

# ANTHROPOLOGICAL STUDY OF SAMPURAGA FOLK STORY IN WEST PANYABUNGAN

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## ABSTRACT

*This study describes of the antropological study of sampuraga folk story in west panyabungan. The purpose of this study was to elaborate anthropology study of folk story of sampuraga. This study finds out the relation between anthropology study and folk story of sampuraga. This study used descriptive method with a qualitative approach. The focus of this study was on anthropology study and folk story of sampuraga. Anthropology is the science that studies human beings. Starting from evolution, communication, socialization, to human adaptation to their environment. Anthropology uses humans as subjects and objects of study in its science. All of these complicated activities are carried out with the aim of finding out the most appropriate answer to curiosity about human existence, how humans appeared and in what way. Not limited to the human past, but also predictions about the future of human life. The findings of this study show that sampuraga folk story has related with anthropological study.*

**Keyword: Antropological Study, SampuragaFolk Story**

## 1. INTRODUCTION

Anthropology is the science that studies human beings. Starting from evolution, communication, socialization, to human adaptation to their environment. Etymologically, the term anthropology comes from the Greek, namely the word 'anthropos' which means human or, and 'logos' which means discourse or science. According to the Kamus Besar Bahasa Indonesia (KBBI), anthropology is defined as the science of humans, especially discussing their origins, various colors of physical forms, customs, and beliefs in the past. Reported by Ensklopedia Britannica, anthropology is a "human science," which studies various aspects of humans, from biology, the evolutionary history of Homo sapiens, to the characteristics of society and culture.

Anthropology uses humans as subjects and objects of study in its science. Of all the scientific disciplines that study our species, namely Homo Sapiens, only anthropology studies it in detail, starting from human existence itself without making boundaries either with a certain space or time.

The following are some definitions of anthropology according to experts. Haviland, an American anthropologist, explained that the meaning of anthropology is the study of human beings, which attempts to make useful generalizations about humans and their behavior in order to gain a complete understanding of human diversity. Koentjaraningrat, as the Father of Indonesian Anthropology, Koentjaraningrat explained that anthropology is a science that studies

human beings in general, by studying various colors, the physical form of society, and the resulting culture. David E. Hunter Anthropology is a science that was born from a broad and unlimited curiosity about human life. Frank Robert Vivaldo, Anthropology is the science of humans, which is studied based on culture, biology, including their origins, evolution, and their existence in the present. So, from some of the meanings above, it can be concluded that anthropology is a science that studies human beings, both physical diversity and the resulting culture.

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It looks easy to understand, but it turns out that activities in the discipline of anthropology are not that easy. Very complex themes make this activity require high detail in its implementation. Anthropology examines everything exotic to everyday activities that seem ordinary. All activities large and small are examined in detail. Not only about daily activities, but also collecting various kinds of artifact evidence and trying to extract stories and meaning from objects in the past. This complexity makes anthropology both a broad and specific discipline.

All of these complicated activities are carried out with the aim of finding out the most appropriate answer to curiosity about human existence, how humans appeared and in what way. Not limited to the human past, but also predictions about

the future of human life. Humans have always seen things from the side of themselves and others, and a great curiosity about various things in the world has influenced life from the past to the present. Therefore, unconsciously humans have actually carried out anthropological activities since the beginning of their appearance in the world.

The logic used in anthropological research is "various details regarding all everyday human behavior can be understood when viewed from various complete backgrounds based on human behavior". The formation of comparative research methods in anthropology is actually formed based on all literal human behavior. Humans from the beginning have a high curiosity about various things from what they see, hear and even feel.

Anthropology itself is a scientific discipline that studies humans holistically. Study all aspects of the good in the present, in the past, and in the future. Anthropologists conduct research by seeking various sources originating from various sciences. Other scientific fields that are used as references are very diverse, ranging from social sciences, life and humanities. Anthropologists around the world, especially in America, divide the study of Anthropology into four different domains. This aims to develop existing studies to be more focused and effective because there are different methods for each of these domains. Even though they are different, it is possible that researchers can combine several of them in their research activities in order to get the best and most detailed conclusions.

Anthropology is also related to folklore in Indonesia. It relate with the

science of anthropology which discusses social culture. Folklore is a story that originates from the community and developed in society in the past which has become a hallmark of every nation that has a diverse culture that includes the cultural and historical wealth of each nation. In general, this folklore tells about an event in a place or the origin of a place. The characters that appear in folklore are generally manifested in the form of animals, humans and gods. Folklore is a story that develops in every region and tells the origins or legends that occur in an area; stories that originate in society and develop in society. Folklore is part of fairy tales.

According to William R Bascom (in James Danandjaya 1991), folklore is divided into three major categories, namely: the first, Myth (mite) is a folk prose story that is considered to have really happened after being considered sacred by the owner. Mites are represented by gods or demigods. The events took place in another world or not in the world as we know it today and happened in the past. The second, Legend is folk prose that has characteristics similar to myths, which are considered to have actually happened, but are not considered sacred. In contrast to myths, legends are characterized by humans, although sometimes they have extraordinary properties and are often assisted by magical creatures. It takes place in the world we know and where it happened not so long ago. The third, Fairy tales are folk prose that are considered truly by the owner of the stories and fairy tales are not related to time or place.

One of the folk story is sampuraga, The legend of Sampuraga is one of the

folktales from Mandailing Natal District, North Sumatra Province. This legend is related to the Sampuraga Pond tourist attraction which is located in Sirambas Village, West Panyabungan District. Also read: The Legend of Mount Semeru, the Earth Nail in the Land of Java, which the Gods Driven by the Gods. This folklore, the legend of Sampuraga, tells of a rebellious child who received a curse from his mother. Also read: Lake Toba: Origins, Legends and Undeniable Photos of Beauty Quoted from the official website of the Mandailing Natal Regency Government, the story of Sampuraga and his mother takes place in a place called Padang Bolak.

An old widow lived with a child named Sampuraga in poor conditions. Sampuraga, who only works to find firewood and lives in a shabby hut, then has the intention to change his life. He then asked permission from his elderly mother to go abroad in order to change the fate of his family. Hearing the intention of her only child, the mother finally gave permission with a heavy heart. After receiving his blessing, Sampuraga left in tears while promising that if he succeeded he would help his mother's situation. Sampuraga's journey was not easy and tiring. He had passed through the Pidelhi area which is now called Pidoli and stayed there for some time.

After that, he continued his journey to a village called Sirambas. At that time Sirambas Village was led by a king named Silanjang with the royal name Silancang. In Sirambas, Sampuraga worked hard until his business was successful and he became one of the most respected people. Seeing this, the king had the intention to match Sampuraga with his favorite daughter.

Sampuraga was very happy with the news and finally officially proposed to King Silanjang's daughter. The wedding was also held with great fanfare and reportedly spread throughout the region to the ears of the mother. Sampuraga's mother, who did not believe that her son could marry the king's daughter, rushed to Silancang. However, things that happened were not as beautiful as expected because Sampuraga did not acknowledge the existence of his mother.

Sampuraga was too ashamed of his wife's family because she saw her old mother present in a poor condition, poor and thin. Instantly Sampuraga kicked his mother out, telling everyone that his biological mother had died. Sampuraga's mother left feeling sad and hurt by her son's treatment, while praying to God. Suddenly it rained heavily which flooded the place and everyone in the party died from drowning. The place where Sampuraga sank instantly turned into a pool of hot water. While the stones around the hot spring pool are said to have a shape like the Sampuraga wedding which was also affected by the curse. This article, the researcher interest to elaborate the study of anthropology with following folk story of sampuraga.

## **2. METHOD**

This research uses a qualitative approach with descriptive methods. This research seeks to describe an image or a situation that occurs in the field, as well as to view and understand the situation being studied. By means of observation, which were then compiled and this research was not set forth in the form of numbers (Lexi J, Maleong, 2013). A qualitative approach

with a descriptive method is considered relevant by researchers, because according to the research that will be carried out by researchers, the main subject of the study to be studied is with regard to Anthropological Study of Sampuraga Folk Story in West Panyabungan. Data collection techniques to elaborate that folk story has relation with anthropology study. The data analysis used in this study is descriptive analysis. Data analysis in qualitative research is carried out when data collection takes place within a certain period and is related to the focus being studied. Analysis activities consist of three streams of activities that occur simultaneously, namely data reduction, data presentation, and drawing conclusions or verification (Sugiyono, 2017).

## **3. FINDINGS AND DISCUSSION**

Many definitions have been put forward by experts on culture. In the Indonesian Dictionary, three meanings of culture are put forward in the sense of being a result or object, namely (1) culture as a result of the activities and creation of the human mind (mind), such as beliefs, arts, and customs; (2) culture is the totality of human knowledge as a social being which is used to understand the environment and its experiences and which becomes a guide for its behavior; (3) culture is the result of culture from the surrounding nature and is used for the welfare of his life. These three meanings have differences because each emphasizes the substance of a different meaning.

Furthermore, to enrich our knowledge, let us review several definitions of culture according to Koentjaraningrat's (1996) review of Kroeber and Kluckhohn's findings. It turns out that there are no less

than 164 variations of the definition of culture obtained from various sources, all of which can be classified into seven categories according to areas of expertise. Sociologists understand culture as a whole skill; customs, morals, arts, knowledge possessed by human society; historians understand culture as growth and classify it as a social inheritance called tradition; philosophers understand *kanudayaan* as a normative aspect, cultural norms, value formation, and the realization of ideals; anthropologists emphasize the meaning of culture as a way of life; psychologists emphasize the meaning of the process of human adjustment to the natural surroundings; ethnologists place culture as artifacts and art, and; a more specific view that interprets culture as a dialectic of challenges and answers. The definitions above show that culture can be realized in three forms, namely, ideas, behavior, and artifacts.

Based on the views mentioned above, we can identify variations in the main boundaries of culture, namely, culture is often understood as, first, the whole way of life of society; or something that is accepted as a social inheritance from the group; secondly, a way of thinking, feeling and believing; third, an abstraction of behavior; or a theory about the way a group of people behave; fourth, something that is made into a set of standard orientations in dealing with ongoing problems; sixth, a learned behavior; seventh, a mechanism for structuring normative behavior; eighth, a technique for adapting to the environment; a historical deposit. Based on the nature of culture stated above, it is clear that culture is not in the form of results, objects or objects. In this regard, culture is understood as a

context of thinking, feeling, acting from a society.

The history of human life on this earth has been going on for thousands of years. The survival of humans from generation to generation is lived with challenges, such as heat, cold, changes in nature, as well as challenges that arise as a result of human intervention in the social and natural environment. In order for humans to survive, humans must have the ability to adapt, both biologically, physiologically, socially and culturally, to their environment. Humans created livelihood systems, starting from the hunting-gathering way of life in primitive societies, farming and raising animals in agrarian societies, to using equipment with advanced technological systems in industrialist societies. All of these patterns reflect patterns of life by means of which humans maintain the perpetuation of life in their environment.

The legend of Sampuraga is one of the folktales from Mandailing Natal District, North Sumatra Province. This legend is related to the Sampuraga Pond tourist attraction which is located in Sirambas Village, West Panyabungan District. Also read: The Legend of Mount Semeru, the Earth Nail in the Land of Java, which the Gods Driven by the Gods. This folklore, the legend of Sampuraga, tells of a rebellious child who received a curse from his mother. Also read: Lake Toba: Origins, Legends and Undeniable Photos of Beauty Quoted from the official website of the Mandailing Natal Regency Government, the story of Sampuraga and his mother takes place in a place called Padang Bolak.

The story begin once upon a time, in ancient times in a lonely village there lived in a rickety hut an old widow with a son named Sampuraga. Even though they live in poverty, they still love each other. To fulfill their daily needs, they work every day as wage laborers in other people's fields and look for firewood to sell. Both of them are very hardworking and honest, so many rich people like them.

One afternoon, Sampuraga and his employer rested under a shady tree after working since morning. While enjoying lunch, they chatted in an intimate atmosphere. As if there is no distance between employers and workers.

"O Sampuraga! You are still very young. If I may suggest, you should go to a country that is very fertile and the people live in prosperity," said the employer.

"Which country do you mean sir?" asked Sampuraga curiously.

"The name of Mandailing Country. There, the average population has fields and fields. It is also very easy for them to get money by panning for gold in the river, because the land there has a gold content," explained the employer. The employer's statement catapulted Sampuraga's dream.

"Actually, I have long dreamed of going abroad to find a better job. I want to make my mother happy," said Sampuraga earnestly.

"Your ideals are very noble, Sampuraga! You are indeed a dutiful child" praised the Master.

After returning from working on his employer's farm, Sampuraga then expressed his desire to his mother.

"Mom, I want to go abroad to find a better job. Sampuraga wants to change the fate of us who have suffered for a long time," said Sampuraga to his mother.

"Where are you going to wander, my son?" asked her mother.

"To the land of Mandailing, ma'am. It was the owner of the field who told me that the people there lived a prosperous and prosperous life, because the land was very fertile," explained Sampuraga to his mother.

"Go, my child! Although mother is very worried that we will not be able to meet again, because mother is getting older, but mother has no reason to forbid you to go. I'm sorry, because all this time I have never made you happy, my child," said Sampuraga's mother with emotion.

"Thank you mom! Sampuraga promised to return soon if it was successful. Please pray for me, ma'am!" Sampuraga asked for his mother's blessing.

"Yes, my child! Prepare the provisions that you will bring!" cried the mother.

After receiving the blessing from his mother, Sampuraga immediately prepared everything.

The next day, Sampuraga said goodbye to his mother. "Mom, I'm leaving! Take good care of yourself mom, don't work too hard!" Sampuraga's advice to his mother.

Be careful on the road! Don't forget to hurry back if you've succeeded!" hope the mother.

Before leaving his rickety hut, Sampuraga kissed his mother's hand which he loved so much. The atmosphere of emotion also enveloped the hearts of the mother and child who will be separated. Imperceptibly, tears came out of the mother's eyelids. Sampuraga could not hold back his tears. He then embraced his mother, the mother returned him with a tight hug, then said: "Never mind, my son! If God wills, we will meet again," said the mother.

Kontjaraningrat (2003), the first process of internalization is to reveal that the process of internalization is a process that takes place throughout an individual's life, that is, from the moment he is born until the end of his life, throughout his life an individual continues to learn to process all feelings, desires, passions, and emotions which are then shape his personality. It can be concluded that the process of internalization is a process of developing or managing human potential, which lasts a lifetime, which is influenced by the internal and external environment. Example: all forms of personality that we do in everyday life are very much adopted by how our parents provide education and guidance when we were children.

The second, Socialization Process According to Fathoni, A (2006), the socialization process is concerned with the cultural learning process in relation to the social system. In this process, an individual from childhood to old age learns patterns of action in interaction with all kinds of individuals around him who occupy various social roles that may exist in everyday life. According to Effendi, R (2006) the conditions for the socialization process to occur are: Individuals must be

given the skills needed for their future lives in society. Individuals must be able to communicate effectively, develop the ability to read, write and speak. Control of organic functions must be learned through exercises. Individuals must be familiar with the values and norms that exist in society.

The third, Enculturation Process Enculturation is acculturation, the enculturation process is the process of an individual learning and adapting his thoughts and attitudes to the customs, systems of norms, and regulations that live in his culture. Since childhood, the enculturation process has begun in the human mind, initially from the family environment, then playmates, the community environment by imitating the behavior patterns that take place in a culture.

#### **4. CONCLUSION**

Based on the discussion above we can take conclusion that anthropology itself is a scientific discipline that studies humans holistically. Study all aspects of the good in the present, in the past, and in the future. Anthropologists conduct research by seeking various sources originating from various sciences. Other scientific fields that are used as references are very diverse, ranging from social sciences, life and humanities. Anthropologists around the world, especially in America, divide the study of Anthropology into four different domains. This aims to develop existing studies to be more focused and effective because there are different methods for each of these domains. Even though they are different, it is possible that researchers can combine

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