

EGALITARIANISM AHMAD TOHARI IN THE SHORT STORY COLLECTION *MATA YANG ENAK DIPANDANG*: STUDY SEMIOTIC

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Abstract

The objectives of this study are: (1) to describe the form of egalitarianism of Ahmad Tohari in the *Mata yang Enak Dipandang (MyED)*; (2) to explain the expression of aesthetic *MyED* as a cultural missionary endeavor medium. This study uses a qualitative descriptive method. The research data are the data software in the form of words, phrases, sentences, and discourses that contain the information about the objects of study. The source of data is a collection of short stories *MyED*. The data collecting is done by using the literature and notes while the data analyze is done analysing he contents by using the method of reading model of Semiotics consisting of the reading heuristic and hermeneutic reading. The results of research and discussion are: (1) Ahmad Tohari on *MyED* remains faithful to his commitment as a writer who has egalitarianism that his attention to the problems of the underprivileged marginalized is closely related to human dignity, social inequality, and oppression. The story rural setting and its innocently people is depicted charmingly. (2) *MyED* reflects a socio-cultural background as well Tohari cultural manifestations of his cultural propagate media to the society readers. With his highly sensitivity-power, through his short story collection, Tohari is able to express the social, cultural, humanitarian and the religious problems that is ery complex which is supported by the courage of heresy culture, without being stuck in a sermon sloganists.

Keywords: egalitarianism, cultural propagate, the short story collection *Mata yang Enak Dipandang*, semiotic.

Abstrak

Tujuan penelitian ini adalah untuk: (1) mendeskripsikan wujud egalitarianisme Ahmad Tohari dalam *Mata yang Enak Dipandang (MyED)*; (2) menjelaskan ekspresi estetika *MyED* sebagai media dakwah kultural. Penelitian ini menggunakan metode kualitatif deskriptif. Metode penelitian yang dipakai adalah metode kualitatif deskriptif. Data penelitian merupakan data lunak berupa kata, ungkapan, kalimat, dan wacana yang mengandung informasi mengenai objek penelitian. Sumber datanya adalah kumpulan cerpen *MyED*. Pengumpulan data dilakukan dengan teknik pustaka dan catat sedangkan analisis data dilakukan dengan analisis isi dengan menggunakan metode pembacaan model Semiotik terdiri atas pembacaan heuristik dan pembacaan hermeneutik. Hasil penelitian dan pembahasan: (1) Ahmad Tohari pada *MyED* tetap setia pada komitmennya sebagai sastrawan yang memiliki egalitarianisme yakni perhatiannya kepada persoalan wong cilik yang terpinggirkan yang bertalian erat dengan harkat kemanusiaan, ketimpangan sosial, dan ketertindasan. Setting cerita alam pedesaan dengan masyarakatnya yang lugu dilukiskan dengan sangat menawan. (2) *MyED* mancerminkan latar sosial-budaya Tohari sekaligus manifestasi dari media dakwah kulturalnya kepada masyarakat pembaca. Dengan daya sensitivitasnya yang tinggi, melalui kumpulan cerpen ini Tohari mampu mengungkapkan masalah sosial, kultural, kemanusiaan, dan religiusitas yang kompleks yang ditunjang dengan keberaniannya melakukan

bid'ah budaya, tanpa terjebak dalam khutbah yang sloganistis.

Kata kunci: *egalitarianisme, dakwah kultural, kumpulan cerpen Mata yang Enak Dipandang, semiotik.*

INTRODUCTION

When I first read the title of the *Mata yang Enak Dipandang (MyED)* (2013), perhaps people will be stunned by a title that has “unusual” in the literary traditions of Ahmad Tohari (Tohari). Tohari tradition of giving the title of the literary works commonly uses words that relate to the place, profession, to the greeting for a specific job which raises the systemic. *Call novel cupola (1981)*, *On the Kaki Bukit Cibalak (1986)*, a trilogy of novels *Rongggeng Dukuh Paruk (Catatan Buat Emak (1981), Lintang Kemukus Dini Hari (1982), Jentera Bianglala (1986), Red Bekisar (1993), Ring Land Rim Water (1995), Orion (2001), People of Project (2002)*, until the short story collection *Karyamin Smile (2006)*. the titles that will take the readers on connotations will reference or object.

Not so in the short story collection *MyED*. At least there will be an impression that the title is vulgar and second Tohari changes in the aesthetic concept of literary work that is heading to a popular theme in this case related to the eyes of a beautiful woman, for example. However, upon reading that story until almost done any reader will be surprised. Turns *MyED* it is the eye of love to give alms to beggars. So, the title is actually a better value because it gives the effect of a shock Tohari in literary works often known in the literary world is defamiliarisasi. Moreover, the title also contains aspects of provocation that can make the readers curious and raise curiosity to read the short stories more and more.

As it is known, that the existence of the universe Ahmad Tohari in Indonesian literature began to attract the attention of the Indonesian literary community in the second half of the 1970s when short story “Offices Create Sanwirya” won the Gold Prize in the Competition Windmills Radio Netherlands Worldwide (1975). The name of Ahmad Tohari increasingly loomed and often received numerous awards including from the Main Book Foundation for the second book the *Dome (1981)* and his first novel *In Kaki Bukit Cibalak* (published in Kompas in 1979 and recorded by Pustaka Jaya in 1986) won the Prize Roman Writing contest Jakarta Arts Council (1986).

Long before *MyED*, Tohari was known as “quack” rongggeng through novel trilogy *Rongggeng Dukuh Paruk (RDP)*, which consists of *Notes Create Emak (CBE), Latitude Kemukus Early Days (LKDH), and Insight Ferris (JB)*. This novel trilogy is often cited by critics of Indonesian literature as masterpiece his work (see Editorial in Tohari, 2003a: v; Yudiono K.S., 2003:53). Trilogy RDP that is what catapulted the name Tohari to the height of popularity as the Indonesian man whose name can be equated with writers Indonesia such leading Kuntowijoto, Putuwijaya, Umar Kayam, Arswendo Atmowiloto, Taufik Ismail and Mohammad Diponegoro, which by Jakob Sumardjo (1991:IIIV) is touted as the generation or fifth generation of Indonesian writers, Horison generation. This means that writers who were born through literer magazines *Horison*.

One appeal *MyED* collection of short stories and works of other Tohari is concerning for the problems of the subculture or culture of the region with their local wisdom (local wisdom), the humanity and the defense of the underprivileged. In the *RDP* for example, Tohari as a poet populist and egalitarian, discusses blurred portrait of humanity that will always disturb our awareness about human rights, meaning democracy, love, humanity, the resistance of women, and the noble values of life. Those things are very prominent in the *RDP* that was sung mainly through Srintil figures, the rongggeng and Rasmus, her idol man, said to be the equivalent to Ahmad Tohari.

Naturally, if the *RDP* then invites the attention of lovers of good readers of Indonesian literature, literary critics and researchers or academics. In fact, *RDP* often gets compliments from them. Damono (1983) --sastrawan and expert literature from the University of Indonesia Jakarta-- for

example, states, "Ahmad Tohari *RDP* shows can be very smooth storytelling. Background, events, and personalities that made up the simple village described with interesting, even less so very interesting. "This paper attempts to examine the strength and aesthetic concepts Ahmad Tohari in a collection of short stories that *Mata yang Enak Dipandang* (Gramedia Pustaka Utama, 2013). Given the limitations, then this article does not pretend to examine the short story collection *MyED* in detail and depth. This paper is an effort to reveal the characteristics of literacy and aesthetic concepts *MyED* Tohari in the collection of short stories.

The problem is (1) how to describe the egalitarianism as Ahmad Tohari authorship characteristics in *MyED*?; (2) how the aesthetic expression *MyED* as cultural propagate media? The purposes of this study are: (1) to describe the form of egalitarianism Ahmad Tohari in *MyED*; (2) to explain the expression of aesthetic *MyED* as a cultural missionary endeavor medium.

In the context of the humanities, the study is a sharpening process on matters relating to the literary system. Therefore, a problem raised in the study of literature is born as a result of the particular sensitivity of a connoisseur and observer of the symptoms having letter aspects (Chamamah-Soeratno, 1990:5). Based on this view, the issues to be studied are directed to the problems of letter aspects. *MyED* is a literary short story collection in Indonesia which is interesting to pursue due to its lot of praises from the critics.

MyED is even touted as a phenomenal collection of short stories at present, which is discussing the social reality of the Indonesian nation in this global era. This is because *MyED* reflects portrays the life of the lower classes in Indonesia amid the complexities of Indonesian society in the era of globalization in terms of structure and culture. With jelly *MyED* revealed that often reflects the social reality of our society today. (*MyEd revealed accurately the social reality of our society at present*). The object or goal that will be highlighted in this study is the exotic nature of the countryside as the power of expression *MyED* collection of short stories by Ahmad Tohari and egalitarianism in the short story collection *MyED* Tohari.

It should be mentioned that the success of a literary work does not only depend on the relevancy themes or issues raised, but also in the term of expressive or how the presentation of the theme is. It is understandable that the given theme was born out of the creative process, and if the author puts all things by theme, by disregarding the lines which were awakened, then what he did did not come to the creation process (in the Mohamad Ali, 1978:101). Precisely, the stylistic aspect or style which has the effect of meaning and aesthetic effect as a medium of expression for writers to present the idea to the reader needs to be highlighted sufficiently.

Related to the theoretical framework used in this study, a problem rises *MyED* characteristic peculiarities of egalitarianism as expressed by the authors. If the characteristic *MyED* egalitarianism as it is seen as a sign, then egalitarianism that may be disclosed will be in accordance to the adequate analysis.

Disclosure of egalitarianism as *MyED* characteristics should be placed in the overall system of literary conventions. The nature of literary works is the most basic act of communication so that the communication aspect plays an important role. That is, the factor-actor who plays an important role in the communication must be considered, namely writers as the sender of the message, and the reader as a greeter message, as well as the structure of the message itself (Teeuw, 1988:18). The message was in the form of a sign, due to his relationship with marked signs must be considered.

In that context, the literary language as a second model system such as metaphors, connotations, and other multiple interpretations, is not the language of ordinary, but the communication system is loaded with cultural messages. In fact, according to Ratna (2007:111), literature is the culture itself as a result of the creation of the author.

A short story (short story) is one form of fiction proses. For Wellek & Warren (1989:113-114), however life experiences and issues on offer, a fiction must remain an interesting story, building a

coherent structure, and have aesthetic purposes. Through stories, indirectly, the reader can learn, feel, and appreciate the problems of life offered by the author. That is, the novel (and other literary genre), will be able to make the reader become wiser, can not just sympathy, but empathy to others. Strictly speaking, literature can enrich the mind readers (Al-Ma'ruf, 2015:7).

Egalitarianism is (1) the doctrine or the view that humans are destined to the same degree; (2) the founding principles that consider that social classes have different various members, from the very clever to very stupid in relatively equal proportions (*Indonesian Dictionary Online*, 2017). Egalitarianism is often associated with a populist stance, populist, and outlook on life someone who watched the fate of the poor and concern for the lower class, the masses, "the underprivileged". The expression is an expression or process states (show or express the intent, ideas, feelings, and so on. Aesthetic is about beauty; regarding the appreciation of beauty (nature, art, and literature) (*Indonesian Dictionary Online*, 2017). Strictly speaking, the expression relates to how to express something through certain medium in this case is a literary short story. Aesthetics deals with something beautiful or beauty.

The analysis was conducted with the egalitarianism *MyED* semiotic theory approach. With the help of diagrams Barthes (1973:115; Hawkes, 1978:131-133), the literature as a code system methodically second level will be explained. According to Barthes, "sign" in the first system, the total association between concepts and imagination, just position as "markers" in the second system.

Diagram Roland Barthes

1. Signifier	2. Signified
3. Tanda	
I. SIGNIFIER	II. SIGNIFIED
III. TANDA	

In the diagram above, there are two levels, the first level of the sign system and the level of the sign system. At the first sign of a system level, egalitarianism clinging to the reference referential outside *MyED*. At this level prevailing concept is the concept of mimesis Plato: egalitarianism seated in a mock picture of reality. To give meaning to *MyED*, then *MyED* must be seen as a creation (creatio), such as the concept of mimesis models Aristo-tes (Teeuw, 1984:222). That is, to express the meaning of egalitarianism *MyED*, then *MyED* should be seated in the second level diagram Barthes.

When we face as a sign of egalitarianism transformed into a bookmark in the reader's concretization, then its nature as the sign is not lost, however it still serves as a mimetic association, which holds with creation (creatio). In the process when the sign turns into a bookmark in reader's concretization, then egalitarianism is no longer in a row imitated reality, it entered into literary communication systems.

The working of the selected diagram to concretize egalitarianism in *MyED* is in communication system voltage literature. In this case, the voltage between egalitarianism in *MyED* with universality, writers, and readers gets important attention in accordance with the model of semiotic Abrams (1981:6).

To be able to find the meaning in *MyED* egalitarianism and to find the relationship between aspects of the work, the reader, and universality, it was conducted using heuristic and hermeneutic reading or retroactive (Riffaterre, 1978:5). The finding of semiotic meanings can be done in the work itself or outside the text. The discovery of semiotic meaning in his work can be done by looking at its links with other elements in the text. The discovery of the meaning out of the text

can be done by looking at its inter-textual relationship for intertextual principle in one phase that must be passed by a reader in finding the meaning of semiotic (Chamamah-Soeratno, 1990:10). In heuristic reading, readers do referential interpretation through linguistic signs. This reading assumes that language is referential, meaning that the language should be linked to real things (Riffaterre, 1978: 2-6). At this stage the readers find the sense (meaning) linguistically. The realization of these heuristics can be synopsis readings, the disclosure of the main idea, and the style of the language used.

Semiotics process actually occurs in the mind of the reader, which is the result of the hermeneutic reading. Readers do the reading back and forth through the text from start to finish. He recalls the events in the new text that is read and modified the understanding of the events that have been read (Riffaterre, 1978:4-6). Hermeneutic reading is reading second phase which is retroactive involving a lot of code out language and combines them intergratedly until the reader can unload structurally in order to express the meaning (significance) in the highest system, the overall meaning of the text as a system of signs.

RESEARCH METHODS

The object of this study is egalitarianism in a collection of short stories that *Mata yang Enak Dipandang (MyED)* by Ahmad Tohari that will be studied by the theory of semiotics. The method used in this research is qualitative method. The research object, namely egalitarianism in *MyED* the qualitative data, the data presented in the form of verbal word (Muhadjir, 1989:41), in the form of discourse is contained in the text of the short story collection *MyED*. Through this method, the researchers define and develop specific focus, namely the assessment of egalitarianism in *MyED* it continuously with various things in the literary system.

How qualitative work selected for this study have the character of participant observation. Researchers examine the world entry data, learn them, and constantly systemized the object of research, egalitarianism in *MyED*.

T qualitative datum is a source of information which is based on the theory, rich descriptions, and rich explanation of the processes that occur in the context (Miles and Huberman, 1984). Data of this study are words, phrases, and sentences that contain information about egalitarianism in *MyED*. There are two datum resources. First, the primary datum resource, that is the collection of short stories by Ahmad Tohari *MyED*. Second, the secondary datum resource that is the various literature that is relevant to the object and purpose of the study, the study of literature about *MyED*. Along with his studies, this study begins with a description of the rural exotica of nature in *MyED* by revealing the background, functions and objectives of stylistic use as an expression of the short story. Furthermore, the analysis of significance were calculated using a model of semiotic readings consisting of readings heuristic and hermeneutic reading (Riffaterre, 1978:5-6). The heuristic reading is the reading of the semiotic system according to the reading of the first level according to the conventions of the language. The hermeneutic reading (retroactive) is a repeated reading with an interpretation based on the second level semiotic sign system in accordance to the conventions of literature. Thus the collection of short stories can be understood *MyED* linguistic meaning and at the same meaning (significance) literary.

Barthes (1973:193-195; Hawkes, 1978:131-133) states that language, discourse and speech, both verbal and visual, everything is meaningful. Semiotic refers to two key terms, namely markers or 'the mark' (signifier) and markers or 'marked' (signified). Marker is a sound image of a psychic nature, while marker is the concept. The relationship between the image and what the concept is called the mark.

Peirce (in Abrams, 1981:170) distinguishes three groups of signs, namely: (1) Icon (icon) is a mark that is used in common with what is intended, such similarity map by geographic area it represents. (2) Index (index) is a sign having causal link with what it represents, for example, the

smoke is a sign of fire. (3) The symbol (symbol) is the relationship between things / something (item) marked a marker with the items that have become conventions of society. For example, a red flag is a sign of death in certain areas.

RESULTS AND DISCUSSION

1. Egalitarianism Ahmad Tohari in *MyED*

As in his previous works, in *MyED* Tohari it is still loyal to the issues surrounding the grassroots (the little people, the poor) that are often wasted by the arrogance of life. The commoners were often marginalized by the cruelty of the time attention and spotlight Tohari in his works. No exception in *MyED*.

In detail in *MyED* there are some interesting ideas of egalitarianism that can be seen as follows:

a. Attention and concern for the underprivileged

MyED collection of short stories is about the themes of the concerns of the small (little people) with all the poverty and sadness. Almost all the stories in the *MyED* show these themes. Just look at the short story “The eye that Enak Seen”, “When Jebris Was Our Home”, “The Fourth Swindler”, “Vegetable Bleketupuk”, “Dawir, Turah, and Totol”, “treasure Hanger”, and so on.

The following quotes hgal describe it.

“I told you, I became a beggar decades” said friends who are literate, the eyes of people who like member is actually different. “

“Not grumpy?”

“Ah, yes! There he is. I’ve been willing to say so. Tarsa, you’re right. The eyes of people who like member are not fierce. The eyes of people who like member” said friends who are literate, unsightly. Yes, I think yes, the eyes of people who like member are unsightly.

“(page14)

“If he wants to, if you do not feel uncomfortable no prostitutes among us?”

“Well, there risinya too. But perhaps it was the way that the bias we go. “

“When Jebris not want to?”

“We will continue to be neighbors with him. And you do not worry about angels carrier blessing will not come to this house if you still have a little patience and empathy for children gembus seller that. “(page 28)

2. Policy: healthy people learn from the blind and irony of life

Short story “The eyes are Enak Seen” raised an interesting theme that policy: we can learn from the needy, the poor, helpless.

Consider the following quote.

“You, who have eyes. Supposedly you can see people who normally would love the coins. In front of people like that we should long endure.”

“Nonsense. How I’m biased recognize people like that? “

“That’s right? You’re so stupid. Look at their eyes. People who like member dime have the other eyes.” (page 14).

Sometimes life is the complex and challenging, normal people can actually learn from people who are blind. That is perhaps an irony of life. Such a reality is biased to happen in people’s lives. Normal people actually learn and have learned from people with disabilities.

3. Dynamics of Islam in the struggle of traditional and modernist views

In the short story “Greetings dri Buffer Sky”, Tohari is trying to express (still) their understanding of the struggle between the traditional and modernist Islamic teachings. The following quote will describe the situation.

The teacher himself did not justify tahlilan and satired people like to do the habit. But in the

village tahlilan still continues going on, gift reward for reading the Book of the prophets, saints, and spirits of the ancestors walked on. Also hadiah grown into a young man always comes to participate. The reason is simple. Markatab wants to be part of the pulse of village life. (page 159).

Since a long time in our society there is a group of Muslims called traditional and modern people. Classification of two types of people that stand on different views and behaviors of worship that is often said in the differentiation problems of interpretation is difficult to find common ground. E. g. pray Fajr prayer life qunut or not, tarawih prayers rakat 23 or 11 cycles; tahlil dhikr rituals ritual people died on the seven days; forty days; hundred days, up to a thousand a day.

4. Empathy to women helpless Short story

“When Jebris Was Our Home” and “Rusmi Wants You Home” show care and concern Tohari of empathy toward women helpless. This is highlighted Tohari. Consider the following quote.

“Maybe Mr. RT true. But Pak RT will recall, last month there was a pickpocket caught in the market. Pickpocket was almost burned by the youth of our village Rusmi So I fear will be treated so, because my son was considered a disgrace village. Mak I’m always restless. Even ny wife often cries at night. That’s, sir. So now, what do my family and I have to do?” (page 112-113)

How many people are there in the community who are powerless including women dubbed CSWs (commercial sex workers). They are **orangt-destitutes** who are powerless against cruel and hard life. They plunged into the abyss of humiliation that was usually caused by economic reasons. The attitude of citizens to an empowered woman is generally cynical and unwilling to accept.

5. Mysticism and Sufism In the short story

“Greetings from the Buffer Sky” in addition to the traditional understanding contained scrimmage and modernists view Sufism inserted through dialogue Markatab with angel figures, guard the boundary between being and not.

Markatab just felt that he was in an atmosphere that is completely strange. Lightweight, clear, very quiet, but it feels so comfortable and enjoyable. And Markatab was surprised when he realized where he did not require any movement, including breathing. “Greetings and affection of God and his ease are for you.” (page 162)

Religiosity by Ahmad Tohari is religiosity without words and the mention of certain religious terms. Therefore, the works include the short story that Ahmad Tohari regarded not as a religious story. However, non-religious works that are very often brought religiosity real message. It could be called, for example in illustration and painting, Nature is very strong in writing Ahmad Tohari, which for me touching certain religiosity. Fortunately, even raised the issue of religious, Greetings from Buffer sky, which could have the word ‘angel’ is used to replace the ‘buffer sky’, it’s not done.

6. Natural rustic (flora and fauna)

Lots on the short story collection *MyED* demonstrate expertise in exposing Tohari village atmosphere both flora and fauna. This is where one of the advantages Tohari as a poet among other literary prowess in depicting the natural beauty of the exotic countryside. See the short story “Warung Penajem” (page 54). “Uncle Doblo Tearing Kites” (page 65), for example. Here’s an excerpt that describes it.

From the edge of the teak forests where we are herding buffalo, our village looks far across rice fields in gray because of dried hay after harvest. There also appears bungur large tree that grows on the banks of the river which we cross every day. A group of starlings flew over our heads as he saw flew the birds which were singing in a clear voice and very pleasant to

hear. The grasshoppers were flying somewhere when we crossed the buffalo groving hay. (page 65-66).

7. Love interpersonal

In the short story “Dawir, Turah, and Totol”, Tohari with slick expresses their bond of love and affection amongst. Friendship amongst marginalized people such as singers, shoeshine, even pickpockets become a very intimate relationship. In fact, there are among those who then establish a loving relationship with the opposite sex. The following quote illustrates the atmosphere.

Time was accidentally Dawir looked Turah are not so familiar. Turah smiled thinly. Then Dawir bought meatballs from his street-singing results. Finished eating meatballs, Turah provides cigarettes, out of nowhere, to Dawir. Since that time the children say Turah terminal Dawir wife. But there is often a helper or driver, or the frequently asked Jeger deposit to beggars and buskers, wear Turah. And Turah'd like to. And this time was small tits Turah. (page 120)

8. Arrogance urban society (bourgeois)

Short Story “Finally Karsim Cross Roads” shows the arrogance of the urban community or the bourgeoisie who has no tolerance and concern for the underprivileged. Tohari describes it in the following stories.

Horn-honking cars and motorcycles is busy snapping at him. The faces of the riders are the faces of the king of the streets. The faces that carry all of the urban emblems; the strength of strong, are spoiled and greedy outstanding. Show off. (page 90).

With highly skilled Tohari depicts bourgeois urban communities. Simultaneously, Tohari criticises all-out urban communities pretentious arrogance of the rich, overbearing because of having a lot of money. The symbols of urban and arrogance like cars and motorbikes, with horn-honking deafening other road users, he describes with beautiful and plastic.

2. MyED: Aesthetic Expression and Manifestation of Cultural Propagation Ahmad Tohari

The world's aesthetic expression is an expression of imaginative writers (artists) about your thoughts/ideas with his creation in his power through the medium of communication in a nice language. In the literary works of creative communication medium, it is typically embodied in language style ‘style’ that is expressive, imaginative, connotative, and beautiful.

As for the world manifestation fiction, the author removed from social reality, describing the condition, behavior, and attitudes of people living in a particular area, of a particular ethnic group, and has a particular culture anyway. Thus, *MyED* is also a reflection of the author and his world. In other words, *MyED* is an imaginary world manifestation of Tohari.

Ahmad Tohari is Javanese who was born in Java and grew up in the Java community. As a Javanese descendant, he understands who Javanese is, what was done, what was adopted, how the attitude and outlook on life, especially the community where he was born and grew up. In addition, he was an adherent of Islam (students) who is able to interpret the teachings of Islam not only as an abstract concept, but also as a guide attitudes and daily behavior (action). Powered by critical and sensitive attitude and enough life experience, Tohari is successfully developing the concept of authorship that can be said to be ‘typical’.

Say so, because Tohari has a holistic attitude, which is based on the view that all reality, who is good or bad-- which has been materialized in front of us is essentially a verse of God. Our obligation is “read it, read the name of your God, with Bismillah” (Q.S. al-'Alaq:1-5). Thus, whatever the ideology or Islamic doctrine or kejawen doctrine does not need to be confronted. If you need to do, as long as the cultural heresy in it there complementation of the teachings of

monotheism, do it well. Presumably, for Tohari, propagate should not be done through the pulpit sermon. It would be grounded if the propagate is done through cultural propagate.

In *MyED*, the boundary between fact and fiction become blurred. Therefore, many people in general, who suffer like figures in *MyED*. *MyED*, express the reality and culture of subcultures, rural agrarian society with rural settings around Banyumas, Central Java. As a literary work, *MyED* is a verbal symbol, which is according to Kuntowijoyo (1987:127), has several roles in them as a way of understanding (mode of comprehension), how to relate (mode of communication), and how to create (mode of creation).

The object of literary works in this case is the reality *MyED*-- -whatever that meant reality by authors, Tohari. The symbol indicates an imaginary language usage by the authors in understanding the phenomenon of rural life as outlined in *MyED* as a form of re-creation (mode of creation) socio-cultural phenomenon in accordance to the power of imagination.

In his work, Tohari develops his work by putting his life situation subcultures in social structure and not only as an ornament. Comprehension against him will result overview of coherent and interrelated. The work so, by Teeuw (1986:220-221) is categorized as a novel that is an important new contribution to the study of the history of Indonesian literature because it contains complication social problem.

From the approach of literary theory, short stories Tohari *MyED* like the work of others, is seen to have some distinctive characteristics among other Indonesian fictions. Through critical assessment, *MyED* can be said as one of the latest Indonesian short stories that has a good idiosyncrasy in terms of expression (surface structure) as well as its significance in terms of wealth (deep structure). That is *MyED* meets two major criteria as a work of literary as stated by Hugh (in Aminuddin, 1987: 45), namely: (1) the relevance of the values of human existence undescribed through the arts, through imagination and make-believe that the whole has a cohesive whole, tune and has a cohesiveness in the achievement of certain goals (integrity, harmony and unity) and (2) power said, breadth, and power mesmerized presented through the form (texture) as well as the arrangement of the elements of language and structure of the verbal (their consonantia and klaritas).

On the first criterion, *MyED* describes the background, events, and personalities that made up the village with a simple pull. *MyED* presented in a way that inspires curiosity and tickle our wonderful fantasy of rural life in Java. *MyED* reveals local culture Banyumas, Central Java distinctive characteristics, uniqueness, and its problems in a way typical of literature.

In terms of power he said, *MyED* has a form of expression of fresh, original, and distinctive so it has its own charm. Attractive and smooth narrative technique, so as *Karyamin Smile*, a collection of short stories earlier, *MyED* shows that Ahmad Tohari's work is a very smoothly storytelling.

In terms of disclosure, the expression language in *MyED* is varied and literary original. In accordance to the community in the background and foreground *MyED* Tohari's life who are familiar with the rural world, many expressions of language and style that is fresh and distinctive nuances of rural landscapes. Tohari's profession as a (former) reporter also influences the language use of varied and fluent in *MyED*. In addition, Javanese idiomatic expression enriches *MyED* language and reflects the ideology of the author who grew up in the communities of Central Java. One of the strengths or more Tohari value is difficult to find in other writers' ability to depict the countryside exotic and virgin. In his hands, the panorama of rural life became so lively and charming. No exception, Tohari is also very strong in presenting the story of social inequality, poverty, and sadness. In his work, social issues, poverty, women, and others become so attractive. The background of Ahmad Tohari who had studied at the Faculty of Medicine, in addition to the Faculty of Economics and Social Sciences Political Faculty, also played an important role in providing enrichment in the exploration of language in *MyED*. The number of original expressions and styles, which are fresh and distinctive in *MyED*, indicate it.

In spite of everything, it must be admitted that Tohari is a realist writer who never wrote of something hollow. As an author, he was a keen observer of social culture to what is going on around him. Practices of social inequality that wrapped around the small people's lives or the periphery becomes central in his works. In this context, it may be true the statement Thomas Warton (Introduction to Publisher in Tohari, 2002: ix), that the literary work is a social documentary, a collection of literature that is very old. *MyED* is a social documentary on the transition in the life of Indonesian society which is currently on the transformation of the current globalization.

Of the fifteen short stories in the collection *MyED* the short story "The eye that Enak Seen", "Swindler Fourth", "Kang Sarpin Ask castrated", "When Jebris Was Our Home", and "Greetings from the Buffer Sky", seems a winning short story among others.

In detail, it can be noted several strengths (ideosincracry) of Ahmad Tohari in *MyED* as follows.

(1) In terms of expressive, based on the readings and content analysis (contens analysis) *MyED* impresses their originality typical expression. Tohari is rich in exploiting the potential of language and speaking style that is fresh in expressing the idea so interesting to study.

(2) Based on casual observation reveals, *MyED* impressed multidimensional problems, whether social, cultural, moral, religious, and humanitarian interesting to study its meaning

Conclusion

To end the discussion of egalitarianism of Ahmad Tohari in the *MyED* short story collection, it can be argued first, that the writer Ahmad Tohari is an observant and sensitive in looking at the society issues. Especially in this case, he has an extraordinary sensitivity to the fate of the little people, the poor helpless. Ahmad Tohari on *MyED* remains faithful to its commitment to the issues that concerns the underprivileged marginalized and are closely related to human dignity, social inequality, and oppression. He set the rural nature stories, with people who innocently, very charmingly. Its strength depicted images of the rural nature may be difficult to beat in the repertoire of Indonesian literature.

Second, like the novel *Ronggeng Dukuh Paruk (RDP)*, *MyED* a socio-cultural background reflects Tohari's life as well as a manifestation of cultural propagate to the public media readers. With the critical power and high sensitivity, through this short story collection Tohari is able to reveal the problems of social, cultural, and humanitarian complex which is supported by the courage of heresy culture, without being stuck in a sermon sloganists.

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