

CHAPTER 3

METHOD OF DATA COLLECTION AND ANALYSIS

3.1 Data Collection

Data collection is the “process of gathering and measuring information on variables of interest, in an established systematic fashion that enables one to answer stated research questions, test hypotheses, and evaluate outcomes” (Kabir, 2016). In collecting the *Ruwatan Sukerta* data, I obtained my primary data through direct interviews with informants:

1. Mr. Drs. Kanjeng Raden Tumenggung Prasesowinoto (A Javanese expert)
2. Mr. Ki Cermo Sutedjo (A puppeteer at *Ruwatan Sukerta* ritual Yogyakarta, 2018)
3. Mrs. Pudji (Ontang-anting’s parents)
4. Mr. Sunaryo (Unting-unting’s parents)
5. Mrs. Tyas Harso (Pancuran Sedhang Kapit parents)

I also captured photos and videos from my field observation of the event. Some of the photos and events come from my initial observation on September 22, 2018. But, more primary data through by doing a more in-depth interview and observation. For my secondary data acquisition, I collect data through reading books, journals, and other literary data found on the internet, and other information.

3.2 Data Sampling

As informed my main data sampling comes from interviewing informants. In finding the most representable informant, I did purposeful sampling by returning to my initial informant that is from a staff member from BPNB (*Balai Pelestarian Nilai Budaya*) in Yogyakarta. From his direction, I interviewed more reliable informants to find out more about the *Ruwatan Sukerta* ritual. Through the interviewees, I am able to attend the nearest ceremony to observe and do an additional interview with the ritual's event organizer and the parents, who are participants of the *Ritual Sukerta* ritual.

3.3 Interview Question

The kinds of question that I ask my respondents referred to the interview guidelines supplied by Kabir (2016), which has the basic questions:

3.3.1 Javanese expert

- a. What is the meaning of the word “*Ruwat*”?
- b. What do the participants need to prepare for the ritual?
- c. What is the different implementation of *Ruwatan sukerta* ritual in Yogyakarta in comparison to other regions?
- d. What elements are needed in *Ruwatan sukerta* ritual?
- e. Where should a *Ruwatan sukerta* ritual take place?
- f. When should a *Ruwatan sukerta* ritual be held?

3.3.2 Parents

- a. What kind of *sukerta* do you do in the ritual?
- b. What is the reason for choosing the *Ruwatan* ritual?
- c. What do you believe are the impacts of the *Ruwatan Sukerta* ritual you give to your child or children?

3.4 Data Analysis

In analyzing the data, I made use of my recorded data and the transcribed interviews and compared that with the kinds of information I have received from books and internet site materials. The comparison allowed me to make a categorization of my data and thereby made it possible for me to analyze and interpret it following Sims & Stephens guidelines about High Context rituals

