

**HUMAN NEEDS PORTRAYED ON THE MAIN CHARACTER IN OKKY
MADASARI'S *THE YEARS OF THE VOICELESS***

THESIS

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**DEPARTMENT OF ENGLISH LITERATURE
FACULTY OF HUMANITIES
UNIVERSITAS ISLAM NEGERI MAULANA MALIK
IBRAHIM MALANG
2023**

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IN OKKY MADASARI'S *THE YEARS OF THE VOICELESS***

THESIS

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2023**

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I state that the thesis entitled *Human Needs Portrayed on The Main Character in Okky Madasari's The Years of the Voiceless* is my original work. I do not include any materials previously written or published by another person, except those cited as references and written in bibliography. Hereby, if there is any objection or claim, I am the only person who is responsible for that.

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The Researcher



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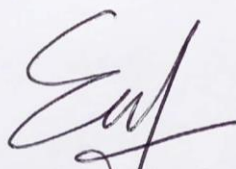
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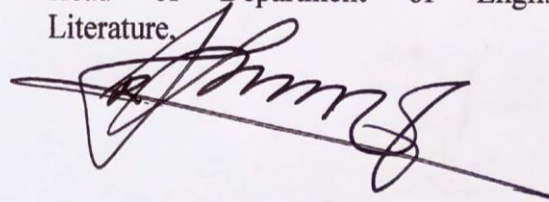
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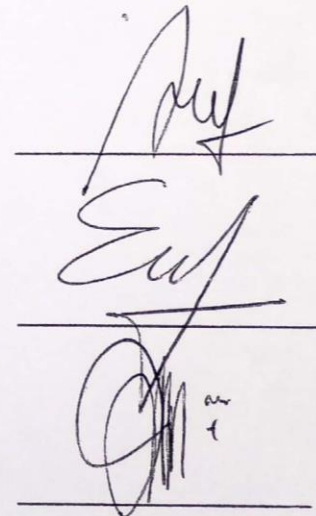
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MOTTO

As long as you still see the sun rising from the east, you still have a chance to
improve your life.

(M.A)

DEDICATION

This research is especially dedicated to my beloved father and my beloved mother; the parents who have never given up on encouraging me to pursue my education; to my sister who always gives me support, to all of my lecturers who always give and share their knowledge to me all this time; and the last all of my friends who always support, guide me till I can finish my study.

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The last, I would like to thank to all my friends arroud me. Thank you for your kindness and best wishes. May Allah always send gifts and rewards wherever you are.

Malang, 9 June 2023

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ABSTRACT

Alfiyan, M. (2023). *Human Needs Portrayed on The Main Character in Okky Madasari's The Years of the Voiceless*. Undergraduate Thesis. Department of English Literature, Faculty of Humanities, Universitas Islam Negeri Maulana Malik Ibrahim Malang. Advisor: Muhammad Edy Thoyib, S.S., M.A.

Keywords: *Psychology of Literature, Human Needs*.

Human and animal comes into this world without consent and will. But unlike animal, human endowed by The Creator with mind and imagination. This endowment make human should think about his existance in order to make a difference with animal. In this case, Fromm creates a theory to solve the dichotomy between human as human and human as animal, which popular with human needs theory. Erich Fromm postulate five human needs that consist of relatedness, rootedness, transcendence, sense of identity, and a frame of orientation. In this research, the researcher uses human needs theory to anlyse the main character in Okky Madasari's *The Years of the Voiceless* which aims to show Sumarni's human needs and the way Sumarni fulfils her human needs. This study uses a psychology of literature approach by paying attention to the soul aspects of the main character in the novel. The researcher collects the data in the form of narratives and dialogues related to research objectives. The results of this study indicates that Sumarni has all human needs that formulated by Erich Fromm, those are relatedness, rootedness, transcendence, sense of identity, and a frame of orientation. In the next stage, Sumarni succed to fulfill her human needs by submission, dominating, and love for relatedness; wholeness and fixation for rootedness; creativeness for transcendence; adjustment to a group and individuality for a sense of identity; rational goals for a frame of orientation.

الخلاصة

الفيان، محمد. (٢٠٢٣). الاحتياجات البشرية الموصوفة في الشخصية الرئيسية في الرواية "The Year of the Voiceless" بواسطة أوقي ماداساري. البحث الجامعي. قسم الأدب الإنجليزي، كلية العلوم الإنسانية، جامعة الدولة الإسلامية مولانا مالك إبراهيم مالانج. مشريف: محمد إيدي طيب، الماجستير .

الكلمات المفتاحية: احتياجات الإنسان، علم النفس الأدبي.

جاء البشر والحيوانات إلى هذا العالم بدون موافقة وإرادة. ولكن على عكس الحيوانات، فإن الإنسان قد وهبه الخالق العقل والخيال. هذه الهدية تجعل البشر يفكرون في وجودهم لإحداث فرق مع الحيوانات. في هذه الحالة، ابتكر فروم (Fromm) نظرية لحل الانقسام بين البشر كبشر والبشر كحيوانات، وهي نظرية شائعة في نظرية احتياجات الإنسان. افترض إريك فروم (Erich Fromm) خمسة احتياجات بشرية تتكون من الترابط، والتجذر، والتعالى، والشعور بالهوية، وإطار التوجه. في هذه الدراسة، استخدم الباحث نظرية الاحتياجات البشرية لتحليل الشخصية الرئيسية في رواية أوقي ماداساري (Okky Madasari) "The Years of the Voiceless" لها، والتي تهدف إلى إظهار ما هي الاحتياجات البشرية لمارني وكيف تلبّيها مارني. تستخدم هذه الدراسة منهج علم النفس الأدبي من خلال الاهتمام بالجوانب النفسية للشخصية الرئيسية في الرواية. يتم استخدام الأساليب النوعية من قبل الباحث لجمع البيانات الأولية في شكل روايات وحوارات في الرواية تتعلق بأهداف البحث. تشير نتائج هذه الدراسة إلى أن لدى مارني جميع الاحتياجات الإنسانية التي صاغها إريك فروم (Erich Fromm) ، وهي الترابط، والتجذر، والسمو، والشعور بالهوية، وإطار التوجيه. في المرحلة التالية، تنجح مارني في تلبية احتياجاتها الإنسانية من خلال الخضوع والسيطرة والحب للحاجة إلى الترابط. الكمال والتثبيت للجنود. الإبداع لاحتياجات التعالي؛ تعديل المجموعة والفردية للشعور بالهوية؛ وله هدف منطقي لإطار التوجيه

ABSTRAK

Alfiyan, M. (2023). *Kebutuhan Manusia yang Tergambarkan pada Tokoh Utama dalam Novel The Years of the Voiceless karya Okky Madasari*. Skripsi. Jurusan Sastra Inggris, Fakultas Humaniora, Universitas Islam Negeri Maulana Malik Ibrahim Malang. Pembimbing: Muhammad Edy Thoyib, S.S., M.A.

Kata Kunci: *Psikologi Sastra, Kebutuhan Manusia*

Manusia dan hewan datang ke dunia ini tanpa persetujuan dan kehendak. Namun berbeda dengan hewan, manusia diberkahi oleh Sang Pencipta dengan akal dan imajinasi. Anugrah ini membuat manusia harus berpikir tentang keberadaannya untuk membuat perbedaan dengan hewan. Dalam hal ini, Fromm membuat sebuah teori untuk memecahkan dikotomi antara manusia sebagai manusia dan manusia sebagai hewan, yang populer dengan teori kebutuhan manusia. Erich Fromm mendalilkan lima kebutuhan manusia yang terdiri dari keterhubungan, keberakaran, transendensi, rasa identitas, dan kerangka orientasi. Dalam penelitian ini, peneliti menggunakan teori kebutuhan manusia untuk menganalisis tokoh utama dalam novel *The Years of the Voiceless* karya Okky Madasari yang bertujuan untuk menunjukkan kebutuhan manusia pada Sumarni dan cara Sumarni memenuhi kebutuhan manusianya. Penelitian ini menggunakan pendekatan psikologi sastra dengan memperhatikan aspek kejiwaan tokoh utama dalam novel. Peneliti mengumpulkan data berupa narasi dan dialog yang berkaitan dengan tujuan penelitian. Hasil penelitian ini menunjukkan bahwa Sumarni memiliki semua kebutuhan manusia yang dirumuskan oleh Erich Fromm, yaitu keterhubungan, keberakaran, transendensi, rasa identitas, dan kerangka orientasi. Pada tahapan berikutnya, Sumarni berhasil memenuhi kebutuhan kemanusiaannya dengan tunduk, mendominasi, dan mencintai untuk keterhubungan; keutuhan dan fiksasi untuk keberakaran; kreativitas untuk transendensi; penyesuaian kelompok dan individualitas untuk rasa identitas; tujuan rasional untuk kerangka orientasi.

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CHAPTER I

INTRODUCTION

In this opening chapter, the researcher elaborates the background of the study, followed by problems of the study and significance of the study. Also this chapter cover scope and limitation and definition of key terms.

A. Background of the Study

Human is creature who has ability to think a reason about his existence as stated by Fromm (1941) that “because man, only he, is aware of himself and of his existence”. He also said that even human has been torn away from the nature and one another, human still has the reasoning ability because of the existence of human mind (Feist and Feist, 2006). It means that only human who can think about their existence, no other creatures.

Fromm believed that human has needs that go far beyond the basic psychological ones that some people, like Freud and many behaviourists, called as human needs, in contrast to more basic animal needs (Fallis, 2013). Biologically, human and animal are similar because both of them need an eating, drinking and sex to stay alive. This biological fact makes human think of two opposite or dichotomies of things which inquiry the new solution (Fromm, 1941). Human as human and human as animal.

Human, based on Fromm’s theory, should fulfill the human needs to solve the dichotomy (Fromm, 1941). Here is Fromm's brief explanation of the human obligation to fulfill his needs as a human being:

Whatever the solutions for this dichotomy are, they must fulfill certain conditions. Man must be affectively related to others in order to overcome the anxiety produced by his total isolation; he must have a frame of orientation, a picture of the world that permits him to orient himself in the world and to find his place in it as an acting subject; he must adopt certain norms that make it possible for him to make relatively consistent decisions without much hesitation. As far as the contents of his relatedness, of his frame of orientation, and of his norms are concerned, they are important, but nevertheless only of secondary importance from the standpoint of his mental survival (Fromm, 1941).

Fromm's statement above means that to solve the dichotomy, human cannot only satisfy the animal needs. Fallis (2013) argued that human cannot solve the dichotomy by satisfying animal needs like as eating, drinking and sex. Only by fulfilling human needs as human being, an achievement that helps human return to nature. There are five human needs which offered by Fromm, they are relatedness, rootedness, transcendence, sense of identity and frame of orientation.

In this research, the researcher analyzes *The Years of the Voiceless* as the object. This novel is the first novel of a woman who was born in Magetan, October 30, 1984, Okky Madasari. The novel narrates the story of a woman who tries to fulfill her desires. The main character is Sumarni, she had a difficulty in buying a bra to support her breasts which are starting to enlarge. Based on her strong desire, Sumarni is willing to work anything as long as she can get money.

Sumarni is a woman who never gives up on being able to fulfill her desires as human being. As an adult, Sumarni begins framing the ark of the household with her husband. Even though her marriage did not run smoothly because her husband was caught cheating, Sumarni still loved her husband and did not want to leave him. In fact, when her husband died, Sumarni still had time to visit and clean her husband's grave.

The researcher chooses the human needs theory of Erich Fromm to analyze the psychological of Sumarni as the main character in Okky Madasari's *The Years of the Voiceless* because the researcher wants to know what the human needs are portrayed on Sumarni and how she fulfill the human needs. There are relevances between this research and previous studies that examine the Erich Fromm's theory such as theses from Febriyani Rahayu (2018) entitled *The Human Needs inside the Major Character in John Green's The Fault in Our Stars Novel Engaging the Humanistic Psychoanalysis Theory of Erich Fromm* and journal from Putri Rindu Kinasih (2023) with title *An analysis of Fromm's five basic needs on Danny Boodman T.D. Lemon 1900 in The Legend of 1900 Movie*. Then from Theguh Saumantri (2022) entitled *Konsep Manusia Dalam Teori Psikoanalisis Humanis Dialektik Erich Fromm* and journal from Fika Putri Mei Sandy, Darisy Syafa'ah and Latif Amrullah (2022) entitled *Erich Fromm's Psychoanalytic Theory: Psychology of Character in Mu'tamar Al-Hub's short story "In a Love Banquet" by Taufiq Al-Hakim*. Also journal from Rifqi Mustopa and Rahimal Khair (2022) with title *Kebutuhan Eksistensi Tokoh Utama Dalam Cerpen Abu Ar-Rih Karya Hasan Ibrahim Nashr (Psikologi Kepribadian Erich Fromm)*.

Also there are some previous studies relate to novel *The Years of The Voiceless* like theses from Desiana Rahmadani (2022) with title *Sumarni`s Struggle for Reaching Her Dream in Okky Madasari`s the Years of the Voiceless* and Sudirman A. Wantu (20019) entitle *Kritik Sosial Dalam Novel Entrok Karya Okky Maddasari*. Also journal from Sophian Djaka Prawira (2018) entitle *Karakter Tokoh Utama Pada Novel Entrok Karya Okky Madasari (Kajian Psikologi Sastra)*. Beside that, there are journals which analyze *The Years of The Voiceless* using feminism theory like journal from Defani Amanda Putri (2019) entitled *Feminisme Liberal Dalam Novel Entrok Karya Okky Maddasari* and Mei Novitasari (2018) with title *Diskriminasi Gender Dalam Produk Budaya Populer (Analisis Wacana Sara Mills Pada Novel "Entrok")*.

This study and the other studies discussed previously are difference. This study analyzes the human needs in the novel *The Years of the Voiceless*. In addition, from previous studies above, the researcher did not find any research themed on human needs in the novel *The Years of the Voiceless*. Thus, this research is appropriate because the researcher analyses the novel *The Years of the Voiceless* by Okky Madasari using Ercih Fromm's theory of human needs and focuses on the psychological aspects of Sumarni as the main character.

B. Problems of the Study

Based on the background of the study above, the researcher formulates two questions, those are:

1. What are Sumarni's human needs in Okky Madasari's *The Years of the Voiceless*?
2. How does Sumarni fulfill her human needs in Okky Madasari's *The Years of the Voiceless*?

C. Significance of the Study

Theoretically, this research is expected to be an example in literary works using a literary psychology and contribute to develop literary research, especially in using Erich Fromm's human needs theory in a literary works. Besides that, the research is to fulfill one of requirements for undergraduate to Faculty of Humanities of Maula Malik Ibrahim State Islamic University Malang.

Practically, The result of this study, besides being able to increase the understanding of researcher about human needs, is expected to help readers understand thoroughly that psychology can be used to examine literary works and human needs can also be described through literary works, one of which is a novel, so that readers can understand the human needs of people around them based on Erich Fromm Theory.

D. Scope and Limitation

The scope of the research is intended so that the research has focus of study so as not to cause confusion for the readers. The limitation of this research is the human needs theory from Erich Fromm of the main character in novel *The Years of the Voiceless* by Okky Madasari.

E. Definition of Key Terms

1. Psychology of Literature

Literary psychology is a literary study that sees literature as a psychological activity (Endraswara, 2013).

2. Human Needs

The theory by Erich Fromm to solve dichotomy between human as animal and human as human. There are five human needs according Erich Fromm, those are Relatedness, Rootedness, Transendence, Sense of Identity, and Frame of Orientation (Fromm, 1941).

3. Relatedness

Relatedness is the need of human to relate into something or someone. Relatedness can take forms of submission, power, and love (Boeree, 2006).

4. Rootedness

Rootedness is the need of human to feel brotherliness with others human or something as satisfying kind of new roots method according to Fromm (Schultz, 2005).

5. Transcendence

Transcendence is the need of human to be creative in many ways such as art, religions, ideas, laws, material production, and love. Human come into this world without consent, but human has to transcend their nature by destroying or creating somethings. Humans can destroy for reasons survival, but they can also create and care about their creations (Feist and Feist, 2006).

6. Sense of Identity

The need of human to realize that himself as separate individual. The drive for a sense of identity is expressed nonproductively as conformity to a group and productively as individuality. Fromm believed that we need to have a sense of identity, of *individuality*, in order to stay sane (Fromm, 1955).

7. Frame of Orientation

The need of human to have an understanding of the nature of self and the world because humans are born as creatures equipped with self-awareness, reason, and imagination. Frame orientation helps people to make sense of the logic of events that occur. Frame orientation also helps individuals to focus on its goals (Adler, 2009).

CHAPTER II

REVIEW ON RELATED LITERATURE

In this chapter, the researcher presents a review of the relevant literature. This chapter covers the psychology of literature and kinds of human needs according to Erich Fromm.

A. Psychology of Literature

Both literature and psychology are closely related to human life. Not only psychology but also literature deals with human behaviors, expression, thought, and motivation. Kartono stated that psychology is as the science of human behavior (Kartono, 1980). Psychology, broadly defined, is the scientific study of behavior, both external observable action and internal thought (Wortman, et.al., 1999).

Psychology could be a medium for exploring and describing some phenomena which occur in human life by applying psychological principles in literary works. Psychology, for some artists, is able to enhance their sense of reality as well as sharpen their powers of observation. Wallek & Warren (1977) said that psychology is only preparatory to the act of creation in itself, and in literary works, psychological truth is an artistic value if it enhances coherence and complexity, it is art. Cohen (1971) described that psychology helps to clarify some literary problems, and literature presents insights into psychology. Psychological is needed for characterization in novels, and its existence is not only related to the activities of the author but also related to the characters in literary works and readers (Sukada,1987).

The psychology of literature is a branch of literature that is used to study a literary work from a psychological point of view (Noor, 2004). Literary psychology is a literary study that sees literary works as a reflection of psychological activity. Literary works are considered as a reflection of the writer's psychology associated with psychiatric symptoms, such as obsession, contemplation, compensation, sublimation, or neurosis. The author will catch psychological symptoms from himself or the people and the environment around him, and then the writer will formulate these symptoms for fictional characters contained in literary works.

Research on the psychology of literature departs from the assumption that literary work is a product of the author's psychology and thoughts, which are in a semi-conscious situation and then poured into a conscious form. Apart from examining the character psychologically, literary psychology also examines aspects of the author's thoughts and feelings when creating the work. The author is able to describe the character's character so that it becomes alive. Touches of emotion through dialogue or choice of words are a picture of the confusion and inner clarity of the creator. Inner honesty is what causes the originality of the work (Suwardi Endraswara, 2008).

According to Ratna (2009), the aim of literary psychology is to understand the psychological aspects contained in literary works. The research of psychology of literature is carried out in two ways. First, by having an understanding of psychological theories, then an analysis of a literary work is carried out. Second, by determining a literary work as the object of research, then determine the psychological theories that are considered relevant to carry out the analysis. So, the

psychology of literature is as a literary study that gazes work as a psychological activity of the author who will use creativity, taste, and intention in his work.

B. Human Needs

Erich Fromm is a German psychoanalyst and philosopher who was born in Frankfurt, Germany, on March 23, 1900. His father is Naphtali Fromm and his mother is Rosa Krause. Fromm's childhood was not happy because his father is failed businessman and his mother was frequently depressed. Besides that, at a young age, Erich Fromm had the traumatic experience of seeing a beautiful woman he loved commit suicide. Due to attachment to his father, his mother was determined to commit suicide on the grounds that she did not want to be separated and wanted to remain together with his father in death. This incident left Erich Fromm devastated because the woman he loved was gone.

His challenging childhood did not make Erich Fromm give up on studying. It can be seen from the title Ph. D, which he reached from Heidelberg University in 1922 besides his study at Berlin on Psychoanalysis and began a career as a psychotherapist. He moved to the U.S. in 1934 and settled in New York City, where he met many of the other great refugee thinkers that gathered there, including Karen Horney, with whom he had an affair.

According to Fromm (1942), human is quiet disconnected from his prehistoric union with nature. Although human is separated from nature, human still has the ability to reason and analyse his separation due to the human mind, a situation Fromm calls the human dilemma, a situation of what to do and what not to do.

Fromm was popular with his theories, one of them is human needs theory. In general, the word needs refer to physical needs, which Fromm considers the animal needs of humans. At the same time, real humans have needs in accordance with their existence and nature as humans. Fromm stated that human needs are not found in animals, nor are they formed from their natural surroundings (Supratiknya, 2009). Fromm believes that human must satisfy his human needs to have meaning in existence of his life not only satisfy his animal needs (Fromm, 2008).

Fromm describes that human has needs that go far beyond the basic, physiological ones that some people, like Freud and many behaviorists, explain all of our behavior. He calls these human needs, in contrast to more basic animal needs, and he suggests that human needs can be expressed in a straightforward statement: The human being needs to find an answer to his existence (Fallis, 2013). Erich Fromm postulated five human needs, and those are relatedness, rootedness, transcendence, sense of identity, and frame of orientation.

1. Relatedness

The first Human Need is Relatedness. Man is separated from his union with nature and man cannot face this state even for a second if he cannot find a new bond with another human to replace the old one. Human needs to love and care for others to overcome his feelings of solitude and feelings of isolation from himself and nature. Human is a creature endowed with reason and imagination so that man is able to realise his solitude and separation; his

helplessness and ignorance; and the accidentalness of his birth and death. Even if all his physiological needs are met, he will experience his state of solitude and alienation as a prison he must get out to retain his sanity (Fromm, 2008).

There are three ways which are formulated by Erich Fromm to relate to the world, those are submission, power, and love. Human can subordinate oneself to another person, a group, or to an institution in order to become one with the world. In this way human overcomes the separation from his individual existence by becoming part of someone or something greater than himself and experiences his identity in relation to the power to which he has subjected himself (Nufi Ainun, 2015). The relationship of submission or dominating never leads to satisfaction. They have a self-propelling dynamism, and since no amount of submission or domination is sufficient to provide a sense of identity and unity, more and more is sought. The result of these passions is defeat. A human who driven by one of these passions will become dependent on others. Instead of developing his own personal existence, he is dependent on those who are subservient to him or whom he dominates (Fromm, 1950).

Love is the only passion that can fulfil man's need to unite himself with the world without losing his sense of integrity and individuality. Love is a form of caring, responsibility, respect and knowledge. Love can make individuals relate to the world effectively so that individuals are able to develop individuality and integrity. Fromm (2008) argued that love is union with somebody, or something outside oneself under the condition of retaining the

separateness and integrity of one's own self. It is an experience of sharing, of communion, which permits the full unfolding of one's own inner activity. Fromm calls this our need for relatedness, and views it as love in the broadest sense (Fromm, 2008). On the other hand, Fromm also formulated the opposite of relatedness, he called it as narcissism. Narcissism - the love of self - is natural in infants, in that they don't perceive themselves as separate from the world and others to begin with. But in adults, it is a source of pathology. Like the schizophrenic, the narcissist has only one reality: the world of his own thoughts, feelings, and needs. His world becomes what he wants it to be, and he loses contact with reality (Fromm, 2008).

2. Rootedness

The second human need is rootedness. Man's birth in this world can be interpreted as the beginning of man's disconnection with his natural roots. If a man loses his natural roots, he is going to stand alone, homeless, rootless and make him unable to bear the alienation and helplessness of his position. He's going to be insane. Only by finding his new roots human is able to feel at home again in this world. It means that human need to be rooted in his social reality, developing politics, and existing culture (Fromm, 2008).

The most basic natural root is the child's roots with his mother. A child's life starts when he exists in his mother's womb. The satisfaction of all his physiological needs, his vital needs for warmth and affection, depend on his mother. A mother not only gave birth to him, but she continues giving him life. A mother will protect his life and become anything for her child. When a

child grows into an adult, he can no longer depend on his mother's protection, he must be independent and take care of himself or others. If human cannot separate with mother's protection when he is adult, it makes a fixation of human and is unhealthy for human (Fromm, 2008). Suryabrata (2007) argues that being rooted allows us to grow beyond the safety of our mothers and forge bonds with the outside world. But it can also cause us to become fixated and afraid to move beyond the safety and security of our mothers or surrogate mothers.

At the mature age, in order to survive in this difficult world, human needs to find new, broader roots. Human needs to find brotherhood with mankind. This also has its pathological side. For example, schizophrenics try to retreat into a womb-like existence, where, so to speak, the umbilical cord was never cut. There are also neurotics who are afraid to leave their homes, even to pick up the mail. And there is the fanatic who sees his tribe, his country, his church... as the only good, the only real. All other people are dangerous outsiders, to be avoided or even destroyed.

3. Transcendence

The third human need is transcendence. Human is the creature who comes into this world unconsented, but only human, no other creatures, who has the capacity for transcendence. According to Fromm (2008), human is driven by the desire to transcend the accidental and passive nature of their existence by becoming creators. Human is able to create life by planting seeds, producing material objects, creating art, creating ideas, by loving each other.

Dushkin (2017) described that human throws into the world without consent, human has to transcend his nature by destroying or creating. Fromm believes that we all desire to overcome and *transcend* another fact of our being: Our sense of being passive creatures. Creativity is a love's expression. However, there is human who does not find avenues for creativity, so look for another ways to overcome his passivity by becoming *destroyers*. Nevertheless, in the end, it fails to give us the sense of transcendence we need.

4. Sense of Identity

The fourth human need is a sense of identity. Human is an animal who can say "I" and has the capacity to be aware of themselves as separate person. Human endows reason and imagination, man must form a concept of himself and sound and feel: "I am I". Fromm (2008) stated that sense of identity includes race, religion, social class, and occupation. "I'm an American," "I'm a Protestant," and "I'm a businessman" are ways that help one experience a sense of identity. The most powerful struggles are fuelled by the need to feel identity, which is stronger than the need to stay physically alive and comes from the very nature of human existence. Fromm said that ancient peoples were closer to their society, yet unlike capitalism that keeps humans away from their society as capitalism gives people more economy and freedom. However, this freedom has given only a minority of people a true sense of "I" (Fromm, 2008).

Ancient people probably express their sense of identity with the words "I am we". Different with people in the Middle Ages who show a sense of identity with their social roles. However, after the feudal system disintegrated,

the conceptualized sense of identity began to be doubted, and people begin to question his own identity. Questions like "Who am I?" slowly haunts human. René Descartes, a German philosopher, answered the search for identity by saying, "*I doubt, hence I think; I think, hence I am.*" Descartes emphasizes the experience of "I" as the subject of human thinking activity, and he doesn't see that "I" also as experiences in the process of feeling and creative action (Fromm, 2008).

Fromm believed that, in order to stay sane, human has to have a sense of identity, of individuality (Fromm, 2008). This need is so strong that it drives people to find it by doing anything or trying desperately to conform. Not a few people who associate their identity with other people or institutions such as the state, corporations or social groups, including religion, but according to Dushkin (2017) this is not true identity, an identity that take from others instead of one we develop ourselves, and it fails to satisfy our needs.

5. Frame of Orientation

The fifth human need is frame of orientation. Human has to have an orientation framework to explore the world. Without such maps, human would be confused and unable to act purposefully and consistently (Fromm, 2008). Man finds himself surrounded by bewildering phenomena. To understand and conceptualise these phenomena, man places himself in systems of thought such as animism and totemism, non-theistic systems such as Buddhism, or purely philosophical systems such as Stoicism, or monotheistic religions that answer man's search for meaning about the concept of God (Fromm, 2008).

This need is well expressed as a movement toward a rational goal and unfavorably as a striving for an irrational goal. Human who exists in this world will see many phenomena that also can occur to himself. Human who has a well ability for having frame of orientation can make sense of these phenomena, but those who do not have a reliable frame of orientation will attempt to place these phenomena into another kind of framework to make sense of them. For example, Americans with a shaky frame of orientation and a poor understanding of history might try to make sense of the events of September 11, 2001, by blaming them on "evil" or "bad" people (Fromm, 2008).

CHAPTER III

RESEARCH METHOD

This chapter covers the research method. Research design, data source, data collection and data analysis are presented by the researcher.

A. Research Design

This research is categorized as literary criticism because of examines literary works. According to Wallek & Warren (1996), literary criticism is a study which analyzing, interpreting and evaluating literary works. In studying literary works, literary criticism has to apply literary theories as a theoretical framework. Because of it, the researcher uses the human needs theory from Erich Fromm to analyse *The Years of the Voiceless*, written by Okky Madasari. Fromm presents five human needs to solve the dichotomy between human as an animal and human as human, and those are relatedness, rootedness, transcendence, sense of identity, and frame of orientation.

B. Data Source

The data source of this research is novel *The Years of the Voiceless* which written by Okky Madasari and first published in Indonesia, June 2013 by PT Gramedia Pustaka Utama. The novel used is the third printing which published on August 2017 and consist of 272 pages and 8 chapters.

C. Data Collection

The data collection, according to Winkel (1997), is to get a broader, complete and in-depth understanding of the object to be studied and to help gain an understanding of oneself. Several steps to collect the data used by the researcher are:

1. Reading the novel several times
2. Highlighting and underlining essential parts relevant to the topic of human needs.
3. Taking notes and categorizing the data based on the human needs

D. Data Analysis

According to Patton (Moleong, 1990), data analysis is arranging and organising data sequences into a pattern of categories and fundamental units of description. In this study, several steps used by the researcher to analyze the data collected are:

1. Identifying the data collected relating to Sumarni's human needs and the way Sumarni fulfils them in the novel.
2. Classifying the data collected relating to Sumarni's human needs and the way Sumarni fulfils them in the novel.
3. Describing, interpreting, explaining and concluding the data collected relating to Sumarni's human needs and the way Sumarni fulfils them in the novel.

CHAPTER IV

FINDING AND DISCUSSION

In this chapter, the researcher presents the discusses and analysis of the data which had been found in Okky Madasari's *The Years of the Voiceless*. The data found come from the dialogues or the narrations taken from the novel. This analysis aims to answer the problems of the study proposed in first chapter.

A. Sumarni's Human Needs in Okky Madasari's *The Years of the Voiceless*

Human needs, according to Fromm (2008), are something which should be fulfilled by human to have meaning in his existance in this world. Even human and animal have some same needs like as eating, drinking and sexuality, but only human who can think about his existence in the world. Fallis (2013) argued that human has to fulfill human needs in order to have not dilemma existence between the human and animal. The human needs formulated by Erich Fromm consist of relatedness, rootedness, transcendence, sense of identity and frame of orientation (Fromm, 2008).

1. Relatedness

Relatedness is the first kind of human need by Erich Fromm. Relatedness means the urge to unite with another person or something beyond oneself. Fromm (2008) argued that the need to unite with other living beings, to relate to them, is an urgent need for humans to maintain their sanity. Fromm defines a insane human as someone who truly cannot create unity and feels imprisoned, even though he is not imprisoned (Fromm, 2008).

Human is able attempt to become one with the world by submitting to a person, a group, an institution, or God. Moreover, to overcome separateness, is to make others a part of oneself and thus transcend their existence through domination. The only desire that can satisfy man's need to be one with the world while giving him a sense of integrity and individuality is love (Fromm, 2008). In this case, relatedness can be seen in what Sumarni did. Take a look at the example.

At one point i gathered up the courage to ask Mrs. Dimah if she could pay me with money, but she refused straight away. She said she couldn't afford to. Besides, all the women at the market were paid in food. She told me to try working for another vendor if i didn't believe her (p. 27)

Sumarni is working to Mrs. Dimah at the market. Fromm (2008) said that human could attempt to become one with the world by submitting to a person. It is what Sumarni did. Sumarni works for pelling cassavas and she will be paid by cassavas because womenn are just paid by food for their working, not money. At thec certain point, Sumarni asks Mrs. Dimah to pay her service by some money but Mrs. Dimah refused it. In this case, Sumarni relates her self to another person who has more power and Sumarni can't hold her integrity. So that, here is relatedness.

I certainly got that sense of pity from some of the others buyers at the market. There was Dikun, the schol teacher, who always came with his wife, and also the Singget ward chief. It wasn't very difficult carrying their shopping because they mostly just bought vegetables or cassavas. They preffered getting me rather than the other porters to help them (p.35)

The narration above shows the relatedness. Sumarni is the only woman porter at the Singget Market because people think that porter is a work for man. Sumarni ignores the stereotype which occurs in her village. At the certain time, there is Dikun who uses Sumarni's service to carry their shopping and Sumarni does what Dikun's ask to her. As Fromm (2008) said that human can attempt to become

one with world by submitting into a person. In that case, Sumarni submits herself to another person. So that, here is a the relatedness.

“This is what you call tight, Yu?”

“it is tight, Chief. But you have to get paid no matter what, right?”

“well of course. This is for your own security and your neighborhood’s, isn’t it? If it wasn’t for us, who’d take care of that?”

“anyway, Yu, we have to go now. I hope your business goes well and people pay their debts.” (p.48)

The conversation between Sumarni and Men in camouflage uniform shows the relatedness. Sumarni is alive in soldiers’s domain so that she needs to pay a security cost to men in uniform when they come to Sumarni’s house, no matter what. Moreover, Sumarni is a businesswoman. Even though Sumarni is able to earn money now, if she doesn't pay the security cost, the men may be going to disrupt her business and make her unable to earn more money. In this case, Sumarni attempt to relate with the world by submitting herself to dominant partner.

I always voted for the yellow party because it was what the ward chief and thee uniformed men who guarded the voting booths said we must do. After punching the paper, i gave it to the soldiers, and they put it into a box. Rather than kick a fuss, i just went along. Now it was the district chief who was telling us to vote, and like the others i would do as he said (p. 99)

Sumarni attempts to become one with the word by submitting. In this case, Sumarni has submitted herself into a group, society. Sumarni will do and follow whatever the ward chief asks to her because Sumarni is alive in the ward chief’s domain. For example, when the election day comes, Sumarni votes the yellow party because of the ward chief said. Sumarni also relates to another person by dominating. Take a look the datum below.

I went to see commander Sumadi at his base. Who else was more powerfull than those ward chiefs? Only these people, the men in the uniforms, the men of the state. I told everything to this men who had already taken a hectare of my land. I asked him to ensure justice for me (p. 186)

Sumarni cannot accept the ward chiefs’s decision about dividing her property with Endang. Marrni feels that all her property are reached by her hard

working. But the ward chief decides that the property should be divide into Teja's two children, for Sumarni's daughter and Endang's son. Sumarni thinks that she doesn't get her justice, so that she asks the Commander Sumardi to certify her justice because Sumarni knows that men in the uniforms have more powerfull than ward chiefs. In this case, Sumarni submits herself to partner who has more domination than her self.

Mother shouts for Tonah. Then she asks the men what they would like to drink. Anything will do, they say. Tonah goes back to the kitchen, then returns with five cups of hot coffe with milk and a can of cookies (p.47)

The sentences which speak by Sumarni's daughter above show the relatedness. Sumarni has some visitors in her home and she wants to take care to them. So Sumarni ask Tonah as her helper to serve what visitors want. Fromm (2018) said that, besides submitting, human can attempt to become one with world by dominating. In this case, Sumarni has more domination than Tonah. So that Tonah will do whatever Sumarni asks to her. Here is a relatedness because Sumarni relate to another person, in this point is Tonah, by dominating Tonah.

Besides the submitting and dominating, human can relate to become one with the world by loving. Fromm (2008) stated that love is an act of human for caring, responsibility, respect and knowledge. Love is able to make human relate with others while developing an individuality and an integrity. Unity with someone, or something of oneself, gives the individual the satisfaction of need for relationship without compromising integrity and independence (Fromm, 2008). In this novel, love is founded on Sumarni by the researcher. Take a look at the data below.

But i always had Tonah send food to their house on the sly. The son, Mali, dropped out of school in the first grade, not long after his father went to jail. (p.122)

Sumarni also has a caring for her villager who living in poverty. The head of her neighboring family was claimed as PKI and jailed by soldiers and it makes they have no more money. Sumarni cannot help them by giving work because her villager was branded as PKI by soldiers. But Sumarni always asks Tonah to give them foods secretly.

Koh Cayadi had been at my house for three weeks now. Everything was going well. When the soldiers came by to take their money, he hid in his room. He also had to sit tight in the room every night, when people came to watch TV. Fortunately his room was in different building from the TV room. (p. 164)

The narration shows the relatedness. Koh Cayadi needs a place to hide from soldiers and he doesn't find a safety place but Sumarni's house. At the first time, Sumarni shocks when she know that Koh Cayadi is seeked by soldiers and she feels afraid. But after Koh Cayadi gives his explanation to Sumarnii, Sumarni let Koh Cayadi to hide in her house. It shows that Sumarni understand about Koh Cayadi's situation.

A person who i had known so well. I felt that death getting ever closer. Someone who had been in my life for more than years was now dead. No matter how angry i got Teja, no matter how cranky, he was still a part of my life. He was what they call soul mate. If i married someone else, things probably wouldn't hae turned out the same. (p.165)

The narration above is relatedness. Sumarni feels really sad when a doctor informs her that her husband is dead. Sumarni always respects Teja as a man and as her husband. Sumarni calimes Teja is as her soul mate, whatver and whoever Teja is. Fromm (2008) stated that love means to show respect to others. The narration above shows the relatedness because Sumarni still respects her husband even though she is furious at her husband's actions behind her back when Teja is still alive.

In the morning, as the people in the kitchen were preparing to cook the meal, i went to teja's grave. I cleaned the headstone and sprinkled the grave with flowers petals. (p.179)

Another data for relatedness can be seen on narration above. Sumarnis's caring to her husband can be seen on 700 days since Teja died. Sumarni invited 150 people and will send some food to all the widows for her thanksgiving. When people are preparing to cook the meal, Sumarni decides to went to Teja's grave. Sumarni still has caring for Teja's grave even though her husband, when he was alive, often has affairs with other women. Sumarni knows that whatever did by Teja, he is a man who accompany her life for more twenty years.

Every time i went, i brought all kinds of food. Pecel, rawon and grilled meat. I also brought her bras and underwear. It was too bad that she had to wear unifrom in there, otherwise i would have brought her best clothes every time i visited. (p. 249)

The narration above clearly shows the relatedness. The narration describes what Sumarni does for her only daughter who stayed in prison at Semarang. Sumarni always comes into Semarang each two weeks and carrying some foods and clothes for Rahayu. Sumarni hasn't seen Rahayu for a long time because her child choses to live in Yogyakarta and also hasn't visited his hometown for a long time. When Sumarni sees the Rahayu's condition in prison, she felt very sad and concerned. Because of it when Sumarni comes into prison, she is going to bring some foods and clothes in order to her daughter doesn't look like so pitiful.

The data above shows the caring from Sumarni to her daughter, Rahayu. Whatever Rahayu's accusations to her, Sumarni still knows that Rahayu is the only child who she has. So that, Sumarni still gives her caring for Rahayu's life.

2. Rootedness

Rootedness is the second human need. Human really needs roots to maintain his sanity. Rootedness means that human has to create new roots after he separates with his natural roots. According to Fromm, the natural human root is the child's root with the mother (Fromm, 2008). However, at a certain time, human must leave his natural roots and create new roots to feel at home. Life is a continuous process of birth. No matter how many tragedies humans has gone through or will go through. The birth of human in the world does not mean that human is free from the womb, but human must also be free to be creative and active. Man can find new kinds of roots in life through his creative ability and his life experience with all human beings and creatures in nature. In this way, after man is passively rooted in nature and in the womb, now man can become one with nature again through his active and creative life (Fromm, 2008).

Rootedness allows human to grow beyond the safety of his mother and forge roots with the outside world. But it can also cause human to become fixated and afraid to move beyond the safety and security of his mothers or surrogate mothers (Surybrata, 2007). In this case, the researcher find some data about rootedness. See the data below.

I left after i got the information i was looking for. I came back home satisfied and in high spirits. I was happy, simply because i had new hope. The rest of the day seemed to drag on. I couldn't wait to get back to the market, to be porter and start earning some money. I would finally get my bra. (p.31)

The narration above is rootedness. The narration shows that Sumarni just get the way to earn money in order to be able to buy bra. At the same time, woman is claimed that she could not earn money. Simbok is no exception, the woman who

gave birth and took care of Sumarni until she became a teenager. Sumarni can relate to the world by creating an idea to feel at home.

Rahayu's departure for Yogyakarta wouldn't have left it feeling so empty. I didn't even know why I felt her absence so deeply. We barely spoke when she was at home. (p.119)

The narration above is a rootedness. Sumarni's daughter continues studying at Yogyakarta, a place far away from Sumarni's house. Sumarni feels so solitude because of her daughter's choice even when Rahayu is in home, they do not always speak each other. Besides that, her husband, Teja, also often goes out at night and she is tired of asking or reproaching him. Sumarni does not really know why Rahayu's absence makes her feel lonely.

Someone who depends on other people's happiness will feel very solitude or sad when that person leaves from his side. It is what Sumarni does. Sumarni seems to depend heavily on her daughter for her enjoyment. The narration above indicates the fixation because of Sumarni's feeling depends on Rahayu. Sumarni has deep feeling for her daughter.

Rahayu came back home. I was overjoyed, although I knew it wouldn't be for long. She said she was on holiday, which was why she could come home. I prepared all kinds of food for her. Pecel, rujak, rawon, and lodeh. My poor child, she couldn't get any of her favorite foods where she lived. (p. 124)

The data above shows a rootedness. Sumarni feels really glad when her daughter comes to home on holiday. She prepares all her daughter's favorite foods to make Rahayu comfortable in the home, even just for few days. Take a look at another data below.

When I got to know him, I became a whole new person. I acted like a young girl meeting a man for the first time. I was shy, angry, yet happy at the same time. I had reasons to be happy, for now I had a friend, someone I could talk to. (p. 190)

This part shows a rootedness. Sumarni finds a new person who can make her feel alive again after she lost all people around her. She feels like a young girl who meets a man for the first time. Fromm (2008) said that human should be able to create new roots to feel at home again in this world. Sumarni is able to create new roots in her life.

Since Rahayu's return, Marijo never come over again. I didn't know why. I never heard any news about him. Nor did i try lookinng for. Having my daughter back home left me feeling that i have everything i wanted. (p.255)

This narration above is rootedness. The part shows about Sumarni's feeling when she gets her daughter back in the home. Sumarni doesn't feel unhappy or confused over Marijo's departure because now she has Rahayu who has returned home. After all the time Sumarni's daughter leaves home and make her feel lonely, now her daughter is home and Sumarni feels that she no longer needs the presence of anyone other than her daughter in the home.

Human can create an idea or act to be used as the roots for his life (Fromm, 2008). When humans cannot create roots such as ideas or actions, humans can have roots by fixating on others.

My sadness at losing Teja was the sadness of woman who had lost her husband. My sadness this time was the heartabreak of a mother who would see her own child suffer until her dying day. Rahayu was not the only one who had died before her time. I was dead too. (p.258)

The sentences above shows a rootedness. Sumarni's daughter is still young, but she faces many problems in her life that make her lost her spirits to live. Sumarni invites her daughter to go to the market with her to see people in the market. Also, Sumarni advises her daughter to find a job. Sumarni just doesn't want her daughter to just shut herself up in the house. But her daughter rejects Sumarni's invitation

and prefers to stay at home. Seems like Sumarni's daughter has no more hopes for the life.

The narration above shows that Sumarni's feeling is influenced by her daughter's life. Sumarni really feels suffer because of the condition of her daughter. She will be happy when her daughter is happy. She will be painful when her daughter is unhappy. Sumarni feels like her life is dead because of seeing her daughter, who has suffering life in the young age.

3. Transcendence

Transcendence is a third human need which should be fulfilled by human. Fromm (2008) believed that, for having meaning to the life, human has to transcend their nature through creating something or destroying something. In the act of creation, man transcends himself as a creature, elevating himself beyond the passivity and accidental existence of his existence into a realm of purpose and freedom. However, if human cannot become a creator, he can be a destroyer. Both creator and destroyer are the way for human to feel about his existence in this world.

Human is thrown into this world consciously and unwillingly. It could be said that, with regard to the process of existence in the world, man is no different from animals and plants, or any other creature. But man is endowed with mind and imagination, he cannot be satisfied with the passive role of the creature (Dushkin, 2017). He is driven by a desire to transcend the role of being, the accidental and passivity of his existence, by becoming a creator. Human is capable of becoming creators by creating idea or art, planting seeds, producing material goods, or loving one another (Fromm, 2008).

The transcendence, traditionally used in theology, describes the tendency for people to move beyond their selfish and isolated position in the world to one of relationship with others, openness to the world, escaping the hell of selfishness and thereby imprisoning oneself (Fromm, 2008). Transcendence exists in this novel, and it can be seen on data below.

“What does Mrs. Dimah need carried?”

“nothing, kang, she didn’t send me. I’m the one who needs help, kang.”

“so what do you want carried?”

“nothing, kang. I don’t need you to carry anything. I need your help, i want to be a porter like you.”

“Ni, you must be kidding. There’s no such thing as a female porter. You’re not strong enough. Forget about it.

“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.

“But it’s just not done, Ni. At this market, no woman works as a porter.”

“but i want to kang. I need the money. I don’t want to get paid with cassavas anymore”

“suit yourself. If you want to be a porter, go ahead” Teja said resignedly(p.30)

The dialogues above shows the transcendence. Sumarni tells Teja that she is going to be porter like him in order to earn some money. If Sumarni only peels cassavas, she will not be able to have a bra for her breast. At first Teja thinks that Sumarni is joking because it's impossible for a woman to have the strength to be a porter. But after Sumarni remained firm in her stance, Teja lets Sumarni become a porter at the market. Transcendence is a way for human to transcend his self as passive beings. Human can be creator by creating something such as an idea (Fromm, 2008). Sumarni creates an idea to be porter to earn some money in order to have bra.

“Nduk, it’s up to you what you want to do. What’s important is that you ask your creator. Things only happen if He wills it.”

She asked me to close my eyes and wish with my heart. She also closed her eyes. We sat in silence for a moment with our eyes shut, and for that very moment, it seemed as though the wind stopped blowing and the crickets and frogs stopped their banter.

I really didn’t know what I was supposed to do. I just did as she said and thought out my wish. “Gusti Mbah Ibu Bapa Kuasa, please bless my efforts. I want to have

money, I want to have what the district official's wife has, so that I stop being a burden to others." (p. 39)

That is a transcendence. The dialogues show that even Sumarni has not known what she did, but she follows what Simbok did and delivered some wishes. It shows that Sumarni begins to believe in ancestral since she was young. She explained by her mother that there is a entity who most powerful in this world. Anything can be happened if He wills.

In this part shows that even Sumarni just knows about Gusti Mbah Bapa Ibu Kuasa from her mother, but Sumarni believes in what Simbok said. Also, Sumarni begins to deliver all her hopes to Him. Sumarni starts to create a belief that there is a most powerful something in this world. The belief that gives Sumarni a hope to achieve all her wants.

I can never understand how she can be so meticulous about counting out the coins. Nor do I understand why she believes in ancestral spirits and gives them food offerings on her name day each month. Ah...why are we so different?(p. 50)

This part is the statement by Rahayu, Sumarni's daughter, for Sumarni. Rahayu cannot understand the Sumarni's beliefs and all the rituals that are performed by her mother. Sumarni is portrayed as a woman who has believing that the the most powerful in this world is ancestors. So human has to hope in them. Sumarni gets that belief from Simbok since she was young.

That narration clearly shows that it is a transcendence because of Sumarni creates an faith for herself to believe in ancestors. Sumarni believes in ancestral spirits which she gets from her mother even her daughter doesn't follow her. It because Rahayu is alive in the more advanced era and has an access to education, something that Sumarni doesn't get when she was young.

Mother does have a strange custom, though. She goes out in the middle of every night and sits by herself on a bench beneath the tamarind tree in front of the house. She just sits there tranquilly, then closes her eyes and starts muttering. She called it praying, worship. She taught me how to do it. She said that everything on earth belongs to the Gusti. It was He who had full power to grant your wishes or not. (p. 51)

The narration above is a transcendence. Rahayu portrays about what Sumarni does in the middle night. She watches Sumarni always goes out and sits on beneath tamarind tree, then close her eyes. Sumarni named what she does is praying. Sumarni thinks that all things in the world belong to Gusti. Something that, according to Rahayu, is strange because Rahayu's religious teacher at school never teaches about the praying performance like her mother did.

The narrative above shows that Sumarni is a woman who truly believes in an entity that has strong power and can help her to realize her hopes. The researcher argues that it is a transcendence because Sumarni believing in something which has strong power.

"I've been praying to the ancestors since i was a child. I didn't bother anyone. So how have i sinned?"
"The powerful is Allah, Mother, not the ancestors"
"I went through my whole life and had you without ever knowing of this Allah. It was always ancestors who helped me. They gave me everything i have. What's wrong with that?" (p.54)

The dialogue above is a transcendence. When Sumarni is arguing with her daughter because of differences in belief, Sumarni shows her firmness in believing in her beliefs even though her daughter had told her that only Allah has the powerfull. Sumarni's words show that she never knows who Allah is, she only knows the ancestors spirits. Sumarni really believes in ancestors because they always help her until she is able to achieve everything she wants and can face all obstacles in her life.

Evrything that i had was thanks to the help of Gusti. I did get the leaf from the dewandaru tree at the Mount Kawi graves, but the leaf would only have fallen if Gusti had willed i to. (p. 93)

The narration above shows the transcendence. Sumarni get tree dewandaru at Kawi Mountain when she comes there with Koh Cayadi. But Sumarni not really belives that Mountain Kawi has some mystics power because she only knows that the most powerfull in this world refers to Gusti. It indicates that Sumarni has believing in Gusti even she cannot see Gusti by her eyes.

4. Sense of Identity

Sense of identity is the fourth human need by Erich Fromm. Sense of identity or the capacity to be aware of ourselves as a separate person. Fromm (2008) stated that human can be branded as an animal that can say "I". Animal exists in this world but is unable to realize his own existence nor do he need a sense of identity. Human is born into the world endowed with reason and imagination so that human needs to form a concept about himself, for example "I am Me" (Fromm, 2008). Human not only lives in the world, but also lives in the world. Because human has lost his original unity with nature, human must be aware of his own existence as well as his differences from his neighbors.

The sense of identity is not just a philosophical problem or a problem that only concerns our minds. The need to feel identity originates from the condition of human existence and becomes the source of the most intense struggles. The sense of identity can be expressed through individuality and join of a group. He also said that human has to have a sense of identity of individuality in order to stay sane (Fromm, 2008).

Sense of identity can be reached by joining a group. Human can join into village, religion, corporation, profession, etc, in order to have a sense of identity as Fromm (2008) stated nation, religion, class, and occupation function for humans to acquire a sense of identity. Like for example "I am Indonesian", "I am a Moslem", "I am a teacher". Even if it concept will not give human a true identity, at least human will have a sense of identity. Because it's better than having no sense of identity at all. The researcher can find some data about sense of identity. Take a look at the data below.

"waw, you are rich now, Ni. You've got money and all. So you're not a porter anymore?"

"what do you mean rich, Kang? It's just my earnings from working as a porter. I'm selling out of a basket now. It may be small, but it's something, Kang." (p. 40)

Dialogues between Sumarni and Teja shows a sense of identity. Sumarni doesn't know a meaning of rich when Teja claims her as a rich person, but she knows that she is only a woman porter. Human can get identity by his works as quotes by Fromm (2008) that occupation is able for human to realizes his sense of identity.

I was a nobody too. Just the child of a poor person living day to day on cassavas. For my efforts pelling 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 (p. 41)

The narration shows a sense of identity because Sumarni knows who she is. She is only a child of a poor person in the village as Fromm (2008) stated that class can function for human to acquire a sense of idenrity. In this case, Sumarni realizes about the level of her living.

She said that i sinned. She said that i was a heretic. She said that i worshiped the ancestors. i was raised by my mother to venerate the ancestors, so why shouldn't i? And everytime i asked something of them, through the offerings of a rice cone

and grilled meat, which didn't really cost that much anyway, all my wishes came true (p. 94)

The narration shows the sense of identity of Sumarni. Sumarni's daughter claimed that Sumarni is a sinner because she pray to ancestors. Sumarni refused if she is a sinner because Sumarni grows up by praying to ancestors, a belief that she gets from her mother. Fromm (2008) argued that human who has an identity, will have something to cling to, something worth fighting. Human is going to risk his lives and sacrifice his thoughts to bene of the communities.

*"what's your religion, Yu? Koh Cayadi's question startled me. We talked every night since Teja's death. No one came to watch TV, so Koh Cayadi didn't need to hide in his room all night.
"it's supposed to be islam, Koh. Just like everyone else." (p. 169)*

Sense of identity can be seen on the dialoguse above. Sumarni can answer Koh Cayadi's question because Sumarni knows about her religion. Erich fromm (2008) stated that religion can help human to have a sense of identity. Sumarni realizes that she is a muslim like another person in her village. Fromm (2008) argued that human who has an identity, will have something to cling to, something worth fighting. Human is going to risk his lives and sacrifice his thoughts to bene of the communities.

5. Frame of Orientation

Frame of orientation is the last human need which should be fulfilled by human. Frame of orientation is like a road maps which will leads human to do what they should or should not. Human has to have an orientation framework to feel at home in the world. Without such maps, humans would be confused and unable to act purposefully and consistently (Fromm, 2008).

Human realizes that he is in a place full of puzzling phenomena and at the same time he also has to understand them. Human must conceptualize these phenomena so that human can deal with them. The better the ability of the human mind, the more rational the orientation system will be. But if the ability of the human mind is not sufficient enough then human will have an irrational orientation system (Fromm, 2008). Sumardi Suryabarata (2007) also explained that we need to understand where we live. Society and religious aspects that exist in our culture can be a medium to help us gain an understanding of the world or the place in which we live. Things like myth, philosophy and science give us structure. The frame of orientation can be expressed into rational and irrational goals.

Biologically the capacity of the human brain has remained the same for thousands of generations, therefore it takes a long time to reach the point of objectivity in seeing the world, nature, people and himself. Human is going to feel at home in this world if human develops an objectivity side because human will be able to accept reality. Human can depict the life by using reasoning, on the other hand, human can also manipulate life by using an intelligence. According to Dushkin (2017), Frame of orientation can help human to understand the phenomena that happened. The frame of orientation can also make human focuses on achieving his goals. In this case, the researcher find data around frame of orientation. Take at the data below.

I also work 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 life. (p.93)

That is a frame of orientation. Sumarni really works hard day by day. She wants her family to be able eat every day and she doesn't want to burden other

people. She wants to have a dignity life. In order to her dreams come true, Sumarni is willing to work hard.

I knew she planned to take a placement test to go into a state university, where all the clever people studied for low cost. If she didn't get in, she would look for a private university, which cost more. It didn't matter to me eitherway. I didn't know the difference between state and private. If it was a matter of the money for my daughter's education, that was not problem. All the mattered was that she should get a degree. (p.118)

The narration represent a frame of orientation. Sumarni's daughter goes into Yogyakarta to follow a test for joining university. Sumarni supports her daughter's choice. Her daughter plans to join into a state university, but Sumarni doesn't really care about that because Sumarni only wants her daughter to get a degree, whether at a state or private campus.

The part clearly shows the frame of the orientation of Sumarni's life. The sentence, *If it was a matter of the money for my daughter's education, that was not problem. All the mattered was that she should get a degree*, shows that Sumarni doesn't know and doesn't care about the difference between private and state university because her orientation is to have a daughter who learn in university. She is going to pay all the cost of her daughter's education.

I convinced my self that i should keep working, go on with my life. I shouldn't let Teja's death drive me into poverty. I shouldm't let it defeat me and strip me of my dignity. Let the deas rest where they were. I would send flowers and make offerings on his name days. The living must keep go on. That was the only way i would be able to die with dignity. Not die a poor person. (p.166)

That is a frame of orientation. Sumarni tries to motivate herself to continue her life even though she has lost her husband. Sumarni doesn't want to lose anything that she has got by her hard works because of Teja's dead. May Teja's life is end, but Sumarni knows that her life has not ended so that she has to keep her hard work with herself. Mari doesn't want to live as pauper, like she was child, when she is

dead. The researcher argues that Sumarni fulfill her need by creating a rational goals. Sumarni tries to accept all her realities and conceptualise her future self in the world.

After having so much and and also going through so many painful experiences, all i wanted was safety, peace of mind, and good health. I didn't ask for wealth anymore. Everything i had was enough to love out my life with dignity. Now i just wanted to enjoy it all in peace. (p.171)

That is a frame of orentation. Sumarni succeeded in achieving her last goal. She has more money. She has a dignity. Her goals lead herself and make her face all many painful experiences. Sumarni has lost her husband and her only daughter, two people who are really loved by Sumarni. She was accused of having *tuyul* and *pesugihan* by her villagers, something somethings that have never been proven true but has always been accused of her. After Sumarni achieved all her last hopes, Sumarni wants living in a peace, having good health and safety. Those are the new hopes that created by Sumarni. Sumarni always creates a dream or hope in order to feel at home living in this world.

Everything was going along happily for me, i may not have had a trucuk. I may have been earning no more for my sugarcane than cassavas. I may only have been making a five percent profit on the loans. But what was important was that i always had money whenever i wanted to go to Semarang. What mattered was that i had something to hope for each day, hope that i would soon be able to see my child again. (p.250)

The datum represents a frame of orientation. Sumarni faced many obstacles in her life which made herself almost lose her enthusiasm and purpose in life until she foind out that she is able to meet her daughter who staying in prison in Semarang and that gives Sumarni hope and purpose in life again. She no longer cares about the meager profit from her business. The researcher argues that the data is a frame of orientation because Sumarni just creates her new hope that give herself a new spirits to live her life.

B. The Way Sumarni Fulfills Her Human Needs in Okky Madasari's *The Years of the Voiceless*

In this sub-bab, the researcher presents the way Sumarni fulfills her human needs by adding data which is founded by the researcher in the novel *The Years of the Voiceless*.

Sumarni, as human being, has done anything to fulfill her human needs. Fromm (2008) postulated five human needs which should be fulfilled by human in order to have sanity. In this research, Sumarni is able to complete all human needs. For more explanation, take a look the data below which explained by the researcher.

The first human need that Sumarni successfully fulfils is relatedness. As the researcher's explanation in the last sub-bab, relatedness is the need to relate with other people or something out side. Erich fromm (2008) explained that relatedness is uniting with other living beings, to relate to them, is an urgent need for human to maintain his sanity. The only way to satisfy this need is a love. Eventhough there are a submission and domination, human is unable to satisfy this need by both ways. As quotates that said by Fromm, the only desire that can satisfy man's need to be one with the world while giving him a sense of integrity and individuality is love (Fromm, 2008). In this study, the main character, Sumarni, is able to fulfill the need of relatedness. Take a look at the data below.

*"i'm going to die, mbok. I'm going to die soon"
 "shush. Don't you say that. A child cant't die yet"
 I opened my wrap and showed her the bloodstains. Some had already dried but some were still fresh. Simbok looked, the she laughed.
 "you're not going to die, Nduk. This is the sign that you're growing up. You're not a child anymore. You're not a child anymore" (p.28)*

The data above shows that Sumarni feels afraid because of the blood which she sees after taking off her wrap inside the outhouse. She screamed because she

never experiences such an incident before. She tells her mother that her life will no longer anymore, she will die. On the other hand, when her mother just sees her wrap, her mother just laughs to Sumarni. Then, her mother gives an explanation about the blood to Sumarni that the blood means Sumarni is already not a child again, Sumarni become a woman.

In this case, the researcher argues that Sumarni is able to relate with her mother. Also the need of relatedness is successfully fulfilled by Sumarni with the help of her mother. As fromm (2008) stated that love means a knowledge. Sumarni's mother give Sumarni a knowledge about the blood on her wrap. In another data, Sumarni fulfills her relatedness need by having marriage with Teja. See the data below.

Later that day, Teja came to live with us. There were now three of us in that tiny hut. Simbok put up a board to divide the hut into two. The space between the front door and the central pillar was mine and Teja. The rest of it, stretching to the stove, was Simbok's.

The night, for the first time, i didn't sleep beside her. All my life she would cover me with her sheet, but now she didn't need to share her sheet anymore. Her breath, the rise and dip of her chest that i knew so well—that night i would not feel them anymore. Even the scent of her body that had become part of my breath was gone, replaced by another scent, an alien one. (p. 44)

The part above shows that Sumarni successfully fulfills her needs of relatedness by marriage. Sumarni is getting married with Teja, a man who she met for the first time at the Ngranget Market. The narration above shows about the first day when Sumarni is going to sleep without her mother in her side. Because for the first time, Sumarni sleeps with another person, that is a Teja, her husband. In this case, the researcher sees that the Sumarni's need of relatedness is fulfilled with the help of Teja as a man who becomes her life partner.

Furthermore, Sumarni successfully fulfils her second human need, which is rootedness. Erich Fromm (2008) stated that human must be free to be creative and active in this world. Human can have new roots in life by his creative ability and his life experience with all human beings and creatures in nature. Fromm's argument means that human should use his mind and imagination for having roots to stay alive in this world. In this study, the main character, Sumarni is able to use her life experience to create her roots. See the datum below.

I had to hold on to everything that i had worked so hard to get. Even though i knew that the child had Teja's eyes and nose, i wouldn't just give half of all i had to him and his shameless mother. A woman who only cared about herself, who put on make up and danced, waiting to be married to someone else's husband. If it really was about the child, let him live here. I would rise him like my own child. But i wouldn't give what i had to those people. (p. 182-183)

The narration above shows when there is a woman who comes into Sumarni's house and asks to have a half of Sumarni's wealth after Teja's died. A woman thinks that she has an authority to a half of Sumarni's wealth. Also she explains to Sumarni that the wealth is for Teja's son. But, even a woman has told her arguments, Sumarni still rejects a woman's demand because she thinks all her wealth is for Rahayu, her only own daughter, no one else. Besides that, Sumarni argues that all her wealth has reached by her work hard.

In this part, the researcher argues Sumarni uses her mind to concept her experience life which become her roots. Sumarni is going to do anything to hold her wealth.

In this world, i only feared bad karma. I didn't want to take what was someone else's, only to have something taken away from me later. I didn't want to be happy from making others sad. Besides that, i feared nothing. As long as Marijo didn't have a wife, there was nothing to regret about our relationship. Let people talk about us. It was no different than their talk about my having a tuyul or practicing pesugihan or being a loan shark. (p.192)

After Sumarni's husband died and Rahayu lives at Yogyakarta, sometimes Sumarni feels alone even though she lives at her big house. At the time, she meets Marijo, her partner at the Sugar Factory. The Marijo's presence in Sumarni's house makes her feel less lonely. In the data above shows the Sumarni idea about her relationship with Marijo. Sumarni takes no matter how her neighbors are going to claim her self because she is only afraid with bad karma. In this part, the researcher argues that Sumarni can make new roots that make her feel alive again in this world. It means Sumarni succeeded to fulfill her rootedness needs. Take a look another datum below.

*“you're lucky i still need you, Jo, so that the company keeps buying my sugarcane. Otherwise, why would i look after someone like you,” i said
 “well if it wasn't for me, Ni, who else would spend the night with you. Come on...?”
 I laughed. It was true what he said. Marijo was the only company i had in this house. The cigarettes and the gas money were nothing compared to the happiness in my heart when he showed up. (p.242)*

Sumarni really feels happy with the presence of Marijo in her house. She never complains about how much money Marijo asks to her for buying cigarettes. Besides that, because of Marijo, Sumarni's sugarcane is still bought by sugar factory. In this part, the researcher argues that Sumarni is succeeded to fulfill her need of rootedness by having a relationship with Marijo.

In addition, besides the need of relatedness and rootedness, Sumarni can also fulfill her need of transcendence. Fromm (2008) argues that human is capable of becoming creators by creating an idea or an art. The way Sumarni fulfills her transcendence need can be seen at the datum below.

But i still believed that no matter the hardship i went through, Gusti would still favor me, according to what i asked for each night. Certainly it was my fault for never asking for a peaceful life, or to be respected and admired by others. I only

ever asked for wealth, so that for my child to be able to get the best education and make up for the regrets of her mother, who was an ignorant person her whole life and never learned how to read (p. 116)

The narration shows the Sumarni's belief. Sumarni's mother told her when she was young that anything can be happen if He will. That lesson always is remembered by Sumarni untill she is adult. In the data above shows that Sumarni will never blame her Gusti for all her hard life because Sumarni realizes that she never asks Him about the peaceful life. She only asks about a wealth. In this part, the researcher argues that Sumarni is able to use her mind to create an idea about the most powerfull in this world. It means that Sumarni succed to fulfill the transcendence needs by believing in Gusti.

Then, Sumarni also is able to fulfill her sense of identity needs. Take a look at the data below.

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)

The narration above shows the way Sumarni fullfills her sense of identity by becoming a porter and trader. Sumarni has an identity by her works as Fromm stated that occupation is able to become medium to help human for having a sense of identity (Fromm, 2008). Take a look at another datum.

"nduk, you're my daughter, my only child. There are rules for people to get married. Besides, you've got nothing to lose. It's just once. I'd likek to have a procession, like other people do" (p. 156)

The data shows Sumarni's perception about married. Her daughter comes back to home to ask for Sumarni and Teja blessings. Also she doesn't want to have a crowd. But Sumarni rejects Rahayu request for having no a crowded wedding, because Sumarni knows the rules of marriege which exist in her village. So that, she is goingn to to follow the rules even her daughter doesn't agree with herself.

In this part, the researcher argues that Sumarni realizes that she is only a villager and also has to respect and follow the traditions that exist in her village regarding marriage. By this action, the need of sense of identity has been fulfilled by Sumarni.

The last human needs which successfully can be fulfilled by Sumarni is a frame of orientation. This need is able to lead Sumarni's life. For sure, without a frame of orientation, Sumarni cannot have a wealth; has a dignity life; and also has a child who has a high education. Because of having a frame of orientation, Sumarni becomes a strong woman. Take a look at the data below.

I began crying, my jaw clamped shut and i couldn't say a word. I left their home dissapointed and angry. That was the day that i realized i could't depend on anyone to give me what i wanted, even if they're my family. (p.17)

The data above shows Sumarni's feelings after she is mocked by her uncle for not having a father. While Sumarni comes to her uncle's house just asking for a help to buy her a bra like Tinah has. Because of that tragedy, Sumarni decides to be an independent woman who doesn't want to depend her hopes to another person. It seems that Sumarni has a frame of orientation since she was young. It because of her hard life when she is a child, so that she thinks need to create a concept for her future life. In this part, the researcher argues that Sumarni has succeeded to fulfill her need of a frame of orientation by creating an idea to be an independent woman.

CHAPTER V

CONCLUSION AND SUGGESTION

This is the last chapter of this research, there are two parts in this chapter. The first part contains a conclusion from the the researcher based on the results that have been discussed in the previous chapter. The second part contains suggestions and recommendations from the researcher for further researchers.

A. Conclusion

Based on the discussion chapter, the researcher succeed in fulfilling both problems of study. All human needs that postulate by Erich Fromm can be founded by the researcher on Sumarni as the main character in the Okky Maddasari's *The Years of the Voiceless*. There are five human needs portrayed on Sumarni, those are relatedness, rootedness, transcendence, sense of identity, and a frame of orientation.

In addition, Sumarni also manages to fulfill her all human needs. Sumarni successfully fulfills the relatedness need by married with Teja, and also relating with other people around her such as her daughter. Sumarni also successfully fulfills the rootedness need by growing up creatively. Then, Sumarni successfully fulfills the transcendence need by believing in ancestors spirits. Furthermore, Sumarni successfully fulfill the sense of identity need by knowing herself if she is just a village human. The last, Sumarni successfully fulfill a frame of orientation need by having a dream and hope such as owning a bra, having a dignity life, and having a peaceful life in living the rest of his life in the world.

B. Suggestion

In this study, the researcher only focuses on human needs theory by Erich Fromm that occurs on Sumarni, the major character in *The Years of the Voiceless* by Okky Madasari. The researcher hopes that this study can help reader for having an understanding about human needs theory that portrayed on Sumarni by reading the theses and also the novel. Moreover, The researcher give suggestions for further researcher who have an interesting in Erich Fromm's human needs theory or the Okky Madasari's novel *The Years of the Voiceless* by using another theories or another aspects in the novel.

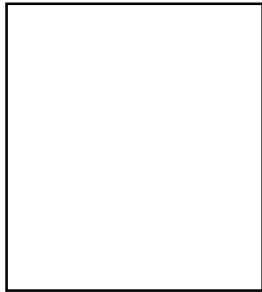
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CURRICULUM VITAE



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APPENDIX

A. Sumarni's Human Needs in Okky Madasri's The Years of the Voiceless

No	Sumarni's Human Needs	Data
1	Relatedness	<ol style="list-style-type: none"> 1. <i>At one point I gathered up the courage to ask Mrs. Dimah if she could pay me with money, but she refused straight away. She said she couldn't afford to. Besides, all the women at the market were paid in food. She told me to try working for another vendor if I didn't believe her (p. 27)</i> 2. <i>I certainly got that sense of pity from some of the others buyers at the market. There was Dikun, the schol teacher, who always came with his wife, and also the Singget ward chief. It wasn't very difficult carrying their shopping because they mostly just bought vegetables or cassavas. They preffered getting me rather than the other porters to help them (p.35)</i> 3. <i>"This is what you call tight, Yu?" "it is tight, Chief. But you have to get paid no matter what, right?" "well of course. This is for your own security and your neighborhood's, isn't? If it wasn't for us, who'd take care of that?" "anyway, Yu, we have to go now. I hope your business goes well and people pay their debts." (p.48)</i> 4. <i>I always voted for the yellow party because it was what the ward chief and thee uniformed men who guarded the voting booths said we must do. After punching the paper, I gave it to the soldiers, and they put it into a box. Rather than kick a fuss, I just went along. Now it was the district chief who was telling us to vote, and like the others I would do as he said (p. 99)</i> 5. <i>I went to see commander Sumardi at his base. Who else was more powerfull than those ward chiefs? Only these people, the men in the uniforms, the men of the state. I told everything to thi men who had already taken a hectare of my land. I asked him to ensure justice for me (p. 186)</i> 6. <i>Mother shouts for Tonah. Then she asks the men what they would like to drink. Anything will do, they say. Tonah goes back to the kitchen, then returns with five cups of hot coffe with milk and a can of cookies (p.47)</i> 7. <i>But I always had Tonah send food to their house on the sly. The son, Mali, dropped out of school in the first grade, not long after his father went to jail. (p.122)</i> 8. <i>Koh Cayadi had been at my house for three weeks now. Everything was going well. When the soldiers came by to take their money, he hid in his room. He also hahd to sit tight in the room every night, when people came to watch TV. Fortunatelly his room was in different building from the TV room. (p. 164)</i> 9. <i>A person who I had known so well. I felt that death getting ever closer. Someone who had been in my life for more than years was now dead. No matter how angry I got Teja, no matter how cranky, he was still a part of my life. He was what they call soul mate. If I married someone else, things probably wouldn't hae turned out the same. (p.165)</i> 10. <i>In the morning, as the people in the kitchen were preparing to cook the meal, I went to teja's grave. I cleaned the headstone and sprinkled the grave with flowers petals. (p.179)</i>

		<p>11. Every time I went, I brought all kinds of food. Pecel, rawon and grilled meat. I also brought her bras and underwear. It was too bad that she had to wear uniform in there, otherwise I would have brought her best clothes every time I visited. (p. 249)</p>
2	Rootedness	<p>1. I left after I got the information I was looking for. I came back home satisfied and in high spirits. I was happy, simply because I had new hope. The rest of the day seemed to drag on. I couldn't wait to get back to the market, to be porter and start earning some money. I would finally get my bra. (p.31)</p> <p>2. Rahayu's departure for Yogyakarta wouldn't have left it feeling so empty. I didn't even know why I felt her absence so deeply. We barely spoke when she was at home. (p.119)</p> <p>3. Rahayu came back home. I was overjoyed, although I knew it wouldn't be for long. She said she was on holiday, which was why she could come home. I prepared all kinds of food for her. Pecel, rujak, rawon, and lodeh. My poor child, she couldn't get any of her favorite foods where she lived. (p. 124)</p> <p>4. When I got to know him, I became a whole new person. I acted like a young girl meeting a man for the first time. I was shy, angry, yet happy at the same time. I had reasons to be happy, for now I had a friend, someone I could talk to. (p. 190)</p> <p>5. Since Rahayu's return, Marijo never come over again. I didn't know why. I never heard any news about him. Nor did I try looking for. Having my daughter back home left me feeling that I have everything I wanted. (p.255)</p> <p>6. My sadness at losing Teja was the sadness of woman who had lost her husband. My sadness this time was the heartbreak of a mother who would see her own child suffer until her dying day. Rahayu was not the only one who had died before her time. I was dead too. (p.258)</p>
3	Transcendence	<p>1. "What does Mrs. Dimah need carried?" "nothing, kang, she didn't send me. I'm the one who needs help, kang." "so what do you want carried?" "nothing, kang. I don't need you to carry anything. I need your help, I want to be a porter like you." "Ni, you must be kidding. There's no such thing as a female porter. You're not strong enough. Forget about it." "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." "But it's just not done, Ni. At this market, no woman works as a porter." "but I want to kang. I need the money. I don't want to get paid with cassavas anymore" "suit yourself. If you want to be a porter, go ahead" Teja said resignedly (p.30)</p> <p>2. "Nduk, it's up to you what you want to do. What's important is that you ask your creator. Things only happen if He wills it." She asked me to close my eyes and wish with my heart. She also closed her eyes. We sat in silence for a moment with our eyes shut, and for that very moment, it seemed as though the wind stopped blowing and the crickets and frogs stopped their banter. I really didn't know what I was supposed to do. I just did as she said and thought out my wish. "Gusti Mbah Ibu Bapa Kuasa, please bless my</p>

		<p>efforts. I want to have money, I want to have what the district official's wife has, so that I stop being a burden to others." (p.39)</p> <p>3. I can never understand how she can be so meticulous about counting out the coins. Nor do I understand why she believes in ancestral spirits and gives them food offerings on her name day each month. Ah...why are we so differentt? (p.50)</p> <p>4. Mother does have a strange custom, though. She goes out in the middle of every night and sits by herself on a bench beneath the tamarind tree in front of the house. She just sits there tranquilly, then closes her eyes and starts muttering. She called it praying, worship. She taught me how to do it. She said that everything on earth belongs to the Gusti. It was He who had full power to grant your wishes or not. (p.51)</p> <p>5. "I've been praying to the ancestors since I was a child. I didn't bother anyone. So how have I sinned?" "The powerful is Allah, Mother, not the ancestors" "I went through my whole life and had you without ever knowing of this Allah. It was always ancestors who helped me. They gave me everything I have. What's wrong with that?" (p.54)</p> <p>6. Everything that I had was thanks to the help of Gusti. I did get the leaf from the dewandaru tree at the Mount Kawi graves, but the leaf would only have fallen if Gusti had willed I to. (p. 93)</p>
4	Sense of identity	<p>1. "waw, you are rich now, Ni. You've got money and all. So you're not a porter anymore?" "what do you mean rich, Kang? It's just my earnings from working as a porter. I'm selling out of a basket now. It may be small, but it's something, Kang." (p. 40)</p> <p>2. I was a nobody too. Just the child of a poor person living day to day on cassavas. For my efforts pelling 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 (p. 41)</p> <p>3. She said that I sinned. She said that I was a heretic. She said that I worshiped the ancestors. I was raised by my mother to venerate the ancestors, so why shouldn't I? And every time I asked something of them, through the offerings of a rice cone and grilled meat, which didn't really cost that much anyway, all my wishes came true (p. 94)</p> <p>4. "what's your religion, Yu? Koh Cayadi's question startled me. We talked every night since Teja's death. No one came to watch TV, so Koh Cayadi didn't need to hide in his room all night. "it's supposed to be islam, Koh. Just like everyone else." (p. 169)</p>
5	frame of orientation	<p>1. I also work 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 life. (p.93)</p> <p>2. I knew she planned to take a placement test to go into a state university, where all the clever people studied for low cost. If she didn't get in, she would look for a private university, which cost more. It didn't matter to me either way. I didn't know the difference between state and private. If it was a matter of the money for my daughter's education, that was not problem. All the mattered was that she should get a degree. (p.118)</p> <p>3. 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 go on. That was the only way I would be able to die with dignity. Not die a poor person. (p.166)</p>

		<p>4. After having so much and also going through so many painful experiences, all I wanted was safety, peace of mind, and good health. I didn't ask for wealth anymore. Everything I had was enough to love out my life with dignity. Now I just wanted to enjoy it all in peace. (p.171)</p> <p>5. Everything was going along happily for me, I may not have had a truck. I may have been earning no more for my sugarcane than cassavas. I may only have been making a five percent profit on the loans. But what was important was that I always had money whenever I wanted to go to Semarang. What mattered was that I had something to hope for each day, hope that I would soon be able to see my child again. (p.250)</p>
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B. The Way Sumarni Fulfills Her Human Needs in Okky Madasri's The Years of the Voiceless

No	The Way Sumarni Fulfills Her Human Needs	Data
1	Submission and Dominating	<p>1. "I'm going to die, mbok. I'm going to die soon" "shush. Don't you say that. A child can't die yet" I opened my wrap and showed her the bloodstains. Some had already dried but some were still fresh. Simbok looked, she laughed. "you're not going to die, Nduk. This is the sign that you're growing up. You're not a child anymore. You're not a child anymore" (p.28)</p> <p>2. Later the day, Teja came to live with us. There were now three of us in that tiny hut. Simbok put up a board to divide the hut into two. The space between the front door and the central pillar was mine and Teja. The rest of it, stretching to the stove, was Simbok's. The night, for the first time, I didn't sleep beside her. All my life she would cover me with her sheet, but now she didn't need to share her sheet anymore. Her breath, the rise and dip of her chest that I knew so well—that night I would not feel them anymore. Even the scent of her body that had become part of my breath was gone, replaced by another scent, an alien one. (p. 44)</p> <p>3. I had to hold on to everything that I had worked so hard to get. Even though I knew that the child had Teja's eyes and nose, I wouldn't just give half of all I had to him and his shameless mother. A woman who only cared about herself, who put on makeup and danced, waiting to be married to someone else's husband. If it really was about the child, let him live here. I would raise him like my own child. But I wouldn't give what I had to those people. (p. 182-183)</p> <p>4. In this world, I only feared bad karma. I didn't want to take what was someone else's, only to have something taken away from me later. I didn't want to be happy from making others sad. Besides that, I feared nothing. As long as Marijo didn't have a wife, there was nothing to regret about our relationship. Let people talk about us. It was no different than their talk about my having a tuyul or practicing pesugihan or being a loan shark. (p.192)</p> <p>5. "you're lucky I still need you, Jo, so that the company keeps buying my sugarcane. Otherwise, why would I look after someone like you," I said "well if it wasn't for me, Ni, who else would spend the night with you. Come on...?"</p>

		<p><i>I laughed. It was true what he said. Marijo was the only company I had in this house. The cigarettes and the gas money were nothing compared to the happiness in my heart when he showed up. (p.242)</i></p> <p>6. <i>But I still believed that no matter the hardship I went through, Gusti would still favor me, according to what I asked for each night. Certainly it was my fault for never asking for a peaceful life, or to be respected and admired by others. I only ever asked for wealth, so that for my child to be able to get the best education and make up for the regrets of her mother, who was an ignorant person her whole life and never learned how to read (p. 116)</i></p> <p>7. <i>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)</i></p> <p>8. <i>“nduk, you’re my daughter, my only child. There are rules for people to get married. Besides, you’ve got nothing to lose. It’s just once. I’d like to have a procession, like other people do” (p. 156)</i></p> <p>9. <i>I began crying, my jaw clamped shut and I couldn’t say a word. I left their home disappointed and angry. That was the day that I realized I couldn’t depend on anyone to give me what I wanted, even if they’re my family. (p.17)</i></p>