CHAPTER I

INTRODUCTION

1.1 Background of the Study

Women are created to stand by men and to manage household. Many women show their feminity when they enter marital life where their roles as females are mainly revealed. They are categorized as the ones who can manage household's financial management. In this case, housewives are trusted to control and secure family's welfare. However, housewives are still considered at the second place compared to men even they have economic power and control over household affairs. In fact, this condition may happen to many noncarrier housewives.

On the contrary, this condition will be different when housewives become widows. They are not only expected to be able to control the household's management, but they also have to be the ones who are responsible to fulfill family's needs. In other words, they have to be the main breadwinner for the whole family. Their labels put them to have heavier burden of responsibility than anyone else in the family. This condition probably happens to widows when their husband passed away.

In society, most of widows are portrayed in negative sense and assumption. Therefore, the society sometimes put little respect for some widows, especially for those who are still young and energetic. In some cases people consider widows a threat to another household's harmony. Many housewives worry over a widow who may steal their husbands. "Discrimination against

widows and divorced women appears to be a phenomenon of many countries, not just some traditional cultures, people in most countries, including developed ones, recognize there is at least some discrimination" (Kull, 2009). However, widows mostly face more than this discrimination, they experience cultural, social, and economic problems.

There are two types of widows. They are: divorced widow and husband passed away widow. Divorced widow is a wife who is divorced by her husband because of various circumstances and reasons. This situation, in some cases, could give the feeling of 'relief; although in some other cases this would cause some traumatic feeling. Before deciding to divorce, usually the spouse has talked and planned for the worst so this take longer process and preparation. This would not give 'shock' effect for divorced widow especially emotionally. On the contrary, husband passed away widow is a wife who becomes a widow because her husband dies. This kind of situation happens suddenly so it could give 'shock effect' to the widow. They have to choose to move a head rather than feel sorry for their circumstances (Williams, 2008) Thus, this choice may need several years to move away.

In fact, becoming a widow is very hard. A person will have complex transitions from wife to widow. Furthermore, this condition sometimes put them in a way to forget and opt to reveal about their memories. Therefore, most of widows are pushed to start another beginning life rather than trapped in their husband's memories (Williams, 2008). This brought them suddenly overwhelmed with fear. This figure out their comfortable condition when they are now a widow,

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they are no longer "Mrs" anymore. In other words, they have to be stronger , more aware, and much more firmly granded.

Due to the fact, widow's life changes is interesting. As Williams (2008) says that widows feel much relieved after they share their private memories to others. They knew that they need to share with others after having sad time and much contemplation. Therefore, the writer is interested in analyzing the life story of a widow. Their past memories, suffers, complexity of the transition identity and other significant events are worthy to examine because of their struggle in life and negative assumption. Within the broader discussion of some events, this study shows the way people tell their stories which are different from the other people. In this case, Madurese widow is represent in the greater picture of Indonesian woman who can earn enough to support herself.

In doing the analysis, narrative structure is used as the parameter. This is because narrative structure linguistically characterized as one of past experiences methods by matching a verbal sequence of clauses to the sequence of events which actually occured.

Narratives are defined as one of the many ways to recapitulate past events and arrange them to build a series of events as it happens again in a real world (Labov, 2001). A narrative can be delivered either in the oral or written form. Telling narrative story orally more frequently occurs in human life. However, a spoken narrative is usually not well structured because speech tends to be redundant copious in comparison to the more structured way information is ordered in a written narrative (Kramsch, 2001).

Furthermore, narrative is a central component of the meaning system that creates human experience, as well as the communicative style that organizes some experiences into the meaningful periods (Berman,1998). It is also supported by Bruner (1987 in Reissman 1993) that narratives structure perceptual experience, organize memory, and segment events of a life. However, narratives are not just life stories in the most general sense but also stories about everyday experiences, especially disruptions of daily life. In a world of narrative we understand our world and ourselves through narrative. A "narrative" is a story or part of a story. It may be spoken, written and it will have one or more points of view representing some of the participants.

In addition, narrative is claimed as a thought to be a universal genre, because all culture have their own story telling tradition (Hatch, 1992 in Toolan 2001). Each culture has their own stressed in telling a story, some culture stressed its story in the action, and message of the story. Furthermore, the spakers speak naturally based on their culture background and educational background. When someone's status is higher, his or her speech act will be more politely. But when someone's status is lower his or her speech act may less politely. In doing so narrative, each culture will have their own ways in stressing or delivering the point of the story, in this way it is possible that we will find out different structure of narrative.

Narratives study itself does not fit neatly within the boundaries of any single scholarly field (Riessman, 1993, p.1). In narrative, the narrators organize their memory, experience then build it in every event of life. The narrators narrate their life story, in which a life story can be used to build their image or identity in

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correspond to certain issues. Here, the writer chooses to use Labov's Narrative analysis because his theory is systematically dividing narrative's parts according to its functions. Therefore, it makes the writer easily find the pattern of each element related to someone's narrative.

Labov assumes that all narratives forms are the stories which told about the specific past event. Narrative, he argued, had formal properties and each of them have each function. Labov also argues that stories follow a chronological sequence. There are six functions based on Labov theory that provides the structural approach namely, Abstract, Orientation, Complicating action, Evaluation, Result or resolution, and Coda (Toolan, 2001).

In this study, the writer intends to investigate the narrative of life story of a husband passed away Madurese widow aged sixty four. As a widow with six children, she is assumed as the head of the family with full responsibility to fulfilling her family's needs. It pushes her to be a good example of a single mother who might be influenced strongly by the unforgettable memories and conception about how a single mother of six daughters should be.

In this study, the interviewed participant is Mrs. Mangku, a sixty four year old widow who lives at Jl.Gajah Mada 3, Sidoarjo. The interesting thing about this woman is that her life story lies on the way she reveals herself. Therefore, in this study, the writer will analyze and discuss about the narrative structure that is used by the widow. In this case, Ibu Mangku will answer the questions. She was chosen to represent the widow's roles in the societies and because she is representing an independent single parent. The writer chose her among other widows in neighborhood because she is different from other widows for some

ways. First, she herself can earn money for her six daughters so all of her daughters are successful in their carrier and she also becomes a person who is very religious in her life. In short, most of all, she only focuses her life to the family.

The participant's real name before marrying Mr.Mangku is Kurniati. She started to be a widow at the age fifty three at that time, she tried hard to manage herself and her children. She has six children, all of them are girls. Her first daughter is thirty two years old, her second daughter is thirty one years old, her third daughter is twenty nine years old, her fourth daughter is twenty seven years old, her fifth daughter is twenty six years old, and her last daughter is twenty four years old. Most of her children are married, except for her fifth and last daughters who have not married yet. The participant has survived in her life and struggled for her family in order to take care her six children by herself. At the present, all of her children have graduated from the university. As to know, basically the writer has no intention in choosing the sample, whether she is madurese or not. The writer picks the sample randomly because the writer wants to focus more on its narrative structure instead of culture.

By analyzing the narrative structure of a widow's life story, the writer has an expectation to find the systematical sequences of the narrative that can reflect the person's experience, feeling, thought, and involvement in some events in her past. And then, it can lead to some conclusion about how the widow reacts toward life and society around her. The sample in this study, Mrs. Mangku, represents a though and independent woman. She also reflects a careful mother with such a big responsibility in taking care of her six children by herself.

Through the study, the writer also can see and know how widow is portrayed in a society. In other words, the writer can study the way widow is represented in the greater picture. If talking about Indonesian Women's study, Mrs. Mangku can be one of the examples of women that facing difficulties and big responsibility that must be faced and solved alone. Being a widow is not easy at all, especially with six daughters that must be taken care of. Here Mrs. Mangku also deals with society's prejudice over a widow. As you know, bad assumptions over a widow cannot be separated from patriarchal ideology. It can be proved by the negative stigma which saying that widow is so fragile, unindependent, and even become a threat to another household harmony. Fortunately, not all widow are the same with people's thought, such as Mrs. Mangku. She is one in a million widow.

While, looking on the cultural matter, the attitude and personal act or thought of Mrs. Mangku are cannot be separated from her original identity as a Madurese. Though in the real life, after moving in to Surabaya, East Java, from young age, she couldn't go far from her characteristic as a Madurese. In such case, Mrs. Mangku got blending cultural characteristic from both Madurese and East Java. Somehow, in several situations, Mrs. Mangku didn't show her identity as Madurese which is believed to be hard, strong character, and not to be outdone, in fact she tends to be warm, calm, and patient woman. So here, Madurese character is not mostly affecting Mrs. Mangku in facing life and treating others.

This study has two intentions. First, it focuses on investigating how a Madurese widow's life story in Mrs.Mangku's life follows Labov's narrative structure theory. Further, this study also wants to investigate whether the widow's

life story is deviant from Labovian narrative structure, which can be seen from the missing or non-missing elements of Labov. Berman (2003) says that although it is highly probable that the same structural elements may be present and similarity as important in stories of people from different culture, the ways the parts relate to each other as a whole story may be formally different.

There were four studies found to the issue concerning narrative structure analysis in someone's life story. The four related studies examined to see how someone structures their narratives and in what way the narrative structure were similar or different from Labovian narrative structure. The first study was conducted by Berman (1998) used the stories as a guidance of how Javanese speakers construct and reflect. Second, Bati (2009) used narrative structure to analyse the chinese homemaker's life story. Next, Maghfiroh (2009) examined to see how narrative is used not only by linguistically and socially situated, but also culturally bounded in Javanese man's life story. Last, Kumala (2009) proved that different shared knowledge of certain culture willl have different narrative. Bassically, the four studies evaluated some ways in which life story are structured through narrative analysis, further these four studies resulted that life story could be used as the indicator that culture took its role in producing narrative structure from different culture. However, in this study the writer focuses on the narrative structure of a widow's life story to show up the past into the present day consciousness.

1.2 STATEMENT OF THE PROBLEM

Based on this phenomenon mentioned above, the writer formulates the research problem as follows:

1. How is the narrative structure of a Madurese widow's life story ?

2. In what ways is the narrative structure of Madurese widow's life story deviant from Labov ?

1.3 OBJECTIVE OF THE STUDY

The objective of this study is to describe the structure of Ibu Mangku's life story by using Labov's narrative structure theory. Furthermore, this study also investigates some features which are present or absent in the substories. In short the aims of the study as folllows:

1. To find out the narrative structure of Madurese widow's life story.

2. To discover how the narrative structure of Madurese widow's life story deviant from Labov.

1.4 SIGNIFICANCE OF THE STUDY

This study is expected to give more contribution to the related studies of the narrative structure of widow's life story. In this study, the writer also expects that the readers especially the students of Faculty of Humanities of Airlangga University and for the people in general, will get more understanding about the Narrative story and analysis it by using the kind of narrative theory. Furthermore, it is expected that this research will enrich the study of Sosiolinguistics.

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1.5 DEFINITION OF KEY TERMS

Widow   : a woman whose husband has died and who has not

married again (Oxford Advanced Learner's Dictionary,

2005)

Narrative   : is a construction created in a suitable format (written,

spoken, poetry, prose, images song, theater, or dance) that

describes a   sequence of fictional or non   fictional event.

(Berman, 2003)

Narrative structure   : Labov's theory which is concerned to analyze personal

experience   narratives   into   six   elements   -   abstract,

orientation, complicating action, evaluation, resolution, and

coda (Toolan, 2001).

Life Story   : a story about past events that entered into the biography of

the narrator (Labov, 2001)