



ANALYSIS OF PEOPLE'S STORY "LEGENDA KISARAN NAGA" IN THE HERMENEUTIC CIRCLE

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Abstract

The purpose of this study was to analyze folklore about the Legend of the Kisaran Naga Range in the Hermeneutic Circle. This research was carried out because this story has a unique value that is still believed by the Malay people asahan as a myth that still accepts the truth that the name of the city is believed to be a mythical Kisaran Naga snake that revolves around King Daurung's battle which became a fish with the King Young from China who incarnated a Kisaran Naga snake. To introduce the name of the city of origin Kisaran assessed from the hermeneutic circle which refers to the study of the circle of titles, themes, lines, characters, settings, and messages as a coherent. The benefit of this legend is to preserve Asahan's historical culture so that it never goes extinct at times, but it is still preserved as an ancestral civilization that always safeguards customs and upholds the name of the region.

Keywords: Legend Kisaran Naga, Hermeneutic Circle



A. Introduction

Hermeneutics is a theory of rules governing an exegesis (an attempt to interpret something), in other words an interpretation of particular text or a collection of potential signs of existence that are viewed by a text, hermeneutics in the view of literary criticism is a method for understanding the text of the work literature. Whereas in the opinion of Teew (2003: 103) in the practice of literary interpretation the circle is solved dialectically, proudly and the circle is actually spiral, the process of interpreting that is based on the assumption of the text that is read has unity, overall and roundness of meaning and intrinsic coherence.

Ricouer (2003: 158) also explains the existence of two phases of hermeneutical circles. First, understanding and guessing guessed or riddled meanings to the text as a whole. Second, the expansion of meaning will be used as a sophisticated model of understanding, supported by explanatory procedures. From the first one the movement is carried out from understanding to explanation (from the puzzle to validation) which aims to test the accuracy of guesses at the initial interpretation. Whereas from the second one can be carried out a movement from an explanation of the meaning's meaning (from explanation to competence), which aims to take meaning in its entirety. The procedure of testing above is done reciprocally in a dialectical framework.

The harmeneutik theory tool above is used to analyze the story of the Asahan Malay legend. Judging from the history of the legend that the story has a unique value that is still loved by the Asahan community and is still believed to be a myth that developed among the people. The analysis is focused on the circumference of the title, theme, plot, character, setting, and message which is an integral part of the structure of the story.

B. Research Purposes

In general, this study aims to collect data in solving each problem found in this study, specifically this study aims as follows: first to find out the exemplary values of the Asahan Malay community since



ancient times. These values can be used as examples in people's lives now in preparing wise and wise leaders. Second to find out the origin of the name Kisaran city in history. Giving a city name usually occurs through extraordinary events in the community at that time and its existence is still believed by the people of the area. Third, to find out the myth that developed in Malay society, Asahan. Confidence of the local people who until now have not eaten dungung fish because they believe that the fish is the incarnation of Raja Dundung.

C. Methods

The method used is the content analysis method (Content Analysis). Analytical methods are usually used in qualitative research. This analysis seeks to understand the collection of physical events that develop in a text, and gain an understanding of the messages contained in a text, and gain an understanding of the messages contained in it. In accordance with its purpose, the content analysis method is an option to be applied in this study with the contents of a text (Bell, 2001: 13)

This method of analysis is a technique to draw conclusions by identifying various specific characteristics of a message objectively various characteristics to present their findings in the form of detailed, complete sentence descriptions and explore the process of why and how something happened. The scope of the study is based on facts or phenomena that empirically live on facts or phenomena that empirically live on the people of their time. This means that what is recorded and analyzed is the hermeneutic circle of the intrinsic elements of the literature studied.

D. Research Finding

Data and sources of data in this study are descriptive in the form of words in the form of writings about human behavior observed (Taylor and Bongdan 1984. According to Sugiyono (2012: 36) states "The main sources in qualitative research in research are used namely: Primary data in the form of observations, and interviews. Secondary data is data obtained from written sources, documents and library studies that are



relevant to the Legend of Kisaran Naga Range text and related books. The data collection techniques in qualitative research are attempted to be valid and reliable so that they must really pay attention to the steps that have been determined: first, conduct a library study to collect materials. Second, read the text book Legend of the Kisaran Naga Range. Third, conduct observations and interviews with resource persons. Fourth, collect overall data analysis.

In the research phase, the content analysis method follows the following steps. First, determine the unit of analysis (for example identifying what values are contained in the story of the Legend of the Kisaran Naga Range). Second, identify the myths contained in the story. Describes the chronology of the event to the title of the name of a city.

This research can be illustrated in the chart below:

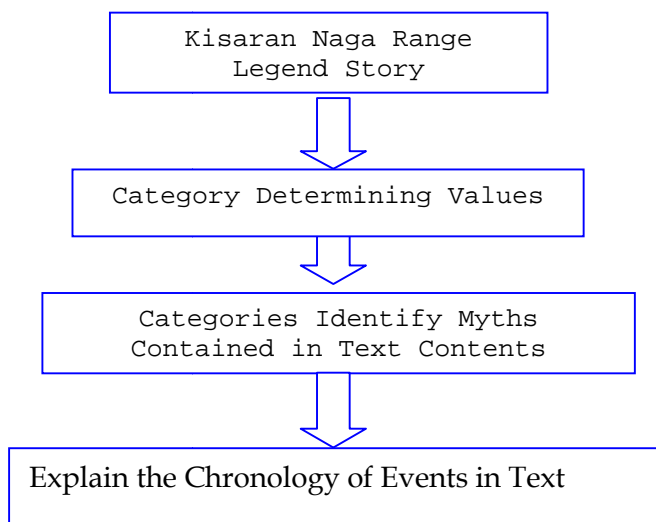


Chart 1. Research Stages

E. Results

Based on the research that has been done, the researchers found findings obtained through observation, and interviews. Following below is a description of the results of the first interview, Pak Rahmad (53 years old) resident of the Kisaran Naga Range stated that the Kisaran Naga ranged story and Kisaran Naga Range Name are called by word of mouth



and it is not known in what year the range or range of the Kisaran Nagawas officially announced. However, some people acknowledge that the range and range of the Kisaran Naga's name comes from the story of Naga ranges. In addition, information was also obtained from Buntu Pane community leaders and the Kisaran community, especially the Kisaran Naga community that the story was enriched with illustrations and imagination so that the story contained elements of folklore.

In the opinion of Ibu Asniah (resident of Kisaran Naga) who lives not far from the former Kisaran Nagas, it has been built by the ethnic Chinese community because it is believed that the place can bring sustenance to human welfare so that the place is visited by the Kisaran people every year especially in the big days religious. In addition, many visitors who come to that location for entertainment.

According to photographer Adi Sunarto (35 years old), conveying the impression that in the area did feel the magic aura hit his face, legs and arms, so that unwittingly the hair on our neck would stand up. According to the beliefs of the local community in the area there are spirits in the form of humans, which they call a commander, dressed in rags and wearing headbands. It is said that the commander, according to the belief, was the incarnation of King Daurung, who then transformed into a similar Dundung fish (one of the fish) which succeeded in sticking its body to the Kisaran Naga snake. Based on this myth, people around the Kisaran Naga range do not want to consume dundung fish.

F. Literature Review

The title is a global picture of the direction, purpose, and scope of the contents of the story. An interesting title will invite people to read it and to learn its contents, in the hermeneutical circumference the title position can make people propocated to quickly find out the answer, for example Kisaran Naga Range is a very interesting and educational example. Such title is a symbol which contains various assumptions to be associated with the contents. Kisaran Naga Range Legend Story by R. Soetrisman and Desky Kadiman seen from the title can interpret various puzzles for the reader. According to the myth of the community is a



background event of a Kisaran Naga that moves or moves places or can also be interpreted with the manifestation of a human being transformed into a Kisaran Naga.

Legend of the Kisaran Naga Range tells the origin of the name Kisaran city (the name of the present city) of a village called Kisaran Naga, apparently very closely related to the kingdom of Maria Pane, especially the seventh King Raja Daurung, Datuk Dundung Raja Raja Madolok Sitorus Pane. The legend is rewritten by the author to be presented to the reader in text form. This text is a record of the story of the origin of the name Kisaran as a center of government activities, trade and settlements consisting of West and East Ranges as well as the capital of Kisaran. The past is touted as a place where Kisaran Nagas range or place Kisaran Nagas.

The hermeneutics studied in this legend story are those that evoke memories or reflections (Bertens, 2001: 272). This analysis is focused on the circumference of the title, theme, plot, characterization, background and message as an integral part. The purpose of this legend story text is to explore the background of the story and elevate folklore repertoire that is empirically believed by the people from generation to generation which can also reveal the history of the existence of a small kingdom with the name Maria Pane in Buntu Pane sub-district.

Surgical Hermeneutic circumference of the Legend of Kisaran Naga Range story text involves many elements that arise from the reader, including the intrinsic elements of the text. The circle formulates that Hermeneutics can work by starting interpretations of elements or parts that exist then leading to the whole (Teew, 1984: 123-124).

In the title section of the legend it gives a great influence on the associative readers to become the stimulating or triggering power of the work to be read because the title is an important part of the overall story and has an integrative connection which contains various possibilities to be associated with the content.

Legend of the Kisaran Naga Range story written by R. Soetrisman ME, S.Sos and Drs.Kadky Desky tells the origin of the range name that feels from a village called Kisaran Naga, apparently related to



the kingdom of Maria Pane on Buntu Pane especially the seventh King named Raja Daurung holds the title of Dundung, the son of King Mandolok Sitorus Pane. As told by King Daurung, who has the title Datuk Dundung who ruled in the kingdom of Buntu pane around the 17th century, the king was a wise, sustainable, populous, and helpful person who was in trouble. However, Datuk Dundung is also a king who is firm, brave, and powerful. "Instead of living mirroring a better dead carcass land (p.7) that is the attitude and soul of his heroism as high patriotism. Therefore he is respected by the opponent and right and is loved by his people.

King Daurung had two children, his eldest son, Raja Eleng Napururon and a daughter named Boru Siron dang Bulan. When Boru Siron dang Bulan grew up, her father's attitudes declined to him. One day that was considered right, Boru Siron dang Bulan faced father to express his intentions "My father and mother seemed to be quite mature and it was time to taste the beauty of the universe created by God Almighty. Allow Ananda to leave the palace to breathe fresh air for a day or two "(p. 9). When Boru Siron dang Bulan was playing on the banks of the river, her friends screamed and were confused and scared suddenly Moon fell unconscious, From her body emitted red, yellow, blue, and green rays rose into the sky. The wind blew so hard that the rainbow colored filled the sky and spread a fragrant aroma.

Boru Siron dang Bulan, who is commonly called Bulan as the main character in the legend story, Range of Kisaran Nagas has the power of light that radiates from his body to the sky to make a king's son from across the country hear about the presence of a beautiful woman in the kingdom of Buntu Pane. Al the story in China is a kingdom led by a viceroy who knows of the rainbow rays in the sky and after being discovered by his astrologer, it turns out that the rainbow is a radiance of a king's daughter in a country that has unequaled beauty. After several months of crossing the vast ocean, finally Raja Muda landed on the East coast of Sumatra Island in Tanjung Balai.

At the beginning of the story, Raja Muda arrived at King Daurung's daughter's house and was welcomed by the father of Putri



Bulan and served a morning meal of jurung fish, chili sauce, and anyang chicken, and did not miss the fried salted fish, and mashed sweet potato leaf curry as a characteristic of Buntu Pane. After eating, they talked and the viceroy of China expressed his passion for His Majesty King Daurung "it is very fortunate Your Majesty the King, has a beautiful Princess, like flowers adorn the garden, fragrant as the whole of nature, destabilizing the soul of the King inevitably, sent my servant to face your majesty "I want to marry the beautiful princess of your majesty", "O Lord envoy, the desire is already spoken, but beta cannot immediately decide, beta will be considered together with the empress and daughter of the beta, and the Prime Minister and Hulubalang". (P. 23)

The legend of Kisaran Naga has social values that uphold deliberation in making democratic decisions. "As for the father, until this moment you have not been able to give an answer, especially you have never seen a young man who wants to marry you, besides he is not from our group, father. But you gave to your father's decision. Forgive if the word is glossed over ". "What do you think of Pardana Minister?" I agree with Mr. Putri Intan Permata, how can the princess take for granted from people we don't know yet and not from our nation, "he replied. (P. 24). A decision that has been discussed in a family manner must be submitted to the viceroy of China through a letter sent by King Daurung's small boat to Hulubalang. received by the commander of the Chinese Viceroy, "King Daurung ordered Hulubalang. (P. 26).

As the viceroy antagonist from China it shows a high emotional character while saying "O King Daurung!", "I have applied for your child well, but you refuse. Now face me, if you lose, I will bring your daughter. But if I lose, let my body be a memory in this area. " (P: 27). They had been fighting for three days and three nights, whether they had taken out the moves, but none had lost or won. The Chinese Commander with dangerous moves continued to urge King Daurung, who kept moving so agile, that he escaped the death blow of the commander. Preferably, the military will be able to dodge the powerful spear of King Daurung who gives out fire. (P. 28). Suddenly there was a strong wind and the commander was struck by King Daurung's powerful spear. Although only



about his hand, but the commander felt the heat radiating throughout his body. The Commander immediately sat down with his hands raised up, then he jumped into the river.

Soon, he changed and transformed into a wide scaly snake, with sharp canines. From his mouth he spit out saliva and licked. He wagged his tail to destroy the edge of the river to form a hole like a cave. River water that was originally calm and clear turned into a wave, cloudy and muddy. Many fish that die and float like being hit by a tube. The sky was suddenly red. (P. 29). The increasingly precarious atmosphere was not wasted by King Dundung who had also transformed into a Dundung Fish. With the remnants of his energy which also began to decline and when the big snake was off guard, Dundung fish managed to stick it to the snake's body many times. Of course he roared while floundering in pain with blood flowing from his body making the river water turn red. (P. 31)

For more than three centuries since the conquering of the serpent, the Commander of the Chinese Empire in a hill (later known as Bukit Katarina), finally regained consciousness from his long fainting state. Accompanied by heavy rain and lightning continued to connect so there was a big flood. Then the Kisaran Naga snakes ranged (swimming-swimming) and washed away along the Silau Laut river to Asahan in the city of Tanjung Balai. The story only developed from mouth to mouth a kind of myth that was believed to be true, and was told by a small number of people from different villages around the event.



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