

PEMBELAJARAN JURNAL SASTRA

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Dari Redaksi: Taman Bunga

A Soldier's Post-Traumatic Stress Disorder in
Kevin Power's *The Yellow Birds*

Faizal Yusuf Satriawan, Mundi Rahayu

Mitos Gugon Tuhon pada Serat Centhini 1
Gubahan Agus Wahyudi,

Nella Narindah Ayu Artika Dewi, Sugiarti

Rwandan Genocide Conflict Represented in the
Novel *Led by Faith*

Marisa Santi Dewi, Mundi Rahayu

Alif's Adolescence Crises in Ahmad Fuadi's *The
Land of Five Towers*

Muhammad Bayu Aji Putra Harianto

Pembelajaran Menulis Syair Bertema Alam
Lingkungan Sekolah pada Kelas VII SMP Negeri 3
Malang

Miftakhurniyati, Hidayah Budi Qur'ani



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DAFTAR ISI

DARI REDAKSI: TAMAN BUNGA.....	v
A SOLDIER'S POST-TRAUMATIC STRESS DISORDER IN KEVIN POWER'S <i>THE YELLOW BIRDS</i>.....	1
Faizal Yusuf Satriawan ¹ , Mundi Rahayu ²	1
MITOS <i>GUGON TUHON</i> PADA <i>SERAT CENITHINI 1</i> GUBAHAN AGUS WAHYUDI.....	13
Nella Narindah Ayu Artika Dewi ¹ , Sugiarti ²	13
RWANDAN GENOCIDE CONFLICT REPRESENTED IN THE NOVEL <i>LED BY FAITH</i>.....	21
Marisa Santi Dewi ¹ , Mundi Rahayu ²	21
ALIF'S ADOLESCENCE CRISES IN AHMAD FUADI'S <i>THE LAND OF FIVE TOWERS</i>	31
Muhammad Bayu Aji Putra Harianto ¹	31
PEMBELAJARAN MENULIS SYAIR BERTEMA ALAM LINGKUNGAN SEKOLAH PADA KELAS VII SMP NEGERI 3 MALANG	41
Miftakhurniyati ¹ , Hidayah Budi Qur'ani ²	41

ALIF'S ADOLESCENCE CRISES IN AHMAD FUADI'S *THE LAND OF FIVE TOWERS*

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Abstract: This study aims to describe the adolescence crises of the main character in Ahmad Fuadi's *The Land of Five Towers*. This research shows the adolescence crises that occurred on the main character in the novel *The Land of Five Towers* and the efforts made by the main character to overcome the adolescence crises. This research is categorized into literary criticism. The objective is to analyze a literary work using literary theories. The object of this study is novel *The Land of Five Towers* by Ahmad Fuadi. This research focuses on adolescence crises that occur in the main character, Alif. The researcher uses the theory of psychosocial development by Erik H. Erikson, focusing on the adolescence stage. The data in this study are taken from quotes in the novel in the form of author's explanation of the main character and dialogue between characters. The results showed that the adolescent crisis experienced by the main character, Alif, take the form of an identity crisis and role confusion. The identity crisis experienced by Alif is shown by finding a different personality with others, the emergence of feelings of doubt and worry, and the feelings of jealousy and envy. While role confusion experienced by Alif was shown by low self-esteem when dealing with people who were different from him, feeling confusion to adjust to be accepted by society or community, and feeling confused when he wanted to determine his role in a society or community. Second, the efforts made by Alif in overcoming the adolescent crisis are diversified. In overcoming his identity crisis, Alif motivated himself, being optimistic, and showing his identity. Then Alif's efforts in overcoming role confusion are by accepting his identity and the environmental situation, accepting the role given by others, and accepting messages or advice of others. These efforts are obtained from within themselves and the support of others.

Keywords: Adolescence, Psychosocial Development, *The Land of Five Towers*

INTRODUCTION

Adolescence can be called the time to search for identity. The role of family and friends is also very influential in the development of adolescents. This occurs due to involvement in social relationships in adolescence that is deeper and more emotional than in childhood (Oswalt, 2010). During this phase, adolescents will experience personal problems and social conflicts. Erik H. Erikson (1993) stated that it was at this stage that adolescents experienced a psychosocial crisis which included identity crisis and role confusion. Not all teenagers can easily pass the adolescence. Many of them feel that they failed in completing this stage because of the crisis they were experiencing.

Parents are the most influential factors in adolescent development. Some parents support whatever their children do to find their true identity, some parents have not been able to accept that their children have become adolescent but still treat them like children. Besides, the role of friends, especially peers, is also very influential in adolescent development. This occurs due to involvement in social relationships in adolescence that is deeper and more emotional than in childhood (Oswalt, 2010). The type of friend chosen will affect the identity of an adolescent.

During this phase, adolescents experience many problems and social conflicts. Not only personal problems, but social problems also arise, such as debates with friends, mismatches between groups, and much more. Erikson (1993) states that in adolescence, adolescents will experience problems or crisis that can hinder the development of adolescents. The crisis is about identity and role confusion. If adolescents can pass this stage with all the crisis and problems, then they will easily be able to face the next stage. Vice versa, if a teenager is not able to pass this stage well, then he will have difficulty in the next stage.

In this study, the researcher takes some cases from novel *The Land of Five Towers*. This novel is the result of a modern literary work that was inspired directly from the personal experience of the author and written by Ahmad Fuadi himself. Novel *The Land of Five Towers* is a reflection of the author's life journey and experience when he studied in Pesantren Gontor (Madani). In his work, Fuadi did not mention the name of Pesantren Gontor, but he changed it into Pesantren Madani.

The novel tells about the struggle of Alif as the main character who struggled to survive in the overseas land, precisely in Pesantren Madani. His willingness to study in senior high school at Bandung could not be realized due to his parents' wish. He was asked by his parents to study religion in an Islamic boarding school. Various obstacles always come to be faced by Alif. In this novel, the researcher found crisis adolescence which was experienced by the main character. many conflicts happened to Alif in the story, starting from a desire that is contrary to his parents, a sense of lack of confidence in his new environment, to jealousy. However, that was where Alif could find his true self and get stock for his future. Moreover, the reader could see the struggle of Alif in facing his adolescence crises, especially role confusion and ego identity.

Novel *The Land of Five Towers* was a best seller and got several awards. Due to its popularity and in order to get a wide audience, the novel *The Land of Five Towers* was translated into two languages. It was translated into Malay by publishers in Malaysia, then in 2009, it was translated into English. Moreover, it was appointed as a film by KG Production in 2012.

In this study, the researcher wanted to analyze the character of Alif through a psychosocial approach by using the theory of psychosocial development by Erik Homburger Erikson. The researcher chooses the psychosocial approach because psychosocial is considered more appropriate to discuss the figure of the main character, Alif, in Ahmad Fuadi's *The Land of Five Towers*. By using psychosocial approach, the researcher will not only discuss the psychological terms but also the social settings of the novel. To find out the development of the main character, especially in adolescence, the researcher needs psychological and social data such as character personalities and social settings that include the character's age, character's friends, character's environment, and much more. Therefore, the use of a psychosocial approach is very consistent with the objectives of this study.

Based on the background of the study, this study is intended to find out the crisis experienced by the main character, Alif, in Ahmad Fuadi's *The Land of Five Towers* and to understand how the main character faced his crisis. In order to achieve the objectives of the study, the researcher would like to use psychosocial development theory by Erik Erikson (1902-1994). However, the researcher focused only on the adolescence stage.

Erikson's theory of psychoanalytic development is said to be one of the most selective theories because it is based on three reasons (Fleming, 2004). The first reason, the theory is very representative because it has a relationship with the ego which is one aspect that approaches the human personality. Second, it emphasizes the importance of changes that occur in every development in the circle of life and third is to combine social background that can provide strength and progress in the development of personality in an environment.

Some studies have been conducted about novel *The Land of Five Towers* in several topics, such as Islamic education, pragmatics, education, reader response, and characterization. For example, the researcher found a thesis by Amalia (2014) entitled *Kajian Psikologi Sosial dalam Novel Negeri 5 Menara Karya Ahmad Fuadi* about the main character which is juxtaposed with social interaction, social attitude, and social motive. The next research was done by Permana (2012) with his thesis *The Analysis of Protagonist Character in Novel "Negeri 5 Menara" By Ahmad Fuadi*. He analyzed the main character of the novel which was categorized into protagonist character. The following study was conducted by Izzati, Mayuni, & Rafli (2018) entitled *Multicultural Education Values in the Novel "Negeri 5 Menara" by A. Fuadi*. The study discussed about obtaining a deep understanding of multicultural education values in the novel of "Negeri 5 Menara". The researcher used a structural literary approach to analyze the novel. Another study was one by Mashuri (2014) with his journal *Praxis Pendidikan Karakter dalam Novel Negeri 5 Menara Karya Ahmad Fuadi*. He focused on the semiotic meaning of understanding virtue and the practical application of virtue by the characters in the novel. Pierce's theory of semiotic was used to analyze the novel.

From the previous studies above, the similarity found with this study is on the object of the research. Those previous studies used *The Land of Five Towers* or "Negeri 5 Menara" as the object of the research, as well as this study. Most of them discuss about the educational value and the characterization, and only one of them analyzed the novel using psychology and social theories. However, none of them analyzed the novel using psychosocial development theory by Erik Homburger Erikson. Therefore, it could be a gap to conduct a research on novel *The Land of Five Towers* using Erikson's psychosocial development theory. This also becomes a factor that makes this study different from other studies.

METHOD

This study applies literary criticism in conducting psychosocial analysis on the the main character of novel *The Land of Five Towers*. The purpose of using literary criticism is that the researcher will be able to describe the development of the main character using Erikson's theory of psychosocial development. The researcher focused on the adolescence stage of psychosocial development to analyze the adolescence crises occurred by the main character.

In adolescence stage, Erikson (1968) mentioned the Identity versus Role Confusion, in which when someone cannot find their identity, he/she will face role confusion. Crises that appear in this stage are identity crisis and role confusion. Identity crisis is a psychological problem where people start to doubt themselves, about their role in life, and their true selves (Erikson, 1970). In identity crisis, the identity statuses of a charater can be seen, they are identity achievement, moratorium, foreclasure, and identity diffusion (Marcia, 1966). While teenagers who fail to resolve their identity crisis will experience what Erikson calls role confusion ((Hall & Lindzey, 1993). Erikson in Shaffer (2005) stated that when experiencing role confusion, adolescent behavior is often inconsistent and unpredictable, from positive to negative or from negative to positive. Therefore, adolescents will also feel distracted in determining role they can give to society.

FINDINGS AND DISCUSSION

Alif's Crises in Ahmad Fuadi's The Land of Five Towers

The conflict or crisis experienced by Alif began when he graduated from his junior high school in his hometown, Maninjau, West Sumatra. The adolescence crises presented in Alif are in the form of identity crisis and role confusion.

Alif's Identity Crisis

One of the crises happened to Alif is an identity crisis, where a character cannot find his identity. More precisely, identity crisis is a situation or condition that puts a person not knowing his true identity and will be taken to where his future will be (Nurcahyo, 2016).

The identity crisis occurred by Alif has several forms. The first is finding different personalities from others. The views of family members can be things that affect one's personality with an identity crisis. Those who experience this usually manage how he behaves in front of his family and friends. The difference will be seen even though those who experience it sometimes unconscious.

Alif's high dream makes him very ambitious and passionate in learning. He has been studying at a madrasah or three years (Islamic religious school), and now he thinks that this is the right time for him to start building bridges towards his high ideals - studying at the University of Indonesia, Bandung Institute of Technology, and even abroad, Germany. But suddenly that desire faded when he was confronted by a condition, where his parents wanted Alif to go to religious school again.

For me, three years at madrasah felt like long enough for providing a base of religious knowledge. Now it was time for me to explore nonreligious knowledge. No more madrasah. I wanted to attend university at the University of Indonesia the Bandung Institute of Technology, and continue on to Germany, like Mr. B.J. Habibie. I wanted to be someone who understood modern theories, not only fiqh and hadiths. I my voice to be heard before the academic community, or the governor's council, or a meeting of managers, not just lecturing at the podium of my village mosque. How could I possibly reach these big goals of mine if I enrolled in another madrasah? (p. 8)

In this quote, it can be seen that Alif's disappointment is very deep for his parents' decision. Alif began to doubt his future which looked blurry and monotonous. With that, his true identity began to appear, now starting to disappear again.

The second form of Alif's identity crisis is feeling doubt and worry. Doubt affects every step of the life of a teenager. And doubt is also a sign that someone has experienced an identity crisis. A teenager who experiences this doubt will continue to question the reasons behind each of his actions. Doubt is a problem most often occurs by Alif.

After experiencing a lot of inner debates, finally Alif fell to one decision, which was to obey the wishes of his parents to study religion. With the situation, Alif wants to study religion at Pesantren Madani, precisely in Ponorogo, East Java. But as a teenager who was in the search for his identity, Alif had experienced doubts about the decisions he had made, as evidenced by this quote.

But the farther the bus ran, the more anxious my heart became. It beat strangely, aware that I was now really leaving my hometown. Feelings of indecisiveness and hesitation came and went. Was this journey the best decision? What if I didn't like the new place? What if Pesantren Madani was like prison? What if Uncle Gindo's depiction of Pesantren Madani was wrong? Question after question filled my head. (p.16)

Doubt arose in Alif shortly after he left his hometown for the land of Java. Not far away he left his hometown, in fact it could even be said to be his hometown, but negative thoughts had already appeared in Alif's head. It is natural for a teenager to experience something like this, especially for Alif who is brave in making decisions. It is at times like these that teenagers' beliefs are tested, whether their identities are still strong or are even shaken by circumstances and the environment.

The third, form of Alif's identity crisis would be feeling jealous and envy. Feeling jealous is a natural thing experienced by humans. These feelings arise when someone does not get something or results that are not better than other people. This kind of thing cannot be separated from everyday human life where there are ups and downs to each individual, and the levels cannot be compared between individuals.

In the novel *The Land of Five Towers*, the main character Alif also experiences feelings of jealousy and envy in his life being a santri of the Pesantren Madani as illustrated from the quotations below.

I read the letter one more time. I was happy to get a letter from an old friend and hear of his happiness at his new school. But I also felt a mixture of jealousy and sadness. The plan to go to public high school had been my plan too. While Randai was having fun at this orientation, I was busy getting my ear tugged and being a jاسus. He was free outside school hours, and my life was dictated

by a bell. He'd chase his dream to be an engineer building an airplane or a project like hydroelectric power plant at Maninjau. While I here would maybe become an ustad or an Al-Quran recitation teacher. (p. 96)

In the midst of the busy life of Alif, a letter came from a friend of his village, named Randai. Behind Alif's happy feeling from receiving the letter, Alif also had a jealousy which was enough to hit his heart at that time. His struggling friend while he was still in Maninjau was studying at his favorite school that Alif had dreamed of going to junior high school. Naturally, he felt jealousy where the desires he aspired to turned out to be unsuccessful, but only his friend had the opportunity for these goals.

Alif views that Randai will be a great person who can become an engineer, build a power plant, create a plane. Those are the things that Alif wants as well, whereas he can only be a religious teacher whose profession and position is not higher than an engineer. Until then Alif still thought like a teenager who lost his enthusiasm and motivation for the future.

And from that irony he began to blame the circumstances and the environment. He felt constrained by the rules that are all hard, where all his activities are limited by pesantren-style policies, so he is figured with the clause "my life was dictated by a bell". So again, subconsciously Alif has made himself drift into doubt over his decision to go to study at Pesantren Madani.

Alif's Role Confusion

Role confusion is a crisis experienced by a person in adolescence, where he feels confusion to face the role or examine its role in social life in society. In the novel *The Land of Five Towers*, Alif's character experiences several moments which according to researcher can be categorized as role confusion.

The first form of role confusion is low self-esteem when dealing with different people from Alif. The role confusion appeared when Alif was undergoing an exam at the Pesantren Madani. At that time, memorizing became an additional problem for Alif, because in the test, a lot of material had to be memorized by Alif for his preparation for taking the test. However, Alif is not a figure who is very skilled in memorizing even though so far he has managed to memorize a lot of material with all the constraints that exist. It was because of this that Alif began to think whether he could continue to survive in the Pesantren Madani with all his busy activities and memorization.

I was pretty frustrated with exams that required a lot of memorization because I always felt that my answers weren't good enough. I wondered, the higher the grade level at MP, was there more memorizing? With my capacity like this, did I fit in here? Sometimes, when I felt banged up by memorization, I saw my future at MP fading. How long could I last? (p. 190)

Alif also began to think whether in the next class there were more memorization that Alif had to accept. Indirectly, Alif is falling into a role confusion problem that is based on his concern about something he considers difficult. All questions in Alif that showed his anxiety about rote learning made his future shadow blur in Pesantren Madani.

He also began to find it difficult to blend in with the habit of memorizing at the pesantren which was clearly not his expertise. The problem is made clear by the quote "With my capacity like this, did I fit in here? Sometimes, when I feel banged up by memorization, I saw my future at MP fading. How long could I last? " (p. 190). Alif began to doubt whether he could be accepted at Pesantren Madani and how far he could survive. In the case of role confusion, someone is always worried about being in a community or society. Not just an existence among the people, but also the benefits for the community. This is what Alif is facing. Even though it's only about memorizing, Alif is quite worried about it.

The other form of Alif's role confusion is feeling confused to adjust to be accepted by society or community. When he was confronted with a situation where he was being punished for violating the rules in the Pesantren Madani, he also felt the role confusion. At that time, Alif and his friends were given the responsibility of being a spy or spy. Of course, Alif felt strange about it. In addition to feeling doubtful and anxious, he was confused to carry out this very important role.

"Oh, here they are, be careful everyone, maybe they've become jasus," bantered our friends at the dorm as they greeted us. Our names had become instantly famous, breaking the record for the quickest new students' summoned to central security. We just smiled wryly. (p. 74)

A moment when Alif and his friends got the mandate, the other friends seemed to have prejudiced that they were assigned to be a jasus. This immediately made Alif feel distinguished from the others. That's where he felt the role of confusion that is marked by feelings of inferiority when confronted by people who feel different from him. Being a new santri who gets the fastest security summons is something that will not be desired forever by all Pesantren Madani students. But that's what was in fact experienced by Alif, as if it was seen as strange by other people who had even suspected him of being a jasus.

His confusion was heightened when one of his friends, Said, stated that he was happy to get the big assignment.

What surprised me most was Said. While we were all feeling stressed with the jasus position, he gladly accepted the punishment as if it were a birthday present. This kid of Arabic descent really did look at everything from the bright side, and easily forgot about the bad side. (p. 74)

This caused Alif to sink into a chaotic mind, as if receiving the assignment was like receiving a very, very heavy sentence. In addition, Said's actions have confused his heart and mind. Alif felt it was not in line with what Said had said. According to him, the task was very heavy and risky, but Said felt the opposite. Alif began to feel insecure with the burden.

And the third form of role confusion would be feeling confused when he wanted to determine or give his role in society or community.

Alif experienced role confusion again when he entered his fifth year at the Pesantren Madani. In this year before the students were only led, this time they began to give responsibility to lead. It is certainly a matter of pride for those who are chosen to assume this responsibility.

MP always communicated politely with us students. I was thankful for the trust given, but I was also confused which one to choose. I liked language development, but I was also a writer. A tough choice. But more than that, there was a part of me that reminded myself that I wasn't fit to be an organizer because my heart wasn't completely full. I had grown a lot these past three years. From half-hearted, to actually starting to enjoy my life here I tried to make peace with myself and the situation. I had asked Amak's forgiveness. Perhaps it was my fate that I had to go to MP. But the dreams of my childhood were difficult to extinguish. Every time I saw someone in a grey public high school uniform, there was a pang in my heart. There was still something stuck in there. But about language, I really liked learning English and Arabic. Becoming a language patroller was a good choice. But I also wanted to write and be the editor of a magazine, continuing on the career path of reporter I'd embarked on in my first year. (p. 284)

For Alif, whatever responsibility is given is a gift. But he still experienced confusion when faced with two choices that he was both interested in. At that time Alif began to retain his ability to organize. He stated that he was not fit to take part in the organization, in other words, he did not really want to be an organization. Between the two choices to become an editor for Shams or language patroller, Alif found weaknesses and strengths of each of those things that might arise from him. The confusion that happened was that Alif did not know which community would suit his and whether his community could accept Alif with all his shortcomings.

In cases like this, one's ideals, interests, and passions are tested. As a teenager like Alif, this would be far more confusing if he still could not find his true identity. On the other hand, these choices can help him to find his true identity. Therefore, Alif still thinks and wonders which one is more for him. He also linked it with his half-hearted decision to start his struggle at the Pesantren Madani. In addition, he also related his jealousy when he saw other people, especially Randai, who could study in public high school. Alif's behavior is nothing but seeking answers to the two choices given to him. It could be that by remembering the past and relating it to passion, Alif can be easier to think clearly in deciding his choice.

Alif's Struggle for Overcoming the Crises

Based on the results of research conducted, the conflict carried out by Alif in resolving existing crisis both in the form of identity crisis and role confusion can be found in stories and diverse quotes.

Alif's Struggle in Facing the Identity Crisis

Alif's struggle in facing his identity crisis were obtained from within himself and also the support of others. There are three outlines about Alif's struggle: motivating himself, being optimistic, and showing his identity. In overcoming his identity crisis, Alif's identity status also influences the efforts he did. To find out more about Alif's efforts in dealing with his identity crisis can be found in the following discussion.

The first effort in facing Alif's identity crisis is motivating himself. In an effort to motivate himself, Alif's identity status is foreclosure, seen from Alif's confidence and confidence in being committed to his identity. Regarding the decision making by Alif at the beginning of the story, this time Alif answered the doubts he had when he had just left for Java.

I wouldn't be able to stand the shame if I had to come back home. I'd already announced this decision to all my buddies and pals. I had already defeated their cajolery to stay in the village with a strong sounding argument in Arabic, "Uthlubut ilma walau bisshin," meaning, "Seek knowledge, even if it's as far as China." (p. 17)

This time Alif tried to convince himself in the midst of doubts engulfing him. He found something that could calm his heart and strengthen his faith. This is his own words when he explains his decision to others. Consciously or semi-consciously, Alif loudly stated his argument that studying abroad is a good thing to do. Not only that, he also emphasized his words with the proverb that says "uthlubul' ilma walau bishin" which means "seek knowledge, even if it's as far as China"

By remembering the arguments he conveyed to his friends and relatives, Alif felt embarrassed if he withdrew his decision and changed his direction again. Thus, his argument has become a weapon to strengthen his belief in his decision. And of course he will be motivated to do his best to live the decisions he takes. Of course, by convincing him, Alif could be more confident with his true identity at that time, who was determined to leave.

The next effort from Alif is being optimistic. In this effort, Alif's identity status that appears is foreclosure and identity achievement, where he can recognize himself and commit to his identity. The thing done by Alif to find his true identity is to accept the challenge of his friend. With this effort, he can eliminate feelings of doubt and worry. He ventured to take the challenge from Raja to take pictures with Sarah. The challenge is very difficult to do given there are pesantren regulations that prohibit all types of communication with the opposite sex.

"We'll see later who wins!" I said, starting to get fierce. was a bit offended by the way Raja spoke, belittling me. I knew he was smarter and older. But that didn't mean he always got to be better. Many miracles happen in this world when people set their determination and intention, and then try to realize it. I believed in man jadda wajada. And I would prove that Raja was wrong and couldn't belittle me like that. I would prove it. He would see. (p. 220)

Before he was given a challenge by Raja, Alif seemed hesitant to be able to meet with Sarah, who at that time was becoming a trending topic among santri in Pesantren Madani. Everyone wanted to see, let alone meet him, including Alif. Then seeing doubts on Alif, Raja also gave him the challenge. Moreover, Raja had ridiculed him for being unable to carry out these challenges. That is what motivated Alif to accept and carry out what Raja wanted, of course with the agreed reward.

With a minimum investment, Alif bravely accepted Raja's challenge. The thing that makes Alif confident is an optimistic attitude and positive thinking. The attitude he did was not without reason, but he wanted to prove that Raja's taunts were wrong, and he was able to do whatever challenges others gave. His confidence began to emerge at that time, even he loudly told other friends that they were witnesses of his success later. With this behavior, it can be concluded that Alif will show his true identity more easily when he is confronted by a certain situation.

Moreover, the third effort is showing his identity. The identity status that Alif has when making an effort to show his identity is identity achievement, where he can find his identity after exploring

who he is. The next attempt by Alif is to show his identity. This is very important for adolescents of his age because it greatly determines the future of these teens, like Alif. This time, Alif's way of showing her identity is to realize mistakes and try to fix them. The effort can be seen in the quote below.

That night, with glassy eyes, I wrote Amak a letter.

"Amak, forgive this child for not giving news for so long. I have done much to make Amak sad lately. I was upset because of not being allowed to go to public high school. But now I am aware that Amak was right. MP a good school and I am being taught many things here." (p. 135)

The problem Alif is trying to solve in the quote is a feeling of deep guilt that causes excessive worry. Alif's attempt to correct his mistake was to write a letter to his Amak in order to apologize for not having been there for a very long time. Implicitly explained in Alif's letter that he was very sorry for his actions. During this time, he protested to Amaknya because it is not allowed to attend public high school and was told to study religion in boarding schools. But he began to realize that his parents' desire to study Islam in Pesantren Madani was right.

In the letter Alif also showed himself as a santri in Pesantren Madani. More precisely, he stated that he was able to adjust the activities and everything in the pesantren. He wrote it was none other than to convince his mother that he was fine and accept that Pesantren Madani was the right choice.

Alif's Struggle in Facing the Role Confusion

In dealing with role confusion conflicts, Alif found several ways to resolve them. This includes accepting his identity and the environmental situation, accepting the role given, and accepting the advice or advice of others.

Alif's first effort is to accept his identity and the conditions he is living. In this case, the situation is in the form of Alif's decision to study in Pesantren Madani, as in the following quote.

I finally began to make peace with the various disciplinary rules and the big study load. I accepted it all and took it as a consequence of my half-hearted decision to come to MP. (p. 146)

After all this time Alif felt compulsion and incompatibility with the rules and atmosphere at Pesantren Madani, he finally rediscovered a bright spot for his problem. He began to realize that what he had decided he could not immediately pull it away. He must struggle with his own decisions even if done half-heartedly. Accepting this situation is not easy for a teenager who is in the process of searching for identity. Coupled with crowded pesantren activities and strict regulations, Alif must also try his best to not fail in his own decision.

In Alif's attempt to accept this situation, his loyalty was also tested. In a sense he must be able to fit into the society by accepting all the advantages and disadvantages. It also includes the consequences of his decision to stay at Pesantren Madani. Thus, Alif does not just go through his education period, but also must be able to socialize well with all components of society in the pesantren.

Another example of Alif's effort is accepting the role given by others. It happened when he enters his fifth year at the Pesantren Madani. This year is a stepping stone for students who are given more responsibility to lead. On this occasion, the members of Shahibul Manara already have responsibilities and there are still those who are waiting for information.

I myself thought it would be great to get the chance, but if not, I was ready to be the proletarian-sincerely. It was a very good opportunity to study a variety of knowledge because you'd have more time for yourself. (p. 282)

Alif was still waiting whether he was given a role or not. Being given an opportunity to lead was awaited by santri of Pesantren Madani. The trust given to santri also includes the process of self-maturity by being directly involved in political, social and cultural affairs. With hope, the students can practice it when they enter the community after graduating from a pesantren. It is an honor for Alif to be one of the elite management teams, because not only can he learn to lead, it is also very prestigious among students.

But what Alif did was wise, namely by trying to accept what was later given to him. If he is not given responsibility, he is ready to accept it gracefully. This behavior shows that Alif can already control his selfishness by accepting it. This also affects his thinking that everything that is given to him is the best thing. Thus, role confusion will not occur to Alif.

The last effort is accepting messages or advice of others. In addressing the problem of his parents' wishes, Alif began to find solutions to his confusion. The solution did not come purely from Alif's thoughts, but was also influenced by his uncle, Uncle Gindo who lived in Egypt to study at Al Azhar University.

I was lost in thought for a moment reading this letter. I re-read the suggestion in a whisper. This suggestion was just the same, to go to a religious school. But the difference of leaving home to go far away to Java and study foreign languages was enough to draw my heart. I mulled over it, and if in the end I had to go to a religious school, I didn't want to go to a madrasah in West Sumatra. Might as well go to a pesantren in Java far away from family. Yup, Madani could be the way out of this mess. (p. 12)

As in the quote above, what Uncle Gindo did was sending a letter to Alif. The letter contains suggestions for choosing where to study next after the madrasah. He told about some of his friends who were very clever and smart and none other than a graduate of the Pesantren Madani. From there Alif's perspective began to change and he began to imagine what the pesantren described by Uncle Gindo was. Finally, feeling half heart, Alif decided to continue his education at Pesantren Madani, Ponorogo, East Java.

This decision was influenced by his uncle who gave advice to study at the Pesantren Madani. In this case, the role of others is needed by Alif who is experiencing very heavy confusion in making decisions. As a teenager who is still unstable, Alif certainly needs help with the problem. He felt unable to deal with the situation until his uncle sent him a letter. What Alif thought at that time to choose Pesantren Madani was that he did not want to remain in his hometown if he had to study religion again. So with a heavy heart, he also took a different step in his life, to migrate to the land of Java.

CONCLUSION

The discussion shows that psychosocial conflicts in adolescents or commonly called adolescence crises are presented in Alif's character in the form of identity crisis and role confusion. Each crisis has a different form. The form of identity crisis in Alif is (1) finding different personalities from others, (2) the emergence of feeling doubt and worry, and (3) the emergence of feeling jealousy and envy. Then the form of role confusion conflict with Alif is (1) low self-esteem when dealing with people who were different from him, (2) feeling confusion to adjust to be accepted by society or the community, and (3) feeling confusion when he wanted to determine or give his role in a society or community.

Furthermore, Alif's efforts in dealing with adolescent crisis in the form of identity crisis are (1) motivating himself, (2) being optimistic, and (3) showing his identity. In addition, Alif's efforts in dealing with role confusion are (1) accepting his identity and the environmental situation, (2) accepting the role given by others, and (3) accepting messages or advice of others.

Through those experiences the main character is able to survive from the adolescence crises. This is important lesson especially for the adolescence, parents, and the readers of the novel, that the crises inevitably happen to anybody at that stage of life, but there are many ways to overcome the crises.

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