

SIMILARITIES AND DIFFERENCES IN LOCAL FOLKLORE TOAKALA AND SANGKURIANG

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Abstrak

Tujuan penelitian ini adalah untuk menemukan persamaan dan perbedaan unsur intrinsik cerita rakyat Taokala dan Sangkuriang. Metode yang digunakan dalam penelitian ini adalah metode deskriptif kualitatif dengan pendekatan sastra lisan. Hasil penelitian menunjukkan perbedaan dan persamaan cerita Toakkala dan Sangkuriang. (1) Persamaannya yaitu pada unsur tokoh dan karakter, latar, amanat, dan sudut pandang cerita. Karakteristik cerita Toakkala dan Sangkuriang sama-sama menggunakan tokoh hewan dan manusia. Alur kedua cerita berada pada kerajaan tua. Amanat yang disampaikan kedua cerita yaitu tidak mencintai secara berlebihan. Sudut pandang cerita sama-sama menggunakan orang ketiga. (2) Adapun perbedaan dari unsur intrinsiknya yaitu terdapat pada tema, alur dan latar. Tema dalam cerita Toakkala adalah tentang pernikahan yang terhalang restu orang tua sedangkan Sangkuriang bertema tentang pernikahan incest. Alur didalam cerita rakyat toakala adalah alur maju sedangkan pada cerita rakyat sangkuriang menggunakan alur maju mundur. Latar pada cerita rakyat toakala ada pada Kecamatan Bantimurung, Kabupaten Maros, Provinsi Sulawesi selatan, sedangkan cerita rakyat Sangkuriang terdapat pada Kecamatan Lembang, Kabupaten Bandung Provinsi Jawa Barat.

Kata kunci: *Cerita rakyat daerah, perbedaan, persamaan, sastra bandingan.*

Abstract

The purpose of this study was to find similarities and differences in the intrinsic elements of the folklore of Taokala and Sangkuriang. The method used in this study is a qualitative descriptive method with an oral literature approach. The results of the study show the differences and similarities between the folklore of Toakkala and Sangkuriang. (1) The similarities are in the characteristic elements of the folklore, setting, mandate, point of view. Characteristics of the folklore Toakkala and Sangkuriang both use animal and human characters. The setting of both folklore is in the old kingdom. The message conveyed by the two stories is not to love excessively. The point of view of the story both use the third person. (2) The differences from the intrinsic elements are found in the theme, plot and setting. The theme in Toakkala's folklore is about a marriage that is hindered by the blessing of parents, while Sangkuriang's theme is about incestuous marriage. The plot in the Toakala folklore is a forward plot, while in the Sangkuriang folklore it

uses back and forth grooves. The setting of the Toakala folklore is in Bantimurung District, Maros Regency, South Sulawesi Province, while the Sangkuriang folklore is in Lembang District, Bandung Regency, West Java Province.

Keywords: Comparative literature, differences, regional folklore, similarities.

INTRODUCTION

Literary work is an imaginative and emotional creation from an author who has a specific purpose and purpose in the work resulting from. If we talk about literature, it will not be separated from connoisseurs or commonly called literary readers. Readers can be from the age of children to adults and parents. Fairy tales are one type of literary works that are very popular with readers, especially children. This matter because fairy tales are full of entertaining fantasy worlds. Fatma N.P, *et al* (2019) Comparative literature is an activity to compare two or more literary works. According to Stallnecht and Frenz (in Sarman, 2019) comparative literature is the study beyond the boundaries of a country and the study of the relations between literature on the one hand and the arts and other sciences such as fine arts, music, painting, and philosophy. Rahman (in Sarman, 2019:2) comparative literature is a comparative study between one literature and another, or comparing literature with other literatures.

According to Luxemburg (in Nurgiyantoro, 2010) literary works are: a reflection of life. Everything that happens in real life can contained in a literary work in the form of poetry, short stories, songs, or works of art other literature. In writing, every literary work contains elements of intrinsic, namely the elements that build literary work from within. In literary works, whether we realize it or not, there are several similarities between one literary work and another. The similarities between these two literary works are found in several provinces in Indonesia. As in the folkore of South Sulawesi Province and West Java Province. Bugis folklore and Sundanese folklore are entitled Toakala and Sangkuriang. The similarities between the two literary works are usually found in the theme, setting, plot, characterization, mandate, point of view, and so on.

Folklore itself is a story from ancient times that lived among the people and was passed down orally (KBBI, 2021). In addition, folklore can be interpreted as a cultural expression of a society through spoken language that is directly related to various aspects of culture and the composition of the social values of the community. Endaswara (Fauzi Rahman 2018) suggests four stages in comparative literary analysis, namely, 1) observing one another's literary works; 2) examine the theme of literary works; 3) analyze the movements or tendencies that mark civilizations; and 4) comparative analysis between one genre and another.

The literary arts that developed in Indonesia cannot be separated from the history of literature that has been attached for centuries (Muhajir, Anuar, Mohd Bin Abdul Rahman, 2013). One of the historical relics of literature in Indonesia is the presence of hundreds of folk tales. Unfortunately, nowadays people's interest in the folklore of the archipelago is decreasing along with the development of the era that offers a thousand luxuries of modernization. The main characteristic of folklore is fantasy, imagination is broad, so that sometimes when compared with reason and logic of thinking, it will feel unreasonable. However, this story becomes valuable because it is a representation of the thoughts, feelings, and hopes of the majority of the population in the past that were not obtained by ancient sciences, palace histories, or other archives Endeswara (Fauzi Rahman 2018). Some examples of famous folklore in Indonesia that writes hear and read very often are the first Makassar Bugis Folklore bout the legent of Bantimurung. Bantimurung

Bulusaraung National Park is a very beautiful tourist spot in Maros Regency, South Sulawesi. With the natural beauty and diversity of butterflies that are there, people are amazed.

The second is Sundanese folklore from West Java, namely Sangkuriang, which is one of the folklore originating from West Java Province. This story is related to Tangkuban Perahu, one of the active mountains in West Java. This legend tells of the beginning of the creation of Mount Tangkuban Perahu, which is currently one of the popular tourist attractions in Bandung. The second is Sundanese folklore from West Java, namely Sangkuriang, which is one of the folklore originating from West Java Province. This story is related to Tangkuban Perahu, one of the active mountains in West Java. This legend tells of the beginning of the creation of Mount Tangkuban Perahu, which is currently one of the popular tourist attractions in Bandung. The Maros folklore that the author got from the Butta Salewangang folklore site 2015. The story of Toakala which tells the story of the Toale kingdom, a kingdom that is currently the location of the Bantimurung natural bath, Bantimurung Bulusaraung National Park. This story tells of the failure of a man named Toakala to propose to a beautiful woman named Bisuddaeng.

The same can be found in the original West Java Folklore of Sangkuriang in the book 30 Best Bedtime Stories from the Original Archipelago of Imam Khoir. The story of Sangkuriang is one of the folk tales originating from the province of West Java. This story is related to Tangkuban Perahu, one of the active volcanoes in West Java. The story of Sangkuriang is believed to be the main cause of the emergence of Mount Tangkuban Parahu. This story tells of the failure of a man named Sangkuriang to propose to a woman named Dayang Sumbi.

METHOD

Research Design

In this study, the authors used qualitative methods. Qualitative research also uses a comparative literary approach, because the *comparative literary* method is to compare two or more literary works. The data source for this research was obtained by using the documentation method which comes from story books, historical novels, journals, archives, and others. In relation to these two folklores this study focuses on one aspect of qualitative research, namely library research. In this study, the authors found variables and indicators. The variables of this study are word and sentence data which contain classifications of similarities and differences in intrinsic elements in the Toakala folklore and Sangkuriang folklore.

Population and Sample

The population of all research subjects. The population is a generalized area consisting of objects and subjects who have certain characteristics determined by the researcher to be studied and then conclusions drawn. In this study, the population is in the form of word and sentence data which contains classifications of similarities and differences in intrinsic elements in the Toakala folklore and Sangkuriang folklore. Thus, the discussion in this study contains data excerpts to provide an explanation of the discussion. Namely data sources that present signs in the form of letters, numbers, pictures or other symbols, which to obtain require documentation methods originating from story books, historical novels, journals, archives, and others. The sample is part of the population that represents the population to draw conclusions in research, for example, sentences and paragraphs taken from the folklore of Toakkala and Sangkuriang. The amount of data is 20 sentences/paragraphs as a research sample representing folklore. A total of 10 sentences/paragraphs representing the Toakkala story and 10 sentences/paragraphs representing the Sangkuriang Folklore. Determination and limitation of the number of research samples to

facilitate data analysis.

Instrument of the Research

To obtain the intended data according to the problems in this study, the authors used the following data collection procedures:

Observation, the observation method is to collect data related to the object to be studied through direct perception. The writer will read the Toakala and Sangkuriang folktales repeated after getting the data the writer collects the data as a comparison of the intrinsic structure of the two folktales studied and is important information for research purposes. In research, interviews are often used as a technique in collecting data, if the researcher wants to conduct a preliminary study to be able to find the source of the problem to be studied, and also if the researcher wants to know more about his thoughts.

Documentation, namely through recording the writing of documents on research objects. To complete the data, the authors collect data in the form of images, letters, numbers, symbols and information related to this research.

Procedure of Data Collection

Data collection was done by reading the folklore of Toakala and Sangkuriang over and over again. After repeated readings, sentences and paragraphs were then set as data that represents the two stories. The data set as a comparison of the intrinsic structure of the two folklores were important information for research purposes. The data collected represents the them, character and characterizations, plot, setting point of view and Mandate.

FINDINGS

1. The Similarities between the Story of Toakala and Sangkuriang

Folklore about Toakala and Sangkuriang have similarities in the intrinsic structure, namely in character and characterizations, setting, point of view and mandate.

a. Characters and Characterizations

The two folktales being compared, there was figures or characters in the form of humans and animals. in these two folklores there is also a character who was described as a human but he was cursed by the gods as an animal. story writers both present characters or characters who have their own uniqueness, which makes many readers curious. In both folktales "Toakala & Sangkuriang" have significant similarities about the characters in both stories.

b. Setting

The setting used in the Taoakala and Sangkuriang folktales has a very significant similarity because after reading the two folktales many times, it can be concluded that the two writers wanted to describe the atmosphere in ancient times, by using a past time setting in a kingdom, forest, hill, water plunge, and use a setting that is uplifting.

c. Point of View

After being read more carefully and many times, it can be concluded two stories have significant similarities, namely that they both use a third person point of view. In both of these folk tales, the author always uses the words he/she, them, which means the author tells about the lives of other people which can be fictitious/just backstories.

d. Mandate

Basically these two folktales have many significant similarities as when we read these two stories over and over again we can conclude that the messages of these two folktales have the same meaning that we can learn from, namely don't love someone too much and learn to can control

emotions and passions for a moment.

2. The Differences between the Story of Toakala and Sangkuriang

Folklore about Toakala and Sangkuriang have differences in the intrinsic structure only in theme plot and setting . This equation can be seen in the following data:

a. Theme

There are different themes found, namely in the story "Toakala" tells the story of two people who love each other but were hindered by the blessing of their parents, while in the story of "Sangkuriang" tells about the story of two people who love each other but are hindered by blood ties.

b. Plot

Basically these two folktales use a storyline that is almost the same where the toakala folktale only uses a forward plot. while in sangkuriang folklore the author used a mixed plot (back and forth). It is this small difference that makes the two folktales must be read repeatedly so that we can find slight differences in these folktales.

c. Setting

In these two folktales there is also a difference in the setting used. In the Toakala folklore, the author uses forests, mountains, the Balla Lompoa Park, waterfalls and this story is set in a place in Maros Regency, South Sulawesi. while the seting will used in the Sangkuriang folklore is forests, hills, rivers and places in Bandung district, West Java.

DISCUSSION

1. The Similarities between the Folklore of Toakala and Sangkuriang

a. Characters and Characterizations

In the Toakala folklore, there are figures or characters in the form of humans who are cursed or turn into an animal in the form of " Monkey ", as described by the author on the main character Toakala. Toakala" is described as a tall, large figure, the king of the Toakala kingdom. from this folklore, there is also a character in the form of an animal who helps the main character in solving the problems that occur, which was illustrated by the presence of the monkey army from the Toakala kingdom. Third, this folklore also has human characters depicted in the figures of Bissu Daeng and the father of the king from the Cendrana kingdom. Bissu Daeng's character was described as a very beautiful and kind person, she also respects her father very much and obeys whatever his father says even against his will.

It was the same with the characters of the Toakala folklore. In the Sangkuriang folklore, it was told that the main female character, Dayang Sumbi, was born from a wild boar. In this Sundanese folklore, there was also a Tummang character in the form of a "dog" who was cursed by the gods and banished to earth. The figure of Tummang is described as a male dog who accompanies Dayang Sumbi on her run to the hill to avoid all the kings, princes and nobles who wish to marry the daughter of Raja Sungging Perbangkara.

b. Setting

Setting is a place, time, and event that has a physical function and a psychological function. The settings used in the taoakala and sangkuriang folklore have very significant similarities, namely the time setting used is the past/ancient kingdom, the time setting is at night and the atmosphere setting is tense. This Toakala folklore tells of a king from the Toakala Kingdom, a monkey kingdom located in Abbo Village, Leang-leang Village, Bantimurung District. This

kingdom, which was established in 1976, is a kingdom of monkeys consisting of many species of monkeys, such as the most famous monkey in Maros, namely Macaca Maura. In this Toakala story, the author also uses the setting of the atmosphere is tense where in the Toakala folklore it is told that the main character of Toakala is a king of the Toakala kingdom who at that time led a nation of monkeys who loved the princess of the Cendrana kingdom.

In the Sangkuriang folklore, there are similarities in terms of place setting, time setting and atmosphere setting with the Toakala folklore. In this Sundanese folklore, it tells about the father of the main female character, namely Raja Sungging Perbangkara, a king from the Sundanese kingdom who was founded in 1597 AD in the western part of the island of Java. In this Sundanese story, the author also uses an atmosphere setting where in the story it is told that the main female character really wants to thwart the work done by Sangkuriang.

c. Point of View

After reading the two folktales of Toakala and Sangkuriang many times, it can be concluded that the two stories have significant similarities, namely that both use a third-person point of view. In Toakala folklore, it tells about the writer who very clearly wants to bring the characters of the characters to life by using a third-person point of view. Even in sangkuriang folklore, the writer always uses the words he/she, them, which means the writer tells the lives of other people that can be fictitious/only back-story. The Sangkuriang folklore also tells about the author who clearly wants to bring the characters of the characters to life using a third-person point of view. Even in sangkuriang folklore, the writer also always uses the words he/she, them, which means the writer tells the lives of other people which can be fictitious/only back-story

d. Mandate

After reading it many times, it can be concluded that there was significant similarities that can be drawn from the two folklores, namely, don't love someone too much and learn to be able to control your emotions and lust for only a moment. Toakala folklore has the main character, Toakala loves Bissu Daeng very much and in the story it is told how Toakala took an oath if she could not marry Bissu Daeng she was willing to be cursed to become a white monkey. He made that oath consciously and in a very frustrated situation because he really wanted to have the beautiful princess from the Cendrana kingdom. In the Sangkuriang folklore it is almost the same as the Toakala folklore, namely how the main character, Sangkuriang, really loves and wants to have the princess from the Sundanese kingdom even though he knows the real facts, In this folklore, it is told how Sangkuriang did various ways so that he could marry the dayang sumbi.

2. The Differences between The folklore of Toakala And Sangkuriang

a. Theme

In the Toakala folklore, it tells about how the main character, Toakala, really loved and wanted to have Bissu Daeng at first sight but was hindered by the blessing of Bissu Daeng's father, Raja Cendrana because the king had betrothed the princess to the son of the Marusu kingdom from a young age so that Bissu Daeng could not refuse his father's request even though he also loved Toakala very much. Toakala's character is described as a figure who is very strict with his convictions and he will never give up what he wants so he fulfills the requirements of the bissudaeng which are very unreasonable for ordinary people. While the folklore of Sangkuriang tells about how the main character Sangkuriang really loves and wants to have dayang sumbi but was hindered by the culture of "incest" marriage between the two of them. A belief in religion that prohibits inbreeding marriage. Blood relations or incestuous relations or incest are sexual relations

carried out by partners who have close family ties (kinship), usually between fathers and daughters, mothers and sons, or between siblings or one-sided siblings. Even though Sangkuriang knew that, he tried to ignore anything and justify everything in order to have the idol of the heart, one of which was to fulfill all the requirements of Dayang Sumbi which was very absurd to be done by ordinary people without the help of alus creatures.

b. Plot

This Toakala folklore uses a forward plot where from the beginning the author tells about Toakala, the King of the Toakala kingdom who loves Bissu Daeng at first sight since he met at Sepakraga which was held in the Marusu kingdom (Paraga or Soccer was an artistic sport that was born in the archipelago, South Sulawesi). Until the end of the story where Toakala cannot have Bissu Daeng and he was consumed by the oath he made to the gods. The author tells from the beginning to the end of the story very beautifully and easily understood by readers. In contrast to the Toakala folklore, this Sangkuriang folklore uses a mixed plot (back and forth plot) where initially the main character Sangkuriang lives as usual, until finally he was injured and thrown out of the house by his own mother. Then he wanders and meets his mother again, but they don't know each other and this was the beginning of the problem. Which was where the writer were very good at placing words per sentence so that readers can be carried away by a very tense storyline.

c. Setting

In these two folk tales there is also a difference in the setting used. Toakala is a parikadong or Makassar Bugis folklore which was once very popular in Maros Regency. The story of Toakala which tells of the kingdom of Toalea kingdom which is currently the location of the Bantimurung natural bathing place. In Toakala folklore, the author does not explain in detail the setting of the place used in the folklore, but if we read it repeatedly and understand the contents of the story, it can be concluded that this story is set in forests, mountains, parks and waterfalls.

In the Toakala folklore, it is told that the main character of Toakala is a king of the Toakala kingdom who at that time led a nation of monkeys who loved the princess of the Cendrana kingdom. It is said that Toakala ordered his troops which in the Big Indonesian Dictionary means 'army of soldiers and their weapons' to kidnap the idol of the heart to his palace, a palace located in the forest in a sub-district of Bantimurung. It was also told where the main female character, Bissu Daeng, was in the garden " Balla Lompoa " which means the palace of the king of Gowa, literally means big house. It was described as a very beautiful place filled with hundreds of butterflies. This folklore also tells a story where the main character was asked to make a "Je'ne Taesa Waterfall" which was now a famous tourist spot in Bantimurung district.

Unlike the previous story, Sangkuriang is a folklore and legend of the Sundanese people of West Java. The legend tells of the creation of Lake Bandung, Mount Tangkuban Parahu, Mount Burangrang, and Mount Bukit Tunggul. Mount Tangkuban Parahu is one of the mountains located in West Java Province, Indonesia. In Sangkuriang folklore, the author does not explain in detail the setting of the place used in the folktale, but if we read it repeatedly and understand the contents of the story, it can be concluded that this story is set in forests, hills and rivers. In this Sundanese folklore it is also told about Sangkuriang running into the forest after he had a big fight with his mother, Dayang Sumbing.

CONCLUSION

Based on several discussions conducted by the author, several conclusions can be put forward as follows, that there are words and sentences that contain classifications of similarities

and differences in intrinsic elements in the Toakala folklore and Sangkuriang folklore. The differences in the intrinsic elements are found in the flow and background of the theme. The theme in Toakala's folklore is about marriage being hindered by the blessing of parents, while Sangkuriang's theme is about inbreeding. The similarities are found in the elements of folklore characteristics, setting, mandate, point of view. The characteristics of the folklore of Toakala and Sangkuriang both use animal and human characters. The setting of the two folklore is in the old kingdom. The message conveyed by these two stories is not to love too much. The point of view of both folklore uses the third person.

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