

Colonization of Subaltern Women in the Short Story “Qisshatu Fathiyyah Al-Misriyyah”

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Abstract: Discourse on literary criticism is currently widely read and studied in the academic world, especially about postcolonial. postcolonial studies provide a new perspective on modern era colonialism and its effects. Postcolonial offers disclosure of the conflicts of human life that occurred in the colonial era. However, in the real of literary studies, his postcolonial works are not only the period after colonialism ended, but works that have been written since they lasted until the present. This research is included in the type of qualitative research based on the library research methodology. The purpose of this study is to describe the forms of colonization that occurred to female characters as part of the subaltern group in the short story "Qisshatu Fathiyyah Al-Misriyyah" using a subaltern theory approach of Gayatri Spivak. The primary data sources were taken in the form of a short story entitled Qisshatu Fathiyyah Al-Misriyyah by Nawāl As-Sa'dāwī as well as some literature from articles and books that have a correlation with the research topic as a secondary source. The theory used is Gayatri Spivak's subaltern with a postcolonial study approach. The results of this study are in the form of colonization of subaltern women in the form of: (a) Early Marriage, (b) Physical Violence, (c) Marginalization, (d) Discrimination.

Keywords: *Postcolonial, subaltern, short story, women*

INTRODUCTION

Discourse on literary criticism is currently widely read and studied in the academic world, especially about postcolonial. Postcolonial studies provide a new perspective on modern era colonialism and its effects. Postcolonial offers disclosure of the conflicts of human life that occurred in the colonial era. However, in the realm of literary studies, his postcolonial works are not only the period after colonialism ended, but works that have been written since they lasted until the present. On the postcolonial understanding that colonialism never ends, but still exists today in different forms. This means that postcolonial is widely used included in the study of indigenous resistance in the face of foreign invaders and insurgents of their own country (Sulistianawati, 2020, p. 156).

According to Helen (1998) in Faruq (2007: 15) that postcolonial theory includes three possible choices of attention: first, on the culture of societies that have experienced European colonization, both in the form of the effects of colonialism which still persisted into the postcolonial period and the possibility of its transformation into the forms called neocolonialism (internal and global), secondly, the response of

resistance or counter discourse from the colonized people and others to the colonialism, without eliminating the attention to the possibility of ambiguity or ambivalence, and thirdly, all forms of marginality resulting from all forms of capitalism (Faruk, 2007, p. 15).

According to (Semi, 1993:8) in (Putri, 2021) states that literary works are an interesting object of study. This is because literature is something that tells a story and there are many elements of humanity that cannot be separated from human life. Literature can also be interpreted as a form of creative artistic work whose objects are humans and their lives using language as a medium man (Putri, Mayong, & Faisal, 2021, hal. 24). Muzzaki defines literary works in the context of the sociology of literature as mentioning literary works are interpreted as social documents in which it describes the reflection of the situation at the time the literature was created. Or, literary works are a manifestation of socio-cultural conditions and historical events (Muzakki, 2007, p. 27)

Based on the explanation above, this paper specifically discusses a research in the short story written by Egyptian feminist activist Nawāl As-Sa'dāwī on the topic of colonialism in the forms of

colonization, marginalization and discrimination as a legacy of colonialism that still exists today. The short story Qisshatu Fathiyyah Al Misriyyah tells the story of a woman named Fathiyyah who is imaged as a subaltern group. Fathiyyah as a member of society is not as lucky as other people in general. During her life she often experienced oppression by her father and husband, the occupation not only attacked her physically but also psychologically. she is marginalized and hegemonized by superior cultures and groups, she is unable to speak and fight against the existing culture in her society.

The researcher reads and observes the story are representations of real phenomena that occurred to women in Egypt at that time in the form of oppression, deprivation of rights, and marginalization that occurred from cultural and social aspects. so the researcher tries to correlate it with Gayatri Spivak's subaltern theory which has full attention to women as objects of cultural oppression and domination.

Spivak is a critic and thinker who also pioneered the study of postcolonialism. He contributed greatly in conducting a critical study of the influence of colonialism in the fields of culture and literature. One of the analyzes

that Spivak uses is feminism. Feminism is a movement of women to reject everything that is marginalized, subordinated, and demeaned by the dominant party (Yunairi, 2020, p. 105). Spivak's corpus of criticism revolves around the philosophical, cultural, political, and economic legacy of European colonialism on colonized societies. Spivak emphasizes that feminism is unlikely to function as a glamorization of mainstream discourse that has special interests whose academic origins will make feminism subject to correction from authoritative people. For Spivak, feminist theory requires that people learn to forsake one's privileges, in order to be taken seriously by the female constituency in the world, outside of academic institutions (Morton, 2018, p. 185).

This research is included in the type of qualitative research based on the library research methodology. The primary data sources were taken in the form of a short story entitled Qisshatu Fathiyyah Al-Misriyyah by Nawāl As-Sa'dāwī as well as some literature from articles and books that have a correlation with the research topic as a secondary source. The theory used is Gayatri Spivak's subaltern with a post-colonial study approach

A similar study on postcolonial studies with the

Gayatri Spivak subaltern theory was written by Arisni Kholifatu and Tengsoe Tjahjono (2020) with the title Subaltern in Pramoedya Ananta Toer's Novel Arok Dedes, Gayatri's Postcolonial Study. the author analyzes the influence of the supreme throne and resistance of subalterns in the novel Arok Dedes by Pramoedya Ananta Toer using the postcolonial theory of Gayatri Spivak. This research is a type of qualitative descriptive research. The approach in this study uses a qualitative approach (Kholifatu & Tjahjono, 2020, p. 120)

The second study was written by Octo Dendy Andriyanto, et al (2021) with the title Subaltern in the Jemini Novel by Suparto Brata from Gayatri Spivak's Perspective. The study discusses the subaltern position of women, the reversal of the hierarchy, and forms of resistance to the subaltern. The research method used is context-focused qualitative research and prioritizes interpretation and depth of meaning. The theory used is Gayatri Spivak's Subaltern with a postcolonial approach (Andriyanto & Hardika, 2021, p. 91)

There are at least two differences and novelties written in this study, firstly, in previous studies the authors only described the subaltern theory

descriptively without explaining the genealogy and historical aspects of the use of the term subaltern by characters other than Gayatri Spivak, while in this study it is discussed in detail the genealogy of the term subaltern. and explain the different perspectives of the characters who use the term. secondly, in previous studies the authors took a lot of literary works from Indonesia, while in this study the objects were taken from Arabic literary works written by feminist activists from Egypt, where the contents of the stories were taken from true stories that befell Egyptian women in the era of new colonialism in the form of patriarchal culture

The purpose of this study is to describe the forms of colonization that occurred to female characters as part of the subaltern group in the short story "Qisshatu Fathiyyah Al-Misriyyah" using a subaltern theory approach of Gayatri Spivak.

POSTCOLONIAL LITERATURE

Postcolonial theory and postcolonial literature have a close relationship between them that both were born from the social situation of the people who experienced colonialism from the aspect of time and the storyline written in the text or literary work. Postcolonial has a broad

domain, not only discussing the postcolonization period but also analyzing and investigating further about the impacts caused by colonialism from psychological, cultural, social and other aspects.

Postcolonial literature has two aspects, first, literature that was born in the colonial era (Balai Pustaka) and second, literature that was born in the postcolonial era but has elements of stories and stories related to the themes of colonialism and European colonization. In general, postcolonial studies are studies that study the various consequences caused by colonialism, a term that refers to the time after colonialism. A condition where the colonizer has left an area but has passed on the culture and influence on the people he colonized. This happened because the occupiers not only controlled the territory by violence and war but also by hegemony from politics, culture, and economy (Pradani, Anitasari, & Susanto, 2021, p. 291).

Laila Gandhi in her book says that although the branches of science are interconnected, the field of postcolonialism is characterized by a greater focus on postcolonial literature, a category that refers to English literature, namely to the literature that has accompanied the triumph and decline of the British Empire.

The academic rights of postcolonial literature are informed by current critical attempts to accept its central assumptions as a contextual, or a bibliographical battle between oppressive and subversive works. Postcolonial literary theory asks for these cultural materialist assumptions in relation to textual production in colonial and postcolonial conditions (Laila, 2001, p. 122).

Postcolonial literature was born from national and regional consciousness and in the context of the search for the differences between the postcolonial world and the imperial center, postcolonial literature developed through several stages. Of course, it is undeniable that during the imperial period, these works were more often written in the language of the imperial center. It was written by an educated elite who relied primarily on colonial power for its identity. Therefore, in the early periods of foreign language texts which were mostly produced in the colonized territories, it could be said that they were 'representatives' of imperial powers (Ashcroft, Griffiths, & Tiffin, 2003, p. 72).

It appears in his early postcolonial works that his potential to become a subversive force, especially with regard to the themes he raised, could not be fully realized. Although directly

involved with materials that are very supportive, such as cruelty in the practice of convict punishment (Tucker's Rashleigh), the suppression and pollution of the local culture of the indigenous population (Mofolo's Chaka), or the rich and extensive treasures of the past cultural heritage. European culture (the works of some 19th century Anglo-Indian poets, such as Ram Sharma), these works are still unable to explore their anti-imperial potential (Ashcroft, Griffiths, & Tiffin, 2003, p. 74).

GENEOLOGY OF SUBALTERN CONCEPT FROM GRAMSCI TO SPIVAK

Terminologically the term subaltern has various connotations, in this case Stephen Morton mentions that the term subaltern based on the *Oxford English Dictionary* has three different meanings, conventionally it is understood as a synonym for subordinates, but can also be interpreted as low-class workers in the military context, or in particular instances that support universal propositions in philosophical logic (Morton, 2018, p. 144). Meanwhile, in the study of critical theory and postcolonialism, the term subaltern refers to a population that is socially, politically and geographically outside the hegemonic power

structure of the colonial nation (Setiawan, 2018, p. 13).

If traced from its historical aspect, the term subaltern first appeared in 1982. This term originated from historical records in South Asia and developed into a critical study of post-colonial developments. In history it is known that the colonials who had power did not side with the weak, even they experienced oppression which made them subaltern. Furthermore, the term subaltern was first adopted from the ideas of Antonio Gramsci and the Marxist group. This concept was born from a situation about the political situation of countries and groups that occurred in Italy. In the view of Gramsci and Marxists the oppressed are a subaltern class that has no relation to the ruler. Gramsci wants to show that people who are defeated and marginalized in a power are classified as subalterns (Nasution, 2016, p. 39)

The concept of subaltern introduced by Spivak refers to people or groups who are marginalized by groups that are superior in social and cultural contexts. This concept was pioneered by Spivak, especially in his essay entitled "Can Subaltern Speak?", then the subalterns referred to by Spivak are those who are not elite and those who do not have access and are unable to speak because they are not given

space and even subject construction in colonialism discourse. They are subaltern groups that have always been represented by interested parties such as politicians, bureaucrats, social scientists, and community activists. They are powerless and can never speak in public media and are marginal. This group can include workers, farmers, women, and people with disabilities (Suryawan, 2010, p. 20).

Gramsci mentions that subaltern is a subordinate and an instrument to describe marginal and low class groups or classes. Gramsci continued, arguing that this group arose because of the hegemony of society. Then Spivak developed it through his essay entitled *Can The Subaltern Speak* which states that colonialism left a mark that is still attached to the lives of the people of its former colonies for a long time to give rise to lower groups who did not have access or opportunity to voice their voice (Pradani, Anitasari, & Susanto, 2021, p. 291). Gramsci in using the term subaltern refers to "inferior groups", namely groups in society that are the subject of the hegemony of those in power (Martono, 2012, p. 149).

Over time, the term subaltern underwent many renewals and usages by several later figures, one of which was by Ranajit Guha, an Indian historian.

the term subaltern was adopted by Ranajit Guha, an Indian historian to rewrite the history of India. Guha has given a more interesting explanation than Gramsci about the subaltern because he has provided something new and a clear framework for explaining "who is friend, who is enemy". Guha's new view lies in his explanation of the dichotomy of oppression, which is not only carried out by "outside groups" but also by "inside groups". The oppression did not only happen to the "colonial-anticolonial", "employer-labourer", "civil-military" but also happened to the "subaltern-elite". Spivak uses the term subaltern in his essay *Can the Subaltern Speak?*, he has deepened and clarified Guha's ideas. Farmers, workers, women, the poor class, and other groups that do not have access to "hegemonic" power can be referred to as the subaltern class (Martono, 2012, p. 150).

Later in the modern era the term subaltern was used by Gayatri Spivak in postcolonial studies to describe groups or people who experienced oppression, including women and there was no room for them to voice their voices. Subaltern theory based on what was developed by Gayatri Spivak analyzes the condition of third world women and explains the position of women as an inferior

group at the social level, many of whom experience hegemony, especially in patriarchal culture, so that men are often considered superior to women. Spivak wants to show that the position of women as lowly people will not get space in social life to express their fate.

From the description above, it can be understood that the term subaltern has historically been interpreted with different perspectives according to the historical, cultural, and social contexts at that time. Firstly, the concept of subaltern which was first adopted by Antonio Gramsci refers to the social aspect by looking at inferior groups in society that are hegemonized by those in power, this condition is in line with the national political situation in Italy which tends to be authoritarian and causes the birth of marginal groups. Secondly, Ranajit Guha, a historian from India, took the concept of subaltern to review the history of India, he added a new perspective on the subaltern, that colonization did not only come from outside, between rulers and ordinary people, workers and employers, but colonization could come from within, namely between the community groups themselves, between the elite and the non-elite. Thirdly, Gayatri Spivak in using the term subaltern is influenced by the thoughts of

Marxism, feminism, and deconstruction. he raised many subaltern groups that came from women's groups, and he saw that women were not only victims of colonialism in the colonialism era but in the patriarchal era they experienced a lot of colonization by men's groups.

GAYATRI SPIVAK AND THE CHARACTERISTICS OF THE SUBALTERN THEORY

Spivak is one of the famous postcolonial study theorists of the modern century after Edward said with his major work entitled *Orientalism*. He has the full name Gayatri Chakravorty Spivak, was born in Calcutta, West Bengal, India on February 24, 1942 to strong metropolitan middle class parents. Spivak calls himself one of the first generation of Indian intellectuals after independence rather than the midnight children generation who were born free from chronological accidents. he received his bachelor's degree in English studies at the University of Calcutta in 1959 and graduated first class. He also received a Master of Art in English from Cornell and taught at the University of Iowa while pursuing a Ph.D (Nelson, 2021, p. 1).

Gayatri Spivak contributed greatly in conducting a critical study of the influence of colonialism in the fields of culture

and literature. One of the analyzes that Gayatri Spivak uses is feminism, in addition to marxism and deconstruction. In general, feminism is understood as a movement of women to reject everything that is marginalized, subordinated, and demeaned by the dominant party. Meanwhile, the basic view of postcolonial feminism which is the focus of Spivak is rooted in the rejection of the universality of the experience of women living in third world countries (colonies/former colonies). Where Third World women bear the burden of oppression heavier than women in First World countries. Because in addition to experiencing gender-based oppression, they also experience oppression between nations, ethnicities, races, and religions. The dimension of colonialism is the main focus of postcolonial feminism, which in essence challenges colonialism, both physically, knowledge, values, perspectives, and the mentality of the people (Suryawati & Seran, 2021, p. 89).

Spivak's thoughts on the subaltern open up new perspectives and new discourses on the struggle of women who are oppressed and colonized. In the context of political struggle and to achieve justice, it is an oppression carried out by groups who have power, then these groups

collectively move together and unite to fight. Gayatri Spivak has another definition that anyone who does not get justice, is ignored in the context of social life and is forgotten, willingly everything becomes a frame into Gayatri Spivak's thinking in the study of subaltern groups (Nasution, 2016, p. 50).

Spivak tries to include the sex variable as the object of his study to see the unequal relationship between men and women which is then analogized in a binary opposition relationship. In his analysis, he includes the female variable, because women, even in "normal" societies, can already be grouped as subalterns, especially in societies with a patriarchal structure. Although Spivak is a feminist, he also criticizes other feminists. He criticized Western feminists. For her, Western feminist critical theory was compiled by white Western women from the upper middle class who live in urban areas. One of their mistakes, according to Spivak, is that they view all women in the Third World as equal, uniform, and monolithic. Western feminists do not pay close attention to the conditions and problems that are unique and complex in non-Western women (Martono, 2012, p. 152).

Gender is one of the reasons for the division of labor

system in which all forms of representation come from a special position. Spivak questioned the role of post-colonial intellectuals who were often associated with people who experienced oppression or injustice. Spivak denounced and warned post-colonial intellectuals about the dangers of their claim to the voices of the oppressed. According to Spivak, an intellectual person cannot possibly claim and romanticize their intellectual ability to seek attention from inferior groups for a pragmatic purpose. For Spivak, these intellectual acts were colonial in nature (Yunairi, 2020, p. 107).

His thoughts on the subaltern are contained in an essay entitled "Can the Subaltern Speak?". Spivak states that colonialism still leaves its mark on the colonized country, even though the colonization has ended. The former colonialism still exists in various fields of life, such as the economic, social and political fields. The effects of the end of colonialism gave rise to lower groups or classes, marginalized, marginalized, suppressed, and not having access to speech. The subalterns are mainly women. According to him, the colonial era still left men as the rulers, the majority, and women being ruled (Bahardur, 2017, p. 92).

The essay "Can the Subaltern Speak?" is based on the suicide incident by his grandmother's younger brother, Bhuvanewari, aged 17. This young woman was one of the members of a group involved in the armed struggle for Indian independence. The decision to hang himself was taken by Bhuvanewari because he felt unable or failed to carry out the political assassination entrusted by his group. Spivak in this essay wants to end the oppression and exploitation of subaltern women.

Spivak classifies people who fall into subaltern groups, among others:

1. Woman
2. people who are oppressed by the dominant group
3. Colonized in an environment
4. Oppressed from psychological and social aspects
5. Ignored in the context of life
6. Not getting justice
7. Don't have access to voice (Suryawan, 2010, p. 55).

RESULTS

In this section, the researcher describes the results of research and discussion of the subaltern theory in the short story Qisshatu Fathiyyah Al-Misriyyah by Nawāl As-Sa'dāwī in the form of forms of colonization that occurred to a female character named Fathiyyah, to make it easier to understand the

results and findings, the data will be presented in the form of a table as follows:

THE FORM OF COLONIZATION OF SUBALTERN WOMEN IN THE SHORT STORY QISSHATU FATHIYYAH AL-MISRIYYAH

The discourse of subaltern women in the short story qisshatu fathiyyah al misriyyah has become an important issue about women and colonization, fathiyyah as a female character has become part of the oppressed and marginalized group, namely the subaltern. referring to what Spivak said that anyone, including women, if they do not have access to speech in their social life, do not get justice, and are oppressed in their environment, then they are subalterns.

Accordingly, the fathiyyah told in the story is a subaltern woman whose life cannot be separated from restrictions on access to speech, deprivation of rights, and oppression. to find out and prove if fathiyyah is included in the subaltern group, here the researcher will explain about the forms of colonization that occur in fathiyyah which makes her included in the subaltern group.

Table 1. Forms of Colonization Subaltern Woman

Character Name	Forms Of Colonization
Fathiyyah	Early Marriage

Physical
Violence
Marginalization
Discrimination

1. Early Marriage

Early marriage is a form of legacy of colonialism that was carried out against underage indigenous women, aiming to regulate and curb space for women to not get their rights in social life. This is due to the stereotype that women are always objects in a patriarchal environment and position women as the lowest class human after men. Women are also included as subalterns because they cannot voice their opinions against the prevailing patriarchal system (Pradani, Anitasari, & Susanto, 2021, hal. 289).

This condition was also experienced by fathiyyah who was forced to marry her father when she was 10 years old with the aim of obtaining material benefits for her father. it is written in the quote as follows:

وقد باعني أبي منذ ست سنوات، وكنت في العاشرة من عمري، لرجل سعودي عجوز، يكبرني بستين عاما، بدأت القصة بأن جاء إلى بيتنا «عم محمود» ابن عم أبي، وقال لأبي: إن الله أرسل إليه رزقا من السماء. ماذا كان هذا الرزق؟ إنه «الشيخ علي»، وهو من أغنياء مكة المكرمة، وقد

رآني هذا الشيخ الثري وأنا أحمل صفيحة
الماء فوق رأسي، فأعجبه شكلي ويرغب
في الزواج بي ومستعد لدفع مهر كبير قدره
أربعة آلاف ريال سعودي (السعداوي،
٢٠١٧، ص. ٦٦)

At that time Fathiyyah was still very young, at the age of 10 her uncle came to her father and told her that a rich man was going to marry fathiyyah, with fathiyyah still a child, her father forced her and sold her under the guise of marriage to an old tycoon 60 years old from Saudi Arabia. he could not argue, his mother had the same attitude as his father, because of the low economic factor of the family and at that time his father had the heart to marry fathiyyah at a young age.

It explains to us that even though colonialism has disappeared, the legacy and impact is still there and lives unconsciously into the social and cultural realm. women remain the object of colonization by culture and society. he does not have access to voice, his rights and freedoms are deprived in a system called patriarchy. With this pressure, women are oppressed and colonized, not only physically but psychologically which makes them constrained. and this further clarifies the position of women as the lower class who are forced to follow the rules established by a society that

lives with culture patriarchy, especially after the colonial period.

2. Physical Violence

In the short story Qisshatu Fathiyyah Al Misriyyah, Nawāl As-Sa'dāwī explains clearly about the events that occurred when 'colonialism' was still attached by showing the effects caused by the colonial authority. Influence The domination of the invaders over the subalterns, especially women, is shown in the character of Fathiyyah who gets physical injuries in the form of beatings and mental wounds that he continues to experience throughout his life.

In addition, the complex problems that arise only make women only as objects of sexuality and sociality (Pradani, Anitasari, & Susanto, 2021, hal. 294), it has been summarized in the excerpts of the sentences in the short story, while the contents of the quote are:

عشت خمس سنوات أشبه بالجحيم، كان
يضرني ضربا مبرحا في الفراش حتى أبكي
وأصرخ من شدة الألم. لم أكن أعرف لماذا
يضرني ثم يغتصبني، ثم عرفت من زوجاته
السابقات أنه مريض نفسيا، ولا شيء
يوقظ شهوته الميتة إلا صراخ طفلة تعذبها
آلام الضرب (السعداوي، ٢٠١٧، ص.
٦٦).

Marriage is not a happy life for fathiyyah, even though she has been blessed with a child but all of that is different from what is experienced by other women. during her marriage, for almost 5 years she felt the evil deeds of her husband, every night she was tortured, beaten her body until she was bruised, she was kicked by her own husband, even when she was sleeping she still received beatings from her husband, her body was stepped on which made her pain and difficulty breathing. he continued to receive it throughout his marriage. she could not resist and only obeyed her husband.

In accordance with Spivak's thinking, the subaltern is the silenced voice of those who are marginalized or marginalized. they are unable to provide resistance because they have no superiority. The psychological and physical pressure experienced by Fathiyyah is an illustration of the failure of the subaltern group to fight for their voice under the pressure of the colonial hegemony. From a postcolonial perspective, Fathiyyah's psychological impact is an extension of the failure of subaltern groups to find positive interactions in an effort to break down the walls of oppression. The failure to break down the wall occurred because the status of the silenced subject had been

restrained in the concept called marriage

3. Marginalization

Women cannot be separated from social construction and restrictions on their rights and space for movement. Women in patriarchal feminism are considered as the second sex, which forms women as subordinate or inferior. Women who always made objects in different patriarchy and class. Women find it difficult to get a better life because they are powerless and cannot be separated from oppression. Women's voices are not heard to fight the patriarchal system, positioning them as the Subaltern group (Andriyanto & Hardika, 2021, hal. 92)

The powerlessness and limitation of access and space to express their freedom causes women to often experience behaviors that make them marginalized, ignored and forgotten in social life, not only by the existing social and cultural system but also by powerful groups including men. In the story, Fathiyyah is told as a character who is marginalized by her closest people, namely her father and other family members, this is as stated in the following quote:

أما أنا فلا أعرف شيئاً عن مستقبلي أو
مستقبل طفلي، وليس معي أي مال، فقد

قبض أبي مهري، وحين أطلب منه نقودا يدعي أنه لا يملك شيئا، وأن أختي فاطمة تساعده بثلاثين جنيتها فقط كل شهر رغم مكاسبها الكبيرة. وعشت الهوان والفقير في بيت أبي، لا أملك مالا ولا مستقبلا، مثل أختي فاطمة التي كسبت مالا كثيرا عن طريق البغاء، ولا يملك طفلاي الجنسية المصرية ولا حق الإقامة في بلدي؛ لأنهما أجانب (من أب سعودي)، ولا أعرف شيئا عن مستقبلهما (السعداوي، ٢٠١٧، ص. ٦٦).

When she married an old Saudi man, her father immediately usurped the marriage. and when she ran away from her husband's house and settled in her father's house, her father was reluctant to take care of her. She left starving and her father didn't care and didn't want to help when Fathiyyah had no money. Even her father had the heart to leave him on easy terms even though they lived in one house where all the wealth and wealth was only enjoyed by her father. Only Fatima is willing to help Fathiyyah by giving 30 pounds, but that is still far from her big salary. How tragic is Fathiyah's life after suffering hardships and being marginalized and living in poverty and hunger.

What happened to Fathiyyah made him a subaltern. she is neglected and marginalized

in her life. like living alone, she feels like she has no family in her life. Her husband was not responsible for supporting her until she ran away from her family's house in Egypt just to seek protection and security, but bad luck happened to Fathiyyah. This is in accordance with what is mentioned by Spivak, subalterns are those who not only suffer from physical oppression but if they are neglected in the course of life and forgotten, they fall into the category that Spivak calls subalterns. For Spivak, subaltern groups will always exist so that some people don't realize if there are many, to know if someone belongs to the subaltern category, we need to know the life they lead. We have to interact intensively and dialogue with them to know clearly.

4. Discrimination

Fathiyyah in the context of domestic life does not get special treatment from her husband. One of the obligations of a husband to her wife is to provide a living, but this is not experienced by fathiyyah. she lives at home with her husband and household assistant, in contrast to fathiyyah, her household assistant actually gets good treatment from her husband. he was given a sufficient salary, placed in a proper place, was not tortured, and he was allowed to return to his parents' house five times a year. while

fathiyyah was never allowed to return to her family's house even when she tried to run away from her husband's house immediately picked her up and asked her to come back home.

وكان معنا في البيت الكبير خادمة مصرية،
وكننت أحسدها إذ لم تكن تتعرض للضرب
مثلي، كانت تقبض كل شهر خمسمائة
ريال سعودي، وكانت تسافر إلى أهلها
طوال السنين الخمس. وأنجبت الولد
والبنت وأصبحت أسيرة أمومي، ولا أعرف
كيف أنقذ . لكن حياقي كانت تزداد
سوءا، وقسوته علي تزداد، وزوجاته الثلاثة
يضرين طفلي بلا سبب، وهددت واحدة
منهن بقتل ابني حتى لا يشارك أولادهن
الميراث (السعداوي، ٢٠١٧، ص. ٦٧).

Women are often imaged as lowly figures in society, apart from being considered weak they are also often discriminated against in their social life. This is due to several reasons, including cultural factors, skin color, class, race, religion and gender. In general, discrimination occurs because the majority group surrounds the minority group. Minority groups in this case women also experience a lot of discrimination.

Based on this story, what Fathiyyah experienced in her life is an indication that the culture and system of colonialism still exists, even that it does not

happen between the colonial group and the natives, between the west and the east, but between members of the community, between men and women. according to spivak that intellectuals have an obligation to protect subaltern groups besides they do not have access to power and law, they also do not get more attention in their lives.

CONCLUSION

Based on the results of the analysis in this study, it can be concluded that the study of literary criticism is one of the important fields in the academic context, especially postcolonial literature which is based on the phenomenon of new colonialism which examines critically the impact and legacy of colonialism which is still felt today, both from the social aspect, culture and literature. The short story with the title Qisshatu Fathiyyah Al-Misriyyah written by Nawāl As-Sa'dāwī is based on a true story that happened to women at that time where nawal sadawi lived, in the form of colonization in various forms. so that the short story needs to be analyzed using the Gayatri Spivak subaltern theory which also mentions a lot about the oppression of women. As for the forms of colonization that occur to woman figures as subalterns, among others: (a) Early Marriage, (b) Physical

Violence, (c) Marginalization, and (d) Discrimination.

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