

**THE STRUGGLE OF WOMEN IN THE NOVEL *THE YEARS
OF THE VOICELESS* BY OKKY MADASARI**

THESIS

By:

Muhammad Nailul Falah

16320221



**DEPARTMENT OF ENGLISH LITERATURE
FACULTY OF HUMANITIES
UNIVERSITAS ISLAM NEGERI MAULANA MALIK IBRAHIM
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THE STRUGGLE OF WOMEN IN THE NOVEL *THE YEARS OF THE VOICELESS* BY OKKY MADASARI

THESIS

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By:

Muhammad Nailul Falah

16320221

Advisor:

Dr. Mundi Rahayu, M.Hum

196802262006042001



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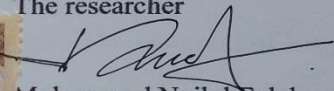
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The researcher




Muhammad Nailul Falah

NIM: 16320221

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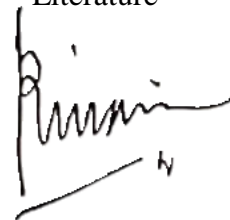
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Dr. Mundi Rahayu, M.Hum
NIP 196802262006042001

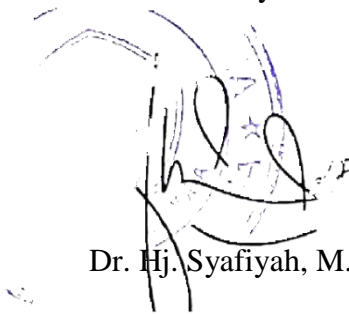
Head of Department of English
Literature



Rina Sari, M.Pd.
NIP 197506102006042002

Acknowledged by

The Dean of Faculty of Humanities



Dr. Hj. Syafiyah, M.A.
NIP 196609101991032002

LEGITIMATION SHEET

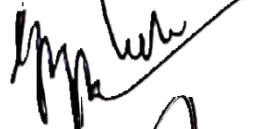


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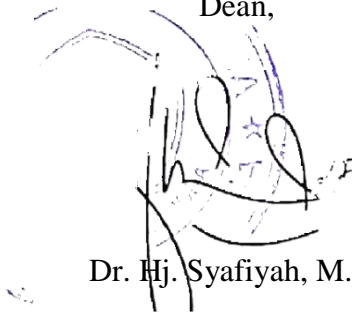
1. Dr. Syamsudin, M.Hum (Main Examiner)
NIP 196911222006041001
2. Agung Wiranata Kusuma, MA (Chairman)
NIP 198402072015031004
3. Dr. Mundi Rahayu, M.Hum (Advisor)
NIP 196802262006042001

Signatures

1. 
2. 
3. 

Approved by

Dean,



Dr. Hj. Syafiyah, M.A.

NIP 196609101991032002

MOTTO

اطْلُبِ الْعِلْمَ فَلَا تُكْسِلْ فَمَا

أَبْعَدَ الْخَيْرِ عَلَى أَهْلِ الْكَسَلِ

Keep studying and don't be lazy

All kindness are far from the lazy person

DEDICATION

This thesis is dedicated to my beloved father and mother who always support me and understand me anytime. Nothing is able to show my gratitude for their support.

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9. Students of English Literature Department 2016

I realize that the writing of this thesis is far from perfect, and there are many deficiencies both in the writing method and in the discussion of the material. That is because of the limited ability of me. So I hope that suggestions and constructive criticism hopefully in the future can improve all the shortcomings.

Malang, 21 November 2020
Author,

Muhammad Nailul Falah

ABSTRACT

Falah, Muhammad Nailul. 2020. **The Struggle of Women in The Novel *The Years of The Voiceless* By Okky Madasari**. Minor Thesis (Skripsi) Department of English Literature, Faculty of Humanities, Universitas Islam Negeri Maulana Malik Ibrahim Malang
Advisor : Dr. Mundi Rahayu, M.Hum
Keywords : existentialism, feminism, existentialist feminist

This research aims to describe the struggle of women in the novel *The Years of The Voiceless* by Okky Madasari. This research focused on the struggle of women in *The Years of The Voiceless* to refuse their otherness in society by using existentialist feminists based on Simone de Beauvoir's strategies of transcendence which consists of (1) women being able to work, (2) women being able to be intellectuals, (3) women being able to achieve socialist transformation of society, and (4) women being able to reject their otherness.

The results of this study found that all of the aspects of Beauvoir's strategies of achieving transcendence in *The Years of The Voiceless* novel are found, those are women being able being able to work, women being able to be intellectuals, women being able to achieve socialist transformation of society and women being able to reject their otherness.

The result of this study indicates that The existence of Marni in the novel *The Years of The Voiceless* by Okky Madasari can achieve her transcendence because all of the aspects are found, that consist of women being able to work, women being able to be intellectuals, women being able to achieve socialist transformation of society and women being able to reject their otherness while the existence of Rahayu cannot achieve her transcendence because only one aspect is found that is women being able to be intellectuals.

مستخلص البحث

الفلاح، محمد نيل. 2020. شجار النساء في الرواية *The Years of The Voiceless* عند أوكي ماداساري. البحث العلمي. قسم الأدب الإنجليزي لكلية العلوم الإنسانية بجامعة مولانا مالك إبراهيم الإسلامية الحكومية مالانج.

مشرف : الدكتور موندي راهيو، الماجستير
الكلمات المفتاحية : وجودية، نسوية، نسوية وجودية

يهدف هذا البحث لوصف شجار النساء في الرواية *The Years of The Voiceless* لأوكي ماداساري. يركّز هذا البحث على شجار النساء في الرواية *The Years of The Voiceless* أن يرفض وجودهنّ في المجتمع باستخدام نظرية النسوية الوجودية يستند إلى استراتيجية *transcendensi Simone de Beauvoir* الذي يتكوّن من (1) تستطيع المرأة العمل، (2) تستطيع المرأة أن تصير ذهنيًا، (3) تستطيع المرأة أن تصل تحويل الاجتماعي المجتمع، و(4) تستطيع المرأة أن ترفض وجودهنّ. نتائج هذا البحث، يجد الباحث كل جوانب الاستراتيجية *Beauvoir* أن يصل *transcendensi* في الرواية *The Years of The Voiceless* يوجد، أي (1) تستطيع المرأة العمل، (2) تستطيع المرأة أن تصير ذهنيًا، (3) تستطيع المرأة أن تصل تحويل الاجتماعي المجتمع، و(4) تستطيع المرأة أن ترفض وجودهنّ.

يدل نتائج هذا البحث على أن الوجود مرني في الرواية *The Years of The Voiceless* يستطيع أن يصل *transcendensi* لأن يوجد كل جوانب، أي تستطيع المرأة العمل، وتصير ذهنيًا، وتصل تحويل الاجتماعي المجتمع، وترفض وجودهنّ. بينما راهيو لا تستطيع أن تصل *transcendensi* لأن يكون 1 جانب الذي يوجد فحسب، يعني تستطيع المرأة أن تصير ذهنيًا.

ABSTRAK

Falah, Muhammad Nailul. 2020. **Perjuangan Wanita dalam Novel *The Years of The Voiceless* oleh Okky Madasari.** Skripsi. Sastra Inggris, Fakultas Humaniora, Universitas Islam Negeri Maulana Malik Ibrahim Malang.

Advisor : Dr. Mundi Rahayu, M.Hum

Keywords : Eksistensialisme, Feminisme, Feminisme Eksistensialis

Penelitian ini bertujuan untuk mendeskripsikan perjuangan perempuan dalam novel *The Years of The Voiceless* karya Okky Madasari. Penelitian ini berfokus pada perjuangan perempuan dalam novel *The Years of The Voiceless* untuk menolak keberbedaan mereka di masyarakat dengan menggunakan teori feminis eksistensialis berdasarkan strategi transendensi Simone de Beauvoir yang terdiri dari (1) Perempuan dapat bekerja, (2) Perempuan dapat menjadi intelektual, (3) Perempuan dapat mencapai transformasi sosial masyarakat, dan (4). Perempuan dapat menolak keberbedaan mereka.

Hasil penelitian ini menemukan bahwa semua aspek strategi Beauvoir untuk mencapai transendensi dalam novel *The Years of The Voiceless* ditemukan, yaitu (1) Perempuan dapat bekerja, (2) Perempuan dapat menjadi intelektual, (3) Perempuan dapat mencapai transformasi sosial masyarakat, dan (4). Perempuan dapat menolak keberbedaan mereka.

Hasil penelitian ini menunjukkan bahwa Eksistensi Marni dalam novel *The Years of The Voiceless* dapat mencapai transendensinya karena semua aspek ditemukan, yaitu Perempuan dapat bekerja, Perempuan dapat menjadi intelektual, Perempuan dapat mencapai transformasi masyarakat, dan Perempuan dapat menolak keberbedaan mereka. Sedangkan Rahayu tidak dapat mencapai transendensinya karena hanya ada satu aspek yang ditemukan, yaitu Perempuan dapat menjadi intelektual.

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CHAPTER I

INTRODUCTION

A. Background of the study

Novel is a work of fiction that is built by intrinsic and extrinsic elements. Novels are also interpreted as a prose-shaped essay which containing a series of stories of a person's life with others around them by highlighting the character and nature of the perpetrator (Nurgiyantoro, 2010: 10).

The issue of gender is one of the things that get considerable attention in Indonesian society. The emergence of a number of Indonesian novels that address this issue cannot be avoided. The rise of a number of Indonesian novelists that represent gender issues directly or indirectly also shows the concern of Indonesian writers for problems which related to gender issues (Wiyatmi, 2012, 97).

Now the Indonesian female novelists began to emerge with the theme of women. The issue of women is considered interesting to pay attention to because women sometime are placed in a weak position, and become the main object of oppression by men (Zulfa, 2015), so many of the Indonesian female novelists voiced it through of literary works. Some of these authors are Ayu Utami, Dee (Dewi Lestari), Nova Riyanti Yusuf (2003), Jenar Mahesa Ayu, Eliza V. Handayani, Okky Madasari, Herlinatiens, also Abidah El Khalieqy, and so on (Wiyatmi, 2012).

According to Wiyatmi in her book, *Kritik Karya Feminis* (2012), there are several kinds of themes raised in a number of novels by the Indonesian female novelists, those are: (1) the most dominant is social themes dissected in the frame of feminism to fight patriarchal domination and violence against women, (2) the theme of sexuality, especially lesbian, gay and transsexual, (3) the psychological theme, especially mental disorders, (4) the theme of global life, especially when an Indonesian woman living abroad chooses to marry a man from another nation.

Literary works can make the author's dream to create a world based on their own wishes come true (Atar, 1993). Through literary works, writers can contribute figure values and the demands of life. This is like a reciprocal bond between literary works and society. It can be concluded that literature itself is a form and result of creative art work whose objects are humans and their lives using language as the medium (Yendri, 2018).

Okky Madasari is one of the Indonesian female novelists who brings the issue of women in her novel. Okky Madasari's novel *The Years of The Voiceless* was published in 2013. Okky, through this novel, shows the tension between the souls of humanist and moralist women. In this novel, Okky wants to emphasize the strength of women with a soul and a strong personality against the ferocity of life. Women who are not easily be conquered by anything. This novel is an interesting reading on every pages and this novel also able to invite the readers to enjoy it, especially for whom who like reading novels.

The Years of the Voiceless novel tells the story of the life of two female main characters named Sumarni or Marni and Rahayu. Marni is described as a hardworking woman who never gave up since her childhood, starting from being a worker of peeling cassavas, being trader who would go around door to door and becoming moneylender. She did not care about the local social and cultural of her village which considered that women were not worthy of working hard like men because their energies were not as strong as men. Women deserve only light work. This assumption could be broke by Marni. Because of her hard work since her childhood, Marni who was born from a poor family was able to change her fate. She is able to be one of the rich people in her village. Meanwhile, Rahayu is described as a woman who fought for the rights of poor family who are oppressed by the soldiers. She fought for the rights of poor person who were mistreated by the soldiers.

The novel depicts very touching women. The women who depicted in the novel reflected the strong determination of women as well as men. In this case, women align themselves like men. Women are not only silent and only watch men struggle against anything, more than that women also struggle like men. Those depictions make it clear that this novel does explain how women are determined to live her daily life, and then it can be studied through a feminist perspective.

According to Irianto, talking about feminism is certainly related to the figure of women, and certainly it will not be far from the concept of

sex (gender) and the concept of gender (Irianto, 2000). Both terms do refer to sex differences, but the term sex is related to a biological component. This means that each sex is biologically different. Women and men have limitation and advantages based on their respective of biological facts.

Fakih (2012), argues that gender is a socially constructed behavior (behavioral difference) between men and women, that is the differences which created by humans through long social and cultural processes. Therefore, gender is determined by the local social and culture while sex is a gender division that determined by God.

The characteristics of feminism in this study raise the topic of the existence of women in the novel *The Years of The Voiceless* by Okky Madasari to be used as research material because the novel depicts the existence of women who struggle to choose freedom to fight injustice and disappointment in her life. This novel represents gender freedom that leads to independent women, tough women who don't give up easily. The existence of women depicted in the novel is able to reveal the motivation, basis, and reasons for women.

According to Beauvoir, men would say demands would be pointless that women will never be equal to men (Beauvoir, 2016). In fact, it is really difficult for men to realize the extreme value of social discrimination which seems insignificant, but has such profound effects on women's morals and intellect that they emerge from their very nature.

In a patriarchal regime, a woman belongs to the father who married her for his own sake. After married, she became the property of the husband who is employed her in the household. Woman is nothing more than movable objects for her husband wherever she is (Beauvoir, 2016: 118). Some 18th century writers also prove that women do not have an immortal soul, as said by Jean Jacques Rousseau (1712-1778) that "women were created to yield to men, and became an object for their injustice" (Beauvoir, 2016: 152).

Beauvoir explains that since childhood, women are taught to behave differently from men, such as acting feminine, speaking softly and trying to please. Meanwhile, men are taught to act decisively, such as fighting hard with others, and doing other challenging activities. When women act like boys it will shock the society (Beauvoir, 2016: 20-22).

Beauvoir emphasizes that working woman is the same as being a wife and mother who cannot escape from the boundaries of her femininity, because working women everywhere are required to behave as women, such as having a pleasing appearance besides their professional duties. Working women face the fact that they are only second-tier workers after men, which is not like women being required to be the desired characteristics (Tong, 2010: 270-271).

In discussing women's identity, according to Beauvoir, women's identity in patriarchal culture seems to be blurred. In a patriarchal culture,

women must give up their identity as free individuals. Therefore, in all patriarchal cultures, women are always the second sex. Yet as a human being, she is a Subject: a consciousness, but as a woman, she is an absolute Other, she is an Object (Beauvoir, 2016).

According to Beauvoir, there are several things that make the existence of women to be the second sex, among which are the myths associated with women. The "myth" keeps them away from "themselves" and then leads them to an alienation process (Beauvoir, 2016).

Another thing that can limit women's freedom, according to Beauvoir, is the institution of marriage. Beauvoir claims that the institution of marriage destroys a couple's relationship. Marriage transforms feelings that were once owned, which are given sincerely, into obligations and rights that are acquired in a painful way. Marriage is a form of slavery (Tong, 2010).

According to Beauvoir, women are constructed by men through male structures and institutions. Because women did not have the essence like men, so women did not have to be what men want. Women could become subjects by engaging in positive activities in society and defining or removing roles such as a wife, mother and others. Women, like men, are "Being for itself", and the time has come for men to realize this fact. If women want to stop being the other, women must overcome the forces of

their environment. Women must have opinions and ways like men (Tong, 2010: 273-274).

Beauvoir in her book *Second Sex Fakta dan Mitos* (2016) said that the condition of women now is that they are free and autonomous like other humans. Women discover and choose themselves in a world where men force them to assume themselves as Other. An attempt is made to freeze them as an object and doom them to immanence, since her transcendence will be forever transcended by another essential and sovereign consciousness.

Beauvoir (2016: xxvi) said that many men will affirm as if in good faith that women are equal to men and that they have no demands to make. At the same time, women will never be equal to men and that their demands are in vain. It is difficult for men to measure the enormous extent of social discrimination that seems insignificant from the outside and whose moral and intellectual repercussions are so deep in woman that they appear to spring from an original nature.

The feminist approach in this research is existentialist feminism. Existentialist feminism sees that in order to exist, women must live by making difficult choices, and living them with responsibility, both for themselves and for others, and that is a freedom (Beauvoir, 2016). The existentialist feminism is the thought of feminism developed by Simon de Beauvoir through her book *Second Sex*.

Beauvoir is aware of the legal, political, economic, social and cultural situations that hinder women. How do women allow themselves to be bound and hampered by these situations, but Beauvoir insists that none of these restrictions can totally imprison a woman. Women must resolve to move forward to release all the burdens that hold them back (Tong, 2010: 282).

In the process towards transcendence, according to Beauvoir, there are four strategies that can be implemented, those are (1) Women being able to work; (2) Women being able to be intellectuals; (3) Women being able to achieve socialist transformation of society; (4) Women being able to reject their otherness by identifying themselves through the views of the dominant group in society (Tong, 2010). So it can be concluded that existentialist feminism is the existence of a human being who has her own thoughts, attitudes, and ways of acting as a totality of will, not merely the result of an internal or external stimulus. Thus, the main objective is an effort so that further analysis of the study of existentialist feminism, especially the existence of women in the novel *The Years of The Voiceless* can be known and understood more deeply.

Several previous studies have been conducted about feminist existentialism theory and research on Okky Madasari's novels. First, Fika Wulansari (2012) from Airlangga University. She talks about the critical discourse of women that reflected in the novel. The title of her thesis is *Wacana Perempuan dalam Novel Entrok (Analisis Wacana Kritis Tokoh*

Marni dan Rahayu dalam Novel Entrok Karya Okky Madasari) (2012).

The result of this study indicates that woman cannot be separated from their role and nature, which is being a mother who gives birth to a child. However, woman can make the efforts to obtain equal rights and the same treatment as man, especially in the terms of employment opportunities, because woman deserves to work to make ends meet, and this is a form of independence. Second, Ach. Irhamni (2019) from State Islamic University of Sunan Ampel Surabaya. In his thesis, he talks about two things. First, the ways of the main character which is Tris proves her existence by the council in her new faction. Second, the changing characteristic of Tris before and after she joins Dauntless. The title of his thesis is *Tris Effort to Prove Her Existence in Dauntless Faction in Veronica Roth's Novel Divergent*. The result of his study is Tris can change to be better when she can face all of her limit in her life. She forces herself to face her boundary situation that can make her become unbeatable woman in her new faction, Dauntless.

This research is important because there are still many people, especially those who live in villages, who still placed women as second sex. This causes women unable to fight for their rights.

The researcher chooses this novel because the main characters are very touching women. This novel tells about the life journey of the main characters, Marni and Rahayu, who reflected the strong determination of women as well as men. In this case, women align themselves like men.

Women are not only silent and only watch men struggle against anything, more than that women also struggle like men. The women characters in this novel try to rise and prove that women have a power. Therefore, the researcher is interested to analyze the novel *The Years of The Voiceless* by using four strategies to achieve their transcendence that can be used by women by Simone de Beauvoir.

According to the data above, the researcher is interested to analyze the novel *The Years of The Voiceless* by using four strategies of transcendence that can be used by women by Simone de Beauvoir. According to Beauvoir, there are four strategies to achieve transcendence that can be used by women, those are: women being able to work, women being able to be intellectuals, women being able to achieve socialist transformation of society, and women being able to reject their otherness by identifying themselves through the views of dominant groups in society. Therefore, the researcher gives the title of this research “The Struggle of Women in The Novel *The Years of The Voiceless* By Okky Madasari”.

B. Problems of The Study

How does the main struggles achieving women transcendence in *The Years of The Voiceless* by Okky Madasari?

C. Objectives of The Study

To describe the main struggles achieving women transcendence in *The Years of The Voiceless* by Okky Madasari.

D. Significance of The Study

In general, the significance of the study is divided into theoretical and practical. Theoretically, this research is intended to give the basic knowledge about literary studies which are related to an understanding of existentialist feminist approach. Then, practically, this research is expected to be useful for many literary researchers, which offer the way to apply feminist existentialism approach in literary works.

E. Scope and Limitation

In this research, the researcher focuses on the analysis how the main characters, named Marni and Rahayu struggle against the patriarchy in the novel *The Years of the Voiceless* by Okky Madasari. The researcher will use feminist existentialism by Simone de Beauvoir for supporting the struggle of Marni and Rahayu. The researcher will analyze how she explains the idea of feminism in order to struggle against patriarchy and how far the idea of feminism occurs in the novel.

F. Definition of Key Terms

To avoid misunderstanding in this study, the researcher tries to explain some key terms of this study below according to the respective meaning and contexts.

1. Existentialism

Existentialism is a philosophical and cultural movement with the idea that the starting point of philosophical thought must first be the individual and understanding of individual experiences.

Moral thought and scientific thought are not enough to understand all human existence (Farnham, 2010)

2. Feminism

Feminism is women's assertion of their equality with men and their demand for access to those roles and positions of public life traditionally regarded as the province of men. Davies (1996:62)

3. Existentialist Feminist

Existentialist feminist is feminist thought which is developed by Simone de Beauvoir who argues that men are called the Self, while women are called The Other. If The Other is a threat to the Self, then women are a threat to men. Therefore if a man wants to remain free, then he must subordinate women to himself (Tong, 2010:262).

G. Research Method

1. Research Design

This study is categorized into literary criticism. Literary criticism is a broad terms which is concerned with the systematic study of literature as a work of art. Broad in its scope and operation, it has come to function as an academic study of literature. As a discipline throughout the centuries, literary criticism has been attempting to improve its apparatus in searching

and interpreting the meaning of a work of creative literature (Rockyer, 2004).

This study aims to analyze literary work which is Okky Madasari's *The Years of The Voiceless* with the topic of feminist existentialist side of the main characters. This analysis is the process of systematic searching and organizing research material to enhance researcher's understanding of topics and novels.

Existentialist feminism is a thought of feminism that emphasizes concepts such as freedom, interpersonal, relationships, and the experience of life in the human body. Existentialist feminism, in their struggle to achieve gender equality, is based on existentialism, which is a philosophy that emphasizes humans as subjects who not only think, but also act, feel, and live as human persons (Macquarrie, 1972: 14)

2. Data Source

All of the data that will analyze in this study are taken from the text in novel "*The Years of The voiceless*" written by Okky Madasari that published in 2013.

3. Data Collection

The data for analyzing will take from novel *The Years of The Voiceless* by Okky Madasari. In this study, the researcher will use the literature study method: reading the selected novel critically, taking some evidences that related to the research topic,

and looking for some sources from the books and journals which related to the cases that occur in the novel.

4. Data Analysis

For analyzing the data, the researcher will analyze the problems which related to the main characters, which are Marni and Rahayu, that are described in the novel *The Years of The Voiceless* by using the approach of gender and existentialist feminism by Simone the Beauvoir in order to uncover gender injustice and the efforts to uphold the existence of the main character.

H. Previous Studies

The research that uses the concept of existentialism feminism is pretty much done by researchers. The concept seems timeless. Some previous studies that apply the concept are as follows.

The first researcher is Muroqiyul Ubudiyah from Islamic State University Walisongo Semarang, writing of *Menikah Bagi Perempuan (Studi Kritis Terhadap Pemikiran Simone de Beauvoir) (2018)*. In her thesis, Muroqiyul compares Simone de Beauvoir's thoughts about marriage with the Islamic view of marriage. She argues that Beauvoir views marriage for woman who lives in patriarchal culture as something scary for woman. Marriage only makes woman sick, oppressed, and made by husbands as slaves. Woman, in the household, do not have the freedom as they want. According to her, this is different from the Islamic view of marriage. She

explained that in patriarchal culture of marriage, it makes women feel hurt and frustrated, whereas in Islamic marriage is beneficial for those who run it.

The second researcher is Muh. Iskandar Susilo from State Islamic University of Alauddin Makassar in his thesis untitled of *The Struggle of Woman Reflected in Cigarette Girl by Ratih Kumala (2019)*. The researcher uses the theory of feminist existentialism by Simone de Beauvoir which is four strategies that can be used by women to get their transcendence. In his thesis, he states that woman have the ability to manage and develop their lives to achieve social status by working, becoming intellectual, going beyond their limits, and working to achieve socialist transformation. They have some abilities to survive in their live as men do.

The third researcher is Maulana Zulfa from Semarang State University, writing of *Eksistensi Perempuan Pejuang Dalam Novel Wanita Bersabuk Dua Karya Sakti Wibowo Kajian Feminisme Eksistensialis*. She based on Simone de Beauvoir theory about four strategies that be used by women to get their transcendence. In her thesis, she found two perspectives of the existence of women warrior, those are: being for itself (*pour-soi*) and being for others. In being for itself, she found seven categories, those are: 1. never give up, 2. fighting spirit, 3. regret, 4. desire to fight, 5. brave to fight, 6. not easy to complain and 7. women fighters. While in being for others, she found four categories, those are: 1. Fought against the Dutch, 2. Form an army *Tilik Sandi*, 3. Ambush Dutch troops and 4. Social jealousy.

CHAPTER II

REVIEW OF RELATED LITERATURE

A. Feminist Literary Criticism

Etymologically feminist comes from the word femme (women), which means women (singular), who struggle to fight for the rights of women (plural) (Ratna, 2011: 184). It is necessary to distinguish between male and female (as aspects of biological differences, as natural, masculine and feminine aspects and as aspects of psychological and cultural differences). The first dichotomy refers to sex, while the second dichotomy refers to gender, as gender differences (Ratna, 2005: 414).

Feminism was born because of gender injustice. Wardani (2007: 80) states that gender differences often lead to gender injustice. This is what gave birth to the feminist movement in various countries. Feminism is a theory of equality between men and women in the political, economic and social fields; or organizational activities that fight for the rights and interests of women.

Sarah Gamble provides a general definition of feminism as the belief that women are purely and simply because they are women, are treated inequitably within a society which is organized to prioritize male viewpoints and concerns (2006: vii). Feminism is a thought, study, and social movement that aim to change the subordinate status of women in society that prioritizes men's perspectives. A society that prioritizes men's

interests over women's interests is the definition of a patriarchal society (Suwastini, 2013).

The theory of feminism focuses on the importance of awareness about the equal rights between woman and man in fields. This theory develops as a reaction to the facts that occur in society, those are class conflicts, racial conflicts, and especially the existence of gender conflicts. Feminism tries to dispel conflicts between weak groups and those who considered stronger. Furthermore, feminism rejects injustice as a result of patriarchal society, rejects history and philosophy as male-centered disciplines (Ratna, 2007:186).

The main aim of feminism theory is to understand the oppression of women in race, gender, class and sexual choices, and how to change it. The theory of feminism reveals the important values of individual women and their shared experiences and struggles. Feminism analyzes how sexual differences are built up in the social and intellectual world, and how feminism makes an explanation of the experiences of these differences (Ratna, 2007).

The essence of the feminist movement is the awareness of discrimination, injustice and subordination of women and efforts to change these efforts towards a just and balanced system of society between men and women. Feminism today is a struggle to achieve equality of dignity and freedom of women in managing their lives and growth both in the domestic space in the household and in the public

sphere in the community (Fakih, 2008). Feminists also demand a just society and equal rights between men and women. Thus, to be a feminist does not to be women. Men also can be feminists as long as they have the awareness and concern to change injustice and oppression of women, both in the family and society.

We have to keep in mind that feminism is not a universal movement with a homogeneous concept that can represent all women. As emphasized by Tong (2010), feminism is a broad and plural concept. Feminism is a word that encompasses various approaches, views, and frame of minds that used to describe the oppression of women and the solutions which used to undermine this oppression (Tong, 2010). The development of feminism is divided into three, those are: the first wave of feminism, the second wave of feminism, and the third wave of feminism (Suwastini, 2013).

a. The First Wave of Feminism

The first wave of feminism is considered to have begun with Mary Wollstonecraft's *The Vindication of the Rights of Woman* (1792) until women attained suffrage in the early twentieth century (Sanders, 2006). Sanders sees Wollstonecraft's writing as a milestone in the modern feminism movement. Wollstonecraft calls for the development of a rational side in women and demands that girls be able to study

in government schools on an equal footing with boys. Wollstonecraft hoped that this education will develop women's intellectuality so that they can develop into independent individuals, especially for the financial (Richardson, 2002).

b. The Second Wave of Feminism

The second wave of feminism began in the 1960s which marked by the publication of *The Feminine Mystique* (Freidan, 1963), followed by the establishment of the *National Organization for Women* (NOW, 1966) and the emergence of *conscious raising* (CR) groups in the late 1960s (Thompson, 2010).). The second wave of feminism is considered as the most unified feminism in their understanding and movement (Thornham, 2006). The big theme of the second wave of feminism was "women's liberation" which was considered a revolutionary collective movement. This wave emerged as a reaction of women's dissatisfaction with the various discrimination that they experienced despite the emancipation legally and politically achieved by the first wave of feminism. For this reason, the second wave of feminism focuses more on issues that directly affect women's lives, such as: reproduction, childcare, sexual violence, women's sexuality, and issues of domesticity (Suwastini, 2013).

c. The Third Wave of Feminism

Various criticisms of universalism in the second wave feminism led to redefinition of various concepts in feminism in the late 1980s. This third wave of feminism is also known as post-feminism. However, many feminist figures claim that Post-feminism is different with the third wave of feminism because post-feminism is a movement that rejects the ideas of feminism in the 1960s (Yendri, 2018).

Tong (2010) defines the third wave of feminism as the development of feminism that began in the 1990s which was influenced by previous feminisms. This feminism has a feminism agenda formulation that is different from the feminism of its predecessors (Tong, 2010). Tong refused to mention the term post-feminism and chose to use the term multicultural feminism.

B. Schools of Feminism

1. Liberal Feminism

Liberal feminism is a development in the philosophy of feminism which is based on the school of freedom by emphasizing the existence of rational attitudes and human freedom. In the classical period, this thought emphasized that men and women were actually rational creatures, so that both should be given the same opportunity to participate in education and politics (Tong, 2010: 17).

Tong (2010) revealed that Mary Wollstonecraft in her work "*A Vindication of the Rights of Women*" wants an equal education between men and women. According to her, society is obliged to provide education to girls as well as boys, because people are entitled to equal opportunities to develop their rational and moral capacities, so that they can become complete human beings (Tong, 2010: 21).

Mill thought further in challenging the baseless assumption of male intellectual superiority by emphasizing that the intellectual abilities of men and women are the same. However, Wollstonecraft accepted the idea that women might not be able to attain the same level of knowledge as men. Mill expressed this opinion with no exception at all that the intellectual differences between men and women were the result of a more complete education that received by men, and a more favorable position of men (Tong, 2010: 28).

Friedan, in her book *The Feminine Mystique*, writes that a woman who only works in the household is not something that is satisfying (Tong, 2010). Instead of doing things for a more meaningful, these women spend too much of their time for cleaning the clean houses, enhancing their already attractive appearance and spoiling already annoying children. Contemporary women need to find meaningful of work in public sector jobs on a full-time basis. The absence of the wife and mother from home will allow the husband and children to become more independent (Tong, 2010: 39).

2. Radical Feminism

Radical feminism that emerged in the early 19th century gave attention to women's problems related to problems of reproduction and women's sexuality (Saidul, 2015). This thought assumes that there are aspects that are at the root of men's oppression against women. First, the patriarchal system that applies universally in which men are made leaders. Second, a woman's biological condition that makes her weak against men, such as menstruation and childbirth. For this reason, women must reject the patriarchal system and must be given the freedom to give birth or not, orr legalizing of abortion and having same-sex marriage (Saidul, 2015: 87).

One of the radical-libertarian feminists Kate Millett (1934-2017) in her work *"Sexual Politics"* (1970) stated that the main problem of oppression against women was buried in the sex / gender system in patriarchy (Tong, 2010). Millett argues that sex is political, especially since the relationship between man and woman is the paradigm of all power relations. Since male control in the public and private world creates patriarchy, male control must be abolished if women wanted to gain freedom. To eliminate domination, women and men must eliminate gender, especially sexual status, roles and temperament, as it is built under patriarchy (Tong, 2010: 73).

3. Marxist and Socialist Feminism

Marxist feminism tends to identify classism and not sexism as the main cause of oppression against women. Meanwhile, socialist feminists emphasize that the fundamental cause of oppression against women is not classism or sexism, but a very complicated relationship between capitalism and patriarchy (Tong, 2010: 139).

Marxist and socialist feminism believes that oppression against women is not the result of the deliberate actions of one individual, but rather the product of the political, social, and economic structures in which individuals live (Tong, 2010: 139)

According to Marxist Feminism, the main characteristics of strength and power in the family and the society are the economy and male status. In the beginning, the social system was matriarchal and matrilineal in which women had a very important role in production and material life, then after the production aspect moved from the home to the outside world, women lost their important position. For this reason, women must be economically independent from men which are the key to equality of life between two different sexes (Saidul, 2015: 83).

Socialist feminism is generally the result of Marxist feminist dissatisfaction with the nature of their thinking that considers capitalism as the cause of discrimination against women (Saidul, 2015: 83). Although socialist feminists agree with Marxist feminists that

women's liberation depends on the abolition of capitalism, they claim that capitalism cannot be destroyed unless patriarchy is also destroyed, and that the material and economic relations of people cannot change unless their ideology also changes. Women have to fight two wars, not one, to be free from the forces of oppression (Tong, 2010: 175).

4. Gender and Psychoanalytic Feminists

Based on the concept of Sigmund Freud (1856-1939), psychoanalytic feminists claim that gender inequality is from a series of experiences in their early childhood which resulting in not only the way men perceive themselves as masculine, and women perceive themselves as feminine, but also the way of society view that masculinity is better than femininity. Psychoanalytic feminists recommend that we have to move forward towards society in which the whole human being is a mixture of positive feminine and masculine traits (Tong, 2010: 190).

Unlike psychoanalytic feminists, gender feminists tend to argue that there may indeed be biological differences as well as psychological differences, or cultural explanations for male masculinity, female femininity. They emphasize that the values traditionally associated with women are morally better than the excess of values traditionally associated with men. Therefore, gender feminists conclude that women must cling to femininity, and that men

should give up, at least the extreme of their masculinity (Tong, 2010: 190-191).

Gender feminists are interested in the differences that differentiate female psyche and male psyche. Unlike psychoanalytic feminists, gender feminists place no emphasis on the psychosexual development of boys and girls. If they emphasize certain aspects of child development, that aspect is termed moral psychological development (Tong, 2010: 223).

5. Existentialist Feminists

Existentialist feminists argue that women are always placed as second sex, insignificant and their positions are not important than men. Marriage has actually taken away women's freedom. Their ability in giving birth and educating children are a source of oppression. For that, women must be active in the career world in order to avoid the trap of becoming wives and mothers (Saidul, 2010: 84).

Existentialist feminism was developed by Simone de Beauvoir through her work "*The Second Sex*". Beauvoir argues that the man is called the Self, while the woman is called the Other. If the Other is a threat to the Self, then woman is a threat to man. Therefore, if a man wants to remain free, he must subordinate women (Tong, 2010: 262).

6. Postmodern Feminism

The essence of postmodern feminism is the rejection of the dichotomy between men and women identities. For this group, the

knowledge about men and women is actually on a textual plain. Therefore, there needs to be a deconstruction of gender biased texts (Saidul, 2015: 91).

Postmodern feminists take advantage of Beauvoir's thoughts of the otherness and then twist it. Women are still the other, but instead of interpreting it as a condition that must be transcendent, postmodern feminists take the benefit from it. The condition of the otherness allows women to distance themselves and criticize the norms, values and practices that imposed by patriarchal culture on people. Therefore, the otherness which associated with oppression and inferiority is more than just an oppressed or inferior state. The otherness is also a way of being, a way of thinking and a way of speaking which allows openness, plurality, religion and differences (Tong, 2010: 286).

7. Multicultural and Global Feminism

Multicultural and global feminism rejects policies in certain countries that can have an impact on the marginalization of women in other countries must be rejected, such as policies of developed countries in implementing their state policies that can harm women in other countries should be stopped (Saidul, 2015: 93). The oppression against women in one part of the world is often caused by what is happening in other parts of the world, and that no woman will be free until all conditions of oppression against women are destroyed wherever (Tong, 2010: 330).

8. Ecofeminism

The theory of ecofeminism appears because of dissatisfaction on the direction of the world's ecological development which was getting worse. Modern feminist theories assume that individuals are autonomous beings who are independent from the influence of their environment and have the right to determine their own way of life. Meanwhile, the theory of ecofeminism sees individuals more comprehensively, which are beings who are bound and interact with their environment (Saidul, 2015: 94).

Tong (2010) revealed that Karen J. Warren (1947) specified the basic assumptions of ecofeminism. She said: (1) there is an important link between oppression against women and oppression towards nature, (2) an understanding of nature in this connection is important to gain an adequate understanding of women's oppression and oppression of nature, (3) feminist theory and practice must include an ecological perspective, and (4) solving ecological problems must include a feminist perspective" (Tong, 2010: 366).

C. Existentialist Feminists

Existentialism is a philosophical and cultural movement with the idea that the starting point of philosophical thought must first be the individual and understanding of individual experiences. Moral thought and scientific thought are not enough to understand all human existence

(Farnham, 2010). This philosophy analyzes the relationship between individuals with various things, or with other humans, and how to limit choices and conditions (Nicole, 2015).

Speaking of existentialist feminism, one has to talk about Simone de Beauvoir. Her book, *The Second Sex*, is invaluable to feminist thought. Beauvoir's thoughts are often seen as borrowed from Sartre's thought. Beauvoir's closeness to Sartre is not only in terms of being a student with a mentor, or between lovers, but more than that. Beauvoir is Sartre's intellectual partner and sometimes teacher (Tong, 2010).

Beauvoir looks at the problem of women's oppression starting with the question "What is a woman?" (Beauvoir, 2016: iv). People think that women are only objects that "gives birth" children. This excess of giving birth is considered as a "weakness" of her body so that she begins to think that she cannot live without a man, especially if she believes that women are part of men (created from the ribs of men). Therefore, women are defined as part of men and not vice versa. In this case, it is clear that men are the subject and absolute, while women are the object or "the other" (Beauvoir, 2016).

According to Beauvoir, women are no more than human beings who are arbitrarily designed by the word "woman" (Beauvoir, 2016:v). Women are *Tota mulier in utero* which means woman is the womb (Beauvoir, 2016). However, speaking of certain women, who are experts in doing research in the field of taste, claim that they are not women, even

though they also have uteruses like others. Beauvoir when asking women to transcend the boundaries of their immanence, he is not asking women to negate themselves, but to let go of all the burdens that hinder their progress towards an authentic self (Tong, 2010:282). Beauvoir further explains that the man is named “the self”, while the woman is named “the other”. If others are a threat to themselves, then women are a threat to men. Therefore, if a man is to remain free, he must subordinate women to himself (Tong, 2010:262).

The category of “the other” is as original as consciousness itself. The duality between Self and Other can be found in the most primitive societies, in the most ancient mythologies. This division did not always fall into the category of the division of the sexes, it was not based on any empirical given (Beauvoir, 2016:viii).

When more and more women emphasize themselves, then all the constructs and myths will be fragile and fade away and one day free women as other figures (Beauvoir, 2016). In women, men look for "other figures" as nature and as life partners. Through his ambivalent feelings, men make women a source of inspiration as well as a nature in which men are able to conquer according to their wishes. Nature is a veil made of rough materials where the human soul is trapped and women are the ultimate reality of uncertainty and limited presence (Beauvoir, 2016:206).

In her book *Second Sex*, Beauvoir (2016) says that as "the other", women are defined negatively, that is, women are those who lack power.

This weakness is considered as a destiny that women must accept irreversibly. Women are symbolized as night, chaos, and immanence. Their inability to understand reality is linked to their lack of logic and ignorance.

According to Beauvoir, women never think of taking rights and harassing men. Women just want to be recognized for their existence in society. Thus, women struggled through their voices and tried to demand justice. Women could not even dream of exterminating males (Beauvoir, 2016: xvii).

Women are creatures neither reliable nor stable (Beauvoir, 2016: xxi). Women are too doubtful and afraid to make a decision. So that she always depends on men in order to continue her life. Until now, women are still considered lower than men, so women have little chance in any case (Beauvoir, 2016: xxiii). For example, in terms of employment, women obtain positions below men. Men become superiors with their nature as subjects while women are objects.

History has shown that men have always held all the concrete powers, from patriarchy's earliest times they have deemed it useful to keep women in a state of dependence; women was thus concretely established as the Other (Beauvoir, 2016: 199). Throughout history, women have always been under and taken advantage of by men. Men control the life and future of women by creating rules according to their wishes. Women find it difficult to let go of their lives that depend on men.

Beauvoir (2016: 91) explains that the goal of men is to control a fast and patterned future. Men who create values cause existence itself. This activity is commonly carried out on various chaotic life forces to subdue nature and women. These realities have continued to develop throughout history

Beauvoir (2016: 167) explains that one of the fundamental problems of women is the adjustment between reproductive roles and productive work roles. The fundamental fact that since the beginning of history has placed women in domestic work and prevented them from participating in the formation of the world is their imprisonment in a generative function.

Beauvoir sees that as culture develops, men realize that they can dominate women by creating myths about women; irrationality, complexity, and how difficult it is to understand women (Tong, 2010:267). Beauvoir also emphasizes that every man is always looking for the ideal woman to complete him. Because men's basic needs are very similar, then the ideal woman who is looking for tends to be the same. It can be concluded from several literary works that he studied, that the ideal woman according to men is a woman who believes that it is the duty of women to sacrifice themselves to save men. This myth has even been internalized in women's thinking and has become an accurate definition of being a woman (Tong, 2010: 268).

Oppression against women is a related historical fact, an event that has been repeatedly questioned and distorted. First, women are always subordinated to men. Second, women have internalized the foreign perspective that men are essential and women are not (Tong, 2010:262). If women want to stop being the second sex or the other, women must be able to overcome the forces of the environment. Women must have opinions and ways like men (Tong, 2010:274). In the process towards transcendence, according to Beauvoir, there are four strategies that can be pursued by women (Tong, 2010). The theory that the writer uses is the theory of four strategies to achieve transcendences. According to Beauvoir, there are four strategies of transcendence that can be launched by women, those are:

The first, women being able to work. Despite the hard and tiring work of women, work still provides a variety of possibilities for women, which if not done by women will be a complete loss of that opportunity. By working outside the home together with men, women can "reclaim their transcendence". Women will concretely affirm their status as subjects, as someone who actively determines the direction of their destiny (Tong, 2010: 274).

The second, women being able to be intellectuals, that is become members of groups that will build change for women. Intellectual activity is an activity when someone thinks, sees, and defines, and it is not non-

activity when someone is the object of thought, observation, and definition (Tong, 2010:274-275)

The third, women being able to achieve socialist transformation of society. Beauvoir believes that one of the keys to women's freedom is economic power. If a woman wants to realize everything she wants, she must help create a society that will provide her with material support to transcend the boundaries that surround her now. Like Sartre, Beauvoir had high hopes for the end of *subject-object*, *self-the other* between humans in general, and between men and women in particular. In *Being and Nothingness*, Sartre adds footnotes that all efforts for love and unity are basically destined to get caught up in masochism or sadism. Sartre explained that his opinion did not rule out the possibility of an ethic of freedom and liberation. But this can only be achieved through radical conversions that cannot be discussed (Tong, 2010: 275)

The fourth, women being able to reject their otherness by identifying themselves through the views of dominant groups in society. So that the only way for women to become themselves in society is that women must free themselves from their bodies, for example refusing to waste time in a beauty salon if they can make more use of their time by doing activities that are more creative and more service-oriented (Tong, 2010:275-276).

Thus women have the right to determine their choice of the role that they will play. Will she be a wife, mother, or other roles. Because as a

human being, women are free to determine their existence, and are responsible for the consequences for the choices they have made. In the end even bitter experiences can teach women to proceed in a better direction (Tong, 2010).

CHAPTER III

ANALYSIS

This research is aimed to explain the woman existence in the novel *The Years of The Voiceless* by Okky Madasari. There are four strategies to achieve transcendence that can be launched by women, those are: women being able to work, women being able to be intellectuals, women being able to achieve socialist transformation of society and women being able to reject their otherness by identifying themselves through the views of dominant groups in society.

A. Women Existence

In the analysis of women existence, the researcher will use four strategies of transcendence that can be carried out by the main character which is Marni and Rahayu, those are women being able to work, women being able to be intellectuals, women being able to achieve socialist transformation of society and women being able to reject their otherness by identifying themselves through the views of dominant groups in society.

1. Women Being Able to Work.

By working and doing outside the house, Marni can reclaim their transcendences. Marni will concretely affirm their status as a subject, as someone who actively determines the direction of their destiny.

“I put all of the district official’s wife’s shopping into a sack and tied it shut. It wasn’t

that heavy, after all, still lighter than the pails of water I had to carry every day. I hoisted the sack onto my back and carried it out to the road. The district official's wife then told me to get one of the horse carts waiting across the street. When the cart crossed over, I put the sack inside and district official's wife got in. Once she was seated, she reached out her arm and handed me a coin." (P.34-35)

The data above shows that Marni was a hard working woman. She has to lift all of the shopping of people who used her service when she worked as a porter. Marni felt that the shopping which she lifted was no heavier than the pails of water that she has to carry every day. Marni proved that women can also work as men.

"Why was all that beauty and happiness locked away in a dream? I wanted a lace bra, I wanted a silk bra with precious stones. I wanted everyone to be dazzled, to look at me with envy. I wanted someone who could make me happy. Someone who could transport me to that beautiful kingdom."(P.37)

"I palmed and fingered the coins as I sank back into my thoughts. I harked back to the dream. I'd have to get a lot of money if I wanted many bras, including lacy ones and gold-and-diamond-encrusted ones" (P.38)

The data above shows that Marni is a woman who does not easily give up for making her dream come true. Marni tries to make her dream come true which is determined to have a variety of bras that are rarely owned by most women at that time by

working hard every day. She wants everyone to be dazzled and look at her with envy of what she has.

“Instead, I would sell my goods along the road from the market to Singget, then once in Singget I’d go around door to door. Why would anyone want to go all the way to the market if they could have their food delivered right to their door?”(P.40)

With the money that she saved when she was a porter, she decided that she would become a vendor, but she did not sell her goods in the market. She will sell her goods along the market road to Singget then she would go around from house to house in Singget to offer her goods. She did her job by her own self without the help of others.

*“I was a nobody too. Just the child of a poor person living day to day on cassavas. For my efforts peeling cassavas, I was paid with cassavas. I had no dreams handed down to me from my parents except to be able to eat each day. But I had hopes and dreams. At the very least to have a bra. With that one hope, I could do anything. From peeling cassavas, I became a porter. And now here I was, trudging from house to house beneath the blazing sun to sell what little produce I had.”
(P.41)*

Marni was just a child of a poor person who has no dreams. Her parents never taught her to have big dreams, but she has a hopes. For the sake of realizing her hopes, she could do anything and work hard for it.

“For twenty years I’ve been listening to her tales of hardship. About the old days when she had to walk to Ngranget Market; about growing up so poor that she couldn’t afford to buy a bra. She always repeats the same stories and says her wish is that her own child can get a proper education and a proper job. She would pay whatever it took just so that I could go to school even if she had to struggle to get the money.” (P.49-50)

Hard work which done by Marni was only for her daughter. She wants Rahayu to go to school so that someday Rahayu could become an employee even she had to struggle to earn the money. She did not want her daughter to feel the pain that she felt when she was child.

“Mother started out small, selling vegetables door to door with Father. She used the money that she painstakingly saved up to buy other goods to sell, from frying pans and buckets, to batik cloth. She had a lot of customers, including my teachers at school. People bought things from her because she allowed them to pay in daily installments. A frying pan that cost 5,000 rupiahs, for instance, could be paid for with daily installments of 200 rupiahs over thirty days. Each day Mother would go on her rounds collecting the money owed to her.” (P.55)

Every day Marni works as a vendor who offers her goods by going around house to house. She allowed her customers to pay in installments for the goods that they bought. Every day she will also go around for taking the installments from her customers.

“Father then left, but I don’t know where. For the first time, I saw Mother go to market on

her own. She didn't take the bicycle, but walked. On her back she carried a basket with some cloth and pans. In her hand she carried the bag with her money in it." (P.69)

"It was dark out when Father returned. A sharp smell followed him into the house. It was something I had smelled often wherever there was a dance performance. It was the smell of rice wine." (P.69)

The data above shows that Marni still continue to work even Teja, Marni's husband, does not help her. She walked alone to the market by carrying the weight on her back. While Teja just came home at night after getting drunk.

"I knew she was the one who worked the hardest to give us what we had. Father only helped by taking her to the market every day and accompanying her on her roads to collect the payments. He was no different from the porters at the market who would just wait until someone needed their services. And if there was no work, he would do nothing, even if it meant going a whole day without eating."(P.69)

Rahayu believed that her Mother was the one who worked harder than her Father. She considered that her Father was no different from the porters at the market who would just wait until someone needed their services. It means that women being able to work harder than men.

"Mr. Pahing could only pay 5,000, even though he still owed the most to mother, about 22,000. He was courteous about it, though, which made mother feel sorry for him and not press him for more money. But things weren't

as easy when she went to collect from Yu Sri. They had a big argument at Yu Sri's house.” (P.77)

“Well there are lots of other people who still owe you money. Get it from them. You wouldn't want your child to be embarrassed later if all her friends find out that her mother is a moneylender, a leech, someone reviled in our religion.”(P.79)

“Sir, it's my own money that I'm asking for. And the fact is that you haven't paid me for the last three months. Instead you bought fertilizer for your field. I don't even have a field. But I earn every cent I get each day. I'm only trying to make a living. Why is that reviled in religion? Whose religion?” (P.79)

Working as a moneylender requires Marni to collect debts from people who borrowed her money. Various insults she often received. Not infrequently she also had a big argument with people in debt. However, this did not dampen Marni enthusiasm. She continued to collect the money which borrowed by people by herself.

“I also worked hard, going around Ngranget Market and from house to house in the village. Everything I did was so that my family and I could eat, so that we were not a burden on others, and so that we could have some dignity in life.”(P.93)

The paragraph above shows that Marni is a hardworking woman. Everything that she did was so that her family and she could eat every day, so that they were not a burden on others and could have some dignity in life.

“I didn’t want to ask for a divorce because I didn’t want to have to lose half of everything that I’d worked so hard for. It would have been great for him. The whole time I was the one who was working hard, who was coming up with the ideas and who had to argue with the borrowers. From the start all he ever did was follow. At the most he just accompanied me to the market.” (P.107-108)

Marni did not want to divorce Teja even she knew that Teja was cheating on her. She did not want her treasure to be split in half with Teja because of divorcing. Marni thought that Teja had only been following her. The whole time, Marni is the one who was working hard.

“Something just didn’t feel right when I went to the market with Ratno. It felt strange and unusual. But I couldn’t put my finger on it. I tried all I could to suppress the feeling. I convinced myself that I should keep working, go on with my life. I shouldn’t let Teja’s death drive me into poverty, I shouldn’t let it defeat me and strip me of my dignity. Let the dead rest where they were. I would send flowers and make offerings on his name days. The living must keep going on. That was the only way I would be able to die with dignity. Not die a poor person.” (P.166)

Teja’s death did not make Marni down. She convinced herself that she had to work although she was alone. She did not want to fall into poverty and strip her of her dignity. She thought that the living person has to work so that when they died, they will be died with dignity, not die in a poor person.

“Every time I got a deed, I put it into an envelope of a different color. I had memorized them all. And now I had to give one of them up. That land didn’t just cost me my sweat, but also my blood. Yes, the blood that boiled inside me from holding in my pain, the same pain that came from being called a loan shark, a devil worshiper, a tuyul owner, the murderer of first Bejo and then Teja.” (P.175)

Marni’s work was not only required her sweat, but she also has to have a strong heart to endure the hurt from people’s words. She is often referred to them as a loan shark, a devil worshiper, a *tuyul* owner, the murderer of Bejo and Teja. She has to endure the pain by herself even all the called for her is not true.

“You’re one to talk. I was the one who earned all this, with my own sweat. Now you came here all of a sudden and ask for a share.” (P.181)

Marni spoke firmly to Endang that all she had was the result of her hard work, not Teja’s hard work. She was hard worked with her own sweat. She would never give half of her treasure to Endang who only came and asked for giving half of her treasure without felt how to work hard to get.

“He really was his child. He had the same blood as Rahayu, my own daughter. I felt no ill will toward the boy. I just wasn’t willing to give up what I had worked hard for to someone who hadn’t lifted a finger to earn it.” (P.188)

Marni still wants to keep the treasure that she has, the treasure that she has been worked hard every day. She did not want

to just give her treasure to someone who had not lifted a finger to earn it even she knew that the boy was Teja's child.

"Calm returned to my life. A wistful sort to calm. Fortunately, after the 700-day anniversary of Teja's death, more and more people came to watch TV. I only felt alive when I was working. Working was said to be one of the hallmarks of someone with dignity. At the market, when I collected the payments amid insults, I knew I was still the same Marni who could do anything without having to have someone next to me. My sweat and my strength were all I needed to get by in life." (P.189)

The paragraph above shows that Marni could do anything without having to have someone next to her. She did everything by her own sweat and strength. Those are all that could help her to live.

"People called me a loan shark, a moneylender, a bloodsucker, yet more and more people were starting to lend out money. At ten percents too. They were all newly rich people from around the sub-district. They owned orange groves that in a single harvest could net them ten millions. Then they sold that money to others. This was what it had come to. The people who used to come to me for loans were now giving out loans to others. What made it worse was that they had often not paid me back what they owed me. The payments were drying up. I was hard on them, but they pushed back. They refused to pay, and instead made a big scene. I made more enemies everywhere." (P.242-243)

More people were lent money as Marni. People who used to lend her money began to turn to another moneylender. Most of them have not paid back what they owed from her. Marni became hard to collect these people's debts. She just wanted them to pay back their debts.

"I was fortunate that my moneylending business at Ngranget Market was still going well. The vendors keep on borrowing money from me. That's because I was the only one who would go down to the market each day to bring them their money and to collect the payments. No other moneylender would work as hard. They all sat at home, waiting for people who needed money to come, and then waiting until the 10th of each month to go to their houses to collect the payments." (P.243)

The data above shows Marni's hardworking. Marni was the only moneylender who would deliver the money to the vendors at Ngranget Market who wanted to owe. Most of the moneylender were just stay at home and wait for people who needed money to come. They would come to the houses of people who were in debt every 10th of each month to collect the payments.

"My visit to Ngranget Market were now no longer those of a cocksure lender offering loans to all who needed them. I was no like a beggar, going around and asking for my money back. No one asked for a loan from me anymore. Any idiot knew that eight percents was cheaper than ten percents." (P.245)

"I began thinking about lowering my interest rate. I would make it just eight percents, the same as the torn bank. So I started offering

eight percents to everyone. Some people took my loans. But most of them didn't. they had just gotten money from the torn bank. Others tried to take advantage of me.” (P.245)

Job rival began to emerge. Marni felt that she was starting to be sidelined, but she did not just give up. She began to think how she would get back people who usually owe her money, so that they would return to her by changing the interest as her rival's interest.

“I kept on going with what I had. I offered loans at eight percent interest and continued collecting on the payments for outstanding loans. I had run out of savings. I was now living off the daily payments that I could collect, while putting aside a small portion so that I could loan it out again.” (P.246)

Marni began offering loans with the same installment interest as the torn bank, that's eight percent interests. She knew that the profit that she got was less than before, but she had to do it because she did not want to just lose the source of her life.

“I knew that eight percents was no longer good enough. So be it, I wasn't looking for much profit. All that mattered was that the money should keep flowing. I returned to Ngranget Market. I offered loans at five percent interest. No one could resist. I was back in business at the market that I had grown with.” (P.250)

After fewer and fewer people who owed her money, she realized that eight percent interest would no longer sell. She ended up changing the interest to five percent. She would not seek much

profit. The most important is that she still had an income every day even not much as before.

“I was no longer a moneylender. I knew I’d never be able to compete with the torn bank and the Islamic school bank. Maybe this was Gusti’s way of showing me a new way to earn a living. During my trips from Singget to Semarang, I’d passed by a place selling all kinds of cheap clothes. It was there where the batik and clothes vendors at Madiun’s Gede Market bought their goods. With the rest of the money from the sale of my land, I went into business. Rahayu and I bought wraps and blouses, shawls and men’s jackets. I would sell these items, which were difficult to find in Singget, for double what I paid for them. People could pay in installments and I would collect daily.” (P.253-254)

Marni was no longer a moneylender because new moneylenders have sprung up, offering less interest than her. Now, she went to business. She would buy some kind of clothes that she will sell in the place that she sees when traveling from Singget to Semarang. She will sell the clothes at double payment from what she paid for them. People could pay in installments every day and she would come to collect their installments daily.

“Not like me. I only worked to get enough to eat. Everything else was over. I had no higher wishes. Nothing mattered except that my daughter and I should not starve and that we were safe and sound. But never mind. Perhaps five years of living in prison had sapped my daughter soul and spirit. Besides, she had only been home for a month. Perhaps later her soul and spirit would return.” (P.254)

Marni began to lose to her job rivals, but it did not dampen her spirits to earn money. She keeps working. The most important thing for her is that she and her daughter who just came out of prison do not starve and they were safe and sound.

Marni has worked hard since childhood. She proves that women, who had been considered weak so far, can do the work that men usually do. She is an independent woman. Teja's death did not mean much to her, because during Teja's lifetime, Teja often let Marni work alone. Marni continues to live her days as usual. She shows that women are not as weak as men think. Meanwhile, Rahayu never gave up in fighting for the rights that the poor families should get. She did everything that she could do and was ready to take the risks that she would get

2. Women Being Able to be Intellectuals

According to Beauvoir, women can become intellectuals that is become members of groups that will build change for women. Intellectual activity is an activity when someone thinks, sees, and defines, and it is not non-activity when someone is the object of thought, observation, and definition.

“Nduk, Rahayu! Your mother never killed anyone, never stole anything, never cheated anyone. I grilled my own chicken and cook my on rice. How have I sinned?” (P.53)

“I've been praying to the ancestors since I was child. I didn't bother anyone. So how I have sinned?” (P.54)

“I went through my whole life and had you without ever knowing of this Allah. It was always the ancestors who help me. They gave me everything I have. What’s wrong with that?” (P.54)

The data explains that Marni does not accept Rahayu’s consideration that she was a sinful woman because she was a devil worshiper. She thought that she was right. The most important thing for her is that she does not steal anything, does not kill anyone, does not cheat anyone and does not bother anyone. Everything that she has was the result of her hard work.

“Hold on, now, chief. I’m just trying to help people. When they need money, I give it to them. If they need a pan, I sell them a pan.” (P.66)

“What do you mean ‘security’? I haven’t done anything wrong. I have no enemies. The money I lend is my own, I don’t rob people for it. And I don’t force people to borrow from me, they come on their own. How am I making things difficult for people?” (P.66)

There are three men in camouflage uniforms who come to Marni’s house and considered her to be troubling people because she worked as a moneylender. Upon this statement, Marni defended herself that it was wrong. She thought that her job did not leave her with enemies. In fact, she thought that she was helping people, not causing trouble.

“What... caused people to be injured how? The car fell into the river. People who were injured were the people in the car. The driver’s dead. So why am I, who didn’t know anything about it, being accused of causing people to be injured?” (P.111)

“I’m not being belligerent, sir. I’m just asking. I’m the one who’s suffered from this because someone else borrowed my car, yet I’m the one being shaken down.” (P.111)

“BRAK! The Police officer slammed his hand down on the table. Everyone in the room was shocked, even me. Had I said too much? But was I not right? I didn’t know anything; I had let my car be borrowed, without payment, for use in the campaign, and now the car was a wreck and I was the one being asked to pay up.” (P.111)

In the above quotes, Marni did not accept the police’s decision when she was asked to pay a fine because her car had an accident. She fought for injustice that she received. She lent her car without getting any money because the car was used for campaign purpose. She assumed that the police only wanted to shake her down.

“Amri was right. Filing a police report would not resolve the problem. If anything, it would make things even harder for the pedicab drivers. We fell back into silent, thinking about what else we could do. Then all of a sudden a thought popped into my mind. Newspapers. We could get our story published in the newspapers. Everyone would read about it. The military chiefs in Magelang would be forced to punish their men. Yes, newspapers.” (P.143)

The data above shows how Rahayu and her friends fought for the rights that should be earned by the pedicab drivers who were persecuted by the soldiers. She and her friends wanted the soldiers who had persecuted the pedicab drivers to be punished by their head chief.

“Who was shacking up, sir? If I’d done anything wrong, the soldiers who came here would have put me in jail. But the fact is that I was allowed to go home. If you don’t believe me, go ask them.” (P.176)

It shows that Marni always solved her problems by her own self. She does whatever it takes to solve her problems without causing trouble to others. She did everything by her own way.

“Twenty of us took part in the demonstration. Amri and Iman took turns speaking through the megaphone. We brought various placards calling for the soldiers to be dismissed. Large photographs of Mehong, taken by Taufik, were carried at the front of the group. There was one of him when he was still alive, when we had come to interview him, and another of his dead body. Before us, a row of men in camouflage uniforms blocked our path.” (P. 152).

Rahayu and her friends held a demonstration because Mehong, one of the pedicab drivers who had been persecuted by the soldiers, was found dead at the market after Mehong taken by the soldiers for several days. She and her friends did not accept the arbitrary actions that taken by the soldiers. The soldier job is to protect society, not to persecute society

“This isn’t fair, sir. I was the one who earned it all. How can you just divide it into two without asking me? This person, who has never known the hardship of earning so much from so little, has it good when she can show up out of nowhere and get the same share as my own daughter. What’s fair about this, sir?” (P.185)

“But it’s not for those people. If that child wants a good life, have enough to eat, go to university, then let me raise him. Let him live with me. I’ll treat him like my own child. I’ll give him all the best things. But don’t let what I’ve worked so hard for be enjoyed by that woman!” (P.185-186)

Marni did not accept the decision of the two ward chiefs whom explained the way they saw things. The way that they said had been passed down from generation to generation and that had become the standard for fairness. Marni considered that their decision was unfair because she thought that she was the one who collected all her treasure. She maintains that she prefer to take care Endang’s son and treat him like his own son rather than giving half of her treasure to Endang.

“I would seek out justice to the ends of the Earth. Even the most ignorant person knew that the property that I had painstakingly collected was mine. How could someone whom I had never met before get half of it? And how could I, who earned every bit of it, not get a thing? How could they split up my property as they wanted? Let me decide who my property should go to, be it Rahayu or someone else.” (P.186)

The paragraph above explained that Marni was a woman who never gave up on seeking justice. It would be unfair for her to have to give half of her treasure to someone else, someone who suddenly came to her house and asked for half of her treasure. She considered that only herself who has the right to control to whom her treasure will be given.

“But not us. Not I, Amri or the kyai. For us, the six days were also a chance. A riddle whose answer we were determined to find. The next six days would show who really held power over us. Would it be the people who came with the guns, or our bodies that sheathed our souls and through which we prayed?” (P. 214)

The paragraph explains how Rahayu has not given up for getting back the rights of poor families that have been stolen by the government. There was a chance to regain the rights of poor families that have been taken away. The lands and the houses that they occupied were their own. They have the rights to decide whether to stay there or to leave it.

“I chose to return to Wagimun’s house. Kyai Hasbi insisted that I return to the school in Magelang or to my parent’s home, but I refused. Amri had lost his life here. Was his sacrifice in vain? Would this village, and all the people in it, become just a name in the hearts and minds of those who believed that it once existed? If so, then I would be with them. There were four days left.” (P. 221)

“No! You haven’t tried everything. There’s still time. Amri died here. Don’t let his death be in vain!” (P. 232)

“I turned down Kyai Hasbi’s offers, both to go home and to marry him. I would stay in this village. For Amri’s soul and Ndari’s honor. I would be a part of them, defying a death that would come with the next sunrise. The next day I would stand with them, holding up the messages that we wanted to send. I would die with them.” (P. 236)

Rahayu would continue to fight for the rights of poor families who have been taken away by the government even she was advised Kyai Hasbi to leave the place where the reservoir will be built. She did not want Amri’s sacrifice be in vain. She would continue to fight whatever the risks that she would get after.

3. Women Being Able to Achieve Socialist Transformation of Society

Women also have to have the economic power to reclaim their transcendence. As Beauvoir’s thought that one of the keys to women's freedom is economic power. If a woman wants to manifest everything that she wants, she must help to create a society that will provide her with material support to transcend the restriction that surrounds her.

“How can someone who used to struggle just to get enough to eat now have a big house, a car and several hectares of land, if not because of a tuyul?” (P.50)

“Our house consists of four Javanese buildings. One of the buildings is for guests, and we call it

omah ngarep. At the back, there's the omah mburi, where we usually sleep together on a mat on the floor, even though there are two rooms there. No one in the family is accustomed to sleeping in their own room, and that goes for me too. So the rooms are just used for storage. Besides, it was just build that way to mimic what people called modern architecture. Next to the omah mburi is a large kitchen with four wood-burning stoves. And in front of that is the building that we call store. That's where Mother usually puts all the things that she later sells down at the market." (P.50-51)

The data above shows that Marni's hard work since childhood was not in vain. Marni who was born from a poor family has become a rich woman. She has a big house, a car and several hectares of land.

"And that's why, Kang Teja and Yu Marni, we want you to donate so that our party wins. We're going to have a big campaign rally in the village square. The district chief and the sub-district chief are all going to come. We're going to have a stage and party all night." (P.74)

"Even so, they asked me to donate for the campaign again. They wanted 250,000. They said it was for renting a stage again, like five years ago." (P.95)

When campaign period was come, the ward chief and the neighborhood unit chief always come to Marni's house to ask her for campaign donations. They wanted her to give the donation for it. There would be held a big campaign rally which would be attended by the district chief and the sub-district chief. Marni was

asked to donate because she was considered as one of the richest people in the village.

“At Koh Cahyadi’s store, Mother bought a television set for 150,000. It was slightly bigger than the ward chief’s set. TVs were a luxury that very few people could afford. Among them were district and sub-district officials, and educated people employed by the state. At the village level, only ward chiefs could afford to buy a television set. Most teachers could probably not afford it. But other, uneducated, people could. They include traders who had lots of stores, or landowners with several hectares of farmland.” (P.86)

The entry of electricity in Singget village was provided new things. Marni decided to buy a TV like the one which owned by the ward chief. She bought a TV that was slightly bigger than the ward chief’s TV. Marni’s TV was became the second TV in Singget village. Only certain people who could buy a TV because of the price that was expensive at that time.

“Every night our house was packed with people. We lived a fair distance from the ward chief. We were in southern Singget, and he was in the north. The two halves were separated by a river. With the exception of Mr. Waji, the people who lived in the south all watched television at our house. Mother and Father were both happy and proud. Every day they welcome the people who came to watch television.” (P.88)

Marni was happy and proud because every night, her house was always filled residents. Marni and Teja always welcome people who wanted to watch television in their house. Some

residents watched TV at Marni's house and some at the ward chief's house because there were only two TVs in Singget.

"I always felt that the things I did were for the others. Before it was all for Simbok. Then she died when I was pregnant with rahayu. When Rahayu was born, everything was for her, for her school, for starting a life later on, so that her life was not as hard as mine. I also shared my fortune with the soldiers and paid my dues to the neighborhood unit chief and the ward chief, even the party. I also donated whenever the mosque needed repairs or when a new prayer hall was being built." (P.94-95)

Although Marni was a devil worshiper, she still gave the donation whenever the mosque needed repairs or when a new prayer hall was being built. She also shared the money that she got for the soldiers and paid her dues to the ward chief and the neighborhood unit chief.

"The workers sat around me, pouring tea into cups. I stood there among all those men, about to pay them. Simbok, look at your daughter now. We used to work so hard, earning only cassavas and never money, just because we were women. Now look, look at your daughter standing proud and paying these men. Each one got 700 from my own money." (P.96)

Marni provided to her dead mother that she was became rich. In the past, her mother and she worked all day only paid in cassava and never paid money. That was because they were women, while men got money payment. That was the past. Now

she was rich. She could pay people who worked for her. It means that only a rich people who could pay the worker.

“The news that I bought a car spread quickly. No one else in Singget had one. People came to my house to see the pickup truck up close. Children would climb into the back. They would jump up and down with joy.” (P.105)

Marni became the first person who could buy a car in her village. She bought a car by the rest of money from the harvest and the loan repayments that she got.

“There were more security posts built throughout Singget. The ward chief, who only used to come over to my house if an election was approaching, now came all the time. He wanted a donation each time to build a guard post here or there. Once it was built, it was the village youths who came. They wanted money for security. They would patrol the village streets throughout the night, guarding the rest of us as we slept.” (P.121)

The development in Singget not only a mosque and prayer hall, but also security posts. The ward chief could any time ask her to give the donation for building the security posts. The Singget youths also came to ask the money for security because they were the ones who would patrol the village throughout the night.

“I bought more sugarcane fields. From my initial half hectare, I now had two and half hectares. It was even bigger than the ward chief’s land. And as long as people needed sugar, my sugarcanes would continue bringing me more money, even more than a civil servant’s salary.

Marni believed that whenever people would need sugar. If she had a lot of sugarcane fields, she would get a lot of money. Then Marni bought more sugarcane fields. It was even bigger than the ward chief's land.

"I had a cow slaughtered for the anniversary. This was the first time in Singget that anyone had done that for a thousandth-day thanksgiving. Elsewhere in the sub-district, only a few people had been able to afford to do the same. Usually the most expensive sacrifice was the slaughter of two goats." (P.195)

Apart from being the first person who owned a car, Marni also being the first person in her village who slaughtered a cow for a thousandth-day thanksgiving for her husband's death. She could do what usually people could not do.

Marni who previously came from a poor family, succeeded in changing her fate. She managed to become one of the rich people in her village. She was always asked for donations for the development and for campaigns during the election period.

4. Women Being Able to Reject Their Otherness by Identifying Themselves Through The Views of Dominant Groups in Society

In order to achieve transcendence, besides women being able to work, women being able to be intellectuals and women being able to achieve socialist transformation of society, another aspect was found, that is women being able to reject their otherness

by identifying themselves through the views of dominant groups in society. So that the only way for women to become themselves in society is that women must free themselves from their bodies.

“I’m strong, Kang. I usually carry baskets, even sacks. I also carry baskets from home to the market. It’s only weak people who can’t carry them.” (P.30)

“I laughed inside when he said that. He had a point, though, in that there were on female porters at the market, and that it was heavy work that required a lot of strength. Here, the women only did light work, like peeling off cassavas, husking rice or grinding coffee beans.” (P.33-34)

The data shows that Marni could reject her otherness as weak woman towards the Self whose are Teja and old man Noto. They believed that a woman’s lot to not have much strength and not be able to work very hard. The women should only do light work, such as peeling cassavas, husking rice or grinding coffee beans. That assumption could be broke by Marni. She proved that she could do as they do.

“I was the only woman there, so I knew it was me that she was calling. So this would be my first paying customer. I followed her back into the market. She asked me to pick up her goods at the various stalls: peppers, onions, spinach, cabbages, tomatoes and cassavas.” (P.34)

Marni was the only women who worked as porter in the market, a work that required a lot of strength, a work which was

usually done only by men. She believed in herself that she could do work as man do. She has the strength like man.

“Oh Teja, you ungrateful man. Here I am struggling to earn money, and he’s out having fun with another women.” (P.49)

“Mother confronted Father with her hands on her hips. Her face was flushed with rage. “I was working the whole day while you were just getting drunk!” (P.69)

The data shows that Marni could reject her otherness as a wife towards her own husband. Marni was angry with her husband because he likes to have fun with others women and came home after having drunk, while Marni worked all day.

“Teja always liked this sort of thing. He always went if there was a dance performance or a dangdut show. He often came back home in the morning with the smell of liquor on his breath. But it was OK, because that was what men did. Yet he was far from gracious about it, always flirting with the female performance. I knew, which was why I always brandished a sickle whenever he came home from one of his jaunts. But it didn’t stop him. And I had no intention of getting a divorce. No, not because of love. What was love? To hell with it! Love was one of those things people talked about after watching the television. They were just repeating what they heard, they didn’t really know what it meant.” (P.107)

Marni did not believe in love. If love did exist, then Teja would not have cheated on her with any women. For Marni, love was one of those things that people talked about after watching the

television. They were just repeating what they heard. They did not really know what it meant.

*“As usual, Teja cut in. gagged my mouth and quelled the police officer’s anger. In situation like this, Teja always managed to prevent things from getting out of hand. There would be no problems with the state, no jail, no raids. Everything would be sorted and peaceful. But Teja also turned us into a cash cow to be milked by anyone, at any time.”
(P.112)*

Marni did not like Teja’s attitude, who always complied what people asked. Marni thought that Teja was made them as a cow to be milked by anyone at any time.

Teja’s attitude that determined his own decisions was made Marni unable to get her rights. Marni had to be willing to give some of her money that she earned by hard working to others.

CHAPTER IV

CONCLUSION

In this chapter, the researcher will mention two points, those are conclusion and suggestion. In conclusion the researcher will explain the result of the discussion, while in suggestion the researcher will explain what the researcher suggests to the reader or to the next researcher who will research the women existence.

A. Conclusion

The existence of Marni in the novel *The Years of The Voiceless* by Okky Madasari can achieve her transcendence because all of the aspects are found, that consist of women being able to work, women being able to be intellectuals, women being able to achieve socialist transformation of society and women being able to reject their otherness while the existence of Rahayu cannot achieve her transcendence because only one aspect is found that is women being able to be intellectuals.

In the novel *The Years of The Voiceless* by Okky Madasari, it shows that Marni chose her own way of life and responsible for what happens to herself which is earning a living by working and doing like a man. Whatever its existence may be, whatever meaning is to be given to that existence, is none other than herself who is responsible. Marni responds to her fate by being people who never give up from society who wants to limit her freedom.

Achieving transformation of society in Okky Madasari's novel *The Years of The Voiceless* shows that Marni, who was born from a poor family,

whom ate only cassavas every day, succeeded in changing her fate. She became one of the richest people in her village who was always asked for the donations for development and campaigns. She was the first person who bought a car in Singget. She also became the second people who had television after the ward chief. Every night her house was full of people who wanted to watch the television. She was also asked by the ward chief and the neighborhood unit chief to give the money to the soldiers who guarded her village.

Rejecting their otherness in the novel *The Years of The Voiceless* by Okky Madasari shows that by identifying herself through the views of the dominant group in society, especially from the point of view of men or the Self, which is seen when Marni rejects her otherness as a weak woman. The figure of a woman in rejecting the assumption of men, namely Teja and Old man Noto that what Marni wanted was that she wanted to have money to make her dreams come true. She did not want to work only paid for in cassavas. And also rejecting the otherness as a wife, it can be found that Marni does not like Teja's drunken attitude, cheating on other women and easily complies with other people's requests so that Marni has to be willing to give part of the money that she has worked hard to for others.

The novel depicts a very touching woman. The women depicted in the novel reflect the strong determination of women as well as men. In this case, women align themselves like men. Women are not only silent and only watch men struggle against anything, more than that women also struggle like men.

B. Suggestion

Seeing literary works as a representation or a reflection of society helps us to see how the development of the community. Literary work is something that is born from society, is read by society, and tells about society. This shows how important the sociology of literature approach in analyzing literature. This approach indirectly confronted with the imagination of the development of society.

Based on the analysis above, the researcher would like to give some suggestion as follows

Every people should be able to know his/her existence and know himself/herself not only from the outside, but also from the inside.

The researcher suggests for the next researchers who want to use the research with the same novel and topic. The next researchers can analyze *The Years of The Voiceless* novel from other points of view because there are still many topics that should be analyzed and discussed more deeply. The theory of existentialist feminism by Simone de Beauvoir is also needed to be applied in other research.

This research should be used as an additional reference for students who do the similar research, especially for those who used the theory of existentialist feminism.

This research has many weaknesses. Therefore, the researcher hopes there will be the next researcher who will complete the limitation of this study.

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