

# SOCIAL CONFLICT IN OKKY MADASARI'S NOVEL ENTITLED THE YEARS OF THE VOICELESS.

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## **Abstrak**

Penelitian ini bertujuan untuk mengidentifikasi konflik sosial yang muncul di dalam novel karya Okky Madasari yang berjudul *The Years of the Voiceless*. Penelitian yang dilakukan mempunyai dua tujuan utama yang melatarbelakangi pembuatannya, yaitu mengidentifikasi jenis-jenis konflik sosial yang ada di dalam novel dan menjelaskan penyebab terjadinya konflik sosial di novel *The Years of the Voiceless*. Dalam menganalisis novel *The Years of the Voiceless* karya Okky Madasari, peneliti menggunakan pendekatan sosiologi yang berfokus pada sudut pandang Soekanto (2017). Selain itu, penelitian ini menggunakan metode deskriptif kualitatif untuk menggambarkan dan menjelaskan apa yang di maknai dari objek penelitian. Objek dalam penelitian ini adalah tokoh utama dalam novel *The Years of the voiceless*. Hasil penelitian menunjukkan bahwa jenis-jenis konflik sosial yang terjadi di dalam novel menurut pandangan Soekanto adalah konflik pribadi dan konflik antar kelas sosial. Penyebab terjadinya konflik sosial yang terjadi di dalam novel tersebut adalah disorganisasi keluarga, kemiskinan, masalah lingkungan, birokrasi, dan perang.

**Kata Kunci:** the years of the voiceless, konflik sosial, jenis konflik sosial, penyebab konflik sosial.

## **Abstract**

This research aimed to identify the social conflict that occurs in Okky Madasari's novel, *The Years of the Voiceless*. The primary goals of this study are to identify the types of social conflict depicted in the novel and the causes of social conflict in Okky Madasari's novel, *The Years of the Voiceless*. In analyzing *The Years of the Voiceless* novel by Okky Madasari, the researcher used a sociology approach that focused on Soekanto's perspective. In addition, this research uses the descriptive qualitative method to describe and explain the main object of the research. The subjects of the study were the main characters in *The Years of the Voiceless* novel by Okky Madasari. The results showed that the kinds of social conflict that happen in the novel based on Soekanto's perspective are personal conflict and conflict between social classes. The causes of social conflict in the novel are family disorganization, poverty, environmental problems, bureaucracy, and war.

**Keywords:** the years of the voiceless, social conflict, kinds of social conflict, causes of social conflict.

## **1. INTRODUCTION**

Literature is a form of creative activity that produces a work that has aesthetic value and reflects social reality. According to Beard (2003: 2), since literature is created through the use of words, it is not enough to analyze texts at the level of words alone. Literature is a language art created from human expression to deliver beauty to its devotee or reader (Kurniawan, 2012). That is why a literary work can be enjoyable when it is beautiful and valuable.

Literature is classified according to whether it is fiction or non-fiction and whether it is poetry or prose. It can be further distinguished according to major forms such as novel, short story, and drama, with each varying in style, structure, subject matter, and the use of figurative language. A novel is one of the most important literary works. Altenbernd in Renita *et al.* (2019) defined a novel as imaginative narrative prose that makes sense and contains the truth. As a literary work, a novel has some elements. There are intrinsic and extrinsic extrinsic extrinsic extrinsic extrinsic extrinsic extrinsic. The intrinsic elements are the elements that make up the literary work itself. It consists of theme, character and characterization, setting, plot, point of view, and style. while the extrinsic elements are elements beyond that literary work (Nurgiyantoro, 2012). All the aspects that connect one aspect to another create a literary work.

In the world of literature, especially novels, conflict is an important part of developing the plot. It is a tool used by the author to direct the reader toward understanding the essence of the story. The way in which the author showed the conflict in the plot will contribute toward the conspicuousness of the story (Nurgiyantoro, 2012).

The novel will help people have a better understanding of life, the environment, etc. It also helps people to know more about human problems and society's problems. This study is concentrated on the social conflict in Okky Madasari's novel, "The Years of the Voiceless." This novel narrates some social conflict in human life as it is performed by Marni and Rahayu. Marni is an illiterate Javanese woman who still performs ancestor worship. Meanwhile, Rahayu is Marni's daughter, part of a new generation shaped by education and an easier life. She strongly believes in God and common sense. She stood against the ancestors, even against her own mother. Each one lives according to his own beliefs, without any similarities.

There are many conflicts in a novel that happen between characters and other characters in real life. According to Wellek and Warren (1995), conflict is something dramatic that refers to the battle between two equal forces, implying the existence of actions and reactions. Social conflict is a type of external conflict because it is caused by interpersonal relationships and contact in society (Nurgiyantoro, 2012).

The researcher chooses social conflict as the topic because he has found social problems experienced by the characters in the novel. The writer was interested in analyzing the social conflict because Okky Madasari's novel "The Years of the Voiceless" narrates the social conflict that often existed in ancient life. The researcher assumes that social conflict has the power to influence human behavior, ways of thinking, attitudes, and relationships with other

characters. Therefore, the title of this research is "SOCIAL CONFLICT IN OKKY MADASARI'S NOVEL ENTITLED THE YEARS OF THE VOICELESS."

## **2. METHOD**

The research belongs to qualitative research. According to Bodgan and Taylor (in Moleong, 2017) qualitative research is a research procedure that generates descriptive data in the form of written or oral words about people and behavior that can be observed. In other definition, Cresswell (1998:15), he stated "Qualitative research is an inquiry process to understanding based on distinct methodological traditions of inquiry that explore a social or human problem". In this study, the researcher used the descriptive qualitative method to describe and explain what was interpreted from the research object. Descriptive methods involve more than just methods of data collection and compilation, data analysis, and explanation (Surahkmad, 1994:140). This means that research does not only collect and compile data to describe primary data but also analyze and interpret the data so that the description becomes more comprehensive.

## **3. RESULT AND DISCUSSION**

According to Seokanto (2017), personal conflict is a type of conflict that occurs between two or more individuals due to differences in views and so on. Often, private conflicts begin to produce a sense of disgust towards others and eventually a deep sense of hatred.

The personal conflict can be shown by these statements in the novel:

*A bra would have been a luxury for us. What would an illiterate woman with a child want beyond just being able to eat? Her husband, my father, left for who knows where. (Madasari, 2013, p. 15)*

*I have a hazy memory of him beating her because she had a fever and couldn't go to the market. If she didn't go, we wouldn't have anything to eat. (Madasari, 2013, p. 16)*

*And all he did was just waiting for the food. He was like a crazed dog when he was hungry. Yes, he was a crazed dog. Only a crazed dog would bite his sick wife. I was terrified back then. I hid behind a door and cried. He left after beating her, and he never returned. (Madasari, 2013, p. 16).*

The statement mentioned above shows the personal conflict that Marni faced. The conflict happened between Marni, her mother or Simbok, and her father. The statements above demonstrate her father's mistreatment of her and her mother. He, as the head of the family, was irresponsible in providing for them and forced his wife to seek work in the market. It also demonstrated Marni's fear of him when he began beating her mother, which made her dislike him.

*I don't have a father, Bulik. I don't know where he is," I said, trembling. My eyes glazed over.*

*"Exactly. If you know you don't even have a father, then don't push it! Don't ask for too much. You should just be grateful you have enough to eat." (Madasari, 2013, p. 17)*

*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 were family. (Madasari, 2013, p. 17)*

*Behind a large rock, I bawled my eyes out. I emptied my disappointment and anger into the depths of the river and I watched as the current carried it away. (Madasari, 2013, p. 17)*

The statement mentioned above shows the conflict between Marni and her aunt. Marni, who is now a woman, wishes to wear a bra like her friends. But her family did not have the money to buy it, so she asked her uncle and aunt to help her buy a bra. Instead of assisting her, she began to mock her, telling her that she didn't have a father and that she should be thankful that she and her mother could still eat every day. It made Marni angry and disappointed, and she realized that even though they are family, we can depend on any one of them.

*"Nduk, everyone has their place. People like us are meant to peel cassavas. Carrying goods is hard work. It's someone else's job." (Madasari, 2013, p. 31)*

*"It's not a question of being strong or not, Nduk. It's a question of being improper or not. Women don't work as porters." (Madasari, 2013, p. 31)*

*We couldn't agree on the matter. I didn't want to keep on arguing because it would have been futile. If she brought up the issue of propriety, that meant she was speaking from principle, and she always stuck firm to her principles. "You'll be cursed if you don't do as I tell you," she said. (Madasari, 2013, p. 31).*

The statement mentioned above shows Marni's desire to buy a bra. Now she is trying to find a job to earn money so she can buy a bra. This conflict started when she told her mother or simbok that she had started working as a porter at the market and asked for her approval. Instead of getting her mother's approval, she was told that women can't work like that and that if she continued to work as a porter, she would be cursed. But with her determination, she still works as a porter, albeit silently and without her mother's permission.

*"Oh Teja, you ungrateful man. Here I am struggling to earn money, and he's out having fun with other women." (Madasari, 2013, p. 49)*

*But no one even knew where he was. Teja the lazy. Teja who sleeps like a buffalo. Teja who only cares about himself, Teja who is now shackled up with some other woman... (Madasari, 2013, p. 49)*

The sentences mentioned above show Marni's family, who have financial problems, and Rahayu, who saw her mother and father always pick a fight. They always have a fight over money, and her father does not take his responsibility as the head of a family; instead, he is always out there with different women every chance he gets.

*We've been arguing for years. There has never been anything that we've agreed on. Even today, when I'm twenty and about to leave home in a few days to start my university studies in Yogyakarta. Our one common thread of understanding is that I have to get an education. (Madasari, 2013, p. 49)*

The statement mentioned above shows the conflict between Rahayu and her mother, Marni. It was mentioned in the statements how Rahayu's relationship with Marni developed. Rahayu envied how her mother spoke to other people and to her. When they started to have a conversation, they always ended up having an argument. It shows how Rahayu wanted to get along with Marni.

*Mr. Waji, my Islamic studies teacher in primary school, said that what Mother did was a sin. In front of the whole class he said that Mother didn't have a religion. That she had blasphemed by continuing to pray to her ancestors and giving them food offerings. Mr. Waji was also one of those who said that Mother had a tuyul. (Madasari, 2013, p. 52)*

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

*"Who say's it's a sin?"*

*"Mr. Waji said so," I said, still crying. She got even angrier. "Nduk, Rahayu! Your mother never killed anyone, never stole anything, never cheated anyone. I grilled my own chicken and cooked my own rice. How have I sinned?" open She began crying. She sat down in front of her door and sobbed. I left her and went back to my room. We didn't speak the rest of the day. (Madasari, 2013, p. 53)*

*Who was right-Mr. Waji, an educated teacher, or my Mother, who couldn't read a word?*

*I hate Mother.*

*She's a sinner.*

*I hate Mother.*

*She keeps a tuyul, people say.*

*I hate Mother, because she prays to her ancestors.*

*I never prayed again beneath the tamarind tree at night. I also refused to eat any of the grilled chicken or rice that Mother made for her offerings. She stopped trying to wake me up at night. I know she was angry, but we never spoke about it. (Madasari, 2013, p. 54)*

*Yet everyone talked about me behind my back. Even my child, my only child, faulted me.*

*She said that I sinned. She said that I was a heretic. She said that I worshipped the ancestors. (Madasari, 2013, p. 94)*

*"Yuk, behave yourself! Remember who made you who you are!" "Who, Mother? Who? It wasn't the spirits that helped me. I did it all by myself. If there was any help, then it came from Allah." "Yuk... Yuk... how dare you talk to your mother like that? I did everything for you. Oh... Yuk... why do you always hurt me like this, Yuk?"*

*I couldn't stop from crying. I was heartbroken. It had been years, Yuk. Was it my fault if I didn't know about Allah from the moment I was born? Was it my fault if all I knew was how to give thanks to the ancestors? (Madasari, 2013, p. 117)*

*My daughter may have been educated and smart, yet she was such a fool. How could her mother, who had never gone to school, know anything about Allah and memorize all those Arabic prayers that I didn't even know about? All my life I had been taught to worship Gusti, so how could I suddenly be expected to stop? Oh... Nduk, why has school made you less human? (Madasari, 2013, p. 117-118)*

In the sentences mentioned above, we see the conflict between Rahayu and Marni about Marni's beliefs in ancestors and how she prayed. Rahayu was ashamed of what her mother did, so she started to hate when her mother worshipped her ancestors. She told her mother that her teacher at school said that what she did was a sin. She always had a fight whenever her mother did that, and she ended up cursing her mother as a sinner.

The statements also demonstrate Marni's dissatisfaction with the way Rahayu spoke and acted toward her. She did not believe that her own daughter said that what she did was a sin and that she was a sinner. However, she still loves her daughter no matter what, even though she did that to her.

*"Hahaha...! Whether it's a little or a lot, it's still money lending. You're a moneylender, a loan shark! It's people like you that make life difficult for others."*

*"Hold on, now, chief. I'm just trying to help people. When they need money, I give it to them. If they need a pan, I sell them a pan."*

*"Yeah, right... Don't try to wriggle out of this one! You've made a lot of enemies now, and that makes you an enemy of the state too." (Madasari, 2013, p. 66)*

*"This is all because of you, Ni. Even the chief knows. Aren't you ashamed?"*

*"But what did I do? I didn't steal, I didn't rob, I didn't kill. What should I be ashamed of?" (Madasari, 2013, p. 69)*

The statement mentioned above about the conflict happened once, when Marni's family's condition improved. She started a credit business for household goods. It caught the attention of some who wanted to take advantage of it. Until one day, soldiers withdrew financial funds from her, but Marni refused, so she had a feud with her husband, who was very afraid of these soldiers. Their opposing viewpoints sparked the conflict.

*"Mother, Amri already has a wife..."*

*Oh Gusti! My child wanted to wed a married man. Oh heavens! Have mercy on my wayward child. I'd always hoped for her to be a righteous, clever person. I was always careful my whole life. (Madasari, 2013, p. 156-157)*

*"Men can have more than one wife, Mother."*

*"Lies! Where did you get that kind of idea? For years your father has been messing around with other women but I've always kept quiet. It didn't matter as long as he didn't get married to another woman. But you're choosing to be the mistress. Shame on you, Nduk... Shame!" (Madasari, 2013, p. 157)*

*"Nduk... Nduk... Yuk... If you weren't my daughter, if you were the child of a poor woman who was never able to make ends meet, then you could be the second, third even fourth wife. At least you'd be able to eat, to have someone provide for you. But this, Yuk... I can still provide for you. You don't have to be a loose woman. You don't have to steal another woman's husband!" (Madasari, 2013, p. 156-157 )*

In the statements mentioned above, the conflict came from Marni and Rahayu again; this time they disagreed about Rahayu's future husband, who turned out to already have a wife. Marni forbade her daughter to marry this man for fear of being called a usurper for someone else's husband. Marni feels she is still able to support Rahayu, so she doesn't have to marry a married man. Rahayu, on the other hand, tried to stick to her decision. One of the reasons Marni did not want her daughter to be judged by the community was her hatred for what her husband did with other women.

Based on Soekanto's (2017) perspective, conflict between social classes is a type of conflict that occurs due to differences in interests between social classes. Classes in the community accumulate because people appreciate their wealth, honor, and power. The conflict between social classes can be shown by these statements in the novel:

*We were like buffalo, being herded to the market in search of a livelihood. (Madasari, 2013, p. 20)*

*With the money from selling cassava slivers, Mrs. Dimah was able to build a brick house with a tiled clay roof. It was extraordinary compared our house its woven bamboo walls palm-thatched. (Madasari, 2013, p. 22)*

In the statement mentioned above, it shows the conflict between Marni's family and other people of higher social standing. Even when Marni told Simbok that she wanted to buy a bra, they couldn't afford it. They always compare their lives with other people. It mentioned that she and especially her mother worked hard at the market to peel cassavas to live their lives.

*"Hahaha...! Whether it's a little or a lot, it's still money lending. You're a moneylender, a loan shark! It's people like you that make life difficult for others." (Madasari, 2013, p. 66)*

*"My apologies, chief. My wife really doesn't know right from wrong. I'm sorry, chief. Many apologies, chief. Please come again next week, chief, and we'll give you a cut for the security." "Hey, Kang! How dare you! We're officers. We didn't come here for a cut. We only want to ensure security!" Sumadi said in a harsh tone, pointing his finger in Father's face. (Madasari, 2013, p. 66-67)*

*"You just wait and see what happens. I'll be waiting for you to come begging to me for security," he said. With that, the soldiers left. (Madasari, 2013, p. 67)*

The statement mentioned above shows the conflict between Marni's family and people who have high status in society. It started once, when Marni's family's condition improved, and she started a credit business for household goods. It caught the attention of some who wanted to take advantage of it. Until one day, soldiers withdrew financial funds from her, but Marni refused. They threatened them because they refused to do what those soldiers asked them to.

*"And that's why, Kang Teja and Yu Marni, we want you to donate so that our party wins. We're going to have a big campaign rally in the village square. The district chief and the sub-district chief are all going to come. We're going to have a stage and party all night." (Madasari, 2013, p. 74)*

*"Ahhh... come on, now, Yu, everyone in the village knows. Who hasn't heard of Marni the Money lending Boss...? Everyone knows. We just keep quiet about it because we want to help you. You've been able to build this house because of us. Right? Or do you want trouble?" the ward chief said. He spoke in a high tone tinged with anger. (Madasari, 2013, p. 75)*

The statement mentioned above shows the social conflict between classes that faced Marni's family. The conflict came from Marni's family and several people with an interest in politics. Soon an election will be held, so they come to Marni's house to ask for donations for the campaign so that their party wins. However, the amount of donations requested is

insufficient for Marni's family. They began to scare them, especially Marni's husband, and threatened Marni's money landing business.

*The officer was quiet. He was either out of questions or else had gotten the answer he was looking for. He turned his attention to Mr. Amin.*

*"Why didn't you report that you had visitors?"*

*"I'm sorry, commander. I thought it'd be alright because they were from the university. I thought they already had permission." (Madasari, 2013, p. 137)*

*"Anyway... we can settle this nicely or not."*

*Settle it nicely, he said. I knew what that meant. Money, money, and money! Yes, I'd seen this for years. I experienced it. They were all just shakedown artists. (Madasari, 2013, p. 137-138)*

*Amri seemed to understand what the officer was after. He chose to play along. He took out his wallet and handed over five 10,000-rupiah bills. (Madasari, 2013, p. 138)*

The statement mentioned above shows the conflict between social classes that Rahayu faced when she went with her university friends and lecturers to visit a place. The conflict between Mr. Amin, Amri (the lecturer), his students, and the soldier started with a campus visit to that place, where Amri and his students stayed overnight without permission from local officials at Mr. Amen. After arguing about why they came to that location, Amri and his students were forced to pay some money to the soldiers in order to be free of problems.

*In this village, the people had found the answers to all of nature's riddles. Now they had suddenly become strangers in their own world. They were being forced out, away from the land where their ancestors were buried and their own flesh and blood was born. The people with the power and the guns just came along, claimed their land and said, "Leave immediately or you will drown with your ancestors who are buried in the ground." (Madasari, 2013, p. 202)*

*"Every day they come and tell us to move immediately, Wagimun said. "We have a week left. Next Sunday they're going to demolish this house, even if we're inside. They're going to scoop us up with those." Wagimun pointed to a fleet of heavy equipment parked far off. (Madasari, 2013, p. 203)*

*"We're no longer thinking of winning, kyai," Wagimun muttered. Kyai Hasbi's words had not inspired hope of victory in Wagimun. "We can't fight them. We just want to die here, so that we can go to the other side and not feel ashamed before our ancestors or guilty before those who worked hard to build this village..." (Madasari, 2013, p. 204).*

In the statement mentioned above, the conflict between social classes came from the community in a village in the east of Merapi with people who had power (colonizers). There

was a disaster on the east side of the mountain. People had lost their land and their homes. Children cannot go to school. People were ordered to leave their homes, where they had lived for generations. Kyai Hasbi ordered all teachers and people to help them. The statement showed how people with high status and power forced them to leave their village so they could demolish it and use the land as they planned.

In Soekanto's perspective, the family is part of the social organization of society; some of them live in an environment, and conflicts that may occur are normal. This is because, even if they are family, each member has his own ideas, thoughts, interests, or other factors that may cause conflict. However, family disorganization happens because members fail to fulfill their obligations based on social roles. The family disorganization can be shown by these statements in the novel:

*"I have a hazy memory of him beating her because she had a fever and couldn't go to the market. If she didn't go, we wouldn't have anything to eat. And all he did was just waiting for the food. He was like a crazed dog when he was hungry. Yes, he was a crazed dog. Only a crazed dog would bite his sick wife. I was back then. I hid behind a door and cried. He left after beating her, and he never returned".* (Madasari, 2013, p. 16)

The statement mentioned above shows that the cause of the conflict was family disorganization, caused by a dispute between Marni, Simbok, and her father. The family crisis in this quotation is because the head of the family was not responsible for his family. It was mentioned that her father treated them badly, did not have a job, and never gave them money or food; he just stayed at home and waited for her return to eat.

*"Mr. Waji, my Islamic studies teacher in primary school, said that what Mother did was a sin. In front of the whole class he said that Mother didn't have a religion. That she had blasphemed by continuing to pray to her ancestors and giving them food offerings. Mr. Waji was also one of those who said that Mother had a tuyul.*(Madasari, 2013, p. 52)

*Who was right-Mr. Waji, an educated teacher, or my Mother, who couldn't read a word? I hate Mother. She's a sinner. I hate Mother. She keeps a tuyul, people say. I hate Mother, because she prays to her ancestors.* (Madasari, 2013, p. 54)

*I never prayed again beneath the tamarind tree at night. I also refused to eat any of the grilled chicken or rice that Mother made for her offerings. She stopped trying to wake me up at night. I know she was angry, but we never spoke about it."* (Madasari, 2013, p. 54)

*"Yet everyone talked about me behind my back. Even my child, my only child, faulted me. She said that I sinned. She said that I was a heretic. She said that I worshiped the ancestors".* (Madasari, 2013, p. 94)

In the statement mentioned above, the cause of the conflict was family disorganization, caused by the fact that, apart from her perseverance in making money, Marni is a person who really worships her ancestors, in contrast to Rahayu, who believes in God (Allah), and the way it affected their family relations. This dispute or difference of belief between Marni and Rahayu caused them to have a conflict in their family relationship.

Poverty is the condition in which somebody lives below the standard of a group and is unable to make use of either mental or physical energy in that group.

*"Exactly. If you know you don't even have a father, then don't push it! Don't ask for too much. You should just be grateful you have enough to eat."* (Madasari, 2013, p. 17)

According to the preceding statement, the conflict arose as a result of Marni's family's financial difficulties. Marni is a woman growing up. She wants to wear a bra like her friends, but her family doesn't have the money to buy one, so she tries to ask her aunt for help. But her aunt did not want to help her and mocked her. She made Marni realize that she should be grateful that she can still eat every day. The conflict occurred because of the condition of Marni's family, which was classified as poor. Poverty is a condition characterized by a severe lack of basic human needs, including food, safe drinking water, sanitation facilities, health, shelter, education, and information.

*It was Simbok who provided everything. She would go to market everyday. If she was lucky, she found work to do, and if not, she would scavenge the produce that the vendors would throw out.* (Madasari, 2013, p. 15)

*We were like buffalo, being herded to the market in search of a livelihood.* (Madasari, 2013, p. 20)

The statement mentioned above shows that the conflict was caused by the poverty experienced by Marni and Simbok. It showed that they only worked when the vendors needed them to peel cassava, and they also didn't earn money from that because the vendors always paid them with cassava or something else.

Soekanto's (2017) perspective stated that the environmental problem found by the researcher is a social environment; it consists of individuals or groups around the people in society. The environmental problem can be shown by these statements in the novel:

*"I'm strong, Mbok. We always carry heavy sacks when we come back from the market, plus the road is long and hilly."*

*"It's not a question of being strong or not, Nduk. It's a question of being improper or not. Women don't work as porters."* (Madasari, 2013, p. 31)

The statement mentioned above shows that the conflict was caused by the social environment, which was classified as an environmental problem. In addition to the conflict over Marni's desire to buy a bra, she is also trying to find a job in the market. She even wanted to be a porter. But this was also rejected by her mother. Simbok thinks that working as porters is not for women, but on the other hand, Marni thinks that women are strong enough to work and can earn a lot of money.

The term bureaucracy is transformed into a hierarchical organization, which is the coordinator of personnel engaged in administrative work for a specific purpose. The novel's bureaucracy is demonstrated by the following statements:

*Hold on, now, chief. I'm just trying to help people. When they need money, I give it to them. If they need a pan, I sell them a pan." "Yeah, right... Don't try to wriggle out of this one! You've made a lot of enemies now, and that makes you an enemy of the state too." (Madasari, 2013, p. 66)*

*"What do you mean 'security'? I haven't done anything wrong. I have no enemies. The money I lend is my own, I don't rob people for it". (Madasari, 2013, p. 66)*

The statement mentioned above shows the causes of social conflict in bureaucracy. The statement mentioned that it started when Marni started a credit business for household goods when her family's condition improved. It caught the attention of some who wanted to take advantage of it. Until one day, soldiers withdrew financial funds from her, but Marni refused. In this case, it shows that there are people who do administrative work on Marni's business for a specific purpose and who take advantage of their status.

*"And that's why, Kang Teja and Yu Marni, we want you to donate so that our party wins. We're going to have a big campaign rally in the village square. The district chief and the sub-district chief are all going to come. We're going to have a stage and party all night." (Madasari, 2013, p. 74)*

*"Ahhh... come on, now, Yu, everyone in the village knows. Who hasn't heard of Marni the Money lending Boss...? Everyone knows. We just keep quiet about it because we want to help you. You've been able to build this house because of us. Right? Or do you want trouble?" the ward chief said. He spoke in a high tone tinged with anger. (Madasari, 2013, p. 75)*

The statement mentioned above shows the cause of social conflict in bureaucracy. The conflict occurs between Marni's family and several people with an interest in politics. Soon an election will be held, so they come to Marni's house to ask for donations for the campaign so that their party wins. However, the amount of donations requested is insufficient

for Marni's family. In this case, there are several people with an interest in politics who do administrative work for political purposes.

*"Anyway... we can settle this nicely or not."*

*Settle it nicely, he said. I knew what that meant. Money, money, and money! Yes, I'd seen this for years. I experienced it. They were all just shakedown artists.* (Madasari, 2013, p. 137-138)

The statement mentioned above shows the cause of social conflict in bureaucracy. The conflict between Mr. Amin, Amri (the lecture), his students, and the soldier. Starting from a campus visit to that place, Amri and his students stayed overnight without permission from local officials at Mr. Amen. After arguing about why they came to that location, Amri and his students were forced to pay some money to the soldiers in order to be free of problems. The conflict was caused by bureaucracy. In this case, soldiers use their power for certain administrative purposes.

According to Soekanto's (2017) perspective, war is the most difficult problem for people. It is a conflict in which the social institution commonly ends with accommodations. This problem requires international cooperation since it involves several societies at once. It can be caused by many factors that have an impact on several aspects of society. The war characteristic can be shown by these statements in the novel:

*In this village, the people had found the answers to all of nature's riddles. Now they had suddenly become strangers in their own world. They were being forced out, away from the land where their ancestors were buried and their own flesh and blood was born. The people with the power and the guns just came along, claimed their land and said, "Leave immediately or you will drown with your ancestors who are buried in the ground."* (Madasari, 2013, p. 202)

The statement mentioned above shows that the cause of social conflict is war. There was conflict between the community in a village in the east of Merapi and people who had power (colonizers). There was a disaster on the east side of the mountain. People had lost their land and their homes. Children cannot go to school. People were ordered to leave their homes, where they had lived for generations. The conflict was caused by war—a war between the indigenous population and those in power (colonizers). War is the most difficult problem for people. This can be caused by many factors that impact several aspects of society.

In this discussion section, the researcher tries to discuss the research findings with other relevant scholars. This study supports the study of Reni Oktavia, Yasnur Asri (2021) conducted the sixth study, titled "*Social Conflict in a Collection of Short Stories Mata Yang*

*Enak Dipandang by Ahmad Tohari (Study of Literature Sociology)*". The type of social conflict that occurs in society is usually caused by personal conflict, conflict between social classes and racial conflict. The causes of social conflict that usually occurs in the community are economic factors, environmental problem, and psychological factors. This research also support the research by Seprinda Ika Saputri *et al.* (2021), entitled "*Social Conflict in Kembang Jepun by Remy Sylado.*", that many social conflicts occur because of the greed of a person or group of people who have positions who wants wealth and status at the expense of those whose social status are below theirs.

#### **4. CLOSING**

This research applies the sociology literature approach from Soekanto's perspective to help the researcher find out the results of the study, whose patterns aid the researcher in discovering the kinds of social conflict and the causes of social conflict in Okky Madasari's novel, "The Years of the Voiceless".

The researcher discovers the types of social conflict that occur in Okky Madasari's novel "The Years of the Voiceless" based on the findings. The findings are: (a) Personal conflict is a type of conflict that occurs between two or more individuals due to differences in views and so on. Often, private conflicts begin to produce a sense of disgust towards others and eventually a deep sense of hatred. (b) Conflict between social classes is a type of conflict that occurs due to differences in interests between social classes. Classes in the community accumulate because people appreciate their wealth, honor, and power.

Then, for the causes of social conflict, the researcher found family disorganization, poverty, environmental problems, bureaucracy, and war. Researchers found a conflict between Marni and Simbok, as well as his father. It was the bad treatment his father gave to his mother. The conflict between Marni and Simbok, her mother, is about her perseverance in making money. Apart from that, the conflict between Marni and Rahayu continues as her daughter starts to appear because Marni is a person who really worships her ancestors, in contrast to Rahayu, who believes in God (Allah). The next conflict came from Marni and Rahayu again; this time they disagreed about Rahayu's future husband, who turned out to already have a wife. The next conflict came from Marni's family and several people with an interest in politics.

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