

Education About the Concept of Love Relationships in Djenar Maesa Ayu's Fiction Entitled "Don't Play with Your Genitals"

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Abstract:- Humans are social creatures who need other people to complete their lives. Humans with their existence need other people's roles to make them exist. Existence in the sense that its existence is recognized, valued, and considered. In addition to humans as social beings, humans are also figures who have many needs and one of the needs that needs to be fulfilled in humans is sex. In everyday life, sex is often considered something taboo, cannot be discussed openly, and is considered trivial. In fact, sex requires education, openness, and a mature mindset. This study will find and describe a pattern described by Djenar Maesa Ayu in one of his works entitled "Don't play with your genitals". This researcher found that sex education can start from symbols that are considered negative but are rich in values and messages.

I. INTRODUCTION

Humans are created with various needs and those needs will bring humans to a point called self-quality. Self-quality talks about how much the subject in humans acts, behaves, talks, and thinks. Quality humans are humans who are able to understand themselves and make peace with themselves. There are many things that happen in people's lives while they are busy pursuing what they need.

Humans and their needs are two things that cannot be separated. Of the many human needs, there is one need that humans have that needs other people as partners to get those needs and that need is sex. Sex in eastern culture is often considered a taboo to talk about. Eastern society considers that sex is not a topic or theme or something that deserves to be discussed in public or many people. Sex is a desire, lust, biological need that is able to release a hormone of happiness called estrogen and progesterone. Sex releases feelings of pleasure, happiness, when done with a complementary partner.

In the work of Djenar Maesa Ayu, almost all of his works raise sex as a topic or discussion that is presented in detail and depth. One of the works that is rich in sexual description is a short story entitled "Don't mess with your genitals". The work "Don't mess with your genitals" was published in 2018 in a book containing a compilation of eleven short stories. This

work is considered one of the best works of Djenar Maesa Ayu which is full of value. Therefore, the researcher chose this short story as the object of the study to examine the symbols of sex education in Djenar Maesa Ayu's work.

II. PROBLEM FORMULATION

This research focuses on several problems that are defined as the formulation of the problem, namely:

1. How is the symbol of sex education presented by Djenar Maesa Ayu in his work entitled "Don't play with your genitals"?
2. What is the interpretation of the educational symbols presented by Djenar Maesa Ayu in his work entitled "Don't play with your genitals"?

III. LITERATURE REVIEW

At the time of Greek philosophy two thousand years ago already thought about the function of signs and in the Middle Ages the meaning and use of signs was alluded to. The term semiotics was then widely and systematically discussed in the 19th century by several figures such as Roland Barthes, Julia Kristeva, Umberto Eco, Charles Sanders Pierce and Ferdinand Saussure.

The birth of modern semiotics recognizes two major figures in the originator of semiotics, namely Charles Sanders Pierce and Ferdinand Saussure. The two characters lived in the same era but did not know each other. Pierce has a logician background and Saussure has a linguistic background. Bring up differences in the use of terms. Pierce uses the term semiotics and Saussure uses the term semiology. There is no essential difference between these two terms, the difference only refers to the orientation of the term user, namely the Pierce camp and the Saussure camp.² The term semiotics is more popularly used by many thinkers, including the Saussure side.

Semiotics comes from the English language semiotic while the Greek word semeion is sign, which means the theory of signs. Examine signs to find the meanings behind them. According to Saussure, semiotics or semiology is the study of signs in social life. Umberto Eco said that in principle Semiotics

is a science that studies everything that can be used to lie. Or often called the theory of lies.

Semiotics as a theory of lies put forward by Eco becomes a meaning that implicitly explains the opposite meaning. If semiotics can reveal a lie, it automatically knows the truth behind it. Semiotics emphasizes reading signs to find out the meaning behind them. Saussure stated the importance of a science of signs in the introduction to his book. The development of semiotic theory is getting more detailed from the analysis of signs and at the same time the wider discussion of signs that exist in everyday life. John Fiske suggests that semiotics has three main studies, namely:

- a. Signs are human constructions that can only be understood by their users. There are many differences between the signs themselves and the sign conveying meaning. This is then divided into the terms signifier and signified which will always be present in the semiotic discussion.
- b. Code is the organization of various signs that have meaning for the convention or agreement that is built. The code includes paradigmatic and syntagmatic choices and relationships.
- c. Culture is where signs and codes operate. The meaning obtained depends on the use of signs and codes that are understood together. As Saussure stated, signs have life in society.

Semiotics for the study of mass media is not only limited to a theoretical framework, but at the same time can also be a method of analysis (Sobur, 2012: 114). This study uses Roland Barthes' semiotics method which was developed from Saussure's view. Kurniawan (2001, in Vera, 2014: 26) reveals that semiology (the term semiotics for Barthes) according to Barthes wants to study how humanity (humanity) interprets things. Interpreting, in this case, cannot be equated with communicating. Meaning means that objects not only carry information, in which case the objects want to communicate, but also constitute the structural system of signs. Barthes, thus sees significance as a total process with a structured arrangement. Significance is not limited to language, but also to other things outside of language. Barthes considers social life as a signification, whatever its form is a sign system of its own.

Barthes then designed a systematic model with which the negotiation process, interactive meaning ideas could be analyzed. The essence of the theory is two stages of significance. The first order of significance is the study conducted by Saussure. This order describes the relationship between the signifier and the signified in the sign, and between the object it represents (its referent) in its external reality. Barthes calls it denotation. Denotation refers to what is believed by common sense, the observed meaning of a sign (Fiske, 2014: 140).

The Barthes method as described above is the role of the reader. The connotation which is the original nature of the sign still requires the activeness of the reader to function. Cobley and

Jansz (1999) (in Sobur 2009: 68-69) explain the second order of the system of meaning built on the denotation system. This second order system by Barthes is called connotation. Connotation is a signifier which is simultaneously a denotative sign consisting of a signifier and a signified.

Connotation is a term used by Barthes to describe one of the three ways signs work in the second stage of sign signification. Connotation describes the interaction that occurs when the sign meets the feelings or emotions of the users and their cultural values. For Barthes, the main factor in connotation is the signifier in the first order. The marker in the first order is a connotative sign (Fiske, 2014: 141)

A connotative sign is a sign whose marker has an implicit, indirect, and uncertain openness of meaning or meaning, meaning that it is open to new interpretations. In Barthes' semiology, denotation is a system of first order signification, while connotation is a second level signification system. Denotation can be said to be a fixed objective meaning, while connotation is a subjective and varied meaning (Vera, 2014: 28).

An initial description of the two orders of Barthes' signification can be seen in the following chart:

Signifier #1 Different colors and shades of ink on paper in some specific order	Signified #1 Young black male, hand near face, hat, etc.	
Sign #1 → Signifier #2 Young black male salutes French flag		Signified #2 French and military connotations
Sign #2 → Myth French imperialism (African people are okay with being colonized by us good French guys! You can tell because they salute our military and our flag.)		

Sumber: Paul Cobley dan Litza Jans (1999) (dalam Sobur, 2009: 69)

As previously explained, connotation is a signifier which is simultaneously a denotative sign consisting of a signifier and a signified. The map above shows that the denotative sign (3) consists of a signifier (1) and a signified (2). But at the same time, denotative signs are also connotative markers (4). As stated by Vera (2014), that learning from Saussure's view, Barthes believes that the relationship between signifiers and signifieds is not formed naturally, but occurs through social convention agreements (arbitrators). Improvements made by Barthes in developing a marking system at the connotative level, departed from Saussure's marking which was emphasized at the denotative level.

IV. DISCUSSION

There is some data that shows that in Djenar Maesa Ayu's work entitled "Don't mess with your sex" there is sex education. The following are excerpts and explanations of each data found in the object of research.

I was surprised, during the five years they were in a relationship, not once did they think of marriage. But if I say their relationship is just a game, let alone just a sexual desire, they will firmly refuse. They really know the rules of the game. For them, it only takes a few hours to play games, from flirting to sex. Imagine! How much messing can I do in five years?

The symbols used in the data above are "gender" and the word "main". The quote above explains that sex should be done after marriage, but the character says that "marriage" is not in his mind yet. He also revealed that he's been messing around with things he shouldn't have been doing all this time. The researcher found that the character "I" had amazement or confusion with himself. He wanted to know what was in him that wasn't interested in marriage. On the other hand, the "I" character thinks that marriage is a sacred and switch bond and requires readiness to do so.

I wonder. Turns out I was pregnant. Even though he rarely touched me. Really only once in three months, sometimes even up to five months. That too with the lights turned off and his eyes always closed. It was as if he was not with me. He was in another world and didn't want to share it with me. But I'm pregnant. I will give him a child. Maybe our marriage can be saved with the birth of our child in the future. Ah... I can't imagine, what will happen after I give birth?

The second quote states that there is intercourse between a woman and a man after marriage. The quote above also tells that husband and wife sex is forced, the wife and husband do not enjoy each other as if it is a routine that needs to be done in a bond called "marriage". The researcher found that the author wanted to show that sex education is necessary so that partners can give each other satisfaction and happiness. Communication is also important in a relationship. The author also clearly explains that sex should be done after marriage and not necessarily as a routine.

"Am I not entitled to determine and choose my own happiness? I think I've gone too deep. So much time has been wasted just on frivolous affairs. It's time for me to act decisively. Unlike him who can only mumble I will determine and choose my own happiness."

The concept of happiness is also described by the author in his work, in the character "I" created by the author, the researcher finds that there is a limit or threshold for a person to play the mask of "pretending to be happy" in front

of a partner or other people. My character who initially plays games, gets married, then wants to determine his own happiness, shows the flow or human process of humans who want themselves to be loved, appreciated, sincerely and honestly. Researchers found that not only sex education is in Djenar's work but also exposure to human needs for their sense and value.

V. INVENTION AND CLOSING

This research concludes that not all works that are considered full of sensuality, open and candid language style, have a negative impact on the reader or give a negative sensation in the reader's mind. If we explore there are many things that the author wants to convey to the reader through negative things that he deliberately packs in his work so that readers know that his work is not just any work. Literature is rich in value. This study also found that women in many countries around the world, including Indonesia, are often underestimated, especially in terms of love or relationships. Women are often used as objects of trouble, scapegoats, helpless and have no freedom. All problems in relationships are mostly delegated to the woman, not the man. Through his work, Djenar wants to stimulate women in Indonesia to change their mindset that women are people who are rich with values and freedom and deserve to be respected.

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