist. Again, terrorism is a very interesting topic, not only to be discussed in discussion, media, or any kind of political news, but also terrorism also become a interesting topic to be the theme of a novel, even in the pre-9/11 event

As a literature works, there are some important elements of the novel that the writers going to explain, those are character, characterization, and plot.

2.3.1 Character and Characterization

According to Abrams the meaning of character is the persons presented in a dramatic or narrative work, who are interpreted by the reader as being endowed with moral and dispositional qualities that are expressed in what they say - the dialogue - and what they do - the action (1987: 2). Therefore, characters are important element in the story. The stories always introduce their characters to give a description to the readers. Character is commonly used in two ways, first is that character designates the individuals who appear in the story. The second is that character refers to the mixture of interests, desires, emotions, and moral principles that makes up each of these individuals. Character gives a certain situation or circumstance in the story because he or she shows his or her emotions in it.

Character is a complicated term that includes the idea of the moral constitution of the human personality, the presence of moral uprightness, and the simpler notion of the presence of creatures in art that seem to be human beings of one sort or another (Hugh Holman and William Harmon 1986:81).

Characters can be divided into two kinds: major or main character and minor character. Major character is the most important character in a story. Basically, a story is about this character, but he cannot stand on his own; he needs other characters to make the story more convincing and lifelike. Minor characters are characters of less importance than those the main (Foster, 1954). A character can be either static or dynamic (Holman and Harmon, 1986:83). A static character is one who changes little if at all. Things happen to such a character without things happening within. The pattern of action reveals the

character rather than showing the character changing in response to the actions.

A dynamic character is one who is modified by actions and experiences.

Characterization is tightly relating into the concept of character, it used as an object to present a character and make it different from other characters by giving the unique personality.

2.3.2 Plot

Plot is a narrative of events, the emphasis falling on causality (Foster 1954, 86). More over Abrams explain that in a dramatic or narration of literary work is always based on events or acts to create artistic effect and emotional (Abrams, 1999: 224). Every plot have the beginning as the first move to show another event, middle as the next step of the beginning plot to show what will happen in the next event, the last is end plot as the climax of the end of the story (Abrams 1999: 224). There are some steps that also involve as the elements of the plot: Exposition (to let the reader know about the story background, character, situation, and setting), rising action or complication (as the beginning of the conflict of the story), and turning point, and resolution or denouement (Abrams 1999: 224-225). This plot is depends on how the author can do the best in the techniques in storytelling. There are two ways different of presenting plot, first is flashback and foreshadowing (Gordon & Kuehner 1999: 5-6).

2.4 Youth and Adolescence Identity by Erik H. Erikson

Identity is something unique for each of us to assume something inside someone or something inside thing. Basically identity derives on two aspects of the tension, there are “just be my self” or “I will find my true self”. This is the basic

of what identity wants to explore. Because identity is all about identification with others, no matter what kind of identity we want to explore, for example national identity, cultural identity, gender identity, or even personal identity. When we imply our identity is partly a matter of what we share with other people. That is the basic concept of identity, to identification with others whom we assume are similar to us. As we know, there are no some one in personal or in group which are exactly the same, but at least we try to find some significant ways that have similar vision or way of life with us. Especially people who still in their young age and confuse with their identity. Here is Erik H. Erikson who interested with the identity theory and more concern about youth identity, and exploring ego identity from Sigmund Freud.

Erikson in his study assumed that adolescence is the time when someone in the young age feels to know about what they want to be (Who am I, what am I, and where I belong to). Identity actually existed by someone rules and way of life to his or her self, that will make an effect to finally decide about what kind of life he or she wants to live in. The process of finding the identity, there are so many challenges that must be followed. Background of the past time sometimes becomes a reason why someone decided to change, or find another side of their self, their identity. In this step people will find or create something that they did not found in the past which is they really want to be now and in the future. Some proven are needed to get standardization of their search of identity as adolescence, and as the community members of gender, age, and society. If they finally found and knew their role in society, or in one ideology or belief, it means they finally got what Erikson called with identity (Erikson, 1968: 22-23).

In the effort of creating identity, sometimes people with young age come through the identity crisis time. This crisis happens because of there is some doubt inside of their selves about how to put their role in society, or maybe because there is no any positive support from society or even though family (Erikson 1968: 12). This is normally happen in the young age, that is why people in the young age also called with unstable age and full of conflict age. It will be not normal if people in young age or adolescence era get something in their mind or heart to get a change, to surviving their self and give the impact to self-exile and out of the norm, which causes someone choose bad identity. An desperate attempt at regaining some mastery in a situation in which the available positive identity elements cancel each other out (Erikson, 1968:179).

Theory identity of Erikson, is never far away from the explanation about ego. As the Freud explanation, there are two factors as the sign of psychosocial, first is personal identity and ego identity. Ego is create as the differentiation of personality, because of the relation between the personal experience with society. Personality is already exist since people was born, and superego is a representative of norms which is exist in society. Freud explain that all the activities in the name of ego was totally controlled by the principal of reality, social demands, which is logic and rational. Ego will always trying to maintaining self stances, solving problems and conflicts with the reality and with the desires inside which is never compared each other. Erikson divided ego identity into four steps:

1. Belief and hope (0-2 year)
2. Desire and wants (2-3 year)
3. Talent (4-5 year)

4. Identity (12-19 year)
5. Love (20-30 year)
6. Attention (30-65 year)
7. Integration and wisdom (65-more year)

Those steps are universal and considered as based to people all over the world and the most important thing for developing human as well, because ego is strong and creative, as a self defenses and the strength to solve problems. Ego also tend to be social and historic, it can be assimilated with the society without forgetting their origins. About the concept of identity, Erikson was trying to emphasize that "I am a person". Being a person is to become "me" as the central point, private and unique, and also have the consciousness of soul.

Five most important elements in lives of adolescent according to Jersild.

1. Faith

Faith is something that formulated in adolescents age, especially in terms of religious believe. Most of children get confuse with their own faith and questioned it, usually unspoken. If spoken then it might be phased in the conviction that their life is worth living.

2. The Search of Meaning

Every person, not only in adolescent age must make sense of life. There will be many issues of search for meaning that is linked with the fact of being alive. Most of adolescent who is searching the meaning of their life have a passion for life.

3. Choice

The adolescent then demanded to constantly faced with the necessity of making choices. In this phase, adolescent need to have some point of views about something before they decided to choose.

4. Purpose and Goals

It is connected to the reasons why adolescent choose something for their life and what they search for meaning of life. In their life, they need to establish their purpose and goals which is affect them to do something for it.

5. Hope

Adolescent live with their dreams and desire about something, it sometimes can be called with hope.

2.4.1 Ego Identity

Someone who already knew about he or she identity called an adult. They can stand by their own feet, and not depends on something or someone else, even it is their past. Erikson in his theories of adolescence states maturity begins when identity has been established and an integrated, independent individual has emerged who can now stand on his own feet. Without emotional crutches from others and without repudiating his past, when he no longer has at every moment to question his own identity (Erikson 1977:5).

“During the initial attempts to establish ego identity some role diffusion exists; adolescents at this time frequently over identify with movie heroes, group leaders, athletic champions, etc. Even to the extent that they appear to lose their own ego identify. At this point, youth rarely identifies with his parents; on the contrary, he rebels against their dominance, their value system, and their

intrusion into his private life, since he has to separate his identity from that of his parents. However, there is a desperate need for social belonging. The peer group, the clique, and the gang help the individual in finding his own identity in social context” (Erikson, Theories of Adolescence).

But in the fact, there will be no process without any conflict and it was called by crises identity. There are eight the development of human psychosocial in a crisis identity:

1. Belief Vs Skeptic (0-2 year)
2. Shy Vs Doubt (2-3 year)
3. Initiative Vs Feeling guilty (4-5 year)
4. Power Vs Inferior (6-11 year)
5. Identity Vs Confuse role (12-19 year)
6. Intimacy Vs Isolation (20-30 year)
7. Generation Vs Stagnation (30-65 year)
8. Ego integrates Vs Desperation (65-more year)

Those steps will always be exist and increasing in every human life by involving conflicts between identity and disturbance identity. If the young age people was succeed to end the identity conflicts, their ego will create high dedication and loyalty. But if not, they will be not exactly know about their roles as a human, and lost their confidence to their selves and to others. They did not get the meaning of what life is for them. This failure ego causes alienation, stagnation, and another crisis in life.

2.4.2 Crisis Identity

Identity crisis is emerged in adolescence periods, that period determines one's identity formation. Identity crisis can be ended by bringing a success, with the formation of a stable ego identity or end up with a failure, which generates a sense of 'loss of self'. Erikson calls this stage as the stage of identity crisis as a temporary failure in this crisis serves to establish a stable identity. Real crisis of identity is the most dangerous crisis, because a failed or successful completion will determine the entire future of a person (Erikson, 1977).

2.5 Theoretical Framework

This research is conducted in order to revealed terrorism by analyzing identity in a literary work. The writer focuses on the character's identity who is in school age and adolescence stages. The identity achievement could be identified by analyzing characters movement through his action and point of view in narration and dialogue.

CHAPTER III

RESEARCH METHODOLOGY

3.1 Research Methodology

The research method of this study is descriptive analytical study, and identity theory is going to be used to analyze Terrorist novel by John Updike. The writer analyzes the identity theory and will be about analyzing process the searching of main character identity as a terrorist in that novel.

3.2 Source of the Data

Youth and adolescence identity that are going to be analyzed is taken from novel Terrorist by John Updike published by Penguin Group in 2007.

3.3 Data Collection

First of all, the writer tries to find out the main character identity that indicating terrorism by finding the dialogues and the narrations in the novel which represent the identity of the main character which is indicating terrorism. The data are collected from Terrorist novel by John Updike book thoroughly, identifying the dialogues, and the narrations of the main character in the novel which is related to the terrorism. The steps which the writer does in collecting data are:

1. Determining the object of the study
2. Reading the novel thoroughly

3. Identifying the narrations and the dialogues of novel in the novel which indicating process of character using identity theory.

3.4 Data Analysis

This novel is analyzed by using identity theory and an additional theory characterization by analyzing the dialogues and the narrations, intrinsic elements of novel and drawing conclusion based on the analysis. The steps which the writer does in analyzing data are:

1. Identifying the narrations, and the dialogues of the main character in the novel which process of character by using identity theory,
2. Classifying the narrations and the dialogues of the main character which indicating process of character by using identity theory,
3. Interpreting the narrations and dialogues on related theory,
4. Drawing a conclusion.

CHAPTER IV

DISCUSSION

A novel by John Updike titled *Terrorist* is about an American young age Ahmad Ashmawy Mulloy in his process becoming a terrorist. He was involved in Jihad plan in America with his one and only religious teacher Shaikh Rashid. John Updike, the author wants to appoint terrorism as his novel theme by showing the act, and the event which is involved in 9/11 event and by showing the process of Ahmad identity to become a terrorist. In his search of identity, Ahmad substantively is a kind of good person who only wants to be a good Muslim for his belief and his God, but in his way, as a young age it is impossible if he finds no difficulty. Here the writer only focus on the search of Ahmad as the terrorist prominent figure identity to revealed terrorism in *Terrorist* novel. Erik H Erikson's theory is used to conduct this study with his youth identity and adolescence theory. In this chapter divided into four parts, first is about the characterization of the main character, second is about the identity of the main character, third is about the religious life in *Terrorist* the novel, and the last is about Ahmad search the meaning of life.

4.1 Characterization of Main Character

In this study, the writer analyze how terrorism revealed in the novel by showing the process of the main character in his search of identity. As the writer said in previous chapter *Terrorist* novel is about an American young age Ahmad Ashmawy Mulloy in

his process becoming a terrorist. He was involved in jihad plan in America with his one and only religious teacher Shaikh Rashid.

John Updike, the author wants to appoint terrorism as his novel theme by showing the act, and the event which is involved in 9/11 event and by showing the process of Ahmad identity to become a terrorist. In his search of identity, Ahmad substantively is a kind of a good person who only wants to be a good Muslim for his belief and his God, but in his way, as a young age it is impossible if he find no difficulties. So because of those reasons, here the writer will focus on the search of Ahmad as the terrorist prominent figure identity to revealed terrorism in Terrorist novel by using Erik H Erikson theory of adolescence.

Ahmad Ashmawy Mulloy born and grow up in New Prospect, the state of New Jersey, America. As American young people who born and grow up in America, Ahmad looks different with his friends in general. Ahmad looks way more serious than his age, according to some his friends. Ahmad always wear white shirt, no other clothes. White is the symbol of purity, simplicity, spirituality, chastity and other that indicating something good and clean. He looks different than other boys in his school who a little bit messy with a look dead-eyed and careless scornful laughs in Ahmad side, Ahmad fairly quite and smile less.

"You're looking way serious," she tells him. "You should learn to smile more."

(p.8)

He becomes a bit anti-social because he hates people around him, in this case it means he does not like the way of American people living. It is because American people mostly not in accordance in Islam. Ahmad is a critical and thoughtful boy. He is absolutely different with other boys in his ages. Practically, Ahmad's mind is one step ahead from the other. When most of boy in his ages

mostly think about playing game and or going out, he was thinking about religion and God.

“Devils, Ahmad thinks. These Devils seek to take away my God...” (p.3)

The word *Devils* is refers to American people who ‘unclean’ from Ahmad side. As Erikson said in his book society has the function of guiding and narrowing the individual’s choices (1968:87), it means that every individual can decided something they want to do in their life after discerning the societies around them. Ahmad decided to become a Muslim and learn Islam in Masjid when he was 11 years old, because he thinks American non-Muslim lives happily with their false step. They are only pursuing world happiness without thinking about how if the world ended.

“They are slaves to images, false ones of happiness and affluence. But even true images are sinful imitations of God, who can alone create...(p.4)”

The main focus character of the study is still 18 years old. He lives with his Jewish mother named Teresa Mulloy. His father leaves him when he was three years old with his mother in a small apartment in New Prospect. According to Erikson’s theory, at three years age phase is the stage where the children have something desire or wants. In this three-years-old stage most of children be able to longing for something they want or something they desire, for example they will be crying when they can’t get the play box. Play box is something which is interesting them, and crying is one of their efforts to get something they desire or we usually called with ego. Ego, according to Freud notion that all the activities which produced by ego was controlled by reality principal, objective thoughts and social demand. For those product results ego has its function to vindicating self, jiving self, and to getting over all the conflicts within someone’s self and the ambient around them. This conflicts usually about something that not suit one’s

fancy. For Ahmad case it is about his willing to feel his father in his side. The process since he was three to eleven years can be enough for him finally decided to follow his father's religion. Although he didn't see his father for more than a couple of years, and his mother told her that he can not even remember his father but he believes that he still has a few memories about his father. He uses many good words to describe her Father.

"A warm, dark shadow," Ahmad says, leaning forward, with a jerk, in his earnestness. "Very white, square teeth. A small, neat mustache. I get my own personal neatness from him, I am sure..." (p.36)

The way Ahmad's described his father shows the reader how much he adores his father even though his father left him and his mother alone. His father is an Egyptian man who married his mother to gain his American citizenship.

"...My father well knew that marrying an American citizen, however trashy and immortal she was, would gain him American citizenship..." (p.35)

All social life and daily social interaction can be conceptualized as a kind of performance, in which people present to observe images of themselves and the collectivities to which they belong (Goldstein, 2002: 486). By seeing his mother behavior which is like to change and sleep with her boyfriends, he starts thinking that it is not the life that he wants.

He clearly believes with what Qur'an and his teacher says to him, plus peoples around Ahmad always show him that way. The graffiti, their bloated boasts of gang affiliation, shows that most of his friends are godlessness. But even though he thinks that American people are mostly Kafir, but he never try to have a problem with them.

They lack true faith; they are not on the Straight Path; they are unclean. (p.3)

"...Western culture is Godless" (p.38)

Ahmad really cares with his religions, that is why he concludes that Western is Godless. In here he established his character as a good one because he is in straight path and clean by following Islam as his religion and Allah as his God.

4.1.1 Protagonist Personality

Not all the teacher really knows Ahmad, he is a quiet young boy who never did any trouble in his school and a little bit anti-social. At the beginning of the story he was called American non-Muslim with Devils inside his mind. He do not want to be liked for everyone because he knows that he also do not like most of them. Even so, he is one of the popular boys in his school. Some of his girl friends are attracted to him, but no one can get his attention except Joryleen, a Christians girl who already had a boyfriend named Tyleneol.

“You should learn to smile more”
 “Why? Why should I, Joryleen?”
 “People will like you more”
 I don’t care about that. I don’t want to be liked” (p.8)

At the beginning of the story Ahmad did not show that he likes Joryleen, on the contrary, he was tried to make a space between him and Joryleen. The reason is because he adopts what his God says in Qur’an that there is no comfort but for those who believe in the unseen paradise and who observe the injunction to pray five times a day, which the prophet brought back to earth after the night journey on Buraq’s broad, blazingly white black. He might be attracted to Joryleen but he knows that it is not the matter about his feelings, but it is the matter of what is right and what is not, for the sake of his belief and his God.

He senses that Joryleen is not just trying to be nice: he arouses curiosity in her. She wants to get close to smell him better, even though she already has a boyfriend, a notorious "bad" one. Women are animals easily led, Ahmad has been warned by Shaikh Rashid... (p.10)

In the narration above we can see Ahmad's point of view about woman who can not keep their genitalia as an animals. His religious teacher, Shaikh Rashid was taught him about it and plus he can see by himself too about what is happening around him. Adolescences are about what their point of views.

"Ahmad's astonished, gulping expression makes the watching schoolmates laugh, including the chalk-faced Goths, minority whites at Central who pride themselves on showing no emotion, like their nihilistic punk-rock heroes. (p.16-17)

The way they laugh and act in front of Ahmad make him realize that their religion is a wrong one. More over when Ahmad had a short conversation with Joryleen who asked him to watch her singing in Church, Joryleen say something that makes Ahmad more sure about what is on his mind about their religion.

Not just their appearance but Ahmad also not like their behavior. Especially to his girl friends who is wearing minimalist clothes. In here, Ahmad showed his dislike to the American way of life. According to Ahmad, they (the girls) use their body and beauty to something that is not good. They will be a mothers someday, that is why they should behave and act like a good.

"...Plus, there are silvery giggles from several bubbly buxom brown girls, Miss Populars, who Ahmad thinks should be kinder. Some day they will be mothers. Some day soon, the little whores." (p.17)

The way they laugh and act in front of Ahmad make him realizes that their religion is a wrong one. More over when Ahmad had a short conversation with Joryleen who asked him to watch her singing in Church, Joryleen say something that makes Ahmad more sure about what is on his mind about their religion.

Ahmad is really firm boy, he is very serious with what he is believed, especially religion. But Joryleen, represent of American young people, shows that they not really care with religion or even God.

“What I was wondering to say to you,” she gets out, so haltingly he leans down toward her to hear better, “was whether you might want to come to the church this Sunday to hear me sing a solo in the choir.” (p.10)

Joryleen talks very carefully to Ahmad, she knows that Ahmad will react too much with what she says. Ahmad with a little bit anger emotion on his face try to suppress his tone, because it was not Joryleen who made him feel anger but mostly at himself, for having scolded and rejected her when, by offering an invitation, she had made herself vulnerable.

Her response is airy, careless. “Oh, I don’t take it all that seriously,” she says. “I just love to sing”
 “Now you *have* made me sad, Joryleen,” Ahmad says, “If you don’t take your religion seriously, you shouldn’t go” (p.10-11)

This is once again proved about Ahmad’s commitment with his religion. Ahmad looks more mature than his age, he knows what he wants. He will not do something that he does not like or serious with, more over about religion. Religion is not about something to play with. Religion is about faith and faith is come from our self.

This conversation shows that just because Ahmad feels different than the others he still wants to talk to Christians, in this case Joryleen. Ahmad feels pity of what Joryleen had said to him that she do not take her religion seriously but only for singing. It means Ahmad is actually appreciates Christians although he thinks that their religion is the wrong one. He does not hate Christians as same as he does not hate American people. It means Ahmad is actually a good young boy to be friend with.

“I of course do not hate all Americans. But the American way is the way of infidels. It is headed for a terrible doom.” (p.39)

The dialogue above shows that Ahmad is not hate the people but he only hates their way of living which is not in the right path according to his mind and his belief.

“We’re swamped over there,” he interrupts. “Two thousand students, and half of them it would be kind to call dysfunctional. The squeakiest wheels get the attention. “Your son never made trouble was his mistake.” (p.85)

This is one of some conversations between the guidance counselors in Ahmad schools to Ahmad’s mother. The counselor’s name is Jack Levy, he lately knows that one of his student is a Muslim. He accustomed to dealing with troubled kids and pay more attention to them about anything include their future after graduating from school, but not with Ahmad. Ahmad is not really popular, because he never break any rules, and he is too much busy with his troubled students until Ahmad’s got troubled with Joryleen boyfriend’s in school after he rejected Joryleen invitation.

As Levy told above, Ahmad never in trouble with anyone in school, but that day after his conversation with Joryleen, he got trouble with Tylenol. This is the first narrations between Tylenol Jones and Ahmad the day after Joryleen invited Ahmad to come hear her sing in the choir, and then Tylenol comes up to Ahmad in the hall first.

“She say you disrespect her religion.”

“Her religion is the wrong one,” Ahmad informs Tylenol “And anyway she said she had no use for it but to sing in that foolish choir.” (p.15)

Tylenol has a square face the color of walnut furniture-stain while it’s still sitting up wet on the wood. He is a tackle on the Central High football team and a gymnast on the rings in the winter, so his hands are iron-strong. In this conversation, Tylenol was gouged wrinkles into Ahmad’s crisp white shirt so that Ahmad gave Tylenol a push on his chest to make some distance before Tylenol gives Ahmad a sneak punch in the stomach and end up with appointment with Jack Levy, his guidance counselor in his school.

Ahmad is a bright and smart boy, he has different way of thinking than other children in his age. “Identity refers to the ways in which individuals and

collectivities are distinguished in their social relations with other individuals and collectivities" (Jenkins 1996, 4). Ahmad is a protagonist character because he has no problem in school although he has many problems with the way of American people live.

".... He's a smart, clean-cut kid, with a lot of inner-directedness..." (p.34)

The dialogue above was said by Jack Levy, as the guidance counselor in Ahmad's school he has a records about all the students activities in school including Ahmad.

4.2 Identity of Main Character

Erikson H Erikson is an analytical psychologist social, in some of his books especially Identity: Youth and Crisis (1968) assume that adolescence is a time of formation of a new sense of identity (1968:128). He formulated identity in the form of who am I, what am I, and where I belong to. The identity it self is formed by the principles, a way of life, the views that affects and determine how the next life will be.

In Ahmad case as an American people who had different principles, way of life, and views with the others American people around him is really affect to his identity in his young age.

Ahmad is eighteen. This is early April; again green sneaks, seed by seed, into the drab city's earthy crevices. He looks down from his new height and thinks that to the insects unseen in the grass he would be, if they had a consciousness like his, God. (p.4)

Ahmad is eighteen now when he really realizes that the American's way is not really satisfied him, although he already converted into Islam when he was eleven years old. Ahmad is a bright and smart boy, he has different way of thinking than other children in his age. "Identity refers to the ways in which

individuals and collectivities are distinguished in their social relations with other individuals and collectivities" (Jenkins 1996, 4). Ahmad is a protagonist character because he has no problem in school although he has many problems with the way of American people live.

If there is a next, an inner devil murmurs. What evidence beyond the Prophet's blazing and divinely inspired words proves that there is a next? Where would it be hidden? Who would forever stoke Hell's boilers? (p.5)

By seeing the phenomenon around him, one time he asking about the live after live. The narrations above show that there are many questions in Ahmad side. In conclusion this narration shows that Ahmad is looking for the meaning of life and after life. For a young boy in his age is rarely happens.

So where did that body fly to? Perhaps it was snatched up by God and taken straight to Heaven. (p.6)

In this stage, Ahmad is really in needing someone to talk to about all the questions that emerging in his mind. He knows that he have no one to talk to, considering the fact, his mom is an Irish-American who also adopt American way to her life. She was actually a Christian and become Jewish after all and his Egyptian father left him.

As an 18 years old kid Ahmad still need guidance by someone who is deemed competent in the chosen field or to give you an idea of what will be or have been chosen. Because identity itself is a unity that was formed from the principles, ways of life, and views that affects and determine how the next life will be. For Ahmad, a religious teacher he used to meet at the mosque was the only person he trusted to satisfy any questions you have in mind.

Shaikh Rashid recites with great beauty of pronunciation the one hundred fourth sura, concerning Hutama, the Crushing Fire: And who shall teach thee what the Crushing Fire is? It is God's kindled fire, Which shall mount above the hearts of the damned; It shall verily rise over them like a vault, on outstretched columns. (p.6)

Shaikh Rashid is Ahmad's religious teacher in the Mosque which is located on West Main Street where Ahmad learns Arabic, the Qur'an, and learn more about Islam. This is where Ahmad Islamic identity is formed. As Erikson said in his book, a community's Airways the individual, then, more or less successfully meet the individual's Airways of identifying Himself with others (1968:160). Community influence was very great effect on the children at a young age to adulthood. However Ahmad's involvements in the community have contributed to what Ahmad thinking of looking at American society, God, and his life in perspective.

At the beginning of the story, this novel narrated how Ahmad was not like the lifestyle of the American people even though he does not hate them, and how he respect for his teacher although sometimes he does not like the sound of Shaikh Rashid's voice when he present the verse of Qur'an.

Ahmad does not like Shaikh Rashid's voice when he says this. It reminds him of the unconvincing voices of his teachers at Central High. He hears Satan's undertone in it, a denying voice within an affirming voice. (p.6)

From the narrative that we can see above show that actually there is a side of the Shaikh Rashid that Ahmad did not like, namely Shaikh Rashid's voice reminds him of Satan's tone as he heard when he heard the voices of teachers in his school. However, Ahmad realized that what was said by Shaikh Rashid is the truth because it comes from the Qur'an. When Ahmad aware of the truth of his religious teacher, he realized that he also adore his religious teacher..

When the murmuring of the devils gnawing within him tinges the imam's voice, Ahmad feels in his own self a desire to rise up and crush him, as God roasted that poor worm at the center of the spiral. (p.7)

The conclusions that can be taken from some of these narratives is the instability in a 18-year-old Ahmad about what he likes and what he dislikes. As quoted in the book Erikson, the individual must be able to convince himself that

the next step is up to him and that no matter where he is staying or going he always has the choice of leaving or turning in the opposite direction if he chooses to do so (1968: 258). The existence of flare-ups in young children is very reasonable, especially when he was steadying himself for choosing the identity for himself. Good direction from the people around him is very necessary, especially families. But unfortunately, Ahmad did not get it from both his mom and dad.

His mother rarely irons, for she is a nurse's aide at the Saint Francis Community Hospital and a spare-time painter who sees her son often for less than one hour in twenty-four. (p.9)

His mother, Teresa Mulloy, busy working as an assistant nurse at Saint Francis Community Hospital and spent half his time at home with painting hobby. She Almost have no time for Ahmad. His shirts come back stiffened by cardboard from the cleaners, whose bills he pays out of the money he earns clerking at the Tenth Street Shop-a-Sec two evenings a week, and on weekends and Christian holidays, when most boys his age are roaming the streets looking for mischief. By that reason Ahmad grow as a person who used independent. This has to have a large effect for the formation of the character of Ahmad. He used to take care of his needs alone and not try to bother her because she was aware of the state of his mother who was a single parent.

“I have only one or two photographs. My mother may have some she has hidden from me. When I was small and innocent, she refused to answer my many questions about my father. I think his desertion left her very angry...” (p.36)

Since childhood, Ahmad had never felt the love of a father. All he knew was about his father who was a Muslim. His mother is not so much talk about what and how the figure of a father and the only two photographs on his father.

The dialogue above is Between Ahmad and Levy when Levy asked him about his father. Again this further strengthens the evidence that he did not hate his father, even better.

"...I would like, some day, to find him. Not to press any claim, or to impose any guilt, but simply to talk with him, as two Muslim men would talk." (p.36)

As Ahmad said in his statements above we can see that in the deepest of Ahmad hearts there is a desire to have a friend to talk to and mentor in his life, despite in fact he already has a figure of Shaikh Rashid, who gave him all the things about his religion that he believed in, but as we know, Ahmad did not like Shaikh Rashid's voice and of course it would be different if he could talk and learn directly with his own father. Loss of a father figure that causes Ahmad quest for a replacement that can satisfy the desire about what he wanted as a Muslim. More than that, what Ahmad requires is his identity as a Muslim that may be fulfilled if his father was still with him. His mother attached her name to Ahmad, but Ahmad has planned to change his name after he finished his school and get a job.

"My mother attached her name to me, on my Social Security and driver's license, and her apartment is where I can be reached. But when I am out of school and independent I will become Ahmad Ashmawy." (p.37)

America is known as a superpower country that has its own power for other countries. Likewise with its people who can be regarded as a modern society. Enrich Fromm argued in his book the Fear of Freedom that modern society lives a bit much to influence the behaviors of people living in that environment. In that environment, people are required to have greater confidence, more critical, and more independent. Especially in the case of Ahmad who have less supervision and affection from his parents. But fortunately, Ahmad

has positive traits of modern society, independent, have great confidence and critical to the state.

As Erikson said about theory adolescence, at ages of Ahmad is now a stage of development of a sense of identity and the identity of a person's true that the formation of a new beginning in the adolescence. Likewise conducted by Ahmad, he tried to figure out and try to do something he knew was right, that being a Muslim. Although Ahmad had great confidence over what they choose, not that Ahmad does not need others to guide him, as already mentioned above, these tutors are Shaikh Rashid is a bit much influence over Ahmad.

"I asked," he insists, "do you have any job lined up?"
The answer comes reluctantly: "My teacher thinks I should drive a truck."
(p.41)

In above is a conversation between Jack Levy and Ahmad as a proof that the influence on the formation of Shaikh Rashid Ahmad confidence is great. He tried to get her identity by trying to do the work it deems appropriate to accomplish the goals even though he wants to be a truck driver meant he did not continue their education.

"...Somebody's putting pressure on Ahmad, for whatever reason. He can do better than be a trucker. He's a smart, clean-cut kid, with a lot of inner-directedness. What I want him to have are some catalogues for colleges around here where it's not too late for admission." (p.83)

His wishes to become a driver is not solely for himself. The first reason that makes it later Shaikh Rashid accepted the offer because he was aware of the financial condition of the mother who may be overwhelmed if he continued his studies.

"My teacher knows people who might need a driver. I would have somebody to show me the ropes," he explains. "It's good pay," he adds.
(p.42)

As a teacher who knows very well the ability of his students, he also offers Ahmad to register themselves on the scholarship program. But what happened then was Ahmad refused it, because he actually had not wanted the school. He felt he had to get a true identity as a Muslim that he would not get in school. In addition he also said to his school teacher that he did not want to bother his mom and she wants to be independent with his own money. He also feels the school is not a good place for him as a Muslim.

Ahmad's efforts in determining his identity also done by his desires to change his last name with his father's last name, Omar Ashmawy. As Erikson said in his book, Names are after all a reflection of one's personality.

Here it is now clear that Ahmad was to determine the identity of the ego in him and know where the destination should be taken into next life. Ahmad did not openly resist. He did not cover his Muslim identity, but he also never forces anyone to become a Muslim like him. He is still honoring his mother who was not a Muslim. Typically, a person who is in search of identity began to rebel against the rules of his parents, his teachers and the rule of law applicable to the community. But it were a bit much also affect the formation of identity in the future that causes any confusion and instability experienced by Ahmad.

4.3 Religious Life in Terrorist Novel by John Updike

In the early adolescence, someone would be different to someone else in general. He began to refuse life depends on others. In this case Ahmad often resonated what his religious teacher says, Shaikh Rashid, about nothing worthy of worship except Allah, and no one deserves to be a mentor or guidance other than Allah and the Qur'an.

Religious life of Ahmad can not be doubt, it has been embedded in him that the true way of life is the way of life close to God, and there is only one God, namely Allah. Religious life of Ahmad is also one of personal self-development as an independent Ahmad in determining the identity. When Ahmad wants to be a truck driver instead continue his education to a higher level can be said that it was the first attempt at a show Ahmad in his or her identity. Later, Ahmad made a second attempt is planned to replace the last name he followed his father's last name is Ahmad, a second attempt to show his identity as an Ahmad. Later in his searching to find the identity of other effort conducted by Ahmad is by jihad.

Terrorist the novel in many chances, told us how Shaikh Rashid drove Ahmad through the questions to make Ahmad expressed his willingness to wage jihad.

“...Tell me, dear Ahmad, are you afraid of entering into Paradise?”
 “Oh, no, sir. Why would I be? I look forward to it, as do all good Muslims.” (p.108)

Shaikh Rashid with so gently ask Ahmad about whether he was afraid of death and refined it with the “are you afraid of entering into paradise”. Ahmad, who was not aware of the real question was answered unequivocally that he was not afraid to enter the Paradise, because it is actually what he wanted, to get another surge with other Muslims.

“I seek to walk the Straight Path,” Ahmad admits. “In this country, it is not easy. There are too many paths, too much selling of many useless things. They brag of freedom, but freedom to no purpose becomes a kind of prison.” (p.148)

The whole story in this novel illustrates the seriousness of Ahmad in determining his identity as a good Muslim. Various attempts did he merely wanted to be a good Muslim. The dialogue above is spoken by Ahmad and Charlie. Charlie is the son of the owner of the business Home Furnishings, where

Ahmad worked as a driver. Charlie called his father and mother named Maurice Chehab, and home furnishings business is a family business. Shaikh Rashid called as Habib Chehab, they are a Lebanese family. Charlie is also a protégé of Shaikh Rashid, who also had decided to wage jihad.

"Jihad doesn't have to mean war," Ahmad offers, his voice shyly cracking. "It means striving, along the path of God. It can mean inner struggle." (p.149)

Religiousness of Ahmad's life shown in the dialog above. This dialogue is a conversation between Ahmad and Charlie and Charlie's father, Chehab when talking about the Taliban. All social life and daily social interaction can be conceptualized as a kind of performance, in which people present to observe images of themselves and the collectivities to which they belong (Goldstein, 2002: 486). According to Goldstein, social interaction is conducted by a person can make a person is into a performance which will then be adopted as a way of looking and thinking of someone. The individual must be able to convince himself that the next step is up to him and that no matter where he is staying or going he always has the choice of leaving or turning in the opposite direction if he chooses too do so (1968: 258). For that reason, a person who is looking for the identity is really need for firmness to their own self about what they had chosen. Ahmad had a decisiveness that in his self, although he had a rigor that is also because of outside parties. Shaikh Rashid was in such great shape to Ahmad curiosity. He was converted to Islam at the age of eleven years as a Muslim.

In chapter 2, has been discussed about the stages of life experienced by a person under age. At the age of 6-11 year phase is the phase in which children face and inferior power, while at the age of 12-19 years is a phase in which the child will face the problems and confusion of identity. In the case of Ahmad, the

identity he was seeking as an identity religion which he got from his religious teacher.

Ahmad's lack of a response leads the other to ask in a quick, testing voice, "You are with the jihad?"
 "How could I not be? The Prophet urges it in the Book." Ahmad quotes:
 (p.183)

At the end, Charlie is known as a member of the CIA for anti-terrorism that deliberately devoted to dismantle the network of terrorism in America. He was deliberately joined the Shaikh Rashid after he suspecting that there is the alleged terrorism in association study led by Shaikh Rashid. The term identity expresses such a mutual relation in that it connotes both a persistent sameness within oneself (selfsameness) and a persistent sharing of some kind of essential characteristics with others (Abrams, 1999:147). Charlie is also a partner Ahmad Ahmad worked for escort of goods. During that time a lot happened between Charlie and Ahmad talks about Jihad.

"...The Western powers steal our oil, they take our land"
 "They take our God," says Ahmad eagerly, interrupting his mentor. (p.

Charlie is actually trying to trapped Ahmad with all of his questions, and Ahmad was greeted Charlie's question with honest. Charlie knew Ahmad had a sense of resentment of America from the way Ahmad speaks about America. It is interesting Ahmad, how he starting to realizes that Ahmad is different than other students, not only because Ahmad never have any trouble with their friends and teachers, but more than that Ahmad is need more attention from people around him.

Charlie is asking him a question. "Would you fight them, then?" Ahmad has missed what "them" refers to, but says "Yes" as if answering a roll call. Charlie appears to repeat himself: "Would you fight with your life?"
 (p.189)

As the main character who also protagonist, Ahmad still be regarded as an innocent individual. He was easily in trusting people who he thinks in the same position as him, namely fellow Muslims. Instead, he was too out of antipathy towards Muslim people like Jack Levy, a teacher at his school. Ahmad properties that still looks plain Charlie used as a tool to dismantle the terrorist syndicate led by Shaikh Rashid.

"How do you mean?" Charlie is insistent; his brows bear down. "Would you give your life?" The sun leans on Ahmad's neck. "Of course," he says, trying to lighten the exchange with a flicking gesture of his right hand. "If God wills it." (p.189)

Dialogue above is about the ability or his lack of fear about the death. Once again, it is also as a proof of stability of self-Ahmad face the risk of what he thought was right. Ahmad is proving his effort to achieve a perfect identity, in this case be a good Muslim in Ahmad eyes.

In the course of its efforts to achieve success identity, Ahmad almost did not get a meaningful constraint except in its own right. The instability of adolescence is directly proportional to desire to become a good Muslim. Moreover, at the age of just 18 years old is usually one starts to realize the feelings of attraction to the opposite sex.

It was Joryleen who made the searching of Ahmad's identity inconsistencies. Although it makes no big differences, and do not change the slightest belief Ahmad against what he believes, but it can prove that there can be no obstacle in any way a person in his or her identity formation.

In the previous section, we are told how Joryleen in Ahmad side, as a woman Ahmad said that Joryleen is a woman who like to complain, dirty, deemed not serious about her religion. She just consider her religion just for her singings hobby only. But who would have thought it then Ahmad accepted

Joryleen's invitation to come to church and watch her sing solo. No one knows what change Ahmad's mind and finally decided to accept Joryleen's invitation to come to church to see her sing.

Of the women who pay attention to Ahmad, only Joryleen who gets Ahmad's attention. Experienced in puberty now, Ahmad likely have a feelings to Joryleen, and Joryleen was the only non-Muslim people who knows about jihad plan by Ahmad.

"If none it is true," he tells her, his stomach clenching at the thought, "then the world is too terrible, and I would not regret leaving it." (p.72)

Just like at the beginning of the story, Joryleen always forthright in saying to Ahmad about anything. From the way of Ahmad's dress styles, up to Ahmad who never smiled. Vice versa, Ahmad was secretly giving his attention to Joryleen.

"That little thing in your nose. I didn't notice it before. Just those little rings on the edge of your ear"
 "It's new. You don't like it? Tylenol likes it. He can hardly wait till I get a tongue stud" (p.67)

Conversations above show us that there is no shred of Joryleen's face is missing Ahmad. If he was not paying attention, maybe he will not even realize that Joryleen was not had nose pierced. Little attention, but it means it could be a sign that actually he has something more about his girl friend, Joryleen.

Ahmad the innocent may not be aware of something that happened in his heart to Joryleen. Charlie did not know anything about the relationship between Ahmad and Joryleen, which Charlie only knows, Ahmad is an 18 years old child, who is too plain for his age, including about sex. Ahmad claimed he is still virgin and Charlie believes that, Ahmad is not the kind of person a liar.

"...without marriage it would go against my beliefs" (p.185)

What is meant by Ahmad in his word above is about sex that has become commonplace for virtually the entire American people. There is something very interesting about what Ahmad said above. He was so opposed to sex before married because it is a sin and break the rules taught by his religion, however, Charlie's asked Ahmad to 'take off' his virginity. Ahmad was so shocked to know the woman who was Charlie sent to him is Joryleen.

"You know, Ahmad, pardon my saying it, but I would have figured you back in school for something a little above that. Something where you could use your head more." (p.218)

Knowing that people who will making love with him is Ahmad, a school friend whom she knew as a very religious person, was surprised Joryleen.

In this novel narrated that Ahmad did not take her clothes off at all. Ahmad and Joryleen not really make love. He just told her to lie down and talk but once again Ahmad instability seen when he hugged Joryleen on the bed and even kissed Joryleen's forehead.

"Can I put my arm around you?" he asks. "Just this," he tells her "is as much as I can stand"
 "O.K. Ahmad: now, you relax"
 "I don't want to do anything that strikes you as repulsive" (p.223)

Ahmad knows very well that what he did, hugging and kissing Joryleen not his wife, is a sin but Ahmad still 18 years old who still unstable His actions and behaviors has shown that he suffered what Erikson referred to as 'identity confusion', a condition in which the environment is not support the teenager when they were in hard time to get the certain roles. In the early of his identity development he was so sure to stay away from anythings which is not allowed by his God, but in some instances such as when he visited Joryleen in church, and when he was hugged and kissed Joryleen that indicating he is still in unstable condition.

4.4 Ahmad search For The Meaning of Life

Ahmad suffered an identity crisis in his adolescence to early adulthood provides a good knowledge in treading the next life. Identity crisis as indicated by the attitudes and actions to try to find the form of roles, role confusion, which is done in everyday life is a part in shaping a more established identity for himself. This is consistent with the opinion that states' psychosocial intimacy is not possible without a firm sense of identity "(Erikson, 1968: 186). Ahmad may have never hesitated over his decision to self bombing. Heaven is a major goal of his life that he had told Joryleen when he met Joryleen at Charlie's place.

His lips move within an inch of her brow. "At times I have this yearning to join God, to alleviate His loneliness."
"To die you mean? You're scaring me again..." (p.225)

Ahmad expressed his desire to meet his God makes Joryleen fear. This is the second time Ahmad had already told her about his plans. As we know, Ahmad likes Joryleen even though he knew that Joryleen is unbeliever and maybe he could get Joryleen if he wanted because Joryleen also give him attention but Ahmad realizes that it was not what he wanted in life. For him, Joryleen is just the same like other American girls plus he knows that she hawking herself to sleep with men just for the money. In the novel is told that Tylenol, Joryleen's boyfriend, asked her to sleep with men to raise money, but still Ahmad thinks that what Joryleen do is wrong for whatever the reasons. Ahmad also talks about the obligation of a woman to wear hijab. Ahmad certainly would be able to persuade Joryleen by the time he had. It s considering that in fact they both are still young, and still have enough time to get closer to each other, but Ahmad remained in his decision for jihad. Ahmad life experiences have shaped his identity. Ahmad identity in the end can be inferred from the statement

of Ahmad when the teacher asked about the possibility of him not to themselves for jihad.

“No, the mission is mine, though I feel shrunk to the size of a worm within it.” (p. 237)

Ahmad's statement above besides to prove his seriousness to his teacher about his jihad mission, he also was trying to convince himself of what he has chosen. Erikson in his theory says, "It is true, of course, that the Adolescent, during the final stage of his identity formation, is apt to Suffer more than he ever did Deeply before or ever will again from a confusion of roles' (1968: 163). Adolescence is the final step in the formation of identity. Life experiences in the past is a part of the personal development. The process of change in age and life experiences are things that must happen in the maturation process of a personality to form his identity.

Yes, Ahmad will be God servant. Tomorrow the day which is almost upon him. Inches from his eyes, God is describing His rain, which caused gardens to spring forth, and the grain of harvest, and the tall-palm-trees with date bearing branches one above the other for mans nourishment. (p.274)

In this stage, Ahmad seems already found his search for the meaning of life that led him to the formation of identity. He has experienced several phases in his life, first when he studied the Islamic religion, then he began to define her own choice to work as truck drivers, and finally decided to strive to do suicide bombings. Ahmad has reached the stage of Erikson called "I am what survives of me"

To be a perfect Muslim is all what Ahmad wanted, whatever the reason, although he had to die though. At this crucial time Ahmad also get psychological distress indirectly from Shaikh Rashid.

“Your heroic sacrifice,” his master quickly amplifies. (p.236)

The Compliments that addressed to him from his teacher is having a great significance for Ahmad. The brief compliment means that he almost managed to achieve something that has indeed he wants.

“Your family — your mother — would receive your compensation. I'dla. For her loss, even though she is an unbeliever. The beauty of her son's sacrifice may perhaps persuade to cnvert. All things are possible with Allah. “ (p.235)

Ahmad is very happy to hear that from his teacher, Ahmad feels his life is more meaningful, by sacrificing himself, he can help others to get into heaven during the time he dreamed of as well. In that time Ahmad was thought that he wants to help Joryleen. It is not because he did not want to help her mother, but he felt that her mother can fulfill all of she needs by her self.

“My mother — she has always supported herself. Could I name another, a female friend my age, to receive the compensation? It might help her to achieve freedom.” (p.235)

Ahmad was thought, if he helps Joryleen, so Joryleen will get a place in heaven for all the difficulties she got in the world. As we already know, Joryleen have to 'sell' her body to earn money. Ahmad was thought that his mother's life is far better than Joryleen. The decisions which taken by Ahmad, also tend his self-reliance in making a decision that he wanted. It is also a form of what life he would be; to help those who are in dire need of help. He was neutral and unselfish by write his mother's name. At this stage Ahmad experienced what Erikson described with personality development that a child has had a steady sense of autonomy and initiative courage. This solid sense of autonomy and initiative courage caused the good interactions with people outside of him self. The interaction between him and people will give him the role in the people around him (1968:115).

“Mother, I love you.” Touched even stricken, sensing some abyss of need within him but able only to dart to the edge and away. (p.241)

Dialogue above is a statement of Ahmad feelings to his mother he never say before. His mother, Teresa, was surprised and thrilled when Ahmad said it without knowing that there is a big mission behind all this. Ahmad is might not telling the truth to Teresa about his jihad missions. Once again, the dialogue above also shows us that there is absolutely no self-hatred that is embedded on Ahmad to the unbelievers, especially to his biological mother.

However, the implementation of Ahmad's identity is still hampered by people that was really cares for him. Ahmad's ego was too eager to reach the identity like he wanted and then made him unable to distinguish between which one is his friend and which one is his opponent. In the end of the story, Levy was back and trying to thwart the efforts of Ahmad identity as a perfect Muslim by Jihad. As the counselor teacher in school, Levy feels he needs to thwart Ahmad's mission. He knew that Ahmad had been tricked by someone. As described before, according to Levy, Shaikh Rashid, just want to exploit Ahmad to become a terrorist because he is still young, unstable, and easily to be influenced.

"All I'm saying is that kids like Ahmad need to have something they don't get from society any more. Society doesn't let them be innocent any more. Kids have to make more decisions than they used to, because adults can't tell them what to do..." (p.207)

Levy may be the only person that is so caring and very concerned with the attention to Ahmad's personality development. In the last minute before Ahmad do his mission he was trying to caught up with Ahmad to persuade him to cancel his Jihad mission. Ahmad, who had fixed with his stance is not so easily swayed. He was considered Levy as the devils. He thinks that the devils or Levy was just not happy to see him achieve the success and meet his God. However, Ahmad bit shocked when Levy told him about Charlie who was a spy for CIA,

especially when Levy said that Shaikh Rashid has vanished and became a fugitive.

“My point is, Ahmad you don’t need to do this. It’s all over. Charlie never meant for you to go through with it. He was using you to flush out the others.” (p.292)

Ahmad was shocked and did not trust Levy, although Levy seems serious about his statement. Ahmad remained at his Jihad mission, and his establishment will not be able to be easily deterred after all of the experiences that he had experienced. But the same goes with Levy he will not stop to persuading Ahmad and even he wants to stay and die with Ahmad if Ahmad keep with his Jihad mission.

“I don’t think I’ll get out. We’re in this together son” His pose is brave but his voice is hoarse, weak. (p.296)
 “Please, Mr. Levy,” he says, “It is mine to do. The meaning change from a victory to a defeat. If you do it.” (p.304)

With the statements above Ahmad was thinking that Levy was deliberately trailed him to make him out of it. The dialogue above also prove that Ahmad still a young 18 years olds boy who is still so innocent. Here we can see that Ahmad actually looking for the meaning of life through his true identity. All he wanted was a victory in the name of his God, and seek heaven and that he could not find in the life of the world. Because he does not get it in the world, then Ahmad was willing to leave the world by Jihad. But actually Ahmad has not been well know of what is the meaning of jihad. Until finally he faced indecision that Levy decided to go die with him, then Ahmad decided to cancel his mission because he felt trapped by Levy who do not want to allow him to get the victory he had dreamed all this time.

That, and only that. These Devils, Ahmad thinks, have taken away my God. (p.310)

In conclusion, eventually Ahmad failed to get the identity he wanted to do his Jihad mission. As Erikson says, someone who failed to find his identity will experience identity confusion, resulting from the premature decision in choosing a job or a life partner. Ahmad was so fast to decided his Jihad mission without really know what Jihad actually is. He was only affected by his teacher's kind words about the paradise that his God was promised to His servants, in fact his religious teacher has now disappeared.

CHAPTER V

CONCLUSION AND SUGGESTION

5.1 Conclusion

From the analysis it can be concluded that terrorism in the *terrorist* novel are showed by the process to be terrorism that happened in the main character Ahmad Ashmawy Mulloy as a young adolescence.

In the beginning of the story, the main character, Ahmad is trying to distinguish his self from others, he change his faith since he was still 11 years old. Change is difficult regardless of if the change is physical or emotional. Often when a person undergoes a physical change, such as moving from one place to another, it is because of pressures in their current homes, the promise of a better life somewhere else or a combination of the two factors. Similarly, when a person undergoes an internal change, it is often because of internal or external pressures and the promise of a better, or simply good life. However, the definition of a good life is subjective; there is no universal consensus on what that is. And so people, especially youth, become confused about what it is and how to attain it.

By this youth confused, the terror gurus take advantage of the conditions of these young men and with their evil preaching's they brainwash them and force them into the ugly world of terror. It is easy for them to train the young blood as the training involves a lot of physical exercise, mental stability and focus. These young people are highly brainwashed and they see all this as their holy jihad in the name of God.

Jihad in the perspective of a group led by Shaikh Rashid is the fight in Allah's way as the resistance against the U.S. bombing to destroy American society (non-Muslim) as an infidel who was considered an enemy of God. Executing the martyr jihad called Paradise would get in return. The target of this jihad plan is to destroy the Lincoln Tunnel in New Jersey as a center for American air ducts can lead to death of American society.

Ahmad as the young Muslim-Americans who wants to be a good Muslims in the 'straight path' have some goals in his life according to fulfill his desires. To achieve his goal, Ahmad made several attempts a strategy. First, he is learning to be a Muslim in a way to learn the religion of Islam with Shaikh Rashid as a teacher of religion as well as imam of the mosque since he was 11 years old. Second, he Demonstrate attitudes, behaviors, performance apparel, and his religious identity as a Muslim to distinguish the non-Muslim groups in school and to avoid adverse effects such as school-free life and illicit drugs. Third, he adheres to the teachings of Islam taught by Shaikh Rashid is one of them chose to become a truck driver and do not attend school to higher education (college).

The older person which runs these terror camps uses all sort of mechanism to divert the mind of these people and they lay the strong foundation of hatred and vengeance into these young minds. It is easy for them to teach them that by doing what they are told to do they'll be treated as heroes and they are bringing a good name for their religion, culture and society. As we can see with Ahmad in his searching of identity, he is believed with Shaikh Rashid so much. He thinks Shaikh Rashid always tell him the truth. Over all Shaikh Rashid is always true with Ahmad. He recites what Qur'an says to Ahmad and Ahmad

adores him so much without knowing that he not provide all of the information that stated in Qur'an.

There are some goals that made Ahmad decided to do jihad. First is to achieve a common goal which is defined as a group that is jihad to attack America. Second is for the purposes of personal Ahmad is a martyr to reach paradise. To obtain these goals Ahmad made several efforts and strategies in a span of time, Ahmad willing to be a suicide bombing and are willing to sacrifice everything he owned including his soul. Ahmad also prepare for a mission by studying jihad and bomb trucks that will be taken as well as learn how to set off the bomb. He prepares himself mentally, spiritually and physically in a hidden room to be alone, round out his intentions and draw closer to God. He discards all luggage to remove traces of his identity as a potential suicide bomber. Ahmad is quite short and seems in a hurry.

Young people are taught by the extremist religious preachers, in this case Shaikh Rashid. They were shown false texts which bring up a strong feeling of hatred amongst them for the other group and religion. Moreover they are asked to kill them in order to keep their faith alive and all this fight is on the name of religion which they called jihad. It is good for them to kill as to protect the rights of their own and they'll be called as the true 'Son of God'.

Because he is too hurry to make a decision, then Ahmad got his plan failed. He canceled his jihad plans is because of his school teacher, Levy, who persuaded Ahmad to the persuasive approach and several other factors. Ahmad then decided to return to live with American society in the United States and follow the advice and solutions to solve the problem of Levy's involvement with terrorism-related. By those reasons that implied in the *Terrorist* novel proved

what Erikson stressed about personality development in adolescence age that individuals move through specific crisis periods where they have to make choices in which way to go. These crises are created by our age and our society. The choices we make greatly impact for our future personality and behavior.

5.2 Suggestion

The writer wants to contribute some suggestions for further research on youth and adolescence. The coming research might use another source of data, like from the plot of the stories, the theme of the stories, or might be can use different kind of source of data. The further research might be done by analyzing the intrinsic value of the novel.

APENDIXES

No	Character	Major	Minor	Narrations or Dialogues	Page
	Ahmad Ashmawy Mullot	√			
1				<i>Devils</i> , Ahmad thinks. <i>These Devils seek to take away my God.</i>	3
2				They lack true faith; they are not on the Straight Path; they are unclean.	3
3				They are slaves to images, false ones of happiness and affluence. But even true images are sinful imitations of God, who can alone create. Relief at escaping their students unscathed for another day makes the teachers' chatter of farewell in the halls and on the parking lot too loud, like the rising excitement of drunks. The teachers revel when they are away from the school. Some have the pink lids and bad breaths and puffy bodies of those who habitually drink too much. Some get divorces; some live with others unmarried. Their lives away from the school are disorderly and wanton and self-indulgent. They are paid to instill virtue and democratic values by the state government down in Trenton, and that Satanic government farther down, in Washington, but the values they believe in are Godless: biology and chemistry and physics.	4
4				Ahmad is eighteen.	4
5				<i>If there is a next</i> , an inner devil murmurs. What evidence beyond the Prophet's blazing and divinely inspired words proves that there is a next? Where would it be hidden? Who would forever stoke Hell's boilers? What infinite source of energy would maintain opulent Eden, feeding its dark-eyed hours, swelling its heavy-hanging fruits, renewing the streams and splashing fountains in which God, as described in the ninth sura of the Qur'an, takes eternal good pleasure? What of the second law of thermodynamics?	5-6
6				So where did that body fly to? Perhaps it was snatched up by God and taken straight to Heaven. Ahmad's teacher, Shaikh	5

				<p>Rashid, the imam at the mosque upstairs at 27811/ West Main Street, tells him that according to the sacred tradition of the Hadith such things happen: the Messenger, riding the winged white horse Buraq, was guided through the seven heavens by the angel Gabriel to a certain place, where he prayed with Jesus, Moses, and Abraham before returning to Earth, to become the last of the prophets, the ultimate one. His adventures that day are proved by the hoof print, sharp and clear, that Buraq left on the Rock beneath the sacred Dome in the center of Al-Quds, called Jerusalem by the infidels and Zionists, whose torments in the furnaces of Jahannan are well described in the seventh and eleventh and fiftieth of the suras of the Book of Books.</p> <p>Shaikh Rashid recites with great beauty of pronunciation the one hundred fourth sura, concerning Hutama, the Crushing Fire:</p> <p><i>And who shall teach thee what the Crushing Fire is? It is God's kindled fire, Which shall mount above the hearts of the damned; It shall verily rise over them like a vault, On outstretched columns.</i></p>	
7				<p>Ahmad does not like Shaikh Rashid's voice when he says this. It reminds him of the unconvincing voices of his teachers at Central High. He hears Satan's undertone in it, a denying voice within an affirming voice. The Prophet meant physical fire when he preached unforgiving fire; Mohammed could not proclaim the fact of eternal fire too often.</p>	5-6
8				<p>When the murmuring of the devils gnawing within him tinges the imam's voice, Ahmad feels in his own self a desire to rise up and crush him, as God roasted that poor worm at the center of the spiral.</p>	7
9				<p>His religion keeps him from drugs and vice, though it also holds him rather aloof from his classmates and the studies on the curriculum.</p>	8

10				"You're looking way serious," she tells him. "You should learn to smile more."	8
11				His mother rarely irons, for she is a nurse's aide at the Saint Francis Community Hospital and a spare-time painter who sees her son often for less than one hour in twenty-four. His shirts come back stiffened by cardboard from the cleaners, whose bills he pays out of the money he earns clerking at the Tenth Street Shop-a-Sec two evenings a week, and on weekends and Christian holidays, when most boys his age are roaming the streets looking for mischief. But there is, he knows, vanity in his costume, a preening that offends the purity of the All-Encompassing.	9-10
12				He senses that Joryleen is not just trying to be nice: he arouses curiosity in her. She wants to get close to smell him better, even though she already has a boyfriend, a notorious "bad" one. Women are animals easily led, Ahmad has been warned by Shaikh Rashid, and he can see for himself that the high school and the world beyond it are full of nuzzling—blind animals in a herd bumping against one another, looking for a scent that will comfort them. But the Qur'an says there is no comfort but for those who believe in the unseen Paradise and who observe the injunction to pray five times a day, which the Prophet brought back to Earth after the night journey on Buraq's broad, blazingly white back.	10
13				To Ahmad's eyes, the bulbous letters of the graffiti, their bloated boasts of gang affiliation, assert an importance to which the perpetrators have pathetically little other claim. Sinking into the morass of Godlessness, lost young men proclaim, by means of property defacement, an identity.	13
14				"Her religion is the wrong one," Ahmad informs Tylenol	15
15				Ahmad's astonished, gulping expression makes the watching schoolmates laugh, including the chalk-faced Goths, minority whites at Central who pride themselves on showing no emotion, like their nihilistic punk-rock heroes. Plus, there are	16-17

				silvery giggles from several bubbly buxom brown girls, Miss Popular, who Ahmad thinks should be kinder. Some day they will be mothers. Some day soon, the little whores.	
16				I very much feel he is still alive— Omar Ashmawy.	35
17				"...I would like, some day, to find him. Not to press any claim, or to impose any guilt, but simply to talk with him, as two Muslim men would talk."	36
18				"My mother attached her name to me, on my Social Security and driver's license, and her apartment is where I can be reached. But when I am out of school and independent I will become Ahmad Ashmawy."	37
19				"He said the college track exposed me to corrupting influences—bad philosophy and bad literature. Western culture is Godless."	38
20				"And because it has no God, it is obsessed with sex and luxury goods. Look at television, Mr. Levy, how it's always using sex to sell you things you don't need. Look at the history the school teaches, pure colonialist. Look how Christianity committed genocide on the Native Americans and undermined Asia and Africa and now is coming after Islam, with everything in Washington run by the Jews to keep themselves in Palestine."	38
21				"I of course do not hate all Americans. But the American way is the way of infidels. It is headed for a terrible doom."	39
22				As it says in the ninth sura, Ye have no patron or helper save God. God is another person close beside him, a Siamese twin attached in every part, inside and out, and to whom he can turn at every moment in prayer. God is his happiness. This old Jewish devil, beneath his cunning, worldly-wise, mock-fatherly manner, wishes to disrupt that primal union and take the All-Merciful and Life-Giving One from him.	40
23				The boy's eyebrows, thick and broad as a man's though the hairs are finer, knit into a scowl. Ahmad stands up to leave, but Levy isn't quite ready to let him go. "I asked," he insists,	41

				<p>"do you have any job lined up?"</p> <p>The answer comes reluctantly: "My teacher thinks I should drive a truck."</p>	
24				<p>"My teacher knows people who might need a driver. I would have somebody to show me the ropes," he explains. "It's good pay," he adds.</p>	42
25				<p>Levy pursues it: "How old were you when you . . . when you found your faith?" "Age eleven, sir."</p>	42
26				<p>"...I thirst for Paradise," though the abyss within him continues to widen."</p>	106
27				<p>Lengthening, the spring day outside our windows is pathetically dying—read for me, please, verse fourteen from the sixty-fourth sura, 'Mutual Deceit.' "</p> <p>Ahmad fumblingly finds the page in his dog-eared copy of the Qur'an, and makes his way aloud through "yd ayyuhd 'lilhina dmanu inna min azwdjikum wa awliddikum 'aduwwan lakumfa 'hdharubum, wa in ta'fuwa tasfabuwa taghfirii fa-inna 'lilhah ghafiirun rahim."</p> <p>"Good. I mean, good enough. We must work harder, of course, on your accent. Can you tell me, Ahmad, quickly, what it means?"</p> <p>"Uh, it says that in your wives and children you have an enemy. Beware of them. But if you, uh, forgive and pardon and are lenient, God is forgiving and merciful."</p> <p>"But your wives and children! What is 'enemy' about them? Why would they need forgiveness?"</p> <p>"Well, maybe because they distract you from jihdd, from the struggle to become holy and closer to God."</p> <p>"Perfect! What a beautiful tutee you are, Ahmad! I could not have put it better myself. ita'fu wa tasfahii wa taghfirii"—afd and safaba, abstain and turn away! Do without these women of non-Heavenly flesh, this earthly baggage, these unclean hostages to fortune! Travel light, straight into Paradise! Tell me, dear Ahmad, are you afraid</p>	108

			of entering into Paradise?" "Oh, no, sir. Why would I be? I look forward to it, as do all good Muslims."	
28			"I seek to walk the Straight Path," Ahmad admits. "In this country, it is not easy. There are too many paths, too much selling of many useless things. They brag of freedom, but freedom to no purpose becomes a kind of prison."	148
29			"Jihad doesn't have to mean war," Ahmad offers, his voice shyly cracking. "It means striving, along the path of God. It can mean inner struggle."	149
30			Ahmad feels himself about to be enlisted in the armies of trade, and despite the near presence of the God of whom all material things form the mere shadow, he is excited. The Prophet himself was a merchant. Man never wearies of praying for good things, says the forty-first sura. Among these good things the world's manufacture must be included. Ahmad is young; there is plenty of time, he reasons, for him to be forgiven for materialism, if forgiveness is needed. God is closer than the vein in his neck, and He knows what it is to desire comfort, else He would not have made the next life so comfortable: there are carpets and couches in Paradise, the Qur'an affirms.	152
31			Ahmad feels this area is somehow already familiar. In the future he will come to know it well—the loading platform, the parking lot with its cracked concrete baking in the shimmering summer heat, the surrounding low brick buildings and cluttered backs of row houses, a rusting Dumpster in one corner from some long-defunct enterprise, the half-heard oceanic sound of traffic waves swishing by on the four-lane boulevard. This space will always have something magic about it, something peaceful not of this world, a strange quality of being under magnification from some high vantage. It is a place God has breathed upon.	153
32			"It is a society that fears getting old," Ahmad agrees, gently	174-175

			<p>braking in anticipation of a far-off green light's turning red before the truck gets there. "Infidels do not know how to die."</p> <p>"No," Charlie says, his unstoppable voice halting, and sounding cautious. "Who does?" he asks.</p> <p>"True believers," Ahmad tells him, since he has asked. "They know that Paradise awaits the righteous."</p> <p>Gazing through Excellency's tall and dirty windshield at the oil-stained macadam and red taillights and blaring blobs of reflected sun that compose a summer day along a truck route in New Jersey, he quotes the Qur'an: "God give you life, then cause you to die: then will He assemble you on the day of resurrection: there is no doubt of it."</p>	
33			<p>"For the state of the world now," Ahmad offers, to get in step with Charlie, "it might have been better if they had. The United States might have become a kind of Canada, a peaceable and sensible country, though infidel."</p>	182
34			<p>"These old revolutions," Charlie continues confidentially, "have much to teach our jihad." Ahmad's lack of a response leads to other to ask in a quick, testing voice, "You are with the jihad?"</p>	183
35			<p>"How could I not be? The Prophet urges it in the Book." Ahmad quotes: "Mohammed is Allah's apostle. Those who follow him are ruthless to the unbelievers but merciful to one another."</p>	183
36			<p>"I do not desire uncleanness."</p> <p>"Well, what the hell do you desire, Ahmad? Forget fucking, I'm sorry I brought it up. What about just being alive? Breathing the air, seeing the clouds? Doesn't that beat being dead?"</p> <p>A spatter of sudden summer rain from the sky—cloudless, an overall pewter gray shot through with smothered sunlight—speckles the windshield; at the touch</p>	185

				of Ahmad's hand the wipers begin their cumbersome flapping. The one on the driver's side leaves a rainbow arc of un swept moisture, a gap in its rubber blade: he makes a mental note to replace that faulty blade. "It depends," he tells Charlie. "Only the unbelievers fear death absolutely."	
37				<p>"What about daily pleasures? You love life, Madman, don't deny it. Just die way you come to work early every morning, eager to see what's on our schedule. We've had other kids on the truck who didn't see a thing, didn't give a damn, they were dead behind the eyes. All they cared about was stopping at the junk-food chains to eat a ton and take a piss and, when the day was over, going out and getting high with their buddies. You, you got potential."</p> <p>"I have been told that. But if I love life, as you say, it is as a gift from God that He chose to give, and can choose to take away."</p>	186
38				This is not quite what Ahmad said, and sounds a bit false, a bit forced and far removed from the concrete living God who stands beside Ahmad as close as the sunshine warming the skin of his neck. Charlie stands opposite him with knitted thick eyebrows and his flexible mouth clenched in a sort of pained stubbornness; he has a soldier stiffness to him, a cancellation of the genial road companion habitually lodged in the side of Ahmad's vision. Seen frontally, Charlie, who neglected to shave this morning, and whose eyebrows meet above the creased bridge of his nose, fails to harmonize with the expansive loveliness of the day—the sky cloudless but for a puffy far scatter over Long Island, the ozone at the zenith so intense it seems a smooth-walled pit of blue fire, the accumulated towers of lower Manhattan a single gleaming mass, speedboats purring and sailboats tilting in the bay, the cries and conversation of the tourist crowd making a dapple of harmless sound around them. This beauty, Ahmad thinks, must mean something—a hint from	188

			Allah, a fore shadow of Paradise.	
39			<p>Charlie is asking him a question. "Would you fight them, then?"</p> <p>Ahmad has missed what "them" refers to, but says "Yes" as if answering a roll call.</p> <p>Charlie appears to repeat himself: "Would you fight with your life?"</p> <p>"How do you mean?"</p> <p>Charlie is insistent; his brows bear down. "Would you give your life?"</p> <p>The sun leans on Ahmad's neck. "Of course," he says, trying to lighten the exchange with a flicking gesture of his right hand. "If God wills it."</p>	189
40			Ahmad feels he is balanced on a scaffolding of straws, in the dizzying space of their shared faith, revealed when the other man spoke of the Jewish usurers. Having been admitted, the boy feels, to a rare level of Charlie's confidence, he in turn confides, "I have a God to whom I turn five times a day. My heart needs no other companion. The obsession with sex confesses the infidels' emptiness, and their terror. "	214
41			<p>Mr. Chehab looks at him curiously. "You going to stay with us, now Labor Day here?"</p> <p>"Sure. What else? I love driving."</p> <p>"I just thought, boys like you—bright, obedient—go for more education."</p> <p>"People have suggested it, sir, but I don't feel the need yet." More education, he feared, might weaken his faith. Doubts he had held off in high school might become irresistible in college. The Straight Path was taking him in another, purer direction. He couldn't explain this very well. Ahmad wonders how much the old man knows of the smuggled cash, of the four men in the Shore cottage, of his own son's anti-Americanism, of his brother's connections in</p>	216

				Florida. It would be strange if he were totally ignorant of these currents; but, then, families, as Ahmad knows from his own family of two, are nests of secrets, of eggs that lightly touch but hold each its own life.	
42				<p>"I just want to be with you, as close as I can."</p> <p>"Oh, boy. I've heard that before. Men, they are all heart. Let's hear about you, then. How's old Allah doing? How do you like being holy, now that school's out and we're in the real world?"</p> <p>His lips move an inch from her forehead. He has decided to be open with her, about this thing in his life that his instinct is to protect from everyone, even from Charlie, even from Shaikh Rashid. "I still hold to the Straight Path," he tells Joryleen. "Islam is still my comfort and guide. But—"</p> <p>"But what, baby?"</p> <p>"When I turn to Allah and try to think of Him, it is borne in upon me how alone He is, in all the starry space He has willed into existence. In the Qur'an, He is called the Loving, the Self-Subsistent. I used to think of the love; now I'm struck by the self-subsistence, in all that emptiness. People are always thinking of themselves," he tells Joryleen. "Nobody thinks of God—if He suffers or not, if He likes being what He is. What does He see in the world, to take any pleasure in it? And to even think of such things, to try to make such pictures of God as a kind of human being, my master the imam would tell me was blasphemy, deserving an eternity of Hellfire."</p>	225
43				<p>"My goodness, what a lot to take on in your own brain. Maybe He gave us each other, so we wouldn't be as alone as He is. That's in the Bible, pretty much."</p> <p>"Yeah, but what are we? Smelly animals, really, with a little bunch of animal needs, and shorter lives than turtles."</p>	225

				<p>This—his mentioning turtles—makes Joryleen laugh; when she laughs, her whole naked body jiggles against his, so he thinks of all those intestines, and stomach and things, packed in: she has all that inside her, and yet also a loving spirit, breathing against the side of his neck, where God is as close as a vein. She says to him, "You better get on top of all those weird ideas you have, or they gone to drive you crazy."</p>	
44				<p>His lips move within an inch of her brow. "At times I have this yearning to join God, to alleviate His loneliness." No sooner are the words out of his mouth than he recognizes them as blasphemy: in the twenty-ninth sura it is written, <i>Allah does not need His creatures' help.</i></p> <p>"To die, you mean? You're scaring me again, Ahmad. How's that prick been poking me doing? We talk it all away?" She touches him, quickly, expertly. "No, man, we didn't. He's still there, wanting what he wants. I can't stand it—can't stand the suspense. Don't you do a thing. Allah can blame me. I can take it, I'm just a woman, dirty anyway." Joryleen puts her hands one on each of his buttocks through the black jeans and by pulling him rhythmically into her pushing softness draws him up and up into a convulsive transformation, a vaulting inversion of his knotted self like that, perhaps, which occurs when the soul passes at death into Paradise.</p>	226
45				<p>He leads the young man into his office, and settles himself in the tall wing chair from which he does his teaching. "Well, now," he addresses Ahmad, when both are seated in their accustomed positions around the desk, upon whose surface nothing rests but a well-worn, green-bound copy of the Qur'an. "You have travelled in the wider, infidel world—what our friends the Black Muslims call 'the dead world.' Has it modified your beliefs?"</p>	232-233

				"Sir, I am not aware that it has. I still feel God beside me, as close as the vein in my neck, cherishing me as only He can."	
46				<p>Shaikh Rashid leans forward, resting his shoes on the floor, and presses the fingertips of his fine small hands together, perhaps to suppress their tremor. Ahmad wonders why his teacher should be nervous. Perhaps he is jealous of another man's influence upon his student. "Yes," he says. "Charlie is 'fun,' but is possessed of serious purpose as well. He informs me that you have expressed a willingness to die for jihad."</p> <p>"I did?"</p> <p>"In an interview in Liberty State Park, in view of lower Manhattan, where the twin towers of capitalist oppression were triumphantly brought down."</p> <p>"That was an interview?" How strange, Ahmad thinks, that the conversation, in the open air, has been reported here, in the closed space of this inner-city mosque, whose windows have a view of only brick walls and dark clouds. The sky today is close and gray in wispy layers that may produce rain. At that earlier interview, the day had been harshly bright, the cries of children in holiday packs ricocheting between the glitter of the Upper Bay and the glaring white dome of the Science Center. Balloons, gulls, sun. "I will die," he confirms, after silence, "if it is the will of God."</p>	233-234
47				<p>"There is a way," his master cautiously begins, "in which a mighty blow can be delivered against His enemies."</p> <p>"A plot?" Ahmad asks.</p> <p>"A way," Shaikh Rashid repeats, fastidiously. "It would involve a shahid whose love of God is unqualified, and who impatiently thirsts for the glory of Paradise. Are you such a one, Ahmad?" The question is put almost lazily, while the master leans back and closes his eyes as if against too strong a light. "Be honest, please."</p>	234-236

				<p>Ahmad's rickety feeling, of being supported over a gulf of bottomless space only by a scaffold of slender and tenuous supports, has returned. After a life of barely belonging, he is on the shaky verge of a radiant centrality. "I believe I am," the boy tells his teacher. "But I have no warrior skills."</p> <p>"It has been seen to that you have all the skills you need. The task would involve driving a truck to a certain destination and making a certain simple mechanical connection. Exactly how would be explained to you by the experts that arrange these matters. We have, in our war for God," the imam lightly explains, with an amused small smile, "technical experts equal to those of the enemy, and a will and spirit overwhelmingly greater than his. Do you recall the twenty-fourth sura, al-niir, 'The Light'?"</p> <p>His eyelids close, showing their tiny purple veins, in the effort of remembering and reciting, "wa 'l-ladhlina kafaru a'mdluhum ka-sardbi biqi'atin yahsabubu 'z-zam'anu ma an hattd idhdjd'ahu lamyajidhn shay'an wa wajada llaha 'indahu fa-waffahu hisdbahu, wa 'lIdhu sarl'u 'l-hisab." Opening his eyes to see a guilty incomprehension on Ahmad's face, the shaikh, with his thin off-center smile, translates: " 'As for the unbelievers, their works are like a mirage in a desert. The thirsty traveller thinks it is water, but when he comes near he finds that it is nothing. He finds Allah there, who pays him back in full.' A beautiful image, I have always thought—the traveller thinks it is water, but he finds only Allah there. It dumbfounds him. The enemy has only the mirage of selfishness, of many small selves and interests, to fight for: our side has a single sublime selflessness. We submit to God and become one with Him, and with one another."</p> <p>The imam shuts his eyes again as in a holy trance, his closed lids shuddering with the pulse of the capillaries within them. His voice emerges from his mouth cogently, however.</p>	
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				<p>"Your translation to Paradise would be instant," he states.</p> <p>"Your family—your mother—would receive compensation, i'dla, for her loss, even though she is an unbeliever. The beauty of her son's sacrifice may perhaps persuade her to convert. All things are possible with Allah."</p> <p>"My mother—she has always supported herself. Could I name another, a female friend my age, to receive the compensation? It might help her to achieve freedom."</p> <p>"What is freedom?" Shaikh Rashid asks, his eyes opening and breaking the skin of his trance. "As long as we are in our bodies, we are slaves to our bodies and their necessities. How I envy you, dear boy. Compared with you, I am old, and it is to the young that the greatest glory of battle belongs. To sacrifice one's life," he continues, as his eyelids</p> <p>half shut, so just a wet gray glitter shows, "before it becomes a tattered, exhausted thing. What an endless joy that would be."</p> <p>"When," Ahmad asks after letting these words sink into a silence, "will my istishdd take place?" His self-sacrifice: it is becoming a part of him, a live, helpless thing like his heart, his stomach, his pancreas gnawing away with its chemicals and enzymes.</p> <p>"Your heroic sacrifice," his master quickly amplifies. "Within a week, I would say. The details are not mine to specify, but a week would approximate an anniversary and send an effective message to the global Satan. The message would be, 'We strike when we please.' "</p> <p>"The truck. Would it be the one I drive for Excellency?" Ahmad can grieve, if not for himself, for the truck—its cheerful pumpkin orange, its ornate script lettering, the vantage from its driver's seat that puts the world of obstacles and dangers, of pedestrians and other vehicles, just on the other side of the tall windshield, so that</p>	
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				<p>clearances are easier to gauge than when driving an automobile, with its long and bloated hood.</p> <p>"A truck like it, which should give you no trouble in driving a short distance. The Excellency truck itself would of course incriminate the Chehabs, if any identifiable fragments remain. The hope is that none will. In the first World Trade Center bombings, you may be too young to remember, the rented truck was traced with laughable ease. This time, the physical clues will be obliterated—sunk, as the great Shakespeare puts it, full fathom five."</p>	
48				<p>"No," Ahmad protests, jealous of this alleged mob of others who would steal his glory. "My love of Allah is absolute. Your gift is one I cannot refuse." Seeing a kind of flinch on his master's face, a clash of relief and sorrow, a disconcerted gap, in his usual composed surface, through which his mere humanity flashes, Ahmad relents, joining him in humanity with the joke, "I would not have you think that our hours studying the Eternal Book were wasted."</p> <p>"Many study the Book; few die for it. Few are given your opportunity to prove its truth." From this stern high plane Shaikh Rashid relents in turn: "If there is any uncertainty in your heart, dear boy, speak it now, without penalty. It will be as if this conversation has never taken place. I ask from you only silence, a silence in which someone with more courage and faith may carry out the mission."</p> <p>The boy knows he is being manipulated, yet accedes to the manipulation, since it draws from him a sacred potential. "No, the mission is mine, though I feel shrunk to the size of a worm within it."</p> <p>"Good, then," the teacher concludes, leaning back, lifting</p> <p>up his little black shoes, and resting them in view on the silver-threaded footstool. "You and I will not speak of</p>	237-238

				<p>this again. Nor will you visit here again. Word has reached me that the Islamic Center may be under surveillance. Inform Charlie Chehab of your heroic resolve. He will arrange that you soon receive detailed instruction. Give him the name of this sharmoota whom you value above your mother. I cannot say that I approve: women are our fields, but our mother is the Earth itself, from which we drew existence."</p> <p>"Master, I would rather entrust the name to you. Charlie has a connection with her that might lead him to disrespect my intent."</p> <p>Shaikh Rashid resents such a complication, which mars the purity of his pupil's submission. "As you wish," he says stiffly.</p>	
49				<p>Ahmad prints joryleen grant on a piece of notepaper, just as he saw it, not many months ago, inscribed in ballpoint on the edges of the pages of a thick high-school textbook. They were nearly equals then; now he is headed for Jannah and she for Jahannan, the pits of Hell. She is the only bride he will enjoy on Earth. Ahmad notices in writing that the trembling has passed out of his teacher's hands into his own. His soul feels like one of those out-of-season flies that, trapped in winter in a warm room, buzz and insistently bump against the glass of a window saturated with the sunlight of an outdoors wherein they would quickly die.</p>	238
50				<p>The next day, a Wednesday, he wakes early, as if at a shout that quickly dies away. In the kitchen, in the dark before six o'clock, he encounters his mother, who is back on the morning shift at Saint Francis. She wears, chastely, a beige street</p> <p>dress and a blue cardigan thrown across her shoulders; her footsteps pad silently in the white Nikes she wears for the miles she traverses the hospital's hard floors. He gratefully senses that her recent mood—the short</p>	239-240

				<p>temper and distraction caused by one of those obscure disappointments whose atmospheric repercussions have bothered him since early childhood—is lifting. She wears no makeup; the skin beneath her eyes is blanched, and her eyes are reddened by her swim in the waters of sleep. She greets him with surprise: "Well, you're an early bird!"</p> <p>"Mother—"</p> <p>"What, darling? Don't make it long, I'm on duty in forty minutes."</p> <p>"I wanted to thank you, for putting up with me all these years."</p> <p>"Why, what a strange thing to say! A mother doesn't put up with her child; the child is her reason for being."</p> <p>"Without me, you would have had more freedom to be an artist, or whatever."</p> <p>"Oh, I'm as much of an artist as I have talent for. Without you to care for, I might have just sunk myself in self-pity and bad behavior. And you've been such a good boy, really— never giving me real trouble, like I hear about at the hospital all the time. And not just from the other nurse's aides but from the doctors, with all that education they have and the lovely homes. They give their children everything, and yet they turn out horribly—self-destructive and other-destructive. I don't know how much credit to give your Mohammedanism. Even as a baby, you were so trusting and easy. Everything I suggested, you thought was a good idea. It worried me, even, you seemed so easily led, I was afraid you'd be influenced by the wrong people as you grew older. But look at you! A man of the world, earning good money just as you said you would, and handsome besides. You have your father's lovely lanky build, and his eyes and sexy mouth, but nothing of his cowardice, always looking for a shortcut."</p>	
51				He does not tell of the shortcut to Paradise he is about to	240

				take. He tells her instead, "We don't call it Mohammedanism, Mother. That sounds as if we worshipped Mohammed. He never claimed to be God; he was just God's prophet. The only miracle he ever claimed was the Qur'an itself."	
52				<p>"Mother, I love you."</p> <p>Touched, even stricken, sensing some abyss of need within him but able only to dart to the edge and away, Teresa pecks a kiss on her son's cheek and tells Ahmad, "Well, of course, you sweet thing, and I do you. What is it the French say? <i>Qua va sans dire</i>. It goes without saying." He is blushing, stupidly, hating his own hot face. But he must get this out: "I mean, all those years, there I was obsessing about my father, and you were the one taking care of me." Our mother is the Earth itself, from which we drew existence.</p> <p>Her hands flit over herself to check that everything is in place; she looks at her watch again, and he can feel her mind flying, flying away. Her response makes him doubt that she heard what he said. "I know, dear—we all make mistakes in relationships. Can you possibly see to your own supper tonight? The Wednesday-evening sketch group is starting up again, we have a model tonight—you know, we each kick in ten dollars to pay her and have five-minute poses followed by a longer sitting, you can bring pastels but they discourage oils. Anyway, Leo Wilde called the other day and I promised to go with him. You remember Leo, don't you? I used to go out with him, a little. Stocky, wears his hair in a ponytail, funny little granny glasses—"</p> <p>"I remember him, Mother," Ahmad says coldly. "One of your losers."</p>	241-242
53				At Excellency, out on the lot, with the freshly loaded orange truck between themselves and the office window from which old, bald Mr. Chehab might see them talking and sense a conspiracy, he tells Charlie, "I'm in."	242-243

				<p>"I heard. Good." Charlie gives Ahmad a look, and it's as if his Lebanese eyes are new to the boy, crystalline in complexity, this part of us not quite flesh, brittle with its amber rays and granulations, the area around the pupil paler than the dark-brown ring rimming the iris. Charlie has a wife and children and a father, Ahmad realizes; he is tied to this world in a way Ahmad isn't. His substance is knottier. "You sure, Madman?"</p> <p>"As God is my witness," Ahmad tells him. "I burn to do it."</p> <p>It always faintly embarrasses him, he does not know why, when God arises between himself and Charlie. The man makes one of his intricate quick mouths, a pinching of the lips together and then puffing them out, as if something inside has been regretfully kept from escaping.</p> <p>"Then you'll need to meet some specialists. I'll arrange it." He hesitates. "It's a little tricky, it may not happen tomorrow. How're your nerves?"</p> <p>"I have placed myself in God's hand, and feel very serene. My own will, my own cravings, are at rest."</p>	
54				<p>Ahmad's every minute has taken on the intimate doubleness of prayer, the self-release of turning aside and addressing a self not his own but that of Another, a Being as close as the vein of his neck. More than five times a day he finds the opportunity, most often in the store's barren parking lot, to spread his mat in the eastward direction and touch his forehead to the earth, each time receiving, through the concrete, the close comfort of submission. The slaglike dark weight nagging within him skews his view of the world, and bedecks each twig and telephone wire with jewels he has never before noticed.</p>	244
55				<p>Ahmad rises from his seat on the coarse plank step and stands over the insect in lordly fashion, feeling huge. Yet he shies from touching this mysterious fallen bit of life. Perhaps</p>	253

				<p>it has a poisonous bite, or, like some miniature emissary from Hell, it will fasten onto his finger and never let go. Many a boy—Tylenol, for one—would simply crush this irritating presence with his foot, but for Ahmad the option does not exist: it would produce a broadened corpse, a squashed tangle of tiny parts and spilled vital fluid, and he does not wish to contemplate any such organic horror. He looks around him briefly for a tool, for something stiff with which to flip the insect over—the dark little cardboard, for instance, used to give the two parts of a Mounds bar integrity, or to reinforce a double Reese's Peanut Butter Cup—but he sees nothing suitable. Excellency Home Furnishings tries to keep its private lot litter-free. The African-American "muscle" and Ahmad himself have been sent out into it with a green garbage bag, on clean-up duty. He spots no happenstance spatula lying loose but, on a sudden inspiration, remembers the driver's license in his wallet, a plastic rectangle in which a scowling and unflattering image of himself is embedded with some numerical data important to the state of New Jersey and a hologrammatical, counterfeit-repellent image of its Great Seal. With this, he manages, after a few tentative, squeamish attempts, to flip the tiny creature at his mercy over onto its legs. Sunlight strikes sparks of iridescence, purple and green, from the biform shell of folded wings. Ahmad goes back to his porch on the step to enjoy the good results of his rescue, his merciful intervention in the natural order. Fly away, fly away.</p>	
56				<p>Ahmad takes the room's one chair to the room's only table, a bedside table of varnished maple scarred by ash-colored trough of cigarettes allowed to burn down beyond its top's bevelled edge. Reverently he opens the gift Qur'an. Its flexible gilt-edged pages fall open to the fiftieth sura, "Qaf." He reads, on the left-hand side where the English translation</p>	272-273

				<p>is printed, a distinct echo of what Shaikh Rashid has said:</p> <p>They marvel forsooth that one of themselves hath come to them charged with warnings. "This," say the infidels, "is a marvelous thing:</p> <p>What! when dead and turned to dust shall we ... ? Far off is such a return as this?"</p> <p>The words speak to him, yet make insufficient sense. He studies the Arabic on the facing page, and realizes that the infidels—how strange it is that they, the devils, have a voice in the Holy Qur'an—are doubting the resurrection of the body, which the Prophet has been preaching. Ahmad, too, can scarcely picture the reconstitution of his body, after he succeeds in leaving it; instead he sees his spirit, that little thing inside him that keeps saying "I... I...," entering the next life immediately, as if pushing through a swinging glass door. In this he is like the unbelievers: bal kadhhabu hi 'l-haqqi lammd jd'ahum fa-hum ft amrin marij. They, he reads in the facing English, have treated the truth which hath come to them as falsehood; perplexed therefore is their state.</p> <p>But God, speaking in His magnificent third-person plural, brushes their perplexity aside: Will they not look up to the heavens above them, and consider how We have reared it and decked it forth, and that there are no flaws therein?</p>	
57				<p>But God, speaking in His magnificent third-person plural, brushes their perplexity aside: Will they not look up to the heavens above them, and consider how We have reared it and decked it forth, and that there are no flaws therein?</p> <p>The sky above New Prospect, Ahmad knows, is hazy with exhaust smoke and summer humidity, a sepia blur above the jagged rooftops. But God promises that a better sky, a flawless sky, exists above it, with its blazing patterns of blue stars. "We" goes on, As to the Earth, We have spread it out, and have</p>	273-274

				<p>thrown the mountains upon it, and have caused an upgrowth in it of all beauteous kinds of plants, for insight and admonition to every servant who loveth to turn to God.</p> <p>Yes. Ahmad will be God's servant. Tomorrow. The day which is almost upon him. Inches from his eyes, God is describing His rain, which causeth gardens to spring forth, and the grain of harvest, and the tall palm-trees with date-bearing branches one above the other for man's nourishment.</p> <p>And life give we thereby to a dead country. So also shall be the resurrection. A dead country. That is this country.</p> <p>As simple and unanswerable as the first creation shall the second be. Are We wearied out with the first creation? Yet are they in doubt with regard to a new creation?</p> <p>We created man: and We know what his soul whispereth to him, and We are closer to him than his neck-vein.</p> <p>This verse has always borne a special, personal meaning for Ahmad; he closes the Qur'an, its pliant leather cover dyed the uneven red of a rose's streaked petals, certain that Allah is present in this small, strange room, loving him, eavesdropping on the whispers of his soul, its inaudible tumult. He feels his neck-vein beat, and hears the traffic of New Prospect, now murmuring, now roaring (motorcycles, corroded mufflers), circulating some blocks away around the great central lake of rubble, and hears it dwindle after the City Hall clock chimes eleven. He falls asleep waiting for the next quarter-hour, though he expected to stay awake all night in the blanched, hovering tremble of his high, selfless joy.</p>	
58				<p>Ahmad consults his watch: seven twenty-seven. He decides to give Charlie until quarter of eight to show up, though</p>	278

				their schedule had called for seven-thirty. But then it bears down upon him more and more strongly as the minutes pass that something has gone wrong; Charlie will not show up. This lot is poisoned. This empty space behind the store used to give him a sensation of being watched from above, but now it is not God watching, nor God's breath he feels. He, Ahmad, is watching, with held breath.	
59				God give you life, Ahmad thinks, then cause you to die.	280
60				Ahmad is being tailgated by a midnight-blue Mercedes driven by an impatient man too young to have earned a Mercedes, unless it was in stock manipulation at the expense of the less fortunate. Such men live expensively in the so-called bedroom towns of New Jersey and jumped from the towers when God brought them down. Ahmad feels superior to this Mercedes driver, and indifferent to his tooting and swerving back and forth as he seeks to dramatize his wish that the white truck were moving less sedately in the middle lane.	291
61				<p>"My point is, Ahmad, you don't need to do this. It's all over. Charlie never meant for you to go through with it. He was using you to flush out the others."</p> <p>Ahmad reviews the unfolding, slithering fabric of what he has heard and concludes, "It would be a glorious victory for Islam."</p> <p>"Islam? How so?"</p> <p>"It would slay and inconvenience many unbelievers."</p> <p>"You've got to be kidding," Mr. Levy says, as Ahmad deftly maneuvers the transition from 80 East to 95 South, seizing the inside lane and not allowing the Mercedes to pass him on the right as the bulk of the traffic continues east toward the George Washington Bridge. On the left, the Overpeck River crinkles in the breeze as it flows toward the Hackensack. The truck is on the New Jersey Turnpike, above swampland being exploited in every scrap</p>	292-293

				<p>that can be drained. The Turnpike branches; the leftward branch leads to the Lincoln Tunnel exit. The plotters saw to it that an E-Z Pass transponder is fixed to the center of the truck's windshield; it will let him roll smoothly through the toll booth, without more than a moment's exposure of the youthful driver to the eyes of a toll-taker or guard.</p> <p>"Think of your mother." The conversational ease has gone from Mr. Levy's voice; a touch of stridency has entered. "She'll not only lose you but she'll become known as the mother of a monster. A madman."</p>	
62				<p>Ahmad is beginning to take pleasure in not being moved by this intruder's arguments. "I have never been essential to my mother," he explains, "though she did, I admit, stick with her assignment once I was unfortunately born. As to the mother of a monster, in the Middle East the mothers of martyrs are highly esteemed and receive a substantial pension."</p> <p>Mr. Levy says, "I'm sure she'd rather have you than a pension."</p> <p>"How are you sure, may I ask, sir? How well do you know her?"</p> <p>Gulls, at first a few in his vision through the windshield, then dozens coming into focus, and the dozens becoming hundreds, wheel above a waste site. Beyond their greedy gathering of wings, beyond the sullen Hudson, stands the stone-colored silhouette, notched like an immense key, of the great city, Satan's heart. Lit from the east, its towers loom in shadow from the west, a dust of haze radiant between them. Mr. Levy's silence foretells a new attack on Ahmad's convictions, but for now driver and passenger share without comment their glimpse of one of the world's wonders, suddenly snatched from view as the traffic hurtles onward and is replaced by relatively empty expanses on either side of 95—marsh grass shot through with blue</p>	293-294

			<p>flashes of sky reflected by the watery channels as they wander in the mud. High in his windshield, a silvery cruciform glint escapes Newark International Airport, carving in the milky blank sky a twin-tipped trail like a highway for others to follow, in the web of patterns the air controllers enforce. Ahmad momentarily feels exhilarated, like a plane lifting free of gravity.</p> <p>Mr. Levy destroys the moment, saying, "Well, what else can we talk about? Giants Stadium. Did you catch the Jets game yesterday? When that kid Carter fumbled the kickoff, I thought to myself, Here we go again, just like last season. But no, they pulled it out, thirty-one to twenty-four, though you couldn't relax until that rookie safety Coleman came up with the interception in the last minute of the Bengals' final drive." This is presumably Jewish comedy, which Ahmad ignores. In a more sincere voice, Levy says, "I can't believe you're seriously intending to kill hundreds of innocent people."</p> <p>"Who says unbelief is innocent? Unbelievers say that. God says, in the Qur'an, Be ruthless to unbelievers. Burn them, crush them, because they have forgotten God. They think to be themselves is sufficient. They love this present life more than the next."</p> <p>"So kill them now. That seems pretty severe."</p> <p>"It would to you, of course. You are a lapsed Jew, I believe. You believe nothing. In the third sura of the Qur'an it says that not all the gold in the world can ransom those who once believed and now disbelieve, and that God will never accept their repentance."</p>	
63			<p>"Now is the time to jump out, Mr. Levy. I can't stop once we're in the tunnel."</p> <p>The guidance counselor puts his hands on his thighs in their mismatched gray trousers so that Ahmad can see he isn't going to touch the door. "I don't think I'll get out. We're</p>	296

				<p>in this together, son." His pose is brave, but his voice is hoarse, weak.</p> <p>"I'm not your son. If you try to get anyone's attention I'll set off the truck right here, in the traffic jam. It's not ideal but it'll kill plenty."</p>	
64				<p>"I didn't like to step on bugs, but I don't like touching them either. I was afraid they'd bite, or defecate on my hand."</p>	297
65				<p>Mr. Levy laughs offensively; Ahmad insists, "Insects can defecate—we learned that in biology. They have digestive tracts and anuses and everything, just like we do." His brain is racing, battering at its own limits. Because there seems no time left in which to argue, he accepts Mr. Levy's presence beside him as something immaterial, half real, like the sense he has always had of God being closer to him than a brother, of himself as a double being half unfolded, like a book with its two sets of pages bound together, odd and even, read and unread.</p>	297
66				<p>"You won't get by the booth," Mr. Levy warns him. He sounds tense, as if a bully is squeezing his chest from behind. "You look too young to be driving out of state." Clearing his dry throat, he uses his voice. "I do not look young," he explains to Mr. Levy. "Men of our Middle-Eastern blood—we mature quicker than Anglo-Saxons.</p> <p>Charlie used to say I looked twenty-one and could drive the big rigs without anybody stopping me."</p> <p>"That Charlie, he said a lot," Mr. Levy replies. His voice sounds tight, a hollow teacher's voice.</p>	298-300
67				<p>One of the children in the back of the Volvo, a girl with her bushy hair up in two curious round balls, like the ears of that cartoon mouse once so famous, is trying to attract Ahmad's attention with smiles; he ignores her.</p>	300
68				<p>"Would you rather I did not talk, as the time draws near? It is possible that, though fallen away, you would like to pray."</p> <p>One of the children in the back of the Volvo, a girl</p>	300-301

			<p>with her bushy hair up in two curious round balls, like the ears of that cartoon mouse once so famous, is trying to attract Ahmad's attention with smiles; he ignores her.</p> <p>"No," Levy says, as if even that monosyllable hurts to get out. "Talk away. Ask me something."</p> <p>"Shaikh Rashid. Did your informant know what has happened to him, in this uncovering?"</p> <p>"For now, he's vanished. But he won't make it back to Yemen, I can promise you. These pricks can't get away with everything forever."</p> <p>"He came to visit me last night. There seemed a sadness to him. But, then, there always has been. I think his learning is stronger than his faith."</p> <p>"And he didn't tell you the jig was up? Charlie was found early yesterday morning."</p> <p>"No. He assured me Charlie would meet me as planned. He wished me well."</p> <p>"He left you in sole charge."</p> <p>Ahmad hears the scornful tone and asserts, "I am in charge." He brags, "This morning, there were two strange cars at the Excellency lot. I saw a man who had the loud voice of authority talk on a cell phone. I saw him but he did not see me."</p> <p>At the girl's instigation, she and her little brother press their faces against their curved window with pop eyes and contorted mouths, to make Ahmad smile, to achieve recognition.</p>	
69			<p>Forward progress has been halted for some minutes. Cars behind them and in front of them begin to honk; the noise travels along the tiles like breath in a huge musical instrument. As if this halt gives them endless leisure, Ahmad turns and asks Jack Levy, "Have you ever, in your studies, read the Egyptian poet and political philosopher Sayyid</p>	302

				Qutub? He came to the United States fifty years ago and was struck by the racial discrimination and the open wantonness between the sexes. He concluded that no people is more distant than the American people from God and piety. But the concept of jahiliyya, meaning the state of ignorance that existed before Mohammed, extends also to worldly Muslims and makes them legitimate targets for assassination."	
70				"Sounds sensible. I'll assign him as optional reading, if I live. I've signed up to teach a course in civics this semester. I'm sick of sitting in that old equipment-closet all day trying to talk surly sociopaths out of dropping out. Let 'em drop out, is my new philosophy." "Sir, I regret to say you will not live. In a few minutes I am going to see the face of God. My heart overflows with the expectation."	303
71				Their lane of traffic nudges forward. The children in the vehicle ahead have grown bored with trying to attract Ahmad's attention. The little boy, who wears a billed red cap and an imitation Yankees shirt with pinstripes, has curled up and dozed off in the relentless stop and go, the squealing and chuffing of truck brakes in this tiled Hell of refined petroleum being turned into carbon monoxide. The girl with bushy pigtails, a thumb in her mouth, leans against her brother and gives Ahmad a glazed stare, no longer courting recognition.	303
72				"Please, Mr. Levy," he says. "It is mine to do. The meaning changes from a victory to a defeat, if you do it."	304
73				"Tell me about the virgins. The seventy-two virgins who will minister to you on the otlier side." "The Holy Qur'an does not specify that number of buriyyat. It says only that they are numerous, and dark-eyed, and have modest glances, and have never been touched by men or djinn." "Djinn, yet! Oh, my."	305

				<p>"You mock, without knowing the language." Ahmad feels a hated blush steal over his face as he tells his mocker, "Shaikh Rashid explained the djinn and houris as symbols of God's love for us, which is everywhere and ever renewed and cannot be directly comprehended by ordinary mortals."</p> <p>"O.K., if that's how you see it. I'm not arguing. You can't argue with an explosion."</p> <p>"What you call an explosion is to me a pinprick, a little opening that admits God's power into the world."</p>	
74				<p>Though it has seemed the moment might never arrive in the balky flow of the traffic, a subtle flattening and slight upward tilt of the tunnel floor tells Ahmad that the low point has been reached, and the curve of the tiled wall ahead, fitfully visible through the tall procession of truck bodies, marks the weak spot where the fanatically tidy and snugly cinched square of plastic barrels should be detonated. His right hand detaches from the steering wheel and hovers over the military-drab metal box, with its little well where his thumb will fit. When he pushes it, he will join God. God will be less terribly alone. He will greet you as His son.</p>	305
75				<p>He wants to die, Ahmad thinks. He taunts me to do the deed for him. In the fifty-sixth sura, the Prophet speaks of the moment when the soul of a dying man shall come up into his throat. That moment is here. The journey, the miraj. Buraq is ready, his shining white wings rustling, unfolding. Yet in the same sura, "The Event," God asks, We created you: will you not credit us? Behold the semen you discharge: did you create it, or We? God does not want to destroy: it was He who made the world.</p>	306
76				<p>Ahmad returns his right hand to the steering wheel. The two children in the vehicle ahead, lovingly dressed and groomed by their parents, bathed and sootied every night, gaze toward him solemnly, having sensed the something erratic in his focus, the something unnatural in the expression of his</p>	306

				face, mixed with the glaze of his windshield. Reassuringly he lifts the fingers of his right hand from the steering wheel and waves them, like the legs of a beetle on its back. Recognized at last, the children smile, and Ahmad cannot but smile back. He glances at his watch: nine-eighteen. The moment for maximum damage has slipped by; the bend in the tunnel is slowly being pulled into a widening rectangle of daylight.	
77				The black children, similarly sensing rescue, make faces through the back window of the Volvo, pulling down the corners of their eyes with their fingers and wagging their protruding tongues. Ahmad tries to smile again and repeats his friendly gesture of finger-waving but weakly; he feels spent. The tunnel's bright mouth grows to swallow him and his truck and its ghosts; together all emerge into the dull but brightening light of another Monday in Manhattan. Whatever was making the traffic in the tunnel so balky, so maddeningly sticky, has dispersed at last, dissolved on an open paved space among apartment buildings of modest height and billboards and brick row houses and, several blocks distant, fragile-looking glass skyscrapers. It could be a nameless spot in northern New Jersey; only the silhouette, dead ahead, of the Empire State Building, once again the tallest building in New York City, signifies otherwise. The bronze station wagon speeds to die right, south. The children are distracted by metropolitan sights, their heads swivelling this way and that, and they do not give Ahmad a farewell wave. He feels snubbed, after the sacrifice he made for them.	307
78				That, and only that. These devils, Ahmad thinks, have taken away my God.	310
79	Jack Levy		v	Mr. Levy, a guidance counselor, emerges. His coat and pants don't match, like a rumpled suit put together blindly. The man stares absent-mindedly, then warily, at the suspiciously clustered students. The gathering freezes into instant	17

				silence, and Ahmad and Tylenol back off, putting their enmity on hold. Mr. Levy, a Jew who has been in this school system practically forever, looks old and tired, baggy-eyed, his hair thinned raggedly on the top of his head and a few strands standing up mussed. His sudden appearance startles Ahmad like a prick of conscience: he has an appointment with Mr. Levy this week, to discuss his future after high-school graduation. Ahmad knows he must have a future, but it seems insubstantial to him, and repels his interest. The only guidance, says the third sura, is the guidance of Allah.	
80				"...Somebody's putting pressure on Ahmad, for whatever reason. He can do better than be a trucker. He's a smart, clean-cut kid, with a lot of inner-directedness. What I want him to have are some catalogues for colleges around here where it's not too late for admission."	83
81				"Ahmad, look these over sometime when you have a chance, and see if anything here piques your interest enough to discuss it with me. It's not too late to change your mind about applying."	93
82				"All I'm saying is that kids like Ahmad need to have something they don't get from society any more. Society doesn't let them be innocent any more. The crazy Arabs are right— hedonism, nihilism, that's all we offer. Listen to the lyrics of these rock and rap stars—just kids themselves, with smart agents. Kids have to make more decisions than they used to, because adults can't tell them what to do. We don't <i>know</i> what to do, we don't have the answers we used to; we just futz along, trying not to think. Nobody accepts responsibility, so the kids, some of the kids, take it on. Even at a dump like Central High, where the demographics are stacked against the whole school population, you see it— this wish to do right, to be good, to sign up for something— die Army, the marching band, the gang, the choir, the	207

				<p>student council, the Boy Scouts even. The Boy Scout leader, the priests, all they want is to bugger the kids, it turns out, but the kids keep showing up, hoping for some guidance. In the halls, their faces break your heart, they're so hopeful, wanting to be <i>good</i>, to amount to something. They expect something of themselves. This is America, we all expect something, even the sociopaths have some sort of a good opinion of themselves. You know what they wind up being, the worst discipline cases? They wind up being cops and high-school teachers. They want to please society, though they say they don't. They want to be worthy, if we could just tell them what worth is."</p>	
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