

The Analysis of Ecological Myths of Folklore in Karo

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Abstract: Ecological myth could become a means of environmental expression which is closely related to the Universe. Ecological myth of Karo people entirely expresses the richness of local wisdom. This study aims at taking ecological myth treasures inventory of Karo people in Juhar district, Karo regency and describing the ecological myth classification. This investigation makes use of Ecology of literature and concept of myth as the research approach. The study of Ecology of literature encounters Ecology and literary work. Paradigm of Ecology toward literary work intends an Ecological approach to come up to literary works. Qualitative and inventory method of keeping records and notes as well as interviewing informants are applied in this research. The results reveal that there are 10 ecological myth treasures of Karo people with a classification of the myth of the origin of a place, myth of ritual worship, the myths of supernatural beings, and the myths of heroism.

1 INTRODUCTION

Ecology is a combination of two Greek words, *oikos* which means home, and *logos* which means science or learning. In other words, ecology is a study of the mutual relationship between living things and their environment (Endraswara, 2016: 3). Ecology is a science between the organism and their environment (McNaughton and Wolf, 1998: 1). Ecology as a discipline of science that examines the relationships of organisms or groups of organisms, such as humans, animals, plants, and their environment (Odum, 1996: 3). *Myth is oral narrative*, is the stories told by words from mouth to mouth. The term refers to stories developed and transmitted orally (Olrik, 1992). Other names is *folk literature* that refers to every story which are spread in a collective (Windstedt, 1969). On these definitions can be argued that ecological myth are myths in which there is a relationship between human and their environment.

Folklore that is related with the ecological myth is examined through literary ecological studies. This study analyzes the relationships of literature, human, and environment. Endraswara (2016: 17) states that literary ecology is a way of looking at understanding environmental issues in a literary perspective.

Folklore often depicts the myth of life, especially the main character. There are so many myths that expressed in folklore. Including in Karo folklore. Literary ecology has a duty in the searching of folklore that has nuance of ecological myth or environmental myth of nature. Keraf (2010: 173-174) reveals that in the community custom, the obligation not to disturb nature is usually maintained and comprehended fully through restriction. For example, nature (it also could be rocks or certain trees) is sacred so it should not be tampered. Restriction (taboos) as a negative ritual worship.

Collecting the ecological myths is important to do because it implies that the essence of a myth is not just a fairytale, but it can be an environmental wisdom and capable of giving a positive influence. The traces of ecological myths can still be founded in Karo folklore. It takes some understanding of the literary ecology study that there is a mutual relationship between human and the natural surroundings. It means, humans and the environment as a literary living space are affected each other. According to Sukatman (2012: 1) myth serves to: (a) pick up and stabilize the culture, (b) presenting hints of life, (c) endorsing cultural activities, (d) give meaning to human life, (e) provide a model of knowledge to explain things that do not make sense.

2 METHODS

This research use qualitative method as the main priority. Its chosen the qualitative descriptive format. According to Bungin (2007), qualitative descriptive format aims to describe and explain the meaning of various phenomena of social reality that exist by expressing characteristics, characters, traits, models, signs, or images of a particular condition, situation, or phenomenon. Data collection in this research is done with recording and writing techniques, documentation, and structured interview. Location of Research is in Karo District. Data analysis is done through three stages of interactive models, namely data reduction, data presentation, and verification. There three stages take place simultaneously. In data collection, researchers collect primary data and secondary data. Folklore text analysis is done with logical and realistic interpretations based on problems. Data were analyzed by using literature ecology approach.

3 DISCUSSION

3.1 The Treasury of Karo's Ecological Myths

3.1.1 *PuluBalang Statue (Kutambaru)*

Pulu Balang Statue folklore tells about the belief of *Kutambaru* residents on the *PuluBalang* statue that can protect livestock from thieves. But thieves still comes. Residents blame the *PuluBalang* statue. After that, heavy rain fell caused floods hit the village. However, the nature disasters seem to bring benefits. They again respected and worshiped the *PuluBalang* statue as before.

3.1.2 *Guru Diden*

A master guru in Karo named *GuruDiden*. Seven *PakpakPituSedalanen* (*Tujuh Guru PakpakPituSedalanen*) feel curious and also unrivaled. The seven *PakpakPituSedalanen* want to tested the power of *Guru Diden*, but their hands are even trapped in the ground. *Guru Diden* with his magical power released the seven hands of the teacher who has surrendered earlier. But it happened, after the seven hands were uprooted, splashed water that ran very swift from the seven holes. The water continuous to radiates and flows.

3.1.3 *Beru Dayang and the Origin of Rice in Karo*

There was an orphan girl named *BeruDayang*. *BeruDayang* is considered a figure who giving rice for human, so that rice is highly respected. Karo people are obedient to the prohibitions and orders related to the contents of the story. The population continuous to worship the *BeruDayang* with a party called *Mere Page*. At the time *Mere Page* was held, people were prohibited from working for two days in the fields. The two days as specially used to adore *BeruDayang* happily for the harvest.

3.1.4 *The Ilang-Ilang*

The *Ilang-Ilang* mentioned has a long body like a giant. His mother was sick. In order for his mother to recover soon, the *Ilang-Ilang* looking for leaves of pumpkin shoots to be cooked. Then, the leaves of the pumpkin shoots as much as a handful are placed on his mother's stomach, but his mother was died. The *Ilang-Ilang* is believed to emerge if there are residents who obtain property in a bad way.

3.1.5 *Beru Renggang Kuning*

BeruRenggangKuning is a story about a girl named *RenggangKuning* who likes to do weird things. However, her behavior changed because of his father's advice that asked her to study. One day, robber came to *RenggangKuning*'s house. Because of the event, *RenggangKuning* promised to give priority to her family. Quietly remembered *Nande*'s advice, that said "anything can prevail in this world and the earth never distinguishes goodness and wickedness. Wherever you stand, do your best". While close the window, *Renggang* praying to *Sinabung*.

3.1.6 *Beru Ginting Sopo Mbelin*

BeruGintingSopoMbelin tells the story of a girl who was left dead by her father and her mother because of her uncle and her aunt. Her uncle was about to take over their wealth. *BeruGinting* was sold to a merchant. *BeruGintingSopoMbelin* was abandoned somewhere she did not know so she couldn't go home. On the way she encountered many people and animals who were nice to her, one of them name *RubiaGande*, an old woman, who then raised *BeruGinting* as her child.

3.1.7 *Pawang Ternalem*

The story of *PawangTernalem* is about a child who is not recognized by society because he was born on a bad day. According to society confidence, if any baby is born on a bad day then it must be killed because it can bring bad luck. Every ways people do to kill *PawangTernalem*, but always fail. Finally, *PawangTernalem* was treated by an old man named *RubiaGande* and taught *PawangTernalemaKanuragan*. With that ability *PawangTernalem* able help people.

3.1.8 *Jangak*

Based on the story from the ancestors of Karo, *Jangak* is believed to be a helper to someone in a financedifficulties. People who are helped by *Jangak* are usually considered as kind and helpful to others as well. *Jangak* is a mysterious figure.

3.1.9 *Pinta-Pinta Ring*

This story tells about *BungaNcole* (Ncole Flower), a child of a king, *PenguluJuma Raja*. Because a lot of debt from the hit-or-miss, their property is exhausted and make they must stay in the forest. Father and mother of *BungaNcole* then died in that forest. Then a snake gave her a ring that can be used if she has a request.

3.1.10 *Palas Sipitu Ruang*

This story tells about a house of the *PituRuang* or *PalasSipituRuang*. The house consists of seven rooms. *King Umang* who has built the house finally married and has a daughter. *King Umang's* father-in-law came to the *PituRuang's* house to visit his granddaughter. When about to go home, *King Umang* ordered through his wife, that his father-in-law should not look back while walking. However, out of curiosity, the father-in-law looked back. The house disappears as a sudden and leaves its foundation stones as many as sixteen stones that line up to form a square. His granddaughter had become a stone and his son-in-law and his daughter is nowhere to be found.

3.2 Ecological Myth of Folklore in Karo

3.2.1 Myth of the Origin of a Place

Every nation has myth asan origin of a place, to explain and marks of place. In the mythology of Karo,

there are many places that have its origins. One of the myths of the origin of a place that contained in Karo is the origin of the name *Gundaling*.

The Provenance of Gundaling Hill (Bukit Gundaling)

The story of *Gundaling Hill* Beginning in the period before Indonesia became independent. It is said in that time, there was a young Englishman who lived in Berastagi as a propagator of the Christian religion. One day, while walking on a hill, he meets a girl who is the native of Berastagi. The girl has a beautiful place with long hair. Her politeness made the young man fell in love with her. They finally got to know each other. They're talking happily. Because it was late afternoon, the girl has to come back home. Since then, the man always remember the girl and always want to meet her again, and the girl does too. They often meet on the hill and finally vowed in relationship.

Unfortunately, the girl's parents did not approved the relationship and matched the girl to another man. One day, they promised to meet again on the hill. But the girl never came. She was married with another man. The days after that, the man always come to the hill, paced up and down while calling for his love, said "darling" thousand times. Finally, he decided to leavedBerastagi. Before he go, he staring up the hill when he met his girl. Then he said "goodbye darling" time after time. The citizens didn't understands what did he say because of the different language, so they just heard it "gundaling". Since then, the hill called with *Gundaling*.

3.2.2 The Myth of Ritual or Worship

As the development of sacred rituals and ceremonies based on a belief in mythology, social institutions are structured; religious. The impact of it gave birth to social stratification, community life based on lineage and professions closely related to the devotion of sacred values. The top position is occupied by kings and descendants as direct heirs of the power of the God, followed by religious leaders, bodyguards and royal troops, and the lowest stratification of social stratification is occupied by ordinary people. This happens also in Karo society. In Karo folklore, found the myth of ritual and worship of Mount Sinabung.

Sinabung Mount Ritual

Sinabung rituals are usually held at *Lau Kawar* Lake by releasing a still-live chicken together with other offerings there and then bathing purify themselves on

the lake by using a herb to wash the head (*erpangir*). In *Gurukinayan*, they also often hold a worship ritual against Mount Sinabung if they got a danger signs. There are three most important ritual locations related to the mountains in Tanah Karo, the hot springs of *Lau Debukdebuk*, *Sibiangsa* (geothermal) in Mount *Pertekteken*, and *Sibayak* Crater. All three are gathered in the myth of Master Bidder.

In general, the Karo people see mountains interconnected with each other representing the social relations between regions. A myth, for example, tells the story of competition between Mount Sinabung and Mount Sibayak in fighting over a beautiful girl, GunungBarus. The battle ensued until, finally, Sinabung Mountain sacked the neck of Mount Sibayak until his head was caught into *DelengKutu* (near Gurusinga Village). Many people suspect this story is related to the last eruption of Mount Sibayak. Until the 1970s many young Karo youths who wove love climbed Mount Sinabung on the belief that, if they manage to climb the peak, then their relationship will reach the marriage level.

Si Beru Dayang

Karo community rituals associated with rice planting are inspired through the myth of the story of *Si Beru Dayang*. There was an orphan girl named *BeruDayang*. *BeruDayang* is considered a figure that lowers the human food of rice, so that rice is highly respected, the people of Karo are obedient to the prohibitions and orders related to the contents of the story. Residents continue to adore *Si BeruDayang* with a party called mere page. At the time the page was held, the public was forbidden to work two days in the fields, for two special days to happily adore "Si BeruDayang" for the harvest.

3.2.3 The Myth of Supernatural Beings

The supernatural or supernatural myth ("*supra*" means "above", and "*nature*" meaning nature, first used in 1520 - 1530 AD) is a term for events that cannot be explained by natural law, or are above and beyond nature. Actually every human being has ever or will experience things that fall into the categorySupranatural but sometimes less understood or indeed negated because it does not make sense, so there are also some people who think the supernatural is not there and just a bedtime tale. In Karo folklore, also found the myth of supernatural beings, creatures believed to be helpful or destructive.

Si Ilang-Ilang

The *Ilang-Ilang* mentioned has a long body like a giant. Her mother was ill. In order for her mother to recover soon, The *Ilang-Ilang* looking for leaves of pumpkin shoots for cooking. Then, the leaves of the pumpkin shoot as much as it is placed on the mother's body. Instantly his mother died on the leaves of pumpkin shoots. The *Ilang-Ilang* is believed to emerge if there is a resident who obtains property through unfavorable means.

Beru Renggang Kuning

BeruRenggangKuning is a story about a girl named *RenggangKuning* who likes to do weird things. However, her behavior changed because of his father's advice that asked her to study. One day, robber came to *RenggangKuning*'s house. Because of the event, *RenggangKuning* promised to give priority to her family. Quietly remembered *Nande*'s advice, that said "anything can prevail in this world and the earth never distinguishes goodness and wickedness. Wherever you stand, do your best". While close the window, *Renggang* praying to Sinabung.

3.2.4 Myth of Heroism

The mythical myth is a myth that tells about the figures who fight for the truth. Usually, this character has special powers. In the Karo community, heroic tales are still found in the stories of his people.

Pawang Ternalem

The story of *PawangTernalem* is about a child who is not recognized by society because he was born on a bad day. According to society confidence, if any baby is born on a bad day then it must be killed because it can bring bad luck. Every ways people do to kill *PawangTernalem*, but always fail. Finally, *PawangTernalem* was treated by an old man named *RubiaGande* and taught *PawangTernalemaKanuragan*. With his new ability *PawangTernalem* able help people.

Beru Ginting Sopo Mbelin

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somewhere she did not know so she couldn't go home. On the way she encountered many people and animals who were nice to her, one of them name *RubiaGande*, an old woman, who then raised *BeruGinting* as her child.

4 CONCLUSIONS

The results of this research shows that there are ten treasures of the ecological myth of Karo with the classification of ecological myths, namely the myth of the origin of a place, the myth of ritual or worship, the myth of supernatural being, and the myth of heroism. The myth of the origin of a place contained in Karo folklore, as in the story titled *The Provenance of Gundaling Hill*. The myth of ritual worship is contained in the story of *Sinabung Mount Ritual*, and *Si BeruDayang*. The myth of supernatural beings contained in *Si Ilang-ilang* and *BeruRenggangKuning* story. The myths of heroism showed in the story of *PawangTernalem*, and *BeruGintingSopoMbelin*.

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