

## **THE REVITALIZATION OF TUGU SILALAH BATAK TOBA FOLKLORE INTO TEACHING MATERIALS IN ENGLISH SUBJECT FOR JUNIOR HIGH SCHOOL**

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### **ABSTRAK**

The objective of this research is to revitalize the Batak Toba folklore Tugu Silalahi as learning material in junior high school. The aims to find out the original story of batak toba folklore “Tugu Silalahi”. This research used descriptive qualitative. The researchers conducting interviews with the community in Silalahi village as an instrument for collecting data from interviews obtained by the researcher. The result showed that the silalahi story was true, indicated by existence of a monument as a form of respect for Raja Silalahi. And then researcher making a story script which is used as material.

Keywords: Folklore, Revitalization, Teaching Material.

### **INTRODUCTION**

According to Nahak (2019), some efforts to preserve culture and the main point is to increase awareness and a sense of belonging to that culture. The era of globalization can lead to changes in the lifestyle of a more modern society. As a result, people tend to choose new cultures which are considered more practical than local cultures. One of the factors that causes local culture to be forgotten in the present are; the lack of future generations who have an interest in learning and inheriting their own culture. Therefore, writing this article aims to describe the efforts to preserve Indonesian culture in the era of globalization.

Literary work is an art. According to Sumardju and Sumaim, one understanding of literature is language arts. That is, the birth of a literary work is to be enjoyed by readers. In literary works there are many elements of humanity

that enter in it, especially feelings. Danandjaja (1984) states that the word folklore is Indonesian wording English folklore. The word is a compound word, which comes from two basic words, folk and lore. Folk is a synonymist with the word collective, which also has the same physical or cultural identifying characteristics and has an awareness of personality as a community unit. So the meaning is difficult to accept in the human mind. There are still many folklore in the community. However, Silahisabung folklore began to fade. Therefore, research on Silahisabung folklore needs to be carried out. After conducting research at the Silahisabung location, further revitalizing Silahisabung folklore.

The word revitalization is divided by the word 're'- which means 'back' then the 'vital' word which means 'life and the suffix tation refers to the process'. So that the word revitalization means to improve, revive or renew. Synonym with regenerate, renew, and improve. To be clearer in understanding the meaning of revitalization, here are some definitions of revitalization according to several sources:

To support this study, the researcher took some previous researcher. According Sinaga (2016), reconstruct the Toba Batak folklore in the form of a Tor-tor Sigale-gale show and elevate it to the world of entertainment. That is also one example of revitalization. Reconstruction Folklore Sigale gale raised many artists into a work of performance art. Performance Tortor gale Sigale one creativity of young people and older people engaged in the arts. In the form of a dance performance that includes the presence of motion, accompanist, makeup, and fashion the women wore kebaya and skirts made of red ulos sadum and hande-hande and men wore robes.

By studying the traditional Batak Toba theater as an effort to preserve culture by making it a learning material Revitalization story Batak Toba Batu Gantung Simalungun Region (Irwansyah, 2020). Revitalization of Batak Toba Folklore to revive existing traditions as an alternative source of learning based on local wisdom. So that the realized result can be enjoyed, absorbed, live from the philosophy of life and aesthetics as a manifestation of the beauty of local wisdom.

According to Ginting et.al (2018), the legend of Pancur Kuta is used as literary teaching material in the Indonesian Language and Literature Education Study Program at the Prima Indonesia University to understand the form of a legend and how to revitalize a legend. From this study and make it be material, so can develop imagination and knowledge.

According to Fauzan & Nashar (2017), maintains the traditional Terebag Gede in Serang by making collaborations with the Marawis art. in the midst of globalization and the proliferation of art and culture of modern art Gede Terebag can still exist and survive as one of the ancestral cultural heritage that contains

local cultural values that must be maintained and preserved by local people as part of an art show.

The revitalization of Batak Toba folklore has many education values for our life to serve as a means to guide children to behave well (Baiduri & Khairani, 2018). The result showed that the Batak Toba folklore is loaded with the values of character education to form a sublime moral behavior. Those values are, cargo, attentive, obedient to parents, not arrogant or humble, help others, respect for others, sincerity, fairness and unconditionally. Revitalization of the values contained in this folklore can be done by preserving and transforming the young generation in the form of education, especially in the local curriculum, extracurricular activities such as theater / drama and film making or video.

According to Sarmaida T.R Sigalingging, describes the story of the huta silahisabung starting from the journey of the king's friendship in building the settlement and shows the values of the journey such as kinship, religion, law, protection, and so on. The cultural values of kinship contained in the oral stories huta silahisabungan there are six events of speech, religion three events said, the conflict three events said, hasangapon two events said, hagabeon two events said, hamoraon two events said, the law two events of speech and protection of the event said.

According to Rahal & Aicha (2017), aims to investigate the impact of culture in TEFL and suggest some ways of how to teach culture in class room. This study to know impact of culture TEFL and suggest some ways of how to teach culture in classroom. Initiated for the student compare the underlying values and beliefs in students native culture with the target culture so that student can not only know the difference but also better appreciate both culture.

Therefore this present study by making the story of Tugu Silalahi into a material in English lesson for junior high school. For example, in story telling or each part of it is used as a matter of story so that students can simultaneously understand about the Batak Toba culture.

## **LITERATURE REVIEW**

One example of a literary work is folklore. Folklore is a literary work in the form of fiction. This means that folklore comes from the imagination or imagination. So that truth is not too emphasized. Something that is not possible in the real world can become a world of fiction. The image of the people includes the legend, the proverb, and fairy tales. The term folklore was first put forward by the British historian William Thoms in a letter published by the London Journal in 1846.

However, today many of us have rarely read folklore. So many folklore that is almost extinct. In fact, as discussed above, folklore is also one of the arts. So we should preserve the folklore that we have. Very useful folklore is also owned by the people of Silahisabung, Dairi, North Sumatra. Silahisabung is a sub-district in Dairi district, North Sumatra. Even though it is part of Dairi, the original Toba ethnic group only lives in Dairi. According to the Department of Kimpraswil (2002) revitalization is a series of efforts to revive the region that tends to die, increasing the strategic and significant vitality values of the region that still have potential and or controlling areas that tend to be chaotic or reckless.

So with other language, the sense of revitalization in general is the efforts to make things important and necessary once. Revitalization includes conservation – preservation is part of the city's planning efforts to preserve the physical heritage of the past, which has historical and aesthetic-architectural values. Depending on the conditions of the building environment to be preserved, this effort is usually accompanied by restoration, rehabilitation and/or reconstruction efforts. Thus, revitalization is an attempt to revitalize an area or part of the city that was once vital/alive, but then suffered deterioration/degradation.

Theoretically, the result of the research provides the revitalization of *Tugu Silalahi Batak Toba* Folklore as a material to teach English on Junior High School students. It makes students interested to study in classroom with this folklore. Practically, this research helps English teachers and the students to preserving the culture of folklore that we have. Beside that, students also feel more interested because they can enjoy to study the materials with the folklore. for the teacher, they can make many ways to teach the student with this folklore. for example with descriptive text or narrative text.

## **RESEARCH METHOD**

This research's approach uses descriptive qualitative. The researcher conducted this researcher at Tugu Silalahi Kec.Silalahi Kab.Dairi North Sumatera. The researcher is the key instrument and the researcher was assisted by Silahisabungan citizens to explain the story of Silalahi monument. There are some procedures to collect the data, that are: 1) the research will visit the *Tugu Silalahi*, 2) the research meet the culture figures, 3) the culture figures tell the story, 4) the research write the story from them, 5) the research make their story to be a script. At the time of the interview, the researcher had analyzed the answers from the informants. In general, qualitative research in analyzing data uses a lot of analytical models which are often referred to as interactive data analysis methods. They revealed that the activities in qualitative data analysis were carried out interactively and took place continuously until they were finished, so that the data was already saturated.

## **FINDING**

In general, the folklore that developed in Indonesia has its own characteristics and moral values. The story adopted by the researcher is the Toba Batak Folklore, which is the origin of the Silalahi Monument.

The data obtained from this study are from interviews with the community around Silalahi III, and key keepers of the Silalahi Monument. Based on the results of the interviews obtained from the information, the script of the origin of Tugu Silalahi was formed according to the information obtained.

To achieve the effectiveness of information, there is; 1) the truth of the Tugu Silalahi Folklore, 2) the reason for the Sabungan choosing Tao Silalahi as a place to live, 3) the way Sabungan determines his first wife, 4) the Origin of Silalahi Sabungan, 5) the reason Sabungan married King Mangatur's son as his second wife, 6) the disclosure of the secret of Sabungan has a young wife and another child, 7) the law of sago-sago maralangan, 8) the generalogy of Sabungan Silalahi.

Based on the questions above, the researcher can conclude that the data in the form of folklore have been validated by informants and residents around Silalahi III Village, Dairi Regency. The following is the manuscript of the origin of the Silalahi Monument: The story of the Silalahi Sabungan Monument begins with a man named Sabungan who lives with his younger brother named Oloan in Siogung-ogung or more precisely around Pangururan Samosir.

It was time for the fights to wander because his younger brother was already independent. He wandered to a very beautiful place on the edge of Lake Toba or familiarly known as Tao Silalahi. Because of the beauty of the place Sabungan decided to reside there. He is known to be very diligent at work. Because of his diligence at work so that a traveler wants to get to know savings more closely. As time passed, they are getting closer to each other, but the traveler feels sorry for Sabungan because he is quite ripe but does not have a life partner.

The wanderer timidly offers to make family ties to the Sabungan by choosing one of his iboto (sister) to make his wife because the traveler has seven iboto. It turned out that Sabungan accepted the offer happily and they went to the nomad's village to choose his iboto. Arriving there Sabungan was amazed to see the beauty of the seven nomadic iboto. Sabungan found it difficult to make his choice. Finally came the idea by Sabungan. He asked the seven girls to cross a small river one by one and Sabungan chose the girl who crossed the river without lifting her clothes because the other six girls lifted their covering to cross the river.

The choice of Sabungan was right because his wife had many children because all this time Sabungan was considered not a real man because he did not marry even though he was quite mature finally Sabungan was recognized as a true man (lalahi). Since then, Sabungan is more popularly called male and he changed

his original name to Silalahi Sabungan or Silahi Sabungan. Silalahi Sabungan is also known as a powerful person so that a king from the descendants of the Sorba Pijae, namely King Mangatur, wanted to tie the kinship with Sabungan because his territory was often disturbed by a hero, namely Rahat Bulu

But the king was confused about how to make Sabungan be able to help him when the attack came because Sabungan already had a wife and children and the king invited Sabungan on the grounds that his daughter fell ill and could recover if treated by Sabungan. And it was true that his daughter was cured, but when she was left behind by Sabungan, the disease recurred again and again until it was decided that Sabungan would be married off to the king's daughter to make a complete recovery. Because humanity Sabungan agreed even though their ages were far apart and from his wife, Sabungan had a son who was named Tambun.

Once upon a time, at the Rahat Bulu market, he saw the young wife of Sabungan and their handsome child. Then furrow snatches the child and says that the child is the result of an affair. Of course, Sabungan's wife denied this. The incident was reported to Sabungan and immediately came to the market and resolved the problem. with a way out agreed to prove who was right and who was wrong. Both of them were asked in turn to enter a trunk or coffin from a large tree that was split in two before the two of them took turns entering the coffin of Sabungan asked the people there, "Porsea Do Hamu Sude?" (do you believe?) the people there replied: "porsea .... porsea ...." (believe ..... believe ....). Then Sabungan's wife was invited to enter first and then came out with no one less. then it was Rahat Bulu's turn to enter the chest. But he couldn't come out again. Every effort made by his family could not open the chest. Then the chest was flown by Sabungan to Dolok simanuk-manuk and finally Rahat Bulu became a waiting ghost there.

Because of the incident, Sabungan was worried that something bad would happen again, so his son was secretly taken to Paropo. Sabungan did not want to bring new problems to the household with the presence of the little child. The secret remains uncovered even though he tries to cover it up. This started with his wife's suspicion that Sabungan often left food behind and took it to a hidden place. His wife asked Sabungan to be honest and finally Sabungan told all the incidents that had happened to her from the thing she went to the King to arrange to the little boy.

His wife was touched and smiled at the story of Sabungan. He was determined to consider the child to be his biological son as his youngest son. They agreed to say this by gathering their children to eat together, namely eating sagu sagu mallangan. All of their children agree with theirs. With this so that now the descendants of silahi sabungan know the sagu-sagu Malangan. As a sign that Tambun is also a biological child. For the unique story of silahisabung, the

residents gathered in deliberation to build a monument to the tomb of the king of silahisabung as a tribute and warning to the king of Silahi Sabung. Forming a Tarombo or family association as a form of oath Sagu-Sagu Mallangan to strengthen the sense of unity. The content of oat Sagu-sagu malangan;

1. *INGKON MASIHANOLONGAN MA HAMU SAMA HAMU RO DI POMPARANMU, SISADA ANAK SISADA BORU NA SO TUPA MASIOLIAN, TARLUMBI POMPARANMU NA PITU DOHOT POMPARANMU SI TAMBUN ON.*
2. *INGKON HUMOLONG ROHAMU NA PITU DOHOTPOMPARANMU TU BORU POMPARAN NI ANGGIMU SI TAMBUN ON, SUWANG SONGON I NANG HO TAMBUN DOHOTPOMPARANMU INKON KUMOLONG ROHAM DI BORU POMPARAN NI HAHAM NA PITU ON.*
3. *TONGKA DOHONONMU NA UALU NA SO SAINA KAMU TU PUDIAN NI ARI.*
4. *TONGKA PUNGKAON BADA MANANG SALISI TU ARI NA NAENG RO*
5. *MOLO ADONG MARBADAKAN MANANG PARSALISIHAN DI HAMU, INGKON SIAN TONGA – TONGAMU MASI TAPI TOLA, SIBAHEN UMUM NA TINGKOS NA SOJADI MARDINKAN, JALA NA SO TUPA SALAK NA HASING PASAEHON.*

This study aims to raise and retrieve the folkore of the origins of Silalahi in detail through accurate analytical methods and techniques. Then dig, find the meanings and values that sometimes in stories that will later be used as English Teaching material in Junior High School.

## **DISCUSSION**

Based on the research results of the folklore "Tugu Silalahi", it was formed from observations and interviews of researchers with informants who were also sources, so that the accuracy of the form legends.

This research is relevant to the research of Ginting, et.al (2018), The legend of Pancur Kuta is used as a literary teaching material in the Indonesian Language and Literature Education Study Program at Prima Indonesia University to understand the form of legends and how to revitalize the legend.

And other research relevant to this research is Traditional Theater Learning Based on the Revitalization of the Folklore of the Hanging Stone of Batak Toba Community (2020) by (Irwansyah, et.al, 2020). This study to revive existing traditions as an alternative source of learning based on local wisdom. So that the realized result can be enjoyed, absorbed, live from the philosophy of life and aesthetics as a manifestation of the beauty of local wisdom.

We revitalized the Tugu Silalahi story into material by making the story script more interesting with words that are easy to understand. The story of the Silalahi Monument needs to be revitalized because many people do not know or know the existence and truth of the existing story. So we revitalize this story so that it starts from being introduced to the Toba Batak folklore.

And we can know about the effectiveness of information. From here it is hoped that folklore revitalization is expected. Readers can clearly describe elements of the story, such as characters and characterizations, plot, language style, setting, and address. Thus, this research can also open insights to get to know and love our culture more.

## CONCLUSION

Based on the research results described above, it can be concluded that the folklore "The Origin of the Silalahi Monument" can be used as teaching material in English language material. This folklore is in Monas Silalahi 3 Village, Dairi Regency. The legacy of this folklore is the Sipaulak Hosa shower, the Pertenunan Stone, and the Tugu in honor of the king.

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