

Structure and Function Analysis of the Legend of the *Losung* Stone in a Thousand Goa in Banuarea Village

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ABSTRACT

This study discusses the legend of Batu Losung, one of the folk prose stories originating from Banuarea village, Pakkat District, Humbang Hasundutan Regency, North Sumatra Province. This study discusses the analysis of the structure and function of the legend of losung, aiming to describe the intrinsic elements, the basic concepts of folklore function theory. The method used in analyzing this research problem is a qualitative method that is descriptive with field research techniques. This research uses structural theory that examines the intrinsic elements proposed by Nurgiyantoro, and function theory proposed by Wiliam R, Bascom. The results showed that there are (7) seven intrinsic elements, namely: 1) Theme: The Legend of Batu Losung A sacred place and believed by the community as a place to mix natural ingredients can cure all diseases in the human body. 2) The plot contained in the legend of Batu Losung is a forward plot because the story begins with the beginning to the end. 3) Setting: The setting is in Banuarea Village, at home, in a resting hut in the field, the time setting is in ancient times, the next day, afternoon, afternoon, the social setting in this legend is believed by the community to be a sacred place and the result of concoction of herbs that can be accepted and trusted by the community. 4)

characters in the story include; Simanullang clan, Simanullang's wife, Raja, Tiur, and Saut. 5) The point of view in folklore of the legend of Batu Losung is the third person telling someone else's story. 6) linkage style. 7) The mandate of the legend of Batu Losung is mutual respect and mutual affection. The concept of the theory of the function of losung in research there are (4) four functions: 1) as a form of entertainment, 2) as a means of cultural validation, 3) as an educational tool, 4) as a means of validating cultural institutions. This legend has characteristics similar to myth, but is considered sacred, played by humans although sometimes assisted by supernatural beings. From the results of the discussion that it can be concluded that the legend of the losung stone tells about an old man named Simanullang who found the losung stone, which is an irregular long rectangle with a black to gray color, and has three stones, the three stones have different sizes. The losung stone is estimated to be more than a century old and until now it is still left alone and around the area of the losung stone has been restricted because it is not arbitrary to enter the place of the losung stone. The legend of Batu Losung is classified as a local legend and belongs to oral folklore.

Keywords: *legend of losung stone, structure, folklore.*

INTRODUCTION

The legend of Batu Losung is a folklore originating from Banuarea village, Pakkat District, Humbang Hasundutan Regency, North Sumatra Province. The legend of Batu Losung is one of the various legends in Banuarea village, which is believed to be a place of natural concoctions that can cure all diseases of the human body. This research focused on the Analysis of the Structure and Function of the legend of Batu Losung located in Banuarea village. The legend of the losung stone is part of oral folklore, namely in the group of folk prose stories, if viewed from the content of the story text, it can be classified into the type of local legend (Local legends).

The legend of Batu Losung is a stone found by an old man surnamed Simanullang, in the shape of an irregular long rectangle with black to gray color, and has three stones, the three stones have different sizes. This stone is estimated to be more than a century old and until now it is still left alone and around the area of the losung stone has been limited because it is not arbitrary to enter the place of the losung stone.

Based on the description above, the thesis will tell about the legend of Batu Losung and the theory used in this research is focused on Structural theory to find out the intrinsic elements in the story of Batu Losung according to Nurgiyantoro and the function of folklor according to William R, Bascom on the legend of Batu Losung in Banuarea village, Pakkat District, Humbang Hasundutan Regency, North Sumatra Province.

RESEARCH METHODS

The research method used in research on the legend of Batu Losung is a descriptive qualitative method as a method for analyzing the object of the Batu Losung story. According to Moleong (2005,4), a qualitative descriptive approach is a research approach where data can be obtained from interviews, field notes, photos, video tapes, personal documentation, notes, and other documents.

This method is used because the main sources of qualitative research methods are words, and actions, the rest are additional such as documents and others. This research collects data from sources such as sources (informants), library research, and uses research tools such as a list of questions during interviews with informants, tape recorders, cameras, and stationery to take notes. The data collection methods used are observation, interview, and library research. The theory used in this research is focused on Structural theory to find out the intrinsic elements in the legendary story of batu losung. there are seven (7) intrinsic elements according to Nurgiyantoro, among others: 1) Theme Hartoko and Rahmanton explain that theme is a general basic idea that supports a literary work that has similarities and differences. (Hartoko and Rahmanton in Nurgiyantoro 2013: 115), 2) plot is an important element because in the plot one can find out how the storyline occurs. The plot has three stages, namely the beginning, middle, and end and there are three flows, namely forward flow, backward flow, forward-backward flow, (Nurgiyantoro, 2015: 164-201), 3) The setting or setting is also known as the fulcrum, refers to the sense of place, the social environment of the events being told, the historical time relationship. in a work requires a setting to clarify the time, place, and atmosphere in the story according to Abrams (in Nurgiyantoro 2013: 202), 4) The character refers to the person or actor of the story, in the form of who is the character in the story, how many characters are in the story, the name of the shop in the story and so on. The term characterization is a clear description of a person featured in a story according to Jones (in Nurgiyantoro 2013: 247), 5) Point of view is an element that is classified as a means of storytelling. The reader's effective reaction to a story will be influenced by point of view. The point of view is divided into two, namely I as the first person to tell my story, and the third person's point of view or he tells someone else's story, (Nurgiyantoro 2015: 336), 6)

Language style is essentially a technique for selecting linguistic expressions that can represent something that will be expressed and at the same time achieve a beautiful effect. All styles in this relationship are literary styles, especially literary works that are artificially successful, created on purpose (Nurgiyantoro 2013; 370), 7) According to Kenny, the mandate is a message conveyed by the author and can be found at the end of the story, can be found in the plot and the behavior of the characters in the story. The message conveyed by the author to the reader. And there is a positive meaning so that it is not only read but becomes wisdom for the reader. The mandate becomes a solution to the phenomena around the reader (In Nurgiyantoro 2018). Second, the theory of folkloric functions according to William R, Bascom has four (4) functions, among others: 1) As a projection system (projective system), namely as a means of reflecting the wishful thinking of a collective, 2) As a means of validating cultural institutions and institutions (Validating device), cultural institutions and institutions serve as a guide for a society to behave in society 3) As a child education tool (pedagogical device), Through educational stories for children can be obtained Various messages conveyed by the story can have an effect on life. Children learn through story media in order to become better human beings 4) As a means of forcing supervisors of social norms, as well as as a means of social control (as a mean of applying social pressure and exercising social control), meaning that to survive, humans as living beings form a community. The community is called the community environment. In society, there are norms that apply in order to be able to live in harmony and harmony. The norms also function to regulate social life.

RESULTS AND DISCUSSION

This research analyzes the structure and function of the legend of Batu Losung in Banuarea village. The results show that

there are six intrinsic elements in the legend of Batu Losung, namely:

1) Theme: the legend of Batu Losung is a sacred place and is believed by the community as a place to concoct natural ingredients that can cure all diseases in the human body.

This is found in the quotation from the Legend of Batu Losung

“Turiturian Batu Losung on ma didokma inganan na sakral, marmula Sian luat Sumatera utara, Kabupaten Humbang Hasudutan, Kecamatan Pakkat, Huta Banuarea. Di najolo di etong do suci jala di Haporseai boi songon inganan pamulungan ni tambar, Dung sidung dipulungi, boi dihaporseai na laho pamalumpon daging namarsahit. Jala inganan on saonari nga dietong na humaliang huta Banuarea Songon inganan na angker naso boi marneang ni roha nahumaliang ro tu inganan i.” (Paragraph 1; Lines 1-6)

Translation

"The legend of batu losung, a sacred place, comes from the province of North Sumatra, Humbang Hasundutan Regency, Pakkat District, Banuarea Village. In the past, this place was considered very sacred and as a place to mix medicine after being mixed, it could be entrusted to cure a sick body, and until now it is still considered by the Banuarea village community as a sacred place that cannot be carelessly visited." (Paragraph 1; Lines 1-6)

2) The plot contained in the legend of Batu Losung is a forward plot because the story begins with the initial stage until the end.

The plot of the legend of Batu Losung is as follows:

1. Beginning.

The initial stage of a story is usually referred to as the introduction stage, the introduction stage generally provides a number of important information related to various things that will be told in the following stages.

This can be quoted from the Legend of Batu Losung.

“Ditikki najolo i, mangolu ma sada natua tua na marmarga si Manullang. Ibana hot disi di huta Banuarea rap dohot parsondukna dohot na dua gelleng na namargoar Si Raja dohot Boruna Si Tiur. Simanullang mangarihon gelleng na si Raja laho tu Balian ni nasida. Didok Simanullang, " Raja, Beta ihutton jo Bapa tu balian, Alana dang adong ulaon mu saonari ,asa urupi jo Bapa tu Balian", Di alusi si Raja mandok, "Na denggan Bapa, satokkin da Bapa, asa marhobas jolo au bapa", Pahatop ma, Hupaima pe dijoloni jabu,"(mangalusi Hatani si Raja). Dung sidung si Raja marhobas, Borhat ma nasida ma dua tu Balian, jala di Boan nasida ma akka ugasan songon cakkul dohot Akka naporlu, Dung sahat nasida di balian,...” (Paragraph 2: lines 1-7)

Translation:

"Once upon a time, there lived an old man whose surname was Simanullang. He lived with his wife and his two children. Simanullang invited the king to go to his field, Simanullang said; "king, come with me to the field, since now you have nothing to do, so first help me in the field". The king replied "Yes sir, just a moment yes sir, I'm ready first yes sir". "Hurry up, I'm waiting in front of the house". (answering the king's words). After the king had prepared himself, they both left for the field with hoes, and other tools..." (Paragraph 2: lines 3-7)

2. The middle stage

The middle stage of the story which can be used as a stage to present the story. This can be quoted from the legend of Batu Losung starting from.

“Di marsogot na, Borhat ma muse Simanullang tu balian, ibana borhat dohot parsondukna jala mamboan sipanganon nasida di potang Ari, Alai anggo di Anakkon nasida na dua dang dohot, ala adong ulaon nasida di luar. Simanullang mandok tu parsondukna, inang beta ma hita tu balian, parade ma sipanganonta potang ari, parsondukna mangaluasi, Olo, satokkin da, asa huparade....” (paragraph 8: lines 1-5).

Translation:

"The next day, Simanullang returned to the fields, he went with his wife and brought their lunch. His two children did not go to the field because they had something to do outside. Simanullang said to his wife "mom, let's go to the field and prepare our lunch, his wife replied; "okay, I'll prepare everything in a minute. " (Paragraph 8: lines 1-5)

“...Dung adong piga menit, nga sae be mangan potangari, di turusson nasida ma muse ulaon nasida paima bot ari. Dung bot ari, nga juppa tikkina pasidungkon ulaon nasida, dipapungu nasida ma akka ugasan nasida na laho mulak...” (Paragraph 9; lines 7-10)

Translation:

"...After a few minutes, they finished lunch and after resting, they would continue their work before the sun set. When the sun had set, it was time for them to end their activities and collect the equipment to take home" (Paragraph 9: lines 7-10).

“Ditikki dipardalanan laho mulak tu jabu, toppu ma daging ni Simanullang gale dang margogo laho mardalan, Didok Simanullang "inang maradi majo hita satokkin tung massai gale huhilala dagingkon" berengon longo inganan on. Dibereng nasida ma Batu Losung nabalga, Alai parsondukna mamereng tung longo do inganan i, jala berengon songonna jorbut , Alai Simanullang sai mangajak parsondukna tu Batu i alani Simanullang dang tolak be mardalan, ujungna laho ma nasida tubatui jala maradi disi” (Paragraph 10: lines 1-6)

Translation

"On the way back home, Simanullang suddenly felt weak and could no longer walk, Simanullang said "Mom, let's rest for a while, I'm tired of this body." And they saw a big rock but his wife saw that the place looked lonely and looked sacred, but he still invited his wife, they went to the rock, because he was unable to walk anymore, finally they stopped at the big rock to rest for a while." (Paragraph 10: lines 1-9). " (Paragraph 10: lines 1-9)

3.The final stage (end)

The final stage of a story or it can also be called the stage of showing a certain scene as a result of the climax. This part contains how the story ends.

This can be quoted in the legend of Batu Losung starting from

“Dungi di baen Simanullang ma akkal jala di ramu ma bulung bulung i dohot aek na tio i ibana mambuat aek dohot pakke bulung bulung na dibuat parsondukna dohot mambuat bunga na adong di liat ni Batu bolon i, Dungi di ramu ibana jala diduda Di atas Batu na bolon i, jala di pangido ibana tu Opputta mula Jadi nabolon, asa dilehon hahipason tu dagingna..” (Paragraph 13: lines 1-5)

Translation:

"Simanullang began to make ideas, he took water using the leaves taken by his wife and took the flowers around the stone then he mixed and pounded on the stone, after mashing the ingredients, he prayed first, asking the Almighty to give health to his body..." (Paragraph 13: lines 2-5).

“Dung piga menit, mulai ma tarida lubang ni pakkilalaanna, ninna ma Simanullang, oma nunga lubang be huilala daging hu, dung iba inum tambar i, daging hu mangae nunga dang gale be (dohot bohi na tung tarsonggot jala las roha imana), dialusi parsondukna ma, Mauliate ma, tung massai Las situtu ma rohani parsondukna i, Didok parsondukna i MA, molo nunga dang gale be dihilala ho”. (Paragraph 14 lines 1-5)

Translation:

A few minutes later he felt a change in his body. Simanullang said "mom I feel a change in my body, after I drank the potion, my body feels no longer weak" (with a very surprised and happy facial expression), his wife replied; "thank goodness sir, if it's not weak anymore. If you are tired again sir" (Paragraph 14: lines 1-5)

“,,,,,Simanullang mambaritahon tu sude parluat i, paboahon, na adong sada Batu nabolon, nang tu unik dohot longgang boi mamalumhon sagala sahit dibagas daging, huhut ido marhata tu Pangisi ni huta ala tanga inum Omo pulungan ni hita ingkon

martangiang jo huhut ingkon porsea tu Maha habangsa ala na hita inum boi Pandaoni Sasude sahit Ni bagas daging, molo hita ndada porsea asa tambar na i pulung ndada isi panginonana, jala pangisi ni huta Banuarea lao tu luat mangarindanghon panginonana.” (Paragraph 15: lines 3-8)

Translation:

"...Simanullang also told the villagers of Banuarea that there was a large stone that was very unique and miraculous that could cure all diseases in the body. Simanullang told the Banuarea villagers that there was an extraordinary miracle, Simanullang said to the Banuarea villagers "my brothers, you know that our village has a unique and magical stone, the stone can cure all diseases in the body, by we mix everything around the stone will make us recover again after we drink the results of our concoction". (Paragraph 15: lines 3-8)

“..Nga boha dongan Sahuta Banuarea? Nga dibereng hamu tung massai halongangon do Batu on, Boi pamalumpon di saluhutna akka sahit. Unang sangsi Di halongangon ni Batu on, Porseama alana Di saluhutna sahit na adong di dagingta on, boi malum marhite hite akka pulungan na di tambari diatas Batu on. Parhuta ipe longang, Didok Simanullang ma tu parhuta i, Di hamu akka dongan sahattaku Banuarea,"Boha, Pala do bahenonta songon tanda ni Batu on? Dungi marrapot ma na sida taringot tu Batu i, nanaeng mambaen songon goarni Batu i, jala sude akka parhuta Banuarea porsea na nidok ni Simanullang, Dungi digoari ma Batu na bolon ni, Batu Losung, na gabe inganan panumbukan obat huta na boi pamalumpon di sude sahit, mulai Sian najolo sahat tu sadarion. Aia nadenggan do songon pandapotni si Manullang on. Parhuta ipe satolop ma nasida, Di baen MA goarni Batu i, Batu Losung...” (Paragraph 17; lines 3-10)

Translation:

"...How about the villagers of Banuarea, have you seen how miraculous this stone can cure all diseases in our body,

do not doubt this miracle, believe that all diseases in our body can be cured by concocting potions on this stone. The villagers were moved and believed in the incident. Simanullang said to the villagers "O my brothers, shall we make a sign for this stone?". They discussed about this stone, to name the stone, and the villagers agreed to Simanullang's statement and the villagers named this stone Batu Losung. (Paragraph 17; lines 3-10)

There are 3 settings contained in the legend of Batu Losung, namely:

1. The setting of the Batu Losung story is only in Banuarea village.
2. The time setting contained in the Batu Losung story is in ancient times, during the day, the next day, while traveling.
3. The social setting in this legend is where the existence of Batu Losung can be accepted by the community as a place to mix natural ingredients and is believed to be able to cure all human diseases.

The following characters or characters in the legend of Batu Losung include:

a) Simanullang

An old man surnamed Simanullang. He is the parent of the main character in the legend of Batu Losung. He has a leadership character, strong-willed, firm, who is not easily discouraged, always has ideas for making things.

b) Simanullang's wife

Simanullang's wife is the parent and spouse of the Simanullang clan and she is the second character in the Batu Losung legend who has a helpful character for her family. The character of Simanullang's wife is a calm, peaceful and obedient soul who is reliable. Found in the Batu legend quote.

c) Tiur

Tiur is the first child of parents surnamed Simanullang and he is the third actor of the Batu Losung legendary story and he has a character who has an obedient, peaceful soul.

d) Raja

Raja is the second child of parents surnamed Simanullang and he is the third actor of the legendary story of Batu Losung and he has an enthusiastic and friendly soul character but he has an impatient weakness who wants to help and is impatient.

e) Saut

Saut is one of the Banuarea villagers who has a disease in the body, his body itches and does not get better then he gets information from Simanullang about Batu Losung which can cure diseases in the body. And he also followed what he said. from the legend of Batu Losung and he has a soul character that is obedient, confident, and peaceful.

5. The point of view in the folklore of the legend of Batu Losung is the third person or he because the story tells another person, namely Simanullang and his wife Simanullang. Can be seen in the excerpt of the legend of Batu Losung.

"Dung piga menit, mulai ma tarida lumbang ni pakkilalaanna, ninna ma Simanullang, oma nunga malum be huilala daging hu, dung iba inum tambar i, daging hu mangae nunga dang gale be (dohot bohi na tung tarsonggot jala las roha imana).." (Paragraph 10; lines 1-4)

Translation

A few minutes later he felt a change in his body. Simanullang said, "Mom, I feel a change in my body, after I drank the potion, my body doesn't feel weak anymore" (with a very surprised and happy facial expression). (Paragraph 10, lines 1-4)

6. The style of language in the legend of Batu Losung is metonymy which is a linking style of language, meaning that the style of language uses characteristic names or names of things that are linked to the names of goods, people, and objects, because they have a very close relationship, and have also been agreed upon or recognized. Like batu losung is very linked because batu losung can be trusted as a

place to concoct potions for health. This can be seen in the excerpt from the legend of Batu Losung.

“..Dung ibana mamereng batu naboloni adong aek na mansai tio, ibana adong akkal nadenggan, disuru Simanullang ma parsondukna mambuat bulung bulung na donok tu batui, Inna ma, inang, buat jolo bulung bulung i, dialusi parsondukna ma, Olo Bapa.Dungi tuat ma parsondukna Sian Batu na boloni, laho mambuat bulung bulung i, songon nanidokni Simanullang, jala di lean ma tu Simanullang. (Paragraph 11, line 1)

Translation:

Then he saw that there was clear water on the rock, so he had a good idea. He told his wife to take a leaf near the rock. Simanullang said: "Mom, please get the leaf first.". Immediately his wife would help Simanullang and his wife replied; "good sir". His wife got down from the big rock and went to get the leaves that Simanullang had ordered and would give to him. (Paragraph 11, line 1)

7. The mandate (moral message) contained in the legend of Batu Losung is that his wife really appreciates her husband and they both give each other affection, it can be seen when Simanullang was exhausted and he really needed his wife's help, at that time his wife immediately helped her husband, from that moment on, Simanullang thought about how to make him recover and he was not desperate. From this legend we can take an important message that we must respect each other, be patient during any condition, help each other in the household and not easily despair, can be seen from the excerpt of the legend of batu losung paragraphs 10-12.

“.. Simanullang tung marpikir hian asa boi jongjong muse, jala ibana mangido tu Amannta pardenggan basai, asa dipatudu dalan” (Paragraph 10, lines 6-7)

Translation

“...Simanullang thought hard about getting up again, and he asked God to give him good guidance (Paragraph, lines 6-7).

The Function of the Legend of Batu Losung in Toba Society.

Batu Losung has a role for the Toba Batak community as a historical place in the legend. Batu Losung is a large stone in Banuarea village. According to William R.Bascom (In Endaswara 2008: 128-129) Foklor has four functions in human life as follows:

1. As a projection system, as a means of reflecting the wishful thinking of a collective society in a certain area, related to the folkloric function of this legend has a wish or wishful thinking which is certainly very much expected by the character, where in the quotation of the legend of Batu Losung, that Simanullang hopes he will recover after he drinks the results of his concoction which is formulated on the big stone, and hopes only to the Almighty given healing to Simanullang.

This is quoted in the legend of batu losung in paragraphs 10 and 11.

“Maradi ma nasida jala Huhut mamikiri dalan, boha do akkal asa boi mardalan Simanullang mulak tu jabu dibagasan hasehaton muse. Didok Simanullang ma, "inang, boha do hita mulak, tikki nunga lam borngin, dagingku pe gale dope, dialusi parsondukna, Ai aupe dang huboto aha nalaho sibahenokku Bapa?. Simanullang tung marpikir hian asa boi jongjong muse, jala ibana mangido tu Amannta pardenggan basai, asa dipatudu dalan. “(Paragraph 10, lines 1-8)

Translation

"They rested, and they thought about how to make him walk again so that he could return home in good health. Simanullang said: "mom, how do we get home, it's getting late, but I'm still weak". His wife replied; "I don't know, what should I do sir?". Simanullang thought hard about how to get up again, and he asked God to give him good guidance." (Paragraph 10, lines 6-8)

“Dung ibana mamereng batu naboloni adong aek na mansai tio, ibana adong akkal nadenggan, disuru Simanullang ma parsondukna mambuat bulung bulung na donok tu batui, Inna ma, inang, buat jolo

bulung bulung i, dialusi parsondukna ma, Olo Bapa. Dungi tuat ma parsondukna Sian Batu na boloni, laho mambuat bulung bulung i, songon nanidokni Simanullang, jala di lean ma tu Simanullang” (Paragraph 11, lines, 1-6)

Translation:

Then he saw that there was clear water on the rock, so he had a good idea. He told his wife to take a leaf near the rock. Simanullang said: "Mom, please get the leaf first.". Immediately his wife would help Simanullang and his wife replied; "good sir". His wife got down from the big rock and went to get the leaves that Simanullang had ordered and would give to him. (Paragraph 11, lines 1-6)

2. As Institutions and Institutions of Cultural Endorsement.

Through the legend of Batu Losung, a system will emerge that regulates the behavior of individuals in society in an area. Every culture certainly has social institutions such as Simanullang helping to mix the potion on the stone and given to the Banuarea community named Saut who was in need of Simanullang's help, because he had itching on his body and did not get better.

Can be seen from the quote in the legend of Batu Losung paragraph 16.

Parhuta Banuarea longang longang ma, umbege barita ni Simanullang, dungi i lao ma simanullang dohot parhuta Banuarea tu batu, sahat di batu i adong ma sahalak Sian parhuta i namargoar si Saut, na hona gatalon Di dagingna. Dungi Simanullang mambuat pulungan , dibuat ibana ma bulung bulung dohot aek na adong diliat ni Batu i, jala di diduda ibana pulungan i diatas ni Batu i, Dungi di lehon ibana ma tu si Saut, " nionma na hu ramu i, na hubaen diho, Alai Paima Di minum ho, jumolo ma ho martangiang tu mula Jadi nabolon, dung i apusson ma tu daging mu ma gatalon i, "dialusi sisaut ma "nadenggan mai, mauliate ma nungga Di ramu hamu pulungan on di au, dang sadia lelengnai martangiang ma si Saut, dungi diapusson ma tu dagingna na

gatalon i. Dung piga piga menit nai, dang adong be Di hilala ibana na gatalon i, jala tarsonggot ma ibana jala Las ma rohana, Didok ibana ma tu Simanullang, " agoi dang hu rippu boi au dang gatal gatalon be didagingnku, mauliate ma amang, nunga dipatudu hamu tu au pulungan na ias na mangurupi au dibagasan hasehaton. (Paragraph 16, lines 1-6)

Translation

Then the Banuarea villagers went to the location and proved its efficacy and there was one resident named Saut, Saut had itching on his body then Simanullang made a concoction for Saut, he took leaves and water then he pounded on the stone, after he made the concoction it was given to Saut. Simanullang said: "This is the concoction I made for you, before you wash it on your body you must pray first then apply it to your itchy body". Saut replied: "All right, thank you for making the potion for me". Not long after, Saut prayed and he rubbed it into his body. After a few minutes, he felt no more itching, and he was surprised and happy, he said to Simanullang: "wow I didn't think I could no longer feel itching in my body, Thank you sir you found me with a natural herb that really helped me in my health". Simanullang replied, "Thank goodness if you are cured. (Paragraph 16, lines 1-6)

3. As an Educational Tool

The legend of Batu Losung contains elements of function as an educational tool, namely as an educational tool, the legend of Batu Losung certainly has educational values for the community. Through the legend of Batu Losung, people are able to develop their minds to take positive values and at the same time throw away negative values from their minds. This function is symbolized as a teaching tool so that in his life he can apply the concept of noble values contained in a story. In the legend of Batu Losung there are several local wisdom values that can be used as teaching in living this life. The story in the Batu Losung legend quote that Simanullang did not give

up hope and believed he would recover after he drank the potion.

“Dungi di baen Simanullang ma akkal jala di ramu ma bulung bulung i dohot aek na tio i. Ibana mambuat aek dohot pakke bulung bulung na dibuat parsondukna dohot mambuat bunga na adong di liat ni Batu bolon i, Dungi di ramu ibana jala diduda Di atas Batu na bolon i, jala di pangido ibana tu Opputta mula Jadi nabolon, asa dilehon hahipason tu dagingna, dohot dibagasan Haporseaon ibana ikkon malum sahitna molo dung Di inum tambar Naung di pulungna”
(Paragraph 13; lines 1-6)

Translation

"Simanullang began to make ideas, he took water using the leaves taken by his wife and took the flowers around the stone then he mixed and pounded on the stone, after mashing the ingredients, he prayed first, asking the Almighty to give health to his body, after praying, he drank the results of his concoction with confidence that he would recover after he drank the results of his concoction." (Paragraph 13; lines 1-6)

4. As a Force and Supervisor of Community Norms

Through the legend of Batu Losung, we can see the coercion of community behavior and community control where people who visit Batu Losung must maintain their attitude, must be polite, because Batu Losung is one of the sacred tourist attractions.

This is found in the excerpt of the Batu Losung story in.

“Turiturian Batu Losung on ma didokma inganan na sakral, marmula Sian luat Sumatera utara, Kabupaten Humbang Hasudutan, Kecamatan Pakkat, Huta Banuarea. Di najolo di etong do suci jala di Haporseai boi songon inganan pamulungan ni tambar, Dung sidung dipulungi, boi diHaporseai na laho pamalumpon daging namarsahit. Jala inganan on saonari nga dietong na humaliang huta Banuarea Songon inganan na sakral naso boi marneang ni roha nahumaliang ro tu inganan i.”
(Paragraph 1, lines 1-7).

Translation

The legend of batu losung is a sacred and haunted place originating from the province of North Sumatra, Humbang Hasundutan Regency, Pakkat Subdistrict, Banuarea Village. In the past, this place was considered sacred and as a place to concoct medicine after being concocted it could be entrusted to cure a sick body, and until now it is still considered by the Banuarea village community as a sacred place and cannot be carelessly visited. (Paragraph 1, lines 1-7)

In the excerpt from the Legend of Batu Losung that helping others regardless of class is found in

“Dung Simanullang na pajumpa dohot Batu nabolon i, Simanullang mambaritahon tu sude parluat i, paboahon, na adong sada Batu nabolon, nang tu unik dohot longgang boi mamalumhon sagala sahit dibagas daging, huhut ido marhata tu Pangisi ni huta ala tanga inum Omo pulungan ni hita ingkon martangiang jo huhut ingkon porsea tu Maha habangsa ala na hita inum boi Pandaoni Sasude sahit Ni bagas daging, molo hita ndada porsea asa tambar na i pulung ndada isi panginonana, jala pangisi ni huta Banuarea lao tu luat mangarindanghon panginonana”.
(Paragraph 15; lines 1-8)

Translation

"After Simanullang found the big stone. Simanullang told the Banuarea villagers that there was a very unique and miraculous boulder that could cure all diseases in the body. Simanullang conveyed to the Banuarea villagers that there was an extraordinary miracle, Simanullang said to the Banuarea villagers "brother, you know not our village has a unique and magical stone, the stone can cure all diseases in the body, by we mix everything around the stone will make us recover again after we drink the results of our concoction". (Paragraph 15; lines 1-8)

This research uses the theory of structuralism that examines the intrinsic elements proposed by Nurgiyantoro, and the theory of the function of Batu Losung for

the Toba Batak community proposed by Wiliam Bascom. The method used in analyzing this story is a descriptive qualitative method. The results of the study can be used as an additional literature study so that it can be used as a comparison for further research related to folklore legends.

CONCLUSIONS

From the research that has been done and the results that are in accordance with the problem formulation described in the previous chapter on structuralism theory and function theory in terms of folklore, it can be concluded as follows:

1. Structuralism theory there are Intrinsic elements in the legend of batu losung are: the theme in the legend of batu losung is a sacred place, where a long time ago this place could be believed as a place to concoct natural ingredients using natural ingredients around the stone, and this place cannot be carelessly entered the area around this stone, must be accompanied by those who already live in the village.
2. The plot contained in the legend of batu losung is a forward plot because the story begins with the initial stage until the end.
3. The character or characterization in the legend of the losung stone of all the characters, namely: Simanullang clan, Simanullang's wife, Tiur, Raja, Saut.
4. There are three settings in the legend of batu losung, namely; 1) the place setting includes; Banuarea village, at home, at the resting place (hut near the field), 2) the time setting includes; in ancient times, during the day, the next day, while traveling, 3) social setting.
5. The point of view in the folklore of Batu Losung legend is the third person telling the story of others.
6. The language style contained in the legend of batu Losung is a linking language style.
7. The mandate (moral message) contained in the legend of Batu Losung is to

respect each other and give affection to their partners

8. there are four functions of folklore in the legend of Batu Losung, among others: 1) As a projection system, 2) as a tool for authorization in society, 3) as an educational tool, 4) as a means of coercion for the enactment of social norms and as a means of social control.
9. The local government is expected to take a role in preserving the culture contained in its environment.
10. The local government is expected to immediately improve the road to the tourist attractions in Banuarea village so that visitors are not bored to see the beauty of these natural attractions
11. The next generation of the Batak tribe is expected to further increase their curiosity about culture, especially about the legends contained in their area.
12. Parents should support the younger generation to know legends or stories in their area so that cultural preservation is maintained.
13. The Toba Batak community or outsiders who come to Banuarea village, especially at the losung stone, are expected to maintain cleanliness and not litter so that its sustainability is maintained and maintain oral when visiting the area.

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