

# BREAKING PROMISES

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**Submission date:** 04-Sep-2023 10:11AM (UTC+0700)

**Submission ID:** 2157260267

**File name:** BREAKING\_PROMISES.pdf (67.07K)

**Word count:** 2458

**Character count:** 13560

## **Breaking Promises in Indonesian Legend (A Deconstruction Study Facing the Disruption Era)**

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**Abstract.**The Disruption Era forcing the public consider all phenomena and symptoms of society with a new perspective. Researchers try to present a deconstruction study in an effort to introduce to public, especially connoisseurs of legends to interpret meaning independently and have full authority to absorb meaning it. This study aims to narrate the interpretation of the legend that developed in the community and describe the forms of broken promises that are growing rapidly unnoticed contained **3** the legend. The research method used is library method with descriptive qualitative type. The data source is in the form of a legend and the data is in the form of a chronology in a legend that has broken promises. Researchers utilize various sources in collecting research data, both digitally and manually, for example the internet, YouTube, and library search. Researchers use deconstruction studies to analyze each object in the form of the legend.

The results obtained in this research are that several legends have not been interpreted independently but hereditary. The younger generation accepts interpretations outright and has not tried to give meaning through different perspectives. The form of broken promises is found in several legends, namely Tangkuban Perahu Mountain, Legend of Roro Jonggrang, and Joko Tarub. Looking at it with a new perspective is closely related to the era of disruption that is rampant now. Disruption is a critical period that requires people to have full authority in developing themselves and innovating, including in interpreting folklore in the form of legends.

**Keywords:** Breaking Promises, Legend, Deconstruction

### **INTRODUCTION**

The disruption Era is defined as a fundamental change. Many shifts in life patterns occur from all sides, for example the economy, education, way of life, and others. This greatly influences the way humans behave, make decisions, deal with life problems, associate with other humans, and so on. Directly, the disruption era was crucial for the mentality of the people who lived in it. With the rapid era of this era people are required to think quickly and practically. This is very apparent in the lightning shift from the era of the industrial revolution 4.0 to society 5.0. Before the emergence of these various eras, the community had lived values that were used as a reference. The references can come from various sources, such as religion, education, community norms, and values in families that are held firm. Family values are usually more flexible and absorbed without being fully realized. When they were still young children, parents in Indonesia often used fairy tales as a lullaby. The tale is loaded with values and teachings that are delicately wanted to be incorporated into a child's soul. Unconsciously the child absorbs the fable complete with

value formations made by the storytellers, namely parents, grandparents, siblings, and their other siblings. Fairy tales have become a product of society and become a meaningful tradition and passed on from generation to generation.

Some traditions produce folklore in the form of fairy tales whose creators are local people, cultural forms, and mental representations that are passed down through generations. Fairy tales are commonly used as bedtime stories, entertainment for children, and are expected to be a soft medium for delivering meaningful moral messages. The number of fairy tales that grow in Indonesia is very large and varied, but the exact number is unknown. Some fairy tales are indeed able to bring moral messages to children and function as they should, but without realizing it if some fairy tales actually function vice versa. This reversal will be seen if deconstructive analysis is used to dissect these tales.

Ratna (2008: 223) states that deconstruction is a way of reading texts, as a strategy. Deconstruction is not solely aimed at writing, but all cultural statements because all of these statements are texts which themselves contain values, prerequisites, ideologies, truths and specific goals. In other words, the way of deconstructionist reading as well as giving great attention to intrinsic analysis which is related to this aspect of characterization in this study. In this research, fairy tales are divided into two types, original tales and absentee tales. The type of fable that is the focus of this research is the original tale in the form of legend, legend is made as a focus because it is full of history, there is a form that is more believed by the public, for example in the form of mountains in the legend of Tangkuban Perahu Mountain and temples in the Legend of Roro Jonggrang.

## **METHODOLOGY**

This research is a descriptive qualitative type. The library method is carried out through searching books, journals, proceedings, and scientific articles, both in print and electronic form, both from within and outside the country as a reference. The data source is in the form of legend, research data in the form of part of the story of the legend that has the potential to be deconstructed. After sorting the data, the deconstructive parts are processed and analyzed. Data analysis technique used in this study is a description that describes in detail the results of the deconstruction that has been done.

## **FINDING(S) AND DISCUSSION**

The first objective in this study is to describe the interpretation of society against the developing legend. The researcher conducted an unstructured interview and the result was that 70% simply took the previous interpretations and did not try to think deeper. It because they think that the legend to be just entertainment, so it must be accepted and there is no need to think about it, there are also the legend to be derived from ancestors which must be obeyed and unquestionable. Despite this, 30% of academics and the general public, on average, from communities with good literacy levels have begun to suspect fairy tales, legends and the like as suspicious and politically and dominative charged entertainment. Folklore changed its function as a product that was deliberately created for the control of society, as well as being loaded with power relations. Legend subtly obscures some more rational historical facts with mythical spices. Based on this, the reality is that the majority of the Indonesian archipelago indeed believes in myths more than

historical facts. This is an indication that the majority of people are not interested in thinking activities.

The second objective in this research is to describe the forms of broken promises that are growing rapidly without being realized in the legend. Based on many legends circulating in the community, researchers will only discuss two legends, namely the Legend of Mount Tangkuban Perahu and the Legend of Prambanan Temple. The legend of Tangkuban Perahu Mountain originated from West Java, dominated by two big figures namely Sangkuriang and Dayang Sumbi. Sangkuriang wants to marry his own mother, Dayang Sumbi. In the legend, Dayang Sumbi reneged on his promise to be married to Sangkuriang if Sangkuriang was able to fulfill the proposed requirements. Dayang Sumbi provided that condition only for the purpose of denying it from the beginning. Available in the following quote.

... Karena kehabisan akal, Dayang Sumbi pun mengajukan dua syarat. Pertama, Sangkuriang harus membendung sungai Citarum, dan syarat kedua, Sangkuriang harus membuat sampan besar untuk menyeberang sungai itu. Kedua syarat itu harus sudah dipenuhi sebelum fajar menyingsing.

Dayang Sumbi mengira kedua syaratnya akan membuat Sangkuriang mundur. Ia tak tahu bahwa anaknya itu memiliki kesaktian. Dengan cepat, Sangkuriang menanggapi permintaan tak masuk akal tersebut.

(Dongeng Cerita Rakyat, 2018)

In the quote it is clear that Dayang Sumbi had indeed had the intention of denying it from the beginning. The broken form of Dayang Sumbi's promise is illustrated in the following fragment.

... Dayang Sumbi pun memutar otak. Begitu pekerjaan Sangkuriang hampir selesai, Dayang Sumbi menggelar selendang sutra merah, lalu berdoa pada dewa di khayangan untuk membantunya. Selendang merah itu terbang ke arah Timur, dan menutup sebagian langit. Orang-orang mengira matahari sudah terbit di ufuk karena langit sudah memerah. Sangkuriang terkejut dan tak mengira pagi datang lebih cepat dari perkiraannya. Ia pun segera mengetahui bahwa hal tersebut adalah ulah Dayang Sumbi yang tak ingin menikah dengannya.

(Dongeng Cerita Rakyat, 2018)

In the quote Dayang Sumbi did set a strategy to frustrate Sangkuriang.

The second data obtained from the Prambanan Temple Legend. Similar to the Tangkuban Perahu Mountain Legend, Roro Jonggrang also gave conditions to Bandung Bondowoso who intended to marry him. This is seen in the following quote.

1 “Baiklah aku menerima lamaranmu, Bandung Bondowoso. Namun setelah kamu memenuhi satu syarat dariku.” Jawab Roro Jonggrang. “Apakah Syaratmu itu wahai Roro Jonggrang?, tanya Bandung Bondowoso. “Buatkan aku seribu candi dan dua buah sumur dalam satu malam”. Jawab Roro Jonggrang memberikan syarat yang ia minta.

<sup>1</sup> Mendengar syarat yang diberikan oleh Roro Jonggrang, Bandung Bondowoso pun langsung menyetujuinya. Syarat yang Roro Jonggrang berikan, ia anggap sangat mudah karena ia mempunyai balatentara jin yang sangat banyak dan akan membantunya.

(Dongeng Cerita Rakyat, 2018)

After revealing this, Roro Jonggrang arranged a broken promise as promised by Dayang Sumbi. This is seen in the following quote.

... Roro jonggrang berfikir keras bagaimana cara menggagalkan pembangunan candi dan membuatnya tidak jadi menikah dengan Bandung Bondowoso. Jika syarat tersebut tidak dipenuhi tentunya pernikahan mereka tidak akan terlaksana. Roro Jonggrang berpikir sangat keras untuk menggagalkannya. Setelah berpikir keras, akhirnya membuahkan hasil yakni sebuah ide yang sangat cemerlang. Ia akan membuat suasana menjadi seperti pagi, dengan begitu para jin akan berhenti membuat candi karena hari sudah pagi.

Roro Jonggrang pergi untuk mengumpulkan para dayang-dayang yang ada di dalam istana Prambanan. Para dayang-dayang tersebut ia beri tugas untuk membakar jerami, membunyikan lesung dan menaburkan bunga berbau semerbak mewangi. Mendengar perintah Roro Jonggrang, para dayang-dayang segera membakar beberapa jerami. Tidak berselang lama langit tampak kemerahan dan lesung pun mulai untuk dibunyikan. Bau harum dari bunga yang disebar mulai tercium dan membuat para ayam mulai berkokok.

(Dongeng Cerita Rakyat, 2018)

In this story, Roro Jonggrang deliberately broke the promise that had been planned since the beginning. If Roro Jonggrang had initially refused Bandung Bondowoso and escaped, it could be that Roro Jonggrang had not broken his promise.

The similarity between the two legends is that there is a practice of breaking promises in it and indeed deliberately set the strategy for it. The culture of fear, openness, tactful and openly untrustworthy is actually portrayed in the legend. Nevertheless, the connoisseurs of the legend do not think that far. The broken promise is clearly an evil deed, but the disobedience in these legends is received very smoothly and as though it were ordinary.

So far, the majority community has not seen the potential of broken promise values that have been unintentionally absorbed by generations. Deconstruction theory revises and reshapes the order that has been displaced before. This is in line with Ratna's opinion regarding post modernism. Post-modernism, according to Ratna (2008: 225), on the one hand developed from his understanding of phenomenology and structuralism, or in other words is a thought that revises previous thinking. However, on the other hand, post-modernism developed on its understanding of the nature of subjectivity and objectivity, in which the first element would dominate the second, in the sense of the dichotomy of the superior and inferior parties. This dominance must be deconstructed. Reading legends according to the idea of deconstruction is not intended to emphasize the meaning, because according to Derrida, no meaning presented by something is certain, but rather intended to find its contradictory or ironic meaning. The deconstruction approach aims to trace the

elements of aporia, namely in the form of paradoxical meanings, contradictory meanings, irony meanings to the legend.

If this is related to the era of disruption, where many things have shifted along with changes in people's lives in the current era, then criticism of all forms of products both old and new products in the form of folklore and all texts consumed by the public should be suspected. Suspicion requires the wearer to be more alert and able to see from all points of view to anticipate all risks. This is very useful for the lives of future generations so that they do not easily believe and further hone their creativity in interpreting existing legends and creating new works. Understanding works in any form autonomously and free from pre-existing interpretations is highly expected to be in line with the times and the needs of the people in the current era. Thus the era of disruption is not considered a threat but an easy challenge to conquer.

### CONCLUSION(S)

The first conclusion in this research is the people's interpretation of the developing legend, which is 70% take it for granted and do not try to think deeper, because they think that legend is just entertainment, then it must be accepted and there is no need to think about it. obtained from ancestors who must be obeyed and need not be questioned. However, 30% of academics and the general public, on average, from communities with a good level of literacy have started to suspect fairy tales, legends and the like as suspicious and politically charged and dominative entertainment. The second conclusion is the broken promise form illustrated and the Legend of Mount Tangkuban Perahu and the Legend of Prambanan Temple. The generation of connoisseurs of the legend did not realize that breaking promises in certain cases is still a bad deed. Subjective interests make humans evil and ignore the values of truth. A culture of fear, not being open, and not communicating perpetuates the practice of breaking that promise. The Disruption Era demands that people who live in the current era be more sensitive and enrich themselves with all ideas and points of view, not merely accept existing interpretations, and be able to interpret all phenomena with full authority to suit the needs of the times.

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