



RECONSTRUCTION OF THE BATU BELARIK FOLKTALE AS INHERITANCE REJANG COMMUNITY CULTURE : RESEARCH ETHNOGRAPHY

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ABSTRACT

Folk tales are part from inheritance culture intangibles that have function strategic in represent identity culture and values life inside society. However, the existence of folklore facing various challenge consequence decline tradition oral, various change social, as well as limited systematic documentation. One of the folklore that experienced condition This is Batu Belarik folklore. Study This aim reconstruct Batu Belarik folk tale as inheritance culture Rejang community through approach ethnography. Research use method qualitative with design ethnography. Data collected through observation participatory, interview in-depth, documentation, and recording field involving figure customs, cultural figures, elders society and speakers folk tales. Data analysis was carried out in a way gradually through domain analysis, taxonomy, componential, and finding theme culture for reveal structure narrative, variation speech, and meaning the culture contained in story. Research results show existence variations in elements plot, characters, setting and presentation events, but all over version still maintain structure story and theme essential culture. Reconstruction produce composed narrative based on synthesis various type with consider context social Rejang society. In addition, research identify values culture that reflects respect to customs, mutual cooperation, responsibility responsibility, leadership, caring to environment, as well as values education character. Reconstruction results expected become documentation scientific contributions to preservation inheritance culture Rejang community and become runway for development of revitalization programs culture and its use in learning media and digital media.

Keywords: *reconstruction, folklore, Batu Belarik, Rejang society, ethnography, heritage culture*

INTRODUCTION

Folk tales are part from inheritance culture intangible (intangible cultural heritage) that is inherited in a way hereditary through tradition oral and become a transmission medium values, identity culture, social norms, and view life something society. As one of the form expression culture traditional, folklore is not only functioning as entertainment, but also become means education character, strengthening identity collective, legitimacy history local, and former memory culture society. UNESCO places tradition oral as one of the main domains inheritance culture intangible things that are necessary preserved Because its continuity is highly dependent on the inheritance process intergenerational in life public (UNESCO, 2023). Challenge the biggest problem faced

moment This is the more decrease speaker tradition, change pattern communication society, modernization, and weakness documentation scientific so that various tradition oral potential experience extinction if No quick done effort systematic preservation.

Changes social events that are taking place very quickly in the digital era also influence sustainability tradition spoken in various countries (Habibie & Malik, 2026). Various study international show that modernization, urbanization, change style life, and reduced transmission process intergenerational cause the more decline practice storytelling traditional. Condition the cause challenge new in guard balance between preservation authenticity culture and needs adaptation to developments of the times. Therefore that, various countries began developing conservation strategies based documentation scientific, reconstruction narrative, digitalization, and revitalization culture that involves public as owner tradition (Ilham, 2026). Indonesia is one of the countries with riches inheritance culture very large intangible objects. Until By 2025, UNESCO has inscribe at least six twelve element Indonesian culture in various Heritage lists Culture Intangible World, such as Wayang, Batik, Angklung, Gamelan, Pencak Silat, Herbal Medicine, Pantun, Kebaya, and various other things tradition others. Recognition the show that culture living heritage has position strategic in development identity nation at a time strengthen diplomacy Indonesian culture at the level international (UNESCO, 2025). However thus, the recognition to various element culture the Not yet fully followed by documentation scientific to riches folk tales spread across various areas, especially local folklore that is still endure through tradition oral public (Andalas et al., 2024).

One of the areas that has riches tradition oral is Bengkulu Province, especially the Rejang community is known own diverse folklore as part from system knowledge local. Stories the develop in form speech oral and become a medium of inheritance mark culture, customs customs, relationships man with nature, as well as history collective public. However, as occurs in various community traditional others, existence folklore in Bengkulu facing threat consequence the more at least speaker active, minimal regeneration, as well as limited documentation scientifically capable represent overall variation stories that live in society (Syaputra & Mentari, 2024). Study about tradition oral in Bengkulu also shows that various oral literary forms experience decline existence so that need effort more preservation structured. One of the important folk tales in The Rejang community is Batu Belarik. This story life in various version that developed in several areas of the Rejang community. The difference background geographical, speakers, experience social, and context culture cause emergence variations in elements characters, plot, setting, and presentation story. Phenomenon the is characteristics general tradition oral Because every storytelling process allows occurrence adjustment to context social public without remove meaning culture that is the core of the story. As a result, until moment This Not yet there is One form composed narrative based on synthesis scientific from various the version that is developing in society so that documentation story Still nature partial.

Various study previously more Lots study folk tales from perspective education character, analysis structure narrative, values culture, as well as its development as a learning medium. Other research is also starting developing reconstruction strategies folk tales for support literacy based local wisdom (Susiati & Pratiwi, 2024). Findings the in line with Nugroho 's research in 2026 regarding Lembak ethnic folklore in Bengkulu



which reveals that part big folklore yet documented in a way systematic and potential experience extinctio006E along decline amount speaker Language area. Second study the confirm that documentation scientific to tradition spoken in Bengkulu still become urgent needs as part from effort preservation inheritance culture (Nugroho, 2026).

However Thus, the study which is special reconstruct folklore through approach ethnography with involving various speaker as source main data still relatively limited. Approach ethnography allows researchers No only documenting text story, but also understand context culture, practice social, system value, and the living meaning behind the storytelling process in community owner culture. Reconstruction folklore no intended for determine One the version that is considered the most correct, but compile narrative that represents structure living culture in public based on results synthesis various version story. Reconstruction also becomes part important in effort preservation inheritance culture Because produce documentation scientific that can made into reference for development study continuation, revitalization culture, education based wisdom local, as well as transformation folk tales in various digital media. Reconstruction No only maintain existence story as text culture, but also maintain sustainability knowledge collective the society that gave birth to it. Research This aim reconstruct Batu Belarik folk tale as inheritance culture Rejang community through approach ethnography. Research This make an effort identify various variation stories that develop in society, analyzing structure narrative and theme the culture contained therein, as well compile form reconstruction that represents values culture Rejang community. Research results expected give contribution theoretical to development study folklore and literary ethnography, as well as give contribution practical in preservation inheritance culture intangible through documentation scientific that can utilized as base revitalization culture, development of learning media, and digitalization folklore.

METHOD

Study This use approach qualitative with design ethnography. Approach ethnography chosen Because study aim understand Batu Belarik folk tale as part from system culture Rejang society through excavation experience, practice storytelling, as well as meaning living culture in community owner tradition. Ethnography allows researchers No only documenting text folklore, but also revealing context social, values culture, and the transmission process ongoing story in life public (Spradley, 2016). Study implemented in the Rejang community area, Bengkulu Province, which is still maintain tradition Batu Belarik's story. Data analysis uses an analysis model ethnography consisting of on four stages, namely domain analysis, analysis taxonomy, analysis componential, and analysis theme culture (Spradley, 1980).

RESULTS AND DISCUSSION

Data analysis using analysis models Spradley's (1980) ethnography consisting of on four stages, namely domain analysis, analysis taxonomy, analysis componential, and analysis theme culture (Spradley, 1980). Domain analysis is performed for identify categories related cultures with Batu Belarik folklore. Analysis taxonomy used for organize connection inter-element culture in each domain found. Next, analyze componential done for identify similarities and differences various version story based

on element characters, plot, setting, events, symbols culture, and the values contained therein. Stage end in the form of analysis theme culture aim find themes culture the main thing that becomes runway life Rejang community and become base in compilation reconstruction Batu Belarik folk tale.

1. Domain Analysis

Through domain analysis, folklore identified with category related meanings with elements folk tales based on emerging patterns from various version story informant with using 9 relationships semantics. Domain analysis is performed for identify categories related cultures with Batu Belarik folklore. Following table domain analysis of the Batu Belarik folklore:

Table 1. Domain Analysis of Batu Belarik Folklore Based on Connection Spradley Semantics.

No.	Connection Semantics	Pattern	Explanation	Story Quotes
1	<i>Strict Inclusion</i> (Type of)	X is type from Y	Figure main in story consists of on the Queen of Selake Hair, the Bitter One Tongue, and four inhabitant.	"Tanah Rejang dipimpin oleh seorang pemimpin yang disegani bernama Ratu Rambut Selake. Si Pahit Lidah merupakan hulu balang dari Ratu Rambut Selake." "Si Pahit Lidah melintasi hutan, sungai, dan perbukitan hingga tiba di suatu daerah... yang sekarang dikenal sebagai Batu Belarik."
2	<i>Spatial</i> (Space/ Place)	X is place for Y	Incident took place in the Tanah Rejang area.	"Namun para warga tetap mengacuhkannya... Dengan kesaktiannya ia mengucapkan sumpah."
3	Cause - Effect	X causes Y	Attitude ignore visitor causing the Bitter Tongue say oath.	"Si Pahit Lidah ditugaskan... untuk menandai wilayah yang dipimpin
4	<i>Rationale</i> (Reason)	X is reason do Y	The Bitter One Tongue wander for carry out the mandate.	



				<i>Ratu Rambut Selake."</i>
5	<i>Function (Function)</i>	X is used for Y	The story works as a delivery medium mark polite polite, respectful to guests, and compliance to customs.	<i>"Bukankah menjawab sapaan seseorang merupakan bagian dari adat dan kesopanan?"</i>
6	<i>Means- End</i>	X is method reach Y	Odyssey become method For guard honor of the region and carry out trust leader.	<i>"Sepanjang perjalanan Si Pahit Lidah menegaskan kembali batas-batas wilayah dan menjaga kehormatan tanah leluhurnya."</i>
7	<i>Sequence</i>	X is stages from Y	Storyline started from trust, travel, meeting with citizen, abandonment, oath, up to change become stone.	<i>"Perjalanan panjang pun dimulai... Konon, seketika itu juga keempat warga tersebut berubah menjadi batu."</i>
8	<i>Attribution (Attribute)</i>	X is Y characteristics	Characters own character that reflects mark culture, such as wise, loyal, powerful, and not honor visitor.	<i>"Ratu Rambut Selake... menjaga kehormatan wilayah."; "Si Pahit Lidah terkenal akan kesetiaan..."</i>
9	<i>Location for Action</i>	X is location occurrence of Y	Belarik Stone become location main.	<i>"Keempat warga tersebut berubah menjadi batu. Batu-batu itu kemudian dikenal masyarakat sebagai Batu Belarik."</i>

Results of domain analysis on Batu Belarik folk tale show that structure story No only build channel narrative, but also represents system culture inherited Rejang society

through tradition oral. Based on nine connection Spradley semantics, strict inclusion domain identifies figure main consisting of on the Queen of Selake Hair, the Bitter One Tongue, and four residents of Batu Belarik as representation leadership, implementation trust, and members society. The spatial domain shows that story took place in the Tanah Rejang area which includes forests, rivers, hills, to Batu Belarik as room culture that has mark history and identity Rejang society. The cause-effect relationship shows that violation towards norms of politeness, namely ignore greeting guest, causing consequence in the form of Bitter Oath The tongue that changes four inhabitant become stone, so that story functioning as mechanism social in implant compliance to customs. In the rationale relationship, Si Pahit's journey Tongue done on Ratu Hair Selake's trust for guard honor and confirm the boundaries of the Tanah Rejang region, while means-end relationship shows that odyssey become means for carry out trust Furthermore, the function relationship reveals that folklore functions as a medium of inheritance culture that teaches mark polite polite, respectful to guests, compliance to customs and responsibilities answer social. The sequence relationship shows channel structured story in a way chronological, starting from giving trust, travel, meeting with citizens, neglect to guest, pronunciation swear, until change four inhabitant become stone. Meanwhile that, the attribution relationship shows character figure as representation mark culture, namely the wise Queen Rambut Selake, Si Bitter A loyal, powerful and responsible tongue answer, and four citizens who reflect contradictory behavior with norms of politeness. The relationship between location and action places Batu Belarik as location main occurrence subsequent events become origin naming the area. In Overall, domain analysis shows that Batu Belarik folk tale contains mutually exclusive cultural domains related, including leadership, customary territory, social norms, respect to guest, responsibility answer, and identity culture Rejang society which became runway in analysis ethnography at the stage furthermore.

2. Analysis Taxonomy

Analysis taxonomy done for organize elements culture that has identified at the stage domain analysis to in more structure systematic based on connection intercategory. Through analysis this, each cultural domain classified to in categories and subcategories that indicate relatedness inter-element so that form structure whole culture in Batu Belarik folklore. Following table results analysis taxonomy:

Table 2. Analysis Taxonomy of Batu Belarik Folklore

No.	Domain 9 Relationships Semantics	Primary Domain	Category Analysis Taxonomy	Subcategory / Element Taxonomy	Explanation	Quote
1	Strict Inclusion	Figure	Structure Figure	The Queen of Selake Hair, The Bitter One Tongue, four inhabitant	Figure grouped based on role in story.	"Tanah Rejang dipimpin... Ratu Rambut Selake..."
2	Spatial	Cultural Space	Customary Territory	Land of Rejang, forests,	Cultural space shows the area where	"Melintasi hutan, sungai,



				rivers, hills, Batu Belarik	the event takes place story.	<i>dan perbukitan..."</i>
3	Cause-Effect	Customary Norms	Cause and effect	Ignore guest, oath, become stone	Violation customs cause consequence.	<i>"Dengan kesaktiannya ia mengucapkan sumpah."</i>
4	Rationale	Trust	Basis of Action	Guard honor and territorial boundaries	Trust to be reason Si Bitter's Journey Tongue.	<i>"Si Pahit Lidah ditugaskan..."</i>
5	Function	Cultural Heritage	Story Function	Moral education, politeness polite, customary	Stories become a medium of inheritance mark culture.	<i>"Bagian dari adat dan kesopanan."</i>
6	Means-End	Implementation of the Mandate	How to Achieve Goals	Odyssey, territory marking	Journey become means operate trustworthy.	<i>"Menandai wilayah yang dipimpin..."</i>
7	Sequence	Story Structure	Stages Incident	Trust, journey, violation, oath, become stone	Incident arranged in a way chronological.	<i>"Perjalanan panjang pun dimulai..."</i>
8	Attribution	Character Figure	Character Traits	Wise, loyal, powerful, no care	Character figure reflect mark culture.	<i>"Kebijaksanaan harus selalu lebih utama..."</i> <i>"Batu-batu itu kemudian dikenal masyarakat sebagai Batu Belarik."</i>
9	Location for Action	Origin Place	Location of the Event	Belarik Stone	Location becomes marker origin of the name of the region.	

Analysis results taxonomy show that elements culture in *Batu Belarik* folk tale arranged in a way systematic and mutual related in form structure story. Characters classified based on his role as leader, implementer trust, and members society, whereas room culture grouped as a customary area that becomes background ongoing events. In addition, the relationship cause and effect, trust, function story, how to reach purpose, sequence events, characters characters and locations action form One unity that describes values culture Rejang society, such as leadership, responsibility answer, respect to customs, politeness polite, and importance guard regional honor. With Thus, the analysis taxonomy show that *Batu Belarik* folk tale No only serve series events, but also represents system mark inherited culture in a way hereditary through tradition oral. These findings are consistent with Honko (1984), who argued that folklore is a cultural system

comprising interconnected elements whose meanings are shaped by the social context and the traditions of the communities in which they are transmitted and maintained (Honko, 1984).

3. Analysis Componential

Analysis componential done for identify similarities and differences intercomponent culture in various version *Batu Belarik* folk tale through comparison element characters, plot, setting, events, symbols culture, and the values contained therein. Analysis This aim find attributes differentiator that shows variation every version story at a time reveal elements persistent culture maintained by the Rejang people.

Table 3 Analysis Components of Batu Belarik Folklore

No	Domain 9 Relationships Semantics	Element Comparator	Early Folktale Structure	Structure of Folk Tales Based on Domain and Taxonomy Analysis	Meaning
1.	Strict Inclusion, Attribution, Rationale, Means-End	Cultural Figures and Roles	Figure only consists of on the Bitter Tongue and a bunch public without explanation connection social and objective journey.	Figure developed become the Queen of Selake Hair, the Bitter One Tongue as commander, and four Batu Belarik residents with function, character, and clear mandate.	Strengthen structure characters and systems leadership Rejang society.
2.	Spatial, Sequence, Location for Action	Background and Structure Incident	Background only mentioning the villages of Rejang and Batu Belarik with channel simple.	Expanded background from Tanah Rejang to Batu Belarik with more flow systematic and chronological.	Perfecting channel story and clarify context room culture.
3.	Cause-Effect and Function	Cultural Values	The story focuses on the consequences ignore Bitter	The story contains connection more cause and effect	Enrich mark culture as a medium of inheritance culture



's Question
Tongue.

clear as well
as mark
leadership,
customs,
politeness
polite and
responsible
answer.

Rejang
people

Analysis results componential show that reconstruction Batu Belarik folk tale still maintain the core of the story, namely incident change inhabitant become a stone due to ignore Si Bitter's greeting Tongue. The difference lies in the strengthening structure characters, development plot and setting story, and addition context culture that reflects system leadership, mandate, customary territory, and values Rejang society. With Thus, reconstruction produce more stories intact without remove meaning the culture contained in original folk tales. This finding is consistent with Ben-Amos's (1971) perspective that folklore constitutes a form of artistic communication within a social group. Accordingly, variations in storytelling are an inherent characteristic of oral tradition, provided that the cultural values and collective identity of the community are preserved (Ben-Amos, 1971).

4. Discovering the Cultural Theme of Batu Belarik Folk Tales

Find themes culture the main thing that becomes runway life Rejang community and become base in compilation reconstruction Batu Belarik folklore. Analysis theme culture show that Batu Belarik folk tale built by three theme culture main, namely leadership, compliance, and preservation. Third theme the is synthesis from results domain, taxonomic, and componential analysis that shows that folklore no only explain the origin of the Belarik Stone, but also represents system mark Rejang society. Leadership values, responsibility answer, respect to customs, politeness polite, and importance protecting customary areas become theme inherited culture in a way hereditary through tradition oral and become base in reconstruction Batu Belarik folk tale as inheritance culture Rejang society.

CONCLUSION

Study This reconstruct Batu Belarik folk tale as inheritance culture Rejang society through approach ethnography with stages domain analysis, taxonomy, componential, and themes culture. Research results show that reconstruction No change the core of the story, but perfect structure narrative through strengthening characters, plot, setting, and addition context culture that represents system leadership, customary territories, social norms, and values culture Rejang society. Domain analysis identifies nine connection semantics that form structure culture story, analysis taxonomy organize connection inter-element culture in a way systematic, whereas analysis componential show that reconstruction enrich structure story without remove meaning the culture contained in original folklore. Next, the analysis theme culture produce three theme main, namely leadership, compliance, and conservation that reflects values sublime Rejang society. So, the results reconstruction No only produce documentation more scientific intact to Batu

Belarik folklore, but also provides contribution for preservation inheritance culture intangible, reinforcement literacy culture, as well as development of learning media and revitalization culture digital-based.

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