

# Literary Psychological Analysis of Legends *Si Boru Naitang*

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## ABSTRACT

This research aims to analyze the intrinsic and psychological elements of characters through the id, ego and superego aspects of the characters in the Legend *Si Boru Naitang*. Legend *Si Boru Naitang* is a form of folklore owned by the Toba Batak community located in Tajur, Pangururan District, Samosir Regency. The theory used in analyzing this story is the structural theory put forward by Nurgiyantoro and literary psychology expressed by Sigmund Freud. The method in this research is a descriptive method with field research techniques. Based on the research results found in the legend *Si Boru Naitang* 4 intrinsic elements: theme, plot, setting, character, message. The results achieved through structural analysis found 4 intrinsic elements, namely: theme, plot, background/setting, character, message. Apart from that, the personality structure of id, ego, superego was also found in each character in the story. The results show that there is a personality structure for each character, namely *Si Boru Naitang*, Inar Naiborngin, Raja Naibaho Siahaan, Inang (mother), son of Raja Palti Sinaga, Raja Naibaho Hutaparik, Raja Palti Sinaga.

**Keywords:** Legend *Si Boru Naitang*, Character Analysis, Literary Psychology

## 1. INTRODUCTION

Literary works are expressions of human personality in the form of experience, because literary works can give readers awareness of the truths of life, even though they are depicted in fictional form. Literary works can also provide joy and inner satisfaction. This entertainment is a type of intellectual and spiritual entertainment. Literary works can also be used as an experience for creating, because anyone can express the contents of their hearts and minds in valuable writing.

Literature is divided into two parts, namely oral (non-written) literature and written literature. Oral literature, which is transmitted by word of mouth, is also a cultural heritage that has been passed down from generation to generation and has cultural values that need to be developed. For example, myths, legends, fairy tales, folk tales, mantras (tabas), rhymes (eg) and others. Meanwhile, written literature is literature that emerged after humans became familiar with writing. Written literature is known to many readers because it is known to be conveyed through written writing. Written literature is also easy to find out who the author is or the origin of the original author

Because the author's name can be proven by sight in the media used by the author. Much of this written literature also comes from oral literature, for example, folk tales that are told by someone and then written down and recorded by the people who hear them.

We can also see this written literature in pustaha letters that have been written on wood (laklak) which usually contain mantras, tarombo/genealogies, or past history. According to Endraswara (2013: 151), oral literature is that which is spread by word of mouth from generation to generation. The study of oral literature can be focused on two large groups, namely:

1. Primary oral literature, namely oral literature from original sources. For example, from a storyteller or narrator.
2. Secondary oral literature, namely oral literature that has been conveyed using tools.

Danandjaja (2007:3-4) defines folklore as a form of oral literary work that was born and developed from traditional society which was distributed in a relatively fixed form and among certain collectives over a long period of time using clichés. As one of the oral literatures in the Batak Toba ethnic group, it is a legend. Legends are folk prose stories that are similar to myths, namely those that are considered to have really happened. In legends there are also characters who build a story and these characters are usually presented in full. Usually related to physical, social conditions, behavior, traits, habits and so on. The depiction of these characters is related to characterization. Characterization is painting a clear picture of someone shown in a story (Jones in Nurgiyantoro 2009:3).

In this research, the oral literature taken is legendary stories, namely legends *Si Boru Naitang* in Tajur, precisely in Pangururan District, Samosir Regency. The location of the story holds a lot of information that can be explored to find out the story. This story tells of Raja Naibaho Siahaan who had twins, a boy and a girl. The man's name is Inar Naiborgin and the woman's name is *Si Boru Naitang*. In the Batak tribe, they are brothers (marito or mariboto). In the habits and life of the Batak people, if they have twins, a boy and a girl, they must be separated across the ocean and cannot meet. Their closeness and familiarity made them both fall in love and they forgot that they

were still siblings. The closeness of the two made his father Naibaho Siahaan suspicious. So Naibaho Siahaan intended to get married *Si Boru Naitang*. Finally, Naibaho Siahaan accepted a proposal from one of the young men he liked *Si Boru Naitang* namely the son of the king of Sinaga (Op. Palti Sinaga). Without the knowledge of her parents and future husband *Si Boru Naitang* has become pregnant with a child as a result of her relationship with her sibling. Boru Naitang always daydreams about his brother because of his love for him. *Si Boru Naitang* even had the heart to kill her husband. Because he was discovered for his actions, *Si Boru Naitang* himself asked to be punished by being drowned in Lake Toba.

## 2. RESEARCH METHODS

The research method is a series of procedures or strategies known as the thesis research method for collecting, analyzing and conducting research questions. This thesis must be interpreted using data. According to Sugiyono (2019: 2), research techniques can be seen as a scientific way to collect reliable data with the aim of finding, creating and confirming certain information which can then be used to understand, solve and predict problems. The basic method used in this article is descriptive to study *Legenda Si Boru Naitang*. The technique used to collect data is the triangulation method (Moleong, 2017:35), namely 1) interviews with informants who are traditional leaders. 2) observations made at the research location and 3) literature such as Batak books. The data analysis method used in this article is: 1) Clarifying the data obtained according to the research object. 2) Analyze the data according to the intrinsic element problem formulation. 3) Analyze the data according to the problem formulation of the psychological aspects of the characters in the story. 4) Make conclusions and suggestions.

## 3. RESULTS AND DISCUSSION

Based on the results of research conducted on Legend *Si Boru Naitang* There are

intrinsic elements and psychological aspects of the characters in the Legend *Si Boru Naitang*.

**A. Elements intrinsic to legends *Si Boru Naitang***

Intrinsic Elements		Description		
Theme		Forbidden Love.		
Flow/plot		Chronological plot		
Background/setting	Background scene	Tajur, Samosir	<i>Si Boru Naitang</i> went to meet his brother who was wandering his buffalo in his field. After arriving there <i>Si Boru Naitang</i> also told what his mother had said to him.	
		Farm	When they both arrived at home to meet their mother, Inar nai borngin said to her mother "Mother! Why does Inang suddenly want to match us both with someone who doesn't suit our choices.?"	
		House	When they both arrived at home to meet their mother, Inar nai borngin said to her mother "Mother! Why does Inang suddenly want to match us both with someone who doesn't suit our choices.?"	
		Land Simbolon	"After they arrived in the Tanah Simbolon area towards the hills near the village, King Sinaga's son could no longer endure his tiredness and sleepiness, so he asked his wife to stop. "My wife...I feel tired, let's rest for a while, then we'll continue our journey," then <i>Si Boru Naitang</i> answered her husband, "Yes, my husband, I also feel tired, my husband, but I'm holding it in so I can g	
	Time setting	morning	The next morning, because <i>Si Boru Naitang</i> Having agreed to the match made by his mother, a family group (paranak), Anak Raja Palti Sinaga, came to propose marriage. <i>Si Boru Naitang</i> .	
		Afternoon	"One day when it was approaching sunset <i>Si Boru Naitang</i> still doing her work, even though it is very taboo for a girl to work until dusk.	
		Night time	Then it was late at night, Raja Naibaho Siahaan asked Raja Palti Sinaga about the conditions he had said <i>Si Boru Naitang</i> . "Brother-in-law (lae), we have listened to what my daughter said, namely <i>Si Boru Naitang</i> , wait for his child to be born before he can drown. It's no use continuing to sink it if it continues to surface again".	
	Social Setting	a) In Batak custom, when there are male and female twins, they must be separated. b) Whoever breaks the oath will become destroyed over time.		
	Characters and Characterization	<i>Si Boru Naitang</i>	The son of Raja Naibaho Siahaan also has charming good looks and beauty like a royal son and princess. <i>Si Boru Naitang</i> has mat weaving skills and is an expert in weaving. He has had this skill since he was little, because of his behavior and expertise <i>Si Boru Naitang</i> his parents loved him very much. Then Siboru Naitang observed her husband who was fast asleep with eyes full of inquiry as to whether his husband was sound asleep or not, then she pulled out the sharp dagger that was tucked into her husband's waist, then she adjusted her position by resting her left knee on the ground while her right leg straddled her sleeping husband's head. that's it. In the blink of an eye, she had slashed the sharp dagger into her husband's neck, and instantly Anak Raja Palti Sinaga died without any resistance. Then Siboru Naitang immediately packed up her husband's body, then his husband's body was thrown into the valley, but his severed head was carried to his village.	
		Inar Naiborngin	The son of Raja Naibaho Siahaan also has charming good looks and beauty like a royal son and princess. <i>Si Boru Naitang</i> has mat weaving skills and is an expert in weaving. He has had this skill since he was little, because of his behavior and expertise <i>Si Boru Naitang</i> his parents loved him very much. Likewise, Inar Naiborngin is diligent in carrying out his work in wandering his buffaloes in the fields.	
Raja Naibaho Siahaan		Then Raja Naibaho Siahaan agreed to his besan's request "Tomorrow morning we will drown him in the middle of the deepest lake, so that he will be eaten by the Siniangnaga snake which comes from the center of the earth, then so that the typhoon will blow him into the wilderness so that he will be torn to pieces by the sitelpang (tiger), law enforcement ancestral tiger. It is not necessary for human laws to be imposed on humans like this, but let the ancestors of Pusuk Buhit be the ones to punish him. Take heart, my in-laws, if you like what I said earlier, there's no need for us to call the judges to decide." said Raja Naibaho Siahaan.		
Inang/Ibu		One day when it was approaching sunset <i>Si Boru Naitang</i> still doing her work, even though it is very taboo for a girl to work until dusk. The mother who saw him immediately reprimanded him, "Naitang, it's already dusk, it's not good to keep working," said the mother gently. Naitang, who was reprimanded, answered calmly, "in a moment, Inang." His mother kept persuading him, saying "don't force yourself, if you are damaged you will also be the one who loses", so <i>Si Boru Naitang</i> rushed to leave work. Meanwhile, his brother Inar Naiborngin was ready to put his buffaloes into the pen		
Anak Raja Palti Sinaga		After they got married, Siboru Naitang often daydreamed and was carried away by the flow of his thoughts. Anak Raja Palti Sinaga often warned his wife to be more open to accepting him as her husband, but his wife ignored this. Over time, Raja Palti Sinaga's son's attitude changed and he often became violent and finally he started to want to torture and abuse him, but all of this was		

		restrained by himself because he chose.
	Raja Naibaho Hutaparik	However, Raja Naibaho Siahaanno longer wanted to give him the opportunity <i>Si Boru Naitang</i> stay with him because of his really embarrassing behavior which upsets him. A feeling of pity arose from his father <i>Si Boru Naitang</i> namely Raja Naibaho Hutapariksaw <i>Si Boru Naitang</i> because he didn't want Raja Naibaho Siahaanto throw him out of the
	Raja Palti Sinaga	Immediately, Raja Palti Sinagacried and shouted loudly, as did Raja Naibaho Siahaanwho was shocked and cried when he heard his king's confession. Because he didn't know what was going on in the village, and his son-in-law's head was apparently located on the ceiling of his house. After the severed head was taken from the ceiling of the house, King Sinaga's bodyguards were about to tear up the entire village, but Raja Palti Sinagastopped and said in a strong voice: "I'd better hear first what punishment will be imposed on the heartless Siboru Naitang. that tiger, who killed her own husband."

## B. Aspects of Psychology of Character in the Legend of *Si Boru Naitang*

Character Name	Id	Ego	Superego
<i>Si Boru Naitang</i>	As they grow older, the two brothers feel what their feelings feel like tastemore love between both.	So <i>Si Boru Naitang</i> sad and answered his mother "Yes Mistress, we will follow your words as long as you are happy Mistress". However, in the look on the face <i>Si Boru Naitang</i> there was still a look of rejection wrapped in sadness. He could no longer respond to his host's words.	"My fate is that I have to leave my son Uda, Everything, is my fault, so I have to be willing and willing to atone for the sins I have committed". The quote above is the Superego <i>Si Boru Naitang</i> resigned to bear the sin he committed.
Inar Naiborngin	Inar Naiborngin is very clever at playing his favorite flute when singing romantic melodies while praising beauty. <i>Si Boru Naitang</i> .	Inar Naiborngin also said to his mother "Inang! Why does Inang suddenly want to match the two of us with someone who doesn't match our choices?"	So <i>Si Boru Naitang</i> sad and answered his mother "yes Mistress, we will follow your words as long as you are happy Mistress".
Raja Naibaho Siahaan	Immediately Raja Palti Sinagacried and shouted in a loud voice, Likewise, Raja Naibaho Siahaanwas shocked and cried when he heard his daughter's confession.	Then Raja Naibaho Siahaan agreed to his besan's request "Tomorrow morning we will sink him into the middle of the deepest lake, so that he would be eaten by the Sinianaga snake which came from the center of the earth, then so that a typhoon would blow him into the wilderness so that he would be torn to pieces by babiati sitelpang (tiger), the ancestral tiger of law enforcers.	before being expelled, Naibaho Siahaan promised in front of his friends and village residents (of the same clan), "There will be no more children named Inar Naiborngin starting tonight, no more of that name, no matter what the circumstances, no one should remind you of that name and it must not be said that Naibaho is his clan wherever he goes, he must be thrown out of the village This".
Inang/Ibu	"My son, tell me about your feelings, don't be afraid and don't hesitate, who knows, Inang might be able to help him".	Unexpectedly, Inang said to <i>Si Boru Naitang</i> , "Naitang, we have decided that we want to match you with King Sinaga's son," Inang's words made Naitang very surprised.	Hearing Inar Naiborngin's words, his mother was very sad and cried and said to the two of them, "Are you no longer willing to listen to what your parents say? Will you always be the talk of people because of your closeness, you two really embarrass us as your parents. There have been so many people who reminded your mother that you should be separated. Your mother didn't separate you because your mother didn't want to be far from us, but what happened was beyond your mind. Everything that your mother did was just to cover up her private parts and what she said. others."
Anak Raja Palti Sinaga	However, because he felt ashamed of his wife, he tried to always put his feet in front	After they arrived in the Simbolon land area, they headed towards the hills near the village, King Sinaga's son could no longer endure his tiredness and sleepiness, so he asked his wife to stop. "My wife...I feel tired, let's rest for a while, then we'll continue our journey, Then <i>Si Boru Naitang</i> answered her husband, "Yes, my husband, I also feel tired, my husband, but I'm holding it in so I can get there quickly, I thought."	Then Anak Raja Palti Sinaga answered happily. "Wow... that's a good idea, my dear wife..., I'm happy with your idea, so just prepare the necessary supplies so we can leave tomorrow." That's what her husband said.
Raja Naibaho Hutaparik	Listen to the words <i>Si Boru Naitang</i> , <i>Raja Naibaho Hutaparik was sad and hugged him</i> .	Raja Naibaho Hutaparik knew about King Palti Sinaga's arrival, and informed him <i>Si Boru Naitang</i> .	Udanya came and asked again while hugging him "Tell us, my child, is there still something in your heart that is still unfulfilled?"
Raja Palti Sinaga	Usually the king's heart never worries when he hears a prediction, even when he sends his son off to war he still feels	Seeing his dog's attitude, King Sinaga said to King Naibaho: "There is already a feeling in my heart that something wrong is happening to my son.	Then Raja Palti Sinaga answered "The law is still the law, but I will still give you the opportunity to redeem the law after the child is born."

	<p>calm. but this time it seemed like his heart felt angry, it felt like his confidence was starting to waver.</p>		
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#### 4. CONCLUSION

##### A. Conclusion of the analysis of the intrinsic elements of legendary stories *Si Boru Naitang*.

Intrinsic elements in legendary stories *Siboru Naitang* can be concluded, namely, as follows:

- a. Legend story theme *Si Boru Naitang* depicts forbidden love between siblings, namely *Si Boru Naitang* and Inar Naiborngin.
- b. The plot of a legendary story *Si Boru Naitang* is a forward flow.
- c. Background/*setting* which is found in the Legend story *Si Boru Naitang* that is:
  1. Settings include: In Tajur, at home, in Tanah Simbolon, on the edge of the lake.
  2. Time settings include: morning, afternoon, afternoon, evening.
  3. The social setting in the story is where in the Batak tribe's tradition, if you have twins, a boy and a girl, they cannot be united in one house and must be separated and the social setting is where promises are made between *Si Boru Naitang* and Inar Naiborngin namely: *Dengke ni sabulan Tu tonggi na tu tabo na Halak siose padan Tu ribur na tu mago na* which means: Whoever breaks the oath will become destroyed over time.
- d. Characters or characterizations in legendary stories *Si Boru Naitang* from several figures, namely:
  - a. *Si Boru Naitang* has a tritagonistic nature
  - b. Inar Naiborngin has a diligent, kind and stubborn nature
  - c. Raja Naibaho Siahaan has a good, firm nature.
  - d. Inang (mother) has a kind, caring, sincere and loving nature.
  - e. The son of Raja Palti Sinaga has a tritagonist nature.

- f. Raja Naibaho Hutaparik had a kind, loving nature.
- g. Raja Palti Sinaga has a kind and firm nature.

##### B. Conclusion of the analysis of the elements of Id, Ego, Superego in the Legend story *Si Boru Naitang*.

1. Personality *Si Boru Naitang* There is the Id, Ego and Superego. Personality *Si Boru Naitang* there is the Id, the ego and the Superego. The id found on the figure *Si Boru Naitang* namely thoughts and feelings. The role of the Ego contained in *Si Boru Naitang* can be seen when *Siboru Naitang* is matched by his mother and makes his thoughts become a joke and the role of ego appears again when *Si Boru Naitang* agreeing with his mother's words and when *Si Boru Naitang* making plans to kill Anak Raja Palti Sinaga and the role of the superego *Si Boru Naitang* resigned to accept punishment for what he did.
2. Inar Naiborngin's personality consists of Id, ego and Superego. The ID contained in the character Inar Naiborngin when the strains of Inar Naiborngin's flute make *Si Boru Naitang* amazed to see him and Inar Naiborngin's ID also appeared when he heard the story *Si Boru Naitang* They want to find a mate for their mother, feelings of sadness appear on their faces and the two of them feel like they can't be separated because love has emerged between them. The role of Ego in Inar Naiborngin is that he always rejects his mother's words because he doesn't want to be separated from her *Si Boru Naitang*. And Inar Naiborngin's superego can be seen when his mother is sad. He accepts what his mother says for his mother's happiness.
3. The personality of Raja Palti Sinaga's son consists of Id, Ego and Superego.

The id contained in the character Anak Raja Palti Sinaga where he remains strong even though he is tired from traveling and the role of Ego that Anak Raja Palti Sinaga has cannot hold back his tiredness so he asks his wife *Si Boru Naitang* to rest for a moment. And Anak Raja Palti Sinaga's superego can be seen when his wife says she wants to visit her in-laws' house to establish friendship.

4. Raja Naibaho Siahaan's personality consists of Id, Ego and Superego. The ID of the character Raja Naibaho Siahaan when his daughter confessed that she had killed Raja Palti Sinaga's son. In that situation, Raja Naibaho Siahaan did not expect and was sad about what his daughter had done. The role of Raja Naibaho Siahaan's ego can be seen when *Si Boru Naitang* sentenced. Even though his daughter made a mistake, Raja Naibaho Siahaan must still agree to the punishment for whoever made the mistake. The role of Superego that Raja Naibaho Siahaan has, is for the embarrassing behavior his son has committed. There was no word for Raja Naibaho Siahaan who had to expel Inar Naiborngin from the village and when he was expelled, Raja Naibaho Siahaan asked Inar Naiborngin that wherever he went, he should not take his name and surname with him.
5. Raja Palti Sinaga's personality consists of Id, Ego and Superego. The id found in the character Raja Palti Sinaga is that he is very worried about his son-in-law and his hunch becomes more certain when he listens to the predictions of the shaman he calls to predict the whereabouts of his son and son-in-law. The role of Ego in Raja Palti Sinaga when he saw the dog's behavior and his feeling became stronger that something was happening to his child. Meanwhile, Raja Palti Sinaga's superego, when he was devastated by the death of his child, still allowed him the opportunity *Si Boru*

*Naitang* to fulfill his last request before being punished for his actions.

6. The host (mother) personality consists of Id, Ego and Superego. The id contained in the Inang character understands her child's feelings. The role of the ego in the host can be seen when the host wants to match *Si Boru Naitang* and Inar Naiborngin with the mate chosen by her father and mother. And the role of Inang's Superego is when she reveals what they are being matched with, she knows that her son's attitude is excessive between the two of them and becomes the topic of conversation among the people. In order to protect her family's good name, her mother took action *Si Boru Naitang* and Inar Naiborngin is looking for a suitable match for them.
7. Raja Naibaho Hutaparik's personality consists of Id, Ego and Superego. Raja Naibaho Hutaparik's personality consists of Id, Ego and Superego. The id contained in the character Raja Naibaho Hutaparik understands the feelings he feels *Si Boru Naitang*. Because Raja Naibaho Siahaan had thrown him out of his house and the role of Raja Naibaho Hutaparik's ego where when *Si Boru Naitang*. Even though he couldn't bear it, Raja Naibaho Hutaparik still had to tell him *Si Boru Naitang*. The role of Raja Naibaho Siahaan's Superego can be seen when Naitang still cannot be drowned and Raja Naibaho Hutaparik feels sad seeing this, asking Siboru Naitang to tell him what other requests must be fulfilled.

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