

Analyses of Short Stories Using Lacan's Psychoanalysis

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Article History: Submitted 27 May 2018; Accepted 31 May 2018; Published date 28 June 2018

Abstract. Short stories tell story about imaginative people called characters, including the ones in the monthly magazines and online sources. The purpose of this research is to know the characteristics of the characters portrayed in the short stories published in monthly magazine "Nurul Hayat" and online sources. This research is qualitative descriptive. The subject of research is 15 short stories; 12 short stories from monthly magazine "Nurul Hayat" and three short stories from websites. Data collection tools use documentation. Data analysis techniques are using Miles and Huberman techniques. The results indicate that the short stories published in "Nurul Hayat" magazines and in the website deliver positive and constructing ideas. Those stories tell that as a person we should not easily give up when facing difficult obstacles. They also say that all obstacles can be overcome as Lord does not create them exceeding the human capability. It means that when we try our best, there will be solutions to the problems we face. For that, the researchers agree if these kinds of stories will be used as teaching media to the children.

Keywords: lacanian psychoanalyses, short stories

Abstrak. Cerita pendek (cerpen) mengisahkan tentang orang khayalan yang disebut karakter, termasuk cerpen-cerpen dalam majalah bulanan dan online. Tujuan penelitian ini adalah untuk mengetahui karakteristik tokoh-tokoh yang digambarkan di dalam cerita pendek yang terbit dalam majalah bulanan "Nurul Hayat" dan sumber online lainnya. Penelitian ini merupakan penelitian deskriptif kualitatif. Subjek penelitian ini adalah 15 cerita pendek; 12 cerita pendek dari majalah bulanan "Nurul Hayat" dan tiga cerita pendek dari sumber online. Metode pengumpulan data menggunakan metode dokumentasi. Teknik analisis data menggunakan teknik Miles and Huberman. Hasil dari penelitian ini mengindikasikan bahwa cerpen-cerpen yang terbit dalam majalah bulanan "Nurul Hayat" dan sumber online memberikan ajaran positif dan membangun. cerpen-cerpen itu mengajarkan bahwa kita tidak boleh menyerah dengan mudah ketika kita menghadapi berbagai macam masalah. cerpen-cerpen tersebut juga mengisahkan bahwa semua masalah dapat diatasi seperti pepatah yang mengatakan bahwa Tuhan tidak memberikan cobaan melebihi kemampuan manusia. ini berarti bahwa ketika kita mencoba yang terbaik, maka akan ada solusi untuk masalah yang kita hadapi. untuk itu peneliti setuju jika cerpen digunakan sebagai media bahan ajar.

Kata kunci: psikoanalisis Lacan, cerita pendek

INTRODUCTION

Lacan is a disciple of Freud. The results from studied on Freud make Lacan understand exactly what psychoanalysis is. Later, however, Lacan felt that Freud's thought did not suit him, therefore Lacan broke away from Freud and made new thought, though still in psychoanalytical umbrella. Psychoanalysis is generally used to analyze the true human person, but this science can also be used to analyze the figures of fiction in the story. Using

Lacan's psychoanalytic theory we will know the characteristics of every character present in the story we are reading.

Many research on psychoanalysis, one of them is research titled "Teaching Psychology Of Literature, Teaching Freud" (Budiman and Ellyawati 2012). In the study researchers examined the short story of Jacqueline Reiter's Scapegoat. They found that psychoanalysis could dissect a short story character named Sarah. After using Freud's psychoanalysis, the researchers managed to uncover the personality of Sarah the main character. Where is told that Sarah sacrificed herself being bullied by Kay for the sake of her desire to join Kay's group.

From the above explanation it is clear that psychoanalysis is used to dissect the personality of the main character in a story. Here the researchers also hope to apply psychoanalysis in dissecting figures that exist in the fifteen short stories that became the object of research. But here researchers do not use Freud psychoanalysis, researchers use Lacan psychoanalysis.

This research offers novelty in terms of the research object studied. Here the researchers present fifteen short stories as the object of research, 12 short stories from monthly magazine "Nurul Hayat" and three short stories from websites. Another novelty is also contained in the messages of each of the short stories that can be used as examples for different situations. These messages can be advice to the reader if they find the same problem as the one in the story.

METHOD

According to Miles and Huberman there are three methods in qualitative data analysis, namely data reduction, data model, withdrawal / verification conclusion (Huberman and Miles 2002). Qualitative Data Analysis during in the field according to Miles and Huberman are as follows:

Data reduction

Data reduction refers to the process of selecting, focusing, simplifying, abstraction, and transforming "raw data" occurring in written field notes. As we know, data reduction occurs continuously through the life of a project that is oriented qualitatively. In fact, even "before" data is actually collected. As data collection proceeds, there are several subsequent episodes of data reduction (making summary, encoding, creating themes, creating separators, writing memos). And data reduction / transformation are continuous process after field work, until the full final report. Data reduction is not something separate from the analysis. It is part of the analysis. The researcher's choice of pieces of data to be coded, to be pulled out, and a summary of the patterns of the pieces, what the development of the story is, all are analytical choices. Data reduction is a form of analysis that sharpens, selects, focuses, discards, and organizes data in a way in which final conclusions can be described and verified.

Data presentation/data model

Data presentation is an activity when a set of information is compiled. By seeing an impressions help us understand what happened and do some further analysis or action based on that understanding. Qualitative data presentation form: (1) Narrative Text: field

notes; (2) The model includes different types of matrices, graphs, networks, and charts. All are designed to assemble information composed in a coherent, practical form.

In general, the text is scattered, part by part, poorly arranged. In such conditions researchers easily make a mistake or act carelessly and very reckless to take the conclusion that is one sided, divided and unbiased. Its cognitive tendency is to simplify complex information into simplified and selective forms of simplicity or easily understood configurations.

The researcher can then further illustrate the justified conclusions and move to the next stage of analysis. As with data reduction, creating and using models is not something separate from analysis. Designing the columns and rows of a matrix for qualitative data and determining which data, in which form, to which cell should be included in is the analysis activity.

Drawing and verification of conclusions

The third step of the analysis activity is the drawing and verification of conclusions. From the beginning of data collection, qualitative researchers begin to decide what is the "meaning" of something, to record order, patterns, explanations, possible configurations, causal plot, and proportions. Competent researchers can handle these conclusions clearly, maintaining honesty and suspicion.

The "final" conclusions may not occur until the data collection is completed, depending on the size of the corpus of the field notes, coding, storage, and repair methods used, the researcher's experience, and the demands of the funder, but the conclusions are often illustrated from the beginning, even when a researcher claimed to have been inductively processing.

GREIMAS

Analysis of the actant structure further exploits the character's existence and involvement in various events (Grishakova 2018). Greimas tells of the relationships that can occur between the actors (actans) of a story. Thus, it is necessary to analyze the relationship between the characters in the story. Therefore, researchers used the theory of aktan and functional models developed by Greimas.

Algirdas Julien Greimas is a structural school adherent from France. He developed the theory of Propp. Propp previously introduced the smallest narrative element that is fixed in a literary work as a function. Thus, Propp's theory emphasizes on function and role. Based on this propp theory, Greimas developed the theory of aktan. According to Greimas aktan is something abstract, about love, freedom, or a group of characters. According to him also, aktan is the smallest narrative unit. Associated with a narrative syntactic unit, aktan means a syntactic element that has certain functions, while the function is the basic unit of the story that explains the logical and meaningful actions in the form of narrative. In other words, the actant scheme remains concerned with the most important energy storyline that moves the story into storytelling, with the most important episodes of compilation, complication, and completion.

The used aktansial scheme will derive the structure of a story based on the existence of binary oppositions namely; subject (S) that wants an object (O). This object in turn, is an

object communicated between the sender (P1) and the receiver (P2). At the same time, Subject's desire is supported by a helper (P3) and is inhibited by an opponent (P4).

Greimas then offers three conflicting environments that include six actors (roles) namely: (a) subject – object (b) sender – receiver (c) helper - opponent

LACAN

Lacan divided his theory into three major areas: the real, the imaginaire, and the simbolyc. (Lacan 2014)

The Real is the world before it is captured by an unfamiliar language or arena; dark areas unknown to humans. This condition is a kind of natural state (the state of nature) of Thomas Hobbes. Lacan describes it as "the moment of fullness" or "wholeness, unity" that disappears when we enter into the language region (Symbolic Order). But the Real remains influential, because it can not be penetrated by fantasy and linguistic structures. The Real happens in a child aged 0-6 months. The child has not been able to distinguish himself from the parents and of the surrounding world that is not yet aware of its boundaries.

The Real is a psychic realm that has no separateness, no language, no loss. There is only complete fulfillment and perfect unity. The Real Territory is initially enjoyed by the subject as a condition of unfavorable (experience or condition before subject apart from the enjoyment of the mother's body and womb). Therefore, there is no language in it, no loss and no separateness; so the Real can not be mediated by the language. Then, the Real is something of an unachievable loss, when the subject goes into the language region (Symbolic Disorder).

The Imaginary is characterized by a process called the "mirror stage". This stage occurs when the age of 6-18 months. According to Lacan, humans are born prematurely, meaning they can not directly coordinate the movements and organs of the body up to a certain age. The mirror stage includes libidal dynamism caused by the identification of the child with "I ideal" or "ideal ego". This stage is the initial introduction stage of self as I, before then enter into the language region.

This period is the transition from fragmented body to the picture of totality. Self-knowledge in the mirror produces a narcissistic sense of self-unity when the child sees the image of himself reflected in the mirror, he will make an imaginary identification with the image. The boy is then excited and amazed to see himself in the mirror. This is a discovery of selfhood. However, what is reflected in the mirror is distorted, meaning that the child is dependent on the other for physical security and well-being. His body is still fragmented and uncoordinated. This stage must be transcended with the next individuation, but this imaginary stage continues with its traps and distortions and repeats itself with others. Therefore, Lacan's analysis has had a major influence on the analysis of contemporary culture, advertising, television, pop iconography and the media of political commodification. All play a key role in the formation of identity, gender and aspiration, in which society reproduces in an imaginary order.

The symbolic challenge is a reality that has been expressed through language. It is an impersonal framework that prevails in society, an arena where everyone takes place in it. This stage occurs in a child aged 18 months - 4 years. The symbolic order is the realm of

social meaning, logic and differentiation received - in and through it the child begins to display desire and therefore forms a human subject.

If the Real is related to "needs" and the imaginary associated with "demand", then the symbolic associated with "desire". When we enter into the language area, then our desire is related to the language game. The symbolic order can not limit the motion of human desire, because humans want to overcome language, such as love. Love in human communities is limited to the symbolic system between humans, but humans want to transcend it.

For Freud the desire is attached to the psychic life and is visible in dreams and various 'symptoms'. Libido also contains the meaning of desire. For Kojave, man is essentially a desire (for recognition). Desire shows a lack of one thing or another. Desire is the 'presence of absence'.

For Lacan, desire is not an internal 'desire' of the individual, but an experience situated in the context of the otherness. Although desire is the desire of the other, but desire never reaches the object of desire. But we can not give up our desires, for without our wishes we can not be subjects. Desire is governed by a linguistic system or symbolic order. In a sense, desire does not come from us, but is created through fantasy. Desire lies in "lack", because the fantasy never corresponds to everything in Real.

ALTRUISM

According to Walster and Piliavin (Batson and Powell 2003) altruistic behavior is a helpful behavior that arises not because of pressure or obligation, but the action is voluntary and not based on certain norms, the action is also detrimental to the helper, for asking for the sacrifice of time, effort, money and no reward of all sacrifices.

Another definition states that altruism is a voluntary act by a person or group of people to help others without expecting anything in return, except perhaps a feeling of doing good deeds. With this definition, whether an act is altruistic or not, depending on the purpose of the helper. An unknown person risking his own life to help the victim of a burning car, and simply disappear, is an altruistic act. Further explained altruistic behavior is one of the sides of human nature which is willing to do something for others, without hoping to get anything in return. On the contrary selfishness is using self-interest above the interests of others to pursue happiness.

Islamic teachings of altruism are an act to help others in a heartfelt way because Islam assesses the goodness and actions of a person based on sincerity to expect the blessings of Allah SWT. So every charity is done only because Allah SWT. Spend the wealth for goodness sets as good deeds, and gets great reward because it is useful for the people. Such actions are manifestations of the form of social gain.

Every Muslim must strive to make a contribution and a real useful role that makes life in society as an opportunity to actualize themselves, the Messenger of Allah said that "the best of men is that which is more beneficial to other human beings" (H-R Thabrani). As a social being, a Muslim is commanded to provide help to others.

There is a similarity in the conclusion that an act which can be said of altruism if it meets three criteria, namely: (1) The result is good for both helpers and the ones getting help (2) Such act is a voluntary act and is committed on the basis of empathy not by coercion (3)

The act is not for the sake of self, because the action contains a high risk of the helper, the helper does not expect material reward, not to gain friendship and intimacy

The conclusion is that altruism's behavior is an act given or directed to others and positively benefits others or people who are subjected to the action and is voluntarily act without expecting any reward, or merely for friendship, this attitude is not based on pressure or norms even this attitude can be detrimental to the helper.

RESULTS AND DISCUSSION

Greimas Analysis

1. A Sociopath's Lesson on Greed

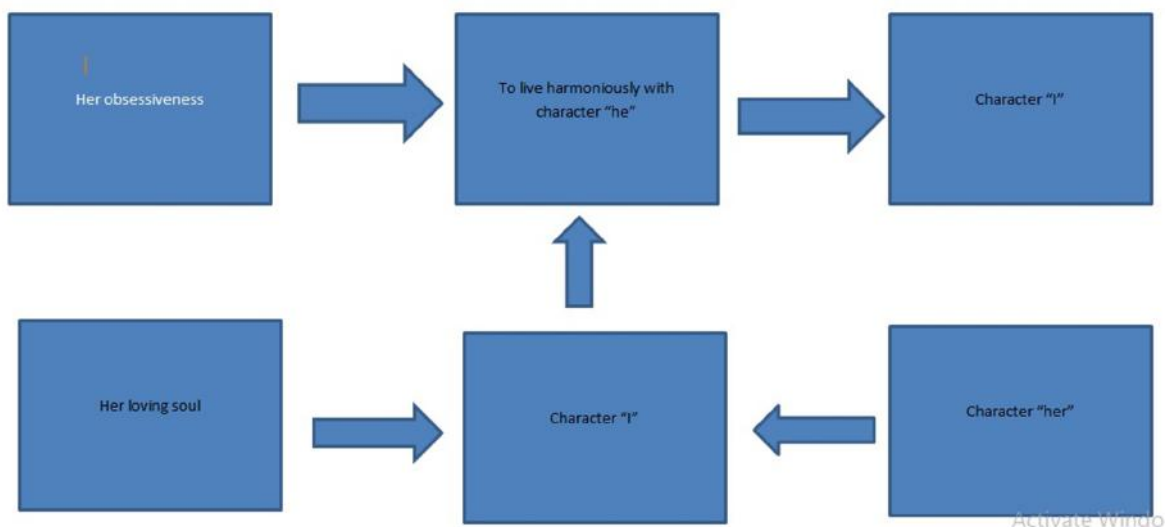


Figure 1 Actan scheme of A Sociopath's Lesson on Greed

Character 'I' love character 'he'. At first they lived together in harmony and filled with happiness because they love each other. Yet one day character 'he' said that he loves the character 'her'. The character 'I' was very surprised. She was very sad. She is more miserably when the character 'he' decided to leave the character 'I' and went to live together with character 'her'. Character 'I' is not willing to be left behind. She was very angry. She took the knife and thrust it into the heart of 'he' until 'he' died in her arms.

2. Fighting the Cold

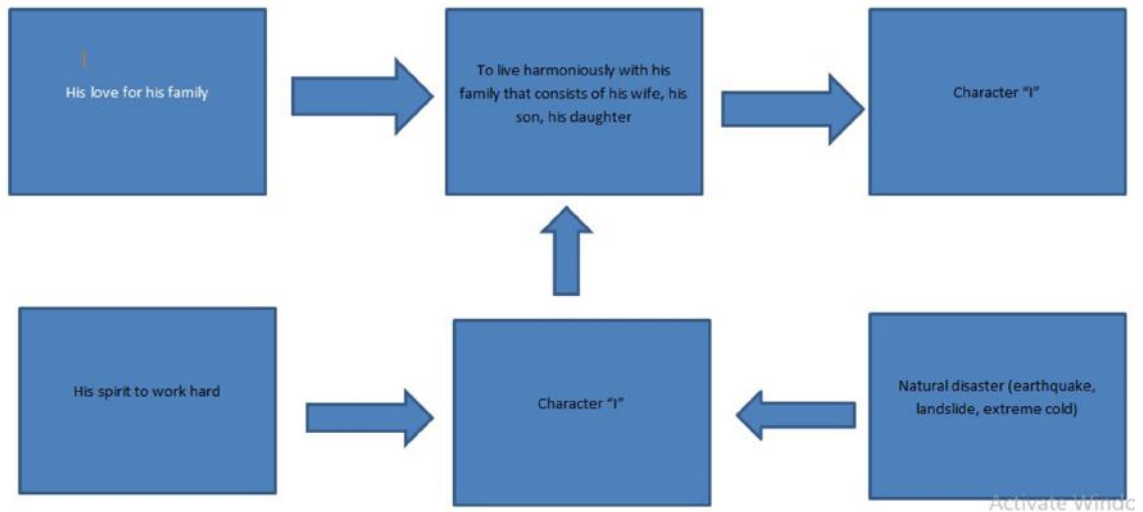


Figure 2 Actan scheme of Fighting the Cold

The character 'I' suffers because he lives in a remote area. And he's not an educated person. He did not graduate from elementary school. According to him education is a heavy and difficult burden and can not be conquered. His life suffered even more when the village where he lived was shaken by disaster. The first was an earthquake that destroyed his home. The second is the landslide that killed his wife and son. Now she lives alone with her young daughter. But disaster comes again. Extreme cold waves hit his village. Eventually he and her daughter died in sleep.

3. Two Days in a Foreign Land



Figure 3 Actan scheme of Two Days in a Foreign Land.

Zheng Nian is an immigrant from china who works in Singapore. He took this opportunity because many of his neighbors in the village were also successful in the same way, working in Singapore. He hopes he will also succeed like his neighbors. Moreover, his

wife had just given birth, it needed a lot of money for the life of the three of them. But when he expressed his desire to work in Singapore, his wife refused and did not give him permission. But Zheng Nian's stubborn insanity prevailed. Finally Zheng Nian went to Singapore. But what he found was unexpected. He works as a construction worker. Singapore is very hot. And he gets to build the roof of the house. When he built the roof of a house, the stinging heat of the sun made him faint and fell from the roof he built. Finally Zheng Nian died.

4. Pengabdikan

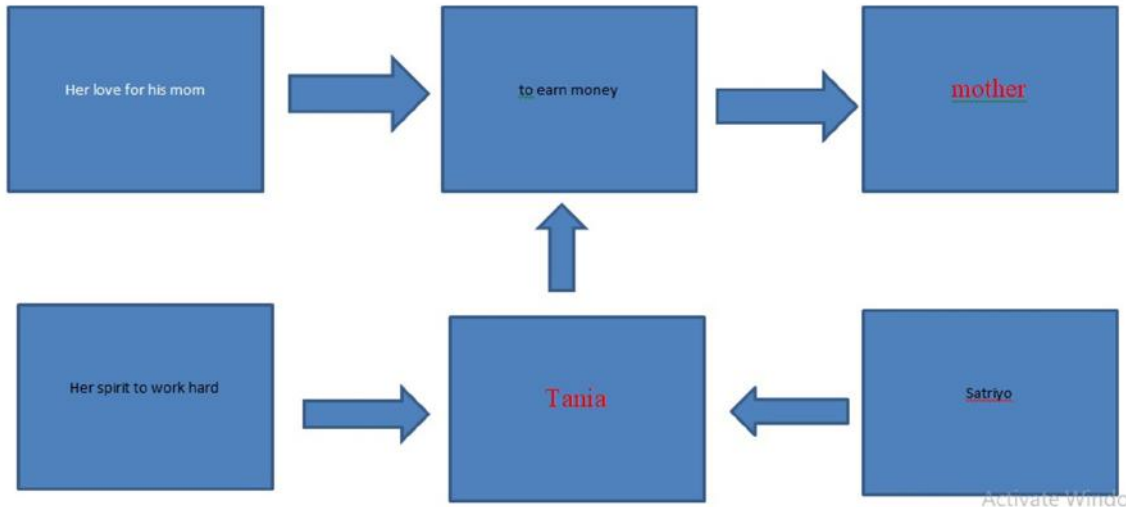


Figure 4 Actan scheme of Pengabdikan

Tania's father died suddenly of illness. The family backbone is no longer there. Tania's mother was puzzled what will happen next. Tania's mother's friends suggested that the mother sells sticky rice. Tania also agrees and she is also willing to help selling her mother's sticky rice at school. Initially all walked smoothly. Tania sales are best-selling among teachers and students. However Satriyo and his friends bully Tania because of her new profession. Tania remained calm. She does not want to show anger or defeat in the presence of Satriyo.

5. Terima Kasih Bu Guru Nisa

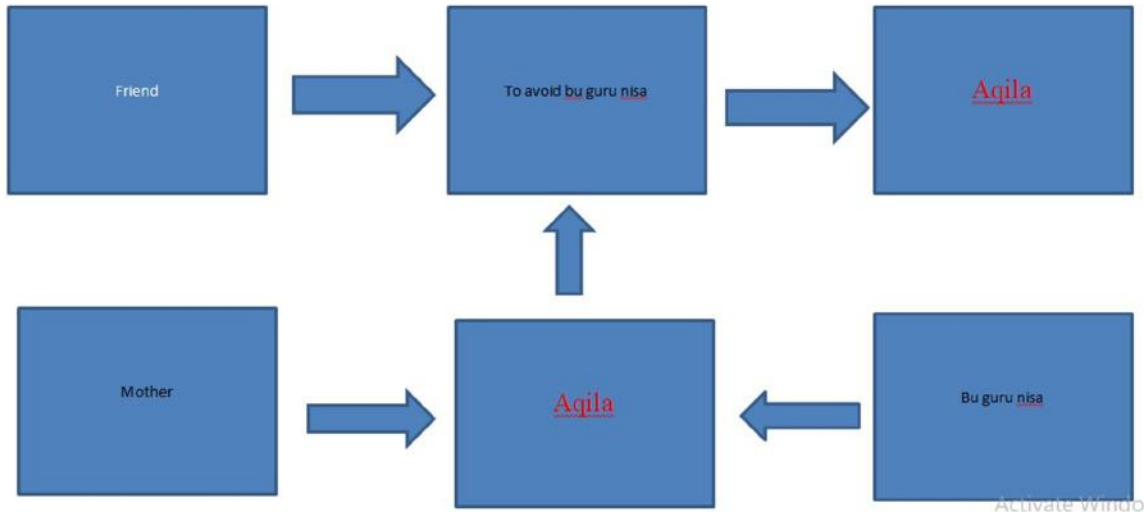


Figure 5 Actan scheme of Terima Kasih Bu Guru Nisa.

Aqila does not like her teacher (Mrs. Nisa) because according to Aqila she is a fierce teacher. In the morning Aqila is lazy to wake up because that day there is a lesson of Ibu Nisa. Aqila's mother had awakened her many times but Aqila still would not wake up. Until finally the mother entered her room and opened the window so that the sunlight come into the Aqila's room. Aqila had to get up and go to school. Aqila is not eager to follow Teacher Nisa's lesson. After the lesson Aqila joins extracurricular activities. Finishing the activity Aqila wants to go home but she can not do that because of heavy rain and Aqila does not bring umbrella. But fortunately for Aqila Bu Nisa is still there, still in school and willing to take Aqila home by motorcycle.

6. Sepatu Roda Untuk Siti

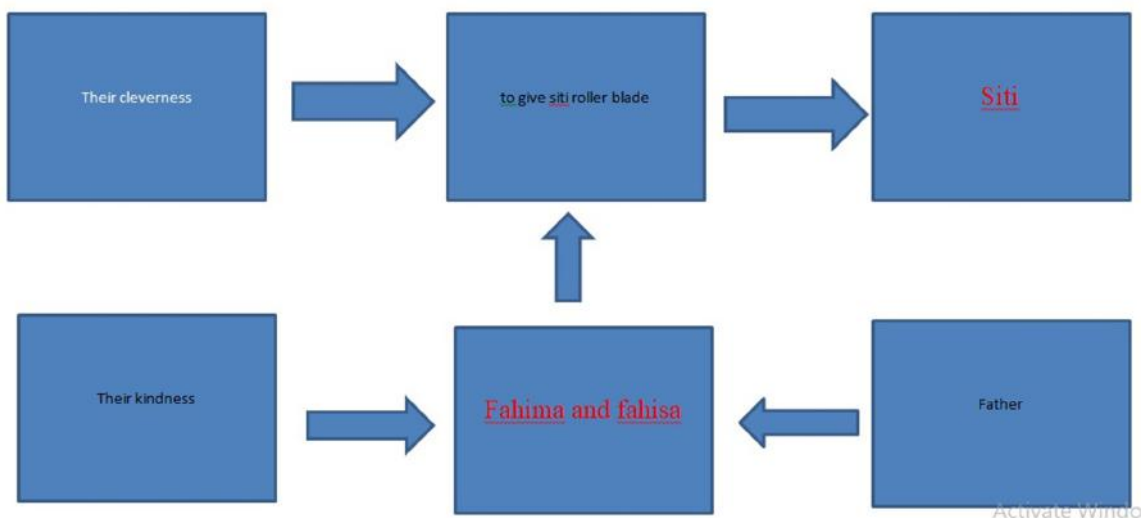


Figure 6 Actan scheme of Sepatu Roda Untuk Siti.

Fahima and Fahisa have new skates, a pair for each, bought by their parents. They learned to play skates in the field near the house. They are happy though many times they fall, they keep laughing merrily. Not far from there, there is Siti watching them. Feeling being watched, they approached Siti and invited her to chat. It turns out that Siti is the daughter of a garbage man. They invite Siti to play their skates. They use it in turn, one after the other. Siti is very happy. Coming home from play, Fahisa and Fahima expressed their desire to their parents to buy a pair of skates with their savings. The father feels a bit objected because their savings as planned will be used to buy encyclopedia book. But finally with their intelligence, Fahisa and Fahima have other solutions. They decided to give their own pair of skates to Siti, while they would use a pair of roller skates for themselves in turn

7. Ibu

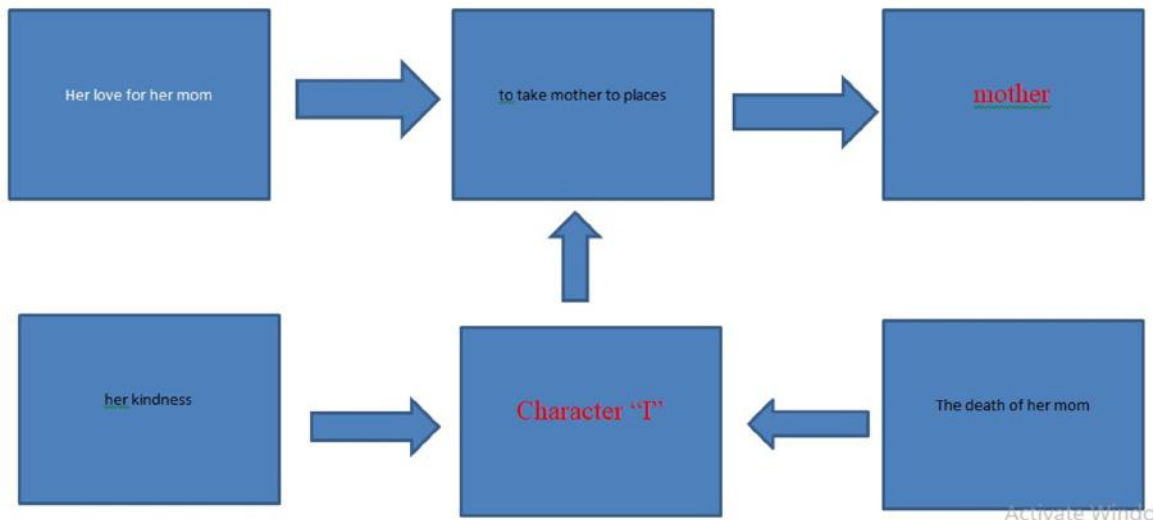


Figure 7 Actan scheme of Ibu.

Character "I" is on a plane ride. She sits next to a girl and her mother. The girl shows incredible affection to the mother. This makes character "I" sad because she remembered her mother who had died some time ago because of illness. She regretted not taking her mother umroh and traveling out of the country even though her savings was more than enough. She's sorry for feeling possessive over her own money. Finally she cried. The girl next to her asked what was wrong. She claimed to be tired. The girl tells her that the mother is a foster mother but she treats her as if she were her birth mother.

8. Menjaga Amanah

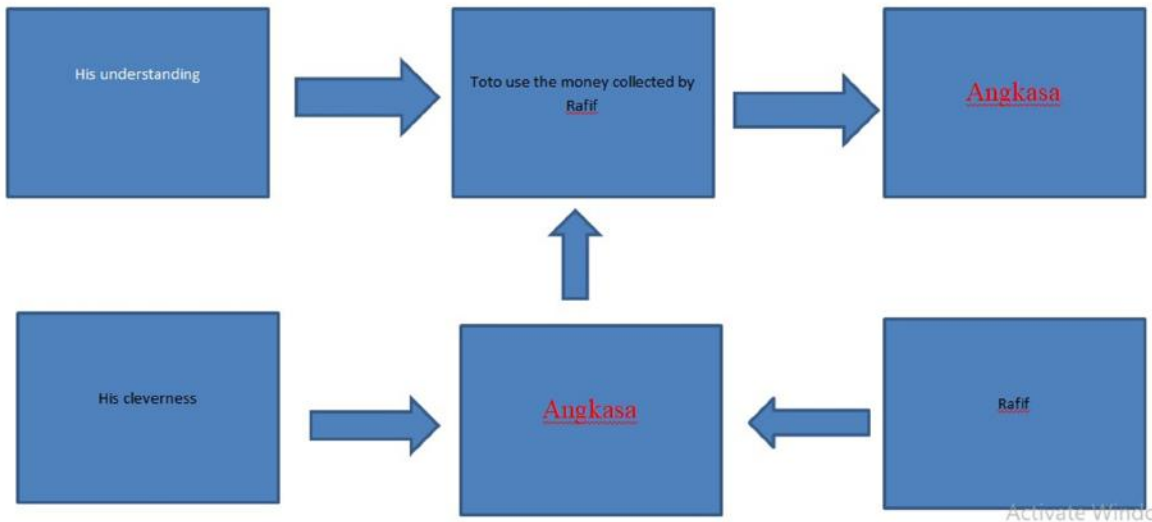


Figure 8 Actan scheme of Menjaga Amanah.

Rafif and Angkasa join the outbound event held by their school. In the event Angkasa became chairman while Rafif became treasurer. In the event the participants took part in the program of nature exploration. Angkasa and Rafif together with some students become one group. When they do the exploration they get lost. They found a stall. Angkasa was hungry and thirsty. He proposes to use treasurer money to buy food and drink for all members of the group. But Rafif refused because it was not their money but the money belonging to all participants. Rafif proposes to use his personal money, lend to others, but later asks to be paid back at the camp. Others agree.

9. Ramadhanku (Semoga) Tak Lagi Kelabu

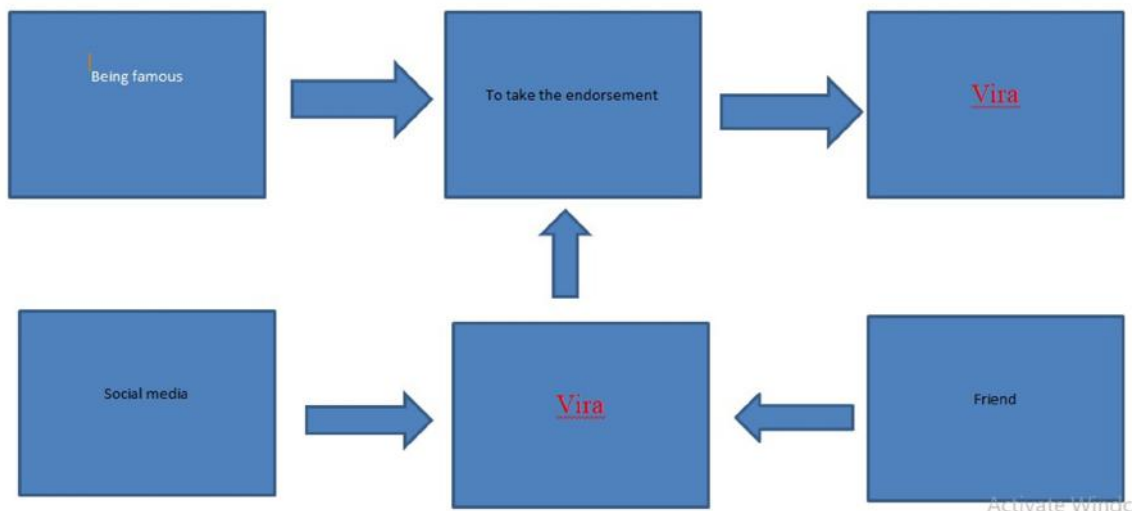


Figure 9 Actan scheme of Ramadhanku (Semoga) Tak Lagi Kelabu.

Vira is a successful selebgram. This is evidenced by the number of food and beverage manufacturers that contact her to advertise their product on her instagram. But before this

month of Ramadan she experienced dilemma. She did not want to advertise food and drink products because she thought that it would interfere with the worship of her followers. Her friend also proposed that she does not accept advertising bids during Ramadan. But Vira is in dire need of money. But eventually she followed her friend's advice and her conscience.

10. Rasulullah Idolaku

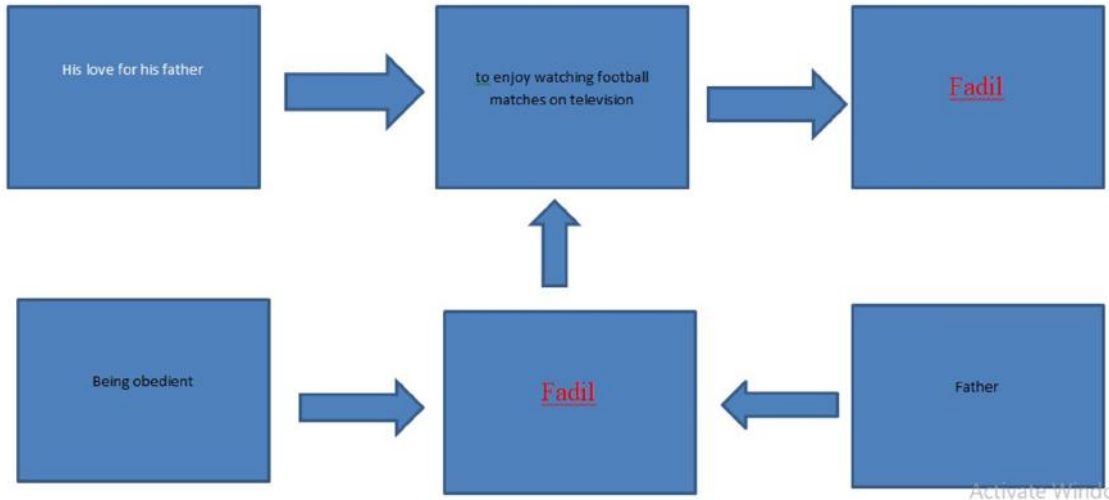


Figure 10 Actan scheme of Rasulullah Idolaku.

Fadil is very fond of soccer and he really idolized Ronaldo. Every time there is a football game on television, it is certain that Fadil will watch it. He never missed a game. Fadil's father also enjoyed the sport of football. He also always accompanied Fadil watching football matches on television. But he also always reminded Fadil not to leave the prayer on time or at the beginning of time. He is also more concerned that Fadil join prayers in congregation in the mosque.

11. Merantau

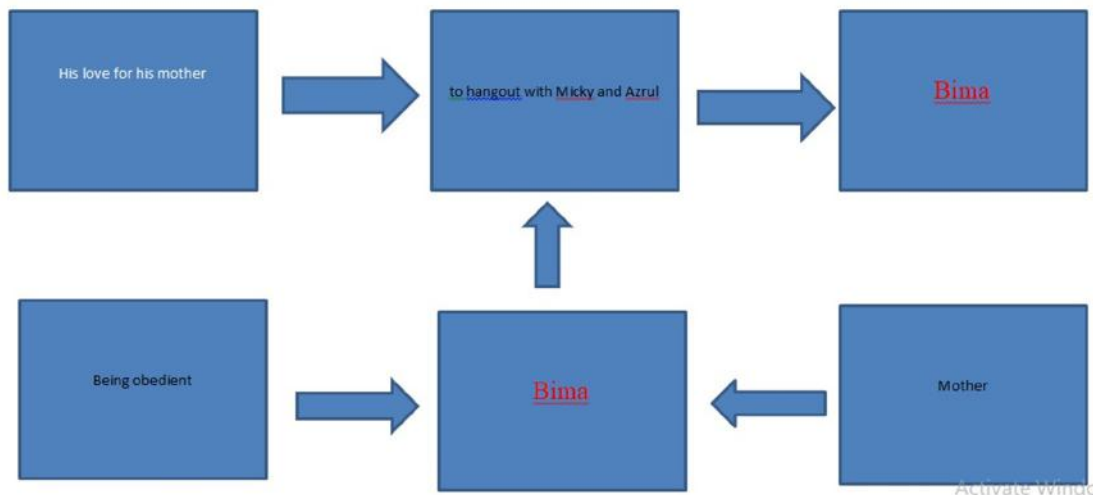


Figure 11 Actan scheme of Merantau.

Bima is a child of an ordinary family. But he hangs out with Micky and Azrul who are children from the jetset. They often hang out in hangout places, various cafes that sell various kinds of alcoholic beverages. Mom forbids Bima to get along with Micky and Azrul for the reason that he can fall into the negative.

12. Kenzo Jadi Anak Yang Menyenangkan

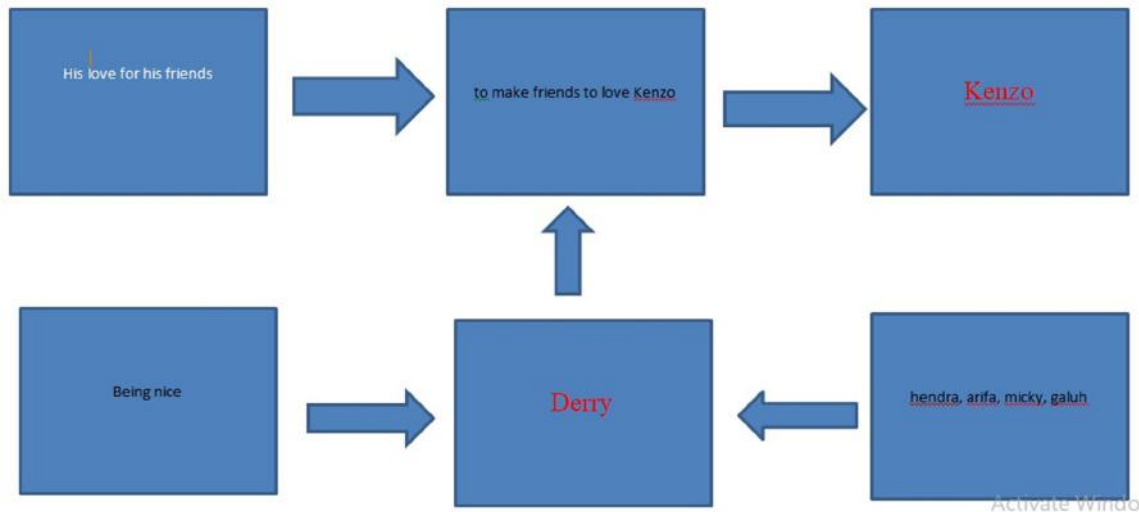


Figure 12 Actan scheme of Kenzo Jadi Anak Yang Menyenangkan.

Kenzo is an ignorant child. He pranks his classmates. Many victims have fallen; Hendra, Arifa, Micky, Galuh. Children hate kenzo, but not Derry. Derry is not just as a classmate of kenzo, he is also a neighbor of kenzo. Derry knows that Kenzo is an only child so at home he is lonely not having an older brother or sister who can be invited to play.

13. Instragamable Wedding

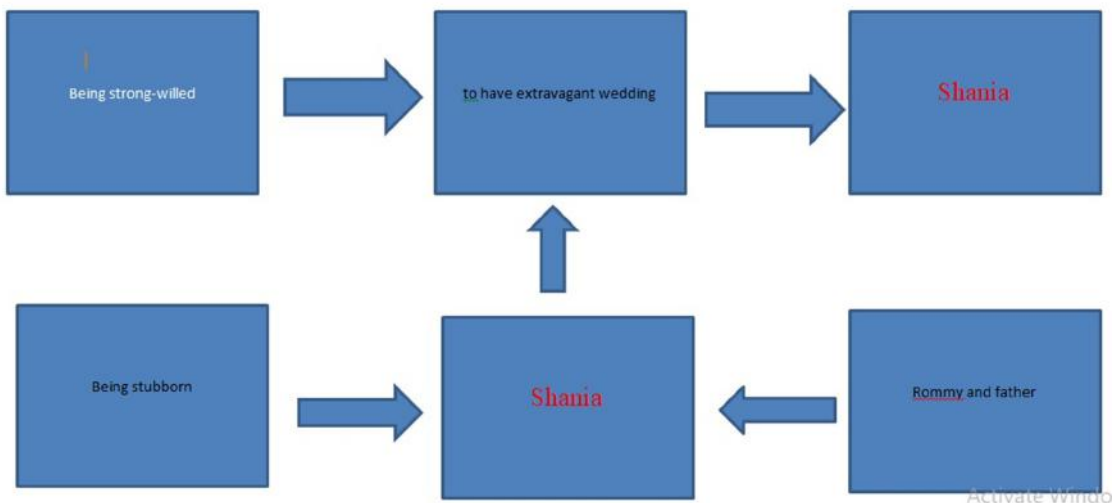


Figure 13 Actan scheme of Instragamable Wedding.

Shania was grumpy because her future husband did not want to comply with her wishes, which was to have a luxurious wedding party, which should be worthy uploaded on her

instagram account. Her husband, Rommy, wanted a simple, Islamic wedding party. Shania is not only angry at Rommy, but also to her sister and her father who defends Rommy.

14. Ketika Dompot Khalif Hilang

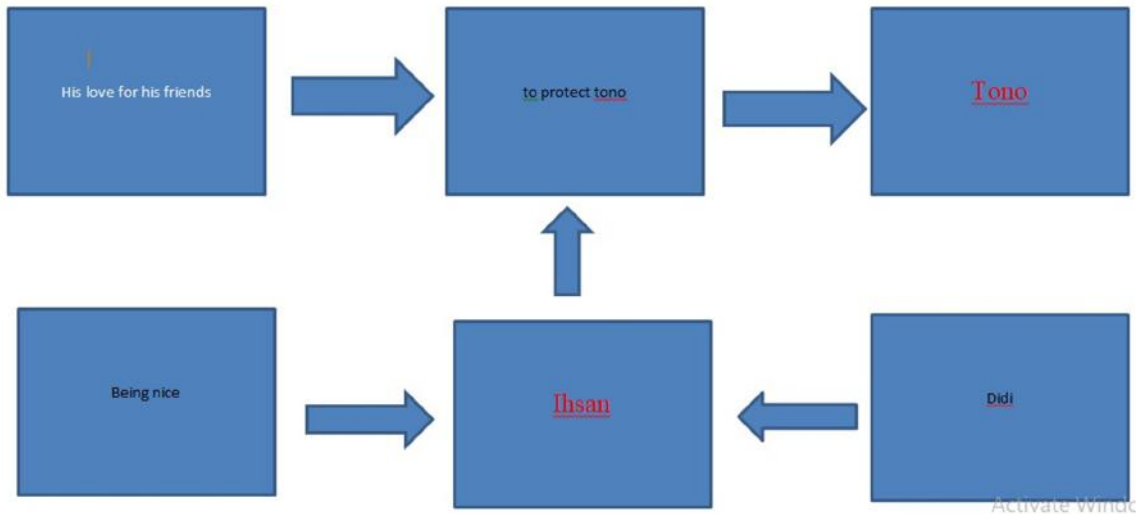


Figure 14 Actan scheme of Ketika Dompot Khalif Hilang.

Khalif lost his wallet. Tono, the head of the class, who also happened to sit beside him, also confused looking for it everywhere. Seeing this other friends also took part. Some are trying to help, but some are accusing each other. Didi accuses Tono of pretending to help Khalif when he is the thief. Hearing this, Ihsan furious, he did not accept Tono is accused of being a thief. They fight. The atmosphere is chaotic. Teacher came and broke them up. They were both taken to the teachers' room and interrogated. After knowing the problem, they both apologize to each other.

15. The Joy of Trying Something for the First Me

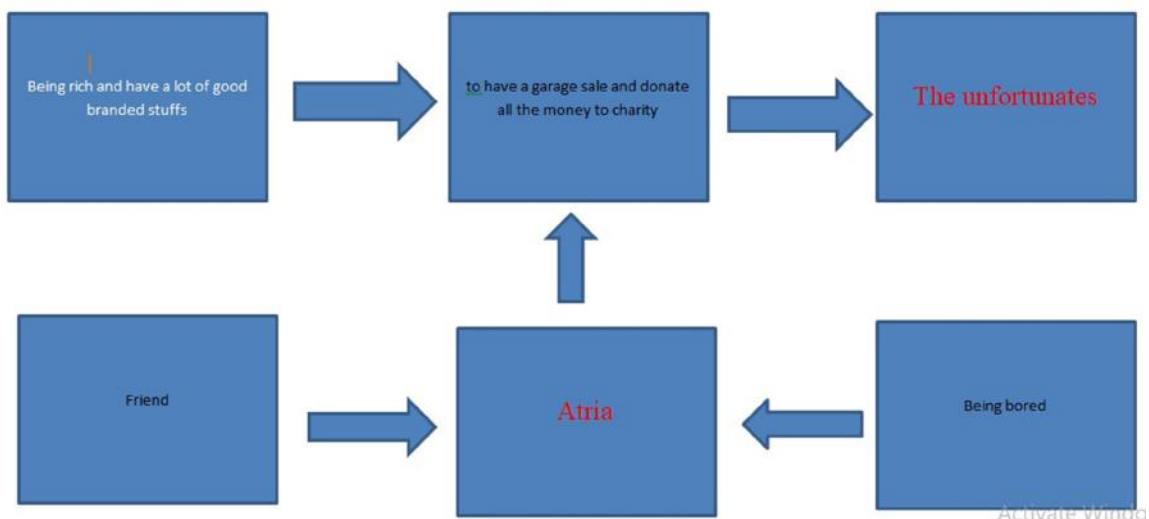


Figure 15 Actan scheme of The Joy of Trying Something for the First Me.

Atria is bored with her life because she feels she's been doing monoton every day. There is no change, no variation in her life. She asks advice to her good friend, Kania. Kania gives a solution for the Atria that she holds a garage sale because she has a lot of unused stuff but still good. Atria is the only child of the wealthy family. Her parents poured love to Atria by giving her branded goods since she was born. So nowadays, Atria has a lot of branded stuff that most of them are rarely used. Kania suggests that garage sale results can be used for charity later.

Analysis on Lacan

1. A Sociopath's Lesson on Greed.

At the real stage the most prominent is the need. In this story, it is told that the character "I" has a need to be loved. Therefore she established a relationship with the character "he".

In the imaginary stage the most prominent is the demand. The demands that exist in this story is the demands of the character "I" to always make herself worthy of being loved by the character "he".

In simbolyc stage, the most prominent is the desire. Here is told that the desire of character "I" to continue to live together with the character "He" failed because it turns out the character "he" loves other women. The desire of character "I" to continue to have the relationship with character "he" embodied by killing the character "he" so that he can not go and live together with other women.

2. Fighting the Cold.

At the real stage the most prominent is the need. In this story, it is told that the character "I" has a need to protect his family from various dangers in the world. But he failed because his wife and son died when there was an earthquake.

In the imaginary stage the most prominent is the demand. The demands in this story are the demands of the character "I" to always keep his daughter safe from danger. Therefore when the cold attacked his village, he received free blanket donation from the volunteers to protect her from the cold.

In simbolyc stage the most prominent is the desire. Here is told that the desire of character "I" to continue to live together with his daughter even though the condition of his village is very severe. In the end he and his daughter failed to survive and died of extreme cold.

3. Two Days in a Foreign Land.

At the real stage the most prominent is the need. In this story it is told that the character Zheng Nian has the need to raise money as much as possible to meet the needs of his wife and newborn child.

In the imaginary stage the most prominent is the demand. The demands in this story are that Zheng Nian is required to seek work and leave the village which means he has to leave his wife and newborn child behind. This is hard for him but he has no other choice.

In simbolyc stage the most prominent is the desire. Here it is told that the wish of character Zheng Nian is successful in working in the foreign land of Singapore. But in reality he was

outnumbered by the ferocious nature of Singapore, extreme heat. As a construction worker he is exposed to the very hot sun. He collapsed and fell from the high roof that eventually made him die.

4. Pengabdikan Ketan.

At the real stage the most prominent is the need. In this story it is told that the character Tania has the need to be able to make her own money to meet her needs. But she is still a student and has no job. Finally she helped her mother sell sticky rice.

In the imaginary stage the most prominent is the demand. The demands in this story are Tania's demands for successfully selling sticky rice at her school, where she sells sticky rice to her teachers and her friends.

In symbolic stage the most prominent is the desire. Here is told that Tania's desire is to freely sell sticky rice without disturbance. But Satriyo who is a school troublemaker bullies her, calling her name "Pengabdikan Ketan". But for the sake of her mother, Tania did not want to lose against Satriyo's bullying. Tania continues to sell.

5. Terima Kasih Bu Guru Nisa.

At the real stage the most prominent is the need. In this story it is told that character Aqila does not want to go to school because that day there is a lesson by Miss Nisa. Aqila hates Miss Nisa because Aqila thinks Miss Nisa is a fierce teacher. Therefore Aqila does not want to wake up in the morning. But she was forced to wake up when her mother entered her bedroom.

In the imaginary stage the most prominent is the demand. The demands in this story are the demands of character Aqila to avoid the teacher Miss Nisa. But she failed. Aqila is reluctant to ditch the lessons. So she still joins the lessons of Miss Nisa.

In symbolic stage the most prominent is the desire. Here is told that the desire character Aqila is to continue to avoid Miss Nisa. But when extra-curricular is ended, extra heavy rain came and Aqila forgot to bring the umbrella. Then she can not go home. Fortunately, Miss Nisa is still in school. She offered Aqila to be taken to her house.

6. Sepatu Roda Untuk Siti.

At the real stage the most prominent is the need. In this story it is told that character Fahima and Fahisa have a need to be a good child. So they invite Siti to play skates although Siti does not have roller skates. Fahima and Fahisa took turns lending their own skates.

In the imaginary stage the most prominent is the demand. The demands in this story are the demands of Fahima and Fahisa to be good friends. Fahima and Fahisa can not let Siti not have roller skates.

In symbolic stage the most prominent is the desire. Here it is told that the wishes of Fahima and Fahisa are to buy new skates with their own savings. But the father did not agree because their savings money is already planned to buy the encyclopedia. Finally Fahima and Fahisa agreed to donate one of their skates.

7. Ibu.

At the real stage the most prominent is the need. In this story it is told that the character "I" has a need to meet with her mother because on the plane she met a girl who is very loving to her mother. But this is impossible because her mother is already passed away.

In the imaginary stage the most prominent is the demand. The demands in this story are the demands of the character "I" to self-intropection of her mistake when her mother is alive. When her mother is still alive, the character "I" feels reluctant to take his mother for going places because she does not want to spend her money.

In simbolyc stage the most prominent is the desire. Here it is told that the desire character "I" is to be a good child like a passenger next to her who can afford to take her mother go to Thailand.

8. Menjaga Amanah.

At the real stage the most prominent is the need. Inside the story it is told that character Angkasa has the need to use the money belonging to children for personal purposes. But Rafif the treasurer disagreed and finally they have an argument.

In the imaginary stage the most prominent is the demand. The demands in this story are the demands of character Angkasa to be an authoritative chairman and not to abuse authority; he finally succumbs to Rafif and does not use class money for his personal purposes

In simbolyc stage the most prominent is the desire. Here it is told that the desires of character Angkasa is to buy food and drink due to fatigue and thirst after they get lost in the roaming program. After Rafif did not allow him to use the class money, finally Angkasa borrowed Rafif's personal money and promised to pay him back later.

9. Ramadhanku (Semoga) Tak Lagi Kelabu.

At the real stage the most prominent is the need. In this story it is told that the need of character Vira is to raise money as much as possible to face the month of Ramadan and the day of Eid. She can collect the money by receiving endorsement of food and beverage ads that she can post on his social media.

In the imaginary stage the most prominent is the demand. The demand that exist in this story is the demands of Vira who heard her conscience to refuse the endorsement of food and beverage ads even though the money offered is quite tempting.

In symbolic stage the most prominent is the desire. Here it is told that the wish of Vira is not to interfere with the worship of her followers by displaying photos of food and drink in his social media account.

10. Rasulullah Idolaku.

At the real stage the most prominent is the need. In this story it is told that the need of character Fadil is to be able to follow the regular football game that aired on television. But this can not be done because the father asked him to pray on time and join the congregation in the mosque.

In the imaginary stage the most prominent is the demand. The demands in this story are the demands of character Fadil to be good and obedient to his parents. Therefore he left football on television and followed his father to the mosque to join the congregation prayers.

In simbolyc stage the most prominent is the desire. Here it is told that the wishes of Fadil are to always be a good person. This he manifests by not breaking the command of his parents.

11. Merantau.

At the real stage the most prominent is the need. Inside this story it is told that the need of character Bima is to mingle with Micky and Azrul. But this he could not do because he did not get the blessing from his mother. His mother forbids Bima associate with Micky and Azrul because they both come from a wealthy family and have a different lifestyle.

In the imaginary stage the most prominent is the demand. The demand that exist in this story is the demands of the character Bima to be a good child. This he did by obeying his mother's orders not to mix with Micky and Azrul.

In simbolyc stage the most prominent is the desire. Here it is told that the desire of character Bima is to be a good person. This he did by way of wander and school in the Islamic boarding house to deepen the science of religion.

12. Kenzo Jadi Anak Yang Menyenangkan.

At the real stage the most prominent is the need. Inside the story it is told that character Derry has the need to make his friends like Kenzo known as a naughty and nosy child by his friends.

In the imaginary stage the most prominent is the demand. The demand in this story is the demand of character Derry to be good friends of Kenzo. Because he is aware that Kenzo is an only child and has no brother and sister to play at home.

In simbolyc stage the most prominent is the desire. Here it is told that the desire of character Derry is to make kenzo not naughty and nosy. This he did by approaching Kenzo. Apparently, Kenzo is nosy and naughty for wanting to be noticed. Derry suggests that Kenzo seek attention in another way that does not make friends hate him. Finally Kenzo has a solution. The next day Kenzo brought his beloved cats to school so his friends can play with his cats.

13. Intragamable Wedding.

At the real stage the most prominent is the need. In this story it is told that the character Shania has a need to have a lively wedding because she wants to show off. She wants her wedding party photos uploaded on her social media.

In the imaginary stage the most prominent is the demand. The demand that exist in this story is the demand of the character Shania to become a selebgram that existed. Therefore she demanded her future husband to give her a luxurious wedding.

In symbolyc stage the most prominent is the desire. Here it is told that the desire of character Shania is to have a husband who will obey all her wishes. But this does not happen. Her future husband Rommy has changed. Initially Rommy has a hedon lifestyle due to job demands. But now Rommy emigrate.

14. Ketika Dompok Khalif Hilang.

At the real stage the most prominent is the need. In this story it is told that the need of character Ihsan is to defend Tono when Tono accused as a thief by Didi.

In the imaginary stage the most prominent is the demand. The demand in this story is the demand of character Ihsan to always uphold the truth, although this leads him to have opposite opinions with Didi which eventually causes them both to fight.

In symbolyc stage the most prominent is the desire. Here it is told that the desire of character Ihsan is to be a good person. This he does by upholding the truth and always defending the innocent.

15. The Joy of Trying Something for the First Me.

At the real stage the most prominent is the need. In this story it is told that character Atria has a need to get out of her routine life that made her bored abysmally.

In the imaginary stage the most prominent is the demand. The demand in this story is the demand of character Atria to follow his friend's advice to hold a garage sale because she has many branded items. This is because she is the only child of a rich couple, her father and mother who always abounds her with love by buying her many branded items.

In symbolyc stage the most prominent is the desire. Here it is told that the desire of character Atria is to be a good person. This is done by donating all garage sale to charity.

Analysis on Altruism

1. A Sociopath's Lesson on Greed.

No altruism element is found in this story

2. Fighting the Cold.

Altrusime in this story is character "I" who sacrificed himself to be a hard worker in order to meet the needs of his family. Eventually his wife and son died of an earthquake, but character "I" continues to be a hard worker for his daughter who is still alive.

3. Two Days in a Foreign Land.

The altruism found in this story is character Zheng Nian who sacrificed himself to become an immigrant to meet the needs of his wife and children. Eventually his sacrifice took its toll. He must die overseas because of hard work in a very hot environment.

4. Pengabdian Ketan.

Altruism in this story is Tania sacrifices herself for her mother sake. She helped her mother sell sticky rice at school even though she was a bully victim. She does not think of her own interests.

5. Terima Kasih Bu Guru Nisa.

Altruism in this story is Miss Nisa sacrifices herself for her students; even though she was exhausted from work all day but she did not care about herself. She attaches importance to her students' salvation. She drove her students home.

6. Sepatu Roda Untuk Siti.

Altruism in this story is Fahisa and Fahima sacrifice their self-interest; their pleasure, their new possessions to be nurtured to Siti because Siti is an underprivileged child. They want to share the happiness they feel with Siti. They feel that Siti's happiness is as important as their happiness

7. Ibu.

Altruism in this story is obtained from the girl who sits next to the main character where the girl treats her foster mother very unusually, as if she is her birth mother. She sacrificed her money to make her foster mother happy by going abroad for vacation.

8. Menjaga Amanah.

Altruism in this story is about Rafif who sacrifices himself hated by his friends because he does not want to use treasury money. This is in the interest of many people because the money is the result of a collective contribution that is destined for camping activities. Rafif also sacrificed to lend his personal money used by his group's friends to buy food and drinks. This is for the sake of his friends to be strong enough to continue the exploration until back to the camp ground.

9. Ramadhanku (Semoga) Tak Lagi Kelabu.

Altruism in this story is about Vira who sacrificed by not receiving job on food and drink advertisement during ramadhan month even though the commission money is very big. And also she really needs money now. She made this sacrifice for her followers to be able to calmly run fasting without interruption of food and beverage ads from her instagram page.

10. Rasulullah Idolaku.

Altruism in this story is about Father. For the sake of Fadil, Father told Fadil to abandon his activities to watch a soccer match on television. Father ordered Fadil to follow the congregational prayer in the mosque. This is done by Father though father is aware that there is a possibility that Fadil will hate him because he has interfered with activities favored by Fadil. But father sacrificed his own interests. He is more concerned with Fadil interests than his own interests. What he does will benefit the Fadil in his future.

11. Merantau.

Altruism in this story is about mother. Mother sacrifices by allowing herself to be hated by Bima when she advises Bima not to mix with Micky and Azrul. This is done by the mother because according to her Micky and Azrul will give negative effect to Bima, one of them is alcoholic beverage.

12. Kenzo Jadi Anak yang Menyenangkan.

Altruism in this story is about Derry. Derry sacrifices himself hated and exiled by his friends for being friends with Kenzo. Though kenzo is a naughty child and hated by his classmates. This is done by Derry because in addition to Kenzo is a classmate, Kenzo is also Derry's neighbor. Derry knows that Kenzo is an only child and at home he is lonely to have no brother or sister to play with. He only plays with his two favorite cats, Moci and Moli. Derry approached Kenzo and picked up the reason why Kenzo likes to tarnish his friends. Kenzo explains that he wants to be noticed. Derry suggested that Kenzo find another way to get attention. Kenzo agreed. The next day Kenzo brought Moci and Moli to school so that his friends can play with his two favorite cats.

13. Inragamable Wedding.

Altruism in this story is about Dad. Dad is willing to be hated by Shania for the sake of defending Rommy who he thinks is on the right side. Rommy is now different from the old Rommy. The former Rommy is a creative industry player where he mixed with the jetssets, artists, celebrities, and other famous figures. With such circumstances, Rommy takes hedon lifestyle to get clients as much as possible. But Rommy now is a calm Rommy because he is learning to move, become a better person. Shania's father saw this as a good thing. Therefore he prefers to be on Rommy side rather than Shiania side whom actually is his own daughter.

14. Ketika Dompok Khalif Hilang.

Altruism in this story is about Ihsan. Ihsan defends an innocent Tono even though he ends up being a bully victim. Didi who did not accept what Ihsan did invite Ihsan fighting. Ihsan does this because he knows and he is convinced that Tono is a good student who can not steal someone else's property that is not his right.

15. The Joy of Trying Something for the First Me.

Altruism in this story is about Atria. Atria sacrifices her branded goods collection to be sold in garage sale whose results of sale will be donated for charity. This she did because she felt herself lucky as an only child of rich parents. She is more concerned with the children out there who are not as fortunate as she is.

CONCLUSION

From the above explanation it can be concluded that the short stories published in the monthly magazine "Nurul Hayat" and online sources provide positive and constructive teachings. The doctrine given is that we should not give up easily when we face various problems. There is also a message that all problems can be overcome as a saying that God does not give a trial beyond human capability. In other words, when we try our best, then

there will be a solution to the problems we face. The big point is the altruism teachings that appear in the fourteen short stories studied. The doctrine of altruism is the doctrine to put more importance on the interests of the people above personal gain.

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