

REVEALING DAYANG SUMBI'S SHAMEFUL SIDES AND QUESTIONING THE MORAL VALUE OF THE LEGEND OF SANGKURIANG

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Abstract

Indonesia's folklore has been categorized as parts of sacred legacy. As parts of legacy, they contain moral values which have been passed down through many generations. Therefore, since they have been told and given from one generation to the next generation, societies universally agree that the moral values must not be questioned. Sangkuriang, as an example of folklore, also contains sacred moral value which must be agreed widely and not be criticized. The moral value of the legend of Sangkuriang says that a son must not marry his mother. This moral value is agreed by most Indonesian readers. It is largely approved that Sangkuriang's mother, named Dayang Sumbi, is struggling and must be supported by the readers. On the other hand, readers have been told to disagree with Sangkuriang. However, by paying close attention, readers can actually find some violence done by Dayang Sumbi and illogical values written within the story of Sangkuriang which ironically have been widely agreed and recognized as universal moral values which must be followed by the society of Indonesia. This paper reveals that Dayang Sumbi is not a role model by applying the Transitivity theory as the linguistic evidences to show her shameful sides. To question and criticize the moral values, the writer applies Derrida Deconstruction. Since this paper aims to describe and analyze the findings in a narrative form, the writer applies qualitative research method. Based on the findings, there were some shameful sides shown by Dayang Sumbi and illogical values within the story.

Keywords: *Dayang Sumbi, Derrida's deconstruction, Indonesian folklore, the Legend of Sangkuriang, the theory of Transitivity*

INTRODUCTION

Indonesia has numerous folklores from Sabang to Merauke. This folklore has been considered as tradition and even legacy. As a legacy, it has sacred moral values and messages (Kristianto, 2014). This means that the essence of the moral values must be kept and maintained. Moreover, these folklore and moral values must be passed down from one generation to another generation.

Sangkuriang, or widely known as the Legend of Sangkuriang, is an example of Indonesian folklore. As a folklore, this legend

also has maintained moral values which has been passed down for many generations. Rystyana explains that the moral value of the legend of Sangkuriang is children must respect and follow Dayang Sumbi because she keeps telling the truth and she is also helpful (2021). Dayang Sumbi, in conclusion, is considered as a goodhearted character.

However, sometimes the moral values within folklore are too conservative. This is considered as conservative because it does not follow the development and the movement of the era (Syahrul, 2016).

Meaning to say, sometimes due to the development of criticism, what is considered good in the past might be questionable for today's time.

As an example, in the past, the legend of Sangkuriang's moral value might be valid. All people agreed that Dayang Sumbi could be considered as a role model. She was pure, weak, and kindhearted. Meaning to say, she is not evil. However, as the time passes, nowadays' readers and knowledge might criticize whether Dayang Sumbi can still be considered as a good role model or not. Since readers have criticized the doings of Dayang Sumbi, they also begin questioning the moral values of the Legend of Sangkuriang. This happens because the moral value of this folklore has been influenced as well by the appearance of Dayang Sumbi which has been widely believed as a kindhearted character.

Therefore, this paper aims to reveal the hidden message and the forgotten belief of the legend of Sangkuriang. Mainly, this paper is going to discuss two points. (1) To check whether Dayang Sumbi is a goodhearted character or not. (2) To analyze and deconstruct the sacred ideology as well as moral values.

In order to find out Dayang Sumbi's hidden personality, the writer applies the theory of transitivity. According to Halliday (1985) cited by Anggraini, transitivity explains the state of what human experiences in the reality in the form of what is being done, experienced, felt, and many more based on the discourse (2018). This theory helps the

writer to figure out what Dayang Sumbi does, experiences, and feels in the text based on the language choices. Added by Ammara et al, the language choices of the character can reveal how he or she is constructed (2019). Thus, it can also unlock the implicit ideology or personality of a character. Supported by Mehmood (2014) cited by Ammara et al, this theory is useful because sometimes ideology of a character is not visible or explicit for the readers (2019).

To reveal the hidden messages and ideologies of the text of the legend of Sangkuriang, the writer applies Derrida Deconstruction. According to Haryatmoko, texts contain global moral values or a message which can be constructed by binary opposition (2016). Moral value is a characteristic which teaches human beings how to be well mannered (Audi, 2008). Binary opposition is an ideological system which simply indicates the good side and the bad side which can construct the moral values of a story. For example, a novel's moral value is about the importance of being a wise figure because the silly people in the novel always bring problems. From the example, the binary opposition is wise-silly. The other examples are good-bad, white-black, and smart-stupid. "White" and "smart" are considered as the sides which readers must follow or support. However, actually, there are many illogical contradictions which can be revealed by shaking and deconstructing the binary opposition (Haryatmoko, 2016). According to

Setyawati, these binary oppositions construct meanings which are actually not clear since meanings keep changing (2020). Due to its questionable clarity which somehow constructs agreeable moral values, it is a must for readers to deconstruct its clarity to reveal the illogical oppositions which can construct new moral values. To simplify, deconstruction denies to simply agree with the already widely agreed moral values which are actually constructed by illogical oppositions (Hasanah & Adawiyah, 2021). Therefore, the writer aims to question and criticize the binary opposition within the story of Sangkuriang which has been maintaining the global moral values for many years.

There are three researches by Syahrul (2016), Yuliatin (2016), and Has (2020) which conducted a study on analyzing and revealing the illogical values of Indonesian folklore. They both unveiled the bad personalities and the illogical values of the character *ibu* or mothers in every Indonesian folklore, one of them was Dayang Sumbi, by applying Derrida deconstruction. However, they did not use any linguistics evidences to strengthen their arguments that Dayang Sumbi was not a role model. Therefore, this paper applies transitivity theory to support the findings linguistically.

METHODS

For this research, the writer applied qualitative approach. Qualitative approach helps the writer to describe, explain, and

conclude the findings meaningfully (Bhat, 2021). This explains why qualitative research method was chosen because this paper aims to analyze and explain the findings and the phenomena of the text of the legend of Sangkuriang.

The data is taken from the translated version the legend of Sangkuriang. It is cited from a website named IndoIndians. This website is chosen because this is the most popular website which shows the story of Sangkuriang according to the Google search.

The data is analyzed by reading the story first. After reading and comprehending the story, the writer underlines some phrases and/or clauses which shows contradictions and illogical features. First, the writer analyzed the contradictions of the character Dayang Sumbi by applying the theory of transitivity. Then, to reveal the left aside ideology and moral value, the writer applies Derrida Deconstruction. After that, the collected data are used as a reference for the analysis, explanations, and also the conclusions of the paper.

RESULTS AND DISCUSSION

Transitivity to Map Dayang Sumbi's Shameful Actions

As stated earlier that Dayang Sumbi is considered as a pure and kindhearted character. In addition, readers consider her as a role model. However, based on the text, it can be explained that Dayang Sumbi also does some shameful doings. Those doings can be found

by applying some elements of transitivity. First, as one of the examples, she does abusive actions to Sangkuriang. The abusive actions are mentioned out by using transitivity theory. Below is given the explanation.

The Material Process

First, the writer finds the material process within the text which portrays Dayang Sumbi's visible action. The example of this process is given below.

“Dayang Sumbi was so angry and hit Sangkuriang's head with her spoon. Sangkuriang was wounded and bleeding” (IndoIndians, 2017, 2)

The verb indicates the material process because hitting someone can be seen with bare eyes. The actor the process is Dayang Sumbi which means she is the one who does the abusive action. The goal of the process is Sangkuriang's head. This means that Dayang Sumbi's abusive act aims to wound Sangkuriang's head.

Contextually saying, Dayang Sumbi expresses her anger by physically abusing Sangkuriang. She hits Sangkuriang in purpose because hitting him relieves her anger. However, according to psychologist, hitting someone due to anger might bring relief but it shows the person's inability to manage his or her mental (Bhardwaj, 2020). Therefore, the material process above strengthens the proof that Dayang Sumbi does physical abuse to

Sangkuriang. This also shows Dayang Sumbi's inability to manage her emotion.

The Mental Process

Mental process deals with the cognition and the feeling of persons. Based on the story, Dayang Sumbi expresses her cognitive-based action. The example is shown below.

“After he left, Dayang Sumbi regretted what she did to Sangkuriang and prayed to God for the return of her son some time “. (IndoIndians, 2017, 2).

From the sentence above, the mental process is shown in the verb *regretted*. Regretting something is driven by mental or feeling. The senser of the process is Dayang Sumbi. This means that Dayang Sumbi is the one who feels the regret. The phenomenon of the process is *what she did to Sangkuriang*.

Psychologist explains that regret happens because someone does not take time to think and contemplate his or her actions, sayings, and etc (Davis, n.d.). This means that Dayang Sumbi does not try to think what she was about to do. To simplify, she is reckless and this leads her to regret. Therefore, the mental process above indicates how reckless Dayang Sumbi is.

The Verbal Process

Verbal process deals with the process of saying done by the persons. The example of this process is shown below.

“She asked Sangkuriang to make her a lake and a boat.... Dayang Sumbi demanded Sangkuriang to finish the task before dawn the next day.” (IndoIndians, 2017, 3).

The verbal process is indicated with the verb “asked” because asking someone needs to be done verbally. The Sayer of this sentence is *she*. It refers to Dayang Sumbi as the person who utters the thing. The receiver is *Sangkuriang* who receives the request. Lastly, the verbiage of this process is *to make her a lake and a boat*. This is the content of the sayings uttered by Dayang Sumbi to Sangkuriang.

According to the context, this is Dayang Sumbi’s shameful action because she tries to ask an impossible request to Sangkuriang. It is impossible because she demands Sangkuriang to finish the huge work in a day. She tries to cheat basically. Although Sangkuriang could actually accomplish it, this job proposed by Dayang Sumbi is generally impossible to do. To simplify, the part of the story above shows how tricky Dayang Sumbi is.

Based on the 3 out of 6 transitivity processes found by the writer, it can be concluded that Dayang Sumbi is not a purely role model and a kindhearted figure. She is unable to manage her emotion and action, she is reckless, and she is a tricky person because he tries to cheat and run away from her karma by giving an impossible challenge. These bad sides of Dayang Sumbi help the writer to deconstruct the moral value of the story.

Derrida Deconstruction to Analyze the Message and the Ideology of the Text

According to Haryatmoko, mainly, there are four points which writers can raise when applying Derrida Deconstruction to reveal some forgotten values in a story (2016). Those points are finding or pointing out the global moral value of the text, deciding the binary opposition within the text, reversing the binary opposition of the text, and dissemination. Below is explained the steps of analyzing the text using four main points of Derrida Deconstruction.

What is the Global Moral Value of the Legend of Sangkuriang?

In the first flow of Derrida Deconstruction, finding out the global moral value within the text opens the binary opposition which can later be analyzed to reveal some forgotten moral values of the text. The story of the legend of Sangkuriang talks about the legend of a mountain in Bandung, West Java. The mountain is named Tangkuban Perahu or, contextually translated by some foreigners, the Mountain of Keel because local people explain that the form of the mountain looks like a keel of a ship.

However, the main moral value within the text is not only the legend of the creation of a mountain. The moral of the story is sons are not allowed to marry their mother. This is portrayed on the relationship of the characters, Dayang Sumbi and Sangkuriang, in the story. Within the text, the struggle and

the fear of Dayang Sumbi are highlighted. Thus, it provokes most readers to support Dayang Sumbi and side with her. On the other hand, Sangkuriang is considered as the party which must be cursed by the readers due to his action. Implicitly, as a part of Indonesian folklore, the legend of Sangkuriang teaches the readers and the listeners that parents (especially mothers) are always be the sides who must be supported and children are always be blamed (Syahrul, 2016).

From the universal moral value above, the main binary opposition can be extracted. The main binary opposition is Dayang Sumbi-Sangkuriang. Dayang Sumbi is the good side, while Sangkuriang the bad side.

What are the Binary Oppositions which Construct the Global Moral Value of the Story?

As stated earlier, the main opposition is between Dayang Sumbi and Sangkuriang. Below the main opposition, there are several binary oppositions which support one of the sides of the main opposition. Since the story sides with Dayang Sumbi, therefore several binary oppositions indeed support the existence of Dayang Sumbi as the side who must be aided. However, actually, these binary oppositions have weakness and limitations (Haryatmoko, 2016). One of the examples is the contradiction appears within the binary systems. Below is the analysis on the binary opposition find in the text.

The Great Sadness of Dayang Sumbi due to Sangkuriang's Guiltless after Killing the Dog

The first binary opposition is sad - guiltless which initiates the conflict of the text among the characters. The characters are named Dayang Sumbi and her son named Sangkuriang. In the beginning of the story, it is narrated that a girl named Dayang Sumbi chooses to marry a dog since the dog shows his kindness by helping Dayang Sumbi to find her woven thread. It turns out that the dog is actually an incarnation of a god. After their marriage, they soon have a son named Sangkuriang. Long story short, Sangkuriang kills the dog because the dog does not want to help him to chase a deer. Feeling depressed, Sangkuriang takes the dog's heart and presents it to his mother, Dayang Sumbi. Soon after that, Dayang Sumbi realizes that it is not a deer's heart, but a dog's heart. Burst in sadness and anger, she hits Sangkuriang. On the contrary, Sangkuriang does not feel guilty at all. He then leaves the house.

The sentence which shows the grief and the reaction of Dayang sumbi is *Dayang Sumbi was so angry and hit Sangkuriang's head with her spoon. Sangkuriang was wounded and bleeding* (IndoIndians, 2017). Besides portraying the sadness of Dayang Sumbi, it also triggers the clash between Dayang Sumbi and Sangkuriang.

The clash between Dayang Sumbi and Sangkuriang continues after she hits her son's head with a spoon. *Sobbing in pain,*

Sangkuriang was so sad that his mother hit him. He did not feel guilty for what he did (IndoIndians, 2017). The clash emerges even more when Sangkuriang feels guiltless for what he did. Therefore, the first binary opposition which constructs the moral value of the story is the opposition of sad - guiltless.

The conflict above aims to provoke the reader's feeling. Dayang Sumbi's pain and action to hit her son are presented to the readers or listeners so that the readers will justify Dayang Sumbi's act. Especially, Sangkuriang, on the other hand, is not sad at all. He feels sad not because he does something wrong by killing the dog, but because he does not feel guilty and is confused why his mother hits his head really hard with a spoon. The guiltless of Sangkuriang becomes the reason why readers or listeners do not support him at all. Even, readers or listeners will have a reason to hate Sangkuriang.

According to Haryatmoko, the conflict between Dayang Sumbi and Sangkuriang belongs to inciting moment (2016). Inciting moment is a part in the text which functions to provoke the readers or listeners. Especially, the way the text provokes the readers or the listeners is by triggering their emotional side. Human beings tend to support those who feel depressed. Thus, the *sad* part is considered *better* than the *guiltless* part according to Derrida cited by Haryatmoko (2016). Thus, most readers or listeners will support Dayang Sumbi.

Dayang Sumbi's Great Belief that the Stranger is Her Son Denied by Sangkuriang

The next binary opposition which supports Dayang Sumbi is the binary opposition of belief - disbelief. Long story short, after kicking out Sangkuriang from the house, Dayang Sumbi gets a chance to meet again with her son in the future. Soon after that, she accidentally finds the scar on Sangkuriang's head.

The moment is portrayed on the sentence, *The next morning, when about to go hunting, Jaka asked Dayang Sumbi to tie his headband. It was when Dayang Sumbi saw the scar on his head* (IndoIndians, 2017). It is the moment when Dayang Sumbi Realizes that the man in front of her is Sangkuriang. The realization is portrayed on the part, *it made Dayang Sumbi sure that her lover was his own son.* (IndoIndians, 2017).

However, although Dayang Sumbi has already recognized that the unknown man is actually Sangkuriang, he still disbelieves it. This is stated on the sentence, *she tried to convince him that he was his son and thus break their relationship. Sangkuriang could not accept that* (IndoIndians, 2017). Although Dayang Sumbi has tried so hard to tell the fact, Sangkuriang still cannot welcome the truth.

The tension of Dayang Sumbi's belief and Sangkuriang's disbelief also belong to inciting moment. Dayang Sumbi's struggle to convince the man after believing that the man

is Sangkuriang aims to provoke the feelings of the readers or the listeners. Readers or listeners will feel sorry for Dayang Sumbi because she extremely struggles to explain the fact to Sangkuriang. However, despite her efforts to convince Sangkuriang, Sangkuriang still denies her. This makes the readers or the listeners to support Dayang Sumbi more and to hate Sangkuriang even more.

Dayang Sumbi's Fright due to Sangkuriang's Fearlessness and Confident

The binary opposition of scared-fearless also emphasizes the moral value of the legend of Sangkuriang. After trying so many ways to tell the truth to Sangkuriang, Dayang Sumbi comes up with an idea. She challenges him to build a huge dam which can block Citarum River. Sangkuriang, moved by love, accepted the challenge.

The fear of Dayang Sumbi is highlighted in the line, *seeing her son's insistence, Dayang Sumbi was scared. She thought of every possible way to distant herself from him.* (IndoIndians, 2017). She is frightened because Sangkuriang is confident with his love for Dayang Sumbi although she has told the truth to him. On the other hand, Sangkuriang's confidence and eagerness are portrayed clearly in the part, *she asked Sangkuriang to make her a lake and a boat. Driven with love, Sangkuriang agreed to grant her wish.* (IndoIndians, 2017).

Another additional reason why readers and listeners mostly support Dayang

Sumbi is because she is scared. Readers and listeners tend to get emotionally attached with characters who are intimidated in the story. This is also a part of inciting moment, because it provokes readers and listeners' feeling (Haryatmoko, 2016). Implicitly, Sangkuriang's confidence intimidates Dayang Sumbi. This also leads readers and listeners to detach with Sangkuriang.

Dayang Sumbi is Powerless to Stop Her Son

The last binary opposition is powerless -powerful. Based on the story, Dayang Sumbi is totally worried because Sangkuriang's power helps him to almost complete the request of Dayang Sumbi. She is weak and powerless compared to Sangkuriang. Dayang Sumbi's powerless state also provokes the emotional side of the readers and listeners to support her and side to her struggle even more.

Dayang Sumbi silently peeped at Sangkuriang's work, only to be surprised by how fast they were doing it. Dayang Sumbi could no longer stay calm shows how shocked she is when realizing that Sangkuriang almost finishes the work. The line, *She rushed to the village and woke the people up. She asked help from the villagers to get a wide and long red cloth and spread out on the east where Sangkuriang was workin* indicates the weak state of Dayang Sumbi. Since she has no power to stop Sangkuriang by herself, she needs hands from the villagers to stop her son's doing.

The powerful state of Sangkuriang is showed in the line, *Sangkuriang used all his powers and called unseen spirits to help him with the task. They began to dig the ground and pile big stones to dam up Citarum River.* (IndoIndians, 2017). Since he is so powerful, he can fulfil Dayang Sumbi's demand. Being able to summon unseen beings like jinx and ghost also proves how mighty he is.

The binary opposition of powerless-powerful also provokes the emotion of the readers or listeners. As the effect of inciting moments, the readers will raise their empathy when reading the struggle of weak characters. The efforts and the terror experienced by Dayang Sumbi due to her powerless condition invite the readers to side with her. Also, when the story displays Dayang Sumbi's effort by asking helps from the villagers to halt Sangkuriang's work, the story aims to share the tension experienced by Dayang Sumbi to the readers. The powerful state of Sangkuriang, then, is considered as the evil aspect because it terrorizes Dayang Sumbi.

These binary systems emphasize that the readers most likely tend to side with Dayang Sumbi because she is mournful after getting tricked by her own son. She also recognizes and believes that the unknown man is her son. Her scared and weak state also triggers the readers to support Dayang Sumbi even more. Ultimately, her efforts to prevent her son, despite her powerless conditions, successfully raises the readers' empathy and feeling. At the end, Dayang

Sumbi's fruitfulness to successfully cancel Sangkuriang's work brings ease and happiness to the readers.

To summary, the readers must and will support Dayang Sumbi because she is full of sorrow, she is weak, she is intimidated, she recognizes her son, she does efforts to stop him, and finally she is able to stop her son.

These elements then bring universal justification to the readers that: (1) The figure of parents, especially mothers, will always be the good side while the children will always be the bad side. This is supported by Syahrul that most Indonesia folklore tend to overly support the existence of parents and marginalize the children (2016); (2) That children are not allowed to marry their parents. In this case, a son is not allowed to marry their own mother.

Reversing the Binary Opposition

Based on the findings of the binary opposition which constructs the tension of the text, the left part of the binary opposition must be considered as the good elements. On the other side, the right part is the binary systems which must not be supported. However, illogical supports mostly appear behind the binary opposition (Haryatmoko, 2016). Meaning to say, when the text is examined carefully, there are some illogical reasons which support the left part of the binary opposition. Therefore, readers or researchers can reverse the binary oppositions.

By finding out some logical clues and contradiction within the text, the right part of the binary opposition can actually become the good parts which must also be supported.

Sangkuriang's Guiltless is Acceptable and Understandable due to Dayang Sumbi's Dishonesty

The first binary opposition sad - guiltless is reversed into guiltless - sad because Sangkuriang's guiltless totally makes sense. When Dayang Sumbi knows that the heart she consumes is actually the dog's heart, she bursts in sadness and anger. At first, most readers will justify her rage and sorrow. Moreover, this will also lead people to blame Sangkuriang due to his guiltless feeling. However, there is a clear explanation why Sangkuriang puzzled when gets beaten by his mother.

From the line *Dayang Sumbi didn't share the same thoughts, yet she also couldn't reveal to Sangkuriang that Si Tumang was actually his father*, it clearly explains why Sangkuriang does not feel really sad (IndoIndians, 2017). As stated there, Sangkuriang has no idea that the dog, Tumang, is actually his biological father. If only Dayang Sumbi told the truth to Sangkuriang, then he would probably feel really sorry. Dayang Sumbi's incapability to tell the truth to Sangkuriang becomes her own boomerang.

Her incapability to reveal the truth to her own son contradicts to her son's honesty. Based on the story, Sangkuriang admits that

the dog dies because he killed the dog. He also adds that the heart belongs to the dog. This is stated on the line, *when she was enjoying the heart, she realized that Si Tumang wasn't with Sangkuriang. Sangkuriang then admitted that he killed the dog, and that she was eating its heart* (IndoIndians, 2017).

It makes sense if the death of the dog ignites Dayang Sumbi's explosive rage. However, she must have controlled her own rage. Moreover, she must have learned from her son's honesty for admitting his fault. Meaning to say, she must have appreciated her son by forgiving him because he has told the truth and he also has no idea that the dog is actually his beloved father. In accordance to the fact that he is clueless for what happens, Dayang Sumbi needed to explain everything to Sangkuriang and also apologized to him because she never admitted that the dog is actually one of his parents.

Therefore, to conclude, being guiltless is not always terrible. Being guiltless can be considered acceptable if the person has no clues for what is happening and, especially, if s/he does not know the truth behind the incident. In this case, Sangkuriang's guiltless reaction is acceptable and explainable because he never knows the truth behind his biological father.

Sangkuriang's Disbelief and Denial that Dayang Sumbi is His Biological Mother is not Completely Blamable

The second binary opposition belief - disbelief is reversed into disbelief - belief because we cannot blame Sangkuriang's denial. When someone disbelieves or denies something, we cannot quickly judge them as uncompromising or stubborn. There must be an acceptable reason behind their disbelief. In this case, the reason why Sangkuriang denies the story told by Dayang Sumbi is understandable.

According to the story, Sangkuriang suffers from amnesia. Due to her mother's powerful hit, Sangkuriang's head wounded and he loses all of his memories. This is stated within the story, *Sangkuriang could not remember anything of his past. He even forgot his name.* (IndoIndians, 2017).

Knowing her son's recent condition, and especially due to her own doing, Dayang should have understood the situation. However, instead of understanding the condition, she keeps insisting the son that she is her mother. This is stated on the lines *She tried to convince him that he was his son and thus break their relationship and also She thought of every possible way to distance herself from him* (IndoIndians, 2017). She must have apologized to Sangkuriang because she did not tell the truth when he was kid and she has slapped him really painful which leads him to memory lost until now. Yet, according to the story, it is not stated whether Dayang Sumbi apologized to Sangkuriang or not.

In conclusion, Sangkuriang's doubtfulness is understandable. Had Dayang Sumbi told everything and resisted from punishing him, Sangkuriang would not suffer from memory lost. Instead, instead of detaching from her son, Dayang Sumbi must have gotten closer to him and apologized for hitting him and hiding the truth from her son.

Sangkuriang's Confidence when Accepting Dayang Sumbi's Challenge is Making Sense

The next binary opposition scared - fearless is reversed into fearless - scared because the fearless or confident state of Sangkuriang totally makes sense. In the story, it is narrated that Sangkuriang accepts the challenge given by Dayang Sumbi. Instead of being browbeaten, Sangkuriang shows no doubt in completing the challenge. At first, this leads readers to detach with Sangkuriang because, vice versa, he intimidates Dayang Sumbi with his fearless reaction. However, if we look the text closely, the one who should be blamed instead is Dayang Sumbi.

In accordance to the previous point and explanation, those who are driven by love will do anything to steal their lover's heart and approval. In this story's case, it is portrayed that Sangkuriang truly falls in love with Dayang Sumbi. It is stated on the line, *Driven with love, Sangkuriang agreed to grant her wish.* (IndoIndians, 2017). Also, related to the previous finding, it is better for

Dayang Sumbi to express her regret and her apology for her doings. Therefore, we cannot completely blame or oppose Sangkuriang's fearless reaction.

Sangkuriang's Mighty Strength must have been Realized by Dayang Sumbi

Sangkuriang is indeed powerful and mighty. He can summon and command unseen spirits to work under his control. This then scares Dayang Sumbi because she has no power to directly fight Sangkuriang. As an example of inciting moment, this event is aimed to invite the readers to put their empathy on Dayang Sumbi and opposes Sangkuriang.

However, we can actually analyze that it is Dayang Sumbi's fault. As a mother, she must have realized and understood the capability and the power of her son. Especially, he inherits the power of God since his biological father is a God. This is proven on the lines *Miraculously, the dog turned into a handsome young man. Dayang Sumbi was speechless to see that. "Who are you?" she asked. "I am an incarnation of god," said the young man.* (IndoIndians, 2017) and *"A year later, they had a son which they named Sangkuriang. The little boy grew up smart and tireless.* (IndoIndians, 2017). The lines above explicitly explain that Sangkuriang is a biological son of a God. Meaning to say, he also inherits godly knowledge and power.

To conclude, Dayang Sumbi's fear is actually created by her own foolish decision.

Had Dayang Sumbi thought carefully, she would look for a better and safer solution instead of giving a challenge which can be easily completed by Sangkuriang with his might. Therefore, instead of opposing Sangkuriang's powerful state, we must criticize Dayang Sumbi's foolish solution which later can trouble herself.

Based on the findings and the analysis, it can be concluded that there are some illogical systems as well as contradiction done by Dayang Sumbi according to the text. Therefore, it is indeed questionable if one completely supports Dayang Sumbi.

However, on the contrary, by raising some forgotten logical explanations written on the story, we can reverse the binary opposition and point out some good points about Sangkuriang. Meaning to say, we can say that Sangkuriang is not wicked at all. All of his acts are understandable and they all make sense.

It makes sense if Sangkuriang does not feel any guilty conscience at all because Dayang Sumbi does not tell the truth about their family, especially the real identity of Sangkuriang's father. Also, it makes sense if adult Sangkuriang denies that Dayang Sumbi is his mother because he has been hit really hard by Dayang Sumbi; even he losses all his memories. Lastly, it is also understandable if Sangkuriang does show any fear and still accepts Dayang Sumbi's impossible challenge. With his beyond human capabilities, he can easily grant Dayang Sumbi's wish.

Hence, it explains why Sangkuriang must be backed up instead of Dayang Sumbi. He is not entirely faulty. All of these problems are caused by Dayang Sumbi herself.

Disseminating the New Binary Opposition

The last steps in analyzing the text using Derrida Deconstruction is dissemination. According to Haryatmoko, dissemination is used to neutralize the reversal of binary opposition (n.d). Meaning to say, it is applied so that others will not reverse the new binary system.

At first, the story presents a global moral value for all readers. The moral value of this story is it is not allowed for a son to marry his mother. When a son marries his own mother without any specific reason and/or explanation, his choice can be questionable and debatable.

However, the case between Dayang Sumbi and Sangkuriang is indeed different. The ending and the journey of their life cannot be entirely taken as a global moral value which works for all people. From the story above, Dayang Sumbi's struggle and efforts are not considered as something which must be entirely supported anymore by readers. It turns out that all of her problems are caused by her own problems. If only she had told everything to Sangkuriang from the beginning of their life, they might have not ended up in this kind of ending.

Thus, again, we cannot completely judge and blame Sangkuriang's choice to marry his own mother. Sangkuriang and Dayang Sumbi's case is an exception. He cannot remember anything because of Dayang Sumbi's out of control rage. Therefore, it is not Sangkuriang's fault, but Dayang Sumbi's fault. Also, thus, we cannot justify the global moral value taken from this story that sons are not allowed to marry his biological mother. Again, the case between Sangkuriang and Dayang Sumbi is an exception and we cannot completely blame Sangkuriang.

CONCLUSION

To conclude, Indonesian folklore consists of some main characters which are pure and kindhearted. These characters are chosen as role models by community. The characters and the stories also consist of moral values which readers can apply for their life. However, the goodness of the characters and the moral values must be evaluated first. As critical readers, we need to pay attention to the linguistic items used by the characters. By applying the transitivity theory, we can prove that the characters might have some bad sides which are portrayed within the linguistics items. It must also be analyzed whether or not the global moral value of the text is actually logical or illogical. This can be figured out by applying Derrida Deconstruction.

Based on the transitivity theory, it can be proven that Dayang Sumbi also portrays some downside doings. She is reckless, unable to manage her emotion, abusive, and tricky. On the other hand, Derrida Deconstruction is able to find some contradictions within the global moral value. After analyzing the binary opposition of the text, it can be concluded that it is not Sangkuriang's fault. However, the problems are caused by Dayang Sumbi.

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