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MUSLIMAH MINDFUL MIMICRY AS REFLECTED IN DIASPORA LITERATURE

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ABSTRACT

The presence of minorities often brings the assumption that they are foreign people, so they are treated discriminatively. Immigrants who live a new life in a country whose ideology, beliefs, and lifestyle of the original population are opposite to those of their home country will experience identity problems. Muslim women who are diaspora to America also share the same thing. They have to negotiate their identity so they can live comfortably. This study aims to reveal the possibility of mindfulness of mimicry. This research is qualitative descriptive research. The data for this research is a diaspora novel, neither this nor that which Aliya Husain wrote in 2010. In addition, other sources such as journals and the web are supporting sources. The collected data were analyzed using Homi Bhabha's postcolonialism theory, namely mimicry, ambivalence, and hybrid. Ting Toney's Identity Negotiation Theory is also used to strengthen the analysis. The study results show that those who mimic imitate the majority's behavior subconsciously to maintain and save their identity. They wait for the right time and momentum to negotiate their identity so that, in the end, a hybrid identity will emerge that accommodates the old and new identities.

Keywords: Mindful mimicry, diaspora, Muslim, hybrid

Introduction

Immigrants from other countries often assume they are foreigners, so they are treated discriminatively. Immigrants who live in new conditions, such as the ideologies, beliefs, and lifestyles of the original inhabitants that are different from their home countries, cause identity problems. Immigrants have long grappled with identity difficulties as a community isolated from their host land (Nurhasna). A cliché problem is usually triggered by stigma and stereotypes of immigrants and natives. Moreover, if the government and its new state regulations are not accommodating to the interests of the newcomers, of course, this will encourage them to adapt and look for patterns so that they can live comfortably in the new country with their identity. The influence of society can construct identity. Knowledge and strong religious belief of different people bring the various negotiations (Asiyah) There are at least two big problems that they face, namely: socio-political problems and problems in carrying out Religious Guidance. Socio-political problems are the problems they face most often. This problem stems from the unequal background, social and culture, race, ethnicity, and belief or religion of other minority groups that differ from the majority.

The problem consists of two equally related sides: internal and external issues. *“Islamic identity exists has been a stepping stone toward assessing the degree of conflict we may expect between a “modern West” and a “Muslim Orient,” between American society and the Muslims within it. It should be noted that the binary opposition of “Islam and the West” has not only framed the way immigrant Muslims’ experiences have been examined in the United States but also the study of African American* (Ghanea Bassiri)

The internal problem can be in the form of the inability of the Muslim minority to unite with the culture and values of life in a place that, because of their lack of knowledge, ends the value disputes they encounter. From the external side, the socio-political problems of Muslim minorities in the West can be seen from the attitude of several Western countries when deciding on regulations that tend to discriminate against Muslims. So that American immigrants often feel extreme psychological, social, and "cultural shock" to cultures and societies that are not based on Islamic values (Janes). The political problem faced by American Muslims on the scale of nationalism is whether a Muslim can maintain his loyalty as a religious person and a citizen who is obedient to his government. (Iqbal)

The problems that Muslim women often face are food, clothing, career, and even legal issues. Of these problems, the most frequent is how to dress, especially the hijab problem. The meaning of the hijab has also been debated by Muslim elites and feminists (Ghazal and Bartkowski). Muslim women regard the hijab as a symbol of solidarity and resistance to the anti-Islamic religion. Hijab is an integral part of the revolution and the anti-colonial struggle. The hijab in North America is considered a puritanization and public affirmation of the guarantee of freedom of religion and speech (Abdo). For Muslim women in America, the hijab has become a symbol of religious identity (Inger). They fight for it to be accepted and not become an identity problem anymore. A particular identity essence can be a source of pride, happiness, and self-confidence (Amarta). The hijab has become a symbol of puritanization and pride in the last two decades. For second-generation Muslim women, the hijab has become a symbol of rejection of negative definitions and propaganda by the western media after 9/11. Hijab affirms authentic Muslims and negotiates them in American society. Hijab seems to carry the message "Islam is beautiful and deal with it" (Abdo). Hijab is considered a liberator of women and shows a civilized Muslim woman. The hijab is a resistance (Haddad) to foreign values, upholding the puritanical religion and against colonialism.

The spirit of Muslim women fighting for their identity is in line with postcolonial studies. Islam was among the first to benefit from postcolonial theory. The writings of Frantz Fanon and Edward Said provide a solid basis for Islamic studies' existence in post-colonialism. Their concepts contain many themes and ideas that discuss Islam. Fanon was critical of racism and colonialism and called for equality and freedom; he wrote against colonialism, paying more attention to its psychological aspects. Meanwhile, Edward Said wrote about Islam with a particular focus on the cultural aspects of colonialism "Fanon's psychologically and Said's culturally oriented writings aim at freeing the colonized people from the inside so as to enable them to feel and think independently. This "inside independence" is fully supported by Islam: the religion that has refused to be colonized by western Christianity in the past and by western secularism today. In the colonial period, Fanon writes: "the struggle for national liberty [in the Arab World] has been accompanied by a cultural phenomenon known by the name of awakening Islam" (Fanon).

Majeed also confirmed the statement, which stated that Islam contributed to the face of colonialism. Majeed said, "Hand in hand, Islam and the national struggle were fighting against colonialism." (Majeed) From the ideological similarities and ways of thinking against colonialism, of course, in Islamic studies, there will also be ways to

maintain and negotiate identities that align with what is studied in postcolonial. Mimicry is a concept that Fanon initially proposed in 1950. The mimicry concept discusses *black writing*, whose writing tends to refer to postcolonialism and race. Apart from Fanon, Bhabha developed the idea of Lacan's mimicry. Lacan explains that mimicry is an expression different from a person's identity for camouflage. "*Mimicry reveals something in so far as it is distinct from what might be called itself that is behind. The effect of mimicry is camouflage*" (Lacan 99). Lacan also equates mimicry with soldiers in camouflage, so they are not precisely the same. In other words, mimicry is seen as an ironic form of compromise. "*Mimicry represents an ironic compromise*" (Bhabha, *The Location of The Culture*).

Bhabha says that mimicry is the desire to change one's identity to be recognized by others as different but not the same person. What is interesting about Bhabha's thinking is that mimicry, which is the uncontrolled behavior of the colonized, impacts the stability of colonial discourse, which often brings "false" enlightenment.

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"*The effect of mimicry on the authority of colonial discourse is profound and disturbing. For in "normalizing" the colonial state or subject, the dream of post-Enlightenment civility alienates its own language of liberty and produces another knowledge of its norms*" (Bhabha, *Of Mimicry and Man: The Ambivalence of Colonial Discourse Source: Spring 1984: Discipleship*).

Mimicry is seen as a "game" to secure oneself in colonial domination - a person who mimics must always produce three things they are slippage of original identity (*slippage*), advantages over colonial/majority culture (*excess*), and differences (*difference*)

"*Colonial mimicry is the desire for a reformed, recognizable Other, as a subject of difference that is almost the same, but not quite. Which is to say, that the discourse of mimicry is constructed around an ambivalence; in order to be effective, mimicry must continually produce its slippage, its excess, its difference*" (Bhabha, *The Location of The Culture*).

Bhabha argues that mimicry is an identity reform for the *colonized* because of mimicry. They can be recognized even though their status is *recognizable to others*. However, even if they are admitted, they are still *the other with their former identity*. So, mimicry is a form of adjustment and imitation of minorities in majority domination.

The phenomenon of mimicry like this is not only reflected in real-life society but is also widely reflected in diaspora literature written by diaspora Muslims. Most diaspora writers write about their life experiences or reflections on observations of life around them. Muslim women in America also voice their thoughts into imaginative works readers can feel. Diaspora discussed that Muslims came to America, so American Muslim Literature (Kahf) emerged. The literary works that examine the Muslim diaspora are *Neither This nor That*. The piece by Husain is about an American girl who grew up in Pennsylvania after her family immigrated to America from India.

This work discusses the complex cultural clashes experienced by an Indian Muslim girl in the United States named Fatima. As a second generation born and raised in America, Fatima has to face diversity and cultural clashes. In addition, Fatima also

has to solve the problem of self-identity, which often evokes emotions. This novel attempts to bridge this gap by exploring cultural issues and spiritual values that impact every level of an individual's life. It relates to the complexity of beliefs, values, attitudes, perceptions, and behaviors. In addition, Fatima's struggle to maintain her identity as a Muslim woman also colors this work.

This study aims to reveal the possibility of mindfulness of mimicry. Those who imitate the majority's behavior do this subconsciously to maintain and preserve identity. The minority waits for the right time and momentum to negotiate identity so that, in the end, a hybrid identity will emerge that accommodates the old and new identities.

The argument underlying this hypothesis is that there is a discipline of mindful negotiation that intercultural academics have recently developed. (Ting-Toomey) stated that mindful negotiation is from the influence of *knowledge factors, motivation factors, and skill factors*. If someone wants to be successful in negotiations, he must master these three factors. Mindfulness in negotiating is also strengthened by (Brach) who states that a successful negotiation can reduce negative thoughts. With the enthusiasm to succeed in identity negotiations, the behavior of someone who mimics is a behavior while waiting to accept his old identity in majority hegemony.

Method

This research is library research. This research uses qualitative research. Qualitative research is research that emphasizes descriptive data in the form of words. *The qualitative method is a research procedure that produces descriptive data in the form of written or words from people and their observed behavior* (Taylors and Bodgan). Denzin and Lincoln confirm that qualitative research includes a multi-method approach

to understand human experience, "*Qualitative research use semiotics, narrative, content, discourse, archival, and phonemic analysis, even statistics, tables, graphs, and numbers*" (Denzin and Lincoln).

Creswell states that the form of data is grouped into four basic types of information: observations (ranging from non-participants to participants, interviews (from closed to open), documents (from private to public, and audio-visual materials (including photos, CD, and VCDs). (JW Creswell).

The data in this study consisted of primary data and secondary data. The data in this study came from words, phrases, and sentences in Aliya Husain's novel, *This Nor That*. Neither-Supporting sources such as books, journals, and webs related to negotiating Muslim women's identities in America, namely those relating to the identity of the country of origin, religious identity, and new identity. In explaining the three identities, assisted by sources that explain the history, the development of Muslim women in America, as well as diaspora literary works.

After the data is collected, then data analysis is carried out. Analysis Data collection is finding helpful information and formulating data that comes to conclusions. In addition, Creswell also illustrates qualitative data analysis, namely: "1) Raw data (transcripts, field notes, pictures, etc.), 2) compiling and preparing data for analysis, 3) reading all data, 4) coding the data (written text). hand or computer), 5) description and theme, 6) linking theme/description, interpreting the meaning of theme/description". (John W Creswell)

Thus, the methods used to analyze the data on Muslim women's identity negotiations in this dissertation are: Read all the data repeatedly. The data is categorized based on the problem of Muslim identity. After that, the next step is to pay attention to, identify, and reveal the forms of mimicry done by Muslim characters in the novel. Knowing the conditions of mimicry to see the similarities and differences in the mimicry performed by Muslim figures. Identify the conflicts experienced by these Muslim figures due to mimicry.

Result and Discussion

Based on the research conducted, one of Bhabha's contributions in postcolonial studies is the obscurity of colonial discourse that has so far existed as an effort to resist the colonial (eastern) nation against the supremacy and hegemony of colonialism (west). Bhabha obscures the determination that the west has always been superior and mighty while the east has always been backward and inferior, so what is currently true is that the west is not always powerful, and the east is not always inferior. Bhabha paved the way for cultural relations between colonizers and colonized through the third space until the process of the relationship between the two will give birth to a new culture that is different from the two cultures that formed it.

Bhabha introduced mimicry, ambivalence, and hybrid as an alternative to resistance to colonialism discourse. Bhabha gives optimism that colonial discourse can be destroyed because this thinking is built on fragility and stagnation. Therefore, one only needs to look for the moment when the domination of the colonial discourse failed, deviated, and brought unexpected results. These moments are indicated by the anxiety of behavior *agency* the colonizer and the uncontrolled. The disparity between the colonizer and the colonized results in the colonized's reformation as a "recognizable Other" by mimicking and adopting the colonizers' behaviors, attitudes, language, and culture. (Nugroho and Rokhman)

Meanwhile, In Neither this nor that novel, Fatimah and other Muslim figures mimicry in several cases. They have to pretend to imitate American culture and completely put aside their original identity as Muslims from India. The behavior of Fatimah and these figures in the eyes of Bhabha is a strategy to undermine the colonial discourse itself. For Bhabha, a minority who mimics is a mockery of colonial discourse because their identity is distorted and stained by the imitation of foreigners.

Temporary Mimicry

The postcolonial concept states that mimicry is a mechanism to camouflage to protect oneself from the "supervision" of colonial discourse. Someone removes the original identity and replaces it with the majority identity even though it is not the same. The behavior of colonial discourse bearers who tend to be narcissistic with their identity will eventually decrease because it turns out that minorities can do the same thing. On the other hand, the imperfection of imitation makes the imitation even a mockery of the colonizer's identity. In terms of being a defensive strategy, Bhabha says a mimicry person should focus on three aspects, namely slippage, excess, and difference. ¹⁵*mimicry must continually produce its slippage, its excess, its difference.*" Bhabha (Bhabha, *The Location of The Culture*).

When entering school, in general, the first activity carried out in class is the introduction of student identity. When mentioning her identity and presence, Fatima felt she was not

recognized as an American girl. He felt tormented because his teacher couldn't *spell* his name correctly, and his friends laughed at him too. "*Fatima had butterflies in her stomach. Every year, it was the same. It seemed like no one could pronounce her name correctly, a fact that would make her more and more aware to that she wasn't the all-American girl that she so desperately wanted to be.*" (Husayn). Fatima feels like a foreigner who has difficulty entering every level of education every time she starts school or goes up to grade. From the beginning of his schooling until the third level, his friends and teachers could not pronounce her name properly and correctly because her name was taken from the name of a daughter of the Prophet Muhammad SAW

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"*I was born in New York and am living in new jersey. As American, as it can get, she would think herself. So why did everyone just assume that she just came from a foreign land? Was it difficult to pronounce their name, or was it her tan skin color, or did she just look like she didn't belong? Despite her annoyance with the inquiry, Fatima politely-yet-firmly replied, "I was born in New York, so I guess I am from New York," much to the surprise of Mrs. Nielson*" (Husain)

Apart from using Arabic as an identity, mastery of English properly according to an American accent is very important to hide their original identity. Fatima also experienced pressure from her friends because her mother's English accent was not good. That's why she has a trick so that his father comes to every event at his school. "*Fatima was very protective of her mother. She is worried that people would have difficult time to understand her mother's English because of her thick Indian accent*" (Husain). Fatima was always trying hard not to get her mother out of the car when she picked her up. Short encounters with Fatima's friends were able to hide her mother's English skills with her distinctive Indian accent.

The use of the Indian language, on the one hand, becomes the identity of Indian ethnic minorities, but on the other hand, it becomes a problem that causes discrimination and, in postcolonial terms, is considered as *another* who gets different treatment from white people. This typical Indian style of speech can be the subject of ridicule by her friends because she is regarded as a strange person and is not the same as those who are native Americans. This uncomfortable experience prompted Fatima to study English even more enthusiastically, "*They primarily teach us English. But we are also required to take another language besides English.*" (Husain)

In terms of dressing, Fatimah also does mimicry. Fatima's mother liked that her daughter wore the traditional *Shalwar Khameez attire*. However, Fatima is not comfortable at school. She constantly changed into *jeans* and t-shirts like most American kids.

"*Every day, upon coming home, Fatima would go up to her room and change out of her jeans and shirt into the traditional Shalwar Khameez, the same clothes she was deathly embarrassed to have her mother be seen wearing in front of her American friends.*" (Husain)

Fatimah also does mimicry in her dress at school. She wore unobtrusive clothes with her non-Muslim friends and took off her hijab

. *“Fatima's mother decided to adopt the hijab and began to wear it wherever she would go. She threw out all of her short-sleeved clothing and dressed even more modestly than before. Inspired by their mother, the girls also decided to start wearing hijab. However, there was one place where the girls were not ready to wear hijab, that was at school. Although they sported a scarf everywhere else, they went, the girls did not commence wearing hijab in their most unstable surrounding.”*(Husain)

Fatima and her mother mimicked the American dress style even though she did not fully follow their dress code because her mother always dressed modestly and never wore a tank top.

“Men and women who dressed in risky manner were frowned upon, in fact those who dressed provocatively were often assumed to have weak moral character. And although Fatima's mother did not wear veil or hijab, at this time, she would always dress in a modest fashion. Similarly, conservatively dressed Fatima never wore tank tops or shorts, nor did her sisters. In fact, they lacked the desire to dress in these types of clothes altogether, even if this was what their fellow classmate wore.” (Husain)

This data shows that Fatima's mother follows the style of dress like the Americans. She imitates the American outfit that doesn't wear a headscarf but also doesn't wear a tank top or wear shorts. He never wanted to wear that kind of clothes. He kept his clothes modest and modest. In this case, the imitation of the way of dressing is not entirely the same because she believes the clothes can be used as perceptions such as morals or morals. Replication of this style of dress is called mimicry. Fatima's mother did it out of gratitude. *“The girl had already adapted the same values that their parents possessed despite the fact that these values strikingly contrasted.”* (Husain)

The characters in the novel seem to limit themselves to being good friends with non-Muslims. Making friends with non-Muslims has become a serious discussion among Muslims. Some Muslims believe that a Muslim's friendship with other people will, to a certain degree, affect their behavior and beliefs. The hadith narrated by Tirmidhi (2378) from Abu Hurairah, the Messenger of Allah, said, "A person will be according to the belief of his best friend, so see who he is friendly with." Despite such a Muslim belief, Fatima ignored him and became close friends with Mrs. Sheehan

“Fatima's first impression of her was that of a Southern belle lost in the liberal North, but her understanding of Mrs. Sheehan was far from over. There was clearly much more to discover about fascinating lady. enough, Mrs. Sheehan also seemed to be intrigued by Fatima, and her outspoken and opinionated style. She appeared to have taken a liking to Fatima and began to ask Fatima many questions about her heritage, religion, and family. Soon enough the two developed a rapport, and Mrs, Sheehan became not only an excellent teacher to Fatima, but also good friend” (Husain)

Sheehan's friend, Fatima, is active in the organization and often shares ideas. Fatima's family even invited Sheehan to special dinners within the Fatima family. Even Fatima's parents were interested in asking Mrs. Sheehan for a traditional Hyderabad-style dinner. Such a social gathering was the first planned gathering in the family of Fatima Husain.

“Socially meeting people like Mrs. Sheehan was a first for Fatima's family. They had never ventured out of their Desi Muslim community. In fact, they never thought that any Caucasian would event be interested in carrying on friendship with someone who was not White; an idea that was stained their memories from the times of British occupied India”(Husain).

For Bhabha, the more imitations, the more difficult it will be for oppression because the identity barrier is getting increasingly biased. However, when combined with negotiation theory, one's motivation to try again after the failure of the first negotiation certainly deserves appreciation. The realization of his disappointment at least shows that he still values his primary identity. Therefore, this study proposes strengthening the term *mindful mimicry* (and also *mindful ambivalence*).

To explain the condition of mimicry believed by the perpetrator for a while, as did Fatimah. The main indication that can be used is the existence of “temporary” parameters such as one time..... not ready.., and ..someday.

*“Fatima's mother decided to adopt the hijab and began to wear it wherever she would go. She threw out all of her short-sleeved clothing and dressed even more modesty than before. Inspired by their mother, the girls also decided to start wearing hijab. However, there was one place where the girls were **not ready** to wear hijab, that was at school. Although they sported a scarf everywhere else, they went, the girls did not commence wearing hijab in their most unstable surrounding.”* (Husain)

Another indication that proves the existence of mindful mimicry is a person's change from a state of mimicry to a hybrid identity.

Change to Hybrid

One of the concepts that Bhabha introduced is hybrid agency behavior. Hybridity means mixing western culture with colonial culture. For colonized people, hybridity is an ordinary situation that always exists and gives the impression of stability. However, for colonial discourse, hybridity gives rise to the image that separate cultures are created explicitly through the discourse of colonialism. The colonized community felt that hybridity was natural for the colonized, but the colonizer would feel otherwise. Colonizers always needed a definition of cultural boundaries or barriers to demonstrate their superiority. Hybridity is a threat because cultural boundaries are no longer visible, so the discourse of colonialism is fading. To maintain these boundaries, the address of colonialism always produces stereotypes which are often in the form of harsh words and racism. Stereotypes are always echoed against hybridity.

One of the concepts that Bhabha introduced is hybrid agency behavior. Hybridity means mixing western culture with colonial culture. For colonized people, hybridity is an ordinary situation that always exists and gives the impression of stability. However, for colonial discourse, hybridity gives rise to the image that separate cultures are created explicitly through the discourse of colonialism. The colonized community felt that hybridity was natural for the colonized, but the colonizer would feel otherwise. Colonizers always needed a definition of cultural boundaries. The postcolonial concept used in this dissertation is the hybridity concept of Homi Bhabha. In *The book Location of the Culture*, Bhabha argues that the subaltern has been able to speak through the appropriations that it has done. In addition, Bhabha introduces the term hybridity, a vital term concept. The book *Key Concepts In Post-Colonial Studies* states that hybrids are the formation of new trans cultures in zones that influence each other due to colonialism. "Creation of new transcultural forms within the contact zone produced by colonization." It was further explained that hybrids underlie other efforts to emphasize cultural togetherness in the colonial and postcolonial processes in the expression of syncretism, cultural synergy, and transculturation. "... hybridity also underlies other attempts to stress the mutuality of cultures in the colonial and postcolonial process in expressions of syncreticity, cultural synergy and transculturation" (Ashcroft).

In postcolonial studies, hybridity is a common thing without needing to be celebrated. Hybridity is a normal part of cultural assimilation, although this concerns the stability of colonial discourse. Huddart says that hybridity results from a long journey of arduous negotiations. "Hybridity is not simply to be celebrated, in a magical multiculturalist reinvention of tired national traditions, but is a difficult, agonistic negotiation process" (Huddart). In contrast to postcolonial studies, which mention hybrids as an alternative form of intercultural negotiation, Ting Toomey's concept of identity negotiation does not say the specific results of identity negotiations. The output of Ting-Toomey's proposed negotiations is *being understood, being respected, and being supported*" (Ting-Toomey)

Usually, Indian women are arranged by their parents and extended family. The matchmaking culture often occurs when attending a large family wedding party. The wedding party is a large family reunion to meet each other, exchange news, and make the brotherhood closer. "The Wedding would also serve as a family reunion for Fatima's mother." (Husain)

Fatima could not understand what her best friend had decided. "Fatima was shocked. She wondered to herself how it was possible to go through with a marriage when one hadn't spoken to his/her perspective spouse at all. But she knew that she could not say a word about that this time" (Husain).

Fatima did not want what happened to her best friend Anam to happen to her. Education about the freedom to choose a husband has colored her mindset as an American girl to be free to determine who will be her life partner. "you know this whole matchmaking stuff with guys from here. Do you really think that I could actually live with these FOBs? they would have to deal with total culture shock" (Husain). Fatima wants to convince her mother that differences in customs and culture can be fatal in a household.

Fatima wants to convince her mother that differences in customs and culture can be fatal in a household.

Fatima refuses an arranged marriage while attending her brother's wedding. After a while, when Fatima entered the university level. One of the aunts who met at Aifa's wedding, Aunt Qudsia, had contacted her family twice. They intended to plan a gathering of two families. Still, Fatimah refused. Fatima thinks about whether her parents are insulting her or giving her freedom. According to what her parents say, she is between two different cultures as *Desi* must. As an American girl, she is free to determine whom she chooses. With two cultures coloring his mindset, he told his parents. "*I am not going to be Desi or American. So, let me just exercise my Islamic right. 'I am not interested in him' Fatima Replied coldly*" (Husain). From Fatima's explanation, meeting two cultures that unite and form this new culture is a hybrid in matchmaking.

On the one hand, adopting a free American culture, on the other hand, maintaining the custom of matchmaking but giving girls the freedom to make their own choices. Since then, Saleem has never been discussed in Husain's family. It could be that the suitable candidate is the second, third, fourth, fifth, or so on.

Fatima disagrees with the arranged marriage tradition that occurs in her family. Fatima breaks this tradition by collecting biodata of prospective husbands if they are suitable. This is done from friends and family. Usually, the *taaruf* process is carried out one by one, but it differs from Fatima, which collects two people simultaneously. He thought hard about how he could choose the right person so that he was successful in his career and also successful in his household.

<u>Pros</u>	<u>Cons</u>
<i>Shamsi- out of school</i>	<i>Talha - In school</i>
<i>Talha – Likes to read</i>	<i>Shamsi – Like eatings?</i>
<i>Talha – nice eyes</i>	<i>Shamsi – Kinda Chunky</i>
<i>Talha - lives at school</i>	<i>Shamsi – lives at home</i>
<i>Talha – know his family well</i>	<i>Shamsi – heard about his family</i>

Considering the pros and cons of both candidates, Fatima chose Talha as her future husband. She will continue to undergo the *taaruf* process to know more and meet Talha. Her father will arrange to meet two families. So that the two are more familiar and solidify the decision to continue at the marriage level.

When her friends were married, she was still struggling to achieve her dreams, and finally, she got the opportunity to select a potential husband from the various proposals that came in. With multiple considerations of the advantages and disadvantages of each candidate, he tries to think logically and think about the future if he can live with him. Generally, the women in the novel are matched by their parents. However, Fatima tried to convince her family and parents that she needed time to consider and choose her. Fatima's parents appreciate their child's feelings. They did not want to force their will to match Fatima. Husain, Fatima's father, was very accommodating, giving Fatima the freedom to determine the chosen candidate. As a Muslim, Fatima performs *istikhara*, a prayer to ask for guidance on whether her choice is correct. After making her choice and completing *istikhara*, Fatima felt sure of her will. Then two prominent families arrange a meeting to discuss all the needs of the wedding.

She couldn't contain her excitement and happiness. Everyone dreams of the day the will find Mr. Right or vice versa. For Fatima the day had come; she truly believed this. She couldn't believe that she had just agreed to marry Muslim ABCD-American

Born Confused Desi, one that fit the mold that both she and her parents were looking for (Husain).

After getting a partner as her will, she plans how to celebrate his wedding following Islamic teachings. It is recommended to announce good news in the form of marriage so as not to cause slander in society.

From the data above, it appears that Fatima combines Indian Muslim customs with American-style freedom in finding a mate. This hybridity is based on Fatima's knowledge of "*intercultural adaptation*" and "*flexible, adaptive skills*," which are components of *mindfulness*. Culture *homely* getting the understanding and support of people around (*being understood and being respected*)

In traditional Indian families, the bride and groom cannot see each other during all pre-wedding events until the wedding day. Anam explained to Fatima that tonight, Amir's family would come to bring all the wedding clothes and jewelry worn during the wedding celebration. "*Well Amir's family will first come here and they will bring all my wedding clothes and jewelry*" (Husain). Fatima was again surprised by Anam's explanation. How could Anam be wearing a wedding dress and jewelry that she didn't know before, even just choosing colors? That is the tradition in Hyderabad. Then Anam asked Fatima what about *Desi*, who got married in America. Fatima explained that things in Hyderabad also happened in America, such as singing and exchanging gifts. The bride knows what she wants to wear during the wedding celebration, and more importantly, at least she has met her future husband and talked with him.

This ensures that the prospective husband and wife are attracted to each other. Knowing the future husband is also the right of a Muslim woman.

After the debate, the Mehendi designer started decorating Fatima's hands and feet. Mehendi is an ancient custom and ancient art form in the Asian subcontinent, especially in India. Professional Mehendi designers personalize the designs with the theme of the wedding or the wishes of the bride and groom. At this event, the two families of the bride and groom will meet each other. The designs created are complex. His arms and legs stretched out in four different directions. The bride is decorated with henna to beautify her hands and feet. After four hours of ordeal, Anam is now ready to wear a wedding dress for all guests over the next few hours "*he was wearing a yellow Khara –duppata, a traditional Hyderabadi bride's dress, and had the edges of the long scarf draped over her head*" (Husain).

Furthermore, Husain said Fatima planned a wedding that combined Indian, Islamic, and American designs handled directly by American women.

"All joy and commentary of the world was at fingertips. And now the preparation had to begin. The planning of a monstrously large Muslim wedding, with all the Desi trimmings, organized by a young American woman (Husain).

This celebration shows that Fatima has formed a hybrid wedding party. The process of identity negotiation indicates Indian Muslim, which is her national identity, as well as describing her *roots* that are preserved with her religious identity and her new identity as an American citizen. Fatima's marriage hybridity shows that she has mastered *intercultural adaptations* and *flexible, adaptive skills*, which are components of *mindfulness*.

Fatima, chairman of the World Affair Club, proposed the celebration of Ramadan and Eid. Fatima then invited a meeting of members of the *Pakistani Student Association* and *Islamic society* to organize an event because it used sponsors from the American community. One of the organizing organizations found a sponsor who wanted alcohol to be provided during the celebration.

The Islamic Society had originally agreed, but then members of the Islamic Society found flyers that were being circulated by the Pakistani Student Association about this event. Their flyer informed, "Alcohol available for nominal charge (Husain)

It is undoubtedly against Islam's teachings, which forbid them to consume the forbidden drink. However, this is a free country in America and Muslims are a minority. The pros and cons of dealing with this problem led to a long debate. Some agree, and others don't. Discussions are needed to compromise religious beliefs with existing social conditions to find a solution that satisfies all parties.

"Compromising their faith in order to socially fit in was not something these students wished to do. Although they lived in America they did not want to completely assimilate into mainstream society. Instead, they want to be part of the larger montage of tradition that all came to America. The task was to become integral part of that the larger mosaic without losing their individual beauty." (Husain)

At first, compromising their beliefs to fit in socially was not something they wanted to do. Even though they lived in America, they didn't want to assimilate entirely with the natives. Instead, they wanted to be part of a giant montage of traditions that all came to America and shaped *Americanness*.

"Young Muslim women living in America. American Muslims. A new culture. New Identity that these young Muslims, being born and raised in America, were the pioneers of. After all, it was a new type of social and religious identity for most people to identify. But when one looked upon this table of young women there was no doubt that this was exactly who they were. American Muslims." (Husain)

Their job is to be an integral part of that enormous mosaic without losing their faith and gaining each other's comfort. After more than an hour of discussion, the meeting finally accepted the sponsor's offer.

The debate carried on for another hour. It was finally decided that the Islamic Society (IS) would openly denounce the Pakistani Student Association (PSA) flyer and its President and Vice President (VP) would have a discussion with

the PSA President and VP letting them know how the IS felt about this situations. (Husain)

With this incident, their identity negotiations are based on their awareness of practicing religion (*mindful identity domain*) and the need to simultaneously secure their identity (*mindful identity needs*). Finally, they decided to hold an Islamic celebration by including alcohol. Their hybridity as a result of negotiations displays a new identity that is more tolerant and respects existing differences, but individual beliefs must be maintained. Preventing Americans from providing alcohol is not easy but not drinking and not buying it is a choice everyone can make. Therefore, the skills to negotiate with sponsors and collaborate with the community are required in political ways that do not violate religious principles. Seen that the discussion participants understand "*In-Group & Out-Group Boundary*" which is one of the *knowledge factors* negotiations *mindful*.

At different levels, "*skilled and highly educated immigrants contributed positively to the social and economic development of the nation.*" (Ting Toomey). By having high skills and education, Muslim women can maintain their identity and accept external identities so as to form a new identity with a hybrid concept.

The negotiation outputs offered by Ting-Toomey and the concepts in postcolonial Bhabha can be combined. On the one hand, Ting-Toomey offers a formless parameter. On the other hand, Bhabha provides a form without an explicit parameter in negotiations. Ting-Toomey said that the output of negotiations is *being understood, respected, and being supported*, but the behavior of people with these parameters is not seen in cross-cultural studies. While Bhabha offers the concepts of mimicry, ambivalence, and hybridity as a form of resistance to postcolonial studies, Bhabha does not care whether mimicry, ambivalence, and the hybridized agency do all of these things based on awareness, knowledge, and *skills*. For Bhabha, the increasing number of mimicry, ambivalence, and hybridity phenomena shows that colonial discourse is increasingly fragile and fragmented. These two studies found a new concept to describe the form of identity negotiation by combining the two theories. The idea is *mindful mimicry and mindful ambivalence*. In the future, it is hoped that humanities studies will pay more attention to the terminology of *mindful mimicry and mindful ambivalence* to represent people who negotiate consciously, using knowledge and abilities to have targets for mimicry, ambivalence, or hybridity.

Conclusion

The identity formed from the negotiation process described in the novel is mimicry, ambivalence, and hybrid. The research shows that these postcolonial concepts can be applied in conjunction with Ting Toomey's negotiation concept. Even more profoundly, when looking at Bhabha's words that mimicry and ambivalence are a mockery of colonial discourse, it is possible that when someone has mimicry and ambivalence, they do it mindfully. So the researcher proposes strengthening the terms *mindful mimicry and mindful ambivalence*, which are the opposite of *mindless mimicry and mindless mimicry*.

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