

CHAPTER III

RESEARCH METHODOLOGY

This chapter presents and elaborates the methodology used in this research to answer the research question. It comprises research design, data source, synopsis of the data, data collection, data analysis, and data presentation.

3.1 Research Design

This study is a textual analysis therefore it is a study with a qualitative approach. Creswell & Creswell (2018) and Denzim & Lincoln (2005) stated that the qualitative method is usually used for anthropological research as well as research that uses feminist perspective, racial discourse, critical theory, queer theory, and disability inquiry which involves an interpretive and naturalistic approach. It means that a qualitative method can be used to explore, analyse, and understand literary texts such as novels, poetry, film, and others. To support the statement, Bogdan and Biklen (1982) argued that qualitative research is descriptive in which the data is collected in the form of words or pictures such as documents, notes, interviews, and excerpts. The data then will be useful to develop the topic of the research (Campbell, 2014). So, it does not contain numerical and statistical analysis to measure the data. The procedures of qualitative research itself involve data collection, analysis, interpretation, and report writing (Creswell & Creswell, 2018). Therefore, a qualitative approach is a suitable research method to analyse literary texts, including to examine conflicts in the mother-daughter relationship of Marni and Rahayu in Okky Madasari's *The Years of the Voiceless*.

3.2 Data Source

The data for this study were taken from an English version of an Indonesian novel written by Okky Madasari, *The Years of the Voiceless*. It is originally written in Indonesian with the title *Entrok* and was first published in 2010 by Gramedia Pustaka Utama. Meanwhile, the English version was published in 2013 by

Gramedia Pustaka Utama and was translated by Nurhayat Indriyatno Mohamed. From henceforth, the novel is referred to by its English title, *The Years of the Voiceless*. This young-adult novel consists of 264 pages in the English version and 280 in the Indonesian version. Both in the English and Indonesian versions, this novel is made up of eight (8) chapters. What makes this book interesting is that each chapter has its own period of time in the postcolonial until the New Order era in Indonesia, from 1950 to 1999.

The reason for choosing this novel as the data for this study is due to its dynamic in the mother-daughter relationship. Despite the setting of this novel which is set in the post-colonial era in Indonesia, what happens between mother and daughter in this novel is still relatable to the present day. This novel has also received many good reviews from writers, readers, and women activists in Indonesia.

3.3 Synopsis of the Novel

Okky Madasari's *The Years of the Voiceless* (2013) tells a story of the struggle that Marni and Rahayu, two women from two different generations, need to face in fighting for women's rights in the male-dominated world in the post-colonial era in Indonesia. In the novel, both have their own ways and perspectives which lead them into several conflicts that affect their relationship as mother-daughter. The story starts when Marni is still a little girl and asks her mother, Simbok, to give her a bra to make her chest look good and firm just like her friend's. However, only the rich can afford to buy bras in that period while Marni and Simbok are too poor that they barely even make money for their daily needs. Marni then went to a market to do some work because she really wants to buy a bra. Unfortunately, there are only a few jobs for women and the wage is not as much as the wage for male workers. Because of her strong desire to buy a bra, Marni decides to do jobs for men even though people forbid her and some of the employers refuse to hire her.

Marni then grows up into an adult woman and finally has a daughter named Rahayu. The conflict in the mother-daughter relationship between Marni and

Rahayu starts to appear when Rahayu hears from Mr Waji, Rahayu's teacher, that her mother does not have a religion and is a sinner. The conflicts in their mother-daughter relationship become broader and appear more often as Rahayu grows up and becomes an adult woman. Both have different opinions toward what they do to fight discrimination against women in their society. Marni thinks that her daughter has been affected by the modern world and does the wrong thing by trying to fight the government while Rahayu is a devout Muslim who always thinks that her mother is a heathen for having a different faith from her and worshipping "*Mbah Ibu Bapa Bumi Kuasa*" or the ancestors which in the Javanese philosophy are the power holder of the universe. However, corresponding to Rich's theory (1976) that says mother and daughter will always long for each other's presence because of their strong bond, at the end of the novel Rahayu comes back to her mother and wants to atone all of her wrongdoings to Marni.

3.4 Data Collection and Analysis

There are a variety of methods to collect data in qualitative research, including observations, textual or visual analysis, and interviews with individuals or groups (Silverman, 2000). However, the method that is used in this study is textual analysis, using the close-reading method. Close-reading is a standard method of instruction for literary studies that use the New Criticism as their main theory (Tyson, 2006). The data for this research consists of descriptions, narrations, and conversations that include conflicts that happen between Marni and Rahayu in the novel.

The textual pieces of evidence were analysed based on the New Criticism. These are the steps in doing this research: (1) Collect the data by doing a close-reading of Okky Madasari's *The Years of the Voiceless*, (2) classify the data based on Freytag's five-act structure (1894), (3) classify the conflicts that happened between Marni and Rahayu (4) identify the sources of the conflicts, and (5) interpret the data to find out how conflicts are played out and resolved to finally achieve the research objective.

3.5 Data Presentation

The collected data are divided into five sections based on Freytag's five-act structure (1894) to identify the structure of the novel. They are divided into introduction, rising movement, climax, falling action, and catastrophe. The presentation also consists of the textual evidence from the novel and the discussion about the conflicts that happened between Marni and Rahayu. The textual evidences are chosen because they give significant and direct impacts to the mother-daughter relationship between Marni and Rahayu.

Introduction

As soon as I get back home, I stormed into Mother's room. I took the tray with the rice and the grilled chicken and I threw it out into the back yard. Tonah saw me and started shouting. She was scared – scared of my mother, and scared of having offended Gusti.

I went into my room and waited for Mother to get back from the market. Then I heard her shriek from her room. She called Tonah and asked her where the rice cone and the grilled chicken were. I came out of my room.

"I threw them away. It's not right, it's a sin. You're a heretic." I was crying.

"Who says it's a sin?"

"Mr. Waji said so," I said, still crying.

She got even angrier. "Nduk, Rahayu! Your mother never killed anyone, never stole anything, never cheated anyone. I grilled my own chicken and cooked my own rice. How have I sinned?"

She began crying. She sat down in front of her open door and sobbed. I left her and went back to my room. We didn't speak the rest of the day. (pp. 52-53)

In this part of the novel, a jumping conflict changes the character's personality in a short time. This conflict is triggered by society, specifically by what Mr. Waji said, happens to Marni and Rahayu. There is a sudden change in Rahayu's attitude towards Marni. Even though it started with an internal conflict of Rahayu that thinks what her mother does is wrong, it then leads to a conflict between her and Marni. Because it is happening between two characters, then it is considered as an external conflict, man against man. It is also considered an exciting force because this problem then triggers other conflicts that happen between Marni and Rahayu. Besides, another man against man conflict that happens due to different faith between Marni and Rahayu keeps appearing in the novel.

I said, “I pray five times a day. That’s the right way, not this sinful way.” Mother got angry. “I’ve been praying to the ancestors since I was a child. I didn’t bother anyone. So how have I sinned?”
 “The most powerful is Allah, Mother, not the ancestors,” I yelled back at her.

“I went through my whole life and had you without ever knowing of this Allah. It was always the ancestors who helped me. They gave me everything I have. What’s wrong with that?”

She was crying loudly. Our arguments about faith always ended this way, with Mother crying and my hatred growing. (p. 54)

The sentence, “Our arguments about faith always ended this way” (p.54) is proof that a conflict between Rahayu and Marni that is caused by different faith in them is a static conflict for it does not change the characters’ behaviour drastically.

3.6 Concluding Remarks

This chapter has discussed the methodology used in this study to answer the research questions. It has included research design, data source, the synopsis of the data, data collection, data analysis, and data presentation. The result of the study is presented in the following chapter.