

## CHAPTER 3

### METHOD OF DATA COLLECTION AND ANALYSIS

#### 3.1. Type of Research

The type of this research is qualitative research. Qu & Dumay (2011) explains that qualitative method is the intensive listening and note taking to gain information from the interviewee. According to Burnard, Gill, Stewart, Treasure, & Chadwick (2008) the data analysis would then consist of examining each interview to determine the result.

#### 3.2 Data Collection

To gain information for the primary data, the writer did interviews, asking about the *Djit Gwee* ritual and the questions are related to the procedure, the functions, and the reasons the given people still care to perform the ritual of *Djit Gwee* until now. The secondary data was obtained from journals, books, and internet sources.

##### 3.2.1 Informants

The writer collected data from the informants that were correlated and knew the ritual better. The writer interviewed two people who are the heads of Confucianism Temple in Semarang, a group of Grajen Temple's youth community Semarang, and some students of the Faculty of Language and Arts Soegijapranata Catholic University Semarang. To get reliable data the researcher has some criteria for the informants which were:

- a) The interviewees are Chinese people who live in Semarang.
- b) The interviewees do the *Djit Gwee* ritual for ancestors at home.
- c) The interviewees know the *Djit Gwee* ritual better from others.

The writer did the interview by phone because of Covid-19. There were only two interviewees that the writer interviewed offline at their place. To get full and clear information about the ritual, the writer interviewed the heads of the Confucians Temple at the place. During the interview, the writer followed the health protocol of the “new normal” standards; keeping one meter distance from each other, always using mask during the interviews, and cleaning the hands with hand sanitizer after interviews.

The writer did the interview in three different times:

- a) The first interview was held on the 15<sup>th</sup> of June 2020 with 2 people of the head of Confucianism Temple in Semarang.
- b) The second interview was held on the 2<sup>nd</sup> of July 2020 with 5 people from Grajen Temple’s youth community Semarang.
- c) The third interview was held on the 10<sup>th</sup> of July 2020 with 5 people from students of the Faculty of Language and Arts Soegijapranata Catholic University Semarang.

All of the respondents are from Semarang and do the *Djit Gwee* ritual at home for the ancestors so they know about the ritual that is held by the Chinese in Semarang.

The table below shows the complete data of the interviewees:

Table 3.1 Data of the Interviewees

<b>Interviewees</b>	<b>Age</b>	<b>Gender</b>
1	67	Male
2	49	Male
3	25	Female
4	24	Male
5	20	Male
6	20	Male
7	18	Female
8	20	Male
9	20	Female
10	22	Male
11	24	Female
12	22	Female

Table 3.1. Present the background information of the interviewees, age, and gender.

In this study, the writer found people who were willing to be interviewed about the

*Djit Gwee* ritual. 10 young interviewees are joining the temple's youth community in Semarang. 5 interviewees are in youth community of Grajen Temple in Semarang, 3 others in Li Hok Bio Temple in Semarang, and 2 others in Mahabodhi Temple in Semarang. The informants who had been interviewed were people who had close relationships with the researcher because they were more accessible.

### **3.2.2 Instrument**

To gain information for this research, the writer started to do an interview by asking some questions to the interviewees. For two respondents, the interview was held in *Grajen* Temple Semarang. In doing the offline interview, the researcher followed the health protocol for COVID-19. Ten other respondents were interviewed by phone. The questions were focused on the detail of the *Djit Gwee* ritual's procedure, the functions, and the reason for each person for doing the ritual. It uses to get the detail information of the ritual. The writer took notes and recorded the interview to be able to read and to listen again to understand the answer better.

### **3.2.3 Procedure**

The writer took the following procedures to collect the data:

1. The writer used journals, books, and internet sources to help her get the additional information and pictures about *Djit Gwee* ritual.
2. The writer interviewed the informants by giving some questions related to the ritual. The answers were recorded using a smartphone.

3. The writer took some notes of the answer of the interviewees about the ritual; the procedure, the functions, and the reason for doing the ritual and started to analyze it to get the answers for the research questions.

### **3.3 Method of Data Analysis**

The writer started to analyze the information of the *Djit Gwee* ritual done in Semarang. The data collected from the interviews were transcribed to get the answers and to help to analyze how the ritual is done. The results of the interviews were classified into five parts which are the opening, middle, and closing of the procedure of the ritual, the functions of the ritual, and the reasons for doing that ritual.

