

# Analysis of the Legends of the *Siahan* and *Siregar* *Hundul-Hundulan* Stones

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## ABSTRACT

The problem in this research is the intrinsic elements and sociological values of literature contained in the Legend of Batu Hundul-Hundulan Siahaan and Siregar. The legend of Batu Hundul-Hundulan is a form of story owned by the Toba Batak people, specifically those in Huta Nagodang Village, Muara District, North Tapanuli Regency. The arrangement and events that occur in the Legend of Batu Hundul-Hundulan are structured and translated into a story and explore the cultural values in it. The method used in writing this article is a qualitative descriptive method using field techniques. The purpose of writing this article is to describe the intrinsic elements and sociological values of literature in the folklore of Batu Hundul-hundulan Siregar and Siahaan. This article is analyzed by utilizing structural theory along with literary sociology. The results found in this article are the intrinsic elements of the Batu Hundul-hundulan Siregar and Siahaan stories including: theme, plot and setting, character and characterization, point of view, as well as message and moral message. The literary sociological values contained in this story include: Conflict, responsibility, mutual help, cooperation, loyalty, a sense of belonging, caring and trust.

**Keywords:** Legend, Batu Hundul-Hundulan, Sociology of Literature

## 1. INTRODUCTION

Literary works are statements of a person's thoughts and feelings by paying attention to the subject matter that affects him, such as what he lives, what happens to others or his dreams. Its main purpose is not just to entertain but through literature, readers can understand the problems of the world. Like poetry, literary works reflect social conditions.

Literature has its roots in the Sanskrit term "Castra", which means "guide" and also "guide". Compared to the Latin word 'littera' which means letters or 'literature', there is no comparison. Perhaps this has something to do with the fact that Indonesia has more of an oral tradition than a written one, according to Teeuw (in book *I Made Astika dan I Nyoman Yasa*, 2014: 1).

Oral literature can be termed transmitted orally or unwritten literature and is known as folklore. Danandjaja also calls oral tradition a synonym, because oral literature is part of a culture that spreads and moves forward through signs or reminders from generation to generation. Whether we are talking about folklore or not, oral tradition affects the formation and preservation of culture.

Oral literature is literature that contains written expressions of people living in a culture that is spread and disseminated through oral literature (oral literature). Being an element of culture, oral literature cannot be separated from the things that

influence the values that live and develop in society. There is no purity in oral literature (Teeuw, 1994:28 in Ignatia Simbolon 2021: 68), so that the creator is always imitating reality or copying the conventions of previous creations that already exist. So, according to Sweeney, it is this traditional and formal nature that causes social values to be deeply embedded in the life of the community. Oral literature is thus more communicative and sympathetic.

Oral literature includes folklore, which is a cultural heritage, and in principle these two forms of literature cannot be separated, according to A. Teeuw. Both should be seen as one and the same, so that one cannot take precedence over the other. Instead, these two literary genres should complement each other and enhance each other's literary works to enrich them. Because oral literature is essentially the source of written literature, as ancient literature supported the creation of modern literature.

Legend is a form of folk prose that shares the same characteristics as myth, i.e. it is considered to have happened but is not considered sacred. The characters in the myth are human, although sometimes they have unusual traits and are helped by supernatural beings. Sulistiati dkk (2016:3) states that legends are categorized into (1) religious legends, namely legendary stories that contain elements related to religion or elements of spirituality, (2) supernatural legends, namely legends that are supernatural. legends whose stories do not make sense, (3) personal legends, namely legends that tell legends created by a person, (4) local legends, namely legends that tell about legends that exist in an area. There are many legends in the Toba Batak ethnic group, one of which is Batu Hundul-Hundulan. The legend of Batu Hundul-Hundulan, found in Huta Nagodang Village, Muara District, North Tapanuli Regency, North Sumatra. Where this story tells of a young man who has a power named Ambatua Siregar but

Ambatua's strength is not trusted by King Sidodong so, King Sidodong gave Ambatua a challenge, namely by flying Raja Sidodong's hundul-hundulan stone towards Muara and curing Pittauli's illness. If Ambatua succeeded, King Sidodong would give (pauseang) his Batu Hundul-hundulan which contained King Sidodong's treasure and would marry his daughter, Pittauli. In the end Ambatua managed to complete the challenge given by King Sidodong so that King Sidodong had to keep his promise. The Batu Hundul-hundulan is currently recognized by the Muara Batu community given by the Siahaan clan to the Siregar clan.

This research discusses the intrinsic elements and sociological values contained in the legend of Batu Hundul-Hundulan in Muara District, North Tapanuli Regency with the aim of describing the intrinsic elements of literary sociological values in the legend of Batu Hundul-Hundulan Siahaan and Siregar in Muara District.

The theories that the author uses in this article are structural theory and literary sociology theory. Endaswara said (Setyorini et al., 2017) that the sociology of literature is a study that focuses on human problems because literature conveys the struggle of mankind to reach the future based on imagination, emotion, and intuition. The use of structural theory provides an opportunity to look at aspects and elements of literary works. Structural study is essentially a study of the parts of a literary work. Theme, plot, setting and characters are the factors referred to.

Studies related to the sociology of literature were conducted by Syahftri dkk. (2021) It discusses social issues and local wisdom contained in the folktale "Batu Persidangan". This reflects the way the research relates fairy tales to the social and cultural context from which they originate. In addition, this study clarifies the literary sociology concepts of conflict, responsibility, mutual cooperation, loyalty, sentiment, care, and trust contained in the folktale "Batu Hundul-hundulan". This

research also explains the literary sociology values contained in the folk poem "Batu Hundul-hundula", such as conflict, responsibility, gotong royong, cooperation, loyalty, sense of belonging, care and trust. These values show how folklore informs and communicates norms, values and social developments in society.

These studies provide a comprehensive picture of how literary sociology can be applied to the social and cultural context of literature. Although they study different fairy tales and find different elements and values, their approaches show how literary works reflect and interact with the society in which they originate and transmit them according to the nature of their object, which is cultural studies. Prioritizing the process over the research findings so that the meaning is always changing. There is no distance between the object of research and the object of research, the research design and its terms of reference. Scientific research is scientific and takes place within its socio-cultural context.

## 2. RESEARCH METHODS

The research method is a way to collect information about a problem, the solution of which is carried out objectively by directly investigating the events at the place under study. (Sugiyono, 2016:6) explained that the scientific approach to research methods involves obtaining authentic information to develop and demonstrate its suitability for understanding, solving, and preventing problems. This article is written using issues that contain information about the literary value of the story, which is used as the main source, namely the story of the Legend of Batu Hundul-hundulan. Sukmadianata in (Nurmalasari & Erdiantoro, 2020) descriptive research method is a method that seeks to describe.

The method used in this research is a library approach which basically uses a qualitative descriptive method, namely collecting information such as written text from books related to the research. The depth of information collected by researchers is

highlighted in qualitative research. Best in (Danuri & Maisaroh, 2019) explained qualitative research aims to reveal facts, circumstances and phenomena that occur and present them as they occur. Ratna in (Marbun.dkk, 2022) explained the main characteristics of qualitative methods are: Paying attention primarily to meaning and message in accordance with the nature of the subject, namely as cultural research. Prioritizing the process over research findings so that the meaning is always changing. There is no difference between the object of research and the object of research, the research structure and the frame of reference. Scientific research is scientific and takes place in its socio-cultural context.

## 3. RESULTS AND DISCUSSION

### A. Intrinsic Elements of the Batu Hundul-Hundulan Folklore

#### a. Theme

In Batu Hundul-hundulan Folktale, the author states that the theme of the folktale is to describe "The story of a man who is underestimated. This can be seen in the following fragment of the story:

*Ompu Sidodong pe dang porsea tu hata ni si Pittauli Dang adong na umgogo jolma sian au ninna Raja Sidodong. Dung dibege ma hata ni si Pittauli disuruh Raja Sidodong ma si Pittauli mamboan si Ambatua tuadopan na. Laho ma si Pittauli naeng pasahaton tona ni bapa na tu si Ambatua.*

Translated:

*Ompu Sidodong still did not believe what Pittauli had said. No way, there is a human being that great and there can be no human being as strong as me. After listening to Pittauli's words Ompu Sidodong asked Pittauli to bring Ompu Ambatua Siregar to him. Pittauli went to deliver his father's message to King Ambatua. In the fragment of the story above, it can be found that Ambatua was underestimated by King Sidodong and considered himself the strongest.*

## b. Plot

Plot is a model of narrative development that consists of cause-and-effect or chronological relationships (events). Stories have different patterns of narrative development. The narrative development model should be interesting, easy to understand and logical (thoughtful), (Suherli, 2017:119-120). The plot emphasizes the issue of cause-and-effect links, the logical relationship of the events narrated in the related narrative work. The plot structure is the parts of the story or frame from beginning to end, which is the conflict between two opposing characters. According to Richard (Via Nurgiyantoro 2007:149) There are five levels of plot, namely: Situation Stage, Conflict Emergence Stage, Generating Circumstances Stage, Conflict Escalation Stage, Rising Action Stage, Climax Stage, and Denouement Stage.

The plot in the Batu Hundul-hundulan folktale is as follows:

### 1. Beginning

The author begins to tell the story of the event/situation. The setting is the beginning of the story that first leads the reader to the beginning of the story/events.

This can be seen in the following story fragment:

*Di huta i adong ma sada batu na balga marrupa persegi panjang ima di Huta Hinalang, alai saonari batu on nunga tarampe di Huta Nagodang, Kecamatan Muara, Kabupaten Tapanuli Utara. Batu i margoar Batu Hundul-hundulan, napunasa Batu on Ima Ompu Raja Sidodong Siahaan alai nunga dilehon (pauseang) tu Raja Ambatua Siregar na Mangoli tu boru ni Raja Sidodong siahaan ima goarna si Pittauli.*

Translated:

Huta Nagodang Village, Muara Sub-district, North Tapanuli Regency, the stone is called Batu-Hundul-Hundulan, which was owned by Ompu Raja Sidodong Siahaan and was given (pauseang) to Raja Ompu Ambatua

Siregar who married the daughter of Raja Sidodong Siahaan named Pittauli.

### 2. Events start to move

This stage becomes the initial stage of the emergence of a conflict and the conflict itself develops into a conflict in the next stage. The following is an excerpt from the story of the conflict:

*Di tingki Raja Ambatua mardalan di bereng ibana ma adong tolu borua nalagi mambalbal eme, si tolu borua i ima boru ni ni Raja Sidodong Siahaan. Di ida Raja Ambatua ma si tolu borua i nungga loja, di dapot hon ibana ma halaki nina ma "Boru aha do hamu ito?" di alusi si Pittauli ma "Boru Siahaan amang" dung disukkun boru aha manukkun ma muse Raja Ambatua "Eme ni ise do na dibalbal hamu"? mangalusima si Pittauli "Eme nami amang" "Nunga tolu ari dikarejoi hami eme on alai dang marnasae ala dang gogo hami songon angka baoa". Umbege hata i madekdek rohani Ambatua, jadi disuru ma halaki maradi.*

*Di pangidohon Raja Ambatua ma tu si Pittauli asa ibana na pasaehon karejo i. Longang ma si Pittauli boasa, adong sahalak baoa na baru ditadda pintor mangurupi halaki. Si Pittauli pe dang manolak alana, halaki mabiar tu bapa na molo dang sae eme i dikarejo i. Alai sukku-sukkun do si pittauli di bagasan rohana tolak do ibana pasaehon i sahalak na. Si Pittauli dohot angka anggina pe sabam ma mangida Ambatua alana diboto halaki dang tarbaen sae sadari i dikarejoi. Manjonok ma Raja Ambatua tu eme i dang adong na dijama ibana holan martagiang dohot mangida tu ginjang ni langit boi sae sude eme i dibahen Raja Ambatua.*

Translated:

When King Ambatua was walking he saw three women who were slaughtering rice in the fields, the three women were the daughters of King Sidodong Siahaan, King Ambatua saw that the three women were tired, so Ambatua came to the three women. After King Ambatua asked their boru he asked again "whose rice are you

slamming?" answered Pittauli our rice, it has been three days this work has not been completed because our energy is not as strong as men's. Hearing these words King Ambatua's heart ached, then he told Pittauli and her two sisters to rest.

King Ambatua also asked Pittauli that he finish the job. Pittauli was puzzled why a man he just met wanted to help them. But Pittauli did not want to refuse because they also did not want to be scolded by his father, but Pittauli asked in his heart if he could do this alone. Pittauli and his two siblings just surrendered because they knew it was impossible for the rice to be finished that day. King Ambatua approached the pile of paddy without touching the paddy King Ambatua was able to finish everything, he just prayed and looked up at the sky.

### 3. Events begin to culminate

At this stage the author begins to bring out the purpose and intention in the Batu Hundul-hundulan folktale. This incident began to culminate when King Sidodong learned of Ambatua's power and asked Pittauli to find Ambatua.

This can be seen in the following story fragment:

*Dung dibege ma hata ni si Pittauli disuruh Raja Sidodong ma si Pittauli mamboan si Ambatua tuadopan na. Laho ma si Pittauli naeng pasahaton tona ni bapa na tu si Ambatua. Alai dung sahat si Pittauli di juma dang adong be si Ambatua disi, disungkun si Pittauli ma tu angka anggina "Idia baoa na mangurupi hita naking?" "Nunga laho be baoa i malanjuthon pardalanan na kak" ninna boru Naposo. Marlojong ma si Pittauli mangalului si Ambatua mabiar si Pittauli muruk bapa na jala dirippu ibana manggabusi bapa na. Sae i di ida si Pittauli ma ada saihur dorbial marlojong tu bagasan harangan pintor hatop ma ibana marlojong alana dirasahon ibana adong Raja Ambatua di bagasan harangan i. Sahat ma si Pittauli di harangan i laos di ida ibana disi Raja Ambatua marburu, tarsonggot ma si Ambatua diharoro on i si Pittauli "Marhua ito di son?" si Pittauli dang pala godang*

*manghatai pintor dipasahat ibana ma tona ni bapakna tu Raja Ambatua "Jadi songonon ahu disuru bapa hu mamboan amang tuadopan na, olo do amang mangihut tu ahu?" Raja Ambatua pe linglung jala ibana pe asi rohana mida si Pittauli nunga loja mangulului ibana sahat tu harangan on "Toe ma ito olo pe ahu mangihut tu hamu jala hujumpangi pe Raja i" . Dipadasip ibana ma sude angka tombak na pintor borhat ma halaki tu jabu ni si Pittauli, alai ditonga dalam halaki marmara pat ni si pittauli tarkilir maradu ma si Ambatua mangabing si Pittauli sahat tu jabuna.*

Translated:

After listening to Pittauli's words Ompu Sidodong asked Pittauli to bring Ompu Ambatua Siregar to him. Pittauli went to deliver his father's message to Raja Ambatua, but when Pittauli arrived at the field, he did not see Raja Ambatua in the field anymore, Pittauli asked his two younger siblings "Where is the man who helped us earlier"? "The man has left to continue his journey, sis" said Boru Naposo. Pittauli also hurried to find King Ambatua, he was afraid that his father would be angry and feel lied to. Not long after Pittauli saw an animal running in the forest, he quickly ran towards the forest because he felt that King Ambatua must be in the forest. Pittauli arrived in the forest and saw King Ambatua hunting, King Ambatua was surprised why Pittauli was in the forest. "Why is he here?" Without much talk Pittauli immediately conveyed his father's message to King Ambatua "So this is how my father told me to bring the king to him, is the king pleased to come with me? King Ambatua was still big and he had seen Pittauli's tiredness looking for him into the forest "Well I will come with you to meet your father". He arranged all his hunting equipment and hurriedly went to Pittauli's house, but in the middle of the road they experienced a disaster. Pittauli's leg went into the hole and suffered a fracture so King Ambatua had to carry Pittauli to his house.

#### 4. Climax

The climax stage is the conflict or opposition that occurs which is carried out or inflicted on the characters of the story reaches the point of intensity.

The following is an excerpt of the climax stage in the Batu Hundul-hundulan folktale:

*"Dungi adong ma tahi ni Raja Sidodong asa porsea ibana tu si Ambatua ima tahi ni mangasapi, na parjolo ingkon boi do dipamalum si Ambatua boruna si Pittauli, na paduahon disuru Raja Sidodong ma si Ambatua mangain Batu Hundul-hundulan na tu huta ni si Ambatua. Molo marhasil do si Ambatua manjalo tahi ni Raja Sidodong dipamuli ma boruna si Pittauli tu Ambatua dohot Batu Hundul-hundulan ni Raja Sidodong pe di pauseang tu ibana " Olo do ho manjalo tahi hon Ambatua?" "Santabi jo amang marpanukkun ma jo au boasa amang mangalehon Batu Hundul-hundulan ni tu au?" "Batu on dang batu marsinenagan Ambatua adong do hagogoon di batu on dohot sude arta hu huhut sere hu pe adong dibagasan batu on molo marhasil ho manjalo tahi hon hulehon ma sude tu ho"*

*"Jom pe nunga patuduhon pungkul tolu pagi si Ambatua pe nunga ro jala di punga ibana ma, dungi di bursikhon ibana ma tolu hali aek tu pat ni si Pittauli. Sae sian ni tu tahi ni paduahon ma ibana marsinggannng ma si Ambatua tu tano huhut mangain ma tangan na tu ginjang laos habang ma batu i tu Muara"*

Translated:

*"King Sidodong also has a plan so that he knows whether Ambatua really has power. King Sidodong's plan is to challenge Ambatua with two challenges, the first is that Ambatua Siregar is able to heal Pittauli's leg and the second challenge is that King Sidodong asks for the Hundul-hundulan Stone to be lifted to Ambatua's area in the Estuary without touching the stone. If Ambatua Siregar succeeds in accepting King Sidodong's challenge, King Sidodong will marry Pittauli to Ambatua and give the Hundul-hundulan Stone to Ambatua." "Do you want to accept my challenge Ambatua"? "Do you want to*

*accept my challenge Ambatua"? "Tunggu sir let me ask why you want to give the Hundul-Hundulan Stone?" "This stone is not an arbitrary stone This stone has power and in this stone I keep all my treasures and gold here. and if you succeed then this is all legally yours"*

*"The clock struck three in the morning and Ambatua began by spraying three times the water that had been prayed for at Pittauli's feet. And the second challenge he knelt to the ground and raised his hands and the stone flew to its destination in the Muara".*

#### 5. Completion stage

The stage of conflict resolution that has reached a climax or given a way out. In this stage of resolution, King Sidodong realizes that there is someone stronger than him and keeps his promise to Ambatua.

This can be seen in the following story fragment:

*"Raja Sidodong pe longang ma mangida hogogon ni si Ambatua huhut porsea do ibana molo adong dope umgogo sian ibana" "Dungi ujungna mangoli ma si Ambatua tu si Pittauli, batu hundul-hundulan ni Raja Sidodong pe nunga gabe puna ni si Ambatua didok ma i di Pauseang tu marga Siregar."*

Translated:

*"King Sidodong was astonished to see it all and finally recognized that Ambatua had extraordinary strength."*

*"In the end, Ambatua married Pittauli and the Hundul-hundalan Stone became the property of Ambatua Siregar who was Pauseang or given by King Ompu Sidodong Siahaan to Ambatua Siregar."*

#### c. Setting

A setting or scenario is a series of events of a story or scenes in the story of a literary work. Abrams in (Nurgiantoro, 2009: 216) explained that setting is a foundation or pedestal that has a sense of place, time relationships and social environment where the events being told occur.

The settings contained in the Batu Hundul-hundulan folktale are as follows:

1. The setting of the place contained in the Batu Hundul-hundulan folktale is located in the village of Huta Nagodang, Hinalang, rice fields, forests, houses.

Here's a story excerpt on the setting:

"Di huta i adong ma sada batu na balga marrupa persegi panjang ima di Huta Hinalang, alai saonari batu on nunga tarampe di **Huta Nagodang**".

"Di sada tingki lao ma Raja Ambatua Siregar marpetualang tu sada Huta na margoar Huta **Hinalang**".

"Alai dung sahat si Pittauli di **juma** dang adong be si Ambatua disi, disungkun si Pittauli ma tu angka anggina "Idia baa na mangurupi hita naking?" "Nunga laho be baa i malanjuthon pardalanan na kak" ninna boru Naposo".

"Sahat ma si Pittauli di **harangan** i laos di ida ibana disi Raja Ambatua marburu, tarsonggot ma si Ambatua diharoro on i si Pittauli "Marhua ito di son?" si Pittauli dang pala godang manghatai pintor dipasahat ibana ma tona ni bapaknya tu Raja Ambatua".

"Borhat ma halaki tu jabu ni si Pittauli, alai ditonga dalam halaki marmara pat ni si pittauli tarkilir maradu ma si Ambatua mangabing si Pittauli sahat tu **jabuna**".

Translated:

"In that village there is a large rectangular stone precisely in Hinalang Village, but the stone is already located in Huta Nagodang Village"

"One day King Ambatua Siregar went on an adventure to a village called Hinalang village".

"But when Pittauli arrived at the rice field, he did not see King Ambatua in the field anymore, Pittauli asked his two younger siblings "Where is the man who helped us earlier"? "The man has left to continue his journey, sis" said Boru Naposo".

"Pittauli arrived in the forest and saw King Ambatua hunting, King Ambatua was surprised why Pittauli was in the forest. "Why is he here?" Without saying much, Pittauli immediately conveyed his father's message to King Ambatua."

"They hurriedly went to Pittauli's house, but on the way they had a disaster. Pittauli's leg fell into a hole and broke a bone so King Ambatua had to carry Pittauli to his house."

2. The time setting relates to the issue of "when" the events told in a work of fiction occur. The time setting contained in this story shows an ancient event, one day, at three in the morning.

We can see this in the following story fragment:

"Na jolo adong ma sada huta namaringan Di Desa Hinalang, Kecamatan Balige, Kabupaten Tapanuli Utara. Dihuta i adongma sa halak ama ima Raja Ompu Sidodong Siahaan dohot tolu boruna ima namargoar Pittauli, Nauli, dohot Boru Naposo".

"Di sada tingki lao ma Raja Ambatua Siregar marpetualang tu sada Huta na margoar Huta Hinalang. Di Huta i gok angka juma, di tingki Raja Ambatua mardalan di bereng ibana ma adong tolu borua nalagi mambalbal eme, si tolu borua i ima boru ni ni Raja Sidodong Siahaan".

"Jom pe nunga patuduhon pungkul tolu pagi si Ambatua pe nunga ro jala di punga ibana ma, dungi di bursikhon ibana ma tolu hali aek tu pat ni si Pittauli. Sae sian ni tu tahi ni paduahon ma ibana marsinggann ma si Ambatua tu tano huhut mangain ma tangan na tu ginjang laos habang ma batu i tu Muara".

Translated:

In ancient times there was a village located in Hinalang Village, Balige District, North Tapanuli Regency. In the village lived a father and his three daughters named Ompu Raja Sidodong Siahaan, Pittauli, Nauli and boru Naposo.

One day King Ambatua Siregar went on an adventure to a village called Hinalang village, which was a rice field. As King Ambatua was walking he saw three women slinging rice in the fields, the three women were the daughters of King Sidodong Siahaan.

The clock struck three in the morning and Ambatua began by spraying three times the

water that had been prayed for at Pittauli's feet. And the second challenge he knelt to the ground and raised both hands and the stone flew to its destination in the Muara.

3. The social setting in the Batu Hundul-hundulan folktale is when Ambatua's arrival in the village makes King Sidodong become arrogant whereas, King Sidodong's family is a harmonious family.

Here's an excerpt from the story:

*"Di tingki Raja Ambatua mardalan di bereng ibana ma adong tolu borua nalagi mambalbal eme, si tolu borua i ima boru ni ni Raja Sidodong Siahaan. Di ida Raja Ambatua ma si tolu borua i nungga loja, di dapot hon ibana ma halaki"*.

*"Di pangidohon Raja Ambatua ma tu si Pittauli asa ibana na pasaehon karejo i. Longang ma si Pittauli boasa, adong sahalak baa na baru ditadda pintor mangurupi halaki. Si Pittauli pe dang manolak alana, halaki mabiar tu bapa na molo dang sae eme i dikarejo i. Alai sukku-sukun do si pittauli di bagasan rohana tolap do ibana pasaehon i sahalak na. Si Pittauli dohot angka anggina pe sabam ma mangida Ambatua alana diboto halaki dang tarbaen sae sadari i dikarejoi"*.

Translated:

"While King Ambatua was walking he saw three women who were slinging rice in the fields, the three women were the daughters of King Sidodong Siahaan, King Ambatua saw that the three women were tired, so Ambatua came to the three women.

"King Ambatua also asked Pittauli that he finish the job. Pittauli was puzzled why a man he had just met wanted to help them. However, Pittauli did not want to refuse because they also did not want to be scolded by his father, but Pittauli asked in his heart if he could do this alone".

#### **d. Character and characterization**

Characterization can also be called characterization. In literary works, plot and characterization cannot be separated from one another, this is because the plot aims to convince us of the character of the

characters who testify and react. According to Nurgiyantoro (2015: 247) the definition of character and characterization is not the same. A character is a person or actor in a story while characterization or often known as characterization or character is a description of the attitude, behavior, character of the story character.

#### **1) Ambatua**

After we read and see the Batu Hundul-hundulan folktale, we can know that Ambatua is the main character in the Batu Hundul-hundulan folktale. Physically, Ambatua is a dashing and mighty man who has strength. This character has a helping character, is not arrogant and has honesty. This kind of nature is what we should imitate and emulate.

#### **2) King Sidodong**

In the Batu Hundul-hundulan folklore, physically the second character, King Sidodong, has an old age. This character is the father of Pittauli, Nauli and Boru Naposo who has a responsible nature towards his family but has an arrogant and spiteful nature towards others, this kind of nature should not be imitated and emulated.

#### **3) Pittauli**

In the folklore of Batu Hundul-hundulan we can see and prove the character of Pittauli she is a good woman and obedient to parents, not arrogant and independent even though her father has a lot of wealth. This kind of nature is also what we should imitate and emulate.

#### **4) Nauli and Boru Naposo**

In the folklore of Batu Hundul-hundulan Pittauli has two younger sisters physically they are beautiful, and have a good nature, obedient to his brother and father. Whatever they do, they always work together. This is the kind of character that we should emulate in the family.

### **B. Sociological Values of the Folklore Literature of Batu Hundul-Hundulan**



In this research, the author discusses literary sociology values because the object of discussion is the interaction between the characters in the story so as to produce literary sociology values contained in a literary work. The literary sociological values contained in the folklore of Batu Hundul-hundulan.

### 1. Conflict

Conflict is a legacy of social life that can occur in various circumstances due to the rise of a state of disagreement, controversy and opposition between two or more parties on an ongoing basis.

In the Batu Hundul-hundulan folklore, there is a conflict that occurs in the story between King Sidodong and Ambatua who underestimates and considers himself the strongest so that Batu Hundul-hundulan belonging to King Sidodong is given (pauseang) to Ambatua Siregar

The following excerpt contains:

*"Toho do ho na pasaehon eme nama i jala di dokkhon adong hagogo on mu" ido Amang tutu do i" "Dang tutu i ise aroa ho holan jolma biasa do ho jala dang adong na umgogo sian ahu di portibion" Dungi adong ma tahi ni Raja Sidodong asa porsea ibana tu si Ambatua ima tahi ni mangasapi, na parjolo ingkon boi do dipamalum si Ambatua boruna si Pittauli, na paduahon disuru Raja Sidodong ma si Ambatua mangain Batu Hundul-hundulan na tu huta ni si Ambatua. Molo marhasil do si Ambatua manjalo tahi ni Raja Sidodong dipamuli ma boruna si Pittauli tu Ambatua dohot Batu Hundul-hundulan ni Raja Sidodong pe di pauseang tu ibana " Olo do ho manjalo tahi hon Ambatua?" "Santabi jo amang marpanukkun ma jo au boasa amang mangalehon Batu Hundul-hundulan ni tu au?" "Batu on dang batu marsinenagan Ambatua adong do hagagoon di batu on dohot sude arta hu huhut sere hu pe adong dibagasan batu on molo marhasil ho manjalo tahi hon hulehon ma sude tu ho"*

*"Jom pe nunga patuduhon pungkul tolu pagi si Ambatua pe nunga ro jala di punga ibana ma, dungi di bursikhon ibana ma tolu*

*hali aek tu pat ni si Pittauli. Sae sian ni tu tahi ni paduahon ma ibana marsingganng ma si Ambatua tu tano huhut mangain ma tangan na tu ginjang laos habang ma batu i tu Muara. Raja Sidodong pe longang ma mangida hogogon ni si Ambatua huhut porsea do ibana molo adong dope umgogo sian ibana".*

Translated:

"Is it true that you finished all my rice in the field without touching the rice" "Yes, Sir" "No way, you are just an ordinary human being, there is no human being stronger than me". King Sidodong also had a plan so that he would know whether Ambatua really had the strength. King Sidodong's plan was to challenge Ambatua with two challenges, the first was that Ambatua Siregar was able to heal Pittauli's leg and the second challenge was that King Sidodong asked for the Hundul-hundulan Stone to be lifted to Ambatua's area in the Estuary without touching the stone. If Ambatua Siregar succeeded in accepting King Sidodong's challenge then King Sidodong would marry Pittauli to Ambatua and give the Hundul-hundulan Stone to Ambatua". "Do you want to accept my challenge Ambatua"? "Tunggu sir let me ask why you want to give the Hundul-Hundulan Stone?" "This stone is not an arbitrary stone. This stone has power and in this stone I keep all my treasures and gold here. and if you succeed then this is all legally yours".

"The clock struck three in the morning and Ambatua began by spraying three times the water that had been prayed to Pittauli's feet. And the second challenge he knelt to the ground and raised both hands and the stone flew to its destination in the Estuary. King Sidodong was astonished to see it all and finally admitted that Ambatua had extraordinary powers".

### 2. Responsibility

Responsibility is an attitude or behavior of a person to carry out the duties and obligations that he should do, towards himself, society and the environment. In the

Batu Hundul-hundulan folklore there is a value of responsibility where King Sidodong is responsible for raising his three daughters by himself until they grow up

This can be seen in the following quote:

*"Ompu Raja Sidodong Siahaan on ima bapa na bertanggung jawab tu keluargana. Ima sada bukti ditikki pardijabu ni Raja Sidodong monding, ibana ma na pabalgahon dohot manjaga angka boruna sahat tu namagodang".*

Translated:

*"King Sidodong was a responsible father to his family, as evidenced when his wife died, it was he who raised and cared for his three daughters until they grew into adults."*

### 3. Helping

Helping each other is an attitude of helping each other to ease the burden or difficulty of others by doing something. The assistance in question can take the form of labor, time or material assistance. In the folklore of Batu Hundul-hundulan, we can see the value of helping, which is the attitude of helping Ambatua to Pittauli and his two younger siblings, which is exemplary and exemplary. The social value of helping is part of love, where Ambatua helps each other without expecting anything in return.

We can see this in the following story excerpt:

*"Di pangidohon Raja Ambatua ma tu si Pittauli asa ibana na pasaehon karejo i. Longang ma si Pittauli boasa, adong sahalak baa na baru ditadda pintor mangurupi halaki. Si Pittauli pe dang manolak alana, halaki mabiar tu bapa na molo dang sae eme i dikarejo i. Alai sukkan-sukkun do si pittauli di bagasan rohana tolak do ibana pasaehon i sahalak na. Si Pittauli dohot angka anggina pe sabam ma mangida Ambatua alana diboto halaki dang tarbaen sae sadari i dikarejoi. Manjonok ma Raja Ambatua tu eme i dang adong na dijama ibana holan martagiang dohot mangida tu ginjang ni langit boi sae sude eme i dibahen Raja Ambatua".*

Translated:

"King Ambatua also asked Pittauli that he finish the job. Pittauli was puzzled why a man he had just met wanted to help them. But Pittauli did not want to refuse because they also did not want to be scolded by their father, but Pittauli asked in his heart whether he could do this alone. Pittauli and his two siblings just surrendered because they knew it was impossible to finish the rice that day. King Ambatua approached the pile of paddy without touching the paddy King Ambatua was able to finish everything, he just prayed and looked up to the sky".

### 4. Collaboration

A joint effort between individuals or groups of people to achieve one or more common goals. This form of cooperation develops when people can be mobilized to achieve a common goal and there must be a realization that the goal has benefits for all.

In the Batu Hundul-hundulan folktale we can see some social values of cooperation, one example is when Pittauli and his two younger siblings both slaughter rice in the fields and do housework..

We can see this in the following story excerpt:

*"Di sada tingki lao ma Raja Ambatua Siregar marpetualang tu sada Huta na margoar Huta Hinalang. Di Huta i gok angka juma ,di tingki Raja Ambatua mardalan di bereng ibana ma adong tolu borua nalagi mambalbal eme, si tolu borua i ima boru ni ni Raja Sidodong Siahaan. Di ida Raja Ambatua ma si tolu borua i nungga loja, di dapot hon ibana ma halaki".*

*"Nauli dohot anggina pe si Boru Naposonunga sahat dijabuna, pintor mangalopa ma halaki laho alangon bodari. Ro ma bapak na "Boasa lelung hian kakak muna mulak ari nunga lam borngin" " Sabam ma amang mulak do kakak i, ra nunga di dalam kakak" alus ni si Nauli. Asa unang lomos roha ni bapak na dibahen halaki ma sagalas kopi".*

Translated:

*"One day King Ambatua Siregar went on an adventure to a village called Hinalang village, the village is a rice field area. When*

King Ambatua was walking he saw three women who were slaughtering rice in the fields, the three women were the daughters of King Sidodong Siahaan, Ambatua saw that the three women were tired, so Ambatua came to the three women".

"Nauli and her sister Boru Naposo had arrived at her house and immediately cooked to prepare dinner, her father came "Why doesn't your brother Pittauli come home" it's getting late at night "Be patient, father, brother will come home, maybe brother is already on the road" replied Nauli. So that their father would not worry, they made a cup of coffee".

### 5. Affection

Affection creates cooperation among people. If affection is absent, there will be no brotherhood among people; no one will feel responsible for others.

In the Batu Hundul-hundulan folktale, the value of affection can be seen from Ambatua's treatment of Pittauli when Pittauli's leg was broken Ambatua happily carried Pittauli to his house, and when Pittauli did not come home his father was worried and afraid of anything happening to Pittauli.

We can see it in the following story excerpt: "Dipadasip ibana ma sude angka tombak na, pintor borhat ma halaki tu jabu ni si Pittauli, alai ditonga dalam halaki marmara pat, ni si pittauli tarkilir maradu ma si Ambatua mangabing si Pittauli sahat tu jabuna".

"Dungi lomos ma jala mabiar rohani Ompu Sidodong Siahaan siala dang adong dope barita sian si Pittauli,tingki jonjong Ompu Sidodong di ida ibana ma adong sahalak baoa mangabing si Pittauli "Mahua boru hon?" "Tingki di dalam naeng ro tu son dang dibereng si Pittauli adong lombang dijolo na laos masuk ma pat na tusi" "Boan ma masuk tu bagasan asa dibagasan hita manghatai". Dung diboan tu bilut si Pittauli".

Translated:

"He gathered all his hunting equipment and rushed to Pittauli's house, but on the way

they had an accident. Pittauli's leg fell into a hole and suffered a broken bone so King Ambatua had to carry Pittauli to his house."

"On the other hand, King Ompu Sidodong was worried and afraid that something bad would happen to Pittauli. He was standing in front of his house and saw a man carrying Pittauli. "What happened to my daughter? "On the way here, Pittauli didn't see the hole so his foot went into the hole." "Take him inside, we'll talk." After Pittauli was taken to his room and rested."

### 6. A sense of belonging

Salman (in Khomsiyatun, 2016) a sense of belonging includes a feeling expressed in an individual's attitude when relating to others and expressing affection for other people, this sense of affection will later bring a feeling of belonging to each other.

In the Batu Hundul-hundulan folklore we can see that there is a feeling of wanting to have someone, namely when Ambatua starts to fall in love with Pittauli.

The following is an excerpt from the story:

"Las sian ma roha ni si Ambatua mambege hata i jala si Ambatua pe nunga mangaholongi si Pittauli jala si Pittauli pe nunga holong roha na tu si Ambatua,antong sian ias ni roha si Ambatua di jalo ma tahi ni Raja Sidodong "Olo amang hujalo tahi mi, ro pe au di jom tolu pagi di tagan mataniari binsar".

Translated:

"Ambatua was very happy to hear all that, especially since Ambatua already loves Pittauli and Pittauli also loves Ambatua, so Ambatua happily accepted the challenge. "Okay sir, I will accept the challenge from you. I will come at 03:00 in the morning when the sun has not yet risen."

### 7. Concern

Concern is our willingness to involve ourselves in the problems, circumstances or conditions that occur around us. People who care about the fate of other people are those who are called to do something in order to inspire goodness in the surrounding environment. In the Batu Hundul-hundulan

folklore, the value of Ambatua's concern for the King of Sidodong's family is quite large..

We can see this in the following quote:

*"Sahat ma si Pittauli di harangan i laos di ida ibana disi Raja Ambatua marburu,tarsonggot ma si Ambatua diharoro on i si Pittauli "Marhua ito di son?" si Pittauli dang pala godang manghatai pintor dipasahat ibana ma tona ni bapakna tu Raja Ambatua "Jadi songonon ahu disuru bapa hu mamboan amang tuadopan na,olo do amang mangihut tu ahu?" Raja Ambatua pe linglung jala ibana pe asi rohana mida si Pittauli nunga loja mangulului ibana sahat tu harangan on " Toe ma ito olo pe ahu mangiut tu hamu jala hujumpangi pe Raja i" . Dipadasip ibana ma sude angka tombak na pintor borhat ma halaki tu jabu ni si Pittauli, alai ditonga dalam halaki marmara pat ni si pittauli tarkilir maradu ma si Ambatua mangabing si Pittauli sahat tu jabuna".*

Translated:

"When Pittauli arrived in the forest and saw King Ambatua hunting, King Ambatua was surprised why Pittauli was in the forest. "Why is ito here"? Without saying much Pittauli immediately conveyed his father's message to King Ambatua "So this is how my father told me to bring the King before him, is the King willing to come with me? King Ambatua was still confused and he saw that Pittauli was tired of searching for him in the forest. "Okay, I will come with you to meet your father." He gathered all his hunting equipment and rushed to Pittauli's house, but on the way they had an accident. Pittauli's leg fell into a hole and suffered a broken bone, so King Ambatua had to carry Pittauli to his house."

## 8. Trust

According to Moordiningsih (2010), Trust is a relational concept, not an individual one. It is not related to individual personal interests or profits. Trust is a concept that contains harmony, assurance and prosperity for individuals and communities. Trust is developed starting from the family, in the

close relationship between parents and children. Then trust develops within the circle of relatives and close friends.

In the Batu Hundul-hundulan folklore, the social value of trust is when King Sidodong believed that Ambatua had power so that King Sidodong kept his promise by marrying Pittauli to Ambatua. Hal itu dapat kita lihat pada kutipan cerita berikut ini:

*"Jom pe nunga patuduhon pungkul tolu pagi si Ambatua pe nunga ro jala di punga ibana ma, dungi di bursikhon ibana ma tolu hali aek tu pat ni si Pittauli. Sae sian ni tu tahi ni paduahon ma ibana marsinggannng ma si Ambatua tu tano huhut mangain ma tangan na tu ginjang laos habang ma batu i tu Muara. Raja Sidodong pe longang ma mangida hogogon ni si Ambatua huhut porsea do ibana molo adong dope umgogo sian ibana".*

Translated:

"The clock was already three in the morning and Ambatua started by spraying three times the water he had prayed for at Pittauli's feet. And the second challenge he knelt on the ground and raised both hands and the stone flew towards its destination in the Estuary. King Sidodong was amazed to see it all and finally admitted that Ambatua had extraordinary power."

## 4. CONCLUSION

The folklore of Batu Hundul-hundulan specifically explains how the Hundul-hundulan stone came to be the property of the Siregar clan, namely that it started with Ambatua who went on an adventure to the village of Huta Hinalang and, met the King of Sidodong who felt that he was the most powerful in that village. So King Sidodong challenged Ambatua to prove his strength, by promising to marry his daughter Pittauli and give his Hundul-hundula stone to Ambatua. In the end, Ambatua succeeded in proving it to the King of Sidodong and the Batu Hundulan was given to Ambatua.

In accordance with the formulation of the problem and the previous chapter's discussion of the Batu Hundul-hundulan Folklore, it can be concluded that the theme

in the Batu Hundul-hundulan Folklore depicts the story of a young man who is underestimated. The Batu Hundul-hundulan Folklore has a progressive plot because the explanation of the story has been presented since start to finish with sequences that do not utilize highlight return.

In the analysis of the Batu Hundul-hundulan folklore, place, time and social settings are used. The characters in the Batu Hundul-hundulan folklore are: Ambatua as the main character, King Sidodong as the antagonist, Pittauli, Nauli and, Boru Naposo. The literary sociological values contained in the Batu Hundul-hundulan folklore are conflict, responsibility, mutual help, cooperation, loyalty, a sense of belonging, caring and trust.

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