



## DECONSTRUCTION OF WERABUR LAKE FOLKTALE FROM WEST PAPUA

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Diterima Redaksi: 10 Juli 2023 | Selesai Revisi: 20 Desember 2023 | Diterbitkan: 22 Desember 2023

**Abstrak:** Penelitian ini bertujuan untuk mendeskripsikan dekonstruksi dalam cerita rakyat Telaga Werabur dari Papua Barat. Penelitian ini menggunakan metode analisis isi dengan pendekatan dekonstruksi. Teknik pengumpulan data menggunakan studi dokumen dengan sumber data cerita rakyat Telaga Werabur dari Papua Barat. Data dikumpulkan dengan metode membaca cerita rakyat dan mencatat bagian dekonstruksi. Teknik analisis data meliputi beberapa langkah yaitu; menetapkan tujuan penelitian, merumuskan temuan data, mentabulasi dan pemberian coding, interpretasi, dan penarikan kesimpulan. Uji keabsahan data dengan menggunakan member check. Hasil penelitian menunjukkan bahwa adanya dekonstruksi yang menggambarkan bahwa nenek yang diceritakan sebagai sosok yang penyanyang melakukan beberapa tindakan yang kejam, seperti melanggar aturan adat dengan sengaja sehingga mendatangkan bencana, tidak memberitahu orang-orang bahwa bencana akan datang, dan membuat orang-orang yang tidak bersalah meninggal akibat bencana padahal hanya satu orang yang bersalah.

**Kata-Kata Kunci:** *cerita rakyat, dekonstruksi, telaga Werabur*

**Abstract.** This study aims to describe deconstruction in the Werabur Lake folktale from West Papua. This research using content analysis method with deconstruction approach. Collection technique the data uses a document study with the data source of the Werabur Lake folktale from West Papua. Data collected by method reading folktale and taking notes on deconstruction. Data analysis techniques include several steps namely; establish research objectives, formulate data findings, tabulate and provision of coding, interpretation, and drawing conclusions. Test the validity of the data with using member check. The results of the research show that there is deconstruction which depicts that the grandmother who is told as a loving figure commits some cruel acts, such as violating customary rules on purpose to bring disaster, not telling people that disaster is coming, and making innocent people die as a result of disaster even though only one person is guilty.

**Keywords:** *deconstruction, folktale, Werabur lake*



## A. INTRODUCTION

Literary works present snapshots of past, present and destiny because it represents a person's way of life, his own nature and his culture (Widyahening & Wardhani, 2021). Deconstruction is a method of reading a text very carefully to accommodate conceptual distinctions in the author's creation. The use of the concepts in the text as a whole seems contradictory and paradoxical to the foundations of the text (Kurniawati et al., 2020). The purpose of deconstruction according to Derrida is not to seek the truth or the most correct and destroy the wrong but to look for flaws, injustice, lies, and so on so unwanted raised by society (Ekawati et al., 2021). Folktale is a literary work in the form of old prose, of course interesting to be deconstructed as a means of enriching the treasures of Indonesian literature (Efendi et al., 2019). It can be concluded that deconstruction of folktale is reading the text very carefully to accommodate conceptual differences that seem contradictory and paradoxical in folktale with the aim of looking for undesirable deficiencies, injustices, lies, and so on that are raised by society.

The background of this research is that the researcher is interested in deconstructing one of the folktales as a means of enriching the archipelago's literary treasures. The novelty of this research is that this study explains the deconstruction of the Werabur Lake folktale from West Papua. Objective this research is for describes the deconstruction or conceptual distinction in Werabur Lake folktale the basis of the text seems inconsistent and paradoxical in using the concepts in the text as a whole.

## B. THEORETICAL REVIEW

Literature talks about life, about various issues of human life, as well as life around humans and life in general, all of which are expressed in a unique way and language (Efendi et al., 2019). Folktale is a set of stories that lives and evolves from generation to generation and something that is passed down from generation to generation (Efendi et al., 2019). Folktales are usually told orally by a narrator who memorized the plot, hence folktale is also called oral literature (Efendi et al., 2019).

The definition of deconstruction put forward by Barker (2004, p.402) namely, separating, disassembling, to find and strip various assumptions, rhetorical strategies and text blank spaces (Siregar, 2019). Deconstruction is essentially a way of reading a text that overturns the notion (even if only implicitly) that the text has a basis in the prevailing language system, to emphasize structure,



wholeness, and clear meaning (Ronidin, 2015). Deconstruction often referred to as poststructuralism is a approach that builds on the foundation structuralism theory (Wahyuni & Kusumaningrum, 2020).

### C. METHOD

Data collection methods in this study using the reading method story and note down sections Werabur Lake folktale from West Papua deconstruction to find deficiency, injustice, lies, and so on unwanted output by society. Data analysis technique includes several steps namely, set research goals, formulate data findings found in the contents of folktale, tabulating and providing coding to the data, interpretation of research data, and conclusion. After through these stages, test data validity with using member check (Ekawati et al., 2021).

### D. FINDINGS AND DISCUSSION

In a book entitled "Fairy Tales of the Origin of the Archipelago" by Daru Wijayanti. Werabur Lake folktale is found on pages 126 to 129 (Wijayanti, 2010).

The first deconstruction located on page 127 of the second and third paragraph, it is explained that grandmother is a loving person but the grandmother was angry when someone stepped on her dog accidentally and then grandmother broke the customary rules by deliberately tied the dog with a cloth which, according to tradition, could cause a disaster, meaning that the grandmother deliberately caused the disaster.

The statement:

"The grandmother also brought her favorite dog to the party. The party has started and is running very lively. While the grandmother's dog was sleeping soundly by the fire that was provided for resting. Since many people were dancing and having fun, their beloved dog stepped on them. The dog screamed in pain.

Seeing this event, the grandmother was very angry, because her beloved dog was stepped on by them. So he brought the dog into the room and the dog froze him in his underwear. After that, he came out hugging the dog and dancing in the party. The grandmother knew that what she was doing was a violation. Because according to his ancestors, if there is such a burden, it will bring lightning, thunder and rain."

The second deconstruction located on page 127 of the third and fourth paragraph, it is explained that grandmother is a loving person but when grandmother, Isosi, and Asha leave the party because a disaster would soon



arrive, grandmother, Isosi, and Asha did not tell other people so that other people did not know that a disaster would arrive soon.

The statement:

“Therefore, he quickly took the stub of the fire and placed it on a piece of bamboo, so that it would not be seen by many people. After that he backed out to get out while calling his grandson to follow him immediately. They followed the paved road and climbed Mount Ainumuwasa that same night.

Among the many youths who attended the party, there was one named Asya. When Asya saw Isosi leave the room, she immediately followed the girl of her dreams.”

The third deconstruction located on page 127 of the third and fourth paragraph, it is when everyone at the party died, even though only one person was stepped the grandma's dog unconsciously, but other people who were innocent were affected as well.

The statement:

“Even though it was raining heavily, the atmosphere of the party was getting warmer and livelier so that they forgot about the danger that was threatening. The flood was getting higher and higher until it reached the floor of the house. The visitors frantically want to find a way to protect themselves from this danger. But unfortunately they were too late, because the flood had washed away the house and all its contents into the estuary.

The next day, the grandmother, Isosi and Asya came down from the mountain to see what had happened the night before. When they got there they didn't see the traditional house anymore. The people had died and turned into frogs and crocodiles. Now the grandmother is satisfied with what she did.”

## E. CONCLUSION

Based on that analysis carried out in this study, can concluded that approach deconstruction occurs in the folktale of Werabur Lake from West Papua through the incident of a grandmother who was angry because someone accidentally stepped on her dog and then the grandmother deliberately violated tradition, namely tying her dog with a rope to bring disaster. Then grandmother and Isosi and Asha went to a safe place without telling everyone that a disaster was coming, so everyone died in the disaster even though only one person was at fault.

Deconstruction on this folktale reveals some hidden or unknown facts. However, deconstruction does not find fault. Deconstruction opens opportunities for critical thinking and new ways of looking at things something around us.



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