

Adolescent Girl's Struggle in A Discriminatory Environment In Astuti N. Kilwouw's *Manuver Sang Tentara* Short Story

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Abstract

Discrimination against people has always occurred and is unavoidable. Discrimination occurs at many levels, especially at the female gender level of society. It does not continue, the question of which women are affected by discrimination also becomes a different matter. This can be seen in the literary works that appear nowadays. One of the works that raises these issues is the short story *Manuver Sang Tentara* by Astuti N. Kilwouw, which will be the material object of research in this article. While the formal object used is the notion of Intersectionality Collins and Bilge. The formal object is used in this research to examine how the conflict environment affects the oppression of the characters in the short story *Manuver Sang Tentara*. At the same time, why education is an important aspect in the lives of teenage girls in the short story. The results of this study found that environmental aspects greatly affect the opportunities for teenage women to pursue education are increasingly narrow and closed. Education is one of the important points to avoid the discrimination.

Keywords: Intersectionality, Discrimination, *Manuver Sang Tentara*, Short Story

Introduction

Oppression and discrimination against the people around us are still very vulnerable. This is caused by many things such as social, economic and educational inequality. However, it does not stop there, this oppression and discrimination then targets people who are so vulnerable, especially minors. In 2021, there were more than eleven thousand cases of violence against children and more than one thousand cases against women recorded in *Sistem Informasi Online Perlindungan Perempuan dan Anak* or abbreviated as Simfoni (Ramadhan, 2022). Children and women are subjects who are very vulnerable to becoming objects of oppression. This is in line with Simone de Beauvoir's opinion regarding women who are often conceptualized as something other and marginalized. According to de Beauvoir, women, except in certain abstract gatherings such as conferences, do not use "we"; men say "women," and women adopt this word to refer to themselves; but they do not posit themselves authentically as Subjects (Beauvoir, 2010, p. 28)

This is even more complex because this oppression occurs in children who are still vulnerable and also have a gender that is considered the *second sex*. Departing from the unrest regarding violence that occurs to children and also women, this paper tries to look at cases and issues that have similarities but in the review of literary works. After reading several literature reviews and several literary works, especially prose related to and with the theme of women, a work written by Astuti N. Kilwouw was finally found. This writing is entitled *Manuver Sang Tentara*. This short story is contained in a short story collection book entitled *Tank Merah Muda* published

in October 2019 under a CC BY licence. This short story tells the story of a teenage girl who is still in high school. She adores an army officer from Java who is on duty in her area. The area where she lives, Tobelo, Ternate, is experiencing inter-religious conflict. The girl falls in love with the soldier, but she experiences discrimination from the soldier. From the short story, this paper tries to analyse and understand the complexities that occur to women who are influenced by the environment of conflict and the conditions of education. Intersectionality becomes a way to understand and answer the questions that occur in this story. Intersectionality is a way of understanding and analyzing the complexity in the world, in people, and in human experiences (Collins, Patricia Hill; Bilge, Sirma, 2016)

Intersectionality as a viewpoint and formal object or tool for problem solving has been widely used in America and other developed countries. Intersectionality is used to solve many problems faced in developed countries such as America. For example, most American universities have difficulties in developing an equitable campus environment. Social divisions of class, race, gender, ethnicity, nationality, sexuality, and ability are concrete evidence in higher education. Colleges and universities now include more college students who formerly had no way to pay for college (class), or students who historically faced discriminatory barriers to enrollment (race, gender, ethnicity or citizenship status, religion), or students who experience distinctive barriers and discrimination (sexuality and ability) on college campuses (Collins, Patricia Hill; Bilge, Sirma, 2016). Although slightly different from the problems that occur in Indonesia or in the short story *Manuver Sang Tentara*, the main point is the problem of discrimination against sexuality and ability in the realm of education.

This research method uses the formal object approach of intersectionality theory. The data source used is the short story *Manuver Sang Tentara* and primary and secondary data from journals, books, and articles. The data taken is then grouped according to the formal object that has been determined. Then enter the data analysis stage. The data analysis stage is carried out to find the relationship between data as a whole (Faruk, 2015: 24). The purpose of this research is to look at aspects of the conflict environment and education towards the influence of discrimination that occurs on adolescent women by subjects who have influence and power over certain environments and social conditions.

In the short story *Manuver Sang Tentara* there is a problem where women who are underage and still in high school are discriminated against in the context of power by soldiers who come to their areas of conflict. The soldiers utilize the teenage women in the conflict area to satisfy their sexual desires. These soldiers even promise to take responsibility for what they have done to these teenage girls.

The second problem arises in the aspect of education. The teenage girls experienced

distractions while they were studying. This distraction arose due to the influence of the environment both because of the conflict and also the arrival of soldiers from Java. The soldiers who made them pregnant caused the teenagers to abandon their education out of shame and trust in the promise of the soldiers who would take responsibility for the condition of the teenage girls.

The problems that arise from this short story by Astuti N. Kilwouw can be seen and analyzed from the perspective of feminism through the intersectionality approach. Aspects of the conflict environment and the opportunity for proper education for female characters in this short story are important factors that can be analyzed using the intersectionality approach. This approach can also be used to analyze the problem where women who are already pregnant and cannot do anything about the situation they are in after being left by soldiers who have more power. Based on the problem formulation above, the research questions are: how does the conflict environment affect the oppression of the characters in the short story *Manuver Sang Tentara*; and why is education an important aspect in the oppression of teenage girls in the short story *Manuver Sang Tentara*.

In order to avoid similarities in research, several literature reviews are needed to this writing. The first literature review is research written by Buyung Ade Saputra and Aryana Nurul Qarimah with the title "*Intersectionality of Noble Men and Women in "Tula- Tula Mia Wakatobi"*". The researcher took Wakatobi folklore or "Tula-tula Mia Wakatobi" as the material object of his research. Her research focuses on power differences based on sociocultural categories, especially in the realm of gender discussion. The researcher unpacks spaces of discrimination based on layers of interacting identities using the intersection method. The theories used are intersectionality, gender, and power. The research method is first to read the data in the form of text intensively and select data based on the type of intersectionality of noble women and men in the Wakatobi Folklore book in the form of words, phrases, sentences, paragraphs, or dialogue in the story. Data analysis stage this was done to find the relationship between the data as a whole. The results of this study show that noble women are the disadvantaged party compared to noble men. Aristocratic women have a dual identity, namely as aristocrats and daughters of their father and king. Thus, identity formation is the main cause of privilege or "peliyanan" through discriminatory actions experienced by noble characters (Saputra & Qarimah, 2002).

The next literature review is a research entitled *Ketertindasan dan Perlawanan Perempuan Interseksionalitas dalam Cerpen "Pohon Api" Karya Oka Rusmini* written by Andika Hendra Mustaqim. The material object discussed by the researcher is the short story "Pohon Api" by Oka Rusmini. The focus of this research maps and explores how the oppression and resistance of the main character (Kekayi) in the short story Pohon Api by Oka Rusmini is manifested through the strategic use of her intellectuality. Oppression, discrimination, against women are the issues that researchers try to raise. The theories used are the theories of Intersectionality, Feminism Resistance to

Oppression, Feminism and Literature. The method used is a qualitative approach with content analysis method. Content analysis was chosen because this research prioritises text analysis. The result or finding of this research is that the character in this story has the capital to become a strong woman and has a clear and organised vision of life. However, because she is a student she still needs direction and guidance (Mustaqim, 2022).

The next literature review is a thesis written by Surya Ananda Fitriana, Syarif Hidayatullah State Islamic University Jakarta with the title *The Impact of Body Shaming as a Form of Violence against Women*. The material object in the thesis is women who have experienced body shaming. The problem raised in this thesis is what impact arises after women receive body shaming treatment. To get candidates with accurate data, data collection is carried out through observation and interviews. Then the research method used is qualitative with a phenomenological approach. This approach is used to focus on what experiences arise after the body shaming treatment they receive. The study used the theories of intersectionality and self-objectification to explain that women can accept verbal violence, especially about body shaming. After they receive this violence, self-objectification arises where women do not feel confident (Fitriana, 2019).

Then in the last literature review is a journal written by Atnike Nova Sigiro, Abby Gina and Dewi Komalasari discussing the impact of the implementation of restrictions on the *Pembatasan Sosial Berskala Besar* (PSBB) on women and marginalized groups. This journal was published in *Jurnal Perempuan* with the title *Portrait of the Impact of Large-Scale Social Restrictions during the Covid-19 Pandemic on Women and Marginalized Groups through an Intersectional Feminism Approach*. The object of this research is women and marginalized groups who are affected by the Covid-19 pandemic. The research uses a qualitative method with data collection from interviews. Then the theory used is a feminist approach with intersectionality theory. At the end of the research, it was found that the covid-19 pandemic exacerbated the social inequality already experienced by women and marginalized groups (Sigiro, Gina, & Komalasari, 2020).

This research has similarities with the previous four studies. The similarity lies in the theory and approach used, namely intersectionality. The previously listed studies have research objects that focus on the problems of women and social strata classes, *body shaming*, marginalized groups during the Covid-19 period, and violence against women in general. Meanwhile, this research focuses on discrimination experienced by adolescent women who are in a conflict environment and have limitations in education. The discrimination experienced by the characters in the short stories in this study is carried out by the authorities who have power in the social structure in society.

Results

a. Environments of Conflict; Structured Social Discrimination

This short story is about Syakila, a teenage girl who falls in love with a soldier assigned to her area in Ternate. The soldiers were sent from Java by the central government to deal with the problems that occurred in the conflict areas.

This short story is set in early 2000, two years after reformation and the New Order era was overthrown. In these years civil wars in Indonesia broke out everywhere. From the western tip of Indonesia, the GAM rebellion in Aceh. To the eastern tip of Indonesia the Free Papua Organization's operations (OPM) in Papua. The same happened in Sulawesi and in Maluku. Tobelo, Ternate and Manado are the settings that appear in this short story. The inter-religious conflicts that occurred in some of these places left many scars and traumas. This is also what is written in this short story.

“12 Maret 2000. Tanggal dan hari abadi bagi Syakila..... “Rumah Mei mau diserang laskar jihad!” Babkan sebelum Tami muncul terengah-engah di depan pintu kamar Syakila, seruanannya sudah terdengar. Syakila membelalak kaget. Mei adalah satu-satunya teman Tionghoa yang masih tersisa di sekolah mereka. Mei dan keluarganya bukan Kristen; mereka penganut Konghucu yang saat itu belum dilegalkan oleh negara.” (Kilwouw, 2019:124)

In the quote above, it can be seen that the conflict experienced by Syakila and some of the characters in this short story was in early 2000. The conflict that occurs here is a conflict between religions. In the sentence fragment, *“Mei dan keluarganya bukan Kristen; mereka penganut Konghucu yang saat itu belum dilegalkan oleh negara”*, it can be seen that the religious groups that are fighting are Christianity and Islam. However, non-Muslim religions are also discriminated against. Until they had to move to Manado.

“Mobil sudah ada. Kami akan mengawal kalian sekeluarga ke markas untuk malam ini. Kalian bisa beristirahat di sana, besok pagi baru kalian akan diantarkan ke bandara. Kalian harus terbang ke Manado dengan penerbangan pertama,” si tentara memberi penjelasan. “Terima kasih, Pak... tapi haruskah kami pergi dari rumah dan kota ini?” ayah Mei terbata-bata, wajahnya tampak sedih.” (Kilwouw, 2019:125)

In this early section we can see that the conflict in the story discriminates against many people. Men and even an old father have no power in the midst of this conflict. In addition, Mei is a young girl who is still in school and loves to play but has to move and leave her friends including Syakila.

Not only is Mei a victim of inter-religious conflict, Syakila is also discriminated against. And Syakila had already been expelled from her area. She had to move from Tobelo to Ternate, where the majority of the population is Muslim.

“Semua itu sama persis dengan yang dirasakan Syakila dan keluarganya ketika harus

meninggalkan Tobelo, kampung halamannya, demi menyelamatkan diri.” Syakila dan keluarganya menjadi penghuni Ternate sejak awal 2000, ketika kerusuhan yang disulut benturan antar-agama melanda wilayah kepulauan ini. Mereka dipaksa keluar dari Tobelo yang mayoritas penduduknya berbeda agama dan keyakinan dengan mereka” (Kilwouw, 2019:126).

The problem of inter-religious or inter-group conflict is always in the political realm. This political realm always raises the issue of intersectionality in it. Crenshaw categorizes it into political intersectionality. According to Crenshaw, political intersectionality occurs when women are in conflict with political agendas. As examples of theoretical and political developments that miss the mark with respect to Black women because of their failure to consider intersectionality (Crenshaw, 1989).

The conflict between religious that occurred in Ternate and Tobelo is included in the political agenda categorized by Crenshaw. In political agendas such as inter-religious conflict, women are always the most oppressed. Especially elderly women and teenagers. In this short story, the women who appear in the scope of oppression are women who are categorized into the teenage category.

However, in this conflict, oppression and discrimination are not only caused by one group against another but there is an influence of other parties. Parties that are considered as mediators, parties that are considered capable of breaking up a conflict. Of course, if you look at the narration of the short story, the intended party is the army. The soldier is certainly a hero of the society who provides a sense of security and protection. Because they are considered heroes and provide a sense of security, of course, soldiers have the space to get closer to the community. This is also reflected in this short story how teenage girls in Ternate are busy dating soldiers. Syakila's friends are no exception.

“Beberapa temannya mengikuti tren di kalangan remaja perempuan saat itu: menjalin hubungan asmara dengan para tentara dari Jawa yang ditugaskan melakukan pengamanan di kota tersebut.” (Kilwouw, 2019:126).

In fact, this 'dating trend' with soldiers also made Syakila's closest friend, Tami, to date a soldier named Rudi. Then Tami invited Syakila to date one of Rudi's friends who was also a soldier named Fahrul.

“Setelah berminggu-minggu Tami membujuk Syakila, akhirnya terwujud keinginan Tami untuk mengatur kencan berempat. Malam itu mereka berjalan-jalan di pantai setelah mengunjungi hunian para tentara.” (Kilwouw, 2019:129).

Tami's invitation succeeds and also the beginning of the soldier discrimination against young women. First, Tami was impregnated by Rudi and left behind by Rudi who returned to Java and it turned out that Tami only found out that Rudi already had a child and wife in Java. Then followed by the incident of Syakila dah Fahrul. Fahrul acted the same as Rudi, he chose to leave Syakila. The same

problem with Tami, she was abandoned in the middle of her pregnancy and she had to leave her teenage years and education to take care of the baby she was carrying.

“Jangan pernah menungguku. Aku tidak akan pernah kembali. Tidak akan pernah bisa kembali kepadamu. Aku punya tanggung jawab lain di sana. Aku sudah menikah. Aku sudah punya istri dan satu anak di sana,” ucap Fabrul.” (Kilwouw, 2019:133)

The harassment and discrimination received by Tami and Syakila is different from what Mei had. Mei had to move to Manado due to a conflict between religions which is categorized into a political agenda according to Crenshaw. Meanwhile, the discrimination received by Tami and Syakila was not carried out by both sides of the conflicting religions but discrimination carried out by government officials, the army. This is possible because of power relations. Referring to Crenshaw's categorization, the oppression that occurred to Syakila and Tami falls into the category of structural intersectionality. Conflict always forces some families and communities to live in a restricted environment. Hope for a brighter future with the other party, in this case the army, is one way out. This was also done by Syakila. Although it is not written in the story, there is a sentence that supports the author's point of view. Syakila's parents never prevent her, and even allowed her to be closed and have a relationship with the army without knowing the consequences that follows.

“Laki-laki itu pun mulai sering bertamu ke rumah Syakila. Lambat-laun, relasi mereka berlanjut menjadi sepasang kekasih, dengan penerimaan positif oleh ayah-ibu Syakila.” (Kilwouw, 2019:130)

However, this acceptance was reversed when Syakila, Tami, and several other women were impregnated by soldiers. The community blamed the girls for flirting with the soldiers, and were ignorant for flirting with them. In fact, the community did not know how these women had been lied to, promised security, promised peace but in the end they were still to blame. On the contrary, these women are the ones who are affected. Even though they are the victims *“... banyak sindiran dan kalimat negatif yang dialamatkan untuk Tami dan perempuan-perempuan lain di dermaga waktu itu. “Libat perempuan-perempuan tidak tabu malu itu! Sudah tabu tentara-tentara itu beristri, masih saja digoda!” atau “Kasihan. Tentara pulang ndong ransel di belakang, perempuan-perempuan itu tinggal gendong ransel di depan!”* (Kilwouw, 2019:131-132).

These communities never realized how these young women were struggling during the conflict, war, vulnerable to death and yet they still blamed these young women. Even before the arrival of the soldiers and the conflict, these women had already experienced discrimination and harassment by the community itself.

“Pengalaman Syakila dengan laki-laki sejauh ini buruk. Pernah pantatnya diremas oleh seorang remaja laki-laki tak dikenal di depan fotokopi kompleks rumahnya. Sejak saat itu, dia takut dengan laki-laki yang tidak dikenalnya. Setiap kali dia mendapati gerombolan laki-laki, Syakila langsung berputar melewati jalan lain, sekalipun lebih jauh dan lama untuk tiba di tempat tujuan.” (Kilwouw, 2019:128)

This harassment was done by teenagers, instead of older people and not even soldiers. The

opportunity to harass and discriminate against women is always exist and can happen anywhere and anytime. In another case, it is not only teenagers, Syakila was bullied and harassed by adult men. After previously being harassed by teenage boys. “*Selain itu, Syakila juga pernah diganggu oleh seorang laki-laki beristri yang tinggal bersebelahan dengan rumahnya. Laki-laki itu kerap menunggu Syakila yang menggunakan handuk keluar dari kamar mandi subuh hari sebelum ke sekolah.*” (Kilwouw, 2019:128)

At the end of the day, whoever is doing the discrimination, whether from the aspects of the environment, authorities, family, or society, there are always opportunities to discredit and discriminate against women. Such is the case with the findings in this short story. This proves that gender discrimination cannot be separated from other aspects such as identity, social, racial and educational aspects.

a. Education inside the discrimination point of view

Critical education has long been important for intersectionality (Collins, Patricia Hill; Bilge, Sirma, 2016). In this section, researchers reveal how the educational aspect is an important point in the oppression of female characters in this short story. Before the oppression of women is depicted, the teenage female characters in this short story have an education that is not going well because the short story is set in a conflict-ridden area.

In the previous discussion, it was explained that the conflict that was happening in the area of these women leaders had broken out some time ago. Although the conflict does not cover the realm of education and only revolves around divisions between religions. However, the conflict still has side effects on women leaders in various aspects, one of them is education.

“... *Mei adalah satu-satunya teman Tionghoa yang masih tersisa di sekolah mereka. Mei dan keluarganya bukan Kristen; mereka penganut Konghucu yang saat itu belum dilegalkan oleh negara.*” (Kilwouw, 2019:124)

In the previous discussion, it was explained that Mei was a victim of discrimination from the ongoing conflict. In fact, this is not also a form of oppression against the education of the female character, Mei. Oppression in the context of power relations in the previous explanation also produces oppression in different forms at the same time.

As a result, Mei had to leave the area where she was living in because of the ongoing religious conflict. Mei had to stop her education and move to another area that had been prepared by soldiers who were securing and defusing the situation. This does not depict discrimination committed by the army against one of the female characters in the short story *Manuver Sang Tentara*. However, this is a form of oppression in the context of education due to the effects of the ongoing conflict.

Of course, the oppression that covers education does not only come from the ongoing conflict. However, it also comes from the soldiers who are supposed to be the mediators in the conflict. By becoming the mediator in the ongoing conflict. The soldiers must approach the community and find ways to make the people under their protection feel comfortable and gain the

trust of the surrounding community. *“Kalian juga akan kami antar pulang dengan mobil. Kalian sudah dilibat oleh laskar jihad di depan, jadi tidak aman pulang sendiri,” laki-laki itu menjelaskan. “Ternyata di tentara itu sendiri yang mengantarkan keduanya dengan mobil...”* (Kilwouw, 2019:127)

This approach is not specified in age and community. All members of society must be treated the same in order to gain the same trust. One of them is teenage girls. Likewise, the idea of intersectionality, one of which includes gender and age. The action taken by the soldiers in this short story leads to oppression in the context of education for teenage female characters who are in high school. Regarding Freire, significantly, while Freire grounds his analysis of critical education in the needs of oppressed people, the value of critical education is open to everyone (Collins, Patricia Hill; Bilge, Sirma, 2016). This oppression also occurs because of the educational gap between the female characters and the soldiers. Female characters who are in the process of high school education do not have enough knowledge and experience which the outcome in being influenced and can become objects of oppression by soldiers who have more education and experience than the female characters.

“... Laki-laki itu kerap menunggu Syakila yang menggunakan handuk keluar dari kamar mandi subuh hari sebelum ke sekolah. Saat berangkat ke sekolah, Syakila seringkali dikejar laki-laki itu, sementara jalan menuju sekolahnya harus dilalui dengan menempuh gang-gang sempit yang sepi. Dia sering harus berlari sampai keluar dari setiap gang hingga biasanya tiba di sekolah dengan sekujur tubuh bermandikan peluh.” (Kilwouw, 2019:128)

The short story above describes how the character, Syakila, continues her habit of going to school. Despite the oppression she experienced because she is a teenage girl, such as being peeped at and chased by a man. However, the important point on the statement above is not how Syakila experienced harassment from a man. But how the author describes Syakila who continues to carry out her educational activities as she should.

“Setelah berminggu-minggu Tami membujuk Syakila, akhirnya terwujud keinginan Tami untuk mengatur kencan berempat. Malam itu mereka berjalan-jalan di pantau setelah mengunjungi hunian para tentara.” (Kilwouw, 2019:129)

This is the beginning of the army's oppression to Syakila's. In the story snippet above, it can also be seen that Syakila's friend also has a soldier partner named Rudi. It's not just the two of them. In this short story, it is mentioned that having a soldier partner has become a trend among girls in their area during the conflict.

“... Laki-laki itu pun mulai sering bertamu ke rumah Syakila. Lambat-laun, relasi mereka berlanjut menjadi sepasang kekasih, dengan penerimaan positif oleh ayah-ibu Syakila. Hampir sepanjang waktu, keduanya senantiasa menghabiskan waktu bersama. Tak jarang Fabrul mengantar dan menjemput Syakila di sekolahnya.” (Kilwouw, 2019:130)

In the beginning of the oppression carried out by the soldier named Fahrul to Syakila's character, it can be seen that Syakila's education continues as usual. In fact, Syakila is no longer needed to meet the man who often peek and chase her when she wants to go to school. When Syakila was close to Fahrul, Fahrul often gave her a ride to school. The presence of Fahrul in Syakila's life makes Syakila safe from the disturbance of pervert. It is not explained in the story how Fahrul's figure can affect Syakila to that extent. However, without any statement regarding of the oppression done by the pervert at the beginning. It can be concluded that Fahrul's figure as a soldier can also eliminate the events of oppression against Syakila because of his figure as a soldier.

"... Hubungan dengan Fabrul sudah semakin mendalam."

"Dalam suatu kesempatan ketika keduanya selesai bercinta di dalam sebuah bilik reyot sempit di pasar, yang disewa Fabrul dengan harga dua puluh lima ribu rupiah, Syakila pernah berusaha memulai percakapan." (Kilwouw, 2019:132)

The two statement of the story above illustrate how the soldier oftenly used Syakila as a sexual satisfaction.

"... Bagai disambar petir, Syakila merasakan kakinya gemetar hebat.

Tangannya bergerak perlahan menyentuh perutnya." (Kilwouw, 2019:133)

The statement above explains that Syakila was left behind by Fahrul who had finished his term of service in her area. Fahrul was recalled to Java island and will never return to Syakila's area. It is unclear whether Syakila became pregnant after her relationship with Fahrul. Although in the sentence above it is explained that Syakila touched her stomach. But in the short story, it is not only Syakila who experiences the sadness of being left home by her soldier lover.

"Iya. Ibu juga meminta aku menggugurkannya. Aku sendiri ingin membesarkannya, tapi aku juga masih ingin sekolah," jawab Tami dengan suara terbata-bata. (Kilwouw, 2019:131)

"... Dia (Tami) memilih untuk meneruskan kehamilannya dan berhenti sekolah," (Kilwouw, 2019:131)

"... Tami melihat beberapa perempuan lain yang mengantarkan pasangan masing-masing... Perempuan-perempuan itu juga sedang hamil besar." (Kilwouw, 2019:131)

The three statement above explain how the character Tami is pregnant because of the sexual intercourse between Tami and her boyfriend Rudi. In the short story, it is not only Tami and Syakila who experience the same thing. One of the statements above also explains that many women are left pregnant by their army lovers.

All the things that the author has tried to describe make it clear how the educational gap between soldiers and teenage female characters is an important aspect in the process of oppression in the short story *Manuver Sang Tentara*. Paulo Freire's in Collins' book says that many parts of society

are oppressed and one of them is women, boy and girl. In order to narrow the possibilities of the oppression, it is important to have more education just as the Freire said in his book that focusing on critical consciousness and on personal and collective empowerment points to several connections between intersectionality and critical education (Collins, Patricia Hill; Bilge, Sirma, 2016).

Conclusion

Intersectionality provides an opportunity to see how one thing relates to another. Such as the case with the oppression that occurs among girls in the short story *Manuver Sang Tentara*. Environmental aspects such as conflict, harassment from every age group, lack of education from parents and various other problems open up greater opportunities for discrimination against girls. These environmental aspects also make the opportunity for these girls to pursue education increasingly narrow and closed.

In fact, education is an important point to avoid oppression. However, the opportunity for education by the teenage girls in the short story *Manuver Sang Tentara* is unstable due to the conflict and oppression that occurs almost every day. Environmental conditions and ongoing conflicts become opportunities for soldiers to oppress girls. This happens because there are different educational spaces between them. The discrimination and oppression experienced by the female characters in this short story are related to the educational disability of the female characters, which puts them in a position that cannot do anything but becomes the object of discrimination and oppression in terms of environment and education.

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