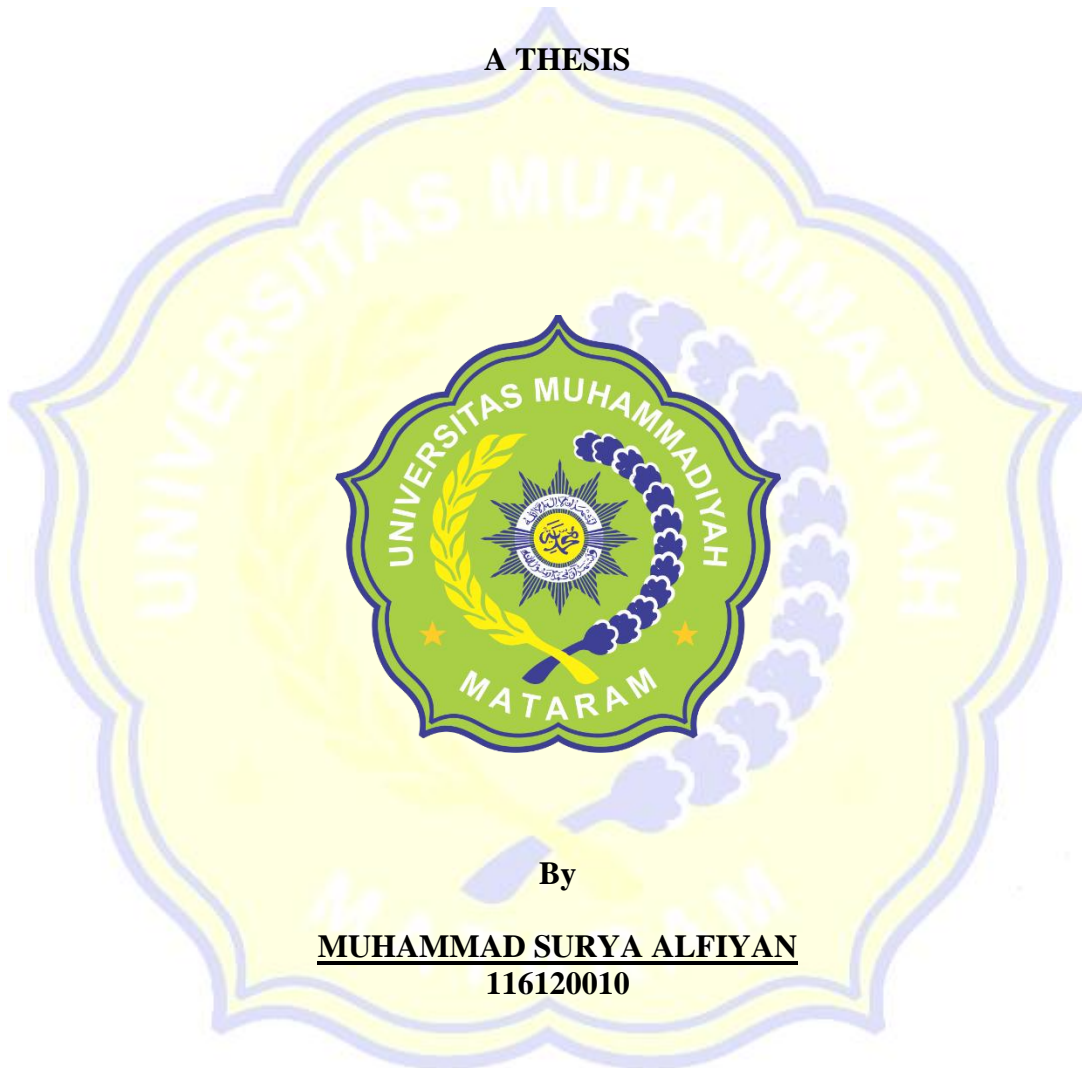


**AN ANALYSIS OF THE MYTH “TAU SEBAI NDEK KANGGO TUNUK  
LENGAN” IN REMPUNG ETHNIC GROUP**

**A THESIS**



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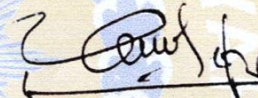
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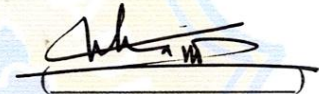
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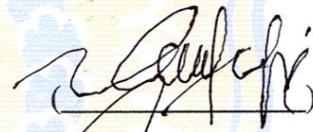
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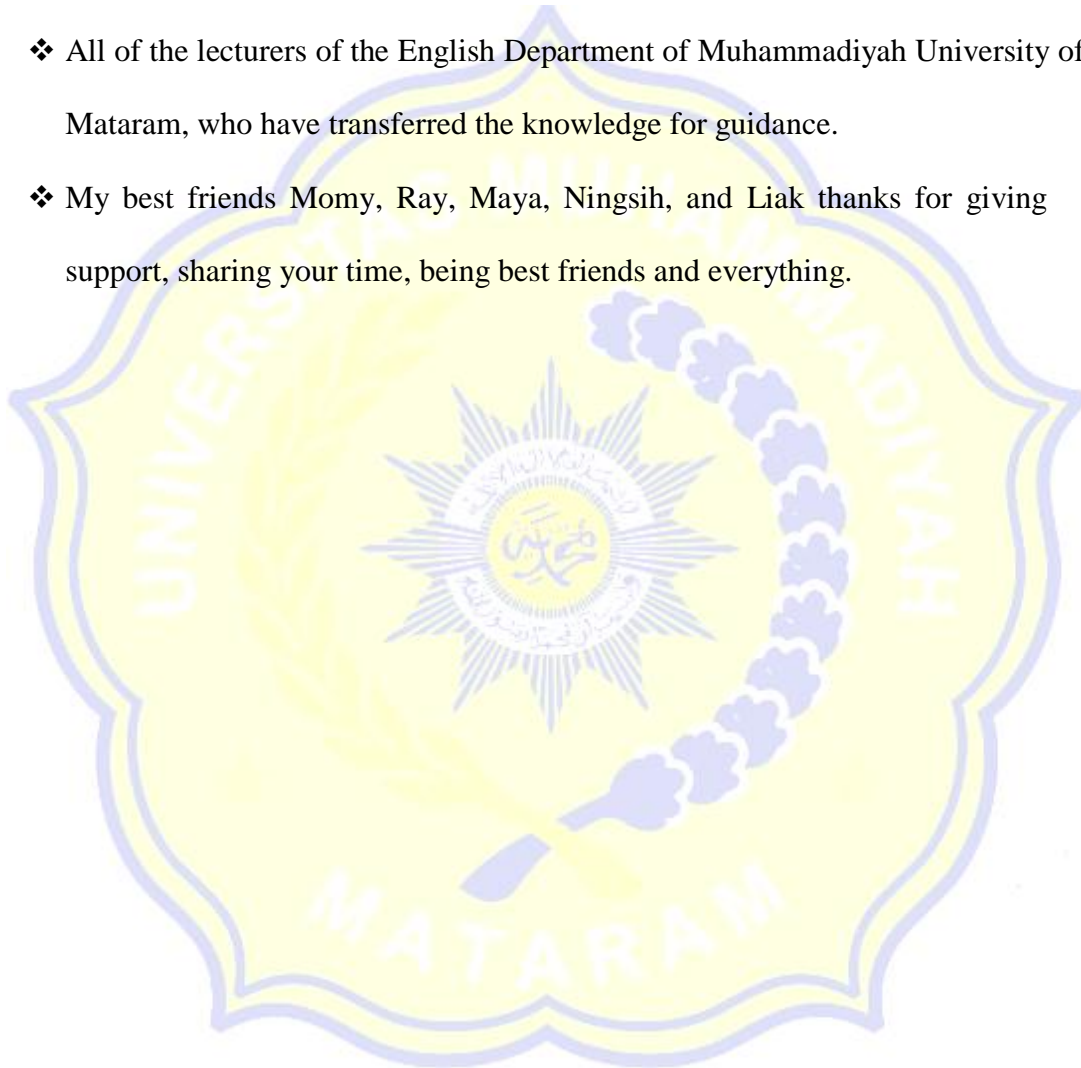
“The effort and prayer that makes it all come true”



## DEDICATION

This thesis dedicated to:

- ❖ My great parents and wife, who always gave prayer and support for me.
- ❖ All of the lecturers of the English Department of Muhammadiyah University of Mataram, who have transferred the knowledge for guidance.
- ❖ My best friends Momy, Ray, Maya, Ningsih, and Liak thanks for giving support, sharing your time, being best friends and everything.





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The author realizes that the completion of this thesis with the help of various parties. Therefore, the authors would like to express our deep gratitude.

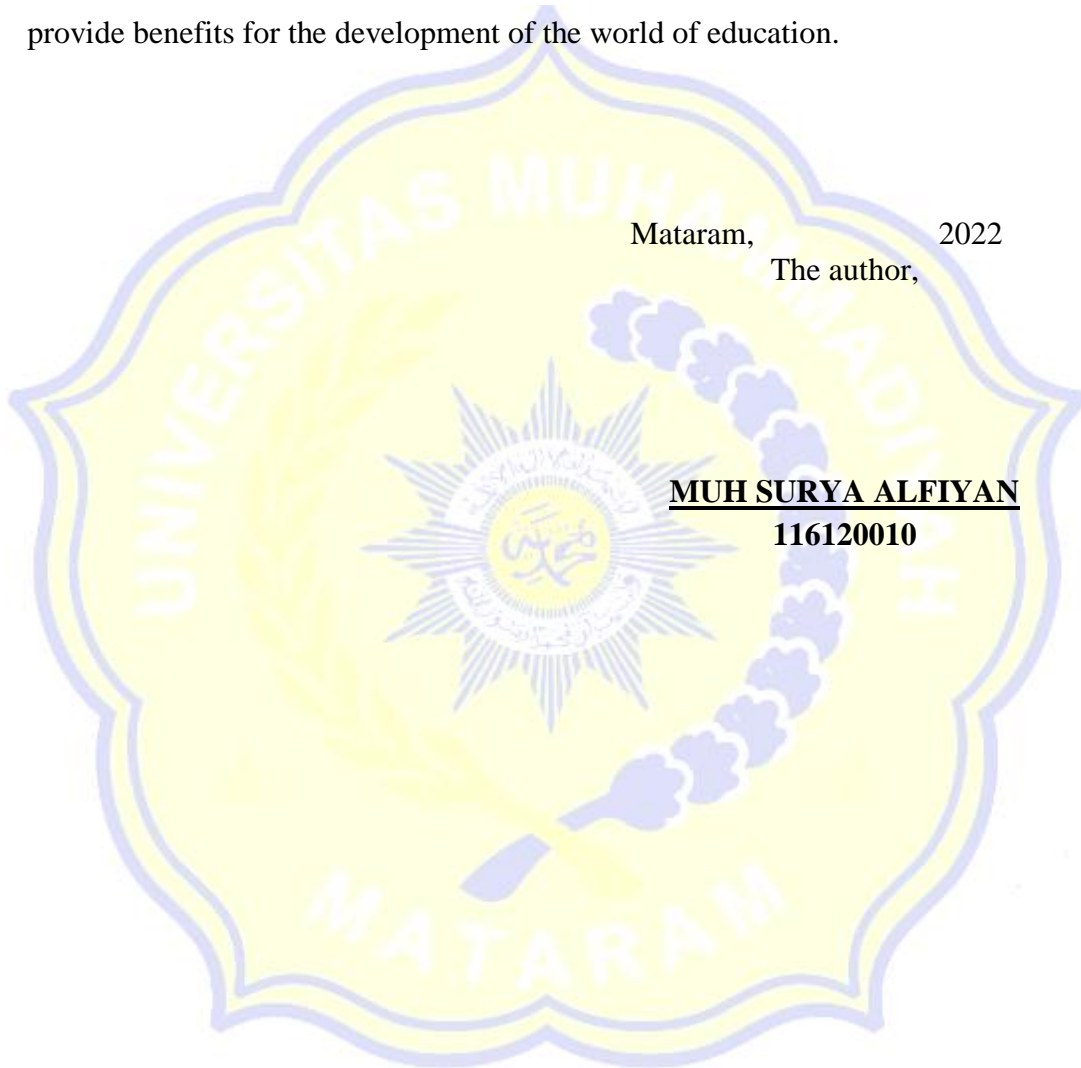
1. Mr. Dr. H. Arsyad Abd. Gani, M.Pd as UMMAT Rector.
2. Dr. Muhammad Nizaar, M.Pd.Si as Dean of FKIP UMMAT.
3. Mrs. Hidayati, M.Hum as the Head of English Language Study Program and the 1<sup>st</sup> advisor.
4. Mr. Muhammad Hudri, M.Pd as advisor II, and all parties who cannot be named one by one who has also contributed to the smooth completion of this thesis.
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The author realizes that this thesis is far from perfect. Therefore, the authors hope for constructive criticism and suggestions. Finally, the authors hope this thesis can provide benefits for the development of the world of education.

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A Thesis. Mataram: Muhammadiyah University of Mataram.

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### **ABSTRACT**

The myth is information that is actually wrong but is considered true because it has been circulating from generation to generation. This research is indeed to analyze the myth in Rempung ethnic group of South Pringgasela village. The researcher focuses on the myth of *tau sebai ndek kanggo tunuk lengan* or in English language is women cannot sleep on their back, and finding effect of the myth to women. The method used is ethnography, Creswell (2015:125) ethnography is a qualitative design whose researchers describe and interpret the same patterns of values, behaviour, beliefs, and language from a group of the same culture. The conclusion from the research on the myth should women not sleep on their back or in the Rempung language the myth of *tau sebai ndek kanggo tunuk lengan* is that myth have educational value to educate women from the Rempung ethnic group in South Pringgasela village about how to understand the ancestral tradition of good manners as a woman.

**Keywords: The Myth, Ethnic Group, Culture, Women, Language.**

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### ABSTRAK

Mitos adalah keterangan yang sebenarnya mengeliru kecuali dipertimbangkan benar karena ini telah beredar secara turun temurun. Penelitian ini adalah tentu saja untuk meneliti mitos di golongan etnik Rempung dari Desa Pringgasela Selatan. Fokus peneliti pada mitos dari *tau sebai ndek kanggo tunuk lengan* atau di Bahasa Inggris adalah perempuan tidak boleh tidur pada belakang mereka, dan penemuan akibat mitos ke perempuan. Cara yang dipergunakan adalah etnografi, Creswell (2015:125) etnografi adalah satu desain kualitatif peneliti mendeskripsikan dan menginterpretasikan pola yang sama berharga, perilaku, kepercayaan, dan bahasa dari sekelompok budaya yang sama. Kesimpulan dari penelitian pada mitos harus perempuan tidak menidurkan pada kembali mereka atau pada bahasa rempung mitos dari *tau sebai ndek kanggo tunuk lengan* adalah mitos itu punya nilai bidang pendidikan untuk mendidik perempuan dari golongan kesukuan rempung di Selatan Pringgasela desa tentang bagaimana caranya memahami adat-istiadat berasal dari nenek moyang dari cara baik sebagai kaum wanita.

**Keywords: Mitos, Golongan kesukuan, Budaya, Perempuan, Bahasa.**



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## CHAPTER I

### INTRODUCTION

This chapter provides the introduction of the research, which includes background of the research, research questions, purposes of the research, significance of the research, scope of the research, clarification of the key terms, and organization of the paper.

#### 1.1 Background of the Study

Currently in the modern era there are still myths that live and develop in society. The myth is often encountered in certain areas. The many elements of society that still believe in the existence of a myth, and then do not rule out there will be a difference of opinion and belief in the myth that they believe. The difference lies in the mythical storyline or the mystical power that exists in the myth.

The myth (whether it is true or not) is a symptom that arises by itself based on the assumption of events that occur out of the normal limits. Belief in myth is part of culture in the society. The term myth has long been known, it can be said that myth is something in the form of discourse (can be a story, origin, or belief) in which its existence is one package with taboos that should not be violated. As for the understanding of the myths of some experts, definition of myth according to Danandjaja (1986) is myth is a people's prose story that is characterized by gods or demigods that occurred in other worlds (heaven) in the past and is considered to have really happened by the story masters or adherents and is related to the occurrence of places, the universe. In

addition, the definition of myth according to William A. Haviland is a story about historical events that explain the final problems of human life. The existence of myths is closely related to traditional customs. Even in Indonesia, there are various stories about the myth from other different areas. One of them is the myth about the prohibition of women that must not sleep on their back or in Rempung language is "*tau sebai ndek kanggo tunuk lengan*". This myth comes from Rempung ethnic group of south Pringgasela village.

Rempung ethnic group is one of the minority ethnic groups in south Pringgasela village in East Lombok, and based on the story of the actual ancestors of Rempung ethnic group came from Sumbawa. They still believe the myths of the past that is inherited there from ancestors. One for example is the prohibition of women that must not sleep on their back or in the Rempung language is "*tau sebai ndek kanggo tunuk lengan*". If we look at the health sciences doctors do not recommend actually sleeping on your back. Ear Nose Throat and Head Neck Surgery Specialist, Arina Ikasari Muhtadi in kompas.com article explained that sleeping on our backs makes us prone to airway obstruction.

The myth does not always have a logical reason. In the society, those who believe in the myth will try to maintain their belief by persuading other people to do as what they do. At last, the writer is going to scrutinize the myth of the women who must not sleep on their back in Rempung ethnic group, South Pringgasela village to gain deep information and the values contained on the myth.



## 1.2 Statement of public

The aim of the research is to answer the following research questions:

1. How is the history of the myth "*tau sebai ndek kanggo tunuk lengan*" in Rempung ethnic group of south Pringgasela village?
2. What are the cultural and educational values of the myth "*tau sebai ndek kanggo tunuk lengan*"?

## 1.3 Purpose of the Study

Based on the research question above, the researcher notes that the purpose of the study can be formulated as follows:

1. To investigate the history of the myth "*tau sebai ndek kanggo tunuk lengan*" which cause Rempung people in south Pringgasela village, believe to the myth.
2. To analyse the cultural and educational values of the myth "*tau sebai ndek kanggo unuq lengan*"

## 1.4 Scope of the Study

In this study, the researcher investigates the myth "*tau sebai ndek kanggo tunuq lengan*" which is believed by Rempung people who reside at RW. (Community Association) Hikmah, South Pringgasela Village, District of Pringgasela, East Lombok

## 1.5 Significance of the Study

This study conducted to give some theoretical and practical contributions as follows:

### 1.5.1 Theoretically

- a. This study presents some valuable information about the factors that cause this myth believed by *Rempung* People at RW. Hikmah, south Pringgasela Village.
- b. This study would reveal the meaning of the myth “*tau sebai ndek kanggo tunuk lengan*” in Ramping ethnic group of south Pringgasela village.

### 1.5.2 Practically

- a. This study will get a better understanding of the myth still closely related in culture of South Pringgasela village, like a positive or negative impact based on views through education, health sciences and religious studies.
- b. Gather information about the myth of the ethnic group by using a mixed approach to the environment of the local community and important figures of Rampung ethnic group in south Pringgasela village.

## 1.6 Definition of the Key Terms

To avoid misinterpretation, the researcher explains the following terms used in this study.

### 1.6.1 Culture

Culture in general is a way of life that develops and is shared by groups of people, and is shared from generation to generation. And according to expert culture is complex whole which includes beliefs, morals, arts, customs, laws, and other habits learned by humans as part of society (Taylor, 1972).

### 1.6.2 Language

Language is a mutual agreement. Language has a visionIt is very vital in all aspects of human life. Language is a systeman arbitrary sound symbol used by members of a social group to work together, communicate and identify themselves, (Kridalaksanain Chair, 2014:32).

### 1.6.3 Myth

Myth is folk prose stories that are considered true and are considered scared by the storyteller. Myth figures are gods or demigods. Events occur in another world, or in a world that is not as known today, and occurred in(Danandjaja, 1986).

### 1.6.4 Ethnic Group

Ethnic group is the set of people who have or have similarities in terms of race, religion, national origin, are also equally bound in certain cultural values (Frederick Barth 1988)



## CHAPTER II

### REVIEW OF RELATED LITERATURE

In this section, the writer discusses some theories related to the myth, among others: definition of myth, characteristic of myth, functions of myth, concept the ethnic group, and characteristics of ethnic group.

#### 2.1 Previous of study

The first research was conducted by Sarinda Dewi Guntur Prahara (2010). Entitle “THE MYTH MAKING OF AMERICAN VAMPIRE IN STEPHENIE MEYER’S *TWILIGHT* (2005): SOCIOLOGICAL APPROACH” This study is aimed to show the myth making of American vampire in Stephenie Meyer’s *Twilight* by using sociological approach. It is done by establishing two objectives: the first is analyzing the novel based on its structural elements and the second is analyzing the novel based on the sociological approach. This study is qualitative study. Type of data of the study is text taken from two data sources: primary and secondary. The primary data source is the Stephenie Meyer’s *Twilight* novel that released in 2005. While the secondary data sources are other materials taken from books, journals, and internet related to the study. Both data are collected through library research and analyzed by descriptive analysis. The study comes to the following conclusions. First, based on the structural analysis, it shows that in this novel, the author wants to illustrate that each community has its own myth. In doing so, she creates her characters based on the conventional concepts but with new attributes. She is successful in building the story in

which all the elements of the novel are related to one another forming a good unity. Second, based on the sociological analysis, it is evident that the story is closely related to the social realities of American society that is comprised of a variety of race and ethnicities. In this story, the author reflects the diversity of the nation together with the rich cultural backgrounds that makes it possible for the nation to make a new myth corresponding to the development of the society.

The second, ZunaGayuh Chandra Irawan (2013). The title is "SYMBOLS OF MYTH DEPICTED IN PAULO COELHO'S *THE ALCHEMIES*" This research entitled "Symbols of Myth Depicted in Paulo Coelho's *The Alchemist*" aims to figure out the meaning and the myth of the objects defined as symbols in the novel. The researcher used qualitative method in analyzing the data. The primary data is Paulo Coelho's *The Alchemist* novel. The researcher used Saussure's semiotics theory to figure out the meaning of the symbol that is divided into the signifier and the signified based on the context in the story. Theory of myth is also used to discover the myth that becomes the background of the symbols in the story. The result shows that there are five ob.

Jests found in the novel that becomes the symbols of myth; hawk, Urim and Thummim stones, Philosopher's stone, sheep, and crystal glass. European and Egyptian myths are the myths that are related to the symbols. Hawk, Urim and Thummim stones and Philosopher's stone are the symbols of European

myth, sheep is the symbol of Egyptian myth and Crystal glass is the symbol of both European and Egyptian myth.

The third, Yunilawati (2018). The title is “THE MYTH OF THE SACRED PULE TREE IN TEKOREJO VILLAGE, SUB-DISTRICT BUAY MADANG, EAST OGAN KOMERING ULU (OKU) REGENCY: This research was conducted in Tekorejo Village, East BuayMadang District East OganKomerlingUlu (OKU) District, revealed about the myth of the pule tree in the village ofTekorejo. This myth has become the belief of the local community since ancient times who believe hereditary until now. The myth of the Pule tree is realized Tekorejo Village community in a smooth ritual offering Kautaman, Kautaman offerings are a community ritual as an embodiment of respect them against the ancestral spirits contained in the sacred tree. Purpose this research is to describe as is about the form of ritual the myth of the pule tree and the influence of the myth of the pule tree on social life. InThe implementation of the ritual offerings of Kautaman is usually carried out at the time of the event wedding and circumcision and the implementation the day before the event starts after ba'dadzuhur. This research is a field research which descriptive. Based on field studies supported by several theories, sourced from the library. The data collection used is the observation method is carried out to observe the activities carried out Tekorejo Village community in the sacred myth of the Pule tree, interviews, and documentation, researchers use an anthropological approach and phenomenology. The data collected were analyzed using the method



qualitative research. The results of this study indicate that the pule tree is a place for dwells the spirit of the local tree lord. The sacred myth of this pule tree as a medium related to the beliefs of the people in the village Tekorejo against the sacred pule tree, which is considered to have great power can provide safety and protection for people who believe in it, especially for the people of Tekorejo Village. Influential for social life of the community such as increasing solidarity and social interaction Tekorejo Village community because in the implementation of this offering ritual, it involves participation of people who consider it necessary to maintain this ritual, which has been entrenched that can bring safety and encourage Tekorejo Village community activities.

The conclusion from the three previous studies above is that there are some differences with the research being conducted by the researcher. Starting from the first research conducted by Prahara in 2010 with the theme of myths about vampires examined from a novel, a very basic difference with the first research is starting from the time aspect where the researchers here conduct research in 2022 and are located in a village called South Pringgasela Village and a different object, namely about community behavior towards the myth of tau *SebaiNdekKanggoTunukLengan* although they have the same discussion about a myth.

In the second research by Irawan 2013 about symbols and the third research by Yunilawati 2018 about trees, the theme of the researcher here is

about myths, only difference lies in the object being studied and the place and time setting of the research is different as described above.

## 2.2 Culture

A culture that has been embedded is inherited from generation to generation will be increasingly conceptualized in society. As a result, it becomes a belief that is hard to break. The beliefs that are still growing in the community are usually maintained through their local wisdom. In which the local property eventually become wisdom that is always held firmly by the community. People who have a strong level of trust usually maintain the values of local wisdom that still exist. Melville J. Herskovits (1948) said that culture is super organic, because culture is hereditary from generation to generation, even though humans in society one after another due to death and birth. The culture comes from Sanskrit, namely: buddhaya and is the plural form of the word budhi (mind or reason). Culture consists of two words, namely the word mind and power. Budi means reason and Daya means power, human effort. Culture means the product of thought and human effort of creativity, taste and intention or what is called tri power. Whereas Culture is the result of human creation, taste and initiative, which includes knowledge, belief, art, morals, law, custom and will. (Ramdani, 2008: 95). In addition to what has been stated above regarding the meaning of culture, there are also some experts who give their opinion about cultural understanding.

The culture is a pattern of meanings or meanings that run throughout the symbols and historically transmitted. Geertz sees that culture is more on

symbols that have meaning in the local community. Indeed, in the cultural semiotic approach, everything is a these symbols and symbols have meaning, for example mosques, churches, (Geertz, 2010:11)

The culture is the totality of human activities, including knowledge, belief, art, morals, law, custom, and another habit. If we refer to this definition, then Culture is a rule that applies to society and the rules are used as a way of life for the community. However, Tylor views culture broadly, he sees that everything activities carried out by the community is cultural (Tylor, 2010:12). From the above definition, it can be concluded that culture is the result of human creation that is passed down from generation to generation.

The culture is distinguished according to its four forms, namely:

- a. Artifacts or physical objects.
- b. Culture as a system of patterned behavior.
- c. Culture as a system of ideas.
- d. Culture as a system of ideological ideas.

Elements of culture include all cultures in the world, small, unpretentious and isolated, as well as large, complex, and with extensive network of relationships. According to (Koentjaraningrat 2009:23), Culture in the world has seven universal elements, namely:

- a. Knowledge system
- b. Language as a medium of communication, both oral and written.
- c. Social organizations such as kinship, marriage systems, legacy system.



- d. Livelihood systems and economic systems such as agriculture, farms, production systems.
- e. Systems of equipment and supplies for everyday human life for example clothing, housing, household appliances, weapons and so.
- f. Religious system
- g. Arts, for example sound art, fine art, motion art.

The culture has a very large function for humans and society. Society has necessity that must be fulfilled in life. Community necessity is largely filled with culture that originates from society itself. Because human abilities are limited, so the ability of the culture, which is the result of human creation, is also limited in meeting all necessities.

### **2.3 Language**

Communication is always associated with the language process. In reality, when talking about language, we always associate it with communication. As emphasized by Lyons in (Siberani 1992: 90) that language acts as a communication tool and is undeniable truth, besides it is hard to imagine satisfactory terms without connecting them with the meaning of communication. The relationship between language and culture is an interesting thing to study discussed. From a cultural point of view, language is a manifestation of culture. Language as a container and a reflection of the culture of the people who own it and from our language we can know how high the level of culture of a nation. (Koentjoroningrat in Chaer 1995:217)

states that culture is only owned by humans and grows together development of human society.

Language is a mutual agreement. Language has a vision It is very vital in all aspects of human life. Language is a system an arbitrary sound symbol used by members of a social group to work together, communicate and identify themselves, (Kridalaksana in Chair, 2014:32). Language acts as a means for communicate all activities carried out by humans throughout the day from morning to night. This causes language cannot be separated from humans. Language shapes the human mindset to produce and implement the ideas of the human mind. Various ideas expressed through language strived for the survival of human life, because with language humans can communicate and build interactions with each other to form cooperation in various fields and aspects of life, such as in the social life. Language can be studied in the field of linguistics, namely in sub-phonology (the science of sound), morphology (the science of word forms), syntax (the science of sentence forms), and semantics (study of language meaning). The four sub-sections are one an inseparable unity from language because all languages in the world both the language with the largest number of speakers and the language with the number of speakers very little will be formed by these four components, so that Language cannot exist without the four linguistic components.

The semantics has an important role to express the meaning contained in the language, especially if the language what is expressed is the local language. This is in line with the opinion of Cassirer (in Aminuddin, 2016:17)

which says that humans are animals symbolicum, which is a creature that uses media in the form of linguistic symbols in giving meaning and filling their lives. The regional language is one of the cultures that must be preserved and maintained its existence in the nation, because regional languages become unique wealth for a country. In general, the function of language is a communication tool. However, language has several other functions.

- a. Language as a means of self-expression since childhood, humans use language as a means of expressing and expressing themselves to their parents or to others.
- b. Language as a means of communication as a means of communication, language is used to convey certain meanings so that others can understand them. The difference in the function of language as a means of self-expression and a means of communication lies in its purpose. The first is simply to express you to be known by others.
- c. Language as a tool of social integration and adaptation when adapting in a new social environment, everyone will choose the language used depending on the situation and conditions they face. This is so that he can easily adapt and integrate with the social environment.
- d. Language as a tool of social control as a tool of social control, language can be very effective. Social control by using language can be applied to individuals or communities.



## 2.4 Definition of the Myth

The myth comes from the Greek *Mythos*, which is literally interpreted as a story or something someone said. In a broader sense, myth means a statement, a story or plot of a drama. As for the understanding of the myths of some experts, definition of myth according to Danandjaja (1986) is myth is a people's prose story that is characterized by gods or demigods that occurred in other worlds (heaven) in the past and is considered to have really happened by the story masters or adherents and is related to the occurrence of places, the universe. In addition, the definition of myth according to William A. Haviland is a story about historical events that explain the final problems of human life. The myth is also closely related to the semantic-semiotic system, because the role of language is not far from human life in communicating. Semantics is a branch of linguistics that studies the meaning contained in a language, code or other type of representation. Another understanding of semantics is the study of the meaning used to understand human expression through language. Other forms of semantics include programming languages, formal logic and semiotics. Semantic understanding according to some experts such as Palmer (1981) said Semantics is the technical term used to refer to the study of meaning, and since meaning is part of language, semantics is a linguistic. And while according to Kreidler (1998) Semantics is the systematic study of meaning, and linguistic semantics is the study of how languages organize and express meanings. And lastly, according to Tarigan, (1985) semantics is the study of symbols or signs that express meaning, the

relationship of meaning to one another, and its influence on humans and society.

Due to the definition of myth by the experts, the researcher may conclude that myth is information that is actually wrong but is considered true because it has been circulating from generation to generation. Besides, it can be said that myths are folk prose stories that are represented by gods or demigods that occurred in other worlds (heaven) in the past and are considered to have really happened by those who have stories or adherents. Myth is also called Mythology, which is sometimes interpreted, as Mythology is a folklore that is considered to actually occur and is related to the occurrence of places, the universe, the gods, customs, and the concept of sacred tales.

#### 2.4.1 Characteristics of the Myth

Based on knowledge of myth in general or according by experts such as Bascom Danandjaja (1986), Cremers (1997), and Levi Straus (1997) all lead to the same principle. Moreover, they said the characteristic of myth is: tottive, conventional, statement of fact, and motivational.

##### a. Tottive

Tottive Is the link between form and concept which is distorted and deformities. The concept of distorting the Form makes meaning in the first level system no longer a meaning that points to the facts.

b. Conventional

Conventional is a myth that does not exist as well, myths deliberately created, constructed by the culture of society with a specific purpose.

c. Statement of Fact

This means that the myth of naturalizing the message makes us accept it as a truth that must not be debated again. Something that is naturally in common sense.

d. Motivational

According to Barthes, the form of myth contains motivation. Myth is made by selecting various possible concepts to be used according to the first level of smiting system.

#### 2.4.2 Functions of the Myth

Talking about a myth, actually the myth not just has characteristics, but the myth also have functions. And similar to the characteristics of myth, actually the function of myth still leads to general knowledge or same opinion of the experts as above.

The functions of myth are :

- a. Denvelope symbol that is very meaningful and also explains the environmental recommendations faced.
- b. Is a very effective educational tool in the establishment and inculcation of certain cultural values, social norms and beliefs?



- c. It is a guideline for the supporting community to establish social solidarity with their members so that they can distinguish between communists from one another.
- d. To instil and strengthen certain cultural values, thoughts or knowledge.
- e. As a stimulus for the development of creativity in thinking.

## 2.5 Ethnic Group

In general the Ethnic group is a social group that exists in an area with certain characteristics. There is the definition of Ethnic group according to the experts. According to Frederick Barth, ethnicity is a group of people who have or have similarities in terms of race, religion, national origin, and are bound together in certain cultural values. According to Raroll the ethnic group is a group of people who identify themselves with each other, usually on the basis of bloodlines that are considered to be the same. A group can be recognized as an ethnic group if it has its own characteristics in terms of culture, language, religion, behaviour, or biological characteristics.

From those theories, it can be concluded that the ethnic group is a group of people who classify themselves with their fellow human beings based on lineages that still have similarities that refer to a characteristic, such as culture, language, religion or beliefs and behaviour.

### 2.5.1 Characteristics of the Ethnic Group

- a. Differences in physical characteristics

The difference between these physical features is the first characteristic that distinguishes one tribe from another. Each tribe

usually has its own physical characteristics that distinguish it from other tribes. For example like only Japanese tribes who have olive skin color. As for the African tribes, most of them have black.

b. Language differences

Each tribe has its own language, be it a national language or an indigenous language. Not only that, each of the tribes usually also has their own way of speaking (dialect) language. For this reason, we can find out someone's tribe from the way of telling or accent that he uses when talking.

c. Cultural differences

Besides being different in terms of physical appearance as well as language, each tribe also has its own culture which is one of the characteristics of each tribe. For example, the culture of tribes in India is certainly different from the culture of tribes in Europe. We can see these cultural differences in terms of customs, arts, and so forth.

d. Has a domicile area

If for Indonesia at this time it may be that many of each tribe has spread in each region, but still each of these tribes has its own domicile. Examples include the Batak who live on the island of Sumatra, the Toraja who live in Sulawesi, and others as.

### 2.5.2 Rempung Ethnic Group

Rempung ethnic group is one of the minority ethnic groups in south Pringgasela village in east Lombok, and based on the story of the actual ancestors of Rempung ethnic group came from Sumbawa. The Rempung ethnic group in the south Pringgasela village has a unique characteristic, starting from the language used to communicate every day. When the people of Pringgasela village generally communicate with the Sasak language, but it is a different story with the Rempung people who use the Rempung language to communicate. The original language of Rempung ethnic group is came from Sumbawa, where there is an area called Taliwang which has the same language. The Rempung language for most people is difficult language, starting with a different accent and has a difficult vocabulary.

In terms of not only language but the Rempung ethnic group also has a unique culture and tradition. So many cultures and traditions are still developing in the Rempung ethnic group for example, in the weddings and other big events. The Rempung ethnic group in every major event the community always carries the theme of cooperation, like one of the examples already mentioned, if there is a wedding, all the Rempung people must be participant for making the event a success. Where we rarely find this in other places such as in urban areas.

Besides that, the people of the Rempung ethnic group still believe in taboo like as a myth that have been passed down from generation to



generation by their ancestors. There are so many things related to myths that have important meaning in life, and sometimes must be obeyed and should not be violated, for example of the Myth "*Tau Sebai Ndek Kanggo Tunuk Lengan*" or in English language is women can't sleep on their back.



## CHAPTER III

### RESEARCH METHOD

In the research methods section, several things must be prepared to be able to research what is being observed. And it all starts from research design, research participant, data collecting technique, and the technique of data analysis. These steps are for the research carried out to be more structured and sourced from accurate information.

#### 3.1 Research Design

The researcher selects an appropriate research design for the effectiveness of this research. The method used is ethnography. Ethnographic methods began to develop since the 1960s, these methods are sourced from a new flow in the science of anthropology called cognitive anthropology, or ethno science, or new ethnography. According to Moleong in Kuswarno (2011: 32) ethnography is basically a building of knowledge which includes research techniques, ethnographic theory, and various kinds of cultural descriptions. Ethnography means building a systemic understanding of all human cultures and perspectives of people who have studied culture. Whereas, literally, ethnography is a writing or report on a tribe, written by an anthropologist on the results of fieldwork for months or years (Marzali in Spradley, 1997: xv).

Creswell (2015: 125) ethnography is a qualitative design whose researchers describe and interpret the same patterns of values, behaviour, beliefs, and language from a group of the same culture. As a process as well as a result of research, ethnography is a way to study a group of the same culture

as well as the final written product of the research. Meanwhile, as a process, ethnography involves extensive observation of the group, often through participant observation, in which the researcher immerses himself in daily life in the community, observes and interviews participants in the group. Ethnographers learn the meaning of behaviour, language and interaction among members of the same cultural group. And here researchers use the ethnographic method because it is associated with titles that discuss ethnicity, culture and myth.

### **3.2 Research Setting**

Research setting in qualitative research is important and has been determined when placing the research focus. Settings and the research subject is a unit that has been determined from the start study. The setting of this research indicates the community to be researched and as well as their physical and social conditions. In a qualitative research, setting research will show the research location that is directly attached to the research focus that has been established from the outset. The setting of this research is not can be changed unless the research focus is changed. The research setting in this research is also needed to obtain the necessary data, information, and information in connection with the with research interests.

#### **1. Research subject**

The subject of this research is an analysis of the Myth "*tau sebai Ndek Kanggo Tunuk Lengan*"



## 2. Research place

This research conducted in south Pringgasela village, east Lombok.

## 3. Research time

This research was conducted on the final examination of the undergraduate degree program (S1) Muhammadiyah University of Mataram. Starting in February until with finished.

### 3.3 Research Participant

A participant is a person who takes part or becomes involved in a particular activity or event (Arikunto, 2010). The researcher took the participant from Rempung ethnic group who reside at Rw. Hikmahin south Pringgasela village. The researcher would observe the society of Rempung ethnic group in south Pringgasela village and then took some society who considered suitable as a sample.

#### 1. The characteristic of participant

To get accurate information and knowledge in a study, researchers must get the right participants who can be a source of accurate information. And the characteristics of participant must have in a study included:

- a. The participant must be a native and who was born and lived long ago in south Pringgasela village, at least the participant has lived in 40 years old.
- b. The participant must have more knowledge about the history and culture that exist from generation to generation or know much about the culture and history of Rempung ethnic group.

- c. The participant must be important figures in the village such as traditional elders and able to speak Rempung South Pringgasele language.

## 2. Participant observation

Participant observation is a study characterized by social interaction that takes a long period between researchers and research subjects in their environment, during which the data in the form of field notes are collected systematically and appalled without disturbances (Bogdan in Moleong, 2012: 164). Meanwhile, according to Stain back in Sugiyono (2015: 310) "In participant observation, the researchers observe what people do, listen to what they say, and participate in their activities". Which means, in participant observation, researchers observe what people do, hear what they say, and participate in their activities. Thus, participant observation is a data collection technique in which the researcher is fully involved with the community being observed. To be a good observer requires a special skill that allows him to deal with various issues, such as the potential lies of the observing community, impression management, and the potential exclusion of the researcher in the environment that is being observed (foreign).

### **3.4 Data Collecting Technique**

Data collection techniques are the most important step in research, because the main purpose of research is to get data. Without knowing data collection techniques, the researcher will not get data that meets the required

data standards (Sugiyono, 2015: 308). According to Kuswarno (2011: 33), the most important data collection techniques in ethnographic research are observation and participation in open and in-depth interviews conducted in a relatively long period, because ethnographic research is not a short visit with a list of structured questions like in survey research.

Open and in-depth interviews are also called unstructured interviews, which mean free interviews, in which the researcher does not use interview guidelines that have been arranged systematically and completely for data collection. The interview guidelines used only outline the issues to be asked (Sugiyono, 2015: 318).

This open and in-depth interview method requires good, accurate and precise listening skills so that what he hears can be used as research information. In addition, this method has a unique advantage, that is, this interview does not produce conclusions, but requires sustainability. Therefore, it is important to remain in good relations and contact with research subjects.

Guide on questions includes:

1. When is the myth of “*tau sebai ndek kanggo tunukl engan*” believed by the people of the south pringgalesa village, especially in the Rempung ethnic group?
2. What is the positive and negative effect of the myth of “*tau sebai ndek kanggo tunuk lengan*”?

3. How is the respond society of South Pringgasela village, especially in the Ramping ethnic group about the myth of “*tau seba indek kanggo tunuk lengan*” in modern era?
4. What does the myth of “*tau sebai ndek kanggo tunuk lengan*” apply to all women in the village, both married and single?

### **3.5 The Technique of Data Analysis**

According to Afrizal (2013:56), in analysing the data, there are some steps in doing data analysis as follows:

1. After the data have been collected, the writer will try to review the collected data.
2. Classifying the data into several groups to simplify the processing data.
3. Analysing the factors of causes Rempung ethnic group in south Pringgasela village still believes in meaning the myths of the past.
4. Giving the conclusion after the data has been analysed.