

Motivation and Image of Women with Disabilities in The Novel "Saraswati Si Gadis dalam Sunyi" By A.A Navis: A Study of Literary Psychology

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SUBJECT

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Abstract

The rise of acts of concern for women, especially those with disabilities, has resulted in a loss of enthusiasm and hope for women with disabilities who want to work and develop their capabilities. This study aimed to describe the analysis of the motivation and image of women with disabilities in the study of literary psychology. The object of this study was an academic work in the form of a novel entitled "Saraswati Si Gadis dalam Sunyi" by A. A. Navis. The approach used in this study was qualitative descriptive with a content analysis research design. The research instrument in this study was data from the authors' content analysis with the help of tables to facilitate analysis. The results of this study showed that there were 39 motivational elements and 29 images of women with disabilities. Through this study, it is hoped that the community can better appreciate the existence of women with disabilities and support their activities to improve their capabilities.

1. Introduction

Literature can be a form or alternative for someone to express an emotion or feeling positively; the result is a literary work. As part of the culture, a literary work is a written work that contains all expressions of human feelings that are personal and fictitious, both in the form of experiences, thoughts, feelings, ideas, and beliefs that are poured using language tools into a written work. Although the work is written based on the author's experience, it will still be considered fiction because, in the writing process, certain things are added or subtracted. Literature is divided into three types, one of which is prose.

Prose as a literary book is the most favourite topic in Indonesia. Based on the 2019 Perpustakaan survey shows that academic books are the most popular topic among Indonesians. It was recorded that the percentage of choice of literary topics reached 58%,

followed by religious issues and arts and sports, both reached 29%, while other topics ranged from 8% to 11%. According to Pradnyana et al. (2019), prose, especially novels, contains an event or event inserted by the author and brought to life by characters with various characters who play an essential role in a story. These characters will describe psychology, thus involving aspects of psychology in life. Thus came the term literary psychology.

In the view of Melati et al. (2019), literary psychology results from the author's psychology, which is then expressed as an academic work. Literary psychology is closely related to health literature, especially those related to mental health. Health literacy is linked to literacy and entails people's knowledge, motivation, and competencies to access, understand, appraise, and apply health information to make judgments and take decisions in everyday life concerning healthcare, disease prevention, and health promotion to maintain or improve quality of life during the life course (Sarensen et al., 2016, Masumoto, 2023). Literary psychology also has the thought of being able to present characters or humans as a form of instincts and inner conflicts. A storyline that shows emotional turmoil or internal conflict between characters and themselves can be exciting for readers. In literary psychology, authors can use various backgrounds on their characters, including a disabled person.

Not a few authors raise characters with disabled backgrounds. Until now, there is still much discrimination against people with disabilities, for example, in employment. Based on data from the Central Statistics Agency (2022), the number of disabled workers in 2021 was 5.37% or 7.04 million people. This figure decreased by 0.61% compared to 2020, which amounted to 5.98% or 7.67 million people. After a deeper investigation in 2021, as many as 2.06 million disabled workers chose to build their businesses. This situation happens because people with disabilities experience various obstacles in accessing work, including discrimination in employment. Not only do people with disabilities often experience social prejudice, but women also sometimes get similar treatment.

The stigma of women in society is usually perceived as weak or helpless creatures and subordinate to men. According to Yovita et al. (2022), community stigmas are still attached to women, limiting the rights, abilities, and desires of robbery in realizing what they want to achieve. Therefore, today, women are fighting for equal rights. Thus, the term feminism emerged. Hustabalian et al. (2022) think that feminism is an ideology that restores women's rights as human beings whose rights are equal to men. A novel often raises this topic by highlighting female characters who can be a form of feminism campaign. In books, this can be known as the image of women. Image refers to a characterization, so the image of women can be interpreted as a description of traits or attitudes that refer to female characters. A novel often raises this topic by highlighting female characters who can be a form of feminism campaign. In books, this can be known as the image of women. Image refers to a characterization, so the image of women can be interpreted as a description of traits or attitudes that refer to female characters.

This study uses the novel "*Saraswati Si Gadis dalam Sunyi*" by A. A. Navis was chosen as the object of research because the story depicts a phenomenon of a woman with disabilities but has a high spirit of life. Based on the background described above, the issue raised or discussed in this study is the motivation and image of women in the novel "*Saraswati Si Gadis dalam Sunyi*" by A. A. Navis based on a review of literary psychology.

2. Method

The author used a qualitative descriptive approach with a content analysis research design in this study. A qualitative descriptive approach is a research method that uses social phenomena or events that do not use numbers to analyze research. The author uses a qualitative descriptive approach because the results to be achieved are in the form of descriptive data obtained from research sources, namely the novel "*Saraswati Si Gadis dalam Sunyi*" by A. A. Navis. The data source used in this study is the primary data source. The primary data source contains motivational quotes and images of women in the novel "*Saraswati Si Gadis dalam Sunyi*" by A. A. Navis.

Data collection techniques in this study were carried out in various stages, namely, (1) reading the entire novel "*Saraswati Si Gadis dalam Sunyi*" by A. A. Navis with understanding and passion, (2) marking parts of the text that show the motivation and image of women with disabilities in the novel "*Saraswati Si Gadis dalam Sunyi*" by A. A. Navis, (3) describing data that shows the motivation and image of women with disabilities in the novel "*Saraswati Si Gadis dalam Sunyi*" by A. A. Navis, and (4) collect data appropriate to the types of motivations and images of women in the novel "*Saraswati Si Gadis dalam Sunyi*" by A. A. Navis.

3. Discussion

Analysis of the Motivation of Disabled Characters in the Novel "*Saraswati si Gadis dalam Sunyi*" by A.A. Navis

Based on the analysis conducted, the author found 39 motivations of disabled characters in the novel "*Saraswati di Gadis di Sunyi*," including three causes of physiological needs, ten reasons for the need for feelings of security, nine motivations of belonging and affection, 11 motivations of self-esteem, and six motivations of self-actualization. Some of the analyses are as follows.

The motivation of the physiological needs

Physiological needs are essential: the human body's needs to sustain life. These physiological needs include food, water, air, house, clothing, and sex (Bari, 2022). The desire for physiological needs is described by Saraswati in the novel "*Saraswati Si Gadis dalam Sunyi*" when her slippers are damaged by mud while herding cattle. This novel is one of health literacy for readers. Health literacy is a set of skills to locate, understand, interpret, use and express information adequately regarding personal health (Berkman et al., 2011; Esnoala et al., 2022). This statement is shown in the following excerpt:

Saudaraku, ketika mula-mula tiba di kota kecil Padang Panjang, aku punya tiga pasang sandal. Sekarang tiga-tiganya telah hancur oleh kakiku yang senantiasa menginjak lunau dan lumpur ketika aku menggembalakan ternak. Tapi aku tidak dibelikan sandal baru untuk pengganti. Maka ke mana-mana aku selalu pergi dengan kaki telanjang. Kini tepi telapak kakiku sudah pecah-pecah (Navis, 2002: 23).

My brother, when I first arrived in the small town of Padang Panjang, I had three pairs of sandals. All three of them have been crushed by my feet constantly treading the mud while herding cattle. However, I did not buy new slippers as a replacement. So everywhere I always go in bare feet. Now, the edges of the soles of my feet are cracked (Navis, 2002, p. 23).

Based on the quotes, Saraswati wants decent needs, including sandals. Some of the slippers he had before been damaged because he often stepped on the mud when herding cattle. He hoped that Angah would buy him new sandals. However, this did not happen. He still does not wear sandals and always goes with bare feet. From this, Saraswati's character desires physiological needs.

Saraswati's character also portrays the desire for physiological needs when she wants a good life, like when she lived with her family in Jakarta. This statement is shown in the following excerpt:

Aku tunjukkan satu demi satu kepadanya, agar dia memahami bahwa aku dulu adalah anak seorang yang berkedudukan baik. Lalu aku ambil album besar berisi foto keluargaku. Aku tunjukkan padanya foto-fotoku semasa di Jakarta, agar dia tahu betapa terpeliharanya hidupku dulu. Aku tunjukkan padanya foto aku di dalam kamar tidurku, foto rumah kami di Jakarta, mobil Ayah yang bagus. Maksudku agar dia membandingkan perlakuan ibunya padaku sekarang. Busra tercengang-cengang memandang tingkahku. Aku tidak tahu apakah dia mengerti apa yang aku mau. Aku tidak peduli. Lalu aku jajarkan dia ke kamarku. Aku tunjukkan kepadanya betapa joroknya kamarku sekarang dibandingkan dengan kamarku di Jakarta seperti yang tertera di dalam foto-foto itu (Navis, 2002: 29).

I showed him one by one so he would understand that I used to be the son of a man of good standing. Then I took a large album of photos of my family. I showed him pictures of me in Jakarta so he would know how well-preserved my life used to be. I showed him a picture of me in my bedroom, a view of our house in Jakarta, Dad's nice car. I mean for him to compare his mother's treatment to me now. Busra was stunned at my behaviour. I wonder if he understands what I want. I do not care. Then, I lined him up to my room. I showed him how dirty my room is now compared to my room in Jakarta, as shown in the photos (Navis, 2002: 29).

Based on the quote, Saraswati did not accept the treatment given by Angah's family. The attitude shown by Saraswati shows that she desires to be treated as well as when living in Jakarta with her family. The above quote illustrates that Saraswati wants to live a decent life, such as having good clothes in a room that is not as dirty as she has now occupied. Health literacy comprises not only knowledge (cognitive dimension) and competence (behavioural dimension) but also the motivation (conative-affective dimension) to apply information in a health-promoting way (Broder J. et al., 2017; Buchmann et al., 2023).

Motivation of the need for a feeling of security

A feeling of security is needed when a person wants safety, tranquillity, certainty, and conformity with his environment (Minderop, 2011). This desire for security usually arises when a person experiences unfair treatment by others or is in danger. The desire for security is shared by Saraswati's character when she gets lousy therapy while on a boat. This is shown in the following excerpt:

Demikianlah, sebagai gadis yang bisu aku telah dijadikan bahan olok-olok oleh orang yang sama bisunya denganku. Sungguh tak tahan hatiku menderita penghinaan demikian. Maulah aku lari dan terjun ke laut karenanya. Dan tak seorang pun yang membelaku. Oh, tak seorang pun. Angah malah ikut tertawa, karena Angah pun

mengharapkan bantuan laki-laki bisu itu untuk mengambilkan ransum kapal. Dan untuk mengharapkan bantuan kecil itu, dibiarkannya aku diolok-olok terus (Navis, 2002: 10).

Thus, as a mute girl, I have been made fun of by people as quiet as me. I could not bear to suffer such humiliation. Let me run and plunge into the sea because of it. Moreover, no one defended me. Oh, no one. Angah even laughed because Angah also hoped for the mute man's help to get the ship's rations. Moreover, hoping for that little favour, he constantly let me be made fun of (Navis, 2002, p. 10).

Based on the quote, Saraswati needs security and defence when the same mute makes fun of her on the boat. He felt humiliated and harassed by the people on board, especially Angah. He hoped for a defence, but he did not get it. He just cried in the face of the humiliation.

The desire for security is also shown by Saraswati's character when she often gets unfair treatment by others because of her limitations. This is evidenced in the following quote:

Malah kadang-kadang mereka melempariku dengan ranting atau batu-batu kecil, atau dengan tanah atau pasir. Lalu mereka lari menjauh dengan gembira. Apakah yang harus aku perbuat terhadap kenakalan anak-anak itu? Aku pernah berusaha untuk meramah-ramah dengan mereka, menyapanya dengan senyum persahabatan. Tapi itu malah menjadikan mereka tambah terangsang mengganggu aku (Navis, 2002: 19).

Sometimes, they even pelted me with twigs, small stones, or earth or sand. Then they ran away happily. What should I do about the children's mischief? I once tried to be friendly with them, greeting them with a warm smile. However, it made them bother me even more (Navis, 2002, p. 19).

Based on the quote, Saraswati experienced physical violence by throwing branches, small stones, soil, or sand by naughty children. This made him feel threatened and in a state of danger. From the violence she experienced, Saraswati needed a feeling of security for her survival to live peacefully and safely. According to Huang et al. (2023), if the mental health literacy of college students could be improved, positive developmental outcomes will thus be achieved with lower psychological symptoms in college students or society.

Motivation of The Need for Belonging and Affection

As a social being, of course, a human being cannot live alone and needs others to interact in his life. Every human being needs a sense of love, compassion, and belonging. Likewise with the character Saraswati in the novel "*Saraswati Si Gadis dalam Sunyi*", a child with disabilities who really needs support and affection from people around her. The motivation for the need for affection experienced by Saraswati can be shown in the following quote:

...Sekarang aku dapat membeda-bedakan bagaimana perasaan masing-masing mereka terhadapku. Ayahlah satu-satunya yang memandangkanku sebagai manusia biasa, seperti Ayah memandang siapapun juga. Perlakuannya kepadaku tidak berlebih-lebihan. Aku dipandang seolah-olah tidak tuli dan bisu. Perhatian dan kecintaannya kepadaku sama

dengan kepada semua saudaraku. Banyak sekali yang bisa aku ceritakan kepadamu tentang cara-cara Ayah memperlakukan aku, Saudaraku (Navis, 2002: 6).

...Now, I can discern how each of them feels about me. He was the only one who looked at me as an ordinary human being like he looked at anyone. His treatment of me was not excessive. I was looked upon as if I were not deaf and mute. His care and love for me are the same as all my brothers. There is so much I can tell you about the ways you treat me, Brother (Navis, 2002: 6).

According to the quote, Saraswati receives fair treatment and affection from her father. Her father did not view Saraswati as a mute and deaf child. Saraswati received the same treatment as her siblings. Her father's treatment made Saraswati feel more valued and fostered motivation and enthusiasm in living her life.

The need for affection was experienced by Saraswati's character when she started living in Angah, namely in Padang Panjang. This is shown in the following excerpt:

Orang-orang di sekitar kampung kami di Padang Panjang menyukai aku. Mereka ramah. Mungkin karena mereka tahu bahwa nasib termalang telah menimpaku tanpa belas kasih. Tapi mungkin juga karena aku gadis bisu-tuli. Mereka suka menegurku dengan melambaikan tangan atau dengan tawa ramah. Aku hanya membalas dengan senyum, karena aku tidak suka menggunakan tangan untuk berbicara (Navis, 2002: 19).

People around our village in Padang Panjang like me. They are friendly. Maybe it is because they know that the fate of the barricades has befallen me without mercy. However, it may also be because I am a deaf-mute girl. They like to reprimand me with a wave or with a friendly laugh. I just replied with a smile because I do not like using my hands to talk (Navis, 2002, p. 19).

According to the quote, it can be inferred that the community in Padang Panjang village holds a favourable view of Saraswati and treats her with kindness. Saraswati also received good treatment from them. Saraswati thinks that the excellent treatment is because people feel sorry for her. This quote illustrates that Saraswati's character gets affection from people around her.

Motivation of the need for self-esteem

Self-esteem refers to appreciation, confidence, good name, position, recognition, and so on (Amalia & Yulianingsih, 2020). For a child with a disability, self-esteem is an essential thing to achieve. Likewise, the character Saraswati in the novel "Saraswati Si Gadis dalam Sunyi" also feels an appreciation or recognition from others. This can be seen in the following excerpt:

Yang paling cepat aku peroleh kemajuan ialah pelajaran menyulam. Seleraku dalam menyusun warna lebih baik dari peserta kursus lainnya. Mereka banyak memujiku, malah ada yang menanyakan warna apa yang sebaiknya disusun atas bermacam-macam warna dasar dari kain yang sudah tersedia. Kepandaian menyusun warna itu tidak aku peroleh dari guru kami, melainkan dari cita rasaku sendiri (Navis, 2002: 38).

The fastest I gained progress was in embroidery lessons. My taste in composing colours is better than that of other course participants. They praised me a lot; some even asked what colour should be arranged on the fabric's various primary colours that were already available. The ability to set colours I did not get from our teacher but from my mind (Navis, 2002, p. 38).

Based on the quote, Saraswati gained appreciation from the people around them, namely her course friends. Her embroidery skills amazed and praised her abilities. Saraswati's self-confidence also began to arise through her knowledge. This can foster motivation and enthusiasm in him.

The need for self-esteem was also illustrated when the neighbours started sewing their clothes for Saraswati. This is shown in the following quotation:

Tetangga lain ada yang mampu memberi imbalan lumayan bila meminta aku menjahitkan pakaiannya. Lebih dari itu, semua orang di kampung tempat kami tinggal sangat bersahabat dengan aku. Mereka selalu menyapaku bila aku berpapasan atau lewat di depan rumah mereka dengan melambaikan tangan dan tersenyum padaku. Senakal apa pun anak-anak, mereka tidak lagi menggoda (Navis, 2002:57).

Another neighbour could pay me a fair reward if I asked him to sew his clothes. More than that, everyone in our village is very friendly to me. They always greeted me when I passed or passed in front of their house by waving and smiling at me. No matter how many children are, they no longer flirt (Navis, 2002, p. 57).

That quote is a form of appreciation obtained by Saraswati for her achievements and efforts. Her efforts in learning to sew and embroider made people around her appreciate her and her abilities.

Motivation of the Need for Self-actualization

Maslow (2018) revealed that self-actualization needs are a person's desire for self-satisfaction, namely their tendency to actualize their potential. This tendency can be expressed as the desire to be oneself more and more and to become what others are capable of (Zebua, 2021). The need for self-actualization is illustrated when Saraswati already has a job and can support Angah's life. This is shown in the following excerpt:

Karena para tetangga sudah mulai banyak minta aku membuatkan pakaian mereka. Seperti kebaya atau baju anak-anak mereka yang laki-laki atau perempuan. Mereka memberi aku uang menurut sukanya saja. Uang jahitan itu aku berikan pada Angah untuk membantu biaya rumah tangga kami. Akan tetapi hasil dari peternakan ayam disuruh Busra agar aku simpan sendiri (Navis, 2002: 55).

Because the neighbours have started asking me a lot to make their clothes. Like kebaya or clothes of their children who are male or female. They gave me money according to their likes. I gave the stitch money to Angah to help with our household expenses. However, the results of the chicken farm told Busra to keep to himself (Navis, 2002, p. 55).

Based on the quote, Saraswati has found her potential and has a job as a tailor. He made clothes to kebaya for the people around him through his work. Even through his work, he was able to help Angah in supporting his life. Besides being a seamstress, Saraswati also has an additional job, raising chickens. Despite her limitations, Saraswati did not give up and continued increasing her tension for survival.

The need for self-actualization is also experienced by the character Saraswati in the novel "*Saraswati Si Gadis dalam Sunyi*," shown when she becomes a tailor. This can be seen in the following excerpt:

Sekarang aku betul-betul sibuk. Pekerjaanku bertambah banyak. Tapi semuanya menyenangkan hati. Yang menyenangkan dari segala-galanya ialah karena aku telah dapat membantu kesukaran orang lain dengan hasil usahaku sendiri. Aku telah dapat membuatkan atau mempermak pakaian anak tetangga kami yang miskin. Bukan kepalang gembira mereka ketika menerima hasil kerjaku. Namun akulah yang lebih gembira dari mereka karena di samping telah memberikan jasanya, aku juga memberi kegembiraan kepada mereka (Navis, 2002: 57).

Now, I am swamped. My work has multiplied. But everything pleases. The nice thing about everything is that I have been able to help the hardships of others with the results of my efforts. I was able to make or dress our poor neighbour's child. It was not abysmal for them to be happy when they received the fruits of my labour. However, I am the one who is happier than them because, in addition to giving my services, I also give joy to them (Navis, 2002: 57).

Based on the quote, Saraswati began discovering her potential to become a clothesmaker or tailor. Through his potential, he can help and please others. Self-confidence is also evident in Saraswati; because of her efforts/services, she becomes valuable and can give happiness to others, especially people experiencing poverty.

Image Analysis of Women with Disabilities in the Novel "*Saraswati Si Gadis dalam Sunyi*" by A.A. Navis

Based on the analysis conducted, the author found 29 female images contained in the novel "*Saraswati Si Gadis dalam Sunyi*," including 19 female self-images (8 physical aspects and 11 psychic aspects) and 10 social images of women (3 in the family and 7 in society). Some of the analyses are as follows.

Women's Self-Image

Women's self-image is a typical world with all kinds of behaviours. Women's self-image is the state and view of women who come from within themselves, including physical and psychological aspects (Sugihastuti, 2000, pp. 112- 113).

Women's Self-Image Physical Aspects

After motivating the interest in various aspects of her symbolization by connecting them to important motifs in feminist philosophy and literature (Shpall, 2022), the psychic aspect of women's self-image depicted by Saraswati in the novel "*Saraswati Si Gadis dalam Sunyi*" is shown in the following excerpt.

Seorang laki-laki baya memegang tanganku. Seraya menepuk-nepuk punggung tanganku dia seperti berbicara. Sedangkan pandang matanya seperti sayu. Pandang mata itu, cara bicaranya mengingatkan aku pada waktu masih di Jakarta dulu ketika orang-orang mengabarkan kecelakaan yang menimpa ayah bundaku. (Navis, 2002. 81).
An old man held my hand. While patting the back of my hand, he seemed to speak. While his eyes looked glazed, the way he spoke reminded me of when I

was still in Jakarta when people reported the accident that happened to my mother and father. (Navis, 2002. 81).

Based on the fragment of the story above, it appears that there is a female self-image in the physical aspect. It is characterized by sentences "*memegang tanganku/ holding my hand*", "*menepuk-nepuk punggung tanganku/ menpatted the back of my hand*", dan "*pandangan matanya seperti sayu/ The look in his eyes was like withering*". These lines show the physical aspect of a man who meets the character "I." The man holds his hand while patting the back as if to indicate that he is talking. At the same time, the look in his eyes reminds me of the character "I," when people used to report the news of the accident that happened to his parents. Thus, the sentence shows the physical aspect of women's self-image. The following excerpt also shows the female self-image of the physical aspect.

Di antaranya ada suatu keluarga, seorang laki-laki yang rambutnya semua sudah putih, tapi belum setua Guru Andika, istrinya yang berkacamata tebal dan seorang gadis sebayaku. Rambutnya hitam lebam, berjalin dua dan ujungnya menjilat-jilat betisnya jika dia berjalan. Kalau dia tersenyum kelihatan sebaris giginya yang putih kecil. Alis matanya tebal dan melengkung seperti bulan sabit. Tak puas-puasnya aku memandangnya. (Navis, 2002: 90).

Among them was a family, a man whose hair was all white but not as old as Guru Andika, his wife with thick glasses, and a girl my age. Her hair is black, bruised, intertwined in two, and her tips lick her calves if she walks. If he smiles, there is a line of tiny white teeth. His eyebrows were thick and curled like crescents. Dissatisfied, I looked at him. (Navis, 2002: 90).

Based on the fragment of the story above, it appears that there is a female self-image in the physical aspect. It is characterized by sentences "*rambutnya hitam lebam/ His hair was black, bruised*", "*kalau dia tersenyum kelihatan sebaris giginya yang putih kecil/ If he smiles, he looks like a row of his little white teeth.*", "*Alis matanya tebal dan melengkung seperti bulan sabit/ His eyebrows were thick and curled like crescents.*" These lines show the physical aspect of a wife with black hair so that when she walks, her hair seems to lick her calves when she smiles around a line of tiny white teeth, thick eyebrows, and curls like crescents. The beauty makes the character "I" satisfied looking at her face. Thus, the sentence shows the physical aspect of women's self-image.

Women's Self-Image Psychic Aspects

The psychic aspect of women's self-image depicted by Saraswati in the novel "*Saraswati Si Gadis dalam Sunyi*" is shown in the following excerpt.

Kalau gadis-gadis itu pada bersolek untuk datang ke pesta itu, aku hanya berdiri di depan meja di serambi belakang, menyediakan makanan untuk mereka. (Navis, 2002: 34).

If the girls were on makeup to come to the party, I just stood in front of the table on the back porch, providing food for them. (Navis, 2002: 34).

Based on the excerpt, it appears that there is a female self-image in the psychic aspect; this can be seen when the character "I" stares at the girls who dress up to attend

a party held at his brother's house, while he only stands in front of the back porch table and oversees providing food for them. Although it looks trivial, it makes the character's heart turbulent. She did not grow up and live like other girls; significantly, since the departure of her beloved family, her life changed drastically. Even so, he tries to stay solid in living his current life, even though sometimes he has a sense of rebellion. This shows the existence of a woman's self-image in the psychic aspect. The female self-image of psychic aspects is also shown in the following excerpt.

Saudaraku, mengapa semalang ini benar nasib yang menimpa diriku. Adakah kehidupan yang lebih jahat dan lebih pahit selain yang aku alami ini? Mengapa semua orang yang menjadi pelindungku harus hilang dengan cara yang sengsara? (Navis, 2022: 82).

Brother, why is this miserable fate that befell me? Is there a more evil and bitter life than I experienced? Why should everyone who was my protector disappear in such a miserable way? (Navis, 2022: 82).

The quote shows the image of women in the psychic aspect. The character Saraswati in the quote has a miserable fate because of the trials in her life that are so heavy. This is shown when Saraswati loses the people she cares about, ranging from her father, mother, brother, and sister to her Angah. Those who were his protectors were lost in misery. The character Saraswati laments her life full of misfortune. In addition to being born mute and deaf, he was left behind by the people he cared about. In the face of such a severe ordeal, he resigned and lamented his fate. This shows the existence of women's self-image in the psychic aspect.

Women's Social Image

Women's social image is an image of women closely related to norms and value systems that apply in one community group, where women are members and desire to establish relationships with humans (Martha: 2010). A community group is a family group and a broad community group.

Social Image of Women in the Family

The social image of women in the family depicted by the character Saraswati in the novel "*Saraswati Si Gadis dalam Sunyi*" is shown in the following quote.

Untuk menjadi penggembala itukah aku harus kehilangan ayah dan ibuku, Saudaraku Tidak bolehkah seorang gadis bisu-tuli mempunyai pekerjaan yang lain sampai akhir hayatnya? Sungguh luka hatiku melihat kambing itu (Navis, 2002: 23).

To be a shepherd, did I have to lose my father, mother, and brother? Should a hard-of-hearing girl not have another job until the end of her life? It hurts my heart to see that goat (Navis, 2002, p. 23).

The excerpt shows the social image of women in the family when the character "I" gets less decent treatment from his brother by making him a goat herder. After losing his father, mother, sister, and brother in an accident. The character "I" lives with his aunt and uncle, but unfortunately, he gets terrible treatment there. As a mute and deaf girl, she felt that being a goat herder was hard work and hurt her heart as if no other job was more worthy of him. This reflects the portrayal of the female social image of the character

in her family. The social image of women in the family is also shown in the following excerpt.

Apakah Bisri tertangkap musuh atau mati dalam perang? Pertanyaan itu sangat mengganguku, sehingga aku tersenak menahan tangis. Tangis oleh rasa kehilangan seorang lagi sanak keluargaku. Tangis karena kehilangan Bisri yang aku rindukan cintanya. (Navis, 2002: 85)

Was Bisri caught by the enemy or died in the war? That question bothered me so much that I could not help crying and weeping at the loss of another relative of mine. I wept for the loss of Bisri, whom I missed for her love. (Navis, 2002: 85)

The excerpt shows the social image of women in the family when the character "I" feels that Bisri is no longer with her. Bisri has been considered family by the character "I" since both parents died, and only Bisri in the character "I" feels the warmth of the family. When Bisri is no longer with him, the character "I" feels lost and tries to hold back tears of losing a relative again because of the loss of Bisri; he will miss his love as a family. This reflects the portrayal of women's social images of the main characters in their families.

Social Image of Women in Society

The social image of women in the society depicted by the character Saraswati in the novel "Saraswati Si Gadis dalam Sunyi" is shown in the following quote.

Banyak gadis-gadis di sana sedang menjahit dan menyulam. Mereka memandanguku dengan pandang tercengang (Navis, 2002: 38).

Many of the girls there were sewing and embroidering. They looked at me in astonishment (Navis, 2002, p. 38).

The story quote reflects the social image of women in society; this can be seen when the character "I" sees girls taking courses or learning to sew and embroider and look at themselves with a dumbfounded look. Their gaze may be astonished or incredulous to see a woman who is deaf and mute come to the course—hinting that the character "I" will not be able to learn to sew and embroider. These attitudes are rife in society, a view that always condescends and underestimates someone with special abilities that they cannot do various things they can do. This shows that the quote or fragment of the story reflects the social image of women in society. The following excerpt also shows women's social image in society.

Mula-mula memang menjengkelkan juga masuk kursus bersama gadis-gadis lain, karena mereka terlalu memperhatikan aku sebagai gadis yang bisu-tuli. Mereka mencoba mengganguku dengan gerakan tangan dan air muka yang berlebih-lebihan sementara yang lainnya tertawa-tawa (Navis, 2022: 39).

At first, going to classes with other girls was annoying because they paid too much attention to me as a hard-of-hearing girl. They tried to annoy me with exaggerated hand gestures and facial tears while others laughed (Navis, 2022, p. 39).

Based on the quote, there is a social image of women in society shown by the attitude of the girls in the course that always disturbs the character "I" as a mute and deaf girl. They graced him with excessive hand movements and tears so that they seemed to mock him for being unable to speak and hear. Although mute and written, the character does not like the treatment of people who use their hands and facial expressions, so he never moves his hands to communicate with others. However, they rejoiced in doing this to him. The fragment reflects the social image of women that occurs in society.

4. Conclusion

Based on the results of the above research, it can be concluded that there are 39 motivations of disabled characters in the novel "Saraswati the Girl in Silence," including three motivations of physiological needs, ten motivations of the need for feelings of security, nine motivations of belonging and affection, 11 motivations of self-esteem, and six motivations of self-actualization. Meanwhile, there are 29 female images contained in the novel "Saraswati Si Gadis di Sunyi," namely 19 female self-images (8 physical aspects and 11 psychic aspects) and 10 social images of women (3 in the family and 7 in society).

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