

Traditional Historiography Facts in Regional Local Works "MERGA PURBA" People Story in Karo Regency

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Abstract: The method of research is qualitative research data type, research data source consists of primary and secondary data. Source of primary data of fact of traditional historiography in literature daerah "Merga Purba" folklore in Karo Regency at research location in Sibudolok, Pematangpurba, which examined the ethnography aspect by doing observation, historiografi fact finding Traditional Literature, (1) Myth of integrity of this path revealed in the story "Merga Purba" where the existence of trust to the magic shaman, Dukun sakti Guru Pakpak Tujuh Sejalan can predict give a virtue for himself that the youngest son should be removed or thrown away from the family looking for medication mist sadness of the King of Ancient. (2) The Legend of Thorns and decorated with seven springs of seeds in Lau Gendek Berastagi, the place is still considered sacred by the community. (3) Dongeng an angel whose parents are a sister bird and a snake. (4) folklore that there is still animism and things that may not make sense. (5) The idea of this story tells about the youngest son of King Merga Purba who later became the main character in this story that is Merga Purba. (6) the logic of the "Merga Purba" story can be seen in the present. Such an event was thrown away or exiled the youngest son of the King Merga Purba

1 INTRODUCTION

The deepening and understanding of folklore studies, that folklore is derived orally and in writing, research which involves the incarnation and decline of the text of a literary work, its interpretation, and its understanding. Referring to the essence of literary study is the study of texts. [2] Text is different from script. All writing materials are called manuscripts, while text is the content or content of the manuscript. Thus, the manuscript is a concrete object because it can be seen or held and the text is something abstract that can only be imagined. Based on the opinions [3], [4], [5], [6] the text consists of the contents.

The contents of folklore can be interpreted as events and events that actually occur in the past or the origin (descendant) genealogy, especially for kings who rule. The science is used to study the important events of the human past into the history

of the deluge or legend that direj. This knowledge includes knowledge of past events and the knowledge of diachronic and senechic thinking.

Folklore always refers to events occurring in the past the words "It is said of ancient times ..." Once upon a time ... ", "Such in ancient times ... ". and so forth, are commonly found words in the opening of folklore that make folklore relevant and operational in the present context is timeless, time-bound or reversible-time, but at the same time explaining what is happening now and what will happen in the future. These patterns can be "explains the present and the past, as well as the future", like the Merga Purba story of the Karo people's literature. [7].

Mythology, legend, and fairy tales belong to the oral folklore genre, the myth is a sacred folklore prose with the characters of gods or half-gods; legend is a story of people's prose is considered to have occurred in the world in the not-too-distant past, the human figure often have tremendous qualities and assisted the magical creatures, the tale

is a story of people's prose that is considered never happened and is not bound by time and place, but the division of the three groups is only ideal. [8] The fragmentation often overlaps the arena of many stories that have more characteristics than a category. Meanwhile, according to [9] term all with Myth. Therefore, legends, myths and dogmas are stories of people's prose is considered to have occurred in the world in the past.

Myth (mythe) is a story or a kind that is sourced just like history but more prominent in the fantasy. The myth also always includes human life usually take the super man as its character. Historiography usually consists of two charts. The first part is the first part is mythical, fairytale, and legendary. It contained the state of the past, the origin of the kings in the country and the beginning of the enactment of customs and so on. The second part of the history, the first when the author tells the time of his own life. Folklore in various structures is very complex and contains not only stories, myths, legends and legends, but also contains various things that concern the life and life of the community owner [10].

Traditional historiography there are elements of mysticism or belief that has been trusted both the author and the public, so the author does not care about the facts. Mitis preaches subjectivity rather than objectivity. Objectivity is incompatible with myth, because objectivity is responsible for the truth that manifests in document form. Traditional historiography has a different writing style than other historiography. To know how to write in Traditional Historiography [11], there are also its (1) regional-centric or regional characteristics, usually influenced by the cultural features of its local community, such as the occult stories in its circle; (2) cenderung ignore the element of fact because it is influenced from the belief system owned masyarakat or from the author's mind when writing a script. The scriptwriter does not really distinguish the imaginary and the reality; (3) the existence of beliefs about the power of magic and magical elements that became the base of various natural events, including human life; (4) to believe in magic or magic by certain figures, such as the supernatural powers of kings, and the society assumes that the king is a messenger of the gods so that what the king says and makes is all right; (5) a religious centrist picture of the figures featured in the script story. Everything is centered on the king or the royal family (palace branch), then often called the centric palace.

Folktales are born based on the dialectic of thinking a mature utterance in looking at an event in the

neighborhood. Dialectikan Karo folklore with the environment both community environment and natural environment, the story is believed kebenarannya that, among others: Merga Purba Stories, considered as a figure that lowered the grandchildren in the Karo Land, the belief in the story that affects the behavior of Karo society. They are obedient to the prohibitions and abstinence associated with the story, for example Merga Purba in the land of Karo is prohibited to admit that they are from ancient Simalungun and Merga Purba abstinence kill the snake because their ancestors came from Snakes

2 PROBLEM FORMULATION

Based on the description of the introduction, then the formulation of this research problem is as follows: How the fact of traditional historiography "Merga Purba" Folklore Karo District of North Sumatra Province

3 METHODS

3.1 Research Methods

Research method The type of data qualitative research, the source of research data consists of primary and secondary data. Source of primary data of traditional historiography facts at research location in Seribu Dolok, Pematang Purba, that is research of ethnography aspect by doing observation, that is data collection of fact historiografi by doing direct observation to research object. This technique is used to identify and determine some historical fact data related to objective conditions in the research location. Together with observations held recording and shooting. the text of the image is analyzed in its entirety, "reduced" so that it is arranged in a textual, contextual domain in the form of narrative, then distributed into subheadline form of exposure to facts of traditional historiography in local literature "Merga Purba" Folk Story in Karo District

4 RESULTS AND DISCUSSION

4.1 Facts Traditional Historiography in Regional Literature "Merga Purba" Folk Story in Karo District

4.1.1 The Myth of the Ancient King Believes in the Soothsayer

Traditional house below is still standing firmly in the Seribu Dolok, Pematang Purba. According to an story, reportedly in the past, when the youngest son of the Raja Purba in Simalungun born into the world, the father, Raja Purba, constantly sick, as if after the.



Figure 1: The House of Raja Purba

birth of his youngest son, the time of happiness was overwhelmed by gloom. Therefore, the magician is called upon to predict and look for the sadness of the mist medicine. then, is called the powerfull teacher of Guru Pakpak Tujuh Sejalan. Thus, the future of the Raja Purba's family was predicted and foretold. Therefore, the powerfull teacher is called upon to predict and look for the sadness of the mist medicine. then, is called the magic teacher of Guru Pakpak Tujuh Sejalan. Thus, the future of the Raja Purba's family was predicted and foretold. Dukun sakti Guru Pakpak Tujuh Sejalan said that the birth of the youngest son of this Raja Purba brought bad luck and disaster for the family of the Raja Purba. Therefore, the youngest son must be removed or thrown away from the family of the Raja Purba. In fact, if allowed should not be recognized again as a child of Raja Purba descendants. So, by the Raja Purba it was handed over to the powerfull teacher Guru Pakpak Tujuh Sejalan how good.

Finally, the decision was taken, that the youngest son was taken away and exiled away from the family of the Raja Purba and the powerfull teacher Guru Pakpak Tujuh Sejalan who handled it.

powerfull teacher Guru Pakpak Tujuh Sejalan can predict the giving of virtue for himself that the youngest son should be removed or thrown away from the family looking for medication mist sadness of the Raja Purba.

4.1.2 Legend of Lau Gendek Berastagi

By the time he was removed, the youngest son was only thirteen years old, he was taken away from the Simalungun area by passing Barus Mount towards the sunset, as the heart of the youngest son into a heartbreaking sadness exceeded the pain suffered by the throat and thorn while walking through the thick woods.

After a few days on the way, they came to a flat place that was considered the dumping and exile of the youngest son. Created a hut for where the youngest son. After the hut was finished, go back to the Guru Pakpak powerfull teacher palanquin correspondingly. So weep the youngest son wailing to the magician of Guru Pakpak Tujuh Sejalan so that he should not be abandoned he hugged the shaman's legs, and worshiped repeatedly with tears.

After the powerfull teacher of Guru Pakpak Tujuh Sejalan was finished talking, then he drove his wand to the ground so that the seven water springs appeared there, then, taking care of the place with a bamboo plant of thick, dense bamboo thorns, the purpose and purpose of the youngest son do not run or go back to Simalungun and avoid the attack of wild animals (The place is now still there is called Buluh Duri and decorated seven springs of seeds in Lau Gendek Berastagi, the place is still considered sacred by the community).

After all the tasks are completed, the powerfull teacher Guru Pakpak Tujuh Sejalan that was left and leave the Merga Purba the son of exiles alone confined by bamboo fence spiked. He traveled to the land of Karo.

4.1.3 Merga Purba Folklore

In the hunt of the bird, without realizing it, suddenly his eyes saw a body of a beautiful woman who was sitting drying her body and hair near a clear and clear spring. "What do you mean here?" Said the beautiful lady with a sweet smile at her. Merga Purba only gawked unable to answer because too shocked to find a woman in the middle of the dense forest and suddenly has been bombarded with questions as beautiful as an angel woman from the heaven.

"Why keep quiet?" Continued the woman again. Because he felt his question was not answered by Merga Purba, the handsome and handsome hunter.

"Oh ..., oh ... no," said the Merga Purba stammering. "I'm surprised to see a woman alone in the middle of a dense forest like this, he continued again as he approached the beautiful woman, the first man he had met since seven years ago at the exile in the land of Karo. Then, they talked intimately and Merga Purba then told how he got to the mountain and told him about himself as an outcast from the Raja Purba in Simalungun.

The princess listened intently and also moved her heart to hear the sad story of Purba's merga. Being too engrossed in the story, they did not realize that the day was noon, the sun had passed into the middle of the day, the stomach was already hungry and asked to be filled.

"Come on to our house to eat," the princess asked Purba, the handsome hunter and hunter. he also did not mind though for ever to be with the beautiful princess like an angel of the heaven.

Just a few steps away they arrived in a fairly clean cave, the cave was not far from where they were meeting. They went inside and the Merga Purba suddenly startled, almost jumped out if not held by the angel because in that vague cave there was a big snake but short, circling as if waiting for their arrival. Nearby, on a rock, perched the bird that had been chased by Merga Purba. The bird in the land of Karo is named kak or in the Indonesian Kakak Tua (parrot). "Please come in, sit down" said the serpent and the bird simultaneously, which makes Merga Purba really become more wonder and do not understand, while the angel just smile while laying mats to where they sit.

After they sit down, then they eat the form of fruits, such as cashew, banana, and other types of fruits. While eating, the angel was told that the snake is his mother and the bird is his father who deliberately lure Purba merga come to Singkut

Mount to plan a match between Merga Purba and the beautiful fairy angel.



Figure 2: Singkut Mount in Beluh Duri

4.1.4 The Historiography of Merga Purba Literature

Having reached an agreement, then Merga Purba is mated with the angel with a husband and wife who later became the history of ancestor of Merga Purba in the land of Karo. The angel's parents suggested that they live with other human beings and take the ways of human life, that is not isolated and not alienated in Mount Singkut or in the Duri where Merga Purba. After feel enough to give advice and advice, Purba and the angel who had become husband and wife in order to go to the nearest human settlement. With faint eyes looked, soaring smoke from Singkut Mount, which is from the southwest of the village called Kaban, inhabited by Merga Kertaren and Kaban. The next day Purba and Purba went to Kaban's hometown and after they arrived they went to the penghulu to ask permission to build a house there. What did the head of the village say? "If you want to be a citizen of this village, we receive well and build your barung or your home direction enjahe (meaning downstream direction from the village).



Figure 3:Desa Rumah Kabanjahe

From that time on, stand their hut in the village of Kaban rah enjahe (now called Desa Kabanjahe) near a large tree with its own spring. It is said that, according to the owner of the story, when the mother-in-law of Purba came, he was in the hole of a large wooden tree and Merga Purba and his wife often also returned his in-laws visit to Mount Singkut. During their stay in Kabanjahe, they were granted six sons and a daughter so that the Purba priest in Karo land was given the nickname of Purba Si Enam and to his offspring it was warned "abstaining from the snake" that until now the Purba in Tanah Karo or kill the snake. Also warned not to claim to come from Merga Purba Simalungun and do not give shame to the Raja Purba of Simalungun. Also the beautiful Purple women are beautiful because they are descendants of angels.

Gradually the barung became a descendant of the Purba parish and named Kabanjahe village. Apparently, the descendants of the Merga Purba are fast growing and spreading around, such as to Ketapul, Samura, Ketaren, Berhala, Sumbul, Kaban, Raya, Lau Gumba, Peceren, Daulu, dan Ujung Aji and now nowhere else.

5 CONCLUSIONS

Traditional Literature Historiography "Merga Purba" The main idea of this story is the story of the origin of the birth of Merga Purba in Tanah Karo, Kabanjahe. The idea of this story tells about the youngest son of Raja Purba who will become the main character in this story that is Merga Purba. The myth of alignment of this path is revealed in the story of "Merga Purba" where the belief in the powerfull teacher, fairy tale an angel whose parents

are a sister bird and snake. This is of course the hallmark of folklore that still exists animism and things that may not make sense. the logic of legend in the story of "Merga Purba" can be seen also in the present. Such as the discarded or exiled of the youngest son of the Raja Purba, because according to the powerfull teacher of the birth of the youngest son caused the king's disaster and diseases. At the present time such events are still common, but the term used is not discarded. Sometimes a child who may be considered unsuitable to live together with his parents separated from his parents by the way taken care of by close family as well. But indeed in practice vary. Some keep telling who the child's biological parents are, but some are not. For those who do not tell this it will sometimes also cause problems or events such as those that occur in this "Merga Purba" story, if the child knows the truth after he is an adult, where finally the child who is separated from his parents thinks he is thrown out and finally hates his biological parents.

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