

GENDER CONSTRUCTION IN THE LEGEND OF THE GREEN PRINCESS IN SIBERAYA VILLAGE, KARO REGENCY AND ITS RELEVANCE AS A TEACHING MATERIAL IN SMP NEGERI 8 MEDAN

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ABSTRACT

This study examines gender construction in the legend of Putri Hijau (Green Princess) within the Siberaya Village community of Karo Regency and evaluates its potential as teaching material for SMP Negeri 8 Medan. Employing descriptive qualitative methods and critical discourse analysis, this research analyzes the representation of women's roles in folklore and their relationship to patriarchal social structures. The findings reveal that the character of Putri Hijau embodies female strength, independence, and courage in confronting gender injustice. The values embedded in this legend demonstrate relevance for Indonesian language instruction through their capacity to develop language skills, instill character values, and enhance understanding of local culture. Consequently, the Putri Hijau legend serves as contextual teaching material that promotes students' gender awareness and cultural literacy.

Keywords: Gender, Legend, Green Princess, Oral Literature, Teaching Materials

1. Introduction

Folklore as a form of oral literature has an important function in shaping cultural identity and social values in society. Various folklores spread across various regions contain moral messages, local history, and community views. One important element that

often appears in these folklores is the representation of the roles of men and women, which reflects gender construction in a culture.

According to Nadya, Elpionita & Sartika (2021: 110) stated that one form of literary work that developed in the oral tradition of society is legend. According to Emeis, legend is a folktale that is considered to have happened in the ancient past, half of which is based on history and the other half is fantasy (Djamaris, 1990: 98). Legends are included in the category of oral literature because they are passed down from generation to generation verbally, without writing at first. Legendary stories usually contain historical elements or are related to the origins of a place, figure, or certain events in the past. The people who inherit this story often believe that the events in the legend really happened, even though there is no concrete evidence to support this truth. Through this explanation, it can be concluded that legends are closely related to the history of people's lives in the past. These stories not only contain entertainment, but also serve as a means of instilling values, social norms, and cultural identity of a group.

One of the interesting folk tales to study from the aspect of social and cultural construction is the legend of Putri Hijau, which lives and develops in the oral tradition of the Karo people, especially in Siberaya Village, Karo Regency, North Sumatra. The figure of Putri Hijau is depicted as a woman who has extraordinary beauty and is a symbol of strength, dignity and determination. However, the narrative of this legend also contains an interesting gender representation to be analyzed more critically. These stories not only contain entertainment, but also serve as a means of instilling values, social norms, and cultural identity of a group (Cooper, 2013; Ramos, 2020).

Tupamahu (2020:283), states that gender is a cultural concept that differentiates the role of attitudes and emotional characters between men and women in society. Understanding gender roles is important for examining the differences between men and women from social, cultural and normative aspects. Gender equality can be understood as dissatisfaction with unfair comparisons. Therefore, gender equality includes demands for perceived differences and unfair rights. For example, women are often considered to have a lower role because of stereotypes that place them as housewives (Ane, et al., 2023)

Along with the increasing importance of local wisdom-based education, folklore such as the legend of Putri Hijau can be used as contextual teaching materials for students. Especially, in the context of learning Indonesian in junior high schools, this legend can be used to develop reading skills and understand narrative texts while introducing social issues, such as gender equality. Therefore, it is important to examine the extent to which this legend is relevant and appropriate to be used as teaching materials at SMP Negeri 8 Medan.

This study critically examines how the legend of Putri Hijau constructs gender roles within patriarchal structures and evaluates its potential as teaching material for junior high school students. The research argues that this folklore represents both historical gender dynamics and contemporary feminist resistance, making it particularly valuable for Indonesian language education. As schools increasingly emphasize character education and cultural literacy, there is an urgent need for teaching materials that preserve local wisdom while promoting gender equality. This study demonstrates that indigenous legends like Putri Hijau can effectively challenge traditional gender stereotypes while strengthening students' cultural identity. The findings contribute to scholarship positioning local literature as essential to inclusive education reform in Indonesian schools.

Research Methods

This study uses a descriptive qualitative method with a critical discourse analysis approach and a study of the relevance of the educational curriculum. This approach is used to reveal the construction of gender in the legend of Putri Hijau that is developing in the community of Siberaya Village, as well as to evaluate the potential for its use as teaching material in learning Indonesian in junior high schools.. According to Sugiyono (2020:9), qualitative methods are used to research objects in natural conditions, with researchers acting as the main instrument. In this study, data collection techniques used include observation and interviews, which aim to describe, analyze, and interpret the legend of Putri Hijau related to gender construction and its application in the school environment. The data sources for this study were collected from several sources, namely local community stories that know the legend of Putri Hijau, as well as the book "Legenda Putri Hijau" by Arie Andrasyah Isa and the results of an

interview with one of the Indonesian Language Teachers at SMP Negeri 8 Medan

The object of study in this research is the gender construction of women in the legend and its relevance as teaching material. The data to be studied are:

- A. Field observations by visiting locations related to the legend to understand the social and cultural context;
- B. Analysis of the legend of the Green Princess in Siberaya Village through E-book;
- C. Results of interviews with Indonesian language teachers at SMP Negeri 8 Medan;
- D. Interviews on the relevance of implementing teaching materials related to legend material;
- E. Obstacles faced during the implementation of learning in understanding the contents of the fairy tale so that it is relevant to be applied to students.

2. Research Results and Discussion

In this chapter, the results of the analysis of the legend are presented. *Green Princess* by emphasizing the representation of gender construction in the text. The results of the analysis can then be used as discussion material with Indonesian language teachers at SMP Negeri 8 Medan to evaluate its relevance as learning material. The legend of Putri Hijau is still a hot topic that is often discussed by the surrounding community. This story is considered an ancestral heritage accompanied by historical relics that are still preserved to this day. The locations believed to be the relics of Putri Hijau are spread across three places, namely Sukanalu Village, Siberaya Village, and Maimun Palace. These three places are often used as pilgrimage destinations by local residents, where they come to pray, ask for blessings, and remember the life journey of Putri Hijau. Some people believe that Putri Hijau is buried in Maimun Palace, but there are also those who believe that she is still alive today, although they do not know her whereabouts

The legend of the Green Princess that the author obtained through oral stories has several differences with the written version in the book by Arie Andrasyah Isa. However, these differences are not discussed in this study. This study focuses on

gender construction. So in this study the author will focus on seeing how gender construction is represented which is considered to have similarities between the oral and written versions.

In the book *Legenda Putri Hjaiu* by Arie Andrasyah Isa, there are several quotes that can be interpreted as a form of feminist resistance amidst patriarchal domination, including:

Table 1. Quotes from the book Legend of the Green Princess

No	Issue	Contents of the quote in the legend of the Green Princess in the village of siberaya	Analysis of the meaning of feminist resistance quotes in the legend of the Green Princess in the village of siberaya
1	Die rather than surrender	Let me die at the edge of the enemy's sword, rather than being a slave to the enemy, Bro! (Pg 41)	This statement illustrates a firm stance in upholding principles and a refusal to submit to others. The phrase "enemy slave" represents resistance to all forms of oppression and injustice, especially those experienced by women. Putri Hjaiu chooses to maintain her dignity and fight, rather than live as a prisoner without freedom.
2	Rejection	Servant No can purchased with gold, those diamonds and jewels, Wazir! Servants are not greedy for wealth. Just return the treasure to your king (Pg: 44)	This quote contains the meaning of Putri Hjaiu's rejection of attempts to make her an object that can be bought with wealth, as if she could be exchanged like goods. The statement "Hamba bukan greedy for wealth" reflects her disinterest in wealth, showing that she has a different character from most women.
3	Resistance	So be it, bro! Let them attack us. Servant only remembers Father's message. Better to die fighting	The description of this quote is about the attitude of never giving up against the enemy. The statement "it is better to die

		than to become a murderer's pet (Pg 47)	fighting than to become a killer's pet" emphasizes the determination to maintain self-esteem and choose to face obstacles rather than surrender under the power of the enemy. life principle. This reflects the courage to fight oppression and choose to face challenges firmly,
4	Domestic Area	Yes, Now the situation has changed, Princess Green. Now this palace is mine (Page 64)	This quote describes the defeat of Princess Hijau in the battle against the King of Aceh. The defeat resulted in the loss of her kingdom, her two brothers, and her people, which filled her with deep sadness. The collapse of the palace as a symbol of her honor and position as a princess marked a total collapse. The sentence "This palace is already mine" reflects the transfer of power and ownership, as well as the loss of Princess Hijau's identity as a ruler in her homeland.
5	Weaknesses of Women	You will also be mine. I will take you to the land of Aceh. I will make you my queen. If you do not want to, I will force you to be my queen (Page 64-65)	This quote highlights the weak position of women that is implicitly depicted. Putri Hijau was finally forced to fall into the hands of the enemy, as a result of the pressure, coercion, violence, and oppression that she faced. This situation shows the conflict between obedience and resistance to the opponent's domination. In this case, the patriarchy appears as the party that feels it has higher authority over women, reflecting strong gender inequality.

There are several analyses that can be used in research into legends. *green princess*, including: (1) Intrinsic analysis, according to Wafa, Widjojoko & Deni (2022:163) elements that are components that come from within the story and actually contribute to form the story. Therein this legend contains love, patience, loss and spiritual strength with a narrative structure that has a simple plot with various conflicts and resolutions. The symbolism of this legend is the color green representing fertility and life, language and style, namely using the Karo language with a typical folklore storytelling style. (2) Extrinsic analysis is factors outside the literary work that indirectly influence its structure and content. In other words, extrinsic elements help understand the context and meaning of literary works more comprehensively (Prisila, 2022:9). This legend has a strong background with the Batak Karo culture regarding the role of women. The history of the legend of Putri Hijau has developed over time, with various versions and interpretations. Historically, this story reflects a time when there was a conflict due to a king's desire to make a woman his queen. Social Life that describes the moral values upheld in the Batak Karo community, such as patience, self-confidence, and spiritual strength.

Extrinsic elements are closely related to the values and social norms that apply in society. Norms can be interpreted as rules or guidelines that must be followed. In the legend of Putri Hijau, there are a number of values that reflect this, including:

1. Religious Values: Putri Hijau always prays and relies on God in her life;
2. Moral Values: The moral values in this legend are honesty and loyalty to promises;
3. Social Values: There is a close relationship between Putri Hijau and her two siblings and her togetherness with the surrounding community.

Although this legend has been around for a long time, some people still believe that Putri Hijau is still alive today, believed to reside in the middle of the sea, precisely in the Belawan area. The location believed to be her residence and legacy is now considered a holy place that is often visited for pilgrimage and prayer. This legend also describes a woman who upholds the values of feminism amidst patriarchal dominance. In a patriarchal culture, men are seen as having higher authority, so their

will tends to have to be obeyed. This inequality creates injustice in the social structure, where men often feel they have greater rights than women. However, Putri Hijau, with her firm and courageous attitude, rejected the matchmaking and proposal from the King of Aceh. Her rejection is a symbol of women's courage in maintaining self-esteem and honor, as well as showing independence amidst unequal social pressure.

Its relevance to education at SMPN 8 Medan is that by implementing legends, teaching materials in the form of legends can help students develop important moral values, character and cultural knowledge as well as an understanding of gender equality. This legend material is also effective in developing language skills, such as speaking, listening, listening, and writing. Thus, students can better understand the concept of gender equality and inequality in more depth through a contextual approach.

The Relevance of the Legend of the Green Princess as Teaching Material

Research results from interviews with teachers regarding the relevance of the legend of the Green Princess to education at SMP N 8 Medan:

Table 2. Interview Results

No	Starter Questions	Teacher's Response
1	Is the legend material still taught in the Indonesian Language curriculum at SMP N 8 Medan, especially in grade VII?	Yes, the legend material is included in narrative texts and is taught in grade VII semester 1. This material is in accordance with the Merdeka Curriculum which encourages strengthening literacy and understanding of local narrative texts.
2	Is the legend relevant to be applied during classroom learning? (For example, the legend of the Green Princess)	Relevant, because students become familiar with local culture and moral values and can also strengthen character education.
3	What are your considerations in choosing the legend of the	Yes, there is. The values include loyalty, courage, and resistance to injustice. This story has a strong moral message. Relevant to strengthening the Pancasila

	Green Princess as a teaching material? Are there any important values in it?	Student Profile, especially the values of mutual cooperation, independence, and critical thinking.
4	What challenges do you face in teaching legends to students?	Some students have difficulty reading or understanding the symbolic meaning in the story.
5	What strategies do you usually apply to overcome these obstacles?	Providing additional guidance, discussing with the homeroom teacher, and using visual media to aid understanding. Learning visual for students with a kinesthetic or visual learning style. Which effective (video, photography, drama)
6	What learning methods do you think are most effective for teaching legends like the Green Princess?	Video legend stories, class discussions, and role-playing. This makes students more interested and understand the meaning. This strategy is in accordance with the experiential learning approach that is deep and fun.
7	How do you assess students' understanding of the content and moral messages of the legends taught?	With the task of rewriting the story, playing a drama, or making a summary of the story's contents, as well as reflecting on its moral values. This is part of an authentic assessment that assesses students' attitudes, knowledge, and skills as a whole.
8	In what ways can learning legends support students' language skills?	Legends can support the achievement of student competencies by focusing on a competency in each child. There are several language skill competencies, namely, writing, speaking, listening and listening competencies. For example, such as help listening

		skills through videos, speaking during discussions, writing when recreating stories, and reading texts.
9	What is the impact of implementing the Green Princess legend teaching material on students?	The impact of implementing the teaching material on the legend of the Green Princess is that students can learn about the values contained in the legend, are able to distinguish between gender equality and inequality in everyday life and are able to recognize the culture contained in the legend.
10	In your opinion, how important is it to integrate local legends in learning Indonesian in today's era?	It is very important, because students now have minimal local cultural reading. Legends can be a bridge between past values and morals to the present. Strengthening local cultural literacy supports the revitalization of oral traditions and builds student character rooted in local values.

The implementation of the Putri Hijau legend as teaching material at SMP Negeri 8 Medan demonstrates significant potential for enhancing students' understanding of gender roles and equality. Through this narrative, students recognize women's vital societal contributions. They grasp gender equality as a fundamental right. The legend simultaneously helps them develop critical perspectives on traditional gender constructions within their cultural context.

Beyond its gender-focused contributions, the legend serves as a vehicle for cultural literacy and moral education. Students discover that folklore transcends mere entertainment. It functions as a repository of historical worldviews and societal beliefs that continue to shape contemporary values. The pedagogical application of Putri Hijau effectively bridges past and present. This approach enables students to appreciate their cultural heritage while developing critical thinking skills about social justice issues. The integrated literature education strengthens students' understanding of women's rights and

gender dynamics. It also cultivates empathy, responsibility, and cultural awareness essential for active citizenship in modern Indonesian society.

Conclusion

Gender construction in legends *Green Princess* in Siberaya Villagenot only functions as a cultural heritage of the Karo people, but also as a medium for representing gender construction. Through the narrative of the main character, there is an affirmation of the role of women who are strong, independent, and reject patriarchal domination. This legend reflects the socio-cultural dynamics in society and can be used as contextual teaching material in learning Indonesian. This legend emphasizes the importance of women's role in maintaining cultural values and traditions. In the life of the people of Siberaya Village today, the influence of the legend of the Green Princess still has a strong influence, especially in the spiritual and belief aspects. Places and relics are also still used as pilgrimage sites and places to pray, in the hope of getting protection for all villagers.

From a pedagogical perspective the legend of Putri Hijau is relevant to the curriculum learning outcomes because it is able to foster students' understanding of narrative texts, local cultural values, and gender equality issues. The use of this legend as a teaching material at SMP Negeri 8 Medan can strengthen students' character education and cultural literacy. Thus, the application of folklore such as the legend of Putri Hijau supports the development of inclusive, contextual, and locally-based education.

Based on this study's findings, several recommendations emerge for educational practice and policy development. Schools should prioritize expanding legend-based learning materials within their Indonesian language curricula. Curriculum developers must systematically integrate gender equality concepts across teaching materials. Educational institutions should establish extracurricular programs to promote understanding of gender equality through interactive discussions and community engagement activities.

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English Language Teaching Prima Journal

Vol. 7, No.1, 2025

e-ISSN: 2686-1526