

THE REVITALIZATION OF BATU PARSIDANGAN BATAK TOBA FOLKLORE INTO TEACHING MATERIALS IN ENGLISH SUBJECT FOR JUNIOR HIGH SCHOOL

Fungky Lusiana Sinamo¹
Universitas Prima Indonesia

Bambang Nur Alamsyah Lubis²
Universitas Prima Indonesia

Thesa Ayu Emalinta Barus³
Universitas Prima Indonesia

Syeba Jenita Sembiring⁴
Universitas Prima Indonesia

fungkylusiana@gmail.com¹

Submit, 24-11-2020 Accepted, 10-01-2021 Publish, 17-01-2021

ABSTRACT

This research aims to find out the original story of Batak Toba folklore “Batu Parsidangan” and transformed it into a script as teaching material in junior high school. This research was conducted at Batu Parsidangan, Desa Siallagan Pindaraya, Kabupaten Samosir, North Sumatera. This research used descriptive qualitative method to describe words and clauses systematically, accurately, and factually. The instrument of data collection was observation, interview and documentation. The source of data were Bataknese informant. The result of this research is Batu Parsidangan was used by the Batak King to punish and execute the defendant who does the criminals in his village.

Keywords : Folklore, Batu Parsidangan, Revitalization, Teaching Materials

INTRODUCTION

Education is a learning process for students to have an understanding of something and make it a critical human being in thinking. Education is preparation for some worthy activity. Education should be guided by legislation to make it correspond with the results of psychological analysis, and follow the gradual development of the bodily and mental faculties ("Aristotle" 384-322 BC).

A folklore can be used as teaching learning materials in school because Indonesian folklore contains culture and it's needed to be preserved. Through the

folklore, students are expected have the attraction to increase their reading intentions and curiosity about the culture that exists in Indonesia. Besides learning folklore has a positive impact to the students. For example, the folklore of Malin Kundang taught us not to fight our parents. Indonesian folklore also has moral value that can be related to the values of character's education. It is expected to help the development student's character to be better. By learning folklore the students have logically thinking, critical, creative and innovative, and nasionalist.

Folklore is a set of fictional stories, cultural myths and even quotes. It was description as culture, which has been passed down from generation to generation. Folklore is also known as "folk literature" or "oral traditions". Folklore described the way main characters manage their everyday life events, including conflicts. Some folklore described universal truths, unfounded beliefs and supersitions are also basic elements of folklore tradition.

According to Noyes (2007) Folklore is a metacultural category used to mark certain genres and practices within modern societies as being not modern. Folklore therefore typically evokes both repudiation and nostalgia. Brunvand (1968) stated Folklore is the traditional, unofficial, non-intitutional part of culture. It encompasses all knowledge, understandings, values, attitudes, assumptions, feelings, and beliefs transmitted in traditional forms by word of mouth or by customary examples. Based on the experts' explanation above, it can be concluded that folklore is a story as a culture of people that has been told from generation to generation that every story has moral value.

Indonesia has many folklores. Indonesian folklore reflects the diverse cultural of Indonesia as well as the diversity of ethnic group Indonesia. Many ethnic groups have their own collection of tales and folklores that have been told for generations. The researchers choose Malin Kundang and A Golden Snail as an example folklore from Indonesia. According to Ginting, et al. (2019), the revitalization of Pancur Kuta folklore is carried out by transforming the story into a drama script and make it as a teaching materials in language education and literature of Indonesia program University of Prima Indonesia so that people know and describe the original story of Pancur Kuta folklore.

To support this research, the researcher took some previous research. Nur, et al. (2018) Mahangke folklore used as a literature object learning that Mahangke exists in karonese to avoid something unwillingness among the member of family that do not husband and wife such as sex contact. According to Handayaninst, et al. (2019) the revitalization of lau kawar folklore through the comic as the media can be an effort to preserve folklore. Comic media provides a narrative and illustrated style of story telling and provides easy access to the stories previously rarely known.

According to Saragih, et al. (2019) the legend of *parnamoraan* is used as a literary teaching material for Indonesian language subjects in legendary material for junior high school. In this legend there are also exemplary secondary values that can be imitated by students or readers. The revitalization of the folklore of the Batak Toba community is an effort made to revive existing traditions, as an alternative source of learning based on local wisdom (Irwansyah, et al, 2020). This revitalization will produce new works or texts as a scientific strengthening that reflects cultural values and plays a role in the preservation of traditional arts.

According to Hilman & Adha (2019) the revitalization of folklore gave some positive benefits in education, especially in the development of children's character as the next generation in the digital era. According to Baiduri & Khairani (2018) revitalization of the values contained in Batak Toba folklore can be done by preserving and transforming it to the young generation in the form of education, especially in the local content curriculum, extracurricular activities in the form of theater/drama and film/video making.

The revitalization of *bonai* literature can be filtered the negative impacts of globalization so that the identity of *Bonai* ethnic group will be well maintained. The result shows that *Bonai* ethnic group has many folklores: oral folklore, half oral folklore, and non-oral folklore. After studied by using analytic descriptive method, the tradition of *Bonai* ethnic group shows specific cultural enchantment and local identity so that they can be contributed to strengthen learning material as local wisdom (Wahyuni, 2017).

The differences this research with all the relevant research is the revitalization of *Batu Parsidangan* folklore through the script can be used as teaching materials in school, so that the students have more knowledge about Indonesian folklore especially folklore in their tribe.

LITERATURE REVIEW

Folklore is a form of culture that is collective in nature, because folklore is generally spread and passed down from generation to generation. Folklore is one of Indonesian culture. This is because folklore tends to the aspects of locality that exist in society in Indonesia. As long as the times, folklore has been left behind and it's needed to revitalize. Revitalization is a process or way to revive something that was previously empowered which means making something or an act to be vital. According to Rais (2007) revitalization is an effort to revitalize an area or part of the city that once lived, but then lose the ground. In the process of revitalization, an area needed to improve in physical, economic and social aspects.

Danisworo (2002) stated an approach revitalization must be able to recognize and utilize the potential that exist in around the environment such as history, meaning as well as the uniqueness and *mage* of the location. Based on the

expert's explanation above, it can be concluded that revitalization is a process to revive something that was left behind and how to make it alive. Theoretically, the result of this research provides the revitalization of Batu Parsidangan Batak Toba folklore as a teaching materials in English junior high school students. It makes the students more interested to study folklore. This research also helps English teacher and students to preserve the culture that exists in Indonesia.

RESEARCH METHOD

This research uses descriptive qualitative. The purpose of it was to describe words and clauses systematically, factually and accurately. The researcher was conducted this research at Batu Parsidangan, Desa Siallagan Pindaraya, Kabupaten Samosir, North Sumatera. The source of data that is used by the researcher is Primary data, data that obtained directly from the informants. The instrument of data collection was observation, interview and documentation. For collecting data the researcher do some procedures. The procedures are the researcher visits the Batu Parsidangan , meets the culture figures, interviews the culture figures, writes the story, and makes the story to be a script.

FINDINGS

In general, folklore that develops in Indonesia has its own uniqueness and values. The folklore that adopted by the researcher is folklore which has never been recorded or published. The data obtained to be compiled into a folklore is the result of interviewing with the informant who lives in the research location, precisely in Desa Siallagan, Pindaraya, Kabupaten Samosir . Based on the results of interviews with the informant, Batu Parsidangan folklore was formed according to the informations from the informant. In order to achieve the effectiveness of information, there are categorizations in interviewing from the informant, was stated as the following: 1) the truth of "Batu Parsidangan", 2) the reason for naming the place as "Batu Parsidangan", 3) the form of "Batu Parsidangan", 4) the situation of "Batu Parsidangan" until now, 5) the situation of previous society's toward the presence of "Batu Parsidangan", 6) the unique things of "Batu Parsidangan", 7) the informant retells the story according to his perception

Based on the categorizations above, the researcher concludes that the data in the form of folklore has been validated by the informant from Desa Siallagan Pindaraya, Kabupaten Samosir. as for the form of the story is :

Batu Parsidangan Folklore

Once upon a time, there was a Batak King named Raja Siallagan. He lived in the village named Hutasiallagan. Huta Siallagan is an old village that was existed for hundreds years, and was built during the reign of the first leader of Huta Siallagan, Siallagan King. Siallagan is a descendant of Naimbaton King who follows the line of Isumbaon King, the second son of the King of Batak.

Huta Siallagan Constructed by stones, the walls were equipped with forts and sharp bamboos to protect the village from wild animals and attacks from other tribes. There is a collection of tables and chairs was made from the stones which is called "Batu Parsidangan". The location of the Batu Parsidangan was in front of the king's house, and under the Hariara tree. A hariara tree is a sacred tree for the Batak people. In the past, Batu Parsidangan was used by the King for meetings with the elders regarding problems in the village. The problem was a crime, such as murder, rape, theft and even attack the King. Every crime that related to the King such as disturbed king's wife, the traitor who attacks the King will be executed.

Mostly the defendant who attacks the king had a black magic. Before being executed, the defendant will be jailed under the King's house. The King's house is a Rumah Bolon. Rumah Bolon is a traditional Batak Toba house which house has a pit that usually used as a place for animals. Then the defendant was shackled in front of the King's house. The psychic determined the execution date by using Manitiari. Manitiari is the Primbon of Batak people. After the execution day has arrived, firstly the defendant would be brought to the Batu Parsidangan to be tried. Then the defendant will be taken to the place of execution. The defendant will be placed on a stone table with eyes covered by the Ulos cloth.

First of all, the defendant will be given food containing a psychic formula to weaken the black magic. Then the defendant would be beaten with a long-haired stick, namely Panaluan is a magical stick was carved the head of a human and an animal. Before being executed the defendant's clothes would be removed to ensure that no more amulets were left. After that, the whole body will be cut into pieces. If the defendant already injured and bleeding, the black magic on the defendant will have disappeared.

After the execution process was completed, the heart of the defendant were eaten by the King to increase the King's strength. Meanwhile, the head that has been separated from the body will be placed on a round table, while the body will be placed on a square table. Then the defendant's body was thrown into the lake and his head hung at the entrance gate of Huta Siallagan as a warning sign.

DISCUSSION

This research is relevant with the research Ginting & Lubis (2018) the research was rised to find out the original story of Mahangke Karonese ethnic and explore it became literature's object learning in language education and literature of Indonesia program University of Prima Indonesia. Another relevant research is the research of Handayaninst, et al. (2019) the research aims to increase people's interest in reading, especially children. In addition, there is a lack of community habits in introducing the legend to their children.

Based on this relevant research, the transformation of this folklore into a script is expected to be able to make the revitalization of Batu Parsidangan folklore as teaching materials for junior high school students because education is a forum for creating students as the successor of the nation's culture to the wider community. By using it as teaching materials in junior high schools, it is hoped that students will get to know more about Indonesian culture and the folklore contained in that culture. So that their curiosity about Indonesian culture is higher and they can introduce it to the surrounding community so that people know more about Indonesian culture. Thus, this research can also open insights to get to know and love ancestral heritage more, especially folklore in Indonesia.

CONCLUSION

Based on the research results, it can be concluded that Batu Parsidangan folklore can be used as a teaching materials for Junior High School. The culture of folklore needs to be preserved. Folklore contains values that can be associated with characters education because education is a forum for realizing students as the successor of the nation culture. This story comes from Desa Siallagan Pindaraya Kabupaten Samosir. It is known that there are relics of this cultural site, namely a stone shaped like a chair and table. Based on the information during observation, the stone was marked as the existence of the village was found. The stone was also used as a meeting place for king with the elders and also used as a place for the execution of criminals (defendants) in ancient times.

REFERENCES

- Baiduri, R., & Khairani, L. (2017) Revitalization of Value and Meaning Toba Batak Folklore in the Formation of Character Education of Children. In 2nd International Conference on Social and Political Development (ICOSOP 2017). Atlantis Press.
- Brunvand, Jan. (1968) *The Study of American Folklore: An Introduction*, 2nd edition. New York.
- Danisworo, M., & Widjaja, M. (2002). Revitalisasi Kawasan Kota, Sebuah Catatan dalam, Pengembangan dan Pemanfaatan Kawasan Kota dalam Newsletter URDI (Urban and Regional Development Institute. 13 (1)
- Ginting, S. D. B., Lubis, B. N. A., & Sari, N. P. (2019) Revitalisasi Legenda Suku Karo “Pancur Kuta” Sebagai Bahan Ajar Kesusasteraan di Prodi Pendidikan Bahasa dan Sastra Indonesia Universitas Prima Indonesia. *Kode: Jurnal Bahasa*, 8(3).
- HandayaniNst, S., Parapat, D., Marbun, P., Siregar, Y., & Syahfitri, D. (2019) Revitalisasi Legenda Danau Lau Kawar melalui Komik. *Jurnal Basataka (JBT)*, 2(2), 23-32.
- Hilman, A., & Adha, I. D. U. (2019) Revitalisasi Cerita Rakyat Sebagai Pengembangan Karakter Anak Di Era Digital. In Prosiding Seminar Nasional FKIP Universitas Mataram, 138-141
- Irwansyah, I., Adli, D., & Akbar F, R. (2020) Traditional Theater Learning Based on the Revitalization of the Folklore of the Hanging Stone of Batak Toba Community. *Budapest International Research and Critics in Linguistics and Education (BirLE) Journal*, 3(4), 1782–1790.
- Noyes, Dorothy. (2007) *Folklore In The Social Science Encyclopedia*. 3rd edition. Adam Kuper and Jessica Kuper, eds. New York:
- Nur, S. D. B. G. B., & Lubis, A. (2018) Mahangke” *Foklore Of Karonese Ethnic As A Literature’s Object Learning*. In Susunan Kepanitiaan Seminar Nasional Fkip Universitas Prima Indonesia
- Rais, A. (2007). *Pengaruh Air Payau terhadap Beton Yang Memakai Semen Padang di Kota Padang Sumatera Barat*. Medan: Universitas Sumatera Utara.
- Saragih, K. N., Nababan, D. N., & Ginting, S. D. B. (2019) Eksplorasi Legenda Parnamoraan” Suku Batak Toba Sebagai Bahan Ajar Sastra. *Bahasa Indonesia Prima*, 1(2), 2684-6780.
- Wahyuni, D. (2017) The Revitalization of Bonai Literature. *Gramatikal Jurnal Ilmiah Kebahasaan dan Kesastraan*, 5(1), 64-74