

# The Story of the *Batu Partungkoan*: Cultural Studies

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## ABSTRACT

This article is titled Partungkoan Stone Story: A Cultural Study. This research aims to describe the intrinsic elements, which are contained in the Partungkoan Stone Story in Sosor Silintong Village, Muara Subdistrict, North Tapanuli Regency and the cultural form contained in the Partungkoan Stone Story. The method used in this research is descriptive qualitative. The theory used in analyzing the data is structural theory proposed by Nurgianto and cultural theory proposed by Koentjaraningrat. This study found intrinsic elements in the form of (1) theme, namely unity and power; (2) setting, namely the setting of the place in Batu Partungkoan, Sosor Silintong Village, the time setting is in 1872 and the social setting is Batu Partungkoan which is the place used in making decisions for every problem that exists; (3) characterization, there are 12 kings including King Hunsa Rajagukguk, King Sisingamangaraja XII, King Tambunan Baruara, King Mulia Naipospos, King Humirtap Pandiangan, King Babiat Sihotang, King Sabar Nihuta Sitanggang, King Sidabutar, King Pontas Lumban Tobing, King Ihutan Pardede, King Siallagan, King Naibaho; (4) the point of view in this story is that Batu Partungkoan is the place used as a decision-making place by the twelve kings; (5) the language style in this story is emphasizing; and (6) the mandate in this story is to uphold justice.

**Keywords:** *Partungkoan Stone, Cultural Studies, intrinsic elements of cultural forms*

## 1. INTRODUCTION

North Sumatra is one of the provinces in Indonesia that has a diversity of cultures, languages, tribes, customs. Cultural heritage and history are important concepts in the development of existing cultures, one of which is the Batak Tribe. The Batak tribe consists of the Toba, Karo, Mandailing, Simalungun and Pakpak tribes. Each of these ethnic groups has a distinctive culture that distinguishes it from other tribes, including diverse languages, rituals and traditions.

Batu Partungkoan has a high history and culture because it is a relic of the history and culture of the ancestors of the Batak Tribe which can provide information about the culture and customs of the Batak People. In the partungkoan stone there is a social status and position of the kings.

Batu Partungkoan is a stone found in Sosor Silintong Village, Muara District, North Tapanuli Regency. The story of Batu Partungkoan tells about a stone trial that is used by kings to make decisions on any existing problems. The analysis carried out is on the intrinsic elements contained in this stone. These intrinsic elements include theme, plot, setting and characterization. In addition, it will analyze the form of culture contained in the Batu Partungkoan story which includes ideas, behavior/activities, and works.

## 2. RESEARCH METHODS

Research methods are a way to use data and find the root of the problem under study, a research methodology is used. The utilization of research techniques aims to collect reliable, precise, and significant data that can be used to describe the problem under study. Sugiyono (2019:1) suggests that the research method is a scientific approach to collecting data that has certain benefits. The research method consists of six components, namely: Location, data sources, tools, data collection methodology, and data analysis techniques. The method used in this research is qualitative descriptive to examine the story contained in Batu Partungkoan. The technique used in this data collection is descriptive technique. is an approach taken to collect data up to the analysis stage by referring to the main problem in order to produce valuable data and results. The data analysis method used in this article is: deleting irrelevant data, the research subject determines the category of data, the information is categorized and then evaluated according to the research, namely the form, social status contained in the Partungkoan stone, drawing conclusions based on the knowledge gained.

## 3. RESULTS AND DISCUSSION

### A. Intrinsic Elements of the Batu Partungkoan

#### a. Theme

Theme is the most important meaning in a work, where the theme is the main idea in a story, which the author will convey through the storyline, so in the story it is not just a series of events arranged in a chart, but has a certain purpose. In this analysis, the author concludes that the theme contained in the legend of Batu Partungkoan is unity and power.

#### 1. Unity

The theme of unity can be seen in the beginning of the formation of Batu Partungkoan in Sibandang Village.

#### 2. Power

The theme of power can be seen from the place occupied by the kings in Batu Partungkuang found in Sibandang Village

#### b. Setting

Setting, better known as setting, is the place where an event or incident occurs in a literary work. At the beginning of the formation of Batu Partungkoan, the setting is found in Sibandang Village, Muara District, North Tapanuli Regency with the following story excerpts:

##### 1. Place setting

The setting contained in the Batu Partungkoan story is located at Batu Partungkoan, Sosor Silintong Village, Muara District, North Tapanuli Regency.

##### 2. Time setting

Time setting relates to the problem of "when" the events told in a work of fiction occur. The time setting in the Batu Partungkoan story can be seen from the following story fragment: "Apart from being the center of government, this fort serves as a shelter from enemy attacks. In addition to this fortress, there is also a traditional house and the king's house which was built in 1872."

In the fragment of the story above, it is explained that the time setting in the Batu Partungkoan story is stated at the end of the story, namely in 1872.

### 3. Social Setting in the Batu Partungkoan story

The social setting in the Batu Partungkoan story is when the twelve Partungkoan Stones become the place used in making decisions for every problem that exists.

#### c. Characterization

Characterization causes the possibility of an interaction between the characters involved in the interaction that creates conflict. With this conflict requires conflict resolution. Story characters usually carry a certain characterization that is given shape and content by the author. Characterization can be obtained by describing actions, speech or whether or not what is said is in line with

what is done. This can be seen in the following story excerpt:

### **1. King Hunsa Rajagukguk**

King Hunsa Rajagukguk is an important figure in Toba Batak history, especially on Sibandang Island. King Hunsa Rajagukguk is one of the kings who has a position on Batu Partungkoan. King Hunsa Rajagukguk was the first king on Sibandang Island. The seating position of King Hunsa Rajagukguk is facing the primeval direction (east).

The character of King Hunsa Rajagukguk who sits in the east, namely:

- a) The person who leads every activity on the problems found on Sibandang Island, the place occupied by King Hunsa Rajagukguk symbolizes authority and leadership.
- b) As a person who makes decisions about every problem found on Sibandang Island. Decision-making is the process of choosing the best option from several available alternatives.
- c) As a symbol of Toba Batak customs. This symbol of customs makes Batu Partungkoan a sacred place by every Toba Batak Community on Sibandang Island.
- d) As a legal system of the Toba Batak Community on Sibandang Island. The Toba Batak legal system has a function that in ancient times someone on Sibandang Island who
- e) Made a mistake will get a punishment in accordance with the results of the deliberations held at Batu Partungkoan.

### **2. Raja Sisingamangaraja XII**

Sisingamangaraja XII was a king in the Batak community and also a warrior who fought against Dutch colonization in the Land of Batak. King Sisingamangaraja XII became one of the kings who occupied Batu Partungkoan with King Hunsa Rajagukguk. King Sisingamangaraja XII occupied the Southeast or next to King Hunsa Rajagukguk.

The characters of King Sisingamangaraja XII in Batu Partungkoan are:

- a) As the leader of all the kings in Batu Partungkoan. The leader referred to here is the one who leads every activity on the problems found on Sibandang Island.
- b) As a companion to King Hunsa Rajagukguk as a person who makes decisions. Decision-making carried out by King Sisingamangaraja XII was carried out in advance with King Hunsa Rajagukguk and other kings in deliberation.
- c) As a person who provides extensive knowledge to every other king because King Sisingamangaraja XII is a king who has participated in the war against the invaders.
- d) As a legal system of Toba customs and Batak. The Toba Batak legal system has a function that in ancient times someone on Sibandang Island who made a mistake would get a punishment in accordance with the results of the deliberations held at Batu Partungkoan.

### **3. King Tambunana Baruara**

King Tambunana Baruara was trusted by King Hunsa Rajagukguk to assist him in solving problems or cases that occurred on Sibandang Island. King Tambunana Baruara occupies the south side of Batu Partungkoan.

The characters of King Tambunana Baruara are:

- a. As a witness in decision making. Witnesses at Batu Partungkoan are people who know about the dispute.
- b. As a traditional leader. Traditional leaders in Batu Partungkoan who have extensive knowledge about customs. traditional leaders also play a role in resolving conflicts in the community. Traditional leaders use their knowledge and experience to find a fair solution to a problem.
- c. As a legal system of Toba customs and Batak. The Toba Batak legal system has a function that in ancient times someone on Sibandang Island who made a mistake would get a punishment in accordance with

the results of the deliberations held at Batu Partungkoan.

#### **4. King Mulia Naipospos**

King Mulia Naipospos was a Malim religious leader from Hutatinggi, Siabu District, Mandailing Natal Regency, North Sumatra. Raja Mulia Naipospos was known as a wise and prudent leader. He always prioritized peace and harmony. He was also very concerned about the welfare of his people. Raja Mulia Naipospos is a very important figure in the history of the Malim religion.

The characters of Raja Mulia Naipospos are:

a. As a leader of the Malim religion. Malim religious leader. at Batu Partungkoan who has extensive knowledge of the Malim religion. Religious leaders also play a role in resolving conflicts in the community.

b. Fostering the people of the Malim religion Raja Mulia Naipospos was also instrumental in fostering the people of the Malim religion. He taught his people about the teachings of the Malim religion, as well as the moral and ethical values that must be upheld by the people of the Malim religion. Raja Mulia Naipospos's services to the Malim religion were very great.

c. As a mediator in resolving a conflict. After Raja Mulia Naipospos spread the Malimese religion in Hutatinggi, a dispute arose between two groups.

#### **5. King Humirtap Pandiangan**

King Humirtap Pandiangan was known as a wise and prudent king. He always prioritized peace and harmony. He was also very concerned about the welfare of his people.

The characters of King Humirtap Pandiangan are:

Justice of King Humirtap Pandiangan. The justice practiced by King Humirtap Pandiangan is seen when there is a dispute between two people. The two people were fighting each other and did not want to give in.

King Humirtap Pandiangan's concern for his people around Batu Partungkoan. One day

there was a famine in the area. Many people had no food to eat. King Humirtap Pandiangan heard the news and immediately gathered his people. He asked his people to donate their food to help the starving people.

As a traditional leader. Traditional leaders in Batu Partungkoan who have extensive knowledge of customs. traditional leaders also play a role in resolving conflicts in the community. Traditional leaders use their knowledge and experience to find a fair solution to a problem.

As a legal system of Toba customs and Batak. The Toba Batak legal system has a function that in ancient times someone on Sibandang Island who made a mistake would get a punishment in accordance with the results of the deliberations held at Batu Partungkoan.

#### **6. King Babiati Sihotang**

Raja Babiati Sihotang is one of the Batak cultural figures who is one of the ethnic groups in North Sumatra, Indonesia. The Batak community adheres to a patrilineal kinship system, where kinship relationships are inherited through the male line. What is meant by "sipitu ama" or "sipitu amba" is seven descendants of the same ancestor, who are considered siblings and are subject to certain kinship rules.

The characters of King Babiati Sihotang are Wise and just King Babiati Sihotang. Wisdom and fairness is one of the traits possessed by King Babiati Sihotang. King Babiati's wisdom is seen when he leads his people.

As a symbol of Toba Batak customs. This symbol of customs makes Batu Partungkoan a sacred place by every Toba Batak community on Sibandang Island.

As a legal system of the Toba Batak Community on Sibandang Island. The Toba Batak legal system has a function that in ancient times someone on Sibandang Island who made a mistake will get a punishment in accordance with the results of the deliberations held at Batu Partungkoan.

As a companion to King Hunsa Rajagukguk as a person who makes decisions. Decision-making is the process of choosing the best option from several available alternatives.

### **7. King Sabar Nihuta Sitanggung**

King Sabar Nihuta Sitanggung is another figure in Batak culture, specifically from the Sitanggung clan. The name "Sabar Nihuta" can be translated as "the patient one". Raja Sabar Nihuta Sitanggung is a wise and prudent king of the Batak Tribe who comes from Samosir Island.

The characters of King Sabar Nihuta Sitanggung are:

Justice of King Sabar Nihuta Sitanggung. The justice of King Sabar Nihuta Sitanggung can be seen when he leads his people. However, differences of opinion must be resolved in a good and wise way. King Sabar Nihuta Sitanggung managed to reconcile the two people.

Concern of King Sabar Nihuta Sitanggung. King Sabar Nihuta Sitanggung's concern was evident when he led his people. One day, there was a famine in his territory. Many people had no food to eat. The stories about King Sabar Nihuta Sitanggung show that he was a wise and caring king. He was a figure who was highly respected by his people. King Sabar Nihuta Sitanggung died at a very old age. He died leaving a fragrant name in the hearts of his people.

As a companion, King Hunsa Rajagukguk was the one who made decisions. Decision-making is the process of choosing the best option from several available alternatives.

As witnesses in decision-making. Witnesses to Batu Partungkoan are people who know about the dispute.

### **8. King Sidabutar**

King Sidabutar was a valiant and powerful king of the Batak Tribe from Samosir Island. He was born in the 13th century and died in the 14th century. King Sidabutar was known as a king who always defended truth and justice.

The characters of King Sidabutar are:

King Sidabutar's Justice. King Sidabutar's justice is seen when he leads his people.

The magic of King Sidabutar. King Sidabutar's magic is seen because King Sidabutar has dreadlocks that are very powerful. The dreadlocks must not be cut, if they are cut then King Sidabutar will lose his magic.

King Sidabutar's concern. King Sidabutar's concern was seen when he led his people. King Sidabutar then distributed the food to the hungry people. The people were very grateful for the help of King Sidabutar and his people.

As a companion to the King, Hunsa Rajagukguk was the one who made the decision. Decision-making is the process of choosing the best option from several available alternatives.

### **9. King Pontas Lumban Tobing**

King Pontas Lumban Tobing was a wise king of the Batak Tribe who came from Pearaja, Silindung. He was born in 1835 and died in 1900. King Pontas Lumban Tobing was known as a king who cared deeply for his people. He always tried to advance the welfare of his people.

The characters of King Pantas Lumban Tobing are:

Concern of King Pontas Lumban Tobing. King Pontas Lumban Tobing's concern can be seen when he leads his people. One day, there was a famine in his territory. King Pontas Lumban Tobing then distributed the food to the hungry people.

Justice of King Pontas Lumban Tobing. Justice of King Pantas Lumban Tobing. One day, there was a dispute between two of his people. The two people were fighting each other and did not want to give in. King Pontas Lumban Tobing managed to reconcile the two people. The two people then promised to respect each other and work together.

As a symbol of Toba Batak customs. This symbol of customs makes Batu Partungkoan a sacred place by every Toba Batak community on Sibandang Island.

As the legal system of the Toba Batak Community on Sibandang Island. The Toba Batak legal system has a function that in

ancient times someone on Sibandang Island who made a mistake will get a punishment in accordance with the results of the deliberations held at Batu Partungkoan.

#### **10. King Ihutan Pardede**

King Ihutan Pardede was a wise and prudent king of the Batak Tribe from Laguboti, Toba. He was born in the 18th century and died in the 19th century. The name "Pardede" comes from the Batak Toba words "par" and "dede", meaning "water" and "droplet". King Ihutan Pardede was known as a king who always prioritized peace and harmony. He is also very concerned about the welfare of his people.

The characters of King Ihutan Pardede are: Justice of King Ihutan Pardede. King Ihutan Pardede's justice is seen when he leads his people. One day, there was a dispute between two of his people. King Ihutan Pardede managed to reconcile the two people. The two people then promised to respect each other and work together.

King Ihutan Pardede's concern. King Ihutan Pardede's concern was seen when he led his people. One day, there was a famine in his territory. The stories about King Ihutan Pardede show that he was a wise and caring king. He was a figure who was highly respected by his people.

As a traditional leader. Traditional leaders in Batu Partungkoan who have extensive knowledge of customs. traditional leaders also play a role in resolving conflicts in the community. Traditional leaders use their knowledge and experience to find a fair solution to a problem.

As a legal system of Toba customs and Batak. The Toba Batak legal system has a function that in ancient times someone on Sibandang Island who made a mistake would get a punishment in accordance with the results of the deliberations held at Batu Partungkoan.

#### **11. King Siallagan**

King Siallagan was a wise and just king of the Batak Tribe from Samosir Island. King Siallagan was known as a king who always

defended truth and justice. He is also very concerned about the welfare of his people.

The characters of King Siallagan are:

King Siallagan's Justice King Siallagan's justice was seen when he led his people. One day, there was a dispute between two of his people. King Siallagan managed to reconcile the two people. The two people then promised to respect each other and work together.

King Siallagan's concern. King Siallagan's concern was seen when he led his people. One day, there was a famine in his territory. The stories about King Siallagan show that he was a wise and caring king. He was a figure who was highly respected by his people.

As a traditional leader. Traditional leaders in Batu Partungkoan who have extensive knowledge of customs. traditional leaders also play a role in resolving conflicts in the community.

As a legal system of Toba customs and Batak. The Toba Batak legal system has a function that in ancient times someone on Sibandang Island who made a mistake will get a punishment in accordance with the results of the deliberations held at Batu Partungkoan.

#### **12. King Naibaho**

King Naibaho was a wise king of the Batak tribe who came from Pangururan, Samosir. The figure of King Naibaho is very important for the history of the development of Christianity in the Land of Batak. He was a king who was very concerned about the welfare of his people and always tried to advance the welfare of his people.

The characters of King Naibaho are:

King Naibaho's justice was seen when he led his people. One day, there was a dispute between two of his people. However, the disagreement had to be resolved in a good and wise way. King Naibaho succeeded in reconciling the two people.

The Concern of King Naibaho. King Naibaho's concern was seen when he led his people. One day, there was a famine in his territory. King Naibaho showed that he was

a wise and caring king. He is a figure who is highly respected by his people.

As a traditional leader. Traditional leaders in Batu Partungkoan who have extensive knowledge of customs. traditional leaders also play a role in resolving conflicts in the community.

As a legal system of Toba customs and Batak. The Toba Batak legal system has a function that in ancient times someone on Sibandang Island who made a mistake will get a punishment in accordance with the results of the deliberations held at Batu Partungkoan.

#### **d. Point of View**

Point of view is the author's point of view in conveying this story, so that the story becomes more alive and can be conveyed well to readers and listeners. In other words, here the author explains from which angle the author sees the Batu Partungkoan story. The point of view in this story is:

In ancient times, every Batak person, if he was a leader in the region, would make a village in the form of a Stone Fort (Harbangan) with an area according to his ownership area. During the leadership of King Hunsa during the Dutch colonial era, King Hunsa built this Royal fort built around 1872 in Sosor Silintong Village, Muara District, North Tapanuli Regency with a location area of  $\pm 3$  hectares in a square shape. This fort is made of stones arranged very neatly by the king and the previous community with gotong royong, this fort has an entrance lane on one side which is right in the middle, while the exit lane is on the other side, namely at the back of the fort. This Royal Fort was also built with the help of the kings around the coast of Lake Toba by sending their troops to help King Hunsa Rajagukguk build the Royal Fort. This Royal Fort is also very sturdy and strong so that it can withstand attacks from enemies and can anticipate bad weather such as strong winds or storms.

#### **e. Language Style**

Language style is a means of expressing literature. On the other hand, literature is more than just language, a row of words, but can only be expressed and interpreted through language. The author states that the language style in the Batu Partungkoan story is an exclamatory language style where there is a language style that is assertive. Can be seen from the story of Batu Partungkoan:

The stone fort was also a fortress to withstand enemy attacks, including against the attacks of Dutch troops at that time. In addition to the stone fort, there are also bamboo plants that grow on top of the stone fence and mangoes that grow around the outer yard of the house so that it becomes a natural fortress that supports the existing stone defenses. The mango trees that grow well around the Stone Fort make a source of economic income for the community and are a characteristic of Sibandang Island. Then in this area there is also Batu Losung, which weighs approximately 1.5 tons and is located in front of the traditional house. At the top there is a hole that is only 15 centimeters deep with a round hole in the middle. In the round hole, the king and the people used to pound rice to separate the rice from the stalk, sometimes also used for other purposes. This Stone Fort is one of the historical sites on Sibandang Island. In addition to the Stone Fort, Traditional House, and Losung King Hunsa Rajagukguk also built the Parsidangan Stone. This Parsidangan Stone has many functions in ancient times. This Parsidangan Stone is also used as a place for ritual events such as services or worship.

#### **f. Mandate**

Mandate is a moral message in a story or other work that the author wants to convey to his readers. The mandate (moral message) contained in the Batu Partungkoan story is the mandate of the Batu Partungkoan story may be in the form of a message to remain firm in the

establishment, uphold justice, or the importance of courage.

This mandate can be seen from the respective characters of the kings contained in the Batu Partungkoan story.

## 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.

## Cultural Manifestation of The Batu Partungkoan

### a. Idea

The idea of culture is abstract, cannot be touched or photographed. Its location is in the heads, or in other words in the minds of

the people of the community where the culture in question lives. When people express their ideas. The idea in the Batu Partungkoan story has three scopes, namely: hamoraon, hasangapon and hagabeon.

### 1. Hamoraon

Hamoraon is one of the fundamental values in Batak culture, especially Toba Batak. This word is often translated as "wealth" or "property", but its meaning is much deeper and complex. Here are some aspects related to the concept of "hamoraon" in the Batu Partungkoan story, namely:

#### a. Having offspring

In the life of the Batak people, having offspring is important in the concept of hamoraon. In this story there are hamoraon results, namely having offspring.

#### b. Fertile land

Fertile land is one of the forms of culture found in hamoraon. Fertile land can be proven in the growth of mango trees with good results.

In this story, it can be classified that the concept of hamoraon in Batak society has the following functions:

- a. Togetherness and Solidarity
- b. Balance and Harmony
- c. Environmental Sustainability
- d. Tradition and Custom
- e. Collective Work and mutual cooperation
- f. Honor and Self-Honor

### 2. Hasangapon

Hasangapon means dignity, good name, and honor upheld by individuals and clans in Toba Batak society. Here are some aspects related to the concept of hasangapon in the Batu Partungkoan story, namely:

#### a. As a king

As a king is a form of hasangapon found in the Batu Partungkoan story. The form of hasangapon in this story can be seen in the following fragment of the story: "King Ihutan at that time was the leader of Pardepur Island, after King Ihutan's leadership period ended the Dutch formed a new government that covered areas such as villages or sub-districts at this time called



Nagari. After the new Nagari leadership period of independence. The first village head of sibandang island is still one village with the current village. The first village head on Sibandang Island was King Hunsa Rajagukguk as well as the king of Sibandang Island."

b. As a decision maker

The decision maker contained in the Batu Partungkoan story is a form of hasangapon. Every problem that occurs in the community, it is the duty of the king to determine the mistakes that exist.

The concept of hasangapon in the Batu Partungkoan story produces values for the community, such as:

1. Respect and courtesy to others, especially to elders, traditional leaders, and elders.
2. Maintaining the good name of the family and clan by behaving honorably and responsibly.
3. Having integrity and honesty in every action.
4. Being a role model for the younger generation.
5. Actively participate in the social and traditional life of the community.

3. Hagabeon

Hagabeon is one of the main pillars in the philosophy of life of the Toba Batak community, known as continuing the clan for the next generation.

In the Batu Partungkoan story, the concept of hagabeon can be seen from the presence of descendants. The following is a fragment of the story, namely:

a. In the life of the Batak people, having offspring is important in the concept of hamoraon. In this story there are hagabeon results, namely having offspring. Here is a fragment of the story: "King Jehutan (King Hunsa Rajagukguk) has 4 wives, King Hunsa Rajagukguk's first wife is Baru Situmorang, his second wife is Boru Parhusip, the third wife is Boru Samosir, and the fourth wife is Boru simare-mare. From his four wives King Hunsa Rajagukguk had 5 children namely:

Ompung Dopa, Ompung Solindungan, Ompung Maknur, Ompung Harangan and Ompung Olopan Pakkiom Sultan Baginda Oloan.

b. The Importance of Clan Names

Clan names are very important in Batak society. A clan can carry a certain honor or reputation. Therefore, passing on a clan name from generation to generation is considered a great responsibility.

c. Social and economic roles Clans also have social and economic roles.

In some Batak traditions, clans can work together in various aspects of life, including in economic, agricultural and ceremonial activities.

d. Complex kinship system

Clans also have a social and economic role, in some Batak traditions, clans can work together in various aspects of life, including in economic activities, agriculture, and traditional ceremonies

**b. Behavior and Activities**

The form of behavior and activity in culture is called a social system or social system, regarding the patterned actions of humans themselves. This social system consists of human activities that interact, relate, and get along with each other from second to second, from day to day, and from year to year, always according to certain patterns based on customary ways of behavior. The forms of behavior and activities on Batu Partungkoan are:

1. Customs

The local community has various customs related to Batu Partungkoan. Here are some examples: Traditional ceremonies, prohibitions.

2. Clan

Clans in the Batak community refer to a kinship system that is quite unique and complex. Clans are groups or extended families who are related and have the same family name. In the story of Batu Partungkoan, we can see the clans of the kings occupying Batu Partungkoan.

Some points that can be taken and become important points regarding clans in Batak

society from the Batu Partungkoan story are:

c. Identity and Kinship

Clans become the identity of extended families in Batak society. As a clan member, a person is recognized as part of the family and has a close kinship with other clan members.

**c. Masterpiece**

The form of culture as signs of human work. The form of work on Batu Partungkoan is as follows:

1. Harbangan (Stone Fort)

Harbangan (Stone Fort) is a stone arranged to form a stone fort. Harbangan (Stone Fort) is surrounded by bamboo trees. The function of the bamboo is to protect from enemy attacks, anticipate from bad weather such as wind and storms and is also used as a tool of war to protect the defense against Dutch colonial attacks at that time.

2. Batak Traditional House

This house has a distinctive roof design whose ends curve upwards and give the house a distinctive appearance. One of the uniqueness of this traditional house is the stone fort that protects the yard area of the house and protects the yard area of the house and the plain color of the house without any color at all. This traditional house was made as the residence of King Hunsa Rajagukguk and his family at that time. This traditional house is not just a house, this traditional house is also a symbol of social status and identity. This is a stone fort that protects the yard area of the house and the color of the house is plain without any color at all. This traditional house was used as a residence for King Hunsa Rajagukguk and his family at the time. This traditional house is not just a house, it is also a symbol of social status and identity.

3. Batu Losung

The Losung stone, which weighs approximately 1.5 tons, is placed in front of the traditional house. At the top there is a hole that is only 15cm deep with a round hole in the center. In that round hole, King Hunsa Rajagukguk and the community used

to pound rice to separate the rice from the stalks, sometimes also used for other purposes.

4. Batu Partungkoan

Batu Partungkoan is a stone that was occupied by the kings to deliberate, strategize to fight the Dutch troops, carry out customs, and perform rituals in the village. This Partungkoan stone has many functions in ancient times. Partungkoan Stone is also used as a place for rituals such as worship or worship.

**4. CONCLUSIONS**

Based on the results of research on the Batu Partungkoan story, it can be concluded as follows: determine the intrinsic elements contained in the Batu Partungkoan Story. The kings contained in the story, namely: King Hunsa Rajagukguk, King Sisingamangaraja XII, King Tambunan Baruara, King Manakkok Naipospos, King Humirtap Pandiangan, King Babiati Sihotang, King Sabar Nihuta Sitanggang, King Sidabutar, King Pontas Lumbang Tobing, King Ihutan Pardede, King Siallagan, King Naibaho. Furthermore, the form of culture contained in the Batu Partungkoan Story, namely: (1) Ideas, as for what is contained in the idea, namely Hamoran, Hasangapon, Hagabeon. (2) Behavior/Activity, as for what is found in behavior/activity, namely Customs, Clan. (3) Works. As for what is found in the work, namely Harbangan (Stone Fort), Batak Traditional House, Batu Losung, Batu Partungkoan.

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