

CHAPTER II

LITTERATURE RIVIEW

2. 1 Legend

According to Cuddon (1996: 70-269), a legend is a story or narrative that lies somewhere between myth and historical fact and which, as a rule, is about a particular figure or person. Traditionally, a legend is a narrative that focuses on a historically or geographically specific figure, and describes his exploits. Similar to a myth, a legend can provide an etymological narrative, often filling in historical gaps.

Tangherlini (1990: 379) mentions that legend is a short episodic, traditional, highly Eco typified historicized narrative performed in a conversational mode, reflecting on a psychological level a symbolic representation of folk belief and collective experiences and serving as a reaffirmation of commonly held values of the group to whose tradition it belongs.

From the definitions above, the writer concludes that legend is a story tell about the truth or believed to be true, this story is about the people, places or events that are famous at that time. In this research, the writer chose a legend, namely “Dayang Torek” due to the characteristics as a local narrative story from a local places, Lubuk Lingau Region.

2.2 Designing

According to Archer (1962: 22), designing is a form of physical and spiritual human needs that are expressed through their experiences, skills and knowledge that reflects the attention to appreciation and adaptation to the surroundings, especially those that still related to the form, composition, meaning, value, and purpose of objects man made.

According to Simarmata (2019:158), designing can be in the form of an application designed to fit the needs or desire. While according to Wiyancoko (2018: 144-154), design is a variety of matters related to the manufacture of concepts, data analysis, project planning, drawing or rendering, cost calculation, prototyping, frame testing, and test riding.

By reading and understanding the various definitions of designing above, it can be concluded that designing is a creative activity to produce an innovative design or result in accordance with the special professions that are lived and also have the same principles and elements.

2.2.1 Principles of Design

According to Rams (2018: 416), there are ten principles to make a good design, they are:

1. The possibilities for progression are not, by any means, exhausted. Technological development is always offering new opportunities for original designs. But imaginative design always develops in tandem with improving technology, and can never be an end in itself.
2. A product is bought to be used. It has to satisfy not only functional, but also psychological and aesthetic criteria. Good design emphasizes the usefulness of a product whilst disregarding anything that could detract from it.
3. The aesthetic quality of a product is integral to its usefulness because products are used every day and have an effect on people and their well-being. Only well-executed objects can be beautiful.
4. It clarifies the product's structure. Better still, it can make the product clearly express its function by making use of the user's intuition. At best, it is self-explanatory.
5. Products fulfilling a purpose are like tools. They are neither decorative objects nor works of art. Their design should therefore be both neutral and restrained, to leave room for the user's self-expression.

6. It does not make a product appear more innovative, powerful or valuable than it really is. It does not attempt to manipulate the consumer with promises that cannot be kept.
7. It avoids being fashionable and therefore never appears antiquated. Unlike fashionable design, it lasts many years – even in today's throwaway society.
8. Nothing must be arbitrary or left to chance. Care and accuracy in the design process show respect towards the consumer.
9. Design makes an important contribution to the preservation of the environment. It conserves resources and minimizes physical and visual pollution throughout the lifecycle of the product.
10. Less, but better – because it concentrates on the essential aspects, and the products are not burdened with non-essentials. Back to purity, back to simplicity.

Meanwhile, Wood (2015: 123) mentions that there are four principles to make a good design, they are:

1. Principles are not universally applicable, effective, or true but instead are generally applicable, effective, and true in a given context.
2. Principles are typically based on experiences, examples, or empirical evidence.
3. The application of principles may be context and or problem dependent, but should be more generalizable than a few isolated instances.
4. Principles are used as foundations for understanding and for the development of supporting methods, techniques, and tools.

From the explanation above, it can be concluded that good design should focus on the quality and the structure of the product.

2.3 Linguistics

According to Schmit and Celce-Muria in Davies (2004: 4) define applied linguistics as the using of what we know about (a) language, (b) how it is learned, (c) how it is used, in order to achieves some purposes or solve some problems in

the real world. While related to Grabe in Davies (2004: 5) says that the focus of applied linguistics is on trying to resolve language-based problems that people encounter in the real world, whether they are learner, teachers, supervisors, academics, lawyer, and service provider, those who need social, test takers, policy developers, dictionary makers, translators, or a whole range of business clients.

From the explanation above, we can conclude that linguistics is linguistics is the field of the study concerning with the language. In the other words, linguistics is the scientific study of the language. As it is concerned with language, then, the objects of the study will be anything related to the language, such as sound system, sentence structure, meaning, and the other language components.

2.4 Storybook

According to Mugiharto (2015: 56), the picture or pictures are functioned to support the content of the story or stories, the picture or pictures also help the readers to receive the information easily, improve the language appreciation, verbal communication, cognitive skill, and sensitivity. According to Stewing as cited by Susanto (2011: 84), storybook with picture or pictures benefits in giving language and visual input for the students and stimulate visual and verbal competences of the students.

From the explanation above, we can conclude that storybook is media to improve student's language skill and to help them to get the new information easily by adding pictures to make they interesting to read the story.

2.5 Lubuk Linggau

Lubuklinggau is one of cities in South Sumatera, Indonesia. It has many tourism destinations and one of them is Bukit Sulap. Bukit Sulap is a new natural tourism in Lubuk Linggau. People call it Bukit Sulap, because every dawn in this hill is unseen or disappeared. Bukit Sulap at an altitude of 700 meters above sea

level. This natural tourism is only about 2 kilometers from the center of Lubuk Linggau city. To visit Bukit Sulap, the visitors just need 30 minutes to get there by using car or motorcycle. Bukit Sulap also popular with the legend story that people believe happened in the past, the legend story called Dayang Torek story.

2.6 Version of Dayang Torek Stories

There are 3 Dayang Torek's version that the writer got from the journal and the articles in online source, as the following :

2.6.1 Version of Cultural Researcher from West Sumatera by Hasanadi (2018).

One upon a time, in the Lubuk Linggau area located in South Sumatera, lived a strong and handsome man, he was called Linggau. Linggau is the son from the king in Lubuk Linggau, his father popular with the kindness king in his area, that was why his father taught his son a lot of good things in his life because he wanted to his son became a good king for Lubuk Linggau kingdom in the future. Linggau has one young sister who was called Dayang Torek, his sister popular with the most beautiful woman in the town, and it also became the reason why Linggau had to protect his sister well. The purpose of Linggau protected his sister because he knew that his sister is a very beautiful woman, and it made a lot of a man that wanted to marry his sister, so he scared that Dayang Torek will be hurt by the man that wanted her. To protect his sister, Linggau did not want to get married until his sister could protect herself from the crime, it showed that Linggau loved his sister very much more than himself. Until one day someone when to their town from Palembang to marry Dayang Torek, he is a very popular person and people call him Si Pahit Lidah. Because Linggau knew that Si Pahit Lidah when to his town to marry his sister, so he felt scared and decided to hide his sister from Si Pahit Lidah. Most of the people who are known with Si Pahit Lidah scared over himself and Linggau also felt the same thing, it happened because Si Pahit Lidah has strong magic and he could make all of his dicta real, even it was for a good or a bad thing.

Linggau hiding his sister in the hole near the bridge located in his town, because of that Si Pahit Lidah could not find Dayang Torek, so he went back to Palembang. Until now the people who live near the hole believe that Dayang Torek still in the hole, and because of people's beliefs the hole becomes a sacred place in Lubuk Linggau.

2.6.2 Related to a journal by RD. Kedum (2013).

A long time ago in Uluk Lebar village lived a woman that was called Dayang Torek, because she has a beautiful face and she could dance very well, so she was very popular with the title the most beautiful and talented woman in her country. Dayang Torek lived with her father and her old brother, her father's name is Gindo Ulak Lebar who has an important position in her country, and her brother's name is Linggau that was popular with a strong man. One day, the news of Dayang Torek headed by the prince from Palembang and made the prince curious over her, so he decided to go to Uluk Lebar village to meet Dayang Torek. When he arrived at the village, he saw a beautiful dancer who was dancing in his welcome party, and he just knew that the woman he saw is Dayang Torek. After his welcome party done, the prince went to Gindo Ulak Lebar and said that he wanted to marry his daughter. Gindo Ulak Lebar said "if you wanted to marry my daughter, then you had to ask her", so the prince asked to Dayang Torek that he wanted to marry herself, but Dayang Torek said, "Sorry for now, I did not want to get married because I am not ready enough". The prince felt very disappointed because Dayang Torek did not accept him, so he went back to the Palembang kingdom. When he arrived in his kingdom, he still wanted to open Dayang Torek's heart by sending gold and silver that he sent by his guard. The present from the prince still could not open Dayang Torek's heart, and on another side, Gindo Ulak Lebar felt very scared if the prince would do a bad thing to Dayang Torek. It was caused he knew very well with the character of the prince, he would never stop until his purpose became real. Gindo Ulak Lebar has the initiative to made a guard rail from bamboo to protect his daughter from the crime, but before the guard rail done Dayang Torek

has been kidnapped by the prince. When Linggau knew that his sister in a dangerous position, so he decided to help his sister. To help his sister, he went to Palembang kingdom lonely to meet his sister. When he arrived in Palembang kingdom he could not meet his sister and he just took his sister to go outside from the kingdom, but Dayang Torek also brought his son to go with her, knowing Dayang Torek has a son from the prince, it made Linggau feel uncomfortable because he hates the father from the son. When he arrived in the middle of the hill, he decided to kill Dayang Torek's son by slipping his finger and tapping it on the child's forehead and the child died instantly. Knowing Linggau killed her son, Dayang Torek very sad and disappointed over his brother. She ran away very fast and screaming very hard, not long after that, Linggau could not find Dayang Torek anymore, so he crying and calling Dayang Torek's name, but he still could not find his sister. To commemorate the incident where Dayang Torek disappeared, people called the hill "Silampari" which means the loss of princess.

2.6.3 Related to Suwandi Syam (2015) in his book.

In the Uluk Lebar kingdom lived a strong king that has magic power, The king's name is Biksu, people said that his power same as eight god's power that he got from eight god elements. Uluk Lebar kingdom has a good image because Biksu could manage the kingdom very well, Biksu also popular with the kind and harm king, that was why a lot of people loved himself. On another side, Biksu also has sadness because he has been marrying for 10 years with his wife but they still do not have children, his wife's name is Puteri Ayu Selendang Kuning. Biksu and his wife have been doing a lot of ways to get the children, start from consuming the herb medicine until praying with the god, but they still could not get the children. Until one day Puteri Ayu Selendang Kuning said that they have to meet with a god who is staying in Alas Rimba hill. When they come to Alas Rimba hill, God gave them a flower that he took from heaven, and the god said "you will get children as much as the petals of the flower in your hand". Until a nine-month later, Puteri Ayu Selendang Kuning gave birth to her six children, one of the children named

Dayang Torek. Dayang Torek is the most beautiful daughter in her family, that was why she was popular than her other sisters and brothers. When they grow up into an adult, normally in their age they should be ready to get married, but it was different for them because they still do not ready to get married. Besides that, Biksu and Ayu Selendang Kuning still asked them to get married because they hoped one of their children could be the next king or queen in Uluk Lebar kingdom. One day Biksu went to the sea because he has a promise to meet with sea gods, after he arrived in the sea he felt very sad because he knew that he has to leave his family. Not long after that, the god took Biksu back to heaven. Several days from Biksu lost, Dayang Torek followed her father to go to the sea and the god also took her back to heaven. Until now Lubuk Linggau known as the city of Silampari which means a beautiful princess lost in the sea.

2.7 Preserve

Widjaja (1986) states that preservation is the activities which is done frequently, directed, and integrated in order to actualize certain goals that reflect something that is fixed and immutable, dynamic, supple, and selective. Meanwhile, Chaedar (2006) defines preservation as an effort which has a basis, and this basis also said as factors that support whether from inside or outside of the one that is being preserved. In other words, a process or action of preservation knows the strategy or the technique which is based on the needs and the situation respectively.

2.7.1 Culture Preservation

Specifically, the preservation of culture is an effort to maintain the culture to be as it is. Jacobus (2006) states that culture preservation is maintaining the values of art and culture, traditional values by developing the embodiment which is dynamic and adjusting with the situation and condition that always change and evolve. Pitana (1994) in argued that culture preservation can be effective if the culture is still being used and run. When the culture is not being used anymore then the culture itself will be lost by itself. Thus, it is important to preserve the

culture as it will be extinct if there is no movement to keep and maintain the culture in South Sumatera.