

## The Exploration of Lae Une Folklore and Pakpak Bharat Culture

Yenita Br Sembiring<sup>1</sup>, Yoyan Riris Sinurat<sup>2</sup>, Feby Radila Pinem<sup>3</sup>, Kristina Bangun<sup>4</sup>,  
Lastrri Mariana Manalu<sup>5</sup>

<sup>1,2,3,4,5</sup>English Department, Faculty of Teacher Training Education, Universitas Prima Indonesia  
[yenitasembiring@unprimdn.ac.id](mailto:yenitasembiring@unprimdn.ac.id), [yoyansinurat13@gmail.com](mailto:yoyansinurat13@gmail.com), [febydila02@gmail.com](mailto:febydila02@gmail.com),  
[kristinabgn11@gmail.com](mailto:kristinabgn11@gmail.com), [lastrimanalu917@gmail.com](mailto:lastrimanalu917@gmail.com)

### Abstract

*The researcher raised the fact that the Pakpak Bharat culture was not widely known as a research problem. This study tries to provide a solution to the problem through written analysis of Pakpak culture which is reflected in the Lae Une folklore. This research utilizes the descriptive qualitative method. Research data was obtained from informants who are natives. The researcher used interviews as a research instrument and then the data collected was analyzed using the content analysis method. The result of the research is the complete text of the Lae Une folklore and its cultural analysis. Researchers found the potential of culture in teaching in various related and unrelated fields in language, thus confirming the theoretical basis presented at the beginning of the study.*

### Keywords

exploration; lae une folklore;  
culture analysis



## I. Introduction

Pakpak Bharat is one of the regencies in North Sumatra which is the result of the expansion of the Dairi Regency. There are several reasons why the Pakpak Bharat area is separate from Dairi to form a new Regency. Catching up is the main factor for the ambition of the people of Pakpak Bharat to raise the status of the region to become a Regency within NKRI, the people of Pakpak Bharat also fight for and regulate the development of residents to raise the standard of living towards a prosperous citizen. Most of Pakpak Bharat's area is of Pakpak ethnicity, while Dairi Regency is defined by various ethnicities, and this has also been a driving force for the Pakpak Regency to secede exactly On July 28, 2003. Pakpak Bharat has many cultures that are not known by the general public. Culture is a pattern of life in the community that develops in its environment and is passed down from generation to generation. Every culture contains noble values, namely religious values and profane values. Religious values place culture in the context of divinity. The profane value of cultural exploration is to convey the moral message of society. Culture is embodied in the form of art, custom, taboo, dance, music, crafts, literature, etc. One form of culture is folklore which is a medium to build ideal life values passed down from their ancestors.

There is a variety of folklore namely folk tale, folk dance, folk song, legend, etc. One of the things that describe folklore is folktale which is the core of this research. Folktale is a short story that has survived to the present day and is still popular and used in some countries as an interesting story with moral values. Moral values in a folktale are actions taken by certain characters. A good or bad attitude in folktale is a value that will influence the attitude and mind of children; therefore, it is critical to provide an experience that can provide learning, particularly about morality (Septiany, 2016). There are many potentials of Pakpak Bharat cultural tourism such as historical places that are not exposed which should be able to

increase the tourism sector and to present Pakpak Bharat culture to the public. One of which is the Lae Une waterfall located in Desa Kecupak 1, Pakpak Bharat Regency with that being said this study adopts the theory of Olajide's research to ascertain the potential of Lae Une folklore in education, literacy, tourism, and many others. The Pakpak community has a number of values, beliefs, some are realized and some are not realized by the Pakpak community which is contained in a number of values, rules, taboos and ceremonies (Angkat, 2019). According to Olajide, 2010 culture and folklore improve a learner's philosophical foundation and worldview, which he or she can bring to class and use for effective language learning. Olajide describes his theory in which he argues that culture has the potential to teach, improve, and inspire various literary works. The researcher used popular culture (which he defined as "television, special-effect movies, highly stimulating music, gossip magazines, comics, fashion, computer games, and the Internet" pp. 56) to motivate a group of Hong Kong secondary school students to learn English. The application of folklore can be through various media which are still aimed at teaching or improving literacy.

So the author supports this theory and tries to apply it to research with different folklore, namely the Lae Une folklore from Pakpak Bharat and a different research goal, that is disseminating Pakpak culture to the public. This research was conducted to introduce the culture and places that have a history in Pakpak Bharat that few people know about, especially the folklore of Lae Une. The purpose of this paper is to analyze the cultural aspects of Pakpak Bharat and present it in the form of a research paper that serves as a reference for relevant research increasing public interest in Pakpak culture and the tourism sector in the Pakpak Bharat area to encourage the government's focus on developing natural and cultural tourism of Pakpak Bharat to achieve the research objective of disseminating the Pakpak culture to the masses.

## **II. Research Methods**

### **2.1 Research Design**

This research's approach uses descriptive qualitative. Qualitative research aims to increase and/or enhance our understanding of how our social reality came to be the way it is. If the research question involves exploring how people experience something or what their perspectives are, exploring a new area where issues are not yet understood or properly identified (e.g. before developing questionnaire items), assessing whether a new service is implementable, looking at 'real-life' context, or a sensitive topic where flexibility is required to avoid causing distress, this method is appropriate (Hancock, 2006). The purpose was to describe words and clauses systematically, factually, and accurately. The whole of them was explained based on the fact that was found in the field. Based on data and data sources needed in research, this research is classified as descriptive because the researcher is directly involved in the field to collect the data needed in the study. According to Creswell (2009), Qualitative research is an inquiry technique of understanding based on distinct methodological traditions of inquiry that explore a social or human trouble. The researcher builds a complex, holistic photo, analyzes phrases, reported specific views of information on a performed study in a natural setting. Maleong (2005:6), defines that Qualitative researcher as scientific research, which aims to understand a phenomenon in a natural social context by promoting a deep communication interaction process between the researcher and the phenomenon under study. Qualitative research is the method to explore and understand the meaning that some individuals or groups of people are considered to come from social or humanitarian problems. The final report of this research is a script of the "Lae Une" folklore.

## 2.2 Population and Sample

The data necessary for this research which is the complete and detailed version of Lae Une folklore, function, and moral value reside within the tale is acquired through the mean of the interview with informants where the information about the tale was conveyed orally. The informants mentioned are the natives of Pakpak Bharat, specifically the elders and seniors who are knowledgeable toward matters involving culture and custom.

## 2.3 The Instrument of Data Collection

The researchers use individual, semi-structured interviews. Semi-structured interviews permit humans to disclose thoughts and feelings which are personal. This technique is predicated on the interpersonal skills of the interviewer, the ability to establish relationships and rapport. Those features are precious but ethically very touchy. The varieties of inquiries to be asked, problems of confidentiality, and in instances, anonymity has to be very well assessed and mentioned. As mentioned above, trust is fundamental and should be maintained through professionalism and appreciation for everyone whose perspective via this approach needs to be known as specific and valuable (Newton, 2010).

## 2.4 Analysis Data

Researchers use the descriptive qualitative analysis method. The study of recorded human communications such as diary entries, books, newspapers, videos, text messages, tweets, Facebook updates, and so on is known as content analysis. Content analysis, as the scientific study of communication content, is the study of contexts, meanings, subtexts, and intentions contained in messages. Simply put, content analysis is the examination of what is said, written, or recorded. Content analysis is a "research method for the subjective interpretation of the content of text information" that includes a systematic type method of coding and identifying topics or patterns (Parveen & Showkat, 2017). To be more specific, the study uses the content analysis method, because the researchers assessed that method will provide accurate and significant data to support the research.

## III. Discussion

### 3.1 Results

The following is a detailed and narrative version of the Lae Une folktale:

#### Lae Une Folklore

A long time ago in the Pakpak Bharat area, there was a war of *marga* (surname) Solin, with *marga* (surname) Manik. Lae Une waterfall is a stopover for *marga* (surname) Manik, during a war *marga* (surname) Manik bathed in the waterfall. When they take bath they talk about strategies about "unenya", in Pakpak une interpreted as "are we doing this". After talking for some time they agreed to go to *Lebuh Gelanggam to Ketekur Kuta Tengah*, when they got there they immediately went up to *bubungan* (roof in English) to see if their enemy was coming or not, it turned out that when they looked down there was an enemy when they arrived at *Gunung Pencinaran* to avoid their enemy. Arrived at the mountain they dried up the clothes that they wore while bathing in the Lae Une waterfall, that is why the mountain was called *Gunung Pencinaran*, *pencinaran* which means to dry. While waiting for their clothes to dry, a mythical entity from *Gunung Pencinaran* named *Singgabit* came, one of them was taken and did not return. Since the incident, the name of the mountain changed to *Deleng Singgabit*, named after the mythical entity. After that incident, Pakpak humans held a custom of worshipping *Deleng Singgabit* or the mountain itself to avoid bad harvest, because according to their belief if they did not hold *Menanda Tahun* (the custom to give an offering

to a mythical entity) the crops they planted would be affected by pests and those that grow will not yield a good amount, since then Menanda Tahun has become an activity carried out every year in three villages in Pakpak Bharat.

The following are the results of the research in the form of interviews conducted by researchers in the field:

Question	Answer
<p>What is the chronology of events in the Lae Une story?</p>	<p>Lae Une waterfall is located between Lae Orde and Lae Ordi waterfalls. A long time ago, during the war or shelter, this lae une waterfall witnessed the struggle for land between <i>marga</i> (surname) <i>Solin</i> and <i>marga</i> (surname) <i>Manik</i>, where the owner of the land was <i>marga</i> (surname) <i>solin</i> which <i>marga</i> (surname) <i>Manik</i> wanted to seize. At first, two of <i>marga</i> (surname) <i>Manik</i> take a bath in Lae Une waterfall, they discuss “bagaimana unenya kita”, where the meaning of "une" is” are we doing it”. Then they agreed to go to the village of <i>Lebuh Gelanggam Ketekur Kuta Tengah</i>, when they arrived in the village they immediately climbed to the roof of the house (<i>bubungan</i>) then on the roof looked down (<i>tongkir</i>), it turned out that the opposition had come and they went straight to Mount Pencinaran. Arriving at Mount <i>Pencinaran</i> they immediately took off their clothes to dry or in Pakpak language is <i>dicinar</i>, that's why local people call it <i>Deleng Pencinaran</i> (mountain pencinar). While they were waiting for their clothes to dry, the mythical entity residing at the mountain came, one of them was kidnapped by the mythical entity of the mountain, because of that the mountain of pencinaran named after the mythical entity that is deleng Singgabit. After the incident, the local community inaugurated Menanda Tahun. Menanda Tahun is an event held every year in June to give an offering to deleng Singgabit so that the local farmer's plants are not affected by pests. After the change in times, menanda tahun was changed. It is to be held at the second month of the year and the second week of the month and carried out by three villages, namely, Kecupak 1, Kecupak 2, and Semerpara villages. The event menanda tahun is an early sign to start planting, the natives believe that if they plant their crops simultaneously, it will reduce pests in plants and the results yield will be successful.</p>

<p>When did Lae Une folklore begin to be known and spread?</p>	<p>The story of this waterfall became known in 2004, it was recognized that because the government at that time had not paid more attention to the development of tourism and the introduction of local culture, caused Pakpak Bharat culture to be not known well enough to the mass. However, these days the government is starting to pay more attention to the tourism sector which is expected to be able to introduce tourism in the Pakpak Bharat area in the future.</p>
<p>Is menanda tahun custom still being carried out?</p>	<p>Yes, of course, the more years the celebrations are held, the more festive they are. The event menanda tahun in Pakpak language is called “<i>Nakan Tendi</i>” now. The custom has changed where the folk share rice with their relatives. The rice is taken from each family and the Pakpak folk must give three servings of rice, after which the Pakpak residents serve cooked chicken to signify the harvest for that year.</p>
<p>Where Menanda Tahun was celebrated?</p>	<p>It is carried out in a big house on <i>Gunung Singgabit</i>.</p>
<p>Why is Lae Une famous for being mystical?</p>	<p>In ancient times, Lae Une was famous for being a place to <i>bercenang</i> (medicate) which is a practice believed will grant supernatural strength. They meditated for weeks under the waterfall. And the occurrence of people drowning in Lae Une waterfalls, such as one student from Kecupak and the other, a soldier, happened because of their actions, they tried to jump over the cliff on the edge of Lae Une but it turned out that there was a rock gap that caused his foot to get stuck in the rock gap which caused the person to sink die.</p>
<p>So, do you believe in the story of Pencinaran and Singgabit?</p>	<p>Yes, we still believe. That's why we still do <i>menanda tahun</i>, because according to the story of our ancestors if we don't hold <i>menanda tahun</i>, the crops will die or will not yield a good result, but whether it's true or not, we are not sure. Because we never fail to hold <i>menanda tahun</i>, we always do what our ancestors left for our descendants.</p>
<p>What moral value can we take from this Lae Une story?</p>	<p>The moral message is that we should be respectful and mindful wherever we are especially in places that have history or relics of our ancestors. Whatever is owned by others we should not be jealous of or want to have it, because taking other people's property is tantamount to stealing. Stealing is an act that is not good and is not commendable. Therefore we should not take other people's belongings without permission.</p>

### 3.2 Discussion

The data that has been collected and tabulated is then analyzed, the results of the analysis are as follows:

NO	ASPECT OF CULTURE	ANALYSIS
1	Bergraha (war)	Bergraha is wars fought over land
2	Bubungan	Bubungan is a curved roof that symbolizes having the courage to take heavy risks in maintaining customs, and on the roof, there is a buffalo horn which symbolizes the heroic spirit of PakPak and caban which is a symbol of the beliefs of the Pakpak.
3	Deleng Singgabit	Deleng Singgabit is the name of a place in the Pakpak area, precisely in the vicinity of the Lae Une area, <i>Deleng Singgabit</i> got its name through the belief of the local people about the existence of spirits or guardians who are said to have caused the loss of a person who had stopped at the place, but this place is also known as <i>Deleng Pencinaran</i> which translate to the shining mountain. <i>Deleng Pencinaran</i> , named after an incident where two people were on the mountain wearing wet clothes and then they dried their clothes. By the time he waited for his clothes to dry, one of them disappeared. It is suspected that the person is missing due to mystical reasons.
4	Menanda Tahun	<i>Menanda Tahun</i> is a traditional activity where the Pakpak Bharat folks carry out a practice of worshiping an object, in this case, a mountain, namely <i>Deleng Singgabit</i> .
5	Nakan Tendi	Nakan Tendi is an event of feeding a family who is experiencing grief. The custom is held by the grieving family relatives.
6	Berceneng	Berceneng means to meditate. This practice is believed able to grant a person supernatural strength.

#### a. Application of Cultural Elements in Teaching English

##### Application in Teaching Vocabulary

Research results can be implemented in teaching vocabulary. The short story gives many positive impacts on students' knowledge in the language field. Focusing on the improvement of vocabularies. It shows a good impact on the other student's language skills as well. The enrichment of vocabularies helps students to be able to communicate easily and fluently, to be more understanding in reading a certain text, to be able to write with the various words they know, and also to adjust them to understand a story based on listening context (Rahmawati, 2020). The application of this method (the expert) can also use Lae Une folklore. The following is an example of the procedure for applying folklore in teaching vocabulary:

- 1) The teacher prepares a folk story to be given to his students.
- 2) The trainer reads the story collectively with the students.
- 3) The teacher asks students to look for words that are not understood from the story then write them into a book and look up their meaning in the dictionary.

Lae Une folklore can be applied with this teaching method.

### **b. Application in Teaching Writing**

The results of the research can also be implemented in teaching writing. Writing competence is about composing an effective piece of written work to fulfill a specific purpose. For example, when writing an entertaining and engaging story, students adopt a narrative style and rhetorical moves to fulfill the requirements of a specialized context (e.g., classroom practice, take-home assignment, or in-class examination). Once students are aware of the importance of the purpose, audience, and context of the writing, they can employ the following basic academic discourse skills to achieve effective implementation (Yildirim, 2014). The application of this method can also use the cultural elements contained in the Lae Une folklore. The following is an example of the procedure for applying culture in teaching:

- 1) The teacher prepares learning materials in the form of cultural aspects such as customs, prohibitions, historical places, and others.
- 2) The teacher directs students to write descriptive or narrative texts by developing and applying the knowledge about Pakpak culture that was previously taught.
- 3) The teacher assesses the students' work. Things that are assessed include grammatical accuracy and writing creativity.

Through this method, the aim of the research is that the cultural aspects of Pakpak Bharat can be introduced and disseminated and can be achieved.

## **IV. Conclusion**

After research and analysis of the results, the researchers conclude that folklore and culture can be used in teaching languages. Researchers found that there are many ways and strategies in its application. This culture can be found in various aspects and scope, such as economics, education, law, and politics (Wayan, 2020). In this study, the researchers tried to implement culture in teaching English, but this was not closed only to teaching English in general. It can also be used in improving skills related to language. This proves this research ground theory which claims that culture can provide materials for teaching language and other sections of education. Researchers discovered the greater potential that culture has. In addition to language, the cultural potential also extends to moral, history, and art lessons. Therefore, researchers encourage similar studies in the future to explore various kinds of folklore that exist in Indonesia and their uses in the field of education and outside the field of education.

## References

- Angkat, M., Katimin, Katimin, and Nur, A. (2019). Construction of Religious Identity in Pakpak Culture Community in Dairi District. *Budapest International Research and Critics Institute-Journal (BIRCI-Journal) Vol 2 (4):* 487-494.
- Batari, U. T., Tolla, A., Tang, M. R., & Anshari, A. (2015). Development of Teaching Materials Based on Indonesian Folktale in Gowa District. *Journal of Language Teaching and Research, 6(6),* 1216. <https://doi.org/10.17507/jltr.0606.08>
- Creswell, John. (2009). *Research Design: Qualitative, Quantitative, and Mixed-Method Approaches.*
- DeJonckheere, M., & Vaughn, L. M. (2019). Semistructured interviewing in primary care research: A balance of relationship and rigour. *Family Medicine and Community Health, 7(2),* 1–8. <https://doi.org/10.1136/fmch-2018-000057>
- Ethics, T., & Culture, E. (n.d.). *The Ethics of Folktales in Edo Culture.* 31–44.
- Hancock, B. (2006). An Introduction to Qualitative Research Authors. *Qualitative Research, 4th,* 504. <https://doi.org/10.1109/TVCG.2007.70541>
- Ikhsan, M. B., & . H. (2019). Analysis on Government's Organizational Culture at the Kisaran Barat Sub-District Office, Asahan Regency, North Sumatera Province, Indonesia. *Prizren Social Science Journal, 3(2),* 88. <https://doi.org/10.32936/pssj.v3i2.102>
- Isnendes, R. (2019). Ngalaksa in the Folktales of Rancakalong, Sumedang, West Java: A Local Historical Study. *Tawarikh, 10(2),* 157–172.
- Jong, Y. O., & Jung, C. K. (2015). The development of interview techniques in language studies: Facilitating the researchers' views on interactive encounters. *English Language Teaching, 8(7),* 30–39. <https://doi.org/10.5539/elt.v8n7p30>
- Lexy J. Moleong. 2005. *metodologi penelitian kualitatif*, Bandung: Remaja Rosdakarya.
- Liubana, M. M. J., Siahaan, D. G., & Neno, H. (2021). Folktales Genre in Border Area of Indonesia- Timor Leste : A Study of Oral Literature. *3(2),* 86–96.
- Newton, N. (2010). Exploring Qualitative Methods: The use of semi-structured interviews. *Exploring Qualitative Methods, 1–11.* [http://www.academia.edu/1561689/The\\_use\\_of\\_semi-structured\\_interviews\\_in\\_qualitative\\_research\\_strengths\\_and\\_weaknesses](http://www.academia.edu/1561689/The_use_of_semi-structured_interviews_in_qualitative_research_strengths_and_weaknesses)
- Ninda, P. M., & Nurgiyantoro, B. (2020). Folktales Hegemony in the Culture of Osing Tribe in Banyuwangi - East Java. *461(Icllae 2019),* 404–406. <https://doi.org/10.2991/assehr.k.200804.079>.
- Olajide, S. B. (2010). Folklore and Culture as Literacy Resources for National Emancipation. *International Education Studies, 3(2),* 200–205. <https://doi.org/10.5539/ies.v3n2p200>
- Owen, D., & Noonan, M. (2013). Preparing and conducting interviews to collect data. *Doody O, Noonan M. Nurse Researcher.*
- Parveen, H., & Showkat, N. (2017). *Quadrant-I ( e-Text ) (Issue August).*
- Rahmawati, N. M. (2020). The Implementation of Short Story in Enhancing Students' Vocabularies. *Wanastra: Jurnal Bahasa Dan Sastra, 12(2),* 236–241. <https://doi.org/10.31294/w.v12i2.8668>
- Reavley, N. J., Ross, A., Jorm, A. F., & Killackey, E. (n.d.). The article begins on the following page. Please note : with Mental Health Problems. 02.
- Ulfa, K. (2017). Introducing and Promoting North Sumatera Through Introducing and Promoting North Sumatera Through. *July 2015,* 152–158.
- Wayan, K.Y.I., and Nyoman, S. (2020). Women and Cultural Patriarchy in Politics. *Budapest International Research and Critics Institute-Journal (BIRCI-Journal) Vol 3 (3):* 2158-2164.
- Yildirim, T. (2014). Teaching writing. *Teaching Language Skills, August 2016,* 113–134. <https://doi.org/10.1007/978-3-319-38834-2>