

Exploring Otherness and Acculturation Through the Main Character in Sahar Mustafah's Novel 'The Beauty of Your Face'

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ABSTRACT

This study aims to analyze the problem of the cultural identity crisis against the main character in the novel "*The Beauty of Your Face*' novel by Sahar Mustafah". In doing this, the writer uses the theory of cultural identity by Hall (1990) by Ferdman and Horenczyk (2000). The research method of this study uses qualitative methods. The writer revealed the issue of otherness and acculturation experienced by the main character. Based on the analysis there are portrayed the involvement of majority culture toward the minority group. The writer also observed the acculturation which resulted from a cultural identity crisis. The results were found that the issue of cultural identity crisis existed because there are power and domination of the dominant group also acculturation follows a social change in the main character's norm, value, and behavior.

Keywords: *cultural identity crisis, acculturation, otherness, majority culture*

A. Introduction

Cultural identity is referred to one particular group that is associated with value, tradition, and consciousness to be together. It captures the society's image and the sense of belonging. As Hall (1990) stated that cultural identity is seen as construction, changable, and settled inside not by appearance. However, the cultural identity is socially constructed where it is affiliated to a group that having awareness of collectivism. Therefore, the cultural identity crisis is shaped due to migration which effected from a cultural conflict. In addition, in order to be accepted in a society it needs process of an assimilation. The crisis in cultural identity represents changing aspect of personality, manner, and principles that have reconnection to its origin culture.

According to Taxel (1997), the intensity over conservative politics towards culture progressively considers the existential of multiculturalism as destruction toward western civilization. However, the political figure and its approach in cultural diversity views also can deliver as well interpret in many ways by its society. Meanwhile, in United States, the series of discrimination toward the Asian – American attacks at the beginning of the pandemic has led to global attention. The protest of the anti-Asian – America hate also invited the other cultural groups to stand on behalf the humanity. As reported by Thomsen (2021) there is the similarity of Asian American hate crime with post 9/11 to Arab American due to the hate speech delivered by Donald Trump such as *Chinese virus*. Therefore, it concluded the propaganda of power and a rise movement identity of American depiction refer to superior. Despite the Asian-Americans immigrant has been living in the United States but they are still treated as an outsider and make them redefine their cultural identity as well. This phenomenon encouraged consequences that create new chaos for different identities within one scope of diversity.

As described by Khatimah (2022) Indonesia is moving its capital city to East Kalimantan. It is discussed, there will be migration waves along with influences of new cultures. The cultural diversity in Indonesia characterizes the strengths of each community. Therefore, the portrait of new capital would make the local society need to assimilate. It will give beneficial to the city to grow on a global scale. In addition, the new capital will be the center of diplomacy, consequently, the demand for foreign languages is necessary. However, the indigenous people predicted will experience a cultural identity crisis because of maintaining their original culture in terms of language, environment, etc. It is concluded that cultural identity crisis occurred in many events and can be predicted from observing the closest character of the cultural community concerned.

The novel described a cultural identity crisis in a Palestinian immigrant in the United States. According to Cai (2002), the implied author's narratives in the multicultural literature work show the author's experiences or imagination would be the probability to cross the cultural boundaries. In most of the literary works that have a cultural identity issue, it is found that the author's background and aim could arise in the story. The story conveys a backward and forwards from the hate crime that takes event post of the 9/11 attack. The in-betweenness culture has changed many aspects of how Afaf to be fit into her society. Afaf's family who experienced the homeland's nostalgic and cultural conflict in the host country also develop Afaf's perspectives. The collective identity from a community and its role becomes the brightest point of how the Afaf constructed her cultural identity.

The writer chooses *The Beauty of Your Face* novel by Sahar Mustafah because the novel depicted the issue of 'otherness' and acculturation which is still relevant in society. The 'otherness' issue is found when a cultural group in a multicultural society views different or 'other' because what represents its cultural value is considered a big gap with the dominant culture. Therefore by raising the issue of otherness, the author presents the point of view of marginalized groups. As a result, the inequality

between one community and another is counted as a serious problem. In addition, acculturation is also part of the human migration process. Moreover, by reading about the acculturation process, the readers can understand the meaning of the cultural identity and the process of cultural adjustment. The issues of otherness and acculturation become complementary in understanding the cultural identity crisis that exists in a literary work.

In this section the writer would like to reveal the related studies, review of literature, and theoretical framework. In related studies consists of several studies that are taken by using the focus issues. The first study on 'otherness' was conducted by Tischler (2013) a student from Karl-Franzens-Universität Graz. The study entitled *The Representation of 'Otherness' in Shakespeare's Othello and The Merchant of Venice*. This study analyzed the root of 'otherness' which is depicted through characters in *Othello*. Furthermore, the writer used multidisciplinary theories in highlighting how the 'otherness' targeted the main character as well including cultural identity by Stuart Hall. Moreover, the issue of cultural identity exists due to power relations and racial identity.

The second study on 'otherness' is written by Lewington (2020) from the University of York. The study entitled *Otherness and Identity In Shonen Manga*. This dissertation highlighted the finding that Japanese comic literature affected the readers' identity and perception of individual values, social norms, or culture. Furthermore, the author also focused on analyzing the 'otherness' through characters in Manga. Moreover, it is also revealed that cross-cultural readers' can create a different interpretation of the social context.

The writer found several points of similarities and differences among these studies of 'otherness'. The obvious similarity is all writers analyzed the cultural identity, identity crisis, and identity problems which are still related to the writer's main research. Meanwhile, the difference, the first study of 'otherness' analyzed the history and its character also a perception of the 'otherness' concept. It is also argued that hegemony which related to the hierarchical relations among the cultures involved in its characters' identity. The second study also observed the Japanese literature in a comic form which is different from the author's thesis. Both studies are applied multidisciplinary theories which means discussing the issues in many fields such as sociology, psychological and philosophy.

The first study in acculturation is dictated by Rahmadyatri (2019) from the faculty of humanity, Diponegoro University. This thesis is entitled *The Acculturation Strategies On The Psychological Adjustment Of The Main Character In Girl In Translation*. The author divided the main character's acculturation process into assimilation, separation, integration, and marginalization. Furthermore, the author analyzed acculturation through the lens of Hong Konger immigrants in the United States.

The second study on acculturation is conducted by Amelia and Harendika (2019) from Universitas Brawijaya. This research is entitled *Chinese American Acculturation in Gish Jen's Typical American*. The authors observed the Chinese

immigrant family in the United States which experience acculturation through separation and assimilation. Furthermore, it is portrayed the struggle of maintaining the original culture and cultural adjustment. The immigration process is also revealed in the story which affected the family member's perception of the migration.

The writer found several points of similarities and differences among these studies of acculturation. Among these studies, the writer discovered the same issue which is acculturation against the characters in the immigrants' life. Both studies also revealed the changing perception of the main character toward their original culture as contradictive to the American culture. Therefore, the second study also represented the author's thesis which highlighted the first and second-generation immigrants as an impact on the acculturation process. The difference is located in which the first author conveyed the psychological acculturation strategies by John W. Berry's theory. Also, the second study applied the sociological approach to analyzing acculturation. The cultural identity was introduced by cultural studies where it affiliates with the post-colonialism in literary works. Cultural identity is the series of individuals who encountered their origin culture and the new culture. The issue of cultural identity is often associated with individuals who experienced cultural conflict which called identity crisis. In many kinds of literary works, the cultural identity arised due to the migration and acculturation.

According to Hall (1990), cultural identity is characterized by having an awareness of collectivism and assuming one single identity because of historical experience and shared the same cultural code. In addition, collectivism pictured as a sense of belonging in a group of communities as one identity. It can be concluded that collectivism is described as a strong disposition that would still establish even though the individual has migrated. Societies with typical strong collectivism tend to seek their community when they are in the host country. On the other hand, building strong relations to the cognate cultures considered as an advantage for the imagination of the existence of the original culture.

The people who experienced cultural identity crisis are having the dilemma of trying to accept in society yet remain their origin culture. In most of the cases found that they are experiencing the in-betweenness which trying to be an insider be accepted yet experiencing alienation. Meanwhile, from the perspective of their group community, they considered crossing the line of their cultural values. Many theories of cultural identity resulted from displacement that experienced by immigrants or diaspora. The process of the occurrence of a cultural identity crisis is marked by the awareness that is passed by individuals in the community. However, it also represents particular groups that migrate to other regions territorial in one country. The involvement of cultural conflict in multicultural country also supported the characteristics of cultural identity crisis.

The characteristics of identities are seen as blended and dynamic, thus a long time goes by the identity affiliate and it is no longer the same as the original or ancestor of its history (Hall & Gay, 1996). It can be concluded that identity would always construct and lost its authenticity. Hall (1996) also argued to rethinking the

migration experience as a result of post-colonialism. On the other hand, to understand defining the identity that applied today such as language and culture.

As pointed out by Hall (1990), cultural identity is a massive alteration that does not only belong to history, and its presence has a role that also depends on the show of history, culture, and hegemony. Therefore, the history narration which drifts to a bias towards the emergence of many terms in the future as the production of post-colonialism. Thus, it also applies in the past with how historical narratives can lead to superiority and inferiority towards the identity of certain cultural groups. It can be concluded that cultural identity remains sustainable because changes are continuing to create something in that cultural identity.

Otherness exists because of the influence of colonialism hence the ideology of power between the dominant to the minority is still found. Hall argued (1990) the concept of Otherness is not aligned with cultural identity due to cultural identity is defined as a non-single thing in which history and cultural roots are intermingled. Thus, the analysis of otherness illustrates the ongoing characteristics of the colonialism. Amongst them are in a multiculturalism countries where the cultural identities of third-country people are marginalized and powerless. In the process, otherness creates a gap that targets individuals from certain identities in questioning their existence, and lacking a sense of belonging. Meanwhile, Ferdman and Horenczyk's (2000) concept of acculturation examines how the representation of cultural identity by individuals towards their original cultural groups with the majority culture. Moreover, the process of socio-psychological change from acculturation places the individual at the center of cultural transition. Acculturation becomes important in the socio-cultural life of the individual because it will continuously provide an overview of which cultural manners will reflect the most dominant self.

Acculturation and otherness become an image of how people in the world have experienced it. It is portrayed the wave of migration and the massive cultural mixing. The process of migration produces a new process of acculturation which can be a measure the strength an individual's cultural identity through the experience of acculturation. In addition, in the process of adopting a new culture, the challenge is not only from the old culture but also from the domination of majority culture. Otherness is often described as how cultural groups become targets for politics identity, power relations, colonialism and cultural conflicts. Also it results an identity crisis because it is constructed two sides, namely the original identity and the acceptance of being an insider. Thus, both become a continuous process and become an important issue, especially in literary works. Furthermore, it will give beneficial for understanding the historical point of view of the related cultures, perspectives, changes, and perceptions of culture.

B. Method

The approach of the study used the literary work of *The Beauty of Your Face* novel by Sahar Mustafah". In addition, the author's background, the characters in the story, read and look over the issue are the purposes of doing this study. The writer

applied the qualitative method in this study. According to Creswell (2012, p. 13), "In quantitative research, the investigator identifies a research problem based on trends in the field or on the need to explain why something occurs." The qualitative method focuses on identifying the core of the problem that occurred and conducting an investigation that answers the views of a group within it. In addition, the writer observed the cases based on the observation and identify the issue that happens in social life.

The main data was taken from the fictional novel by Sahar Mustafah, a Palestinian - American author entitled "*The Beauty of Your Face*". The novel was published in April 2020 and awarded to the New York Times's 100 Notable books of 2020. The source was taken from the dialogue of the novel such as the quotation of each characters' point of view and to reveal the problems.

In conducting the study, the writer read the novel as an object of the study. The writer was identifying the issue and marking the quotations. Therefore, the writer connected the quotations to the theory. The writer determined the main issue in the novel and the main character. On the next step, the writer found the theory of cultural identity crisis that would be applied in the study. In analyzing the data, the writer read carefully the quotations. The next step was selecting every plot narrated as well the events and conflict in the story. Therefore, the writer collected the cultural identity theory by Stuart Hall (1990) and Bernardo M. Ferdman and Gabriel Horenczyk (2000). Afterward, the writer was classifying the dialogue that represent the issue of a cultural identity crisis. In the final, the writer analyzes the issue based on the theory chosen.

C. Findings and Discussion

In this section, the writer presents the finding and analysis of the study. In addition, writer wants to show the readers about the analysis about how Afaf Rahman as the main character in experienced and against cultural identity crisis that depicted in *the Beauty of Your Face* novel by Sahar Mustafah.

1. Otherness of Cultural Identity Crisis Experienced by Main Character

In this study, the writer revealed the otherness experienced by the main character, Afaf Rahman. Afaf showed her life in cultural differences as an Arab immigrant in the United States portrayed her identity as other. The story depicted the process of cultural identity crisis experienced by Afaf. Since this novel narrated the chronological of Afaf, it is also showed how cultural identity constructed following each stage of the phase and the events that revealed the issue more complex. The story also shows how the application of a strong Arab culture by Afaf's family crashed her acculturation to be accepted in a society that is dominated by white society. In addition, Afaf thinks she does not belong to her community completely because she was born in the United States and did not bring any social history regarding her origin of culture.

However, the sentiments towards immigrants still exist along with the existence of a superior ideology among other groups. Therefore, in this finding, the author analyzes Afaf's otherness, where there are power relation and narrative of political regimes against her cultural identity. The difference that Afaf also experienced makes her understand that power exists in many forms which makes her alienated. It can be concluded that the novel portrays the actions and power relations outside of her ethnicity which remains powerless and marginalized. These actions are usually through direct, indirect, and verbal discrimination.

"I've retired from the force for five years. I'd never worked with a Muslim population." (Mustafah, 2020, p. 10)

The quotation above relates to Civila et al. (2020) who stated that the consequences of otherness indicate stigmatization against the minority group. Hall's (1990) theory of otherness also argued that people with power remain the feeling of being an outcast or 'other'. However, it is also revealed the normalization act by Afaf of the white male's statement placed Arab Muslim as an 'other' which is described in another narration "and yet Afaf had wanted him." (2020, p. 10). Another proof that indicates otherness followed this quotation "He pronounced it *Moo-slim* and looked like he wouldn't have been disappointed if he didn't get the job." (2020, p. 10) The words "never" and "population" here referred to rejection because he emphasized generalizing an identity of Arab Muslims that contained prejudice and xenophobia to the entire members. The white man manipulated his power to rely on his white identity and for Arab Muslim representatives in the Nurideen school to consider him to exist even though he seemed to think the Arab Muslim population was invisible.

Based on the above mentioned, how the narrative of sentiment towards an ethnicity was expressed by people who have power which it is feared can be an example of people who have an oppressive ideology. It is depicted how government institutions must educate their workers to be neutral and not have a tendency against one identity, especially in multicultural countries. Afaf experienced an identity crisis because her community placed marginalized. In addition, the white male did not see this as a space for dialogue to break the chain of sentiment toward Muslim Arab identity. It can be concluded that Afaf's powerless and white superiority indicates the otherness that dominant group thinks deserve to do anything to the minority.

"Is a flag the only proof of patriotism?" (Mustafah, 2020, p. 16)

The quotation above relates to what Civila et al. (2020) who stated that the consequences of otherness implied the political narrative which involved bias and discrimination against the Arab immigrants through this dialogue. Hall (1990) revealed that cultural differences are not the only targets of otherness among cultural groups yet interests or narratives aimed at economic, political, and cultural dependence. This can be interpreted as how a political incident from 9/11 due to the Arab community became the target of otherness and not because of the cultural differences. Another narration that supports the otherness uttered "Defying the

board's recommendation, she refused to display more flags, particularly one outside the school's entrance for public view." (2020, p. 16) Moreover, this narrative that involved national attributes changes its meaning when it is uttered by people who have power and to its minority group. Therefore, it is depicted as a tendency for people living in various cultures to compare which one is the most nationalist and loyal to their identity, in particular, raise a flag. In addition, reflected the sentiment of never humiliating the nation that can cause harm to sovereignty and welfare of the people. Moreover, proving an individual's nationalism is not an easy thing and there is no definite measure. Furthermore, every immigrant is different, especially those born in the host country where they have a strong bond instead of their origin country. Thus, accusing an immigrant that they were not nationalist enough shows the sentiment of doubt the immigrants failed to love a country that is not their ancestral origin. This incident happened after there were a series of terrorist attacks. The word "patriotism" portrayed that the xenophobia to Arabs is to make the minority should show that they are truly part of the country, to be included, and to be accepted.

Based on the above mentioned, how the accusations against raising a flag are mostly a form of discrimination against minorities. Afaf experienced a cultural identity crisis because she was being doubted about her nationalism. It can be concluded the occurrence of otherness against Arabs ethnic to raising a flag as symbolize insider.

"Don't worry, A-faf. I can do it in a way so you'll still be a virgin. I know how it is with your family." (Mustafah, 2020, p. 58)

The quotation above relates to AbdulMagie (2020) who stated that the form of otherness involved the 'othering' individual in sexuality to their cultural value. Therefore, some religious values regulate sexuality and gender. This dialogue portrays the Arab conservatism culture that led Afaf difficult to escape the stigma that her identity applies many values that are crashed to western culture. Moreover, the most obvious problem is promiscuity which is common in American culture. The word "virgin" explained how Arab culture was interfering in the individual body and personal affairs which were considered contrary to American liberty. Sexuality matters were also categorized as taboo in Arab culture. It is placed women in control to powerless for their bodies. It is revealed how the individual becomes worried about the moral judgment in society afterward and paid consequences.

Based on the above mentioned, regardless of what is considered taboo in Arab culture, Afaf experienced a crisis of cultural values that are firmly embedded in her family. She found herself different from other kids her age in the liberty of American culture. As Hall (1990) also revealed how otherness made the whole community seen as marginalized and outcast. It can be concluded that otherness is depicted through the perception of the majority who view Afaf, not as a complete person yet family honor in a frame of ethnic culture including her mind.

"You need your diploma, young lady. Wouldn't want your father selling you to a harem, would you?" (Mustafah, 2020, p. 61)

The quotation above relates to AbdulMagie (2020) who stated that the form of the otherness in gender which done by the institution to its student minority through a satire speech. Therefore, it also indicates Hall's (1990) theory of otherness that the majority has authority to make the minority like 'other' through an experience. Another narration that described where Afaf is disturbed of the otherness "She fights hard to control the flush of red across her cheeks. She wants to grab one of his trophies and smash his face. It's a joke she's heard him make before to the prettier Arab girls at Hoover." (2020, p. 61). It is revealed how is the stigma against Arab identity expressed with satire. The word "Harem" referred to a sacred place, occupied by slaved women to be more educated and obey. Westerners are seemed still addressed these historical phenomena in Arab modern society. Hence, it is viewed negatively by western progress with the existence of feminist ideology. It is also implied to acknowledge that western civilization is more advanced with its ideas and education. Even though an individual who is in an academic position should not say anything about the bad values in any culture. In addition, to be aware that everyone has a different interpretation or if there is a traumatic experience related to it.

Based on the above mentioned, the stigma of patriarchy in Arab culture is still a strong discussion when it comes to issues of Arab identity. Afaf experienced a cultural identity crisis through a bad narrative of patriarchy that reflected her father. On the other hand, how it is linked to her educational reputation caused of her self-defense behavior since she was insulted by her friends. It can be concluded that otherness occurred due to in this case the punishment was only given to Afaf. Meanwhile, the teachers did not trace the provocative source of the fight Afaf started. It is also depicted that whites as the majority have always had the privilege of not being misplaced.

"You have choices, A-faf. We can only control what we can in our lives" (Mustafah, 2020, p. 61)

The quotation above relates to Civila et al. (2020) who stated the consequences of otherness indicated the superiority among certain groups by discriminating against the value in those groups. Hall's (1990) theory of otherness implied where the dominant prejudiced the minority, in this case by criticizing their cultural values. Therefore, it is described through the words "choice" and "control". In western countries, the word choice is often referred to as a campaign for many things such as the choice to be free, the choice of body authority, and so on. Thus, the word "control" completed it so that humans even live socially yet that does not mean that people can have power over other lives. Therefore, Afaf's rebellious behavior brought support and prejudice that there is dissatisfaction which refers to the cultural values applied in her domestic life. They reminded Afaf that she is a complete human being. Thus, culture must not be a trait that curbs individual desire and invited bad things to people around.

Based on the above mentioned, Afaf experienced a cultural identity crisis due to the people's perception of strong hierarchies. It can be concluded that Afaf is considered different because this opinion drifts that her mental and behavior were not fine caused by the application of culture in the domestic life.

“Are your parents strict, A-faf? Are you having trouble at home?”
(Mustafah, 2020, p. 61)

The quotation above relates to Civila et al. (2020) who stated that consequences of otherness implied the prejudice that the member of the minority group is powerless. Hall's (1990) theory of otherness indicates where the dominant perceived the minority as marginalized. Therefore, it is depicted the word “strict” is considered the opposite of freedom of expression. Moreover, it is invited curiosity about how Afaf's Arab family enforces a rule in the domestic. Sympathetic friends may be concerned about Afaf's mental health which perceived as impacted. Meanwhile, it is very different from the western parenting style which gives authority to their children to decide their future even discussing sensitive matters such as political views, sexual orientation, and religion. Moreover, the difference in values that western parents apply to their children portrays the concept of mutual respect. In addition, western parents and kids were open to each other in expressing their opinions and telling them that they have self-control. Another quotation also proved how Afaf against being stigmatized by its tradition “Afaf had suppressed a laugh. Strict? White people think she's locked up the minute she gets home, that she is oppressed and not free.” (2020, p. 61)

Based on the above mentioned, Afaf is seen as an object who is also a victim of her own culture by the wrong perception from the majority culture. It can be concluded that social otherness is depicted in viewing ethnic minorities by trying to understand even though there was more prejudice that has been ingrained for a long time.

“Would your father shoot you if he saw me doing this?” (Mustafah, 2020, p. 64)

The quotation above relates to AbdulMagie (2020) who stated that the forms of otherness in religion revealed how the member of the dominant group perceived the minority in radical and fearful views. Hall's (1990) theory of otherness also implied categorizing all subjects into prejudice against the unity of the cultural community becomes the main discourse of otherness. Therefore, it is indicated through the word “shoot” referred to violence which shows how Arab families are very aware of their daughters. Afaf found it uncomfortable because her father is portrayed as a strict character. Therefore, the westerners' view of punishment for adultery which is very cruel in ancient traditions still exists. The word “you” also addressed the Arab patriarchal culture which placed great emphasis on family honor for their daughters. Meanwhile, the problem would be blamed on women even though it is involved, men and women. It is also seen as unfair because it did not apply to

men who can camouflage as good men and have more freedom of expression than Arab women.

It can be concluded that Afaf experienced a cultural identity crisis due to she considered it difficult and perceived herself as moral responsibility regarding her cultural values.

“Isn’t it a sin for them to shop here?” (Mustafah, 2020, p. 132)

The quotation above relates to Civila et al. (2020) who stated that the consequences of otherness are followed by the fear of the existence of foreign culture equals discrimination and rejection. Hall’s (1990) theory of otherness mentioned that placing individuals or several people from a cultural group that described the group is ‘other’ form of otherness. Therefore, the discrimination addressed to Afaf that she should not shop at Victoria’s Secret because the product shows sensuality and is considered prohibited by Afaf’s beliefs. Another narration depicted Afaf’s powerless situation and remained silent after being stigmatized “As if muslimat were incapable of being sensuous beings. Or did not wear underwear. But she hadn’t turned around to argue these things with those white women.” (2020, p. 132). The white girls considered that westerners’ brands would not suit her as she wore religious attributes. The word “sin” is narrated burdensomely and discriminating. The statement led to the cancellation of one identity through the pronoun “them” to not use a particular product made by other cultures. Meanwhile, Afaf believed she represents herself as an individual without any obstacles related to her identity. Afaf found a paradox against feminist ideas that support each other among women yet she was being marginalized.

Based on the above mentioned, Afaf experienced a cultural identity crisis through discrimination which interpreted her attributes and identity should not suit the westerners’ stuff. In addition, cultural attributes symbolize strongly through appearance. It can be concluded this indicates social otherness which raise the idea of separating public uses which contain discrimination and stereotypes towards other groups.

“Please undress to your undergarments.” (Mustafah, 2020, p. 140)

The quotation above relates to AbdulMagie (2020) who stated that the form of otherness indicated the ‘othering’ of the minority group due to religion and involved the religious attribute to the individual who experienced it. Hall’s (1990) theory in otherness mentioned this act where the dominant treated the minority to experience powerlessness, in this case, direct discrimination. Therefore, it is described as the burden that is addressed to the Arab Muslim community after the 9/11 terrorist incidents. It is revealed that the also narrated of preventing terrorism and security targeted the Arabs community as a suspect. It is applied to religious attributes which are considered to cover what can not be seen inside. Another narration that proved Afaf’s emotion toward the situation is “Her face flushes hot with humiliation, perspiration gathering between her breasts.” (2020, p. 140). The security checks laced with suspicion were the essence of discrimination. Meanwhile, the state was wary of

the dangers of terrorism but neglects to warn that the Arab immigrant was not associated with terrorism. Afaf is asked to undress her undergarments which are invited gaze by local visitors, especially the ethnic majority. Thus, it is captured to get validation that she deserved to be treated like someone carrying a bomb.

Based on the above mentioned, Afaf experienced a cultural identity crisis due to her privacy being disturbed to follow security rules. However, the event portrayed a crisis to the Arab community as well because being an immigrant is an escape from a political conflict in their country of origin and then they are targeted because of acts of terrorism which are also rooted in political entities. It is concluded that the social otherness created circumstances where the majority used the power to treat the Arab community arbitrarily, especially the women.

“That rag makes you evil. You don’t belong when you choose to wear it.” (Mustafah, 2020, p. 178)

The quotation above relates to Civila et al. (2020) who stated that the consequences of otherness led to the fear of the minority group by othering the attribute which represents this identity. Hall’s (1990) theory of otherness revealed how otherness makes a dominant perspective of his cultural identity refuse to mix and keep its cultural authenticity. Therefore, it is revealed that fanatical ideas could create actions that are harmful to other ethnicities. It is described through the narration above in retaliation to the identity of Arab Muslims to tell them that they do not deserve to be in America. Another quotation that expressed Afaf’s rejection of otherness is “I was born in this country.” (2020, p. 178) Afterward, a society that could not accept its culture blending with other cultures rejects everything that according to them is not suitable for their original identity. The word “rag” showed anger by insulting attributes that represent one's cultural values. The demand for cultural authenticity is interpreted as a movement of anti-immigrants. The second generation of immigrants declared themselves not newcomers because they were born in a host country like Afaf. Afaf was powerless because of being intimidated by the shooter and she had no power to fight back other than to try convince the shooter through sympathetic dialogue.

Based on the above mentioned, Afaf experienced a cultural identity crisis because she was directly intimidated and expelled in the name of ethnic hatred. Even though the hijab attribute worn is a normal thing that indicates that the person is integrated with their identity and this should not be surprising to find in a multi-ethnic country with a range of other attributes. It can be concluded that otherness appeared when the power implies superiority and taking action on things that are considered different from it.

“He looked normal. Like he’s there to do a job, you know?” (Mustafah, 2020, p. 187)

The quotation above relates to Civila et al. (2020) who stated that the consequences of otherness resulted from the superiority mindset through a power

relation by normalizing on behalf the majority privilege and remaining the minority marginalized. Hall's (1990) theory of otherness implied the power relations of how the majorities share the same view of marginalizing the minority group. Therefore, the white security guard did not suspect the unknown guest at the Arab Muslim school. This problem is implied because of the common identity between the security and the shooter. Another narration indicates the power relations as the characteristic of otherness "He testified that he hadn't asked to see any identification from the shooter." (2020, p. 187) This incident captured that white people think they have authority to visit places where there is a minority group. In addition, as a security guard, he should be wary that places where involved Arabs can become targets of hatred after 9/11. Therefore, it did not make sense if a white man looking for a job at a school dominated by Arab Muslims. Lou was never shown regret for his irresponsibility and remained innocent of the school shooting. The fraud can be seen in that a retired police officer is very unlikely to return to work after several years ago and apply for a job in a circle he has hatred. Meanwhile, his ignorant of the Arab Muslim identity indicates that the hatred intensified after the incident of terrorism. This could be due to cooperation with the shooter who terrorized the Nurideen school because the guard was a white man who ignore the population inside.

Based on the above mentioned, Afaf experienced a cultural identity crisis because she did not realize indications of manipulation by a white man willing to work as security with Arab Muslims. It can be concluded that how power relations are covered in a false narrative that harms other cultural communities whose voiceless.

2. Acculturation Experienced by the Main Character

The cultural community spreads overseas to connect to its members and preserve cultural origins. While practicing cultural acculturation in a host country, an individual is often crushed with their cultural group. Therefore, it is affected Afaf's views towards the majority and minority culture which is her cultural group. In addition, it consists of values, attitudes, and ways of thinking. This part analyzes the process and impact of Afaf's acculturation experiences. In this analysis, the writer observes the events of Afaf's acculturation process, impact and also the results.

"These girls have every liberty nowadays. How I envy them!"
(Mustafah, 2020, p. 11)

The quotation above relates to Padilla and Perez (2003) who stated that the different factors of individuals' acculturation process impacted the reconstruction of their gender role which is affected by the patriarchal culture. Ferdman and Horenczyk's (2000) theory in acculturation indicates the positive views toward the majority group implied the sign of a better perspective of the result of cultural adoption which in this case how the older generation views their kids' acculturation results in positive ways. Therefore, it is depicted the representation of Arab mothers expressed their kid' has a contrasting mindset and assimilate massively compared to the old generation. They expected their generation could still preserve their strong

heritage including religious values. However, it is not erased their desire for expecting liberty. Another narration supported Afaf's perspective of the acculturation process "They were no longer swayed by fancy marriage proposals and dowries of gold. Careers in law, medicine, and political activism glittered on the horizon of their young lives more brilliantly than diamond rings." (2020, p. 11). The immigrant parents thought their kids were under responsibility so that migration would control them to not reduce their cultural worth. It also often led them to cultural conflict with their kids, especially the communication style. Thus, it can be assumed that they also hope to get to chase liberty yet they are responsible as a housewife under the conservative values. They wanted to be free to absorb the new culture so that they can mingle with the next immigrant generation families. In some moments, second-generation immigrants became more clumsy and careful in expressing their freedom, especially the parents who hold strong cultural values.

Based on the above mentioned, Afaf represented herself and other female fellows processing the value of freedom that the dominant culture offers her. However, this circumstance invited stigma from fellow ethnic groups who have different views on acculturation by mocking the generational differences. Furthermore, the liberty which is opposed to the conservative Arab culture led her to the ongoing attitudinal changes. It can be concluded how the collectivism of a strong Arab identity created superiority to control their fellow ethnic groups related to cultural adoption.

"We're Americans but they don't want us to act like it." (Mustafah, 2020, p. 28)

The quotation above relates to Nahavandi and Malekzadeh (1988) who stated that assimilation as a type of acculturation indicates the ongoing cultural adaptation to one cultural group. Ferdman and Horenczyk's (2000) theory of acculturation indicates that cultural members experienced identity crisis through the process of acculturation no longer value their existence as a genuine identity but a new identity from the dominant culture. Therefore, the dialogue implied a sense of belongingness through the word "American". Although it is expressed as an intervention by its member which is the family. It is also described as a free individual which means being free to choose the culture as a reference in society. Moreover, the destination of the country they migrate to is not always based on the same purpose, especially the reason is because of generational differences. The older generations hold the principle of a stronger identity and placed the idea on the next generation although there are facing cultural conflict. It is depicted that the immigrant kids were forbidden to express the American style in domestic life. Thus, the crisis identity challenged these two females from patriarchal culture. The second-generation immigrant was the more aware purpose of migrating from their perspectives such as to seek a better life and an American dream. As it is mentioned, to submit to the existing hierarchy would make them difficult to socialize because they are considered hard by other cultural groups.

Based on the above mentioned, it is depicted how the acculturation of the dominant culture has been seen in the reflection of Afaf and Nada's attitude to be more independent.

“Shayfa, shayfa! See what happens when you give a girl too much freedom in this country? She loses a finger.” (Mustafah, 2020, p. 36)

The quotation above relates to Padilla and Perez (2003) who stated that family relations and religions are included in the different factors of the acculturation process. Ferdman and Horenczyk's (2000) theory in acculturation indicates that the insider's view they tend to consider their cultural members as a boundary that affects their acculturation process. Therefore, the quotation above reveals that fellow Arab immigrants blamed each other when they crossed the line from their cultural values. The words “loses a finger” described as something that failed to keep like surrendering to the freedom invited many consequences. Thus, they blamed their parenting style which is considered to give freedom even though Afaf was denied. Moreover, the narrative has a very patriarchal sentiment that is uttered by fellow women which refers to personal rights. It is also stated an uncertain spectrum as Arab parents have written limits on what their kids are able or unable to do. It is illustrated how the circle of Arab immigrant parents is only limited to its members. This would provide a different point of view if Arab immigrant parents open their friendship connections with cross-ethnic Americans.

Based on the above mentioned, this dialogue led Afaf to understand the perspective of an outsider to see how the dominant culture is perceived in Arab culture. Furthermore, the strong Arab cultural collectivism controls the individuals in it to be dictated the views that represent all the Arab communities against their resistance to the attitudes that impacted the acculturation process.

“You let her go out with these amarkan, doing God knows what.” (Mustafah, 2020, p. 38)

The quotation above relates to Padilla and Perez (2003) who stated that the different factors resulted from different acculturation experiences such as family and religious values. Ferdman and Horenczyk's (2000) theory in acculturation implied that the friendship circle is also part of the scale in an individual's acculturation process, in this case where the second generation of Arab immigrants socialize with the white kids. Therefore, the points of view of the Arab parents were perceived as the freedom that is seen as opposed to culture and religion. Moreover, it is impacted the parents have more trust issues with their kids and prejudice against Americans while socializing which invite consequences. This was also a crisis identity for immigrant parents who did not realize that their choice not to adopt a culture well can put many limitations on social life. However, it should be a reflection that children could not be controlled by who they want to interact with a certain identity. It is also implied that unbalanced acculturation within the family sphere causes cultural

conflicts in the future because acculturation involves changes in use, values, and behavior.

Based on the above mentioned, Afaf experienced a cultural identity crisis due to her parents' distrustful reaction to the westerner's friends. Thus, this distrust would also lead to hostility and upcoming cultural conflict. It can be concluded that the circle of friendship is also part of acculturation where the friendship from the dominant culture is gathered and the acculturation process proceeds.

“I don't want a boy touching any part of me.” (Mustafah, 2020, p. 49)

The quotation above relates to Padilla and Perez (2003) who stated the different factors of acculturation caused by different family backgrounds and religious values. Ferdman and Horenczyk's (2000) theory in acculturation indicates that acculturation constructed the individual's parameters on their views towards their cultural values or the members. Therefore, the dialogue did not represent the entire second-generation immigrants who are known as progressive and open to acculturation. This is a different phenomenon the second generation acculturate to the minority culture which is their culture of origin. However, the parenting style of immigrant parents who tend to have views that are not in harmony with acculturating the majority culture can also be impacted future generations of immigrants. Moreover, it is applied through an attitude and interactions even with the same Arab ethnicity. Furthermore, it is invited a shock reaction, especially for the immigrant generation who are more progressive and experienced cultural assimilation. Therefore, the things related to touching are personal issues related to each other's concerns. However, Arab Muslim values have rules regarding the association of men and women. Afaf and his brother immediately felt rejected, strange and inappropriate because they were different from their fellows. They found many things that surprised them even though it sounded trivial. However, the things related to behavior became embedded in cultural identity. This was quite astonishing for fellow Arab youth in the same generation but it is the environment, internal issues, or the process of finding an identity that makes them different. It might also be of concern to westerners around them as to what makes these fellow Arabs different.

Based on the above mentioned, it is depicted Afaf's cultural identity crisis regarding perceptions of her fellow ethnic groups. Afaf found disagreements towards socializing between opposite sex could be a barrier which she did not find in the dominant culture. It can be concluded that the acculturation changed Afaf's perspective on her own culture which is in stark contrast to such a frontal attitude.

“Dummies don't know how to speak arrabi!” (Mustafah, 2020, p. 49)

The quotation above relates to Padilla and Perez (2003) who stated that the different factors of the acculturation process referred to family, which can be implied to fellow member groups. Ferdman and Horenczyk's (2000) theory in acculturation mentioned that acculturation revealed the perception and relations towards both cultures involved, in this case, can be followed by their members views. Therefore, it is revealed how Afaf and her brother were discriminated against by their fellow Arab

immigrants. She mocked Afaf because she could not speak Arabic. The fact is that second-generation immigrants started to fade the strong influence of their original culture. In addition, including language, it only remains English as mother language and only a few Arabic expressions from their parents. Moreover, it is found domination for second-generation immigrants who grew up with a strong origin culture and gave a sense of pride. Meanwhile, in Afaf's perspective, it is illustrated a power relationship between the individual and her cultural group which makes her identity attacked and alienated. However, the expectation to preserve the heritage is attained in the Arab parenting style. Afaf did not learn and speak Arabic then she allowed herself to be active in cultural assimilation. Thus, it is impacted to have better socialization and approach to the dominant culture. It is also known that Afaf was never asked to be taught or speak Arabic during childhood.

Based on the above mentioned, it is described that there was a judgment against fellow ethnic groups to represent the original culture in its entirety. Therefore, Afaf was discriminated against and treated as an outsider due to her inability to speak Arabic. Moreover, as the youngest generation, the usage of the national language as part of acculturation should be normalized in order to eliminate prejudice against foreign cultures.

“He's the perfect child, every parent's dream.” (Mustafah, 2020, p. 62)

The quotation above relates to Padilla and Perez (2003) who stated that gender is involved as a different factor in the acculturation process. Ferdman and Horenczyk's (2000) theory in acculturation implied the reasons for acculturation due to from the insider's view considered their cultural members as a boundary since the cultural values have a gender gap that disadvantages its members since they view the new culture as a chance. Therefore, it is supported since any cultural group has an inequality towards its gender. It depicted the patriarchal culture in Arab that revealed the injustice treatment of daughter and son. The word “perfect” implied an expectation by parents of their kids and the kids strives for it. Therefore, Majeed did not experience a clash of cultural identities. Majeed might not be disturbed by socializing at school or home because the Arab strict culture is supposed to regulate daughters only.

Based on the above mentioned, the conflict that occurred from Afaf experiencing acculturation in her circle of association invites a lot of misunderstandings between the two ethnic cultures concerned. It can be concluded that there is an acculturation impact where Afaf is more vocal in voicing his opinion. It is also implied that apart from generational differences, it is also revealed the different genders from a strong conservative culture make individuals feel double burdened by society.

“Ya rubbi, Nesreen! She hit someone! Is this how normal girls behave?” (Mustafah, 2020, p. 65)

The quotation above relates to Padilla and Perez (2003) who stated that gender is one of the factors of the different individuals' acculturation processes. Ferdman and Horenczyk's (2000) theory in acculturation mentioned that behavioral change is the predominant part of the acculturation experience and also it became a major concern in their community of cultural erosion. Therefore, the gap is interpreted through how the Afaf mother directly pointed out the event yet not the motive and Afaf identity crisis. Furthermore, it described the patriarchal culture as a definition that regulates females to behave normally. Afaf's parents thought that her rebellion toward attacking classmate was caused by how he adopted American culture. It is also depicted the different results of the Arab parenting style behavior when their kid has an issue then they share it with their fellow ethnic who might be offered a solution. Therefore, the best thing can do is have discussion and openness. Moreover, the hierarchical system in Arab culture made their kids have isolated themselves from their parents and they would experience judgment afterward.

Based on the above mentioned, Afaf experienced a cultural identity crisis which due to her reflection the immigrant parents have never tried to understand the perspective of experiencing an alienation. It also started when there was a conflict of unfriendliness due to the presence of other ethnic groups to referred the inequality.

“We're a civilized society. Once talks break down, we're all lost.”
(Mustafah, 2020, p. 83)

The quotation above relates to Nahavandi and Malekzadeh (1988) who stated that where members of a cultural group maintain their identity and were eager to take their control called integration. Ferdman and Horenczyk's (2000) theory in acculturation revealed that the sense of reviving the cultural origin in the host country due to the members reinterpreting their culture differently. Therefore, it is depicted that ethnic groups abroad can be both strong and fragile. The character of a strong cultural identity group can generate connections within it to unite regarding issues of identity. The incident of 9/11 led them concerned about empowering identity. They reminded themselves that they are civilized which is different from terrorists just because they shared the same cultural identity. It is their identity that is messed with political affairs concerned with living as immigrants in the United States.

Based on the above mentioned, it is depicted how Afaf agreed with the form of integrity that is emphasized by fellow ethnic groups. Therefore, it is described how Afaf was processing and acculturating to minority cultures. In addition, the incident of terrorism became the process of shaping Arab identity through the role of the community. She also found that terrorist attack is not on behalf responsibility of ethnic Arabs in America. It can be concluded that Afaf's identity is always be constructed and acculturation can drift to both majority and minority cultures.

“I know there's a code of silence among certain ethnic groups. You did the right thing, A-faf.” (Mustafah, 2020, p. 111)

The quotation above relates to Nahavandi and Malekzadeh (1988) who stated that the indication where individuals resist their original identity yet did not consider its existence is called integration. Therefore, the integration could be a complex thing where the individual disagreed with the value or culture of the characters of their people. Ferdman and Horenczyk's (2000) theory in acculturation mentioned that the construction and causes of acculturation are measured more than changes in individual attributes but rather how they view their cultural community. The quotation depicted the word "code of silence" could be referred to the hierarchical system within the culture. The Arab culture is known for the patriarchal system. Afaf who was born in America might have limited information about the reality of her group targeting violence against women. The silence code could be referred to as concealing any issue that occurred and normalizing it. Therefore, Afaf who adopted two cultures initially tended to think that the issue was a private matter that she could not handle. Hence, how oppression in certain ethnic groups still exists that can be targeted at the entire people or specifically women. Many cases of inter-ethnic violence were covered by members themselves because they have a unified value of unity towards family honor. This is seen as a contrast to the identity that Afaf felt with people in her cultural community because she is being underestimated as a woman and being controlled.

Based on the above mentioned, one of the impacts of acculturation that Afaf experienced is the awareness that individuals have control over themselves. Therefore, it is impacted the way Afaf behaves to address the violence issue that has been normalized in Arab culture. It can be concluded that the acknowledgment from other fellows that required Afaf to remain silent placed her in an identity crisis by how she defied the tradition.

D. Conclusion

The otherness found in the cultural identity crisis in this study highlights many aspects that occur in a multicultural society. The otherness that Afaf experienced made her not directly excluded in her social circle yet she struggled more to be accepted. Hall revealed cultural identity as a process, it represents how Afaf went through events and constructed her identity. The kinds of otherness that are found such as action there are considered Arab as invisible identity, echoing Arab patriarchal culture narratives, direct and indirect discrimination as well being accuse by terrorism attack and victim of hate crime. The otherness in the story can occur to any individual or cultural group migrating to a host country.

However, a series of actions that make an individual feel like an outsider followed by the treatment or narrative they receive, could be due to society's disagreement with immigrants. Therefore, endless political tensions have increasingly made her identity a threat, also has reached a hate crime as the most extreme event after being treated otherness itself. Hall described that cultural identity is formed through memory, composition, myth, and narrative. It is a portrait that, the author also agrees there is a different treatment of power identity being revealed directly through speech or action.

The novel also reveals the main character's acculturation. Ferdman and Horenczyk represent that the success of acculturation in the process of migration is based on individual representation. Afaf who was born in America but raised in a conservative Arab culture made her not reflect her original culture because she did not carry any influence and history except her parents. Afaf went through the process and experiences ambivalence regarding her culture. Besides she wore attributes that reflected her community yet she did not represent the entire value of her culture.

Furthermore, the individual acculturation processes can be different, followed by generational differences also what have been reflected in the main character. The acculturation in cultural identity focused on Afaf's process in cultural adjustment to majority culture and what's reflected in her attitude and manner. It can be concluded that the crisis of cultural identity can involve the influence of power relations and the impact of acculturation.

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