

The Main Character's Oppression in Abi Dare's *The Girl with Louding Voice*

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DOI: <https://doi.org/10.18860/lilics.v1i1.2402>

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How to Cite: APA Style 7th edition

Submission

Track:

Received:

01-08-2022

Available online:

31-10-2022

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ABSTRACT

Oppression often occurs in the community. It can be due to poverty or existing habits. One of the novels by Abi Dare entitled The Girl with Louding Voice was one of the novels talking about the oppression received by the main character (Adunni). The novel was the main data source in this research. The aims of the study were to find out what oppression Adunni was experiencing as the main character and to explain Adunni's struggles to get out of this oppression. The researcher used a feminist critique approach with textual studies to analyze the data and apply Young's oppression and Lerner's feminism theory. The oppression includes powerlessness, cultural imperialism, marginalization, violence, and exploitation. Adunni experienced all those things. It resulted in her having to stop her education, marrying forcibly, getting abused and being defrauded and having many wounds all over her body. However, she never gave up because she had determination and big dreams. She believed that continuing her education to the highest level would free her from oppression. Therefore, she made several efforts, such as persuading her father, asking for help, studying and teaching, running away from home, giving resistance, avoiding certain people, refusing to get pregnant, and participating in the selection of a scholarship.

Keywords: women, oppression, feminism, efforts

INTRODUCTION

Young (1990) stated that oppression has some meanings. Traditionally, it means having to do with the tyranny of the rulers. Politically, it means dealing with shareholders. In capitalism, it means taking rights from the dictators. The emergence of many incentives from modern society is to abolish the oppression. One is a feminist ideology. Feminism is a form of demand for equal rights and degrees between men and women. Another form of

rejection is the presence of novelists who raise 2 the theme of oppression in literary works. One is the novel by Abi Dare entitled The Girl with Louding Voice.

The Girl with Louding Voice was published in 2020. The set is in one of the big cities in Nigeria, Lagos. This novel raises the issue of oppression that occurs in the country. Oppression is still very strongly embraced by Nigerians. Thus, many people experience oppression. The most common oppression is the marriage of teenage girls with men who are much older than them and already have wives. Data shows that at least 39% of girls under the age of 15 have become wives.

Referring to the background of this research, the researcher proposes two problems of study. First, what types of oppression are experienced by Adunni in Abi Dare's The Girl with Louding Voice. Second, what are Adunni's efforts to fight against the oppression in Abi Dare's The Girl with Louding Voice.

The researcher has several expectations that can be resulted from this research. The expectation is pragmatic significant. It is the application of existing theories in conducting literary criticism. It becomes a pragmatic significance for the researcher of this study.

In daily activities, the researcher still often finds forms of oppression in the surrounding community. There are still many people who are not aware of the disadvantages. Therefore, the researcher is interested in studying this novel as a form of education and echoes the injustice of the oppression. Another reason, this novel has never been studied by UIN Maulana Malik Ibrahim Malang students. Hence, this research is a continuation of previous research with the same topic and theory.

There are several female characters in Abi Dare's The Girl with Louding Voice. However, the researcher only limited the research to the main character, Adunni. The oppression studied includes the traditions that apply in the place of 6 residence and the oppression of the family and the surrounding community. In addition, the researcher did not discuss the social conditions, the language, and symbols, or the intrinsic and extrinsic elements of this novel.

Several previous studies relate to this research, such as research that uses a feminist perspective or patriarchal theory in a novel. Those studies are in the form of theses and journal articles. Some examples of theses that have similar topics to this research are Kamilah's research The Main Character's Struggle Against Women Oppression in Eka Kurniawan's Man Tiger in 2021, Handayani's Oppression To Women in Shirley Conran's Crimson Novel (1992): A Feminist 3 Literary Criticism, and Sari The Patriarchal Oppression to The Main Character in Etaf Rum's A Woman is No Man in 2020. They use Radical feminism to analyze their research.

Feminist Literary Criticism

Feminism emphasizes solving social problems accepted by women, such as oppression and exploitation (Fakih, 2010). Sugihastuti (2010) declares there is feminism to voice equality in the economic, social, political, and educational fields between men and women. In addition, Madsen (2000) states the struggle of feminists to gain equality is closely related to the emergence of feminist literary criticism. The focus is on women in literary works. This study is better known as feminist literary criticism. Some of the aims

of this critique are to promote the work of female authors, to describe the stress of female characters in the work of male authors, to explain the ideology of female or male authors in interpreting themselves in real life, to understand the ideology of feminists and to understand the psychological aspects of feminists.

Cultural Feminism

Cultural feminism, one of feminism, with understanding by maximizing the potential that exists in women, will improve a society that has so far only based on men (androcentric culture). Lerner (1986) emphasizes that work and "women" that are already owned by women are given respect and are considered equal to men. Daly (1979) considers that the emphasis on caring, cooperation, and equal treatment in the realm of religion, politics, economy, and culture (egalitarianism) will make the world more developed. Lerner published two volumes entitled *The Creation of Patriarchy* (1986) and *The Creation of Feminist Consciousness* (1994). She assumes that the first 11 and main source of all forms of oppression against women is patriarchy.

Oppression Experienced by Women

Powerlessness, women have negative images or labels and are inherent in society. Cultural imperialism, the position of women is below men in terms of roles, functions, and part of society and the family. Marginalization is an important aspect of women's backwardness in poverty and education. Violence, gender inequality causes women often to become victims of violence, both physically and psychologically. It can be found in the realm of family, community, and state with individual or group perpetrators. Exploitation, women are only suitable for doing household work and not being the head of the household (Fakih, 2010, p. 21). This is why jobs accepted by women tend to be more and no longer than men.

Oppression in Nigeria

Nigeria is often referred to as the giant of the African continent because of its large population and is the largest economy on the African continent. Human resources are still low. It caused by the many violations of human rights and social inequality. Some include rapists, child labor, child sexual abuse and exploitation, domestic violence, and others. Many Nigerians still have low education and live in poverty. The high level of poverty and low education lead to a lot of oppression from individuals and groups. Women are often the object of oppression because of the poverty factor and the habits that exist in society. To reduce the oppression of women, Nigeria has signed the Maputo Protocol. However, oppression is still common in Nigerian society because the people still insist on and uphold their culture and customs. Examples are forced marriage and child marriage. Offiong and Eyo (2021) state that early marriage of girls without their consent to much older men is still common. Syafira (2009) discussed that child marriage is a traditional cultural practice. Polygamy and domestic violence are not uncommon in Nigeria. A man can marry more than one woman and even 16 marry 60 women. Women can accept violence from their husbands, families, and society. There is a belief and custom that men can dictate and beat women to discipline and subjugate women. The reason, the husband

has paid a dowry to the woman's family. Therefore, oppression is still very much in Nigerian society.

RESEARCH METHOD

This research includes the category of literary criticism research type. The primary data from literary criticism research is the literary work itself. In collecting data, the researcher used a literature study. Literature study is one of the data collection techniques sourced from written data and electronic media such as scientific notes, reports, essays, theses, regulations, encyclopedias, and others.

The data source is the novel *The Girl with Louding Voice* by Abi Dare published in 2020. This novel has 56 chapters with 348 pages. The researcher only uses publications from Datton Publishers. It is to avoid differences in information in the data presented in this study.

During the collecting data process from the novel *The Girl with Louding Voice*, there are several stages that the researcher did. At first, the researcher read this novel to understand the content. After that, the researcher understands the contents more deeply, especially all matters regarding the research topic. Next, the researcher marks and notes the key points related to the research topic. On the other hand, the researcher studies other research related to the topic and looks for appropriate theories and supporting data applied in this research. The researcher will analyze data from the novel using the theory which is suitable and supporting data found. Finally, the researcher will describe the data into several parts to answer the problems of the study and provide conclusions from the explanation.

The researcher uses textual studies to understand the data found from this novel. Textual studies are one way to analyze data to find content characteristics, interesting things, and certain parts needed by researcher in their research. The stages are identifying data, categorizing data based on research objectives to answer the formulation of this research problem, elaborating as well as analyzing data with existing theories supported by supporting data, and concluding the data processed.

FINDINGS & DISCUSSION

In the first part the researcher explained several oppressions experienced by Adunni. The first type of oppression experienced by Adunni is powerlessness. In this novel, people around Adunni's residence limit her rights. They think that she only has to be a wife and be grateful if anyone wants to marry her, whether she wants to or not. Therefore, Adunni became helpless because of these restrictions. Like the quotation below.

"Where is your mama?" I ask.

If her mama is in the house, then I cannot be talking to Enitan about the wedding because her mama is worst of all for not understanding why I am not wanting to marry Morufu.

One time she hear me talking my fears of marrying any man with Enitan, she pull my ears and tell me to eat my words of fear and be thanking God that I am having a man to care for me.

(p. 23).

From the quotation above, Enitan (Adunni's friend) and her mother think that Adunni should be grateful that there is a man who wants to marry her. It is supported by the quotation below.

*"And so? Look you," Enitan say with laugh.
"You are having luck to be marrying! Be thanking God for this good thing and stop all this nonsense crying."
(p. 33).*

From the quotation, people think that women have to get married whether they want to or not, love or not, because they believe that a married woman will grab happiness. In addition, society also assumes women to be a burden to the family if they are not married at the age of teenager. It is like Adunni's father's statement, below.

*"Yes," Papa say with a tight smile.
"He is a good man, that Morufu. He surprises me yesterday when he says he will pay community rent for us. All the thirty thousand'. "
(p.12).*

From the quotation above, Adunni's father does not want her to be at home. He thinks Adunni should have been married a long time and given birth to children at her age. Adunni wants to go to school and receive a better job to improve their economic condition. However, the father does not need Adunni to help him because she is only a woman. It is also shown in the quotation below.

*"With no husband?" Papa shake his head, slap his hand two times.
"God forbid. My sons will care for me. Born-boy is learning mechanic work at Kassim Motors. Very soon, Kayus will follow him. What will I do with you? Nothing. Fourteen years going fifteen is a very good age to marry."
(p. 30).*

Society assumes that girls are weak and unreliable apart from getting married as soon as possible and leaving the house. Girls who get married quickly will not be the talk of the neighbours. It can be an assumption that the girl is not selling well. Besides, the daughter who married was like an object. The man has to pay her family. Sadly, without giving anything is to the daughter. Meanwhile, society's perception of women is limited to the household or the kitchen. Women are only in charge of reproduction, children, and household affairs. Hence, many women are unable to continue their education to a higher level because it is considered a waste of time and money.

*"Papa say I must stop because he didn't have money for school fees.
Since then, I keep trying to not forget my educations."
(p. 24).*

The quotation above shows that Adunni quit school due to economic difficulties. Before her mother died, her mother who paid for her schooling. When Adunni tells her

that she does not want to get married because she wants to teach children who do not go to school in their neighbourhood. Enitan says that she only needs to give birth and if she wants to teach then she can teach her child. It is also supported on the quotation below.

"You can worry, eh," Enitan say.

*24 "School is not having any meaning in this village. We are not in Lagos. Forget about schooling this and that, marry Morufu and born fine, fine boys for him.
(p. 33).*

Men also demand women give birth to sons. Women who give birth to sons regarded better and more honourable than those who give birth to daughters. In addition, it is also in line with Morufu's will to tell her to give birth to a son.

"I want two boys," he say.

*"If I have my boys, I will send them to school. They will become English-speaking taxi driver and make plenty money.
Girls are only good for marriage, cooking food, and bedroom work.
(p. 44).*

From the quotation above, it can be seen that boys are the pride and grace of society, one of which is Morufu. He has even planned to send his child to school if Adunni gave birth to is a boy. Meanwhile, he thinks otherwise that he would not send girls to school. For him, girls can only be married, provide for food, and work at home. It is also in the quotation below.

Papa sniff again, scratch his throat.

*"Just yesterday, Morufu tell me that if you manage and give him a boy as first born, he will give me ten thousan' naira."
(p. 31).*

Some of the women also still often think of other women as inferior, like the Old Woman to the young, the rich to the poor, etc.

"I will collect the money for you and keep it in a bank," he say.

*"When I come and visit in three months, I will bring all the money.
You hear?"
(p. 129).*

From the quotation above, Kola tries to trick Adunni. Kola is the one who brought her to work at Big Madam's house in Lagos. He tricks Adunni with the mode that he wants to help her by keeping Adunni's pay check in the bank. In fact, he will take her away and will not give to her a penny. He has also done this before with other maids, such as Rebecca. He thinks Adunni is a stupid woman. Big Daddy and Big Madam also think she is stupid. Besides, Adunni is considered useless. It is also supported by the data below.

"Next time, I will make sure I crack your skull open so that when give an instruction, you will store it in the right compartment," she hiss.

"You know I have zero tolerance for rubbish. I said stay outside when I have visitors. Don't come into my parlor. Do. Not. Enter. My. Parlor. What part of that didn't you understand?" (p. 184).

Kofi, a chef, also often considers her a fool. Thus, he equates Adunni's intelligence with fried fish. It means she is very stupid or has no IQ. Besides being considered stupid, she is also considered dirty. She is treated differently from other women because she is only a maid. It is like the data below.

The doctor mama say to Ms. Tia,

"We are here. Here is a scarf for you to cover your head with. This is a holy ground. You could give this newspaper to that one in front. She also needs to cover her hair. Why you'd bring a stranger, your neighbor's housemaid, along to something so sacred, so personal, is completely beyond me. I cannot understand it at all." (p. 266).

The second type of oppression experienced by Adunni is cultural imperialism. Cultural imperialism is an act or word that demeans women where everything about women is limited. They receive different treatment and become the second Class (Fakih, 2010). It means everything about their needs is below the needs of men. They also have a responsibility to meet the needs of men and satisfy men. It is like the quotation below:

"This morning, Papa call me inside the parlor. He was sitting inside the sofa with no cushion and looking me. Papa have this way of looking me one kind. As if he wants to be logging me for no reason, as if I am carrying shit inside my cheeks and when I open mouth to talk, the whole place be smelling of it." (p. 9).

How the way her father looks Adunni as he despises her. Her father is disgusted and reluctant to see her. Even though she does nothing wrong and quietly approaches her father who called her. This treatment is different from that obtained by her brothers. The father is very proud of her brothers, Born-boy and Kayus. Born-boy, her big brother, receives special treatment like being called by a Special nickname, Etc. Meanwhile, his younger brother, Kayus, also has the freedom like Born-boy. It is like in the quotation below.

"Sometimes, I want to be just like Kayus, to have no fear of marrying a man, to not have any worry in this life. All Kayus ever worry about is what food to eat and where he can kick his football. He doesn't ever worry about no marriage or bride-price money. He don't even worry about schooling because I been the one teaching him school since all this time." (p. 36).

Apart from her father, Big Madam also always looks down on her. In fact, she is very reluctant to talk to Adunni that he always ignores her. She only talks to her when she needs to and will not respond to what she says. It is shown in the quotation below:

"Once she gets changed, show her around the house," Big Madam say. She is not looking me. She is just talking to Kofi. As if I didn't just talk. (p. 136).

She often receives this humiliating treatment from the people around her. As in the quotation below.

"Tomorrow, Morufu will bring four he-goats to this compound." Papa hold up four thin fingers and start to speak English: "One, two, ti-ree, four," he say as spit fly from his mouth and land on my up lip. "He is bringing fowl too. Agric fowl, very costly. Bag of rice, two of it. (p. 29).

From the quotation above, the decision was made by her own father, without involving Adunni even though it was her marriage. Here, what Adunni wants is secondary and not even considered at all. According to her father, she should have married and used the dowry for the benefit of her family. It is supported by the quotation below.

And my papa, he nod his head slowly slow, not minding the tears standing in my eyes or the opening wide of my mouth, as he is saying: "The bride-price is for you, Adunni. You will be marrying Morufu next week." (p.13).

Adunni is treated as if she has no self-respect at all. Her father often spat on her body and even on her face. It is without any reason. Spitting at her is also done in front of other people. She has to sit on her knees in front of him. It indicates that the degree is low. It is like the quotation below.

"Jimoh say, "Aunty Adunni, why are you still in primary school when all your mates are in secondary school?" I know Jimoh was wanting me to cry and be feeling bad because I didn't able to start my schooling on time like the other childrens, but I look the devil-child inside his eyes and he look me back." (p. 23).

Jimoh, her classmate at school who is younger than her, also often makes fun of her in front of her friends. He and his friends call Adunni by aunty. The reason, Adunni is a few years older than them. They have absolutely no fear and respect for Adunni because she is a poor woman. In addition to having to kneel when facing her father, Adunni also has to do the same thing when Big Madam calls her. It stated in quotation below:

"Don't stand and 'yes, ma' me," she say. "When I am talking to you, I expect you to be on your knees." (p. 147).

From the quote above, Adunni must always obey Big Madam's words. He also had to sit on the floor so that his position was lower than Big Madam. This is to show that he has a lower degree. Besides, her father frankly positions Adunni as a stuff. He says Adunni can be used by the husband freely until she cannot be used anymore. It also became the laughing stock of the guests who attended the wedding. The father also hopes that Adunni will never live in his house again. She is despised as if she can be discarded and replaced at any time if she cannot do her job well. She received this treatment because she is a woman who is only a wife to Morufu and a maid to Big Madam.

I keep looking, even when Morufu lie down and press his head to the floor in front of Papa seven times and Papa collect my hand, cold and dead, and put it inside Morufu's own and say, "This is your wife now, from today till forever, she is your own. Do her anyhow you want. Use her till she is useless! May

she never sleep in her father house again!" and everybody was laughing and saying, "Congra-lations! Amen! Congra-lations!" (p.38).

From the quotation above, it is very clear how Adunni is not appreciated as if she has no self-respect. She is also involved in domestic affairs only. All activities are restricted. She must be submissive and obedient to do all the orders of her husband and employer. Women are treated arbitrarily because they are considered only domestic creatures. Thus, she has no other role than that. In her marriage to Morufu, she must dedicate herself to serving her husband like a king in the house. She must also put her husband's needs first. . It is as in the quotation below.

"Adunni, this is your new house," Morufu say. "And in this house, I am having rule. There is respect of me. I am the king in this house. Nobody must talk back to me. Not you, not the childrens, not anybody. When I am speaking, you keep your mouth quiet. Adunni, that means you don't ask question in my front, you hear me?" (p.43).

Adunni must make her husband's business and needs number one above anything else. She must not precede her husband in any way. She also has to do and provide what her husband wants. In addition to receiving such treatment, Adunni also received treatment and her actions and words were restricted by Big Madam as follows.

"Your job is to keep the house clean and tidy and to do what I ask you to do. When you are not working, you stay in the boys' quarters, in your room. Whenever I need you, I will send for you. Understood?" (p.148).

Big Madam forbids Adunni to come out of the room if Adunni has no work to do. She only lets Adunni out of the room if she calls her or needs something to do. She also limits food for Adunni. So, Adunni can only eat once a day, at noon. Occasionally, Adunni is allowed to eat from leftovers. It is like quotation below.

"No evening food. No morning food."Big Madam says she can only afford to feed you once a day," Kofi say when I ask him why no morning or evening food. (p.154).

The quotation above explains that Adunni is only allowed to eat once a day. She eats only in noon. Apart from dietary restrictions, Big Madam will hit Adunni every time Adunni disobeys what she says or orders. She often accused and ordered Adunni to clean the toilet directly with Adunni's hands if the toilet was not clean. These subordinations restrict Adunni from doing things the way she wants. It is illustrated in the quotation below.

She is always asking if the beatings have stopped, but my answer has never changed itself. "Just yesterday, after church, she poured water in my head," I say. "Somebody used the downstairs toilet and didn't press the flush well. There was shit inside. She says it is me that do the shit. She beat me, saying I am a devil-child, and a big, fat liar. She doesn't ever give me food to make me fat, so why is she calling me fat? She made me put my hand into the toilet, pick up the shit one by one, and carry it to our own toilet." (p.264-265).

The third type of oppression experienced by Adunni is marginalization. This oppression brings Adunni to have inadequate abilities academically, economically, and socially. If given the same rights and opportunities, she can compete with other. However, the existing system makes them left behind and marginalized. It is shown below.

"I know he want to tell me something bad. I can see it inside his eyes; his eyeballs have the dull of a brown stone that been sitting inside hot sun for too long. He have the same eyes when he was telling me, three years ago, that I must stop my educations. That time, I was the most old of all in my class and all the childrens was always calling me "Aunty." I tell you true, the day I stop school and the day my mama was dead is the worst day of my life." (p.10).

From the quotation above, Adunni has to quit school because there is no one to pay for her schooling anymore. She has to work to help support her family. Her father tells her not to continue school without asking her opinion about it. Even though Adunni is a diligent and clever student at school. However, because she is only a woman, she is not prioritized to go to school. Women are only prioritized to take care of the house, especially the kitchen. As in the quotation below.

When he say, "Adunni, go and bring me my morning food." (p.53)

Adunni is responsible for taking care of all the affairs in her house. She has to get up earlier than the others to make sure all the work was done well. As in the quotation above, the father asked her to bring his breakfast. The father could have taken it himself to the kitchen. However, women play the role of being in charge of the house. Hence, she has to do it. It continues until she becomes a maid at Big Madam's house. Like quotation below:

"Why am I doing housemaid work, when all I was wanting was to go to school? I don't know when or how my eyes is wet of tears again, but this time, I cry quick and wipe it quick and tell my mind to be strong as I wait for Big Madam and Mr. Kola to come." (p.135).

Adunni only works and plays a role in the household sector without having the same rights as others in improving her education, economy, and social status. Her role is limited. It can lead to poverty and ignorance for women. She also often receives a meagre salary and are no longer from her jobs, even may be unpaid.

"And what about all my salary? Should I ask Big Madam about it?" (p.322).

The fourth type of oppression experienced by Adunni is violence. The forms of violence are very diverse, such as physical, mental, and sexual violence. The violence does not look at the age. Adunni often receives from the people around her. The violence she received almost every day and everywhere.

First is sexual violence. Adunni is forced by her father to marry Morufu. Even though she has become a legal wife, she still accepts sexual violence. She still does not want to have sex and refuses to do it. However, Morufu does not care and forced her. t seriously injured and traumatized her.

From the oppression, women are vulnerable to being sexual objects only by men. They must always be able to satisfy the sexual desires of men, whether they want it or not,

in pain or not. Adunni also got some sexual assault from Big Daddy. The violence is in the form of sexual harassment, a rape. It is like quotation below.

"The bed creaks and hisses as the mattress is pressing down on my face, the spring inside pressing into my head, my shoulders, my chest, as if to drill a hole through my bones and flesh. His body on the bed is crushing, closing my chest down, down, until I cry. A soft cry, inside of me, but he hears it

The fourth type of oppression experienced by Adunni is exploitation. Society assumes that women have a neat and weak attitude (Young, 1990). Thus, women get labelled as the most suitable for doing work at home. Almost all household works are done by them. These jobs are also still considered easier than the jobs of men who make a living. In addition, women are also often required to help men for working to meet household needs. There are also some women who are the backbone and remain responsible for the work at home. Therefore, the oppression causes Adunni to experience an exploitation.

"At first cock crow, I don't climb to my feets to begin my everyday sweeping or washing cloth or grinding beans for Papa's morning food." (p.17).

From the quotation above, Adunni has been doing all the housework alone since her mother died. There is his father and two brothers at home. However they do not do the housework at all. Besides, she has to work in her spare time. Her father does not work even before her mother died. When she flees to Lagos, she also becomes a housemaid. A job that is not much different from what she usually does at her father's and Morufu's house.

"After I finish washing her brassiere and pant, then I must be putting it inside the machine-washer in the kitchen so the machine too can be washing it. When I ask Kofi why I am washing first before machine-washer, Kofi shrug his shoulder and say, "Do it and don't complain." In the evening, I am cleaning window, cleaning looking-glass, dusting table, chair, wiping this, mopping that. I am also massaging Big Madam's stinking feets at night, and sometimes, she open her scarf and ask me to be scratching her hair. I am only stopping to eat in the afternoons." (p.153).

Exploitation requires Adunni to be hard workers because they have to be able to do a lot of work. She must also be willing to sacrifice their energy, time, and opportunity. Oppression makes her is helpless as domestic and weak creatures makes them marginalized and must followed man's culture. Hence, she often accepts violence and exploitation. Adunni does work at her father's house because she feels she is a substitute for her mother. Meanwhile, she does work at Morufu's house because she has become a wife and at Big Madam's house because she is a maid. All of these reasons relate to that she did it because she was a woman.

In the second part, the researcher explained what efforts have been made by Adunni to break away from this oppression. Her first effort to fight against the oppression she experienced is begging her father. Before marrying Morufu, Adunni has tried to convince her father that she is better off going to school than having to get married right away. She says that by going to college, she is able to give her father a lot of money. She is also never ashamed to go back to school despite being the oldest person in his class. It is

like 44 the quote below. Unfortunately, the father does not want to change his intentions. He still will marry her to Morufu.

Then her second effort to fight against the oppression she experienced is asking for help. The effort that Adunni often makes is trying to ask for help from people she trusts. First, she enlists the help of her close friend, Enitan to beg her father. Like quotation below:

I put my head down. "I been thinking about . . . begging my papa to don't let me marry Morufu." I am speaking so quiet, I am nearly not hearing myself. "Can you follow me to beg him? If you follow me, maybe he will change his heart about this whole thing." (p.23)

Adduni's third effort to fight against the oppression she experienced is studying and teaching. Adunni likes to study. She hopes to go to school at the highest level. Hence, she can voice her opinion and get a better job to earn a lot of money for her family. Another effort that she makes to get out of this system is that she teaches children who are not in school around her house. She hopes by teaching them she can increase public awareness that education is Important for children. She also breaks the stereotypes and habits of those around her that previously no one wants to teach children.

Then the fourth effort to fight against the oppression she experienced is running away. To protect herself from slander and mob beatings, Adunni runs away from her house without telling anyone.

"This time, I don't stop my running until I reach the next village, until I reach the place where Iya was telling me to come to her if I am ever needing her help." (p.104).

From the quotation above, Adunni keeps running until she reaches Iya's house. She does not care about the weather. At that time is raining heavily. The streets are very dark. While on the way, she has time to meet her friends, neighbours, and brothers. She tries to hold back her tears and lies so they wouldn't know. For the first time in her life, she steps out of her comfort zone to protect her. With great effort, she arrives at Iya's house safely without anyone knowing. Thus, she is not beaten to death by all the residents in her village.

Then the fifth effort to fight against the oppression she experienced is giving resistance. The oppression causes Adunni to become objects that are vulnerable to sexual violence. Adunni is a victim of sexual violence by her husband (Morufu) and her employer's husband (Big Daddy). She cannot avoid Morufu's coercion and invitation to have sex with him because she is his wife and lives in his house. However, she tries her best to avoid the sexual violence that Big Daddy wants to do.

Then the sixth effort to fight against the oppression she experienced is asking for the room to be locked. She asks Big Madam to put a lock on her room to protect herself while sleeping. It is a suggestion from Ms. Tia. Unfortunately, she lies to Big Madam. She cannot tell the truth. She said that she avoids rats that enter her room at night when Big Madam asks her why she wants to lock the lock. At first, Adunni is hesitant and worried that Big Madam would scold her. However, the employer agreed to her request. Big

Madam has understood that her husband attempted to rape Adunni when she was not at home. The next day, the door to her room has a lock. So, she can lock it while she sleeps.

Then the seventh effort to fight against the oppression she experienced is avoiding. Apart from avoiding Big Daddy, Adunni also avoids Big Madam.

"This morning, I was wiping the window outside the kitchen when I hear Big Madam's car driving inside. Quick, I pick up my cleaning cloth, pass the side of the house, enter the library, and shut the door on myself." (p.156).

From the quotation above, Adunni tries not to run into Big Madam. It is Kofi's advice. Kofi advises her because Big Madam is very violent every time she sees Adunni. Thus, Kofi does not have a heart and was concerned. This attempt was to prevent Big Madam from seeing her often and beating her. She begins to rarely receive Big Madam's blows by acting like this. She only meets Big Madam when summoned. As long as she received violence from Big Madam, she had never once fought back, other than dodging this.

Then the eighth effort to fight against the oppression she experienced is drinking a pregnancy prevention potion. Another resistance she does is trying not to get pregnant. She is scared and not ready to get pregnant and have a baby. Meanwhile, Morufu urges her to get pregnant soon. He wants to have two sons from Adunni. Thus, Morufu will continue to have sexual relations with her until she becomes pregnant. However, she does not care. She still does not get pregnant even though it is against her husband's wishes.

Then the ninth effort to fight against the oppression she experienced is applying for a scholarship. One day, Kofi gives information about a scholarship to Adunni. The scholarship is intended specifically for a maid who is 15 years old. Kofi advises her to join the scholarship. In the end, she wants to follow Kofi's advice. Thus, she begins to study more and more at Big Madam's library and prepares herself to take the scholarship exam. However, she does everything without her employer knowing because Big Madam would not allow it. Fortunately, in the end Adduni has succeeded in getting the scholarship.

Adunni realized that she had to be a great woman by having a loud voice to fight the oppression. Hence, she can voice her opinion to be heard by many people. The first thing of her struggle is to continue her education to the highest level. In addition, she also put up other resistance, such as convincing her father, asking for help from those closest to her, learning and teaching, running away, doing resistance, avoiding certain people, drinking a potion, to registering for the scholarship test. The resistance took a long time and sacrifice, both physically and mentally. However, all these efforts paid off because she received a scholarship to continue her education.

CONCLUSION & SUGGESTION

The researcher discovered that Adunni experienced the oppression in Abi Dare's The Girl with Louding Voice. It includes powerlessness, cultural imperialism, marginalization, violence, and exploitation. All of these things are in the form of unpleasant treatment and words. The perpetrators also vary from children to adults, such as Adunni's school friends, Enitan and her mother, Kola, Big Madam, Big Daddy, and Kofi.

This oppression is very detrimental to Adunni. However, she attempts to oppose

her rights by doing several attempts. Some of it works. However, the rest does not. She is a girl who has high aspirations. Her goal is to go to school at a higher level. She believes that she must become a highly educated woman to escape this system. To make this happen, she makes several attempts, such as persuading her father, asking for help from the people around her, studying and teaching, escaping, rebelling, avoiding people who would have a negative impact, 55 drinking a potion not to get pregnant, and registering herself to take help test. Some of them failed. However, in the end, she receives the scholarship and can continue her education without being a maid anymore.

The researcher found a lot of information while reading and analyzing the novel *The Girl with Louding Voice* by Abi Dare. However, the researcher only focuses on the main female character and oppression in this novel. It aims to narrow the study and be focused. Further researchers, who may conduct research with the same object, theory, or Approach, can examine other aspects. The aspects can be in the form of studying from other perspectives, such as psychoanalysis, discourse analysis, hegemony, structuralism, reader response, and others. Further researchers can also explore cultural or linguistic differences. Another thing, with the many Novels with the theme of feminism or that exist in Indonesia, Further researchers can compare the system or tradition that exists in Indonesia or other countries with the system in this novel.

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