

## READING DIASPORIC MUSLIMS IN AUSTRALIA IN RANDA ABDEL FATTAH'S *DOES MY HEAD LOOK BIG IN THIS?*

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### Abstract

Literary work has a relation with the reader because of the essence of literary work for readers. Therefore the quality of literary work based on the assessment of readers. Entitled readers to comment, judge, enjoy and appreciate what they read. The readers have a different way to give respond because the perception or respond based on their background includes their experience, their family, their environment. In this case, this thesis uses the novel of Randa Abdel Fattah with the title *Does My Head Look Big In this*. Which this novel about racism to Muslims in Australia. The reason for the research is the novel has critical of society in Australia with their perspective of Muslims. Besides that Indonesia is one of the largest Muslim populations. So we have to know how the perception or respond of Indonesia young Muslim to this novel.

This research aims to describe how the responds or perception of Indonesia young Muslim to the novel of Randa Abdel Fattah *Does My Head Look Big In this*. This research using interviews and reading the log. This theory of this research is reading the response, diaspora studies, identity, veil and veiling practice, immigrant Muslims in Australia.

The result of the research is showing that readers involves emotional and feeling in their response. Some of the readers feel that the veil is important for women especially Muslims, others felt that the veil is a commitment. therefore, the response of readers it depends on each individual. After the reader read the novel, they have some emotional and feeling to the character in the novel. The readers fell what the character feeling although they just read the novel.

**Key word:** Literary work, Reading response, and Veiling.

### Abstrak

Karya sastra memiliki hubungan dengan pembaca karena esensi dari karya sastra bagi pembaca. Oleh karena itu kualitas karya sastra berdasarkan penilaian dari pembaca. Pembaca berhak berkomentar, menilai, menikmati dan menghargai apa yang mereka baca. Setiap pembaca memiliki cara berbeda untuk memberikan tanggapan karena persepsi atau tanggapan berdasarkan latar belakang mereka termasuk pengalaman mereka, keluarga mereka, lingkungan mereka. Dalam hal ini, skripsi ini menggunakan novel Randa Abdel Fattah dengan judul "Do My Head Look Big In This". Yang mana novel ini tentang rasisme untuk Muslim di Australia. Alasan menggunakan novel ini dikarenakan novel ini mengkritik masyarakat di Australia dengan perspektif mereka tentang Muslim. Selain itu Indonesia adalah salah satu populasi Muslim terbesar. Maka kita harus tahu bagaimana persepsi atau tanggapan Muslim Indonesia muda terhadap novel ini.

Tujuan dari penelitian ini adalah untuk mendeskripsikan bagaimana tanggapan atau persepsi Muslim Indonesia muda terhadap novel Randa Abdel Fattah "*Does My Head Look Big In This*". Penelitian ini menggunakan wawancara dan *reading log*. Teori penelitian ini adalah persepsi pembaca, studi diaspora, identitas, praktik kerudung dan kerudung, Muslim imigran di Australia.

Hasil penelitian menunjukkan bahwa pembaca melibatkan emosi dan perasaan dalam respons mereka. Beberapa pembaca merasa bahwa kerudung itu penting bagi wanita terutama Muslim, yang lain merasa bahwa kerudung adalah komitmen, oleh karena itu, tergantung pada masing-masing individu. Setelah pembaca membaca novel, mereka memiliki *emotional* dan *feeling* terhadap karakter dalam novel. Pembaca merasakan apa yang dirasakan karakter meskipun mereka hanya membaca novel.

**Kata kunci:** Karya sastra, Respon pembaca, dan Berkerudung.

## INTRODUCTION

Literary work is not called literature if there is no reader to a response that. The reader is one of the important elements that sometimes we ignore it. Readers are the object to know the good of a book. The value of literature is how the reader gives a response to the literary works. Some people who research literary readers because they all focused on the text contained in novels and short stories (Wahyudin Siswanto 2008:10). In the literary receptions, the role of the reader who is unaware of the process of creativity plays an important role in research. It is because the reader who enjoys, judges and makes use of literary works, even writers who know the ins and outs of their work are not considered. Therefore we know that literature does not run alone, literature has its benchmark of communication between the arrangement of consequences where the author works and the audience of the work, the audience is certainly the reader, this implies great attention should be given to the pragmatic dimension. (Wahyudin Siswanto 2008:10).

The pragmatic approach that we recognize the reader's perception, the reader's perception also includes in literary criticism. The literary perception is a literary school that examines literary texts by considering the reader as the greeter or response. Reception literature can produce responses, reactions or responses to work literature put forward by readers from the past until now will be different between readers with each other (Junus 1985:1). Literary works are closely related to the reader because the literary work is addressed to the interests of the reader as a literary connoisseur. Also, the reader determines the meaning and value of literary works. So the literary works have value for the readers to give a response to literary works. Without a reader, the literary works will only be an artifact.

The reader has its way of responding to what they read or issue in the text. This is because the reader has a diversity of thinking it depends on different social classes, different ages, and different experiences. The reading experience also affects the reader's view of a text, thus the readers will give a different response and perception. The response of a literary work is a characteristic of each reader. Which is caused by their daily life, their environment, their family value. Responses possessed by the reader can be the emotional or intellectual response when responding to a text (Junus 1985:5).

Raden-Abdel-Fatah is a well-known writer among literary writers. Especially women, she is a Muslim Palestinian-Egyptian Australian. She decided to write

since he was 13 years old, There are 8 published novels all of his novels talk about diaspora ranging from oppression, romance, race, Islamophobia, refugees to multicultural Muslim in the Australian region. many of the TV stations invited her, most of them to ask about how the Muslim female figure could be related to the novel or sometimes the question directed to issues related to Palestine and Muslims in Australia (Mashriq & Mahja, 2017:2). Abdel-Fattah describes herself as a feminist and has written important pieces about the situation of women in Saudi Arabia. However, she did not confuse the wearing of the veil but emphasized the freedom of Muslim people in maintaining the right to use what she wanted.

*Does My Head Look Big In this* is a novel that smells of discrimination against Islam where the novel tells the story of a girl named Amal who lived in Melbourne Australia? She decides to use the hijab, but most of the people around her look weird about her. She wears a hijab starting from her school which usually gives a story space as a girl. Whose scope of friendship is very wide but when she wears the hijab she feels that no one sees that positive, especially when she is in a public place (Majid, 2016:1).

Therefore Randa Abdel Fatah expresses her social criticism in her novels. The respondent can judge the opinions of some Muslims in Indonesia where the majority of them embrace their religion, this can be seen from how she views the struggle of fellow Muslims there or their point of view to see intimidation in the area Australia. So that the result we can conclude what is the view of a Muslim from sharing circles about the situation in Australia.

## METHOD

This research is literary research and using descriptive qualitative study. It will more attention to natural data in which the data has relations with the contexts. This study uses a reading response approach where data is obtained through interviews. It will know the assumption of the respondent about the novel. In the analysis, the author uses reading respond, diaspora studies, identity, veiling and veil practice, immigrant Muslims in Indonesia.

The theory used for the whole research question is the reader's response by the issuer. Literary work is a combination of text and reader subjectivity (Iser, 2000, p. 311). He also said that the implicit reader plays the role of how a text can be read. The explicit reader is to whom a text is expressed. The specification of the approach used in the first research question is identity. Identity here uses the concept of Hoog that Identity is "people's concepts of who they are, of what sort of people they are, and how they

relate to others. Then the second research question uses the theory of stereotype by Bocchiaro which the statement is given a more formal understanding "stereotypes are the cognitive arrangement that contains the knowledge, beliefs, and expectations of the person recipient of human social groups.

After the respondent finishes the interview and gives back the reading log, accordingly the author can analysis the assumption through the theory. Then the author can associate with diaspora studies, identity, veiling and veiling practice, and Immigrant Muslims in Indonesia. Then, the author explains the result of the data through descriptive

### Diaspora Studies

Robin Cohin in his book, *Global Diaspora* an introduction, Second Editions stated that when diaspora applied to humans, the ancient Greeks considered the Diaspora to be a migratory society and got colonization. On the contrary, for java, Africans, Palestinians, and Armenians, expressing this with more sinister and brutal meaning (Cohen 2018:26). Diaspora marks collective trauma, expulsion in which people dream of but they live in exile. Other's abroad who also have strong collective identities, in recent years, define themselves as the diaspora. Besides that in chapter 3, it was explained how the state of Indian immigrants during the period of British colonialism was seen as creating a distinctive diaspora of workers (Cohen 2008:24). Otherwise identifies a list of criteria that define the diaspora. Diaspora includes: the spread or journey from the original homeland to the second place or to a foreign area, collective memories or myths about idealized homeland are a commitment to maintenance homeland, including movements to return, strong long-term group awareness and identify into a belief that various possible relationships (from problematic to enriching) with host communities and finally a sense of empathy and solidarity with coexist another residential places. (Cohen 2018:26).

In other ways, diaspora comes from Greek, which means spreading or sowing seeds, so it can be said that the diaspora is a society that spreads to other countries, another term is immigrants (Kabir, 2008). Most of the reasons for immigrants in Australia because of the economy have happened since the first Afghan people came in the 1860s (Poynting & Mason, 2006). There are very many diasporas in Australia who feel oppressed, especially among minorities. In 2001, 67% of Australians identified themselves as Christians and only 1.5% were Muslim, according to the Australian Bureau of Statistics. Other Australians are Jews, Buddhists, and Hindus. In Australia, the entire Muslim community has criminalized as an 'evil' enemy and 'fifth column' contained in all media, politicians, service, security and criminal justice system. this was due

to terror cases which increasingly became on September 11, 2001 (Marcotte, 2010). In 1990 the immigrants from Asia were restricted, this was due to the declining economic factors of indigenous people in Australia, this caused multicultural conditions to occur so that immigrants get the right to do something according to their culture and their religion. However, (Poynting & Mason, 2006) pointed out that in the 1970s, it was clear that persistent social inequality was faced by the background of immigrants who did not speak previous English such as Greeks and Italians in education, the job market, and politics and culture. Representation being reproduced.

### Reader Response

There are two types of reader response are invoked when the literary critic make pronouncements on the effects of literature or responses to it. Generally, two categories emerge, following whether the critic is concerned with the history of responses or the effect of literary text. In the first instance, we have 'the real' reader, known to us by his documented reaction, in the second, we have the hypothetical reader, upon whom all possible actualizations on the text may be projected (Iser, 2000, p. 311). The latter category is frequently subdivided into the so-called ideal reader and the contemporary reader. The ideal reader can be categorized as an implicit reader and an explicit reader. The implicit reader plays the role of how a text can be read. The explicit reader is the reader to whom a text is expressed. (Iser, 1974, p. 274). Literary work is a combination of text and reader subjectivity (Iser, 2000, p. 311). So that when the reader is reading literature there is a lot of dialogue or interaction between the reader and the text. Following Islamic understanding that decisive change in literary theory; it is a shift from meaning to aesthetic processes that shape it: As a result, aesthetic responses, as a feature of acceptance theory, must be understood in terms of the interaction between the text and the reader. I call it an aesthetic response because it stimulates the reader's imagination, which ultimately gives life to the desired effect. (Iser, 2000, p. 311).

The reader implied that the reader was not specified in detail his condition, character or historical situation. The implicit reader is the reader who embodies all the predispositions needed for literary work and looks at the effect of the predisposing set, not by the outside empirical reality, but by the text itself. As a result, the implied reader is a concept that has strong roots in the text structure; so that the reader is a construct and cannot be identified at all with a real reader (Iser, 1978, p. 34). Iser refers to this convention as a repertoire of texts. The text reporter in question is a meeting between the reader and the text to start communicating. Repertoire consists of all regions known in the text. This may be in the form of references to previous works, or social and historical norms, or to the entire culture from which the text appears. (Iser, 1978, p. 69) Through repertoire, literary texts reorganize social and cultural norms and literary traditions so that readers tend to be influenced by the text so that they



can review their functions in real life. A text that has been understood by the reader can lead to a "reaction to the system of thought that has been chosen and included in its repertoire." (Iser, 1978, p. 72). This repertoire assumes the dual function in this model can reshape the scheme that has been known before. Form the background for the communication process, and it provides a general framework in which the message or meaning of the text can be arranged by the reader itself (Iser, 1978, p 80).

This is also reinforced by Stuart Hall's theory, which in his book titled *Reading Perception* reveals that the audience can change the meaning of the message to fit their social context. in this case, a reader is a measure of the meaning of a literary work meaning of the message to fit their social context. As a result, Hall included two processes: coding and deciphering words. Hall stated that the message encoded by the author is not necessarily a message that will be translated by the audience. During the making of the message, the sender uses verbal cues, signs, and body language that he believes the person or group receiving the message will understand (Hall, 1973). Coding is sending messages to the reader so that the reader can understand it. in this case, there are some rules or symbols that are shared, and it is important for the writer to think of his audience and how they will interpret the message. During the making of the message, the writer can use verbal cues, signs, and body language that he believes the person or group receiving the message will understand (Hall, 1973). coding is not necessarily delivered following the writer's perception, many things affect the reader. the author writes following the conditions and environment this is, of course, different from the reader. not all readers can understand the writer and have the same life or condition as the writer, they relate what they read to his own life and condition. Hall states that the circulation is never transparent and the meaningful changes as a result of many different factors such as age, mood, gender, experiences, backgrounds and economic standings, which make audiences understand the messages in different ways (Hall, 1973). In that case, the meaning of a literary work can change at any time. The change depends on who the reader is. according to Hall, We must recognize that the discursive form of the message has a privileged position in the communicative exchange and that the moments of 'encoding' and 'decoding,' although only 'relatively autonomous' about the communicative process as a whole, are determinate moments (Hall, 1973). So that each reader has a different meaning in a book or novel. They have their meaning according to how they are when reading it. So the application of reception readers is needed in the new criticism era because works are made for readers and texts that will communicate with readers that will affect the mood, feelings, behavior, and how to respond to the surroundings.

## Identity

The development of the term diaspora has changed every decade such as from political and academic discourse to regional languages. In academic diaspora

applied to almost all populations or groups living outside of their homeland. So that this has an impact on the identity of a diaspora. "Identity" refers to personal characteristics or attributes that cannot be expressed naturally in terms of social categories, and in some contexts, certain categories can be described as "Identity" even though no one sees them as the center of their identity. However, "Identity" in his incarnation now reflects and evokes the idea that social categories are bound to the basis of one's pride. According to Hoog that Identity is "people's concepts of who they are, of what sort of people they are, and how they relate to others" (Hogg and Abrams 1988, 2). The definition confirmed by Deng "Identity is used in this book to describe the way individuals and groups define themselves and are defined by others based on race, ethnicity, religion, language, and culture" (Deng 1995, 1). Identity "refers to how individuals and collectivities are distinguished in their social relations with other individuals and collectivities" (Jenkins 1996, 4). The opinion of the experts above about the understanding of identity according to their research. So that, it can also be related to the diaspora where they are immigrants who have different races, tribes, and religions. This can be related to religious minorities who influence their identity.

## Veil and Veiling Practices

Every religion, country, tribe until individuals have jointed symbols or criteria. Islam also has characteristics that should be done wherever he is in a place where there is no *Mahram* beside him. these characteristics are hijab. Edward William Lane, compiler of the Arabic Dictionary of English, interpreted headscarves as "clothes that women use to cover others clothes; women's headgear; the clothes he wears head and chest. " surah Al-Ahzab 59 which is mentioned in the verse with the word al-jalabib is a plural form of headscarves, namely *baju kurung* which covers all a woman's body, more than ordinary clothes and a veil. Therefore many women feel lost in their identity when they are in a place where the minority is Islam. self-identity is very necessary for us because that identity is like an introduction to the environment. This study uses the theory of self-identity I and Me proposed by George Herbert Mead. Mead defines two aspects of identity self, which he calls I and Me, where I am the creative aspect and not can be predicted from someone. It is spontaneous and tends to be free actualizing themselves without thinking about the impact or effect on other people. Whereas Means acceptance of others in the form of expectations or views that are generalized by someone (Ritzer and Goodman, 2003: 272). The position of women in Arab society is subject, women's position cannot be considered separately, for women, the main group is family. Therefore, it is not

surprising that the main demands of Arab feminists groups are not for greater freedom for women as individuals, but to equalize or improve their position in the family (forneaelizabet: 12). This position makes women very important in the family. So, the family rules are very strict such as wearing a veil. Even though wearing a veil is indeed included in Islamic law but veils are also interpreted differently, namely, a veil is a crown that will guard women.

### Immigrant Muslim in Australia

Immigration comes from Latin *migratio* which means the transfer of people from a place or country to another place or country. There is the term *emigratio* which has a different meaning, namely the movement of the population from a region or country out to another region or country. Conversely, the term *imigratio* in Latin has the meaning of displacement residents of a country to enter into another country. this also happens in Australia, immigrants in Australia consist of many ethnic groups ranging from different races to different religions. with a large number of immigrants coming in this resulted in the existence of a minority of religions that occurred in Muslim immigrants. From a relational perspective, it is important to understand the fabric of gender, ethnicity, religion, and migration that can expose migrant women to various multilevel processes of discrimination and disadvantage (Evans & Bowlby, 2000; Syed, 2008b).

Extending this argument, the ethnic minority migrants that occur in various countries such as Australia will face "three dangers" namely work, this is because their ethnic background can form additional components that influence their position and opportunities in the labor market (Mighty, 1997) there are many factors that cause a very common factor discrimination, namely the indigenous stereotype of immigrants, especially Muslim immigrants. Research in Western countries shows that religious stereotypes and "Islam phobia" (eg, hostility towards Islam) may have adverse implications for Muslim work experience (Ho, 2007; Kamenou & Fearful, 2006; Runnymede Trust, 1997). In Britain, Islam phobia has been claimed to have resulted in Muslims "often being excluded from the economic, social and public life of this country often victims of discrimination and harassment" (Runnymede Trust, 1997: 1). This can be seen from the work of Muslim workers in Australia that seems not much different. In 2001, 43% of Australian Muslims (compared to 27% of all Australians) had weekly income below \$ 200 (HREOC, 2004: 215). Besides, despite having an education level similar to the national average, Australian Muslims are more likely to work in blue-collar jobs (HREOC, 2004: 214). So in this case immigrants experience direct intimidation due to being a minority.

## DISCUSSION

### The Response of Indonesian Young Muslim on Amal's Veiling Practice

This point discusses Muslims' perspective on Amal about wearing a hijab in Australia. 15 English literature students at a university gave their opinions on Amal's veiling practice. The data is gathered from 15 young Muslims as the interviewees. They consisted of 5 people not wearing veils, 7 people wearing veils, and 3 male Muslims. The result shows that 80% of them think that veiling practice is one of the obligations of Muslims. One of the respondents, Bunga said that the veil is part of her body which she will wear everywhere. In her opinion, a veil is part of someone's habit although it is starting from their coercion. In this case, the opinion of Bunga corresponds to the essence of Islam. The habit can be formed from the encouragement of the environment, society, and rules. Build upon the description of al-Jarjani in his book *at-Ta'rifat*, the veil is a cloth that covers the nakedness so that a veil is a tool for a Muslims hijab (Jarjani, 1994: 15). The word *al-Hijab* is everything that is hindered from our search, in the sense of language means *manu* which is defined as 'prevent'. For example, preventing human beings from seeing others (Fahruji Ma'rup Ghifari, 2013: 10).

Although, the statement of Bunga is objective because it just focuses on her perspective as a Muslim. Another female student named Inda who is dressed in a boyish style agrees that veil is important for females. She has a perspective derived from social issues. Inda said, "I feel more confident when I wear veil cause nowadays we know that there are many kinds of social abuse, especially to women, in our environment so I think the veil is one of the ways we can protect ourselves from that". Another student named Tata who has a lot of books on the topic of health, stated "The veil is not only the identity of Muslims but also good for our health. The veil can play as the system to protect the scalp from sunlight so the veil can prevent skin cancer in the head.". In this case, Tata gives a reason that the veil is very important to a woman. She said that the veil is not only for a Muslims' identity but a veil is also important for non-Muslims women. Through this opinion, Tata strengthens the decision of a woman to decide to wear hijab because it is very useful for maintaining health. This statement also persuades women in Muslims not to be hesitant or afraid of wearing hijab. Ali is one of the respondents who did not completely read this novel but he read the summary. He also admits that he will be more respectful to those who wear a veil than those who do not wear. Ali said

"I think I will pay more respect to them who wear veil than them who do not. It is not to judge females who do not wear a veil but I admire females who respectfully wear veils because not all females can do so. The respect I've got for them will make me afraid or even ashamed to disturb them".

In this case, Ali and Inda see it from a social perspective. This statement can support Amal's condition in this novel and the statement include discrimination against Muslims who do not wear a veil. Not all Muslims in Indonesia wear veil every day. In this statement, the reader will judge them in indirect actions. We cannot judge people's belief about the veil, each one of them has their perception. The other student named Tata which is she has a lot of a book of health. Tata stated "The veil is not the only identity of Muslims but also for our health. In biological, a veil is a system to protect the scalp from sunlight so the veil can prevent skin cancer in the head.". In this case, Tata gives a reason that the veil is very important to a woman. She said that a veil is not only for a Muslims identity but a veil is also important for Muslims or non-Muslims women. Through this opinion, Tata strengthens the decision of a woman to decide to wear a hijab because it is very useful for health. This statement also persuades women in Muslims not to be afraid of wearing a hijab.

On the other hand, Nur, one of the respondents who like read Islamic novel. She has a different perspective. She sees from a perspective of identity. Nur said

"People who wear a veil are someone who sets a commitment within themselves to wear veil every time. It is not about fashion or coercion from other people. Therefore, they have to process over time until they decide to wear a veil permanently. Furthermore, the veil is not the only style for identity but also for being a good Muslim".

In this case, Nur is very realistic. As seen from most women in Indonesia who wear a veil because of the habit of their family, hence, wearing a veil is not a trend or a family's coercion. However, the decision requires a process over time in deciding a commitment. Indirectly, this opinion leads to the statement that females who wear veil do not do what they do by an obligation, but more by a commitment of worshipping Allah S.W.T.

In this novel, Amal decides to wear a veil at a young age. Therefore, this situation causes several responses from the readers. One of the respondents who does not wear a veil named Nana stated that Amal's attitude was fairly correct in deciding to wear a hijab because of her courage. Nana stated

"Amal has a good character in this novel, she is more confident than I am. I appreciate that she decided to wear a veil at a young age. I learn so many lessons from this novel. One of those is that every people has their own identity. So why should we be afraid or hesitant to show our identity? Amal's decision is good, she courageously shows her identity as a Muslim. Consequently, her environment can comprehend and recognize her as a Muslim".

In this case, Nana felt that Amal had tried to be mature with herself to uphold her identity, she also felt that Amal can be the role model for Muslim adolescents, especially in Indonesia, since most people in Indonesia are of Muslims. At this rate, Nana also indicates to identify that a person whose existence wants to be admitted by the people in society must have his/her identity. Another perspective is from the respondent named Acin who has a sufficient background in religion. She said that she greatly appreciates Amal's action. Acin said, "I felt happy about Amal, she is not afraid to do what she believes, it deserves appreciation because I know how hard she does that when she is also faced with a lot of pressures by her surroundings". In this case, Acin observed at this situation from the perspective of social abuse which makes someone judged towards the minor community. It is supported by her background that she also ever felt before, getting bullied when she was a teenager. Therefore, her opinion about commitment and confident is very necessary for Australia.

On the other hand, some of the respondents did not agree with the action. Such as Nur who is the youngest in class. She felt that Amal's action was risky and her immaturity made her trapped by her actions. It will give an effect on her environment.

"If I were Amal, maybe I wouldn't decide to wear a full-time veil, which would create discomfort in society. Wearing a veil is not a very small thing but a big act that will affect social life especially in Australia. If I were in Amal's position, I would be like other teenagers, as usual, we have fun but still have faith in us,"

said Anissa. In this case, she is still afraid of the act of wearing a veil will make her losing friends because her opinion led to the emotions of a teenager who still needed friends and still have short thoughts.

Even though not all teenagers have this thought, this novel explained that Amal took a long time deciding to



wear a veil. Also, the viewpoint of Nur refers to social effects. Besides, Ahmad who likes political issues explained that the emotion of Amal made all her actions still uncertain. His statement from the novel is that Amal still cannot control her emotions. Such as when Amal was not in the class because there were bomb cases in Bali, this made her friends think badly about Amal's religion. She was supposed to be present in the class and then respond to her friends' statements with the explanation that not all Muslims are terrorists. Ahmad said that "I think Amal's friends need an explanation, not by the way of Amal's action in running away from her problem by not entering her class". In this case, Nur and Ahmad refer to teenagers' emotional state of mind which can cause other problems. They think Amal's emotion cannot force her problem in her environment, especially in her school. So their opinion on Amal is that she should not decide very fast, she must prepare her emotion to confront the environment's response about her.

It is not only a response from readers but also how this novel affects readers. Based on Irwan, one of the respondents who have a friend wearing a full-covered hijab, also called *niqab*, in his environment. He felt that after reading a novel, he made himself more appreciative of women who wear a veil because there were many foreigners still intimidated them. "I will appreciate women who wear a veil. From this novel, I feel that wearing a veil is not easy. There are some processes, hard ones, to do it. It is not instant". Umi who loves the Islamic novel has the same perspective, she admits that this novel gives a new perspective on social value. Her statement,

"After reading this novel I feel that the differences are real, such as race, ethnicity, skin color and religion, but here we also have a great tolerance for those differences, this novel gives me a lot of information which at first I felt Australia still has great tolerance in Asia because many immigrants there and the freedom like in America but in fact, Islam is very intimidated over there".

Thereof, she earns more respect socially and raises the tolerance and open-minded people in her environment.

Similarly, Nana, one of the respondents insists that this novel makes her willing to try to wear a veil. She said

"I feel subtly touched by this novel. While I am in the country with the majority of Muslims still have thousands of excuses not to show my identity as a Muslim by wearing a veil. Meanwhile, this character feels very confident to wear a veil at a very young age and she is in a country that has high discrimination toward Muslims, not only about my feeling to Muslims in Indonesia but also from this novel. I have a new motivation to wear a veil, it

means after reading this novel I think, I want to wear a veil".

In this case, some readers get a self-reminder effect to respect the differences or tolerance, where intimidation makes an effect that is not good for other people psychologically and mentally. So in inference from the respondents, respondents see Amal's condition in this novel which is from social, emotional, and identity perspective. This situation of the novel also makes readers have a new perspective about the veil and females who wear a veil.

Build upon the responses by the readers of Randa's book, it will conclude that the veil is an important thing for women as Muslims. In this case, a veil is an obligation for Muslims because it is stated in the holy Al-Qur'an. It is not the only obligation in their religion but also to keep their hair and head from UV which can cause cancer. In this case, through the novel, readers appreciated Amal and they will pay more tolerance to each other. In other ways, there are 50% of readers agree to Amal's decision to wear a veil because readers felt is habitual from a young age but other readers 50% do not agree because Amal is still too young to decide to wear a veil. Although 50% of readers disagree with Amal's decision, they give appreciation to Amal.

### **The response of Indonesian young Muslims on Muslims stereotyping in Australia**

This point of discussion is based on the readers' response to their views Australian stereotypes against Muslims in the novel. The stereotype is how social groups see people or another social group which is the perspective from the media or the second party. Stereotypes are also used by humans as part of the self-defense mechanism to hide our limitations or to justify our fragile feelings about superiority (Mufid, 2016: 260).

Australian has a bad stereotype in Muslims. Repose of the novel, the bad stereotype causing bomb accident. Ina who has family in Australia stated that "People in Australia only judge someone without knowing her background. They talk very rudely. They have an opinion controlled by media.". In this case, the media states that terrorist in Australia is Muslims. Therefore people in Australian give judgment in Muslims. It is not fair for Muslims because not all of Muslims in Australia are terrorist. It stated that people in Australia just judge people without knowing her background, they just knew from

media. On the other side, one of the readers has a perspective that people in Australia have less information about Islam. In pursuance of Mala is a reader which she read a novel when she is still a teenager. Mala stated that

“In this novel, the headmaster says that wear veil is breaking the rules. The headmaster felt that the veil is accessories which is a thing that cannot wear in school. Even though the veil in Muslims is one of the obligations for worship in their religion. From that statement, I think Australian has a little information about Muslims therefore they cannot understand Muslims condition.”

In this case, Mala tells the one of causative factors discrimination to Muslims in Australia through the novel. Following Abil and Mala statement, it will include that stereotype to Muslims is caused bomb accident in which Media gives information that Muslims is causing the bomb.

In other ways, stereotypes give a bad effect to people. According to Abil one of the respondents who is taciturnity in this class stated “Stereotype is bad value in society because it will get ex-communication in social. Based on the novel, when Amal wears a veil, she has space with people around her”. Ita who does not wear a veil has the same feeling with Abil. She feels intimidates and feels injustice to the religion of Islam.

“The social experience of Muslims in this novel is a little bit rude and hard, which is Amal’s friend bullying her, they called Amal is Anal. It is not material for kidding people, it is called ostracized. Based on the novel, when bombing accident in Bali. Amal did not have brave to go to school, because she knows that her friend will be bullying her”

said Ita. In this case, bullying will refer to the mental disorders, that people who get bullying will fell did not confidence anymore and depressed. As Ahmad tells “I think the stereotype is a common perspective in social. They do not know the truth. Therefore stereotype is giving bad effect to people who gets stereotype in social, they felt intimidation and get down in their minds”. In this case, Ahmad also has the same perspective that stereotype is bad value in society because it will make mental disorder.

“Anal is a bad word to female although the stereotype of Muslims in Australia is bad because of Boom in Bali. I think this is not humanity for women who wear hijab. Necessarily, the stereotype is not given bullying accident to Muslims. Especially to teenager Muslims, they have the right to fight their religion because not all of Muslims are terrorized”

said Revidita. In her opinion she response with a feeling which she is a Muslims and after reading the novel she felt that Australian do not fear to give respect in each religion.

Another respondent, Dwi who ever read some articles about the affected of bullying. Dwi said “I ever read some articles about bullying. One of the articles describes that many people did not confident anymore about her life besides that people commit suicide. It is one of the dangers of bullying”. In this case, bullying is one of the violence which is rise to mind in each people who get bullying. Umi who is the leader in this class and the oldest in this class has completed read this novel stated “bullying comes from the stereotype in social about community. The stereotype is a prejudice people about something or think to people or the community. Therefore in this novel, Amal gets bullying in her school because the stereotype Muslims in around her is terrorized” According to Baron and Byrne Prejudice is a negative attitude towards other group members. On the other hand, Marsha gave an opinion on this incident that their stereotype depicts a bad state attitude. Governments that only think about the economy and city planning, it makes them blind to the lack of tolerance in the area. So this attitude becomes sad to be heard (Baron and Bryne, 2003). Mira feel that the stereotype of the veil is a danger for people. Mira said that

“Stereotype is bad value in society it will cause judgment, judgment is bad behavior it will give impact to mental. Every person has a different mental which has weakness toward their confidence in their society life. The stereotype is vicious which there some people suicide because of stereotype.”

In this case, Mira asserts that the stereotype of Muslims in Australia must be abolished because it will cause bullying and judgment to people without knowing her background. Bullying and judgment induce people felt depressed and they will act without thinking. One of the respondents which she felt a stereotype when she was children. Bunga said that “Stereotype will create people who thinking in subjective opinion in others. They will choose a friend just in her group. If we connect to the novel, people in Australia do not want to interact with Muslims just because some of the terrorists are Muslims.” In this case, according to Nur subjective is bad value to people because people will close-minded in socialize. Mira is one of the readers who also has the same opinion as Nur. She felt that Australia is one of the countries that does not give freedom to worship. Mira stated

“Australian society is not open-minded because they are still judging people who are wearing a veil.



Even though veil is symbolic or identity of Muslims, In other words, using a veil is a Muslim's worship of their religion. If Australian society has open-minded, they will not judge Muslims."

in this case, Mira and Nur hope to that citizen in Australia will be more respect to foreign and give them freedom in their religion.

All of the respondents feel much appreciated even though they do not directly have the same situation in the novel, they feel injustice in showing religious identity. Tata tells her feeling that after reading this novel she felt that intimidation and bullying are indeed too hard.

"After seeing the condition of Amal. I have a perspective that teenagers life in Australia is not only free but also did not understand how to respect other people, especially in minority. If I was there, maybe all of my friends will be bullying me and it would make my pessimism. I am not as stronger as Amal in this novel because Muslims in Australia have intimated. So stereotype gives a bad effect to people who have intimidation from it".

In this case, Tata tells her feeling if she was Amal which is in minority in Australia. According to her, this novel thrives the readers what the character felt in this novel. Subsequently, the readers who are Muslims feel as the same as intimidation as Amal who is intimidated. In other ways, readers not only feel intimidating but also they learn how to be more respect to a minority. Also, Sammy said, "This condition is the same with Indonesian condition which is non-Muslims is a minority. From this novel I can think more to not judge other people by their cover or stereotype in social value". In this case, respondents more respect to a minority in their environment.

According to respondents, they have the same perspective that stereotype is bad value in society. The stereotype will effect to mental disorders that people who get bullying, they are unconfident in their social. In consequence, they will harm themselves, get discrimination, and have a space in social. Stereotype comes from media which influences the justice of people. All of the respondents have the same feelings as Amal even though they just read the novel. After reading this novel the readers have a new perspective about their society. They felt that they will more respect to other people who have a minority in their country.

## CONCLUSION

The conclusion will be divided into two. The first conclusion is about the responses of Indonesian young Muslims about Amal's problem in wearing veils in the Western environment. The second conclusion is the

responses of Indonesian young Muslims about Muslims stereotyping in Australia.

Indonesian young Muslims students in University have different perspectives showing the importance of wearing a veil. As a result of questioner and interviews. 80% of Indonesian Young Muslims students in University stated that veil is important for Muslims since the veil is an obligation for Muslims. The veil is a differentiator of Muslims and non-Muslims. Some of them feel that people who wear veil have decided from the heart, not because of coercion or style. One of the readers stated that wearing a veil is not only for their religion but a veil is also important for women's health. Nevertheless, 20% of student readers felt that the veil is not important. The veil is a commitment and part of worshipping in Islam. The result, reader showing about the importance of a veil from her environment and Islam.

In other ways, the readers have a different perspective about Amal's actions in wearing a veil at his teenage age. 67% of Indonesian Young Muslims students in Unisa stated that they are agreed in Amal action. One of them thinks that Amal has brave to start it, this action should be a figure in Muslims teenagers that wearing a veil must start an early age so as her habit. However, 33% of readers disagree about Amal's action for wearing a veil in teenage age. Some of them felt that Amal's mind is not ready to solve her problem with the veil. In her environment, there are many people will judge her because of her veil, therefore, she still has low mental to force it. if this situation occurs to her life every time it will give bad psychology disorder.

In furthermore the novel of *Does My Head look Big In This* gives effect to readers about how they showing veil and people who wear the veil. One of the readers thinks she felt that she must wear a veil. After she read this novel, she felt motivated by Amal. In other ways, some readers felt indirect intimidation through this novel. Therefore they will more tolerance in each other, especially in minority. Consequently, the reader's perspective uses feelings to give assumptions about Amal's problem. They see diaspora from their involvement and understanding about Muslims.

While a result of the second statement, Indonesian young Muslims 54% felt intimidation and unfair about stereotypes in Australia to Islam. There is a different perception in each reader about the factor of stereotype in Australia. 47% of readers identified that the main factor of stereotype is Media. Some of them think that media apply the accident of bomb is a Muslims, the media did not clarification that not all of Muslims is terrorist. Therefore citizens in Australia have a bad perspective on Muslims. On the other hand, 26% of readers itemized that citizens in Australian less information about Muslims, hence they

cannot more imagination about the identity of Muslims. Besides 27% of readers think that it caused Muslims in Australia is a minority. They cannot speak up in an environment that they are not terrorists.

In Addition, stereotypes will give a bad effect to people or group. There are 2 perception of readers about the effect of stereotype. 40% of readers sensed that social disorder is the impact of stereotype, they will get a bullying in their environment. Therefore they will be introvert and less talk in public. Further 60% people who get stereotype they will get mental disorder. They will stress out, if this accident every time come to them. They will try harm their self. In this case stereotype will murder people indirectly.

Pursuant to the readers, bullying is provenance from stereotype in social. Stereotype come from justice of people which has information from Media or people around them. Be based the readers, readers feel that stereotype is come from stigma which the information is from media. Based on the novel, bomb accident in Bali caused media give information that Muslims is terrorize. Also the citizen has a less information about Muslims identity and in Australia Muslims is minority. Therefore, stereotyping about Muslims caused bullying to Muslims in Australia. Bullying will give bad effect in mental and social disorder of people.

In furthermore the novel of *Does My Head look Big In This* gives effect to readers about stereotype. Some of the reader felt that they must more respect to people. They will not judge people because they are difference. Thereof this novel is social experience to resuscitate of readers that appreciate in social differences is important.

All in all, this thesis includes that the reader has a different perspective about the novel. The differences identification that every reader has its own authority in respond of the novel. The respond of readers build upon their experiences and background. In other ways, some people see the problem from psychology, religion, social, and health. Therefore they have perceptive from Amal's problem that women who wear a veil are women which has a long process to decide it and knowing the consequences in the environment. They also perspectives that stereotype is bad value in social, which is give bad effect on mindset and psychology. On the other hand, this novel is recommended to teenagers especially Muslims teenagers because this novel really touches the reader's feelings. Readers will get the same feeling like the characters in this novel.

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