

## A COMPARATIVE ANALYSIS OF THE FOLKLORE FROM INDONESIA: MALINKUNDANG, BATU MENANGIS, AND BATU BADAONG

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### **Abstrak**

Tujuan penelitian ini adalah untuk mengetahui persamaan dan perbedaan folklor Malinkundang dari daerah Sumatera Barat, Batu Menangis (Kalimantan Barat), dan Batu Badaong (Maluku). Data penelitian ini berupa folklor Malinkundang, Batu Menangis dan Batu Badaong. Peneliti menggunakan metode komparatif dengan teknik analisis isi. Hasil Penelitian ini adalah terdapat beberapa persamaan dan perbedaan ketiga folklor tersebut. Persamaan terletak pada tema, amanat, jalan cerita, karakter. Perbedaan terletak pada latar dan konflik.

**Kata Kunci:** Folklor, Malinkundang, Batu Menangis, Batu Badaong.

### **Abstract**

*The purpose of this study was to find out the similarities and differences in Malinkundang folklore from West Sumatra, Batu Menangis (West Kalimantan), and Batu Badaong (Maluku). The research data are in the form of Malinkundang folklore, Crying Stone and Badaong Stone. The researcher used a comparative method with content analysis techniques. The results of this study are that there are several similarities and differences between the three folklore. The equation lies in the theme, message, storyline, character. The difference lies in the background and conflict.*

**Keywords:** *Folklore, Malinkundang, Crying Stone, Badaong Stone*

### **INTRODUCTION**

Folklore is traditional customs that is passed down from generation to generation, but not recorded. Folklore is a (collective) human culture that has been passed down from generation to generation. Folklore is synonymous with tradition and art that has developed in the era of history that has been fused in people's lives. Indonesia consists of various regions and tribes, which have a variety of folklore.

In West Sumatra there is Malinkundang folklore, in West Kalimantan there is Batu Menangis folklore, in Maluku there is Batu Badaong folklore. This research is important because there are similarities in folklore titles from several different regions. The purpose of this study was to compare the similarities and differences between Malinkundang folklore from West Sumatra, Crying Stones from West Kalimantan, and Batu Badaong from Maluku.

According to Sugihastuti (2007:7-8), the constituent element of the structure of literary works includes; themes, story facts (plot, character, and setting), and literary facilities (point of view, style of language, atmosphere, imagination symbols and methods for selecting titles). This research is a comparative literature study. According to Wellek & Warren (1989:49) the term comparative literature was used for the study of oral literature, folklore and migration, how and when folklore entered into more artistic literary writing. The term comparative literature in this case includes the study of the relationship between two or more literatures. Comparative literature is likened to a comprehensive literary study. Darma (2007:53) Comparative literature also arises from the awareness that literature isn't single, but literature is plural, and all literature has similarities and differences.

According to Kasim (1996:17-18) comparative literary studies have four characteristics. The four characteristics include: (1) studies are comparative; (2) studies are historical; (3) studies are theoretical; and (4) studies are interdisciplinary.

#### 1. Studies are Comparative

Comparative studies focus on reviewing texts of comparable literary works.

#### 2. Studies are Historical.

Historical studies focus on historical values that lie between literary works and other literary works or between literature and other literatures, or a literary work with social and philosophical problems.

#### 3. The study is Theoretical

Theoretical studies are studies in the fields of concepts, criteria, limitations, or rules in various fields

of literature. For example the concept of flow, genre, form, theory, or literary criticism.

#### 4. Study is Interdisciplinary

It is a study that tends to focus on American flow. This study compares literary works with various disciplines of science, religion, and other arts.

Based on this theory, this study uses a comparative study, which compares the story of Malinkundang, Batu Menangis, and Batu Badaong by focusing on analyzing the texts of literary works that are compared.

## RESEARCH METHOD

This study uses a comparative method, which compares Malinkundang folklore, Batu Menangis, and Batu Badaong by comparing the intrinsic elements. This study uses a structural approach. The technique used is content analysis that is analyzing the overall contents of the fairy tale. Research data is in the form of folklore, researchers take from several folklore books. According to Rachmawati (2019: 30), the Malinkundang folklore tells of an ungodly child who was cursed to be a stone. According to Dian K. (2017: 267), Batu Menangis Folklore tells of a lawless girl who was cursed to be a stone. According to Pratiwi (2018: 204), Badaong Stone Folklore tells of a mother who is disappointed with her lawless children, in the end the mother enter into Badaong Stone.

## RESULT AND DISCUSSION

This study compares the theme, mandate, storyline, character, background and conflict in Malinkundang folklore, Batu Menangis, and Batu Badaong.

## **Equation**

### **1. Themes**

Malinkundang Folklore, Batu Badaong, and Crying Stones are telling about the ungodly child. A child who behaves badly to his mother and is ashamed to admit his mother because of his poor mother. The mother was very sad because her child behaved like that. Finally, God also turned the rebellious child into a stone. At Malinkundang folklore and the Batu Menangis (Crying Stone) the child turns to stone. In the story of Batu Badaong, the mother enters into the Badaong split stone.

### **2. Mandate**

Malinkundang Folklor, Batu Badaong, and Batu Menangis have the same mandate that a child is dedicated to his parents. The three stories tell a disobedient child to his mother.

### **3. Plot**

Malinkundang and Batu Menangis both begin with the introduction of stories in the form of the suffering of mothers and children due to poverty. Their lifestyle is very limited and confined to poverty. The father has died so the mother must work hard to support and provide for the family. At the end of the story, Malinkundang and the girl in Batu Menangis (Crying Stone) do not recognize the mother as her mother. At Malinkundang folklore, Malinkundang who was successful, was ashamed to admit his poor mother as his biological mother. The girl named Darmi in the Batu Menangis story was embarrassed to admit her mother as her biological mother. That's because the girl has a beautiful face and looks attractive while her mother is not.

### **4. Declaration**

Malinkundang, the girl in Batu Menangis (Crying Stone), and the child (Batu Badaong) have the same character and behavior, namely arrogant and like to shout, and behave harshly to his mother. At the end of the story Malinkundang and the girl (Crying Stone) do not recognize the mother as her biological mother. This is because the child is ashamed of his mother's appearance as a poor person. Whereas in the Batu Badaong story, the child is rude and beats his mother, because his mother is not yet ripe and is washing his child's clothes.

### **Difference**

Besides having similarities, Malinkundang folklore, Batu Menangis, and Batu Badaong also have differences, namely in the background and conflict.

#### **1. Background**

Malinkundang Folklore comes from Padang West Sumatra, Batu Menangis (Crying Stones) from West Kalimantan, and Batu Badaong from Maluku. The Malinkundang area is a coastal area, so the background of the story about beaches and ships. Malinkundang was cursed to stone when Malin was on the ship. Therefore the Malinkundang Stone is set on the beach.

Batu Menangis (Crying Stone) Folklore, originated from West Kalimantan. Crying stones set in agricultural areas. The girl's mother worked as a farmer, but the girl named Darmi never helped her mother. Darmi just preened and traveled. Once Darmi and his mother were going to another village, there was a young man who asked, "Hi girl

how beautiful are you, is that old mother your mother?" that filthy as my mother. Upon hearing the girl's statement, the mother was very sad and prayed to God. "Yes, Almighty God, how hurt my heart is. My daughter doesn't recognize me as her mother. Oh God Almighty, if she is indeed my child, show your power. "Shortly after my mother said, the girl turned to stone.

Batu Badaong Folklor originates from Maluku's Tanimbar Island. This story is set in the interior of Tanimbar. Batu Badaong tells a rich family, consisting of children, mothers and fathers. This family has helpers. Once the child's father died, the maid resigned from her job there because of the behavior of the child who is very spoiled and rude. In the end the mother served all the needs at home. Mother patiently serves her child, but her child is rude and often beats his mother.

Until one day, the mother was washing in the river, and the child was angry and beat his mother because of she was not yet ripe. Mother was very sad and begged God to enter the very large stone (Batu Badaong) in the river. Finally the large stone opened, the mother entered into it, and after that the big stone closed.

## 2. Conflict

Malinkundang, Batu Badaong and Batu Menangis have different conflicts, namely in the Malinkundang story, the child (Malinkundang) has become a rich man. Malinkundang was with his wife on a ship. As soon as his mother knew that on the big ship there was Malinkundang, the mother immediately looked for Malinkundang. Upon seeing

Malinkundang, mother immediately embraced Malinkundang. But Malin immediately released her mother's arms and pushed her mother. Malinkundang was ashamed to admit his mother as his biological mother. The mother is very sad and prays to God: "Yes, Almighty God, how hurt my heart is. My son doesn't recognize me as his mother. O Lord Almighty, if he is indeed my child, show your power. " Shortly after his mother said, there was a storm. Malinkundang suddenly became a stone.

The conflict in the Batu Badaong story is located when the child is rude to the mother, until the child hits his mother. The child is very spoiled, does not want to do house work. All house works, his mother who works for those. At that time, it was already noon, the child just woke up. The child saw the dining table still empty, no food at all. The child was immediately angry and hit his mother, even though his mother was washing her child's clothes.

The child kicked the mother's laundry until it falls into the river and beat her mother which could not do anything but cry. "Oh dear son ... What's the matter, why do you treat your mother like this? "asked the mother with tears and tears. "You're an old woman, until this time I haven't eaten. I am hungry! You don't sincerely cook for me? " shout the boy while continuing to beat his mother's body. The mother cries loudly and pleads, but the child does not want to listen. In fact they hit his mother again and again. Poor mother gets bad treatment from the child.

Suddenly the mother stopped crying, her body weak, and in a restrained voice she said: "Your

father did leave a lot of wealth, but it won't last long. And even though I gave birth to you in this world, from now on you are no longer my son. I will never want to go back home again. You are free to do anything, I don't care anymore. "

After saying that, the mother dragged her body to a large rock by the river. Then said: "O great stone, please opened. Let me go inside. Make me a fragrant flower like white jasmine." Shortly after that, the stone slowly opened. Then the mother enters the stone. In an instant the stone's eyes were closed again. After a few days, the leaves and fragrant white flowers appear fragrant.

The villagers were angry and drove the child away. The money was looted to be distributed to poor people in the village. Now all that is left is regret. Regret has been rude to mothers who have given birth and cared for.

The child comes to the stone where his mother is swallowed. While stroking the stone that has been overgrown with leaves and white flowers, the child sobbed, hoping the stone opened and swallowed the child so that he could meet again with to his beloved mother.

Si Anak bersyair:

Batu badaong  
Batu la batangke  
Buka Mulutmu  
Telankan Beta

Guna La Apa  
Beta Tinggal Sandiri  
Sedangkan Mama  
Suda Tak ada

Si O La Mama

Mama Jantong Hati  
Mengapa Tinggal Beta Sendiri  
Beta Kecil  
Saorang Diri

Batu badaong  
Batu la batangke  
Buka Mulutmu

Telankan Beta  
Batu Badaong  
Batu Badaong  
(smileambon.com, 2012)

## CONCLUSION

The conclusions of this study are that there are some similarities and differences in Malinkundang folklore, Batu Badaong, and Batu Menangis (Crying Stones). The equation lies in the theme, mandate, storyline, and character. The difference lies in the setting and conflict. kembali bahwa hakikat anak hiperaktif adalah anak yang memang tidak bisa diam dan lebih aktif dari anak pada umumnya.

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