

CULTURE MIRRORING IN FEMALE DIMENSION: FEMINISM RESEARCH BASED ON SHORT STORIES *BH* BY EMHA AINUN NADJIB

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Abstract

This research based on the community's cultural phenomena, there is no exception to the phenomenon of gender. The phenomenon certainly is already presented in data, one of them is a fiction prose novel, romance, short stories, and serialize. This Research on the topics is described in (1) highlights the lifestyle and behavior of female figures, (2) analysis of the language used by female figures, and (3) the identity of the women in Eastern culture. Point of view used by compilers on research is read as a woman so that growing awareness that gender will influence the definition of literary copyright. It is hoped this research can be more enrich the vocabulary study feminist literary criticism and certainly open up a new perspective towards the phenomenon of gender in society.

Keywords: Literature, feminist, short stories, collection.

1. Introduction

Literature is an expression of the human self and the result of thoughts, experiences or feelings in a form of a concrete picture. A literary work there as a form of author communication in funneling his feelings and it can be enjoyed by readers. Literature can also be described as a form of disclosure of the reality of the community, as a manifestation of human life through the language as its object. One of the literary works that can be enjoyed by readers is in the form of essay prose, i.e. a short story or a short story. A short story or short stories namely short essay in the form of prose. In the short story tells the life of a character piece, full of contention, moving events or fun, and contains the impression not easily forgotten (Kosasih, 2006, p. 250). The short story is also interpreted as a short essay that generally deals with issues that are simple and reportedly briefly (Juanda & Rosdianto, 2007, p. 325).

In this study, researchers are interested in lifting short story masterpieces Emha Ainun Nadjib. The reasons are interested in choosing a collection of short stories the paper Emha Ainun Nadjib is a writing style of the dense and overtly religious body behind. In addition, interesting i.e. the simplicity in describing the figures of women who become perpetrators

of the stories in his stories. This impressed always if its author Emha Ainun Nadjib not a woman but as Nadjib knows the details of life women's dimension and successfully realized in the form of writing. It can be felt to the reader of the female figures in him. The study of feminist standpoint can be examined here. In the science of literature, feminism literature is related to the concept of directing his focus on women. This is actually not regardless of the feminism which understand the basic feminist movement is performed by women who deny something that is restricted and the position under the dominance of the landscape, both are economics, politics, and other social life. The feminist approach in the analysis of literary works is a new field in the study of the literature of Indonesia (asylum, 2014, p. 127). The basic thoughts in feminist literature research is an effort of understanding the position and role of women as reflected in works of literature. The role and position of women will be the central of deliberations in the research literature.

Endraswara (2003, p. 146), mentioned through the study of feminist literature, mostly, researcher can focus your studies on a few things such as (1) the position and role of woman in literature; (2) failed to women in all aspects of life, including in education and activities of the society; and (3) paying attention to the factor of literary readers, particularly how the reader's responses against the emancipation of women in literature. The End of feminist literary criticism, namely positioning women as equal to men. The central of attention from feminist literary criticism is an imbalance in the representation of the image of women in literary texts. Women are indeed quite an interesting image of a figure to be discussed by the litterateur. Like between tradition and modernization in pole that raises problems which quite challenging to review. It is same with the case is served by Emha Ainun Nadjib in his Collection entitled BH. In this discussion the researchers did not use all of the titles featured in the short story collection, but rather are selected into three short story titles that will be analyzed i.e. "Lelaki ke-1000 di Ranjangku", "Kepada Kelahiranku yang Tercinta", and "BH".

2. Research Method

The methods used in this research is descriptive qualitative research methods because researchers want to describe the facts of the circumstances or symptoms that are present in the collection of short stories Emha Ainun Nadjib work BH. Qualitative research is descriptive research that describes or depicts objects based on the facts that seem or as-is (Nawawi and Martini, 1996, p. 73). A descriptive qualitative study sought to describe the entire symptoms or circumstances exist, i.e. the State of symptoms according to what it is at the time the study was conducted (Mukhtar, 2013, p. 28). The data sources used is the short story entitled Emha Ainun Nadjib BH published by book publisher compass. Jakarta in 2005 with a thick book of 242 pages.

3. Results and Discussion

This research aims to describe (1) lifestyle and behavior of female figures, (2) language used by female figures, and (3) the identity of the women in Eastern culture in a collection of short stories of BH. The object of the research is three short stories in a collection of short stories BH Emha Ainun Nadjib. The three short stories are "Lelaki ke-1000 di Ranjangku", "Kepada Kelahiranku yang Tercinta", and "BH". This research is focused on the mirror of the culture in a society which is seen in a collection of short stories of BH.

3.1 Lifestyle and Behavior of Women Figures

Lifestyle is a way of life for the individuals who are identified by how people activity, interest, and what they think about the world around him (Plummer, 1983, p. 131). This is related to gender relations between men and women that are associated and have constructed socially or culturally (Fakih, 1999, p. 8). This is certainly having an impact on the behavior and lifestyles of individuals in the exercise of social life. The character of Nia described with strong sides like a woman who's gorged with seduction and trickery sweet men against him.

"Why did you get up here, Nia?" the man asked an awful lot of things like this. And, if already photocopying hundreds of sheets of ... "You're worth so movie stars!" hundreds of men complimenting. And, hear it always I want to defecate.

A sense of arrogant at once fed up is clearly reflected in the figure of the Nia. How deep disappointment because a slump the past indirectly forge herself into a figure of not trusting anyone. Feeling shame because it's been doing eloped and also prestige to return to hometown finally delivering his destiny become comfort women. In addition to the moral burden also breakfast buffet realizes on Nia when considering her parents are in the middle of his condition as a whore and the fate of the misfortunes she experienced.

And, for my entire career mired recently, which is an event that trivial people buy cigarettes, though for that I then migrated to the city of my birthplace. The question of official correspondence? It is very easily dealt with. And, my parents were non-families. With to send money routinely, their mouths closed, even though the memory about them is their own special torment for me (Nadjib, 2005, p. 6).

Her current lifestyle now is proper and just stay waiting for fate took him on a worse decision i.e. death. Flavor to don't believe that makes him reluctant trying to rise from the world. He is personally fully aware of a scope that is on him. He is not a stupid man and did not realize that the world of clouds he focused on. He is also very aware of his profession is a path full of anathema and sin.

I close the door of my room out. I lock and go you're the man! Wash your mouth and your body well because your wife at home is pretty dumb for you to deceive (Nadjib, 2005, p. 2)

My chest is always congested. My best friend wall, roof, cupboards, porn, calendar towels actually are all what kind of life? A woman from day to day, from hour to hour must be in here... (Nadjib, 2005, p. 3)

Fertilization in psychology can be self-confidence like conquering men. As a marginal group, he did not care about the future condition himself and just focus to wreak his revenge.

Come on, how many men crawling in my bed in a day? Ten? Twelve? Fifteen? Or five simultaneously want to be a pig drunk around my body? Hopefully, before I die crushed altogether. Hopefully, there is common herpes to my body, it would be contagious to all men who came and spread to all parts of the city and the whole country. I could thrust a knife into anyway my stomach intermittently (Nadjib, 2005, p. 9).

The situation illustrates how the personality based on traumatic experiences of his personality, could not be denied that the result of environmental and cultural factors. When

a woman chooses eloped, certainly the choice his life depends entirely on the husband. Things like fear and anxiety is no longer acceptable in his family, automatically arise within him. When a husband rid of his wife, she no longer has anyone as a handle for his life. Then mentally labile makes him mired in the black world.

It is similar to the character Lia in "Lelaki ke-1000 di Ranjangku". The body is full of inner conflict over his identity as a person who can't choose to be born as what it is and what it looks like. Lia figures depicted is pretty cool and has considerable prestige within him. He feels does not need another figure.

I'm not whining in lazy and crying that characterize the nature of most women is I. It has long been my feelings can't cry anymore. I dressed and posing practice males. I'm not willing to hold hands together and time man I forbade him to hold me in a rickshaw. Protection of man? Pwuhh! (Nadjib, 2005).

From the quote obvious that Lia selected the lifestyle as a path in daily is as cold and more figures do not open the side of him that is weak in others. The story of his life is indirectly making it hard and be cool with everyone. This is caused by a traumatic experience caused by environmental and cultural factors. His past requires himself was born into a family that is not normal.

I was born with a mother and father of two. It would be human on this earth. Since two people my sister until the fifth, all have the same status as me. (Nadjib, 2005, p. 15).

The character was raised by parents of polyandry, a mother with two fathers. Actually both of his brothers, but the husband of his mother, who is actually a weak man his soul as well. His father has a different brother his condition, so there is no denying the mother eventually choose to live like that. The result of the deeds of his parents, Lia family more often isolate themselves from family because of shame and less confidence.

Due to the exclusion of himself, the character Lia became a figure that is frozen. In the future he wanted everything about the relevance of his past clouds and life sources for this are buried deeply. He was embarrassed with his identity on people that would later become part of the future life, as her future husband. Lia reluctantly shows fear and weakness. Indirectly he hated traits that showed his nature as a woman.

He aborts gouged and picks my virginity, but at the same time she faced on the action I need virility action on the other ... don't get me wrong though I was becoming to men-it's because of the heartbroken man or corny-corny the General women. Not at all. But my family raise me to be like that (Najib, 2005, p. 14).

In his quiet, another figure appears as the kicker. He has a friend, Rul, as a place to pour out everything. Rul only as long as it can melt his heart.

I couldn't stand it anymore. I held him tightly and crash into my face to her head. Rul caresses my head. I have become completely female in her arms. I felt entering a world that is real and I myself was so real (Najib, 2005, p. 18).

Rul was the figure who was able to bring back the Lia as women. The pride is ever off. Rul restores her femininity feelings that had been buried because of long-suffering. Rul

realizes her to not regret the past. Rul even encouraged him to face his past with firm and airy.

Other characters, namely 2011 Lestari who is described in a short story entitled BH. He is also described as having an inner conflict imposed on the vagaries of the unusual Act of social norms and unacceptable by society in General. The negative stigma of society does not only apply in 2011 but also those around him like a character I. The abundance of gossip and italic people around against figures I caused because of his intercourse with 2011, as a result, he often visited the home of 2011. This certainly looks to be common among young people between men and women which has his intercourse itself, either as a friend or lover. The community did see from that seems to be, from the custom of often seen from a transsexual. Whereas not always the House of transvestites hang out familiar with men only to sexuality. They also need a friend to associate

After that I often to his house and of course the neighbors around instantly conclude that I was the girlfriend of 2011 ... they just know I'm around with 2011, I was given money as wages ... 2011 is not hanging out just for sex (Nadjib, 2005, pp. 189-190).

Actually the first 2011 was a judge. He stopped, because contrary to what happens in his soul. Physically, he is a normal man, but he realized that his soul is not a man as in the current situation. He eventually quit his job and continued his family's trade efforts. 2011 has everything possible to behave and think rationally. This presumably reduces slightly their sufferings in the midst of an environment that is ridiculed and not giving her existence as human beings who have the condition.

He was busy using clothes especially. Long dress, BRAS size 34, eye shadow and some paint. 2011 buy it specifically. Our dating, for her birthday, our special events. I will record my voice in the recitation of the Glorious Qur'an in his room, while he accompanied with special clothing (Nadjib, 2005, p. 185).

Sexuality comes from the word 'sex' has the meaning of biological Anatomy characteristics that distinguish between the physical condition of men and women, seems to want to break into. It is not detached from the existing labeling factor in society. Labeling be-form provisions on the role of men and women, the attribution of physical and psychological state between men and women. The limit for him too physically and not in accordance with the dimensions of his contrary to label the society generally.

3.2 Analysis of the Language Used by Female Figures

The language is described in the short story is pretty straightforward. For some situations required reflected quite rough, while the rest remain on the politeness generally. Sociological research emphasizes that women are generally more aware of their position than men. On the basis that women are more sensitive to the linguistic factors associated with social class (Sumarsono, 2016, p. 112). Said the working class has the connotation of virility or have anything to do with virility, resulting in men tend to prefer this form of the language (which deviates from the good) than women. The diversity of the languages based on gender arises because of language as social symptoms closely related to social attitudes.

Nia in "Lelaki ke-1000 di Ranjangku" described as the figure of the woman who does not like to use flattery in the utterance. He is pretty firm and straightforward when speaking.

“I have no Jesus! I’m clever! “I cut. He smiled and looked at me with an OWL eye. “You’re hopeless, Nia...”

“I indeed despair. Not you. So, go!” (Nadjib, 2005, p. 2)

The language he used in expressing his feelings do not kink, go straight on the rejection of the plea which conveyed the character, Ron.

“The man never understand!”

“Not all, Nia.”

“Yes, not all. If a man is a woman, then she can understand? “

“Ouch. Women are always confusing... “

“Men always kills slowly.”

When it’s so they usually then despair and quickly just wrest me like a monkey eating a mango (Nadjib, 2005, p. 7)

The previous experience of life as a plain girl who just fell in love with a man who took her elopement to make it sick of seduction and a rag of sweet man who becomes her guests. The language he used is not far from the form of impingement own blood against crap on males. In contrast to figures for 2011 in BH. He said mellow and gentle like women. It imitates against the behavior of the female who also became part of his soul.

“True, do not see it here first!” said Sustainable 2011. Her voice tapering and spoiled (Nadjib, 2005, p. 185).

Her feminine adapting style and behavior of a woman. Not only in terms of dress or preen, but also in spoken word. 2011 is also described as a polite and honest figure.

“I almost could not stem the intention of my bad. I too feel touched and happy. Too good to me...” 2011 slowly rose. Sitting in a Chair (Nadjib, 2005, p. 188).

2011 does not use language diversity transvestites on an opponent’s speech in FRENCY short story. Language diversity transvestites, according to Dede Oetomo in Soemarsono (2016, p. 130) was included in the confidential language so that the General language used in conversations between transsexual fellow transvestites. This is because of their mutual understanding of each other’s code language used in daily conversation.

3.3 The Identity of the Women in Eastern Culture

Eastern women’s cultural identity in the collection of short stories BH background shown in modern times. It is affected by lifestyle and trends that are taking place when the short story was written. The culture of Eastern women displayed by the character Nia is free enough. In addition to her lifestyle that is separated from the general population norms, he still had a sense sensitive to his position as a woman. It occurs on the customer-friendly, serving the customers as a wife even though it is not completely a ‘wife ‘.

In fact, I truly have no hospitality again. Try, who is wise than the whore? Smile constantly to each man, fight him like an Empress Consort the best or at least an exemplary wife ... (Nadjib, 2005, p. 4).

He compares the addition values as a friendly, personalized, humble, and smile in any circumstances with a *kiai* in his village are not friendly at all. His views on the policy of friendliness and also owned a slut not worse from religious expert people though. There are

similar things on the character Lia into my birth beloved. Due to a traumatic childhood experience that made him grow up to be someone who is cold and hard, he abandoned his identity as a woman. However, it eventually changed because of the figure of Rul beside it.

I dressed and posing practice males. I'm not willing to hold hands the man time goes and I forbade him to embrace in rickshaws (Najib, 2005, pp. 13-14).

He positioned himself as a figure of individualist and quite offended if women Rul should treat him in accordance with his nature. He felt embarrassed with the backdrop of the third parents. The background of his birth that is what makes it swerve as women, by being loud, by being frozen and cold. This suggests that women do not always have a soul that is normally glued together with feminist credentials as being gentle and full of feeling. The opposite exists at 2011 figures Preserved in BH. He acts like sons and has complete physical as lazy. But his soul was violating his identity as a man, and is fully within her are women.

2011 tears flowing. Makeup around her eyes swept away. Separated from the body, she looks happy in his daughter's clothes. May God give strength at Subrodo, i.e. 2011 Lestari (Nadjib, 2005, p. 191).

Feelings raged in 2011 regarding the orientation of his not entirely as a man and also not entirely as a woman. He realized the correct position outside the existence of labeling community generally. But his soul is more in need of her body to keep the sides of the rather than being an entirely masculine figures uncomfortable with him.

For him there is only one person who gives him the leeway to be themselves, it is great happiness. But for that, either that person or their own 2011, must be ready against the presumptive nature of society (Nadjib, 2005, p. 190).

This also shows that there are not only feminine side in women. Conservative assumptions about sex and gender is a thing that is similar is not entirely correct. The minus points are still many people who haven't been able to get out of general labeling. But not denied that this existence of such a phenomenon in the life of the community. Phenomena-phenomena such as this is what ultimately gives rise to anxiety or a sense of sympathy that try are communicated through the literary works of authors.

4. Conclusions

Some interesting things founded by researchers are in three title short story collections of short studies BH choice works Emha Ainun Nadjib. The three short stories that examined is "Lelaki ke-1000 di Ranjangku", "Kepada Kelahiranku yang Tercinta", and "BH". The focus of research into the topic i.e. lifestyle and behavior of female figures, the language used by female figures, as well as the identity of the women in the Eastern culture that exists on a collection of short stories. Lifestyle and behavior of female figures related to gender relations between men and women related issues. Both automatically have a socially or culturally constructed and have an influence on the behavior and lifestyles of individuals in the exercise of social life. The figures shown in the short story has characters out of the construction of the community generally. NIA is described as a strong side with women who were satisfied with the plea and sweet trick man against him. It brings out her inner psychological revenge to be toxic to man-a man masher who became customers. Lia is figured as a male tomboy

cool but also want the warmth of the trusted people. It is based on the experiences of his family life which indirectly requires itself into a hard figure at once cold. 2011 as the drag queen who seeks out of labeling the public community. It's not easy deciding his personal rights of liberty in the middle of a pluralist society does not want its existence as a transsexual, but 2011 has boldly taken risks of its decision.

The language is described in the short story is fairly straightforward, but for some situations required reflected quite rough. The diversity of the languages based on gender arises because of language as social symptoms closely related to social attitudes. The identity of the women in Eastern culture in a collection of short stories BH background shown in modern times. It is affected by lifestyle and trends that are taking place when the short story was written. The culture of the Eastern women displayed by the characters in it is quite free. In addition, her lifestyle that is separated from the general population norms, his characters still have the sensibility to his position and his personal rights as part of the community. By looking at some of the facts above can be pulled the red thread that a collection of short stories for BH is examined in terms of feminist. It is hoped this research can be more enriching vocabulary study feminist literary criticism and certainly open up a new perspective towards the phenomenon of gender in society.

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