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*by* Santi Oktarina

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**SOCIAL CONFLICTS FOUND IN THE LEGENDS OF DAYANG  
MERINDU AND NAYA SENTIKA AND THEIR IMPLEMENTATIONS IN  
LITERATURE LEARNING**

**Eka Putri**

Postgraduate Program of Indonesian Language Education  
Teacher Faculty and Education Science, Universitas Sriwijaya  
Email: ep191443@gmail.com

**Mulyadi Eko Purnomo**

Postgraduate Program of Indonesian Language Education  
Teacher Faculty and Education Science, Universitas Sriwijaya  
Email: mulyadijekopurnomo@yahoo.com

**Santi Oktarina** (Corresponding author)

Postgraduate Program of Indonesian Language Education  
Teacher Faculty and Education Science, Universitas Sriwijaya  
Email: santioktarina@fkip.unsri.ac.id

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**Abstract:** This research describes the realizations of social conflicts, the function of social conflict, the similarities and differences of Dayang Merindu and Naya Sentika legends, and the implications on literature learning. The research applied a descriptive comparative method supported by an objective approach. Then, the researchers analyzed the data by collecting, reducing, presenting, and concluding the data. The data sources were the legends of Dayang Merindu and Naya Sentika. The research data were social conflict realizations and functions of the legends in the form of text excerpts. The results showed differences in the legends. The legend of Dayang Merindu had three types of conflicts: interpersonal, interest, and inter-social conflicts. The legend of Naya Sentika had four types of conflicts: interpersonal, interest, inter-group, and international conflicts. The similarities of the legends were the social functions of the conflicts. They were two functions: solidarity and communicative functions. The current research results were applicable for literature learning and further reading sources as the realization of literature appreciation.

**Keywords:** conflict; implication; legend; social.

## INTRODUCTION

Spoken literature works, such as legends, belong to national cultural heritage. Thus, these legends should be developed and used in the present day and the future. Indonesia has various legends, spreading from Sabang to Merauke. These legends have been orally passed down for generations. In line with this, Hilal *et al.* (2021) explains that Indonesia has one of the most popular cultural products, namely folklore. South Sumatra is one of the provinces that has diverse folklore and has been recorded as an effort to disseminate oral literary works and appreciate regional literary works. Sitepu *et al.* (2019) revealed that legends taken from myths had specific regional features, such as the places, animals, plants, and histories of the regions.

Palma & Nurwiati (2019) explain that legends are folklores. People of certain communities believe these folklores surely happened. The stories of the folklores are connected to historical figures and extraordinary events. Some people also perceive that the historical figures were saints and blessed. Kembaren *et al.* (2020) explain that legends have a historical background as the whole integration of fictive elements. However, legends, with their regional identity features, fade as time goes by. This situation occurs due to technological development that spreads and dominates the world. This factor makes children in this era prefer playing games and watching shows to reading historical books and legends. Hasuna & Komalasari (2018) explained that oral literature is a cultural heritage that has developed orally from

generation to generation, that is, it is spread by word of mouth. Oral literature is a reflection of the supporting community and is a cultural heritage that must be maintained and preserved because it contains noble values.

In addition, Ardesya (2021) said that folklore legends are manifestations of past events which are then packaged in the form of stories that are passed down from generation to generation. Furthermore, Kurniawan & Asman (2019) stated that folklore legends contain various kinds of moral values and local wisdom of the surrounding community which form the order in relation to social life. In line with this opinion, Purnomo (2018) argues that legends provide clues in the form of signs of historical facts that are passed down from generation to generation, both orally and in writing. That is, legends are able to provide historical clues from the time of their ancestors to their descendants.

Legend is a fairy tale related to historical events or natural events mixed with fantasy elements (Suwamo, *et al.*, 2018). In line with this opinion, Fadhilasari (2019) revealed that oral stories in the form of legends are a form of oral literature whose inheritance has been passed down from generation to generation. In addition, of the many folklore including legends that exist, many folktales have disappeared (Anggraeni *et al.*, 2021).

Legend is one of the local wisdom. Fransiska (2021) said that local wisdom towards the community can be one of the capitals for building noble character. With the existence of local wisdom, a national culture has strong roots to build national identity. Meanwhile, according to Sukiman (2019), local wisdom can be related to the life of the local community or community which establishes a relationship, both the relationship between individuals to other individuals or individuals with community groups and even with Creators.

Furthermore, Candrika (2019) conveys that the existence or maintenance of the orality of legends requires documentation through literacy so that the information can still be passed on. In addition, Hidayat (2021) again explains that local wisdom, including legends, is formed as a cultural advantage of the local community. The values of local wisdom are values that were inherited from the ancestors of the Indonesian nation, which are actually the values that have become the identity of the nation (Sukmayadi, 2018). Meanwhile, according to Alifah *et al.* (2018) states that folklore or legend is part of the culture of various

collectives in the world in general and Indonesia in particular. Furthermore, Pulungan and Nasution (2019) state that every literary work, including legends, has a very important meaning for society representing human ideas in the past.

Most legends focus on social-life conflict problems. Social conflicts refer to a social process in two or more parties to eliminate a certain powerless party (Nugraha, 2019). Sumartono (2019) explains that humans will always encounter social conflict possibility. Heretofore, many social life conflicts occur within human civilization. Social conflict describes disputes, disagreements, and contradictions as the results of differences in a social life setting. These differences include different individual and group attitudes. Maghfiroh & Zamawi (2021) explain that social conflict is negatively connoted to instability, inconvenience, disharmony, and fatalities in a community. However, excellent conflict management by all community elements will positively influence the community. Revealing social conflict in legends requires a theory to classify the social conflict. In this research, the researchers used the framework of Setiadi & Kolip. The framework consists of 1) gender conflict, 2) racial and inter-tribal rooted conflict, 3) inter-believer conflicts, 4) inter-community conflicts, 5) conflicts of interest, 6) interpersonal conflict, 7) inter-social class conflict, and 8) international or national conflict. The applied theory to analyze the function of social conflict, that 1) conflict strengthens the inter-community solidarity, 2) inter-community conflict establishes solidarity among the groups to realize an alliance among the groups, 3) conflict makes the isolated community members actively take roles, and 4) conflict is useful for communicating. Conflict is a phenomenon that cannot be separated from life. Between individuals and groups, of course, there will be differences, contradictions, and disputes (Putri, 2018). In fact, society can form a social organization which is a group of people whose members feel one with each other (Hutabarat *et al.*, 2019).

Social conflict is interesting to study for some reasons. Firstly, many people perceive social conflict as a trivial matter although social conflict can influence negatively the conflicting communities. Secondly, the researchers aim to establish social conflict perception. Besides bringing negative effects, Coser explains that social conflicts establish solidarity and communication within conflicting communities.

Thirdly, the researchers aim to reveal the social conflicts in the legends of *Dayang Merindu* and *Naya Santika*. The researchers were curious to reveal the social conflicts in the legends, especially the comparisons of the legends' conflicts that bind the people. The social conflict comparisons of *Dayang Merindu* and *Naya Sentika* legend were important to reveal. The underlying reasons for efforts to reveal were to find the similarity and differences of the legends' social conflict; to find the similarities within each legend's conflict in terms of the roots of the conflict in creating social function within a community, and to broaden the researchers and readers' insights about social conflict as a double-edged phenomenon. Social conflict may bring both negative effects and functional uses for a community. These reasons motivated the researchers to research social conflicts in the legends, *Dayang Merindu* and *Naya Sentika*. The researchers selected the legends of *Dayang Merindu* and *Naya Sentika* because they met the research criteria. Firstly, both legends have historical elements that provide a useful lesson for readers. Secondly, both legends are full of social conflicts and conflict resolutions based on the ancient era context. When the researchers found those matters, the researchers were motivated to research the legends from a social perspective, specifically the social conflict matters.

The method to identify the social conflict was the objective approach. The objective approach is one of the literature approaches that emphasize the observed literature work. Explains that an objective approach limits the literature text review process. The approach perceives a literature work as an autonomous and separated realm from the reality, the author, and the reader. This approach is useful to review literature work without observing the external elements. Thus, the researchers could concentrate to judge a literature work without looking at the author's background (Emzir *et al.*, 2018). The researchers expected this research to have further implications for JHS and SHS levels. For Junior High Schools, the implications of current research results were observable from the fourth grade, and second semester, within the guideline of the 2013 curriculum. The research results could be applied to the Basic Competency 3.11, *identifying the information about local fables or legends that can be read and listened to*; and Basic Competency 4.11 about *retelling the content of local fables and legends* (The Ministerial Regulation of Education and Culture Minister, Number 37, the Year 2018).

Then, at the Senior High School levels, the research result implications could be found in the XI grade, first semester, 2013 curriculum. The current research results were applicable for Basic Competency 3.11, *analyzing a message from a read fiction book* (The Ministerial Regulation of Education and Culture Minister, Number 37, the Year 2018). In this case, the learners could use the legends as learning materials. Palma & Nurmiwati (2019) from the Muhammadiyah University of Mataram conducted research that has relevance to this research, with the title "Analysis of Values and Social Conflict in the Legend of Lalu Dia and Lala Jines in the Writings of H. Muchsi Hamim". This study aims to describe the values and social conflicts in the legendary book *Lalu Dia and Lala Jines* by H. Muchsi Hamim. This research is studied with semiotic theory and social conflict theory. The data collection method used in this research is descriptive qualitative method. However, there are differences between the research conducted by Palma and Nurmiwati and the research conducted by the researchers. Palma and Nurmiwati studied the legendary book *Lalu Dia and Lala Jines* written by H. Muchsi Hamim, while this research used the object of study in the form of the legend of *Dayang Merindu* and the legend of *Naya Sentika*. In addition, in this study the researchers also examined the implications of research on learning literature.

The previous research was conducted by Gloriani (2021) with the title "Socio-Cultural Phenomena and Reality and Values in Cirebon Folklore". This research examines the object of study of Cirebon folklore which consists of eight legends, namely the legend of the Sunyaragi Cave Door, the legend of the Origin of Jamblang, The Origin of the Kalijaga Monkey, The White Crocodile Watching the Cisanggarung River, The Origins of Kuya/Belawa Turtle, The Story of the Sheikh Magelung Sakti and Nyimas Gandasari, Ki Gede Bungko and Demon Buntung Crocodile. The legends are analyzed based on the study of the sociology of literature which includes the phenomena, reality, and values contained in the legends. Thus, there were differences in the results of these studies.

Furthermore, research conducted by Hasibuan (2020) entitled "Analysis of the Legend of the Sinakko Ghost Through a Literary Sociological Approach". This study aims to determine the results of the analysis of the legend of the Sinakko Ghost in literary sociology. This research is a qualitative research with a sample report on the results of research on the legend of Sinakko Ghost

with a sociology of literature approach. Then, research conducted by Hasibuan (2020) with the title "Analysis of the Mandailing Sampuraga Folklore: A Study of the Objective Approach and the Value of Character Education". This study aims to analyze the values of character education in the Sampuraga folklore that developed in the Mandailing Natal community. This research uses descriptive analytical method and objective approach. The results of his research found that the principles of an objective approach in the process of implementing the elements that make up the literature, including: plot, setting, characterization, style of language, and point of view. Then, there are four values of character education in the folklore of Sampuraga and Nasondang Ngilong-Ilong, namely the values of religious character education, compassion, hard work, and honesty.

Next, research conducted by Ardias *et al.* (2019) entitled "Social Conflict in the Novel Because I'm Not Blind by Rendy Kuswanto". This study examines the object of research in the form of the novel Because I'm Not Buta by Rendy Kuswanto, using a descriptive method supported by Ian Watt's sociological theory of literature. From the results of his research, an analysis was obtained in the form of social conflicts, factors causing social conflict, and ways to resolve conflicts in the novel Because I'm Not Blind by Rendy Kuswanto.

Based on several previous studies, there are several differences in this research. These differences can be seen from several aspects, namely the object of research study, research approach, research methods, and the theory used to find research results, so that different conclusions are also found.

The discussed matters in this research were the realizations of social conflicts and the functions of the social conflicts based on the legends; the similarities and differences of the social conflict realizations and functions based on the legends; and the implications of the research results in literature lesson. This research describes the realizations of social conflicts, the function of social conflict, the similarities and differences of *Dayang Merindu* and *Naya Sentika* legends, and the implications on literature learning.

**METHOD**

The research applied a descriptive comparative method supported by an objective approach. The data sources were the book of *Dayang Merindu*, written by Yudhu Syarofie; and the book of *Naya*

*Sentika* legend, written by Umi Faridah. The data forms included the excerpts of the texts found in the legends. Then, the researchers analyzed the data based on Miles & Huberman's model (cited in Rijali, 2018). The research procedures included these stages: 1) collecting the initial data based on the reviewed objects, the legends of *Dyang Merindu* and *Naya Sentika*; 2) reducing the collected data to create summarized data, select the data, and group the data based on the applied theories; 3) presenting the related data about composing the obtained information to conclude. The data display in this research included the text excerpts of the legends. This stage combines the arranged information in an integrated manner in facilitating the researchers to pay attention to the findings. Then, the last step was -concluding.

**RESULTS AND DISCUSSION**

*The analysis of social conflict realizations in Dayang Merindu legend*

*Dayang Merindu* legend is from Palembang, South Sumatera. The legend tells the story of a lady named *Dayang Merindu*. She was the idol of men because of her beauty. One day, the *Sunan* of Palembang heard the news. Then, he planned to introduce his sons to *Dayang Merindu*. The conflict broke out because these two brothers were competing to propose *Dayang Merindu*. This event becomes the initial point of various conflicts in the legend. Based on the analysis results, the researchers found these findings.

Table 1. *The social conflict in Dayang Merindu legend*

No	The Social Conflict Realization	The Conflicting Parties	Numbers of the data
1	Conflict of interests	Pate Tanjung against Pate Talang Temedak	2
2	Interpersonal Conflict	1. Tambah Carang) against Layang Kasini 2. Tambah Carang) against Pate Tanjung Eran 3. Ario Carang against Sunan Palembang 4. The sons of Sunan Palembang (the first and the second princes) 5. Ario Carang against Sunan Palembang	21
3	Inter-	Sunan Palembang	11

Social Class Conflict	against Ario Karang
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### *Conflict of interests*

The researchers found a conflict of interest between two parties that had different interests. The conflict occurred because one of the parties wanted to take the domination and authority of a community. On the other hand, the community attempted to keep and develop its domination and authority. The researchers found an excerpt indicating the conflict of interest in the legend of *Dayang Merindu*. Here is the excerpt.

“Everything is clear now. His father, Pate Talang Temedak, was a respected man in his village. The conflict of Pate Tanjung Eran led to a war between those two villages. In the last battle, Pate Tanjung successfully defeated Pate Talang Temedak. As the winner, Pate Tanjung ripped the victory of Pate Talang Temedak, including his wife, *Layang Kasini* (Syarofie, 2009, p.58) (The translated version by the researchers).

From the statement, readers can notice the conflict between Pate Tanjung and Pate Talang Temedak. The indicated excerpts of the conflicts are “*The conflict of Pate Tanjung Eran led to a war between those two villages;*” and “*Pate Tanjung Eran successfully defeated Pate Talang Temedak. As the victory, Pate Tanjung Eran ripped the victory of Pate Talang Temedak, including his wife, Layang Kasini.*” The excerpts were the origins of the interest conflict. From the excerpt, Pate Tanjung Eran had interested to take over the victory of Pate Talang Temeda, including his wife. Conflict of interest also has some specific features. These features show two conflicting groups with different interests. The conflict occurred because one of the parties wanted to take the domination and authority of a community. On the other hand, the community attempted to keep and develop its domination and authority. Then, an imbalance action occurs due to the efforts of each party to keep their positions and domination. From the explanations and the evidence, the excerpts met the features of conflict of interest.

### *Interpersonal conflict*

Interpersonal conflict refers to social conflict among individuals. This conflict occurs due to differences, contradictions, and clashes among

individuals. These data show the interpersonal conflicts found in *Dayang Merindu* legend.

“After Dayang Merindu washed her hair, the *rejong* (the show) was resumed (*milir*). The party was so cheerful to welcome the arrival of the Tanjung Ringgit sovereign's princess. Sunan Palembang and all guesses at the party were so amazed by the beauty of the princess. This beauty also became the origin of the princes' conflicts. Sunan Palembang attempted to propose Dayang Merindu for one of his sons. However, the other son could not accept it (Syarofie, 2009, p.68—69) (The translated version by the researchers).

The beauty of Dayang Merindu triggered the interpersonal conflicts of two siblings, the sons of Sunan Palembang. Both of them wanted to marry Dayang Merindu. The conflict soon turned into a disaster. From the excerpt, the conflicting parties, the siblings are observable from this chunk “*This beauty also became the origin of the princes' conflicts. Sunan Palembang attempted to propose Dayang Merindu for one of his sons. However, the other son could not accept it. He wanted to marry her.*” Both siblings wanted to marry *Dayang Merindu*. Finally, a conflict occurred since they persisted to marry her. Interpersonal conflict also has some features: two conflicting parties in an opposite action; and the clashes between the conflicting parties. Every individual in the legend persisted with his intention. From the explanations and the evidence, the excerpts met the features of interpersonal conflict.

### *Inter-social class conflict*

Inter-social class conflict is a vertical conflict, between the higher and lower classes of a community. The researchers found an excerpt indicating the conflict in the legend of *Dayang Merindu*. Here is the excerpt.

“Warrior, go to the upstream! Find the owner of this hair. I will make her my daughter-in-law. You tell her parents to give the girl for Palembang as the duty of this country citizen,” the Sunan said (Syarofie, 2009, p.64) (The translated version by the researchers)

The Sunan thought so because he believed that the citizens of the country had to grant his demands as the realizations of their compliances. Thus, he wanted to make the girl his daughter-in-law. For the Sunan, the girl was merely a present (Syarofie, 2009, p.64—65) (The translated version by the researcher).

The excerpt indicates the authority misuse by the Sunan. The evidence is found in this chunk: "You tell her parents to give the girl for Palembang as the duty of this country citizen;" and "The Sunan thought so because he believed that the citizens of the country had to grant his demands as the realizations of their compliances. Thus, he wanted to make the girl his daughter-in-law." The girl in the excerpt is Dayang Merindu, the daughter of Ario Karang. This plot shows the social class differences between Sunan Palembang, a high-social class with powerful domination; and a commoner, Ario Karang. The intention of Sunan Palembang indicates a compulsion against Ario Karang. Thus, a conflict occurs. The evidence meets the features of inter-social class conflict with vertical nature. This conflict occurs between the high-social ranked party against the lower-social ranked party. The indications were observable from coercive interactions by suppressing and intimidating the lower or powerless parties. These interactions were merely to gain personal benefits or profits.

#### *The function of social conflict realizations in Dayang Merindu legend*

The legend of *Dayang Merindu* had many conflicts due to the intention of Sunan Palembang to make Dayang Merindu his daughter-in-law. However, Sunan Palembang did the action uncivilizedly Ario Karang declined his proposal. Thus, a clash among Ario Karang and Sunan Palembang's followers began. Ario Karang fought for his dignity. This conflict made the villages of Tanjung Ringgit to help Ario Karang fighting against Sunan Palembang. From this analysis, the conflict provided solidarity and communicative functions for Ario Karang and other villagers.

#### *The solidarity function*

The conflict strengthened the collective solidarity of the people. Solidarity refers to a sense of experiencing the same thing among people in a certain group or community. Solidarity makes the people trust, respect, and motivated each other. They can also share responsibility and are aware of anything together. Conflict makes a group of people strong and united. Here is the excerpt describing the function of solidarity.

He gathered his servants and the youngsters of the village. There was no other choice but to fight against this arrogance. Ario Karang and his followers dug the ground around the village. He made ditches around the village that

led to a river (Syarofie, 2009, p.65) (Translated version by the researchers).

The excerpt shows the people's cooperation to solve the conflict. This cooperation established strong solidarity. The evidence is observable in this chunk: "He gathered his servants and the youngsters of the village." The chunk indicated that Ario Karang established a solidarity feature to fight against the envoy of Sunan Palembang. The cooperation is visible in this chunk: "Ario Karang and his followers dug the ground around the village. He made ditches around the village that led to a river."

#### *Communicative function*

Before the conflict, the people gathered and planned what they would do. They discussed the plan to defeat the opponent and keep the peace. The researchers found the excerpt indicating the communication among the people from this excerpt.

Once the ditches were ready, Ario Karang and his followers remained alert along the ditches. The warriors and the guards of Sunan Palembang were shocked once they arrived in Tanjung Ringgit. He did not expect that any *pencalang* (ship) passing the river and the ditches would be attacked by the villagers. It was very difficult for him and his followers to go inside the village (Syarofie, 2009, p.66).

The excerpt shows excellent communication between Ario Karang and the villagers. The researchers found the evidence in this chunk: "Ario Karang and his followers remained alert along the ditches." Ario Karang and the villagers planned and communicated to intercept the warrior and the envoy from the village, Tanjung Ringgit. From the excerpt, the existing conflict has a communicative function. Before the conflict, the people gathered and planned what they would do. They discussed the plan to defeat the opponent and keep the peace.

#### *The analysis of social conflict realizations in Naya Sentika legend*

This legend originated from Blora, Central Java. The legend tells about a woman named *Naya Sentika*. At that time, she fought against the Dutch colonization of her motherland. Her battle and fight began when Prince Diponegoro passed away during a battle. Since the charismatic leader, Diponegoro, passed away, Naya Sentika was eager to keep his fight against the Dutch. This

event becomes the initial point of various conflicts in the legend. Based on the analysis results, the researchers found these findings.

Table 2. *The social conflict in Naya Sentika legend*

No.	The Social Conflict Realization	The Conflicting Parties	Numbers of the data
1	Interpersonal Conflict	1. Naya Sentika against Budi and Gluntang. 2. Beja against Budi and Gluntang 3. Tomiyah against Budi and Gluntang	6
2	Conflict of interests	Naya Sentika and her army against Raden Mas Tumenggung Cakranegara and the army.	3
3	Inter-Community Conflict	Naya Sentika and her army of Indonesia's freedom against the leaders and chiefs that supported the Dutch colonization.	9
4	International and national conflict	Indonesian against the Dutch.	9

#### *Interpersonal conflict*

Interpersonal conflict refers to social conflict among individuals. This conflict occurs due to differences, contradictions, and clashes among individuals. The researchers found an excerpt indicating the interpersonal conflict in the legend of *Naya Sentika*. Here is the excerpt.

When Sentika went to mediate, Tomiyah's brothers named Budi and Gluntang were so happy. They had bad natures. They were arrogant and only thought about themselves. At that time, they also had a hidden and bad plan. They thought that when Sentika went to mediate, they could take all of the fortunes from their older sister-in-law. On the other hand, for days and months, Naya Sentika meditated while waiting for an opportunity. She had to do this as mandated by Ki Moro. He said that Sentika had to be patient, waiting until the barrel turned up as an indication to start the fight. (Farida, 2016, p.20) (Translated version by the researchers)

The excerpt shows the interpersonal conflict between Naya Sentika, Budi, and Gulantang. In this legend, Budi and Gulantang were the brothers-in-law of Naya Sentika. Both of them

had bad manners and disliked Naya Sentika. The researchers found the evidence in this chunk: *"When Sentika went to mediate, Tomiyah's brothers named Budi and Gluntang were so happy. They had bad natures. They were arrogant and only thought about themselves. At that time, they also had a hidden and bad plan. They thought that when Sentika went to mediate, they could take all of the fortunes from their older sister-in-law."* The chunk shows a conflict among Naya Sentika against Budi and Gluntang. Interpersonal conflict also has some features: two conflicting parties in an opposite action; and the clashes between the conflicting parties. Every individual in the legend persisted with his intention. From the explanations and the evidence, the excerpts met the features of interpersonal conflict.

#### *Conflict of interests*

The researchers found a conflict of interest between two parties that had different interests. The conflict occurred because one of the parties wanted to take the domination and authority of a community. On the other hand, the community attempted to keep and develop its domination and authority. The researchers found an excerpt indicating the conflict of interest in the legend of *Naya Sentika*. Here is the excerpt.

Raden Mas Tumenggung Cakranegara felt threatened with the fame and the power of Naya Gimbal's army. He was afraid that Blora's citizens would be united and fight the colonization. For him, the people's fight was the same as an effort to go against his domination since he obtained it by supporting the colonists. He wanted to keep his position so he sacrificed the freedom of his motherland. He marched his army to eliminate those fighting him and his domination and the colonization. After finding out the report that Naya Gimbal had taken over most of Blora's region, the Regent sent the army led by Ki Demang Waru to eliminate the movement led by Naya Gimbal. He was so frustrated that he summoned Ki Demang Waru to prepare the army. Before leaving, he said to Ki Demang Waru, "Ki Demang Waru, I ordered you to seize the rebellion of Naya Gimbal. You must eliminate every one of them at once." (Farida, 2016, p.35) (The translated version by the researchers)

Conflict of interests in the excerpt occurs due to the different interests of Raden Mas Tumenggung Cakranegara from Naya Sentika. In



the excerpt, the remark of Naya Gimbal refers to Naya Sentika. Raden Mas Tumenggung Cakranegara found out the action of Naya Sentika to go against the colonization as a threat. He thought that the action could hinder his power, position, and domination as a Regent although he received his position as a reward from the Dutch colonization. Thus, he found the fight of Naya Sentika a threat so he attempted to halt Naya Sentika. The researchers found the evidence in this chunk: "*Ki Demang Waru, I ordered you to seize the rebellion of Naya Gimbal. You must eliminate every one of them at once.*" The excerpt shows Raden Mas Tumenggung Cakranegara and Naya Sentika and her army had different interests. Conflict of interest also has some specific features. These features show two conflicting groups with different interests. The conflict occurred because one of the parties wanted to take the domination and authority of a community. On the other hand, the community attempted to keep and develop its domination and authority. Then, an imbalance action occurs due to the efforts of each party to keep their positions and domination. From the explanations and the evidence, the excerpts met the features of conflict of interest.

#### *Inter-community conflict*

The researchers found that a certain party insisted on its interest in other parties. The insisting party expected the intimidated party to do and realize the dominating party's interest. The researchers found an excerpt indicating the inter-community conflict in the legend of *Naya Sentika*. Here is the excerpt.

Naya Gimbal's army ever dropped by in a village for a long period. They moved from one village to another village. During the journey, Naya Gimbal had more and more followers. Their movement also made the scouting troops have difficulties in tracking their movements. In every village, Naya Gimbal took down the leaders and sub-village leaders who supported the colonization. (Faridah, 2016, p.43) (The translated version by the researchers)

The excerpt of "*In every village, Naya Gimbal took down the leaders and sub-village leaders who supported the colonization*" shows two parties with different interests and perceptions. Naya Sentika and her army fought for the freedom of Indonesia. They also attempted to free the people from the Dutch colonization. On the other hand, the leaders that supported the Dutch

obtained the official ranks from the colony. Thus, they betrayed the native people and supported the Dutch colonization. These different communities led to inter-community conflict. The featured indications of this conflict include a coercive attempt of a party to insist on its interest to other parties. The insisting party expects the other party to realize the interest. Thus, many clashes occur due to these efforts from the conflicting communities. From the explanations and the evidence, the excerpts met the features of inter-community conflict.

#### *International and national conflict*

This conflict usually involves two conflicting countries with different objectives and insisting efforts on other countries. A long time ago, this conflict source was mostly due to the expansion of superpower countries toward poor countries. Once the superpower countries dominated the regions of the poor countries, they began to exploit the resources and took the resources to strengthen the superpower country. The researchers found an excerpt indicating the international and national conflict in the legend of *Naya Sentika*. Here is the excerpt.

Naya Sentika introduced and explained her notions to fight based on her previous experience. She also wanted to keep her fight go on. At that moment, Ki Lurah Toinah had the same argument with Naya Sentika. He wanted the people to go against the colony and to be free from colonization. Ki Lurah Toinah said, "I agree with you, Sentika. The colony must be eliminated from the motherland. They made our people suffer." (Faridah, 2016, p.8) (The translated version by the researchers).

"They take anything they want and let the people starve. We have worked a lot and then they just take it from us. They have humiliated our motherland. The poor people also suffer from hunger and poverty," said Ki Toinah angrily. He could not stand the colonization anymore upon the suffering of his people. (Farida, 2016, p.10) (The translated version by the researchers).

In this legend, the Dutch colonized and occupied Indonesia. This action made the Indonesian people go against the Dutch. One of them was initiated by Naya Sentika. The excerpts show the international and national conflicts between the Indonesian people and the Dutch. The researchers found the evidence in this chunk: "*Ki Lurah Toinah had the same argument with*

*Naya Sentika. He wanted the people to go against the colony and to be free from the colonization.*" This chunk indicates the struggles of the Indonesian people to go against the colonization. The finding is supported by the chunk: *"I agree with you, Sentika. The colony must be eliminated from the motherland. They made our people suffer."* The other supportive evidence is *"They take anything they want and let the people starve."* These chunks explain the international and national conflicts of the legend.

From the findings and the analysis, the excerpts met the features of international and national conflict because of the objective differences between the countries or the nations. The occupying country insists on its interest in the occupied or colonized country. A long time ago, this conflict source was mostly due to the expansion of superpower countries toward poor countries. Once the superpower countries dominated the regions of the poor countries, they began to exploit the resources and took the resources to strengthen the superpower country. The expansion led to clashes of the countries to realize the objective, take roles, and apply the believed norms and values.

#### *The functions of social conflict realizations in Naya Sentika legend*

*Naya Sentika* legend contains various conflicts, starting from the death of Prince Diponegoro on the battlefield that makes *Naya Sentika* want to continue the fight; and the clashes of Indonesian people with the Dutch colonization. *Naya Sentika* decided to repel the Dutch colony from the motherland. She prepared, planned, and devised the strategy to fight along with other warriors in eliminating the colony. This conflict made the people cooperate to devise a strategy of defeating the colony. The operation at that time was led by *Naya Sentika*. This conflict provides solidarity and communicative functions.

#### *The solidarity function*

The conflict strengthened the collective solidarity of the people. Solidarity refers to a sense of experiencing the same matters and being loyal. Solidarity is also the implementation of the group members' trust so that they share the same responsibilities and watch each other. The legend of *Naya Sentika* also shows how the people were willing to fight against the Dutch. They helped each other and fought along *Naya Sentika* to eliminate the colonization from the motherland. Here is the excerpt indicating group solidarity.

"Correct, Sir! We, people, must fight together," *Naya Santika* asserted. She was very happy to gain the full support of *Ki Lurah Toinah*. She became confident to continue the struggles in fighting the colonization. "Go, gather the battle force," said *Ki Toinah*. He supported *Naya Sentika* to go against the colonization. "All right, Sri. Anyway, we must think about the plan carefully to succeed. Currently, I am feeling not ready to initiate the rebellion because we have limited forces and war equipment. You know we need longer time to think, more effort to plan, and a lot of budgets. We must carefully arrange the plan to succeed." "All right, Sir. Thanks to back me up. I am sure we can successfully launch this strike if we are united and seriously take it." "For now, let me ask you, *Ki Toinah*, to gather the volunteer warriors to fight the colony. I will train them to use a weapon, including training their physics and inner powers. These are important to make physically strong warriors because our fights will need these. Thus, when we strike, our forces are stronger and ready to take them down." (Farida, 2016, p.10—11) (The translated version by the researchers)

The excerpt shows the conflict establishes the solidarity of a community. The data analysis shows how *Ki Lurah Toinah* fully supports *Naya Sentika* to continue fighting the Dutch colonization. He is also willing to gather army forces to support *Naya Sentika's* fight. The evidence of solidarity function is observable in this excerpt: *"Go, gather the battle force," said Ki Toinah. He supported Naya Sentika to go against the colonization.*" The statement describes the high solidarity of *Ki Lurah Toinah*. The other evidence is *"For now, let me ask you, Ki Toinah, to gather the volunteer warriors to fight the colony. I will train them to use weapons, including to train their physics and inner powers."* This chunk elaborates the inter-community solidarity because they sensed the same fates and fights.

#### *Communicative function*

The communicative function of the conflict occurred when the figures arranged the plan. The evidence was the actions of the community groups when they gathered and devised the strategy to do. They discussed the plan to defeat the opponent and keep the peace. Here are the excerpts showing the communicative functions found in *Naya Sentika* legend.

*Ki Moro*, in her dream, said "Sentika, before you continue your fights, find a quiet place and

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meditate there. Do it alone without inviting anyone!" "Why must I meditate, sir?" asked Naya Sentika curiously. "You must meditate on the top of Gempol hill to realize the time of starting your strike," Ki Moro explained assertively. "Why must I wait again? The people have been waiting to strike. They are suffering day by day. Why should they wait?" ask Naya Sentika. (Farida, 2016, p.15) (The translated version by the researchers)

The excerpts show how Naya Sentika met Ki Moro in her dream. The excerpts also show the beginning of arranging the plan between Naya Sentika and Ki Moro to launch her strike. The interactions of Naya Sentika and Ki Moro established communication of devising the plan and strategy before launching the strike. The evidence of the communicative function is in the chunk of "Sentika, before you continue your fights, find a quiet place and meditate there. Do it alone without inviting anyone!" "Why must I meditate before launching our strikes, sir?" "You must meditate on the top of Gempol hill to realize the time of starting your strike," The conversation

is a communication of devising the striking fight by Naya Sentika.

*The comparisons of social conflict realizations in the legends of Dayang Merindu and Naya Sentika*  
The similarities of both legends are about the figures' fights to defend their rights. The differences deal with the themes of the legends. The legend of *Dayang Merindu* has a female-fight theme from the figure of Dayang Merindu and her family. The fight is realized when they decline the interest of Sunan Palembang who wants to make Dayang Merindu his daughter-in-law. On the other hand, the legend of Naya Sentika tells about the youngster's fight, Naya Sentika, to fight against the Dutch colonization. Social conflicts occur in different regions. Thus, the social conflict problems are different. Legend is urban prose about an event or an incident with local region backgrounds. The legend from South Sumatera is full of the life of the South Sumatera people. The same concept also applies to legends in Central Java. The legends are full of Central Javanese people's life. Here are the comparisons of the analyzed social conflicts of both legends.

**Tab 3. The comparisons of social conflict realizations in the legends of Dayang Merindu and Naya Sentika**

No.	The Social Conflict Realization	The reviews about <i>Dayang Merindu</i> legend	The reviews about <i>Naya Sentika</i> legend
1	Interpersonal Conflict	The researchers found that interpersonal conflict realized into clashes among individuals. Here are the conflicting individuals. 1. Tambah (Ario Carang) against Layang Kasini 2. Tambah (Ario Carang) against Pate Tanjung Eran 3. Ario Carang against Sunan Palembang 4. The sons of <i>Sunan</i> Palembang (the first and the second princes) 5. Ario Carang against Sunan Palembang	The interpersonal conflicts in these legends were realized in the clashes among the individual figures. Here are the conflicting individuals. 1. Naya Sentika against Budi and Gluntang. 2. Beja against Budi and Gluntang 3. Tomiyah against Budi and Gluntang
2	Conflict of interests	The researchers found the conflict of interests in the form of plundering the dominations of other parties that attempted to defend themselves. The analysis results showed a conflict of interests occurred between Pate Tanjung Eran and his followers against Pate Talang Temedak and his followers.	The other conflict was - a clash due to different collective objectives and interests from different communities or groups. The analysis result showed the conflict of interest between Naya Santika and her army that wanted to protect and defend the national freedom from colonization. On the other hand, Raden Mas Tumenggung Cakranegara and his army had a different interest in the side of the colonist. He did so because he received the position by supporting the Dutch colonization.
3	Inter-Social Class Conflict	The researchers found this conflict with the vertical and hierarchical matter, between the higher-social rank against the lower-social rank people. The analysis results showed the conflicting parties were Sunan Palembang from the high-social rank against Ario Carang from the lower-social rank.	-

5	Inter-Community Conflict	The researchers found this conflict and the source of conflict. The researchers found that a certain party insisted on its interest in other parties. The insisting party expected the intimidated party to do and realize the dominating party's interest. In these legends, the researchers found the parties were Naya Sentika and the leaders and chiefs of the villages. The leaders of the villages attempted to halt Naya Sentika's fight to go against the colonization. On the other hand, Naya Sentika and her army declined it.
6	International and national conflict	In this legend, the conflict occurs between the Indonesian people (the colonized or occupied nation) against the Dutch, the colony. This matter made the Indonesian people go against the Dutch.

The table shows the differences in the social conflict realizations found in the legends of *Dayang Merindu* and *Naya Sentika*. The researchers found the differences in the realizations of social conflicts. The analysis results of *Dayang Merindu* showed three social conflicts, such as interpersonal conflict, conflict of interests, and inter-social class conflict. On the other hand, the legend of *Naya Sentika* had four types of conflicts: interpersonal, interest, inter-group, and international conflicts. The researchers found similarities within the differences in the legend backgrounds. The similarities included the social conflict functions - to establish solidarity and communication. These functions reflect the conflict differences in the legends to realize some functions of the conflicting parties. The researchers also found similarities in the legends' conflicts of interest due to the causes of the conflicts. The similarities involved a party that wanted to take over the existing domination while the other party struggled to keep the domination.

*The realizations of social conflict realizations in Dayang Merindu legend*

The researchers found the social conflict realizations and functions of *Dayang Merindu* legend. In this research, the researchers used the framework of Setiadi & Kolip. The framework consists of 1) gender conflict, 2) racial and inter-tribal rooted conflict, 3) inter-believer conflicts, 4) inter-community conflicts, 5) conflicts of interest, 6) interpersonal conflict, 7) inter-social class conflict, and 8) international or national conflict. However, the researchers found the legend of *Dayang Merindu* had three social conflicts, dominated by a conflict of interest, interpersonal conflict, and inter-social class conflict. The realizations of the conflicts occurred due to individual, domination, and inter-social class conflicts in a community. The source of the conflict was the clash to defend the domination

between Pate Tanjung Eran and Pate Tanjung Temedak. The other source was the effort of Sunan Palembang to make Dayane Merindu his daughter-in-law in an uncivilized manner. The applied theory to analyze the function of social conflict refers to Lewis Coser, cited by Setiadi & Kolip. The theory explains that 1) conflict strengthens the inter-community solidarity, 2) inter-community conflict establishes solidarity among the groups to realize an alliance among the groups, 3) conflict makes the isolated community members to actively take roles, and 4) conflict is useful to communicate. However, in *Dayang Merindu* legend, the researchers found two social conflict functions: solidarity and communicative functions. The analysis results showed that the proposed theories by Setiadi & Kolip and Lewis Coser could analyze the social conflict realizations and functions in the legends. This research also supported the previous studies that found social conflict impacted negatively and positively. In this research, the researchers found the negative impacts, such as destruction, clashes, and fights among the conflicting parties. On the other hand, the positive impacts were solidarity and communicative functions.

*The realizations and functions of social conflicts in Naya Sentika legend*

The researchers found the social conflict realizations and functions of *Naya Sentika* legend. In this research, the researchers used the framework of Setiadi & Kolip. The framework consists of 1) gender conflict, 2) racial and inter-tribal rooted conflict, 3) inter-believer conflicts, 4) inter-community conflicts, 5) conflicts of interest, 6) interpersonal conflict, 7) inter-social class conflict, and 8) international or national conflict. However, the researchers found the legend of *Naya Sentika* had four social conflicts, dominated by the conflict of interest, interpersonal conflict, inter-community conflict, and international and

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national conflict. The source of the conflict was the effort of Naya Sentika and the Indonesian people, especially the Javanese people, to go against the Dutch colonization. The primary source of the conflict was the occupation of the Dutch colony that wanted the resources and the domination of Indonesia. Therefore, Naya Sentika and all Indonesian people rebelled and fought to defend their freedom. The colonization of the Dutch was haphazardly and uncivilized and colonized the Indonesian people. These matters made Naya Sentika and the Indonesian people wanted to repel the colonization of the motherland. The applied theory to analyze the function of social conflict refers to Lewis Coser, cited by Setiadi & Kolip. The theory explains that 1) conflict strengthens the inter-community solidarity, 2) inter-community conflict establishes solidarity among the groups to realize an alliance among the groups, 3) conflict makes the isolated community members to actively take roles, and 4) conflict is useful to communicate. However, in Naya Sentika legend, the researchers found two social conflict functions: solidarity and communicative functions. The analysis results showed that the proposed theories by Setiadi & Kolip Lewis Coser could analyze the social conflict realizations and functions in the legends. This research also supported the previous studies that found social conflict impacted negatively and positively. In this research, the researchers found the negative impacts, such as destruction, clashes, and fights among the conflicting parties. On the other hand, the positive impacts were solidarity and communicative functions.

*The implications of the research results for literature learning*

Literature becomes material for the Indonesian language to learn at schools. The 2013 curriculum demands the learners to understand, appreciate, respond, analyze, and create literary works. Literature learning involves the learners reviewing the values of personality, culture, society, and aesthetics. The current research results showed the descriptions of the social conflicts of the legends so that readers can take the social and cultural values. Thus, the research results may have implications for school literature studies, especially at JHS and SHS levels.

For Junior High Schools, the implications of current research results were observable from the fourth grade, and second semester, within the guideline of the 2013 curriculum. The research results could be applied to the Basic Competency

3.11, identifying the information about local fables or legends that can be read and listened to; and Basic Competency 4.11 about retelling the content of local fables and legends (The Ministerial Regulation of Education and Culture Minister, Number 37, the Year 2018). Then, at the Senior High School levels, the research first implications could be found in the XI grade, first semester, 2013 curriculum. The current research results were applicable for Basic Competence 3.11, analyzing a message from a read fiction book (The Ministerial Regulation of Education and Culture Minister, Number 37, the Year 2018). In this case, the teachers could use the legends as learning materials for the learners. Indonesian language teachers can present these legends via PowerPoint as the learning media. Then, the teachers could group the learners to discuss various information they could obtain from the legends based on the chosen Basic Competence. Thus, the learners could be actively involved in the learning process.

#### CONCLUSION

From the research results and discussions about the legends of Dayang Merindu and Naya Sentika, the researchers concluded these legends had many social conflicts. Secondly, the legends had various social conflict realizations and functions encountered by the story figures. The legend of Dayang Merindu had three types of conflicts: interpersonal, interest, and inter-social conflicts. On the other hand, the legend of Naya Sentika had four types of conflicts: interpersonal, interest, inter-group, and international conflicts. Then, the social conflicts found in the legends had two functions: solidarity and communicative functions. The research results had implications for school literature study, especially at JHS and SHS levels. The researchers found three Basic Competences that could apply these research results as the references for both teachers and learners. The research results could answer the social conflict realizations found in the legends of Dayang Merindu and Naya Sentika. The research results showed the legends of Dayang Merindu and Naya Sentika, about social conflict, could be further research references. The researchers applied social conflict theories including the conflict realizations by Setiadi & Kollip and social conflict functions by Lewis Coser. The researchers suggested future researchers review and analyze literary works or texts to find out the social conflicts. The researchers recommend future researchers use different theories by

different experts. For researchers who want to investigate these legends, *Dayang Merindu* and *Naya Sentika*, current researchers suggest analyzing other aspects of social conflicts. These research results are also useful to be appreciative and inspiring reading texts for learners and students. Thus, they could preserve the spoken li

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