
The Revitalization of “Aek Sipitu Dai” Batak Toba Folklore into Teaching Materials in English Subject for Junior High School

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ABSTRACT

This study aimed to inform the capability the folklore of Aek Sipitu Dai into learning materials at Junior High School. The objective of the studies were to develop Aek Sipitu Dai Batak Toba Folklore into teaching materials in English subject for Junior High School, to transcribe Aek Sipitu Dai Batak Toba Folklore into teaching materials in English subject for Junior High School, to refresh Aek Sipitu Dai Batak Toba Folklore into teaching materials in English subject for Junior High School. This study used descriptive qualitative approach in analyzing the data. The data of this research are interview in observation in Samosir Island. The result of this study, there are a complete story about Aek Sipitu Dai that can be used as teaching materials in English Subject, the complete story are able to be transcribe as a complete story, there was found a Batak Toba Folklore that can be used as teaching material in English Subject.

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I. INTRODUCTION

Folklore includes legends, music, oral history, proverbs, jokes, superstitions, fairy tales, and customs that become traditions in culture, subculture, or group. Rusyana (1978:17) argues that folklore is oral literature that has long lived in the tradition of a society that develops and spreads verbally to several generations in society.

Sisyono (2008) definition of folklore is a story that belongs to a community's literary work by being transmitted orally at a certain time. According to Utomo (1991), folklore is stories passed down from generation to generation orally from the old to the new generation, folklore can be interpreted as a form of expression of culture get exists in society through speech which has a direct relationship with various aspects of culture and the compositions of the social values of the community itself.

Folklore is a story in the past that is told by word of mouth of the community and folklore is a literal work that comes and then develops in traditional society. In Indonesia, there are many famous folklores from several regions that have lived and developed in the lives of people for generations and as a way for people to express their culture. Aek Sipitu Dai had become a well-known tourist location in Samosir Regency, North Sumatra. How not, seven fountains from these springs can issue water with different flavors.

The revitalization is an effort to revitalize back an area or part of town that was once vital/live but then suffered a setback/degradation. Scale revitalization of the there are levels of macro and micro. The process of the revitalization of an area includes the refinement of aspects of the physical, economic aspects and social aspects. The approach of the revitalization should be able to recognize and harness the potential of the range of (history, the meaning, the uniqueness of the location and image of the place) (Danisworo, 2002).

Wassid and Sunendar (2011:171) revealed that teaching materials are a set of information that students must absorb through fun learning. This shows that in the preparation of teaching materials students are expected to feel the benefits of teaching materials or material after he learned it. Teaching material is interpreted as all forms of material arranged systematically that allow students to learn independently and are designed according to the applicable curriculum.

Teaching material is a set of teaching material/ substance (teaching material) that is arranged systematically, showing a complete figure of the competencies that students will master in learning activities. Basically contains knowledge, values, attitudes, actions, and skills that contain messages, information, and illustrations in the form of facts, concepts, principles, and processes related to the subject of a particular language that is directed to achieve learning objectives.

Types of teaching materials, such as visual teaching materials, that were used with the sense of sight. Consists of printed materials such as handouts, books, modules, student worksheets, brochures, leaflets, wall-charts, photos/drawings, and non-printed, such as models/mockups.

Audio teaching materials, i.e. instructional materials whose use uses the sense of hearing, which is captured in the form of sounds, such as cassettes, radios, vinyl records, and audio compact disks. Audiovisual teaching material, which is teaching material that can be captured by the sense of hearing and the sense of sight. Examples such as compact disk video, film. There is also some teaching interactive multimedia teaching material (interactive teaching material), such as CAI (Computer Assisted Instruction), interactive learning multimedia, Compact Disk (CD), and web-based teaching materials (web-based learning materials). The e-learning has been carried out in various school in Indonesia, and in the future, there will be more adopting this system (Sagala, R.W & Amran, A. 2020)

Based on the explanation above, folklore also can be used as teaching material in the classroom, especially in English subjects. Traditional folklore can enrich students' knowledge about their traditions. In this case, Batak Toba Folklore became a central idea that was going to present. Aek Sipitu Dai Folklore is an old story that is almost forgotten by local people. Because of that, this study tries to build up people's knowledge about the traditional and local folklore of Batak Toba.

II. METHODS

This research was conducted by applying qualitative design. The data of this study is oral data, that is about "Aek Sipitu Dai" Batak Toba folklore based on form, function, and its meaning. The source of data is informan that must be Bataknese. Informan is an oldman (*Ahli Adat*) who actually understood about "Aek Sipitu Dai" folklore. The researcher is the key instrument. The reseacherwas assisted by Limbong citizen to explain the history of Aek Sipitu Dai.

The technique of data analysis used interactive analysis by Miles, Huberman and Saldana (2014). In this research, it is conducted by ongoing analysis and after collecting data period. Purpose an analysis model consist of three concurrent steps, they are:

- a. Data condensation is the process of selecting, focusing, simplifying, abstracting and/or transforming the data that appear in the full corpus (body) of written up field notes,

interview, document, and other empirical material. The process of selecting data are focusing, simplifying and resumming from informant.

1. Selecting

This process, the researcher must record and listen to the story told by the culture figures. Then write it into script.

2. Focusing

In this process, there searchers focused about the story conveyed by the culture figures, it used to revitalize existing folklore as a script.

3. Simplifying

In this process, the researchers will select data that is actually very needed to analyzed as a main folklore to be elaborate.

4. Abstracting or Transforming data

This process is used because the research can lose the data which is not used in this research and only focused to record voice. But actually in this research, all of the respond by culture figures became a script of “Aek Sipitu Dai” folklore.

b. Data display is the process of organizing the data. In this research the researcher do not need data to be displayed, because the data was transcribes as a text.

c. Drawing and verification conclusion is done through deciding what the data means or finding after reading the result from resumming the text.

III. RESULT AND DISCUSSION

“Aek Sipitu Dai” is an old Batak Toba Folklore that was almost forgotten by society, this study tried to develove this folklore into a complete sotry that was able to be a learning material at school, especially in Junior Hight Scool.

Based on the data that were found in the field of observation and interview, the researchers were able to transcribe folklore and make it into a complete story base on information from informant that originally know the history of “Aek Sipitu Dai”.

Here, there are some interview result from informan that became basic of researcher to create complete story:

a. *Aek Sipitu Dai* is a legacy from *Ompung Boru Tatea Bulan*.

(*Aek Sipitu Dai* adalah peninggalan dari *Ompung Boru Tatea Bulan*.)

b. *Raja Batak* had 2 children, *Tatea Bulan* was the eldest daughter, and the second was *Raja Isambaon*.

(*Raja Batak* mempunyai 2 anak, *Tatea Bulan* anak perempuan yang paling sulung, dan yang kedua Opung kita *Raja Isambaon*.)

c. *Boru Tatea Bulan* lives on Mount *Pusuk Buhit*

(*Boru Tatea Bulan* bermukim di Gunung *Pusik Buhit*.)

d. In *Aek Sipitu Dai* there are seven water showers. The first shower is called *Poso-Poso* whose function is to treat babies, the second shower is named *Nasohabubuan* which means for girls who have not yet got a mate, but those aged 30 years and over, the third shower is named *Sahit Ladang*, the 4th shower is *Sibasobolon*, the 5th shower specifically for Raja, a special shower 6 for descendants of *Ompung Tatea Bulan*, the seventh shower is named *Naimarata*.

(Di *Aek sipitu dai* terdapat tujuh pancuran air. Pancuran pertama dinamai *Poso-Poso* yang fungsinya untuk mengobati anak bayi, pancuran kedua bernama *Nasohabubuan* yang artinya untuk gadis yg belum mendapat jodoh, tetapi yang berumur 30 tahun keatas, pancuran Ketiga dinamai *Sahit Ladang*, pancuran ke 4 *Sibasobolon*, Pancuran ke-5 Khusus untuk Raja, pancuran 6 khusus untuk keturunan Opung tatea bulan, pancuran yang ketujuh dinamai *Naimarata*.)

e. In *Aek Sipitu Dai* that is the meeting place between *Si Raja lontung* and *Boru Pareme*, of which *Boru Pareme* is his own mother.

- (Di *Aek Sipitu dai* adalah tempat pertemuan antara *Si Raja lontung* dan *Boru Pareme*, yang dimana *Boru Pareme* adalah ibunya sendiri.)
- f. *The Raja Lontung* went to *Saibulan* to *Aek Sipitu Dai* by land.
(*Si Raja lontung* pergi ke *Saibulan* menuju ke *Aek Sipitu Dai* melalui darat.)
 - g. *Boru Pareme* goes across the lake using sungkit leaves to go to *Aek Sipitu Dai*.
(*Boru Pareme* pergi menyebrangi danau menggunakan daun sungkit untuk pergi ke *Aek Sipitu Dai*).
 - h. *Boru Pareme* arrived first to *Aek Sipitu Dai*, and he prayed the ritual at *Aek Sipitu Dai* so that he would be young again.
(*Boru Pareme* tiba terlebih dahulu ke *Aek sipitu dai*, dan dia berdoa ritual di *Aek Sipitu Dai* agar muda kembali).
 - i. After the *King Lontung* arrived there he did not recognize his mother anymore because her mother became young again.
(Setelah *Si Raja Lontung* tiba di *Aek Sipitu Dai* ia tidak mengenali ibunya lagi karena ibunya menjadi muda kembali).
 - j. Then *King Lontung* matched the hair and ring he brought to the young woman and it matched.
(Lalu *si Raja Lontung* mencocokkan rambut dan cincin yang dibawanya kepada wanita muda tersebut dan ternyata cocok).
 - k. Finally, *Si Raja lontung* married his own mother.
(Akhirnya *Si Raja lontung* menikah dengan ibunya sendiri).
 - l. And there was an agreement that he could not tell that *Si Raja Lontung* was his son.
(Dan terjadilah perjanjian bahwa tidak boleh memberitahu bahwa *Si Raja Lontung* adalah anaknya).
 - m. And the proverbial term "*Dengke ni sabulan tu tonggina tu tabona, manang ise siose padan tu ripurna tu magona*" Which means whoever violates this agreement will die unnaturally.
(Dan timbullah istilah pepatah "*Dengke ni sabulan tu tonggina tu tabona, manang ise siose padan tu ripurna tu magona*" yg artinya siapa yang melanggar perjanjian ini akan meninggal dengan tidak wajar).

After found the data, the data would like to analyze as follow:

- a. A descendant of the batak king, namely *Tatia bulan* who has a legacy namely *Aek Sipitu Dai*. Based on the data above, *Tatia Bulan* has a legacy namely *Aek Sipitu Dai*.
- b. A king who wandered to *Habisaran* the second son, namely *Raja Isombaon*. *Raja Isombaon* is the second son in *Habisaran*.
- c. Mount *Pusuk Buhit* is the resident of *Tatia Bulan*. *Tatia Bulan* lives in *Pusuk Buhit*.
- d. In *Aek Sipitu Dai*, there are 7 water showers. The first shower is called *Poso-Poso* whose function is to treat babies, the second shower is named *Nasohabubuan* which means for girls who have not yet got a mate, but those aged 30 years and over, the third shower is named *Sahit Ladang*, the 4th shower is *Sibasobolon*, the 5th shower specifically for *Raja*, a special shower 6 for descendants of *Opung tatia Bulan*, the seventh is named *Naimara*.
- e. *Aek Sipitu Dai* as the place where *raja lottung* meet who is her biological mother. The meeting between the *Raja Lottung* and His biological mother was at *Aek Sipitu Dai*. Before *Raja Lottung* went to *Aek Sipitu Dai* by land, he first asked his mother about his soulmate, his *tulang* (uncle) child. *Raja Lottung* asked his mother about his match then he went to *Aek Sipitu Dai* by land route.
- f. Sungkit leaves are the transportation used by his mother (*Boru Pareme*) to cross the lake that way she use so that she arrived at *Aek Sipitu Dai* first. His mother, *Boru Pareme*, went to *Aek Sipitu Dai* using Sungkit Leaves.

- g. *The* fast land made his mother arrive at *Aek Sipitu Dai* first. After arriving there her prayed at that place to look younger. After his mother arrived at *Aek Sipitu Dai*, his mother prayed.
- h. *Finally Raja Lottung* arrived at *Aek Sipitu Dai* there his saw a young woman he didn't know that this woman was his mother who had returned young because of his mother's prayer. The young woman whom the *Raja Lottung* met at *Aek Sipitu Dai* was her own biological mother.
- i. After he saw the young woman he was fascinated by her beauty, he fell in love with her and matched hairs and ring that his mother had given her for his soulmate search. The hair and ring that his mother gave him he matched to her and he fell in love with her.
- j. After he matched the ring and hair to the woman he married her because the ring and hair matched according to what his mother had given her.
- k. Finally, the hair and ring that his mother gave him really matched the woman and he intends to marry her.
- l. *Raja lottung* desire's was achieved ready to marry the woman he loved but their agreemant that no one could tell thatbthe one who married the woman was her biological child. No one knows that the woman he marries is his own biological mother.
- m. After marriage and making an agreement the proverbial term arises "*dekke ni sabulan di tonggina, tu tabona, manang ise si hoseequivalent paripurna*" which means whoever violates this agreement will die unnaturally. There is saying "*dekke ni sabulan di tonggina, tu tabona, manang ise si hoseequivalent paripurna*" After they got married.

Based on the long story of the informant, the researchers are able to reshape the information into a complete story. The research creates a complete story of "Aek Sipitu Dai" folklore that was needed to be revitalisazed. The complete story that was found, it will be used as a teaching material of English subject of Junior High School. The way of revitalized the folklore the researched need to interview and record information from informant who really know and understood about the complete story. The result of interview was transcribed into to complete story. The folklore will be shared into some Junior High School in Medan. Based on the case the folklore will be received by student and it will be used as a learning material. The folklore that was shared had been revitalized automatically. The whole complete story is attached in the appendix.

IV. SUGGESTION AND CONCLUSION

"*Aek Sipitu Dai*" is a Batak Toba folklore that came from Samosir Island, North Sumatera. It must be revitalized because it was almost forgotten by people, especially North Sumatera people. There are many people in this area do not know about the complete story of "Aek Sipitu Dai". This folklore must be revitalized by share its complete story into school. Actually, this small ways are able to help this folklore rise up into surface and it was known by students and shared it into society. Hopefully, school and teachers must have contribution to share traditional local folklore to make sure the folklores are not lost with the time.

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APPENDIX

AEK SIPITU DAI

Sianjur Mula-Mula is believed to be the first settlement built by the king. This village is where the Batak tribe originated and spread to various regions. Sianjur Mula-Mula has a historical tourist destination that is closely tied to the legend of the Batak kings.

An active volcano on the land of Lake Toba is believed by the Batak people to be the place where the king began. The peak of Pusuk Buhit, in the legend of the Batak tribe, is believed to be the birthplace of the Batak king. This beautiful peak is surrounded by several sub-districts, such as Sianjur Mula-Mula, Harian Boho, and Pangururuan.

An attraction like Aek sipitu Dai, District Sianjur Early, Samosir, which comes from the book of mystical legends that still believed Batak Toba great community around it, has great potential to be developed and can be used as capital for visit into place this.

Aek Sipitu Dai religious tourism is a seven shower located under a lush tree that has its own name, a spring with a different taste and each shower has its own benefits.

Aek Sipitu Dai is a very charming tourist attraction. Visitors who come to Aek Sipitu Dai tour consist of various groups such as children, teenagers, student researchers, sociologists, cultural observers, artists and even tourist groups who come with their families.

In ancient times there was a place of seven springs called Aek Sipitu Dai. Aek Sipitu Dai is a legacy from someone who has the nickname Ompung, namely Boru Tatea Bulan. Boru Tatea Bulan is one of the oldest descendants of King Batak and has one brother, King Isombaon. Brother Ompung Tatea Bulan migrated to Habinsaran, which is located in Samosir Regency, North Sumatra, while Opung Boru Tatea Bulan lives on Mount Pusuk Buhit which is his legacy.

Ompung Boru Tatea Bulan is someone who has supernatural powers in the area. He used his powers to help all people in need because at that time there was no doctor, so he used his powers by praying to the Almighty to help society. He went to a spring where the water had one taste and there He prayed that the spring would have many benefits. Then He streamed them into seven showers. Thanks to his good intentions and prayers, the water flowed into seven fountains, each of which had a different taste and each shower had different properties.

The spring that has been formed into seven showers has 3 rooms where the first room contains the first shower to the fourth shower, the second room is specifically for the fifth shower and the third room contains the sixth shower and the seventh shower.

The first shower was given the name, namely Siposo-Poso shower which means baby. The benefit of this first shower is to treat a sick baby where the baby is bathed so that the baby is healthy again. Usually parents bathe their children in this Poso-Poso shower so that the baby is healthy or if someone is sick they can get well soon.

The second shower is named Nasohabubuan which means girl. The benefit of this second shower is for girls who have not been able to match but who was over than 30 years old are bathed in water so that they can quickly get a mate. This means that if you are an old girl but have not yet got a mate, you can take a shower and pray to get a mate in the second water, according to local people's beliefs if you take a bath in the second shower you will quickly get a mate.

The third shower is named Sahit Ladang, Sahit which means nothing while Ladang means stomach. So Sahit Ladang means not having children, this shower is for couples who are married but don't have children. The use of this third shower is if a married couple who wants to have children soon can drink the water and pray that they will be given a child soon. People believe that if they ask with a sincere and believing heart, their prayers will be answered. Then the couple bathes in the water in order to have offspring.

The fourth shower was named Sibasobolon, at that time there were no medical personnel, so the dukun beranak who helped mothers deliver the dukun beranak was named Sibaso. Then the pregnant mother is bathed in the destruction so that the birth process runs smoothly.

The fifth shower is a shower that has a special room and is the lowest of the other showers. In ancient times this shower was for a Batak King, because a King must be humble, wise and protect the community. The fifth shower is currently used to ask for power, promotion, looking for work, intelligence and obtaining sustenance. That's means If one wants to acquire wisdom, intelligence, and promotion to work, they can bathe and drink this fifth fountain.

The sixth shower is dedicated to Ompung Tatea Bulan's keturanan. The descendants of Ompung Tatea Bulan are Saribu Raja, Limbong Mulana, Sagala Raja, Sidao Raja, they are descendants of Ompung Tatea Bulan. This water function only applies to the descendants of Ompung Tatea Bulan. Whatever the request of the offspring they go to the sixth fountain will be granted.

The seventh shower is specifically for Naimarata's son-in-law, namely the son-in-law, The King of Lontung. In this seventh shower, the king of Lontung and Si Boru Pareme met.

Aek Sipitu Dai is one of the places where an incident occurs where a child marries his biological mother. One day there lived a man named Raja Lontung with his mother named Boru Pareme. The King of Lontung did not yet have a wife, because he did not have a wife. The King of Lontung asked his mother. He asked about the son of Tulang (uncle) from his mother. After he asked, his mother could not answer who the son of Tulang (uncle) of Raja Lontung was because his mother was married to Tulang (uncle) himself. Secret order terse but tid ak in the know by King Lontung, his mother told King Lontung go to Aek sipitu Dai and his mother provide all the rings and a strand of hair. The ring and a strand of hair belonged to his mother. He said to his son "If a hair and a ring match the woman you meet there, it means she is your soul mate". So the King of Lontung intended to go to a place that was told by his mother, but before he left his mother first went by using Sungkit leaves (banana leaves) through the lake because her mother was a smart person. King Lontung went by land route. But his mother had arrived at that place first. Boru Pareme prays at Aek Sipitu Dai. He asks to come back young so that his son doesn't recognize him again.

King Lontung finally arrived at Aek Sipitu Dai there. He saw a young and beautiful girl. Then he approached the girl and he matched a strand of hair and put

the ring on her finger. The strand of hair and the ring fit the young woman and he fell in love with her. He was very happy because what his mother gave was right for her. Finally, King Lontung married her.

In a place called Sabulan, there is a stone that contains an agreement that one cannot tell that the King of Lontung is the son of Boru Pareme and there is a proverb saying "*Dengke Ni Sabulan Tu Tonggina Tu Tabona Manang Ise Siose Padan I Tu Ripurna Tumagona*" which mean "Anyone who violates the agreement will die unnaturally" they finally used the agreement.