

MODERN FAIRY TALES: FEMINIST IN COLLECTION OF SHORT STORIES MEREKA BILANG SAYA MONYET WORK DJENAR MAHESA AYU

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Abstract: This paper attempts to illustrate the patriarchal cultural issues contained in the collection of short stories *Mereka Bilang Saya Monyet* work Mahesa Djenar Ayu. In the collection, Djenar trying to use culture to deconstruct the form of fairy tales that the women at a disadvantage. As with any fairy tale, Djenar using animal characters such as leeches, monkeys, and dogs in these works. Generally eleven story short story a lot of surrealism. Based on these work Djenar tried to do for the resistance against the hegemonic gender is not only for women but for human dignity in general.

Keywords: Modern Fables, Djenar Mahesa Ayu, Feminist

INTRODUCTION

People in any hemisphere recognize culture of patriarchal. Cultures that do not benefit women is a result of political anthropology to benefit men. Various directed grades and is used to maintain the existence of deeply rooted patterns of gender relations in society. Because it lasts long enough, then the pattern that settles in the subconscious community, as if the pattern of gender relations is nature. grew stronger after the pattern of power relations (*power relations*) into subsystems in modern capitalist society, which gave birth society. *New patriarchy*

The stronger the pattern of power relations, the greater the inequality of gender roles in society, as a measured based on the value of productivity. The grounds reproduction factor, the productivity of women are considered equal to men. Women claimed to be more precise reproduction of the community take on the role of domestic and men claimed to be a community of productive, more accurate take on a public role. As a result, creating a society that is dominated by men.

An attempt for deconstruction of the state that has thousands of years old must be with the "war" and the act of liberation against the dominating power. Therefore, a war that can be done is to write. Writing about himself and in his own way. For that purpose Djenar Mahesa Ayu wrote stories collected in a collection of short stories *They Say I'm the Monkey*. Son of the late famed director couple. Syumanjaya and Tuti Kirana appear among other feminist writers already established as others such as Oka Rusmini, Ayu Utami, Dewi Lestari, Diah Rike Pitaloka, Fira Basuki.

LITERATURE

Feminist comes from "Femme" (woman), it means that women (single) who fought for the rights of women (plural) as a social class. Interest feminist according to Ratna (2004: 184) is the interrelation of gender balance. A feminist movement by women to reject everything that is marginalized, subordinated and demeaned by the dominant culture, both at the level of political, economic and social life. Feminism is the theory of equality between men and women in the political, economic, and social; or activities organized for the rights and interests of women (Goefe, 1986: 837).

Feminism is a social studies involving groups of women who are oppressed, oppressed by patriarchal culture major. Feminism in the form of the women's movement for autonomy or freedom to define himself. In the form of women's emancipation movement, namely the process of disengagement from low socioeconomic position, the curb for progress. Feminism not an uprising attempt against men, not the fight against social institutions, of culture such as marriage, household and public spheres. Women basically do not want to second place, did not want to be marginalized.

Basically the feminist movement emerged due to the impulse to equalize rights between men and women during this time as if women are not valued in opportunity and decision making in life. Women feel constrained because of the superiority of men and women are only considered as "seasoning" in the lives of men. The existence of such thinking seems to have been entrenched that women should strive to show the existence of himself in the eyes of the world.

In the study of literature, feminism formulated in feminist literary criticism, the study of literature who directs focus its analysis on the women. If there has been an assumption that represent readers and creators in Western literature is male, feminist literary criticism shows that female readers bring perception and horizon of hope into the literary experience (Showalter, 1985: 3). Feminist literary criticism contrary to the fundamental problems, namely the notion of sexual difference in the inter-interpretation and interpretation of literary works.

In literature, the problem of gender is the formation of a special cultural formation which seats the patriarchal culture as inferior position of women while men as superior. Gender means that describes the difference in social status between men and women. This suggests that gender and sex are feminine-masculine culturally determined, as a result of rearrangement of the material infrastructure and ideological superstructure. Therefore, cultural psychological femininity implies a person is not born "as" women, but "become" women (Ratna, 2004: 184-185).

While Sugihastuti (2002: 135) analysis of feminist literary criticism of the discourse of the story can be traced through the approach of feminist literary criticism that is now growing in America, which originated from the desire feminists to examine the work of women writers.

Selden (1996: 137) suggests that the woman seen in a one-sided relationship with men. The male is the one. And the woman is the other. De Beauvoir (Selden, 1996: 137) documented that women have made lower and the pressure is multiplied by the laki0laki

belief that women are lesser nature. This indicates that gender locates the position of women are under men. Men occupy the role of superiority and inferiority of women only play the role.

The term patriarchy itself by Millet in Selden (1996: 139) defines as "the father of government" to decipher because the oppression of women. Patriarchy put women under male or treat women as inferiority. Patriarchal system deeply rooted in traditional culture that wants to be deconstructed by feminists.

Goal important in feminist analysis by Endaswara (2003: 146) is as far as possible relate to: (1) exposing the works of women writers past and present; (2) reveal a variety of pressures on female figures in literature written by male authors; (3) The authors reveal the ideology of women and men, how they see themselves in real life; (4) examines aspects of criticism, feminist understanding the creative process; and (5) reveal aspects of feminist psychoanalysis, why women prefer a subtle, emotional, loving and so forth.

In accordance with the objectives of this study and considering the various limitations, which will be applied in this study is the ideological feminist literary criticism, which can be equated with the concept of Culler (1975: 43-63) about *reading as woman*. This concept would be applied in dismantling prejudice and ideology of male power that *andosentris* or patriarchy, which until now assumed control of the writing and reading of literature in various countries.

According Teew (in Ratna, 2004: 183-184) some indicators considered to have triggered the birth of the feminist movement in the western world, namely:

- a. development of contraceptive techniques, which enable women to escape from male power.
- b. political radicalization, particularly as a result of the Vietnam War,
- c. the birth of the liberation movement,
- d. secularization,
- e. the development of special education enjoyed by women,
- f. the reaction to the literary approach that alienates the work of social structures such as new criticism and structuralization
- g. dissatisfaction with the theory and practice of orthodox Marxist ideology.

The existence of the feminist movement in the West the vast impact to various other countries, especially in Indonesia. It started marked by the emergence of a literary work that smacks of feminism. Call it with by Ayu Utami *Saman* and *float*, its Djenar Maesa Ayu *Love Story Short set* and in the field of poetry there Abidah El-Khalieqy and Dorothea Rosa Herliany the collection of poems will be used as the source of the present study.

So to say that the feminist movement is a movement to break down the overall social level against the values of women in order to get the same position and a good degree in political science, economics, and law as obtained by the male during this time.

According to Ratna (2005: 226) movement specifically feminist presents concepts and theories in relation to the analysis of women. While Ritzer (in Ratna, 2005: 231) feminist including critical social theory, the theory involved in the major issues in the

context of the social, political, economic, and history, which is being faced by groups that are in a state oppressed. In the view of cultural studies, there are five cultural politics feminist, namely a) the liberal feminist, gives intensity on equal rights, both at work and education, b) a radical feminist, centered on the root causes that lead to women oppressed, namely sex and gender, c) feminist socialists and Marxists, who first gives the intensity on gender, while the second class, d) feminist postmodernist, gender and race do not have a meaning that fixed, so as if naturally there is no male and female, and e) black feminist and non-Western with the intensity of the race and colonialism (Ratna, 2005: 228).

In the world of literature, feminism can be used as an approach in literary criticism. As expressed by Kolodny (in Djajanegara, 2000:19) states that the feminist literary criticism to expose women by sexual stereotypes, both in literature and in literary criticism, and also shows that schools and ways inadequate have (used for) examines women's writing is unfair, insensitive.

Sugihastuti (2002:140) reveals that feminist literary criticism is a literary critic who sees literature with a special awareness of the existence of sex a lot to do with culture, literature, and human life.

With reference to the above Sugihastuti opinion, Kolodny (in Djajanegara, 2000: 20-30) describes some of the objectives of feminist literary criticism, namely:

- a. the feminist literary criticism we are able to reinterpret and reassess the whole of literary works produced in the last century;
- b. help us to understand, interpret, and evaluate the stories of women fiction writers.

In connection with how to vote, Djajanegara (2000: 28-36) split wide feminist literary criticism into six parts, namely:

- a. ideological feminist literary criticism: literary criticism focused on images and stereotypes of women in literature, researching the cause and misconceptions about women and because women are often not taken into account, almost overlooked in literary criticism;
- b. ginokritik feminist literary criticism: literary criticism are trying to find answers to fundamental questions, such as whether the women writers is a special group, and no difference between women's writing and the writing of men;
- c. social feminist literary criticism or Marxist literary criticism: feminist literary criticism which examines the figures of the fighting from the perspective of a socialist, ie classes of society;
- d. feminist literary criticism of psychoanalysis: literary criticism tends to be applied to the writings of women portrayed characters of women, as feminists believe that women readers usually identifies himself with the figures of women who read;
- e. lesbian feminist literary criticism: feminist literary criticism which only examined the author and only female characters. Lesbian literary critic has the aim of developing this definition can be applied to the writer or his work. However, due to several factors, is still very limited criticisms of study;

- f. feminist literary criticism racial or ethnic feminist literary criticism: feminist literary criticism which wants to prove the truth of the ethnic group of feminist writers and their works.

Endraswara (2003: 146) reveals that in analyzing the literature in the study of feminism focused are:

- a. the position and role of female characters in literature,
- b. the backwardness of women in all aspects of life, including education and community activities,
- c. taking into account factors reader of literature, how the reader responses to the emancipation of women in literature.

Gender is a social construction by traditional patriarchal society established to distinguish male and female. The emergence of the term "gender" is used to reduce femininity and masculinity as limitations equal to one sex on the individual. Gender roles are roles created by the community for men and women. Is more of a performative gender, gender identity means a person who generated through performance (performance) and games (role-playing) (Judith Butler in Cavallaro, 2004: 196).

DISCUSSION

The collection of short stories *Mereka Bilang Saya Monyet* work Djenar, mother of two children, Bayu Bening and Betari Maharani try to shake the foundations of patriarchal in a collection of short stories which contains 11 stories written in the timeframe 2001-2002. In this short story collection Djenar write spontaneously, following the deep emotions flowing no rational considerations and logic. So it is not strange stories in this collection are similar tales with a contemporary setting with all sorts of patriarchy. The common thread in the set Djenar is a fairy tale and a patriarchy deconstruct myths about family, gender relations and sexuality.

Like all fairy tales that circulate in our society that takes the object an animal. Djenar take the metaphor to the many people who behave like animals. In this anthology, the animals become figures are considered instrumental in hypocrisy in-paced world of patriarchy.

The first short stories in this collection that became the title of this collection of short stories' They Say, I take the main character Monkeys. Hairy primates closest to humans, was also published journal Short Story telling behaviors not unlike many people who behaved pets. These people refused to be called animals, because they still have a brain. While the figure is described as the main character, is nothing more than a monkey, the following quotation:

Saya memperhatikan bayangan bayangan diri saya dalam cermin dengan cermat. Saya berkaki dua, berkepala manusia, tapi menurut mereka saya adalah seekor binatang. Kata mereka saya adalah monyet. Waktu mereka mengatakan itu kepada saya, saya sangat gembira. Saya katakan, jika saya seekor monyet maka saya satu-satunya binatang yang paling mendekati manusia. Berarti derajat saya berada di atas mereka. Tapi mereka bersikeras bahwa mereka manusia bukan binatang, karena mereka punya akal dan perasaan. Dan saya hanya seekor binatang. Hanya seekor monyet! (Ayu, 2004: 3)

Other animals that became the main character in this collection is Leeches. Short story entitled "Lintah" Djenar give imagination away from the realities of a child who is depressed due to the intimate relationship of his mother and a leech. The story is full of hyperbole gives an overview of oppression by a mother to her own child. Mothers should give attention and affection associated with leeches could not even replace the role of father to marry her:

Siapakah laki-laki berbahagia itu, Ibu? Siapakah laki-laki yang menjadi ayah saya?" Angin membuka tirai jendela. Sekejap Cahaya menerangi pengharapan jiwa. "Lintah..." Angin mereda kembali tertutup. Menghadirkan gelap, menghadirkan sunyi...(Ayu, 2004: 18)

Still with animal characters in the short story "Wong Asu" Djenar tells the story of a man that is friendly to the dogs. With storytelling technique using Djenar dialogue in stories told that in the depth of the human heart in everyone harbored the same animal instincts. Because the behavior of "Wong Asu" and his family have been cursed is picture of a society in general.

Djenar fairy tale does not stop at animals as objects. Durian, fruits that exist only in tropical temperate hemisphere is also presented. In the short story "Durian" is about someone who is haunted by his dreams. Hyaza the character in the short story dreaming of a durian is actually nothing special except the color of golden and tempting aroma. However, do not be tempted by the durian Hyza it because he remembered the curse to the children affected by leprosy when he takes the durian. Finally, Hyaza not bear to enjoy the durian so that the three twins contracted leprosy.

Advancement of Information Technology (IT) with the proliferation of cell phones and other products to inspire people Djenar create a story with a cell phone that facilities *Short Massage Service* (SMS). Maybe just Djenar Mahesa Ayu who uses the technique of writing like this. In a short story entitled "SMS", he tried something new in prose writing, especially short stories. The story in this short story contained only short messages and their numbers, cell phone of the sender. The story looks like typography an abstract poetry. The themes in the stories it is a matter of infidelity. Theme is no longer actual since the time, "Belenggu" it Armin Pane to "Saman" Ayu Utami her. However, the novelty of the technique of writing the story deserves appreciation.

Short story "Waktu Nayla" is about a man named Nayla who feel that the time seemed so valuable at a time when he was around for another year. Nayla who has always used his time as a means to facilitate happiness. Time also is the complement of everyday life. But once convicted of a type of malignant cancer in her ovaries, she became restless because of the time. Although, it is finally time also revive to kneel for forgiveness for the sins Nayla who had done.

Other short stories that make this collection interesting to read is "Melukis Jendela" and "Asmoro". Both of these stories are full of imaginations like a fairy tale that makes us forget about the logic for a moment. "Melukis Jendela" is the story of a little boy who finds happiness through his paintings. The desire to have a mother, according picture. Due to disappointment at the painting's father and a mother figure in his

paintings, bringing it into a world he wanted that entered through the window portrayed himself.

Story "Asmoro" also has an incredible imagination. The story tells of a writer possessed by his writings. Character creation, Anjani really does have an obsession. So he always wants a meeting with the characters become a reality.

Another story full of wild imagination is, "Namanya,...". This story reminds us of the monologue Putu Wijaya. The monologue manuscript had been rejected by the literary magazine Horizon. The story tells of a girl who has a different name than the others. As a result of jealousy with his friends who has a name that 'normal' she do mischief in school. The short stories in addition to having a flat story with a predictable end. "Suara tawa yang berlebihan. Suara tawa yang sangat ia kenal. Suara tawa yang ia cintai. Suara tawa Ibu..."

Besides full odyssey extraordinary imagination, there are also short stories which with reality as the story of "Menepis Harapan ". A story he had published in the newspaper *Republika* is about a singer who had to give up his Christmas dinner with the family. As a singer by profession he suffered the same fate as maids, cooks, receptionists, taxi drivers, bus conductors, beggars who do not have the opportunity to celebrate the holiday, a great day for the sake of earning additional income.

The last story in this collection, entitled "Manusia dan Dia". This collection of short stories that cover the story of a "manusia" that constrained by the "Dia" is probably his own shadow.

CLOSING

Thus 11 short stories in the collection of *Mereka Bilang Saya Monyet* depicting women and the world that surrounded the myths and hegemonic gender is always exploit and intimidate through a variety of formal and non-formal.

The modern fairy tale Djenar with the much talked bring just how dark and miserable world of women in the world who claims to have a high achievement in civilization.

Although many readers were shocked to read fairy-tale, describing Djenar sexuality and something absurd so vividly after all he has to do something with courage not only to his people but also for the sake of human dignity in general. People do not only look at the physical appearance and beautiful authors, but strength as a writer will be judged.

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