

# The Legend of Batu Guru in Pangaloan Village Nainggolan District: Socio-Literature Study

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## ABSTRACT

In this research the author discusses the Legend of Batu Guru in Pangaloan Village, Nainggolan District: Socioliterary Study. The problem in this research is the intrinsic elements of the Batu Guru folklore, the literary sociological values contained in the Batu Guru legend and the public's view of the Batu Guru legend. The legend of Batu Guru is a form of story owned by the Toba Batak community, which is precisely located in Pangaloan village, Nainggolan District, Samosir Regency. This research aims to determine the structure of the story and determine the sociological values of the Batu Guru legend literature. The arrangement of stories and events that occur in the Batu Guru folklore is structured and translated into a story and explores the cultural values in it. The method used in analyzing this research problem is a descriptive method with field research techniques. This research uses structural theory and sociological theory of literature. The intrinsic elements in this story include: theme, plot, setting, and character. The legend of Batu Guru is believed to tell the story of a stone that was created as a result of a fight between two warring buffalo, even though they had been cursed to become stone, they still fought. Based on this research, until now Batu Guru is still located in Pangaloan

village, Nainggolan District.

**Keywords:** Sociological Analysis of Literature, Legend of Batu Guru

## 1. INTRODUCTION

Literary works are expressions of human experience in the form of expressive and impressive language. To be able to enjoy the beauty of literary works, a literature lover must be able to analyze and appreciate the contents of the literary work itself. Literature lovers usually read literary works as a way to fill their free time or for entertainment, but there are some literature lovers who want to gain a new experience from what they read, want to increase their insight or knowledge to enrich their inner self from reading literary works. Literary works are created by authors that contain moral values. Readers are expected to be able to find and appreciate the values contained in these literary works. This literary work is a guide deliberately given by the author about various matters relating to social behavior and manners. Moral teachings in literary works are often conveyed indirectly. Literature is the utterance or expression of an author's most individual soul and its high and noble nature. Fanie (2000:32) says that "literature is a work of art which is an expression of human life". Literary works are expressions of human

personality in the form of experiences, thoughts, feelings, ideas, enthusiasm, beliefs in the form of images of life that can arouse fascination with language tools and are depicted in written form. Literary works themselves are part of a culture that grows and develops in society and is passed down from generation to generation orally as a common property. Literary works are also included in the folklore section because the distribution or delivery of the story is done orally. Literary works are born due to the basic human urge to express themselves and the realities of the world from time to time. Through his work, the author wants to express human problems with humanity, suffering, struggle and everything that humans experience in their life in the world (Esten, 1990: 8).

This research will examine the problems in the folklore of the Legend of Batu Guru, namely what are the intrinsic elements of the Legend of Malau Island in Pangaloan Village, Nainggolan District? and what sociological values are found in the story of the Legend of Batu Guru in Pangaloan Village, Nainggolan District? and Community Views in Pangaloan Village.

The objectives to be achieved are to describe the intrinsic elements in the story of the Legend of Batu Guru in Pangaloan Village, Nainggolan District, and describe the sociological values of literature in the story of Batu Guru in Pangaloan Village, Nainggolan District and describe the views of the people of Pangaloan Village towards the Legend of Batu Guru. The benefits of this research are divided into two: Theoretical benefits are as a reference for other researchers, especially research that focuses its research on the Legend of Malau Island. as a treasure in literature specifically focusing on the study of the sociology of literature and the practical benefits are: For writers: Increase insight and experience for researchers by conducting research and can have implications in the

world of education. For readers: Provides an understanding of the intrinsic elements and socio-literary values found in The story of the Legend of Batu Guru which still exists today in Pangaloan Village

Nainggolan District, for students: To be a reference for students in forming new ideas that focus on sociological studies of literature in folklore or legends as well as more creative novels later. In preparing this thesis, various relevant supporting books were inseparable. Books used in reviewing this proposal are books, journals and theses whose contents understand literature and sociology.

Based on this research, the author uses structural theory and literary sociology theory in studying the Legend of Batu Guru. Structural theory is the assumption that within itself a literary work is an autonomous structure which can be understood as a unity whose development elements are intertwined. Part of structural theory is theme, plot, setting and character, while sociological theories that can support sociology are theories that can explain the nature of social facts, literary works as a communication system (Ratna, 2002: 17- 18).

Etymologically, literature comes from Latin, namely literature (*litera*) which means letters or written work. In Indonesian, literature comes from Sanskrit which consists of the root words *cas* or *sas* and *-tra*. *Cas* in has the meaning of teaching, instructing, giving instructions, or guidelines. Meanwhile, the suffix *-tra* means means or tool. Literally, literature means letters, writing, or composition. Wellek & Warren (2016: 3) argue that literature is a creative activity, a work of art. This creative activity produces a series of words or writing that has elements of art. As a work of art, literature is a human creation that contains the expressions, ideas and feelings of its creator. Susanto (2016: 6) explains "another general view is that literature is imaginative and fictitious work". As imaginative and fictional works, literary

works are not real. The characters and every incident depicted in the work are the creativity or imagination of the author.

It can be concluded that literary sociology is a science that studies the origins and growth of society, a science that studies the entire network of relationships between humans in society which are general, rational and empirical as well as a collection of tools for teaching and as a good guidebook (Ratna, 2002: 01 ).

The social problems contained in literary works are cultural elements, namely elements of social systems, value systems and ideas and cultural equipment, where the reality or social background depicted in literary works is found in sociological values, namely the kinship system, responsibility, love. love, help, conflict, religion/belief, health and art.

## 2. RESEARCH METHODS

The research method is a method used to collect data for a problem that you want to solve by conducting research directly at the location to be researched, based on existing phenomena objectively. According to (Sugiyono, 2016: 6) the research method is a scientific way to obtain valid data with the aim of being able to develop and prove it so that it can be used to understand, solve and anticipate a problem. The basic method that the author uses is the descriptive method as a method for analyzing the Legend of Batu Guru. The descriptive method is a method that describes and interprets objects according to what they are. The research location that the author studied was Pangaloan Village, Samosir District. Research data sources are divided into three parts, namely: Looking for people who want to be interviewed, bringing research letters and providing stationery. The tools that the author brought for research were a camera, recording equipment and writing equipment. The author collects data through interview techniques, makes observations or goes directly to the research location and can

read books related to the research object.

Data analysis methods are methods or ways of processing raw data so that it becomes accurate and scientific data. The method used by the author in analyzing the data is intrinsic elements and the steps taken by the author in analyzing the Legend of Batu Guru are:

1. Collect and write down data obtained from the field.
2. Data obtained from the field is then translated into Indonesian.
3. List the events that occurred in the Legend of Batu Guru in the Toba Batak Ethnic Community.
4. Find the sociological values contained in the Legend of Batu Guru in the Toba Batak Ethnic Community.
5. Analyze the intrinsic elements of literary works in the Legend of Batu Guru in the Toba Batak Ethnic Community.
6. Apply the results of the analysis into a thesis report and explain it well.
7. Make conclusions.

## 3. RESULTS AND DISCUSSION

### Research result

The results of research on the Legend of Batu Guru were found as follows: The theme in the Legend of Batu Guru describes Batu which occurred as a result of two buffaloes guarding a sacred place fighting because they had been deceived by the King of Sibatuara who promised the two buffaloes that the two buffaloes could become humans. There are 3 backgrounds/settings in the Legend of Batu Guru, namely: 1) Settings that occur on the edge of the lake, the kingdom and the forest. 2) Setting The time when this happened was during the day. 3) The social background that causes this story to occur is the existence of Batu Guru which is believed to be a place in the village.

### Discussion: Intrinsic Elements in the Legend of Batu Guru

Theme is the main idea or thought about

something, one of which is in a literary work. The theme is the target of a story. A literary work, whether written or written orally, must contain a theme, because a literary work has a main idea or content that is to be conveyed to the reader or listener.

In the legend of Batu Guru, the author states that the theme of the story is: Batu was caused by two buffaloes guarding a sacred place fighting because they had been deceived by the King of Sibatuara who promised the two buffaloes that the two buffaloes could become humans. "...au mambahen boaboa ris ise pen a dapot manolaihon paduahon horbo i, naeng hu leon luat na au dapothon i tu parmonang". Alai manipat taon dang adong sad ape na boi manolaihon parbadaan horbo na dua i, sondot mambahen raja i gabe muruk jala horbo i gabe batu na mansai balga.

"mangholsohon pangingani huta on do hamu, hu bura ma hamu gabe batu. Dohot tabas i bura Sibatuara ma horbo i," ("...I made an announcement, for anyone who can separate the two buffaloes, I will give the location I got previously to the winner, but throughout the year no one was able to resolve the buffalo fight, which made the king of Sibatuara angry, and cursed the buffalo it became a very large rock "You really disturb the villagers, I curse you to become a stone, with Sibatuara cursing the buffalo,")

In literary works, plot is an important element of fiction, in fact quite a few people consider it to be the most important among various other elements of fiction. Without a plot we wouldn't know how the story goes, whether the plot goes forward or goes backwards. Plot is a pattern of story development that is formed by cause and effect relationships or is chronological (events). There are various patterns of story development in a short story. Story development patterns must be interesting, easy to understand, and logical (make sense) (Suherli, 2017:119-120). The plot emphasizes the issue of causality, the logic of the relationship between the events

narrated in the narrative work in question. The plot structure is the upper parts of the story or framework from the initial stage to the final stage which is a conflict between two opposing characters. (According to Nurgiyantoro 2007: 149) There are five levels of plot, namely the Situation Stage, the Conflict Emergence Stage, the Conflict Escalation Stage, the Climax Stage, the Denouement Stage. At this stage the author begins to describe a situation. This stage is the stage of opening the story, providing initial information, etc. which primarily serves to provide the foundation for the story told in the next stage. Kings who scouted locations to expand trade.

The following is an excerpt from the situation stage story "...Di tingki na jolo adong sada huta di pulau Samosir na massai uli situtu, na mambahen tarpangan roha ni angka raja na adong di bariba ni pulau Samosir nang angka raja no adong di Pulau Samoror naeng mangarajai nang parboniagaan di luar i. Angka natorop di luat i marluga do di Tao Toba na gabe dalam ni passamotan", (Kings who ravaged locations to expand trade.)

This stage is the initial stage of conflict emergence and the conflict itself will develop or will develop into a conflict to the next stage. The following is an excerpt from the story of the stages of conflict emergence "...Nungga be among, bidang do luatta, Jala lumbungtape nungga tung gok boi gabe bohal 10 taon tu joloan on di dok Sibatuara tu amongna." ·Daong!! andorang so dapot luat na adong na di tungkan habissaran ni tao Toba an, dang marnaloja au manoro" di dok among ni si raja Sibatuara namarpangalaho namamunjung na tarbarita.

" Alai luat na nanihirimmi bapa, luat na jogi do i nasai pinaburu-buru ni angka raja. Jala raja na sian dangsina nungnga montok paburu-buru buat i" " (His father wanted the sacred place to expand the kingdom.)

The stage of increasing conflict is where the previous stage continues to develop and

develop. The following is an excerpt from the story of the conflict escalation stage "...Uli nai inganan on, ptuk do damang manghirim luat on." di dok rohani Sibatuara. Dang sadia lelung marnida haulion ni luat i Tarsonggot ma Sibatuara diharoaro ni horbo na bolon jala na boi mangkatai. "Marhua ho ro tu son?" ninna horbo no dua i

"Ahu holan ne mamereng jala longang do rohangku tu inganan on" nanna Sibatuara mangalusi dohot songon na mabiar. "Holan na mamereng, unang ho mangabus doli-doli, hatop kaluar ho sian inganan on" ninna horbo 1. "Hatop ho kaluar andorang tanduk on mandugu pamatangmi na gale i" nima horbo 2" (Sibatuara comes to the sacred place and meets two buffalo).

The climax stage is the conflict or contradiction that occurs or is brought to bear on the characters of the story, reaching a point of intensity. The following is an excerpt from the climax stage "...Sondot di ujung na sisolhotni raja Sibatuara sigaup manubuhon anak bohina suman tudos horbo, huhut paduahon horbo tagora marbada sondut huduru sian luat na naung ditontuhon di ndada dilangkai, sondot mambahen luat dihumaliang horbo targora martongkar gabe hansur dohot mangarsakhon pangisi ni huta na maradong di luat targora. Sondot Raja Sibatuara mambahen paraloan, ise pen a boi pasiphon horbo na dua boi mandapothon luat na andorangsona I buat raja Sibatuara huhut mangaluhon bura na adong di tondongna." (The two Buffaloes are fighting because they have been tricked by Sibatuara) The conflict resolution stage which has reached its climax is given a way out. The following is an excerpt from the story of the completion stage "...Sondot ro ma sada ari ro ma sada halak na margoar Datu Parulas na boi pasohon hagaoran batu na dua i. "santabi raja, loas au pasidunghon natinuju na i tona on tuanhu" dialusi imana huhut pos ni roha, "porsea do ho? nunga godang na sundat, poso muse ho dapot roham dope?" dohot tois Sibatuara

mangalus. "Pos do ahu tuan" laos dijaha imana ma tabas na ise pe dang mangatusi, sahat tu tarompas ma batu i, di ginjang buhit sada dohot sada nai nuse adong di tao toba," (Datu Parulas comes and reconciles the two stones.) Background or setting is the location of a series of events in a story or the location of events contained in a story in a literary work. In the story of the Legend of Batu Guru there are three settings, namely Place Setting, Time Setting, and Social Setting. 1) The legend of Batu Guru is set in 3 places, namely: Lakeside, Kingdom, and Forest. And the location of this story is in Pangaloan Village. 2) The time setting is related to the problem of when the events described in a literary work occurred. The time setting in this story shows an event from that era. The time setting for what happened was during the day. 3) The social background that causes this story to occur is the existence of Batu Guru which is believed to be a place in the village. Character can also be called characterization. Characters can be described directly or indirectly from the characters in the Legend of Batu Guru story. Below are the names of the characters and their characters. Sibatuara has a wise nature and cares for his father. King Sibatu had a stubborn nature. Pintaomas have an obedient and kind nature or character. Buffalo 1 has a firm nature and buffalo 2 has a stupid nature. Sociological Values Found in the Legend of Batu Guru. Responsibility is a human awareness of his behavior or actions, whether intentional or unintentional). Responsibility also means acting as a manifestation of one's actions. As the son of King Sibatu, Sibatuara had to carry out the orders of his sick father to go to this sacred place. Helping is an attitude of mutual assistance between humans and other living creatures. Helping is an attitude of helping to lighten someone's burden and make it easier to complete a job quickly. The attitude of helping each other in the Batu Guru story is seen when Datu Parulas helps Sibatuara stop

the fight between the two batu. Affection is a feeling of love or affection and will show a sense of attention that may be excessive. Affection is two syllables that are interrelated and each has its own meaning but are always paired together and always side by side. The affection in the story of Batu Guru is seen when Sibatuara cannot bear to leave his pregnant wife. Conflicts can be caused by differences of opinion, misunderstandings, and not accepting conditions. Conflict is a condition resulting from a conflict between desires, values or goals to be achieved which causes an uncomfortable condition both within the individual and between groups. In the story of Batu Guru there is conflict caused by Sibatuara not obeying his father's orders.

#### 4. CONCLUSION

In accordance with the problem formulation and discussion in the previous chapter regarding the Legend of Malau Island, it can be concluded that the theme in the Legend of Batu Guru is that two buffalo fought because they were deceived by Sibatuara. The background or settings in the Batu Guru story are: Settings include the edge of the lake, the kingdom, and also the forest. The time setting in the Batu Guru story is during the day. . The social background that causes this story to occur is the existence of Batu Guru which is believed to be a place in the village. Plot/Plot in the Legend of Batu, Guru Sibatuara who does whatever his father wishes to become king. Character/Characterization in the Legend of Batu Guru Sibatuara is a character who is wise and cares for his father. King Sibatu is a character in the story who has a stubborn nature. Pintaomas is a story character who has an obedient and good character. Buffalo 1 and 2 are characters who have stupid and careless characters.

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