

# Legend Exploration "Lau Simberu" as a Teaching Material in Indonesia

Dian Syahfitri, Mutia Khansa Manurung, Dinda Aprianti, Sartika Sari, Madina

*Indonesian language and literature education, Faculty of Teacher Training and Education, Universitas Prima Indonesia*

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**Abstract:** The purpose of this study is to determine the form of the Lau Simberu Legend as described by the Karo Batak people and explore the Lau Simberu Legend as Indonesian language teaching material. This research was conducted because a lot of oral literature now increasingly fading due to limited human memory and lack of awareness to preserve and preserve existing oral literature. This type of research uses a qualitative method with a descriptive approach that aims to describe events by the facts or characteristics studied. Exploration of Lau Simberu Legend as Indonesian Language Teaching Materials is suitable for use in Legend material both Elementary and Junior High School level in Indonesian Language Subjects.

## 1 INTRODUCTION

North Sumatra is a dominant area with the Batak tribe. The Batak tribes can be divided into six types, namely Toba Batak, Karo Batak, SimalungunBatak, MandailingBatak, PakpakBatak, and AngkolaBatak. Likewise, the oral literature that was born in the area has many high cultural values related to the characteristics of traditions adopted by the people of North Sumatra. In this study, the researcher chose the BatakKaro tribe as the object of the study because in that area there was still a lot of oral literature that was unknown to the wider community. One of the oral literature of the Batak Karo tribe is found in the TimbangLawanJulu area, Sibolangit District, Deli Serdang Regency which is almost forgotten by the community because it is only in oral form and not many people know about it.

Oral literature is a literary work passed down from generation to generation in the form of oral or word of mouth. Each region in general must have its oral literature and characteristics in the form of poetry, stories, and so on. Likewise, the values contained in oral literature usually have a relationship with the traditions adhered to by the community itself.

As for oral literature according to Danandjaja (Saragih, et al, 2019), oral literature is part of folklore, where folklore consists of two words, namely folk and lore. Folk means a group of people who are identical with identifiers both physically, socially,

and culturally so that they have differences with other groups. Meanwhile, lore means a culture that has been passed down from generation to generation, either verbally or in action. So folklore can be defined as a culture with certain characteristics that have been passed down from generation to generation either in the form of oral or gesture or gesture.

Folklore can be classified into three major groups based on its type, namely oral folklore, partially oral folklore, non-verbal folklore. Oral folklore is folklore whose form is purely oral, such as myths, legends, fairy tales, and so on. Partially oral folklore is folklore in which the form is a mixture of oral and non-verbal elements such as superstitions that are oral and added with gestures that are considered to have magical meanings. Meanwhile, non-oral folklore is a folklore that is not in oral form, even though the way it is made is taught orally, such as inscriptions or sacred buildings. This research focuses on oral folklore, namely legends. In the 2008 KBBI, legends are folk tales that have a relationship or connection with historical events. As for the characteristics of the legend, namely, The main character in the story, in general, humans are worldly and nomadic, considered a true story, a history that has undergone many changes as a result of developing by word of mouth, and tells of a character who comes from a certain era. Therefore, it can be concluded that legends are folk tales that are considered to have happened and contain magical/miraculous things or things beyond

human reason that are related to the traditions that exist in the society itself.

In this study, the main object of the researcher was the Lau Simberu Legend who came from the BatakKaro Tribe, precisely in the Sibolangit area of TimbangLawanJulu Village. This legend tells of a beautiful girl who came from the kingdom of Aceh. He migrated to Tanah Karo and was appointed BeruGurusinga. One day he went to a pond which was considered mystical, there he saw a beautiful flower, then he picked the flower and fell into the pond. Nobody knew about the incident until the girl's adoptive parents looked for her, finally, it was discovered that she had fallen into the lake but had not found her body. Then the Aceh Kingdom or the girl's biological father came to the area to be precise in the village of TimbangLawanJulu, Kec. Sibolangit, Kab. Deli Serdang.

They also called paranormal to look for the girl's whereabouts and her whereabouts have been found, she said she was hidden by the Umang (the guardian) and had died. He advised that he did not want to return to his original place and wanted to stay there to become BeruGurusinga, he also said that whoever would worship him would be protected. After hearing the message, the girl's father returned to his kingdom without bringing the girl's body. After that incident, many strange events occurred, such as accidents or newborn babies died. Since then, several people have started to make offerings to the Lake and as a result, the strange incidents that have occurred previously have decreased. There is also a psychic who can interact with the girl saying that if there is a strange disease that comes to you then come and take the water of the lake and he will cure her of various kinds of strange diseases and so on. From then on, the local people believed and flocked to take the water. Then all the people who drank the water from the lake recovered from their illness. And more and more local people also give offerings to the lake to ask for health or other things. Then all the people who drank the water from the lake recovered from their illness. And more and more local people also give offerings to the lake to ask for health or other things. Then all the people who drank the water from the lake recovered from their illness. And more and more local people also give offerings to the lake to ask for health or other things.

The researcher's interest in exploring the Lau Simberu Legend is because many of the BatakKaro people don't know about the legend. Previously, the legend was only known by the people in the area itself and only developed by word of mouth in the oral form. Besides the phenomenon that is happening

nowadays, the era of oral literature is increasingly fading due to the limited memory of humans and the rapid development of technology, thus displacing the existing oral literature. The development of technology in the current era of globalization has made it easier for humans to put literary works into written form and introduce them through technology so that oral literature is now starting to be eliminated. Oral literature that used to develop before humans knew writing is now largely unknown due to the lack of human awareness to protect and preserve it. Likewise, human memory or memory is also influential in maintaining oral literature.

Therefore, researchers undertake exploration or exploration of oral literature such as legends that are not widely known and introduced to the wider community to protect and preserve the oral literature. The definition of legend exploration is the activity of exploring or searching for a legend that has never been known by the community before and introducing the legend to the community. So the researchers introduced this legend to the wider community by exploring the legend as Indonesian language teaching material. This study will examine how the shape of the Lau Simberu Legend is by what has been described by the local community and documented to achieve its objectives as Indonesian language teaching materials in printed form.

The formulation of the problem to be studied is as follows.

1. What is the shape of the Lau Simberu Legend as described by the BatakKaro people?
2. How to explore the Legend of Lau Simberu as Indonesian Language Teaching Material?

Based on the formulation of the problem, the objectives of the problem in the study are as follows.

1. This is to find out the shape of the Lau Simberu Legend as described by the BatakKaro people.
2. To find out the Exploration of the Lau Simberu Legend as Indonesian Language Teaching Materials.

## 2 RESEARCH METHODS

Researcher researched the village of Timbang LawanJulu, Kec. Sibolangit, Kab. Deli Serdang. This type of research uses qualitative methods with a descriptive approach. This study seeks to describe the exploration of Lau Simberu as Indonesian Language Teaching Material. The exploration method used in this study is the direct exploration method because the researcher makes direct observations with The physical and visual contact.

Data and data sources from this research are:

a. Primary Source

The primary sources in this study were observations at the Lau Simberu location, Timbang Lawan Julu Village, direct interviews with informants from the local community, namely Mr. Andreas Bento Ginting about the Lau Simberu Legend, and documentation in the form of pictures.

b. Secondary Sources

Secondary sources in this research are data documents, journals, the internet, books, and so on. Secondary sources can help researchers to analyze primary sources related to problems that are the object of research.

The data collection technique was carried out by the stages of observation, interviews, and documentation.

Also, the data analysis techniques used in this study are as follows.

1. Collect observations and interviews about the Lau Simberu Legend
2. Compile the results of interviews and other notes to form the Lau Simberu Legend story in Indonesian as described by the informant and put it in written form
3. Conduct research
4. Conclude.

### 3 RESULTS AND DISCUSSION

#### 3.1 Research Result

##### 3.1.1 The Form of the Lau Simberu Legend Is in Accordance with That Described by the Karobatak People

The legend of Lau Simberu originating from the village of Timbang Lawan Julu is a legend passed down from the Batak Karo tribe. The legend tells of a girl from the Kingdom of Aceh who went to a village dominated by the Batak Karo tribe, to be precise in Timbang Lawan Julu Village, Sibolangit, Deli Serdang. In that village, he was appointed as Beru Gurusinga by the villagers and made him the adopted son of one of the villagers who are the Gurusinga family. Then one day this girl went to a lake which was considered to have mystical powers. He saw a very beautiful flower on the edge of the lake and tried to pick it, but as a result, he fell into the lake. The Gurusinga family, who are the adoptive parents of the girl, began to be confused because she had not returned yet until finally they and the local people looked for the girl but could not be found. Then the

girl's adoptive parents contacted the Aceh Royal family. The kingdom of Aceh came and the villagers called paranormal. The psychic said that the girl had fallen into the trap and was hidden by the hermit (guard) there. The psychic also tries to interact with the girl and says, he likes to be there and wants to stay there as BeruGurusinga. Therefore the girl asked her father (Kingdom of Aceh) to return to her kingdom. The kingdom of Aceh returned to their kingdom and left the girl's body there. Since then, many strange things have happened in the village, from newborn babies who have died, accidents, and strange diseases such as itchy spots. At that time there was a psychic who could interact with the girl and told her, come to my pond and pray, then take and drink my water so I will bless you and heal you from various diseases. Hearing what the paranormal said, the villagers began to come there and drink the water, as a result, diseases such as itching and the like were instantly cured so that more believers flocked to the place to give offerings and ask for health, fortune, and so on. Since then the residents have called the Lau Simberu Lake which means lau is water, simberu is beautiful. The people of the Batak Karo tribe called Lau Simberu because the watchman who was there was a beautiful girl.

Besides the Lau Simberu legend also has strong traditional and social values, wherein the KaroBatak Tribe has a tradition that if someone migrates and settles in the BatakKaro Tribe area, migrants are obliged to find foster parents in the village so that it is easier to mingle and follow the tradition. in the Karo Batak Tribe. Likewise, the social values contained in the legend can be seen in the incident where the girl disappeared, so residents who know about it immediately participate in finding the girl's whereabouts. Indirectly, the legend has exemplary value for the community, both listeners and readers, that is, it has the meaning of kinship in the BatakKaro tribe which is exemplary, caring for others, and helping each other in any difficulty.

##### 3.1.2 Exploration of the Lau Simberu Legend as Indonesian Language Teaching Materials

The purpose of this research is to explore the legend as a teaching material, where the Lau Simberu Legend is raised and introduced in written or oral form in the material of the Indonesian subject legend. The legend is suitable for use in learning materials at both the elementary and junior high school levels. In addition to increasing knowledge, these legends can also add insight to students in maintaining and

preserving oral literature that was previously not widely known by the wider community. In addition, this research is also published in a journal so that it can be introduced to the general public.

The following are the results of the Lau Simberu Legend story which is used as teaching material for the legendary material for Indonesian Language Subjects at both elementary and junior high school levels.

### 3.1.3 The Legend of Lau Simberu

In the past, there was a beautiful girl who was a descendant of the Aceh Kingdom, migrated to a Batak Karo tribe, to be precise in Timbang Lawan Julu Village, Sibolangit District, Deli Serdang. There he was appointed as Beru Gurusinga by the villagers, a tradition of the Batak Karo tribe, and became the adopted son of the Merga Gurusinga family. The beautiful girl likes the village because of the friendliness of the people who makes her feel happy and get affection. One day he went to a pond which the local people believed was still mystical. At the edge of the Lake, he saw a very beautiful flower, then tried to pick the flower. As a result, he fell into the lake. No one knew what happened at that time until the afternoon the girl's adoptive parents looked for her but had not found the girl. The villagers also looked for her and called a psychic to find out the girl's whereabouts. The psychic also said that the girl had fallen into the trap. The residents also tried to find the girl around the lake, but still, she or her body had not been found. MergaGurusinga's family, who are the adoptive parents of the girl, contacted the Aceh Royal family, the girl's biological parents, and said what had happened to her child. The family from the Kingdom of Aceh immediately came to the village and called the Paranormal to find the girl's whereabouts. They performed a ceremony to find out the girl's whereabouts, then the psychics began to interact with the girl's spirit. The psychic also said that all this time the girl's body had been hidden by the "Umang" (the Watcher). The paranormal also said that the girl did not want to return and wanted to stay there to become BeruGurusinga because she liked him, therefore he ordered his family from the Kingdom of Aceh to return without bringing his body. He also said that whoever worshiped him he would bless. Then the girl's parents returned to their Kingdom in Aceh. After that incident, many strange events occurred around the village, such as accidents or newborn babies died. So that some people began to worship the Lake. From then on, the strange incidents in the village began to decrease. There is also a psychic who

can interact with the girl's spirit saying that if there is a strange disease that comes to you then come and take water to the pond and he will heal it. After hearing the statement from the psychic, people began to come in droves to take the water and at that time all people who drank the water would recover from diseases such as itching, freckles, or other strange diseases. Starting at that time, many of the local people gave offerings there to ask for health or other things. Until now, many people admit that the girl often appears around the lake to reveal herself. But he doesn't interfere unless someone has bad intentions. The people in the village also call the Lau Simberu Lake because "Lau" means water while "Simberu" is the same as "Mberu" means a beautiful girl. So said Lau Simberu because the waiter there was a beautiful girl.

### 3.2 Discussion

Based on the objectives of this study, the researcher examines the legend of "Lau Simberu" and makes it a teaching material for Indonesian. Previously, the legend of Lau Simberu was not widely known by the wider community. Therefore, the researchers raised the legend in oral and written form and introduced the legend to the wider community, especially to the younger generation to preserve its existence. The lausimberu legend is used as teaching material to be more easily introduced to the wider community through learning at school. In addition, the legend also has traditional and social values that can add insight to students about the diversity of cultures that exist in Indonesia.

This research is relevant to research conducted by KriahentaBangun, Kristiani, et al (2019) with the title Exploration of the Legend of the Toba Batak Tribe as a Literary Teaching Material. Researchers explain oral literature, the meaning of legends, and the exploration of legends. The method used in this research is the descriptive qualitative research method. The results of this study contain the form of the Parnamoraan legend described by the Batak Toba people and how to explore the Parnamoraan legend as teaching material in schools.

Sri Dinanta Ginting, et al (2019) with the title Exploration of Tambak Legend in the Karo Tribe and Its Relevance to Literature Learning at Labuhan Deli District High School for the 2019 Academic Year. Researchers explain the diversity of Indonesia which has many legends, understanding folklore and exploration. The method used by researchers is the direct exploration method because this method the researcher makes observations made with direct

visual and physical contact. The results of this study include the value of intrinsic and extrinsic elements in the story of the legend of the pond and the relevance of the story of the pond in learning in high school. YP.PangeranAntasariLabuhan Deli District.

Lisa KrisdayaniSitepu, et al (2019) with the title Exploration of the Legend of the SelangPangeran as Teaching Materials for Indonesian. Researchers explain oral literature, the characteristics of legends, and the exploration of legends. The method used by researchers is a qualitative descriptive method. The data in this study are oral in the form of the legendary folklore of SelangPangeran. The results of this study contain the story of the hedgehog datuk which includes the origin of the legend of the SelangPangeran story as well as for teaching Indonesian in schools.

Sri DinantaGinting and Bambang NurAlamsyah Lubis (2018) with the title Exploration of the Karo Tribe Mehangka Folklore as Literary Teaching Materials in the Indonesian Language and Literature Education Study Program, Prima Indonesia University. Researchers explain literature, folklore. The method used by researchers is the descriptive qualitative method. The results of this study contain the Mehangka folklore described by the Karo tribe as well as to document the Mehangka folklore in the form of literary teaching materials in the Indonesian Language and Literature Education Study Program at Prima Indonesia University.

Nurmansyah Triagus Maulana, et al (2018) with the title Structural Analysis and the Value of Folklore Education and Its Relevance as Indonesian Language Teaching Materials in Junior High Schools. Researchers explain literary works, folklore, structural and educational values in folklore in Pematang Regency. The method used by researchers is qualitative. The results of this study contain the intrinsic elements of folklore in Pematang Regency, there is also an educational value as well as for the relevance of Indonesian Language Teaching Materials in SMP.

## 4 CONCLUSIONS

Based on the results of the research that has been done, it can be concluded that:

1. The legend of Lau Simberu comes from the BatakKaro Tribe to be precise in TimbangLawanJulu Village, Sibolangit District, DeliSerdang Regency, and has strong traditional and social values.

2. Exploration of the Legend of Lau Simberu as a Teaching Material for Indonesian can be used as a teaching material with the topic of the Legend of Indonesian Language Subjects at both elementary and junior high school levels.
3. In addition, this research is also published in journal form to introduce the legend to the wider general public.

## 5 SUGGESTION

The researcher's suggestions in this study are:

1. This research is expected to be used as teaching material that gives positive values to students to add insight and knowledge about culture and traditions in Indonesia.
2. This research is expected to add insight and knowledge to readers about the Exploration of the Lau Simberu Legend
3. It is hoped that this research on exploratory legends will be investigated more by other researchers to preserve and preserve oral literature which is almost eliminated and forgotten by the wider community.

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