

## **CHAPTER III**

### **METHODOLOGY**

This chapter presents the research procedure that explains how the research is conducted. This chapter includes subject of the research, research design, data collection and data analysis.

#### **3.1 Research Method**

The research is a textual analysis using a descriptive qualitative method. According to Belsey (2002), textual analysis was essential to the research. It is because textual analysis seeks to find new meaning to the text. To be specific the textual analysis is a deconstructive reading strategy as Derrida introduced and modified by Barry (2002).

Barry (2002) describes that there are three stages of deconstructive reading strategy: verbal, textual and linguistic stages. Referring to the three stages of deconstructive reading strategy, this research employs deconstruction on the modification of the first and the second stage because those two stages are enough to answer the research question stated in previous chapter.

The first thing to do is to determine the most distinctive binaries in the text. In this case the binaries are two women characters in the novel who represent *Wangsa Brahmana* and *Sudra*. They are Luh Sekar and Ida Ayu Ngurah Pidada. The process of determining the most distinctive binaries is through the analysis of the conflicts encountered by the two women characters stated before. The conflicts chosen to analyze are those related to the Balinese caste system.

After determining the most distinctive binaries in the text, the next thing to do is deciding which binary that is privileged in the Balinese caste system and identifying what kind of privilege that is obtained by the binary. This step is

functioned to explore the privilege influenced by the Balinese caste system that is presented in the novel.

The next step is to reverse the binary opposition and to identify the gaps that caused by the reversal. The reversal in the novel already exist in the text because the characters experienced cross-caste marriage: Ni Luh sekar as a Sudra woman married Ida Bagus Ngurah Pidada, a Brahmana man. This marriage evokes many conflicts on her life. However, on the other side Ida Ayu Telaga Pidada, Luh Sekar's daughter married to Wayan Sasmitha, a man come from Wangsa Sudra. So that, the reversal of the binary oppositions were happen due to this cross-caste marriage.

The next step is to see the condition of this two women character after they got married and changed their caste. This step is aimed to see the impact of the cross-caste-marriage for both women characters in the novel as the representation of the binary opposition in the novel. More specifically, it can give more information about the condition of the privilege after being reversed.

The final process of analyzing the data is to make an interpretation about Balinese caste system from the reversal of this binary opposition and make the conclusion for the research.

### **3.2 Context of the Research**

The context of this research is about the Balinese caste system (system wangsa) that backgrounds in the novel. Thus, any other system outside this novel and Balinese will not be considered as the evidences.

### **3.3 Object of the research**

The object of the research is a novel entitled *Tarian Bumi* (2007) written by Oka Rusmini. But in this research, the novel that will be used is the translated

version of *Tarian Bumi* entitled *Earth Dance*. In order to facilitate this research, the novel is referred to as ED that in.

### 3.4 Synopsis of *Earth Dance*

Earth Dance tells a story about Balinese society represented by imaginary characters in the novel. Oka Rusmini, the writer, shows the other side of Bali which has been well known previously by its culture and the beauty of the nature. This 200-page-novel mostly tells about the position of women who experienced suffering life because of the cultural rules in Balinese society, for example Balinese caste system.

In the beginning of the story, Earth Dance tells the struggle of a Balinese woman named Luh Sekar, one of the representation of Balinese woman who came from the Wangsa Sudra, the lowest caste in Balinese society. Her weakness in economic condition made her want to be a part of a noble family. She has an ambition to marry a noble man named Ida Bagus Ngurah Pidada.

It was not easy for Luh Sekar to gain her ambition, she must sacrifice a lot of hers, including her prestige and self regard. Luh Sekar was a dancer whom everyone enjoyed her body while watching her dancing on the stage. But, it was different with Ida Bagus Ngurah Pidada. He did not only enjoy from a distance but he can also touch Luh Sekar's body by his hands and smell her scent while she was dancing because he had a lot of money to give.

Luh Sekar finally achieved her ambition to marry Ida Bagus Ngurah Pidada, a Wangsa Brahmana man. It was true that Luh Sekar got the wealth that she wanted after getting married, but at the same time her marriage could not guarantee her happiness. She got many problems which made her life more suffered. Her problems were mostly influenced by Balinese-caste-system and her previous status who was a Sudra woman. The first problem that she faced was her

new name. Luh Sekar had to change her name into Jero Kenanga, the name which initiated a Sudra woman who marries a Brahmana man. This name did not change her status in the eyes of her new family, Brahmana Family. Instead she still had to act like a Sudra woman in front of them and often treated disrespect by her mother-in-law and her husband.

Luh Sekar gave birth for her daughter named Ida Ayu Telaga Pidada. Contrasted to her mother, Telaga had Brahmana bloodline in her veins. By the time goes by, its differences evoked many conflicts in their life. Telaga grew in Brahmana family with all the rules that she had to addapt which confusing for her day by day. Her mother forced her to live with Luh Sekar's ambition in which she had to married with a Brahmana man. But Telaga did not follow her mother's order instead she chose to marry Wayan Sasmitha, a Sudra man. This situation made Telaga decided to leaved her house and her family. She dared not to live with the wealth and the prestige of Wangsa Brahmana anymore.

However, after a few years her husband died and since that time Telaga faced many problem in her life. Her mother-in-law, Luh Gumbreg often blamed all the misfortune in her family to Telaga. She believed that because of Telaga's marriage would invited misfortune due to the Balinese rule which said that a Brahmana woman is forbidden to marry to a Sudra man. Sadri, her sister-in-law also blamed Telaga and often cursed.

All the presasure that Telaga's faced has made her took a decision to do a ritual called Patiwangi. This ritual being held in order to erase the Brahmana bloodline in her veins purposing to remove all the misfortune in her life.

### **3.5 Data collection and analysis**

#### **3.5.1 Data Collection**

To answer the research question, there were some points that had to be found. Those points were determining the most distinctive binary opposition in the text to define the privileged binary, and reversing this binary opposition to

redefine which binary got privilege. Moreover, some data were needed to find those three points in which these data would be then analyzed.

In relation to the first point, which was determining the most distinctive binary opposition in the text to define which binary that was privileged, the data were collected from everything related to the main characters in the novel, Luh Sekar and Ida Ayu Telaga Pidada. It is because those two characters came from different Wangsa that were opposites. Luh Sekar came from Wangsa Sudra while Ida Ayu Telaga Pidada came from Wangsa Brahmana, which meant those two characters could be defined as the representative figures of the most distinctive binary opposition in the text. Furthermore, in order to define which binary that was privileged the data collected from the interactions between the most distinctive binary opposition in the text, which were *Wangsa Brahmana and Wangsa Sudra*. The data taken from the dialogues, monologues, descriptions and conflicts experienced by those characters. Therefore, by analyzing this data, the researcher could find which binary that was privileged.

The second point was about reversing the binary opposition in the text and redefining which binary that was privileged. This was seen by collecting the data from the dialogues, monologues and description of those two main characters, who are Luh Sekar and Ida Ayu Ngurah Pidada. It was because these two characters were uniquely experienced cross-caste marriage. Luh Sekar married a Brahmana man named Ida Bagus Ngurah Pidada while Ida Ayu Ngurah Pidada, her daughter, married Wayan Sasmitha, a man came from Wangsa Sudra. This marriage culturally changed their status which meant this situation indicated as the reversal of binary opposition.

### **3.5.2 Data Analysis**

From the data analysis was conducted on 137 identified conflicts. These conflicts were selected and classified related to the issue of the Balinese caste

system presented in the novel. After that, the next process was analyzing the data in order to determine which binary that is privileged and unprivileged.

After decided which binary that is privileged and unprivileged, the further analysis is focused on a detailed explanation of the type of the privilege that were obtained. Moreover, it also describes the impact of this privilege for the life of the two woman characters in the novel itself as the representative figure of the binary opposition; until the researcher gets a certain conclusion about who exactly are always being privileged and unprivileged. Furthermore, from the whole analysis process, the researcher discover the existence of a bias in which Balinese caste system is only privilege one of the Wangsa. This matter will be describes in detail in chapter IV later.