CHAPTER 1
INTRODUCTION

This chapter highlights on six subsections; background of the study, question of the problem, purposes of the study, scope and limitation, significances of the study and definition of key terms. The explanation of each subsections is presented below.

A.   Background of The Study

Folklore is one of the favorite stories of many people, especially in Indonesia. According to a survey conducted on one of the popular websites in Indonesia name Tirto.id, Many types of stories exist. Folklore ranks second among various types of stories that are much in demand by Indonesian people after fairy tales. The survey revealed that folklore can come in second place because folklore is very close related to the childhood of the readers such as to remind the readers of their closeness with parents, and provides inspiration.

On October 25, 2018, Tirto surveyed about *"Cerita Binatang adalah favorit orang Indonesia saat mendongeng"* to 1,529 respondents fron 19 years old to 40 years old. The survey was conducted in all parts of Indonesia by Jakpat as a platform provider. The survey about 1) The language mostly used in storytelling, 2) The type of story being told, and 3) The media used in storytelling.

For the language used as much as 78.35 percent of respondents use Indonesian in storytelling. While 19.55 percent of respondents chose to use local languages (such as Javanese and Sundanese). 2.11 percent of respondents use foreign languages when storytelling (such as English, Japanese, and Mandarin). Survey findings related to the types of stories most often told to children are fables with a figure of 72.70 percent, the next most stories are legends or folklore (49.62 percent) and adventure or hero stories (49.54 percent).

Another interesting thing is that most respondents - or 74.64 percent - still rely on story books as a basis for choosing storytelling. In addition to books, 61.08 percent of respondents retell their childhood stories. This means, the habit of fairy tales that are read from generation to generation from parents to children is still inherent

in Indonesian society so that it gives its own impression to the reader. Technology also takes part in the process of selecting the story.

As many as 55.85 percent of respondents said they copied the stories they watched from television or *youtube*. In addition, as much as 31.09 percent of respondents gave choices for their children to choose. So we can say that folklore is one of the stories that is like by many people, especially in Indonesia. Like a habit that never lags, folklore has introduce by parents to their children since childhood. The habit of reading folklore before going to bed seems to be a mandatory agenda for every parent as a sleeper. Folklore which is entertaining and contains the value of education in each story is not rarely use as an intermediary for learning for parents to educate their children. In addition, unwittingly from the parents automatically instill behavior and traits to their children, such as imply advice convey to children by telling them what to do and not have to be done by them from childhood to adulthood later. Folklore has a moral message to be convey by every listener or reader, with the aim of folklore itself being entertaining. Folklore is always tell repeatedly from generation to generation meanwhile indirectly if there is a mistake, then that mistake will continue to grow from time to time.

One of the famous folklores of Sumatra Island which is often tell, namely *Malin Kundang and Lake Toba*. The two folklores tell about an amazing story and have a glimpse of the same problem when observe. The positive side that people often hear is normal, but what if people see the opposite side. Like the story of *Malin Kundang* where the figure of a mother who has infinite affection now has the heart to curse her own child so as to make the image of the mother who was initially so good and full of affection is now a different figure to her child to curse her own child become a stone.

In addition, the story of Lake Toba, which is the father is the head of the family and who becomes a role model for his children to bear cursing and saying his own child as "Son of Fish". The two folklore above give a bad impact on children if observe carefully with a different perspective. By using Deconstructive Theory for this research, it will be very helpful for us to support this research. According to J. Derrida (1980) Deconstruction theory is used for researchers to find other meanings from different sides. Not only looking from the first point of view. For this reason deconstruction

itself cannot be determined. Deconstruction requires an endless, impossible pursuit of the first and foremost. What 'happens' is not the search for answers that mark the end of investigation, but the constant question that keeps our minds open to the idea that there might be alternative views and understanding of the meaning of justice.

Deconstructive theory is needed in researching this because as we know that people often accept what is conveyed by someone and then apply it in everyday life without first examining what people have got. And by using this deconstructive theory people can see the other side of a thing and think more broadly than before, In addition people can find out what possibilities exist. This topic is chosen because people know that since childhood people have to tell a lot of folklore that contains a lot of moral values and makes us think to follow what moral values tell, without thinking wider. As in the folklore of *Malin Kundang,* people from childhood assume that *Malin Kundang* has the one who has wrong for being unkind to his mother. Meanwhile, the figure of *Malin Kundang* is the one who is judged to be the most untrue, and makes us think that *Malin Kundang* who is wrong. As a result, if people can observe further, The people only know that he is not behaving well with his mother, without knowing what causes *Malin Kundang* to behave like that. The people don't have to think broadly in that direction. Thus, the theory of Derrida really makes us think broadly, not think as short as ever.

This topic is choosen because the researcher wants to change the mindset of people who often follow what other people think, without want to see from the other side with broad thinking. By discussing the folklore of *Malin Kundang and Lake Toba* that people often hear, it will improve other people previous mindset. The story about *Malin Kundang and Lake Toba* is one of the stories that are quite popular among the people from the past until now. So indirectly, by using this topic as a start then as soon as possible our mindset will change in the future.

B.   Question of the Problem

1.   What do the characters construct general moral value in *Malin Kundang and Toba Lake* ?

    2.   How are characters deconstructed moral value *in Malin Kundang and Toba Lake*?

3.   Purposes of the Study

According to the problems that have been exposed above, the purposes can be written as follows:

    1.   To describe how the characters in *Malin Kundang* and *Toba Lake*.

    2.   To describe how deconstructive reading that reveal cultural split of moral value in *Malin Kundang* and *Toba Lake*.

4.   Scope and Limitation

The scope of this research highlights moral values. To support this understanding, this research use Derrida's Deconstructive theory.

The limitation of this research highlight existing in Sumatra folklore, because this story already exists from generation to generation in Indonesia, especially on the island of Sumatra but this story is not published (in book form), unlike folklore in other countries. So, we don't know what stories we usually hear in the original as a whole or there are errors in the folklore *Malin Kundang and Toba Lake*.

5.   Significances of the Study

This study hopes to establish an understanding of the conceptions of critical thinking in textbook that could be importance to the:

1.   Teachers

This research can be used by the teacher as a media for teaching narrative texts and also about moral value. In addition, the teacher can be more critical and innovative. The teacher is expected to be able to think from the other side, and think more. The teacher must be able to direct students to see different points of view. So that it does not make students appear to refer to what they say.

2.   Students.

This research can add insight into the theory of deconstruction for students. In addition, it can make students more broad-minded. Not only accept what the teacher says, but rather dare to try to ask or criticize what the teacher said.

3.   Further researchers.

The ideas presented in this study can be used as references in conducting new researchers or in testing the validity of other related findings. And it is expected to find some other folklore where he also has errors or shortcomings because it is only seen from one side, not from the other side. So that makes mistakes occur continuously. Especially in adding references to moral values.

6.   Definition of Key Terms

This part is consisting of sort definition that can avoid misunderstanding in reading this study. The definition is contextualized to the context of this study. There are some definitions to understand as follows:

1.   Deconstructive Theory.

Deconstructive theory is about shifting the center of a piece from the author outward, to the reader and the piece's deeper meaning for society. It removes the author as the authoritative voice on a piece to those reading and interpreting the piece. It analyzes what was left out of a text and how that influences the piece as much as what was actually written into a piece. This approach assumes that language does not refer to any external reality. Deconstructionists make interpretations based on the political or social implications of language rather than examining an author's intention. Jacques Derrida was the founder of this school of criticism.

2.   Moral Values.

Moral values are the standards of good and evil, which governs an individual's behavior and choices. Or we can say that moral values are values that express ideas about the good life. Moral values usually are not the object of concrete actions. Moral values are purely personal values, in the sense that they are values that pertain only to a person's acts or his character.

3.   Criticism.

Criticism is a concept of expresses an unfavorable opinion of something or someone who judges the merits of literary, artistic, or musical works, especially one who does so professionally. Criticism is giving a response or an assessment of the shortcomings and weaknesses as well as good and bad considerations of a thing, work,

opinion, or object. Criticism aims to build up the deficiencies and weaknesses of information, work, or subject matter.

4.   Characters.

All stories must have certain characteristics or elements. For example, stories must have a plot or events that take place. Another essential story element is character. A character can be defined as any person, animal, or figure represented in a literary work. Writers use characters to perform the actions and speak dialogue, moving the story along a plotline. Most stories have multiple characters interacting, with one of them as the antagonist, causing a conflict for the protagonist

5.   Folklores.

Folklore is a collection of fictional stories about animals and people, of cultural myths, jokes, songs, tales, and even quotes. It is a description of the culture, which has been passed down verbally from generation to generation, though many are now in written form. Folklore is also known as "folk literature," or "oral traditions." Folklore depicts the way main characters manage their everyday life events, including conflicts or crises. Simply, folk literature is about individual experiences from a particular society. The study of folk tradition and knowledge is called folkloristics. Although some folklores depict universal truths, unfounded beliefs and superstitions are also basic elements of folklore tradition

6.   Sumatra Folklores.

The characteristic of every nation that has a diverse culture includes the cultural and historical richness of each nation. In general, folklore tells about an event in a place or the origin of a place. The characters that appear in folklore are generally manifested in the form of animals, humans and gods. Sumatra folklore is a story originating from the island of Sumatra which is then tell by the community and develop from the past until now for generations. Sumatran folklore has characteristics such as containing many noble values, is traditional, has forms in the composition or manner of expression, and is delivered orally. And for special features such as the accent of the Sumatran people who have their own characteristics because of the dialect, then the volume is loud, loud, and fast when telling a story. There is some

folklores from Sumatra such as *Malin Kundang, Lake Toba, Sabai Nan Aluih, Origin of Minangkabau, and Singkarak Lake*.

7.   Assumption

This assumption is probably because folklore has told us since childhood about *Malin Kundang and Lake Toba*, we know that the softest story together illustrates the mistakes of a child that provokes the anger of his parents. For example, *Malin Kundang* is considered a child of lawlessness because he does not want to acknowledge his own mother. So long ago we also considered that *Malin Kundang* was the one who was guilty of hearing folklore that we often hear, so we have the same thoughts in accordance with the perspective of the storyteller. So we do not have to think broadly and think from another perspective.