Forms of Discrimination on Subalternity Group in Navis's *Saraswati: Si Gadis Dalam Sunyi* Short story

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Abstract— This research is motivated by the colonial problem in the archipelago which still leaves a trail of oppression as well as the struggle of the natives to escape the impact of this ideology. The remaining traces of colonial occupation have created indigenous groups that have become subalterns - isolated, oppressed, and exiled groups. In the subaltern postcolonial theory, Gayatri Spivak states that among the groups that have become the most victims of colonialism are the subalterns. Relevant to this problem, this study aims to describe forms of discrimination against subalternity groups, especially women who are subaltern groups, against colonial ideology. Data obtained from *Saraswati Si Gadis Dalam Sunyi* short story by A. A Navis then analyzed qualitatively. Based on the research data source, namely *Saraswati Si Gadis Dalam Sunyi* short story by A.A Navis. The results of this study indicate that the character *Saraswati* becomes a subaltern because she is marginalized, economically impoverished, labeled, and experiences sexual harassment.

Keywords— short story; women; postcolonial; subaltern; subalternity ; symbols; matrilineal, ; patriarchy

I. INTRODUCTION

The term subaltern was adopted by Italian thinker Antonio Gramsci, to refer to subordinate social groups, that is, groups in society that were subject to the hegemony of the ruling classes. In this case, Morton[13] states that the peasants, workers, and other groups who do not have the power of "hegemonic" can be called a subaltern class.

The term Subaltern, according to Spivak, refers more to the inferior group, which is the group of people who become the hegemony of the ruling classes. In this case, women are positioned as an inferior class in a patriarchal society. This term according to Morton[14] has quite extensive connotation because terminologically, subaltern refers to junior officers in the context of the British military, which means subordinates.

De Kock[8] states that Spivak developed that subaltern is not only intended for the oppressed class or the Other group but also emphasizes the importance of hegemonic mechanisms that are not realized, which has meaning there is a kind of manipulation of what they do. In this case, De Kock saw that there was an attempt to manipulate subaltern groups to comply and obey the rules he made.

For Spivak[31], this term refers to everything related to access restrictions where it becomes a kind of distinguishing

space reflected through old colonialism and modern colonialism. Old colonialism in the form of a description of the form of colonialism that took place in the colonial era itself. While modern colonialism can be concluded as a form of colonialism in the present form of imitation of the past. Ratna[5] states that the influence caused by colonialism can be present in the form of oppression of groups that they do not like.

Spivak in Landry and MacLean [12] uses the term *desire* to represent the desires, will, wishes, requests, passions, which are the efforts of the characters to get out of the subaltern position. It is desire, will, wishes to escape from the subaltern position that is described in literary works.

Literary works according to Saini[27] are part of the culture, their birth amid society is not immune to social and cultural influences. These influences are reciprocal, meaning literary works can influence and be influenced by society. Even literary works are a mirror of life, but as an illustration, literary works never plagiarized life. Literary work is the result of thinking about life in the form of fiction and was created by the author to expand, deepen, and clarify the readers' appreciation of one side of the life it presents.

As the opinion of Saini K.M above, Damono[7] asserts that literature presents a picture of life as a social reality that involves the relationship between society and individuals,

between humans, and between events that occur in one's mind. After all the events that occur in a person's inner literary material is a reflection of one's relationship with others or with society.

In line with Damono's opinion, Sumardjo[35] states that the development of individual writers is much influenced by environmental factors, including society. A writer learns to be a writer from the community. The social and cultural background of the people influences the literary forms of thought and expression. Thus, an author's literary work contains the cognitive values of the cultural context and the ideal values of the author's life.

Therefore, an author creates a work in a particular context, the story depicted in it is sourced from the people he wants or rejects. Therefore, the author as part of the community with the power of his imagination can give birth to a literary work of the social problems surrounding the community. The community's restlessness becomes the author's anxiety. Sumardjo and Saini states that likewise, their hopes, sufferings, aspirations become part of the author's pattern. That is why the nature and problems of an era can be read in his literary works. The statement indicates that a literary work will not be sufficiently examined from the aspect of its structure without cooperation with other scientific disciplines, because the problems contained in literary works are a social problem.

One writer that lifts social and cultural problems is published in the newspaper is A. A Navis. Navis is famous with "scoffers" nickname. He produced much literary work that makes domestic and abroad literary critics interested. The interesting power of his works is the society's problems that are presented in Navis's unique literary style, has humor and mockery. According to Sulastris[32], the unforgettable thing according to Wahid is Navis's work is so conspicuous in regional. Atisah[6] et.al states that Navis's first literary work in 1955 is "Pemberontakan Terakhir" Short story and "Robohnya Surau Kami" which is published in *Kisah* magazine.

In 1968, Navis published new work entitled "Saraswati si Gadis dalam Sunyi". According to Syamsudin[38]. This work tells about a deaf-mute girl in Pemerintahan Revolusioner Republik Indonesia (PRRI) era that was happening in Indonesia especially Sumatera Barat. In his research, Syamsudin just gives information and synopsis of *Saraswati si Gadis Dalam Sunyi* without doing deep analysis.

There is no reader response in "Saraswati si Gadis Dalam Sunyi" Short story by A. A Navis that is found in the time this short story was republished in *Harian Umum Singgalang* from June 2000 until June 2001. This research uses the archive that is saved in the *Harian Umum Singgalang* office in the form of a bundle that contains that short story.

"Saraswati si Gadis Dalam Sunyi" is chosen to be the object of research because this work contains humanity facts about silent treatment, the closed access to make opinion or position is marginalized in facing the world without protection, such as family or state protection. With the setting of the PRRI rebellion era, it can be said that this short story tells about a social event that happened in the same era. A deaf-mute girl can be seen as a symbol of government action in the conflict area, whereas the character is silenced and marginalized in the social environment and education.

In the position as subaltern, Saraswati character is represented as a character that has a desire, will, and effort to come out from that thing, whereas the life of people in Sumatera Barat is drawn in *Saraswati si Gadis Dalam Sunyi*. This short story that is published in the *Harian Umum Singgalang* newspaper is interesting to be a research object because there are no other researchers that discuss "Saraswati si Gadis Dalam Sunyi" short story with *subaltern* studies. The treatments received by the Saraswati figure in the short story are in the form of things that need to be underlined because they do not merely describe a deaf-mute woman who is considered non-existent and unable to do things like normal people but can be seen as a symbol of certain social conditions.

Thus, the problems in this study can be formulated as follows: forms of discrimination against the subaltern groups on the short story *Saraswati si Gadis Dalam Sunyi* by A. A Navis.

II. METHOD

In this study, researchers used the Spivak subaltern to criticize, translate the voice, history, and experience of people who are oppressed and revoked of their rights, then make reversals through actions in the form of resistance and reject the actions of the target groups of the subaltern itself and highlight attitudes and mental decolonization carried out by people who have power. In this case, it can be found in the "Saraswati si Gadis Dalam Sunyi" by A. A Navis through the character Saraswati.

The research method used is descriptive analysis, where the data that has been obtained is then analyzed and interpreted by researchers to find the meaning of the facts illustrated by the data. Sources of research data were chosen randomly with consideration of the crucial issues under study, representation in terms of authorship quality, and representation in the post-colonial Indonesian literary sphere. Based on this, the selected data source is *Saraswati si Gadis Dalam Sunyi* by A. A Navis. The data in this study are text. The text referred to here is all words, phrases, sentences, even paragraphs obtained from data sources that describe subaltern problems. The data that has been obtained through the process of recording and classification are then analyzed and interpreted using the postcolonial perspective theory and subaltern theory proposed by Gayatri Spivak.

Spivak, through his essay, entitled *Can the Subaltern Speak*, stated that colonialism still left its mark on the colonized country, even though the colonization had ended. The former colonialism still exists in various fields of life, such as the economic, social, and political fields. The effect of the occupation that has ended has resulted in groups or lower classes, marginalized, marginalized, oppressed, and not having access to speech, especially women. According to Spivak[31], the colonial era still left men as the rulers, the majority, and women as those who were controlled.

According to Spivak, subaltern has two of the most basic characteristics, namely the existence of emphasis and in it, there is a discrimination mechanism. In this case, Arisanti[11] states that the subaltern does not have the space to voice their conditions so that intellectuals are needed as their "representatives".

Apart from that, Spivak also stated that he likes the term subaltern because it is more flexible than proletarian, which

conventionally means the masculine working-class subject in 19th century Europe. Like Guha, Sarkar, Chakrabarty, and Arnold, Spivak also tracks how the subaltern is transformed by the subaltern study group into categories distinct from the proletariat. Morton[16] states that Spivak's essay on Subaltern Studies: Deconstructing Historiography offers a productive overview of the theoretical methodology and gender politics of historical research in early subaltern studies between 1982 and 1986.

Spivak's study of the subaltern opens a discourse on the struggle of colonized women. In the context of political struggle and struggle to achieve justice, it is oppression carried out by groups that have power, then these groups unite to fight. According to Nasution[20], Spivak also has another meaning that not getting justice, being ignored in the context of life caused by colonialism, is the focus of Spivak in the study of subaltern groups.

However, this does not mean that the subaltern category is the same as the people. For Spivak, the subaltern is the name of the different space and subalternity is a position without identity. Guha's positive approach is none other than to regrow subaltern social and political awareness, which is deemed incompatible with the structuralist approach to the peasants' rebellion. Spivak[32] also described that in colonial culture, minority groups who were subaltern would be oppressed by the majority group and they had no voice to fight.

This study describes the text in "Saraswati Si Gadis Dalam Sunyi" Short story by A. A Navis is based on the subaltern approach proposed by Spivak concerning the approach to the position of post-colonial women and women as symbols of subalternity.

Descriptions of texts that describe the position of subaltern women, such as deaf-mute women who were constructed during the rebellion era, or the position of deaf-deaf women in articulating their voices so that they can be heard in society, can be seen as an effect of disharmony between central and regional relations after PRRI.

III. RESULT AND DISCUSSION

FORMS OF DISCRIMINATION ON SUBALTERNITY GROUP IN SARASWATI SI GADIS DALAM SUNYI KARYA A. A NAVIS

Discrimination is an unfair and unequal treatment carried out to distinguish individuals or groups based on categorical characteristics or distinctive attributes, such as based on race, ethnicity, religion, or membership of social classes. Fulthoni[11] states that this term is usually used to describe an action of a dominant majority to a weak minority so that it can be said that their behavior is immoral and undemocratic.

Initially, discrimination occurs because of prejudice. With prejudice, one can make a distinction between one person and another. Prejudice is often based on incomprehension and ignorance of other groups or outside the group or fear of differences. Prejudice is compounded by the emergence of a bad brand (stigma/stereotype). This bad stamp is based more on various facts that lead to similar patterns, so we often generalize someone based on his group. Usually, this bad stamp is learned by someone from social influences such as society, neighbors, family, parents, school, media, and so on.

Discrimination also occurs when beliefs about a bad seal and prejudice have turned into action. Fulthoni[11] declares that Usually, discrimination results in the form of treating others unfairly because they are not from a particular social group.

For Spivak, discrimination belongs to the category of epistemological violence as well as "master and servant". However, intellectuals should be present to assist or represent the oppressed groups. In this case, Spivak advises intellectuals to act in a real way to fight for subaltern groups rather than just thinking or talking without being accompanied by concrete actions. It is intended that what is aspired or voiced is right on target and what is desired is achieved.

As for the discrimination stated by Navis[23] in *Saraswati si Gadis Dalam Sunyi* short story as follows:

"Demikianlah sebagai gadis yang bisu aku telah dijadikan bahan olok-olok oleh orang yang sama bisunya denganku. Sungguh tak tahan hatiku menderita penghinaan demikian"

The statement above indicates the rebellion of the character Saraswati and does not accept inhumane treatment by groups or groups who brand themselves perfectly. In this case, Saraswati also sued the name of perfection, because there is not a perfect human being in the eyes of its creator. Besides, Saraswati also opposes classifications and class distinctions between humans. The criticism of the silence of a Saraswati also refers to the inability to express an opinion in front of the group or the majority, thus causing insecurity when the opinions expressed contradict from the majority group.

1. Unpleasant treatment

Unpleasant treatment refers to a bad or despicable act that is done to another person consciously, starting from the emergence of a desire to reciprocate another person worth or far worse than the action he did. Usually, people who get unpleasant treatment come from low social status/group, have mental disabilities, come from people with disabilities, and so on.

From Spivak's perspective, unpleasant treatment is categorized as epistemic violence specifically related to women, where subaltern women (women from the Third World) are never truly allowed to express themselves. Sharp[28] in this case states that they were only used to ignite a sense of sympathy which was ultimately used for the benefit of the colonial / ruler.

Therefore, the integration of subaltern voices into the intellectual space of social studies is a problem because there is an unrealistic opposition to the idea of learning the Other. However, it was implied that the Spivak rebellion rejected an anti-intellectual attitude because it was considered to eliminate the conscience. Navis[21] depicts the unpleasant treatment for Saraswati is as follows:

"... Untuk dijadikan pengembala ternak kepunyaan mereka, oh, alangkah terlalunya mereka. Tidak adakah hati nurani mereka untuk memberikan aku suatu kehidupan yang lebih berarti lagi? Sungguh aku tidak bisa menerima pekerjaan yang demikian. Aku pun menjadi bertambah murung"

The statement above indicates how the central government treats people in the area as lower class/class only because the majority of the community comes from farmers, fishermen, and merchants/traders. While there are still many other groups

of people who have the ability and are no less competitive than those who live in urban areas. In this case, they want to prove that local communities are also able to do the best for their own country without the need for barriers/distinction, one of which is in the case of education. The desire to be recognized is one of the main reasons for the community to fight for their rights and beliefs to get equality. This equality will only be achieved if national, economic, political, and development stability is evenly distributed throughout the country.

2. Cannot Express Opinion.

Freedom is one of the basic rights of all individuals. Where every human being has the right to his position as an individual who has basic rights such as acting, thinking, and interacting with anyone. However, there is a gap that limits his freedom, which requires one to be tolerant of the rights of other individuals.

Women who have become the object of history can not be separated from the problems of social construction that corner the position and limit the space for women to get their rights in social life. The dimension of femininity which emphasizes patriarchy is a construction that binds women and causes it to not have another dimension, namely the dimension of masculinity. In this case, women are formed as subordinate and inferior. Women have always been objects in the scope of patriarchy and are positioned as second class humans after men. Indigenous women who were identified as Third World women were the objects of colonialism. Women can not be separated from oppression and powerlessness to get a better life. Women are positioned as subalterns who cannot articulate their voices against the patriarchal system that has cornered them.

In this case, Morton[16] states that Spivak wants to reveal that the position of women as inferior will not get space in social life. Women as a subaltern group should have been given opportunities and votes.

In A. A Navis's "Saraswati si Gadis Dalam Sunyi" this was not found, it was proven that the Saraswati figure was unable to express his opinion related to the socio-political situation that occurred after PRRI, which is stated by Navis[22] in the section below:

"... Apakah yang harus ku lakukan selain hanya menurut saja. Kalau-pun aku hendak membantah, karena hatiku enggan berpisah dengan duniaku yang indah di Jakarta, bagaimanakah caraku membantahnya. Kemampuanku hanya menangis, menangis tanah yang menelan semua milikku yang kucintai. Akan bagaimanakah hidupku jadinya kelak"

The statement above, reveals the ill-treatment experienced by the figure Saraswati when the PRRI fluctuations in West Sumatra and impacted the people of West Sumatra who live in the island of Java, as evidenced by the many interventions and rejection that caused the people of West Sumatra to be repatriated back to their hometowns even though this is contrary to principles, conscience, and sense of justice. Padang Panjang is one of the places where the Saraswati figure resides and lives with his family/relatives on his father's side. If it is traced according to the matrilineal

kinship system adopted by the Minangkabau community, Saraswati should have been cared for and raised by her mother's close relatives, but the reality that occurs is inversely proportional to the facts, where Saraswati is left to be cared for by her *bako* without supervision to cause a sense of kinship from her mother's side. insecure especially against women (Saraswati figures), given their limited ability to talk (communication) with others due to deaf-mutism they experienced.

3. Not Getting Proper Education

The progress of a nation according to Fadjar[10] is determined by the nation itself, especially in utilizing human resources through education to develop knowledge. Education is a means to channel knowledge, the Universal Declaration on Human Rights in 1948 placed the right to education as one of the top priorities. As in UUD 4[40], the right to education is a part of human rights regulated by the Law which states that in UUD 45"Every person has the right to develop themselves through the fulfillment of his basic needs, the right to education and to benefit from science and technology, arts and culture, to improve his quality of life and for the welfare of mankind".

In UU[41], Education is a means to realize human rights themselves. Education is also a primary means for adults and children who are economically and socially marginalized to lift themselves out of the poverty line. In this case, education plays an important role to empower women, protect children from dangerous work and sexual exploitation.

Spivak offers a thing that can help subaltern to be able to voice their voice through the world of education. For Spivak, education is needed so that people who are from the subalterns have the right to the right to a decent life and to improve their standard of living in a better direction and are free from colonialism which is considered to be inhuman.

A. A Navis[24]' states in *Saraswati si Gadis Dalam Sunyi* short story, this was not found, the Saraswati figure did not get proper education because of the deaf-mute factor in her clothing, this can be seen in the following quote:

"Bagaimana mestinya aku menyampaikan segala perasaan hati pada orang lain dengan cepat, Saudaraku? Apakah ada alat perantara yang paling tepat yang dapat ku pakai tersedia di dunia ini? Tanpa aku dapat menyampaikan keinginanku pada orang lain, orang lain pun tak dapat juga menyatakan kehendaknya kepadaku, segala-galanya seolah-olah tak ada hubungan apa-apa antara aku dengan orang lain, mesti orang lain itu adalah kaumku sendiri. Mestinya orang bisu-tuli seperti aku ini diberi alat untuk memahami hasrat orang lain yang ingin disampaikan kepada. Selama itu tidak ada, maka semua orang bisu-tuli tidak akan tertolong".

The statement above indicates that the importance of the availability of educational facilities especially for people with disabilities. Special education for people with disabilities needs a forum that can bridge so that all groups / all parties understand what is conveyed by children with special needs. For this reason, it is necessary to have the availability of hearing aids and translators especially for people who cannot

speak (mute). This will be considered more efficient to break the chain and free themselves from the dividing separating between normal people and abnormal people (deaf-mute). However, this was not found by Saraswati figures and people who also experienced the same thing as Saraswati, in the limited sense of speaking and listening.

4. Excommunicated in Majority Groups.

Minority groups may often be interpreted as a collection of people who are ostracized by society because of something that is not accepted by the community. According to Theodorson[39], minority groups are groups that are recognized based on racial, religious, or ethnic differences that suffer losses due to prejudice and discrimination. Various acts of violence and discrimination can be witnessed by the rampant events of murder, ill-treatment, rape, kidnapping, and anarchism in the form of the destruction of educational institutions and places of worship, as well as various forms of discriminatory actions and coercion from the powerful against the helpless.

In this context, what is meant by minorities are groups that at least fulfill the following three features: 1) their members are very disadvantaged, as a result of other people's acts of discrimination against them; 2) its members have group solidarity with a "sense of common ownership", and they see themselves as completely "different" from the majority group; 3) usually physically and socially isolated from the larger community.

Aggressive treatment of minority groups is also balanced by acts of policy discrimination by the state. Discrimination against minority groups' religions or beliefs also results in limited access to their civil and political rights.

In Spivak's view, being excluded from the majority group is included in the category of oppression, carried out by the ruling group. In this case, Spivak describes that: (1) the condition of a people who are oppressed by the dominant people in their environment, (2) the oppression and creation of the third world by the colonial state, (3) the former colony as an exploited third world but have a legacy -the inheritance it left behind, (4) there is no room for the subject of oppression to speak (5) challenging the legacy of colonialism and patriarchal culture in society at that time.

Navis[25] depicts that Saraswati was ostracized in the majority group as follows:

"...ditariknya tanganku dengan kuat. Bukan lagi ke dalam kamarku, melainkan keluar untuk melihat orang-orang yang sedang berpesta dengan pakaiannya yang indah-indah. Ia menunjuk-nunjuk ke arah seorang laki-laki yang sedang memainkan akordion. Pemuda itu ternyata seorang buta "

The above statement illustrates how Sasrawati's character is treated inhumanely by the majority group who has physical perfection (not disabled), where the minority group (people with special needs) are treated discriminatively as if making one's physical limitations a mockery and object of the joke without considering the prerogative rights of a person who also deserves the same position, treatment, and protection both before the law and in the eyes of the state.

Apart from that, discrimination also refers to a minority group who are oppressed and become part of the subaltern, in which case they are not given the same rights and freedoms as the majority group (people in power). In this context, the small community (subaltern) is used as an object that is deliberately displayed to gain sympathy and can also be used as an object of jokes to show and reinforce one's social class, in this case, the majority group views people who come from lower classes as unequal because think they are different and there is no place for them to voice their opinion.

5. Used as Bullying Objects (Jokes / Jokes).

Ken Rigby in Astuti[2] defines bullying as a desire to hurt. Usually, this desire is manifested in the form of actions that cause a person to suffer. This action is usually carried out directly by a person or group of people who are stronger, irresponsible, usually occur repeatedly, and are done with pleasure.

Also, bullying is defined as forms of violent behavior where there is psychological or physical coercion on a person or group of people who are "weaker" by a person or group of people. The perpetrator of bullying can come from a person, group of people, and they position themselves to have the power (power) to do anything to their victims. Djuwita[9] states that usually, victims perceive themselves as weak, helpless, and always feel threatened by bullying.

Eliot in Astuti[3] states that usually, bullying is often done by peers, parents, teachers, and the community. Bullying harms the development of children's characteristics, both for the victim and the perpetrator while the failure to deal with bullying will have an impact on further aggression. As a result, the victim will feel depressed because the perpetrator controls the victim, this condition worsens the condition of the victim who is experiencing physical and psychological pain, decreased self-esteem, shame, trauma, unable to attack back, feels alone, completely wrong, and afraid of school (school phobia), where he feels nothing is helping. In the next condition, Astuti[3] also found that victims alienated themselves from school, suffered from social fear (social phobia), even according to Field in Astuti[4] tend to want to commit suicide.

The definition of bullying according to Ken Rigby in Astuti[5] is "a desire to hurt. This desire is shown in actions that cause a person to suffer. This action is usually done directly by someone or a group that is stronger, irresponsible, usually occurs repeatedly and carried out with a feeling of pleasure.

Spivak categorizes bullying as a minority, namely a group that has a low degree of being the target of humiliation, hatred, and violence. The evidence that states bullying in Saraswati si Gadis Dalam Sunyi by Navis[21] is:

"...ia mengajakku berbicara dengan gerakan tangannya. Semua orang menjadi gembira melihat tingkahnya yang membadut. Sekali ia menyatakan perasaan cintanya terang-terangan dan mengajak aku menjadi istrinya dengan gerak-gerik dihadapan Angah. Semua orang tertawa dan bahkan ada yang bertepuk tangan melihat permainannya. Bahkan Angah pun ikut tertawa. Aku merasa sangat kesal.

Malah aku sampai menangis diperlakukan seperti itu. Sepatutnya ia tahu, bahwa aku seorang gadis yang belum dewasa dan untuk apa ia mengajakaku begitu, kalau tidak untuk sekedar menggembirakan hati semua penumpang? Ia senang berolok-olok. Aku sungguh ingin melemparinya dengan apa saja."

The above statement reveals that bullying does not only occur in the community environment but also occurs in the family environment, as evidenced by the use of the shortcomings of the character Saraswati as the object of jokes and jokes and forgetting that people with special needs also have a conscience and the right to be treated and the same protection in the eyes of the State and the eyes of its Creator. In this context, the figure of Saraswati stated that the family is also unable to be the main guard, protector, and protector, especially for children with special needs.

6. Made as the object of sexuality

Sexuality is a socio-cultural process that directs human desires or lust. Sexuality is also related to values, norms, knowledge, and rules. Where a person lives and interacts is closely related to issues of philosophy, psychology, economics, religion, and language. Sexuality is a positive thing, which is always related to one's identity and honesty with himself. Muhammad[19] But unfortunately, society in general still sees sexuality as negative, even disgusting, so it is inappropriate or taboo to talk about. Moi states that in a patriarchal society, women's sexuality is often marginal and limited in the context of the ideal socio-cultural construction of women, or what is often called femininity. In this case, Priyatna[28] women's sexuality is marginalized and negated, considered not an important part of their femininity.

The objectification of women occurs at various levels and in various forms. At the individual level, it can take the form of sexual harassment experienced by women, whether perpetrated by known people or strangers in the public sphere. At a broader level, the objectification of women is also carried out by state institutions. The objectification of women by the state is carried out by institutionalizing the regulation of women's bodies and sexuality based on morality.

In line with that, Spivak sees women as objects of sexual harassment that will never be separated from the issue of patriarchal culture, where men's power relations are more dominant than women so that they become objects that do not have a voice for themselves. The evidence of sexual harassment in this Short story is described by Navis[27] as follows:

"...Beberapa orang mengepung rumah kami di halaman. Salah seorang memandang aku dengan sinar mata yang mengecutkan hatiku. Gementar aku karenanya. Lalu dia mendekat. Tangannya diulurkan ke dadaku. Ketika aku mengelak dan hendak menyingkir, aku didesaknya ke dinding sehingga aku tergenjet. Aku menjerit-jerit. Tiba-tiba saja dia melepaskan gencetannya. Temannya yang melihat peristiwa itu tertawa terbahak-bahak. Dengan tiba-tiba pula tertawa mereka berhenti dan aku melihat Busra tergeletak di lantai"

Based on the above statement, it is revealed that the character Saraswati became the object of sexuality during the PRRI upheaval in Padang Panjang, at that time the soldiers who were carrying out the siege, to be precise at Busra's house, deliberately committed acts of harassment against Saraswati's figure. In this context, the character Saraswati is used as an object of sexuality, because after the harassment there is no feeling of guilt or remorse from the perpetrator against the victim, but what happens is the opposite where there is a pleasure for the perpetrator after committing the act of harassment.

Using a woman as an object of sexuality indicates that her mentality is degenerate and the death of the conscience because the apparatus as the protector of society misuses their authority and acts as if the lives and dignity of others are not valuable, while the 1945 Constitution guarantees the public get protection before the law and in the eyes of the State.

IV. CONCLUSIONS

Forms of discrimination against subaltern groups in Saraswati si Gadis Dalam Sunyi Short story by A.A. Navis is a form of rebellion that occurred against women during the PRRI era which occurred in West Sumatra. Saraswati is a symbol of the people of West Sumatra who have been deprived of their rights as an isolated area by the Central Government. The various rebellions that were carried out by Saraswati as a deaf-mute woman were able to get her out of the discrimination she received from either her family or the surrounding community. With the rebellion that was carried out by West Sumatra to the Central Government, so that the Center would know that West Sumatra had contributed thoughts through influential figures who entered the process of Indonesian independence. Some intellectuals can lead to discrimination that is received by Saraswati no longer happens to her so that she can see and read the world with the knowledge she has.

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