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Historical Heritage Study in the Context of Local Mythology and Legends: A Case Study of Sampuraga Folklore in North Sumatra

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Abstract

Peninggalan sejarah sering kali tidak hanya menjadi bukti fisik dari peradaban masa lalu, tetapi juga terkait erat dengan mitologi dan legenda lokal yang berkembang di masyarakat. Kajian ini bertujuan untuk mengeksplorasi hubungan antara peninggalan sejarah, mitologi, dan legenda lokal, serta bagaimana ketiganya saling memengaruhi dalam membentuk identitas budaya suatu masyarakat. Melalui pendekatan kualitatif dan studi literatur, penelitian ini menganalisis cerita rakyat Sampuraga yang berasal dari Mandailing Natal, Sumatera Utara yang memiliki kaitan erat dengan mitologi dan legenda lokal di wilayah tersebut. Hasil kajian menunjukkan bahwa mitologi dan legenda lokal sering kali menjadi medium untuk melestarikan nilai-nilai budaya dan sejarah, sekaligus memperkaya pemahaman masyarakat terhadap peninggalan sejarah tersebut.

Keywords: Myths, Legends, Sampuraga

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Abstrak

Historical relics are often not only physical evidence of past civilizations, but are also closely related to local mythology and legends that develop in society. This study aims to explore the relationship between historical relics, mythology, and local legends, and how the three influence each other in shaping the cultural identity of a society. Through a qualitative approach and literature study, this study analyzes the Sampuraga folklore originating from Mandailing Natal, North Sumatra, which is closely related to local mythology and legends in the region. The results of the study show that local mythology and legends are often a medium for preserving cultural and historical values, while enriching people's understanding of these historical relics.

Keywords: Myth, Legend, Legend

Introduction

Historical relics can not only be understood in the context of historical objects or buildings, but also through oral stories that are passed down from generation to

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generation. In many cultures, local mythology and legends often contain local wisdom, beliefs, and the worldview of their people. These stories are not only part of the tradition, but also have an important function in building a collective identity and conveying historical values that can inform our understanding of the history of a region.

Myth in the context of old mythologies has the meaning of a formation of a society oriented from the past or from a static, eternal historical formation. Myth in the old sense is synonymous with history/history, the formation of society in its time. On the other hand, myth is interpreted as mythological speech not only in the form of oral speech, but speech that can be in the form of writing, photography, film, scientific reports, performances, advertisements, paintings, basically everything that has a mode of representation and has a meaning that cannot necessarily be captured directly, for example to capture the meaning or meaning of a painting requires interpretation. Humans in society and the environment as supporters of myths are in the socio-cultural sphere. They always try to understand themselves and their position in the universe, before they determine their attitudes and actions to develop their life in a society (Sri Iswidayati, 2007).

Legends are folklore that is considered to have a story as an event that really happened in the past. Danandaja (2002:6) legend is secular. "Worldliness" occurred in the past, and took place in a world like the world we know today. People believe that legends have happened in the past. Legends are believed to contain noble values that are beneficial to life. local community. Legend is a folklore that is considered to have really happened whose story is connected to historical figures and spiced with the wonder, magic and also the speciality of the characters in an event or event that exists (Atikah Batubara, 2011).

Visually, humans symbolize sacred legends, which are mythical to provide explanations for invisible phenomena, so that sacred tales contain messages, although these messages are sometimes difficult to understand, because at first they were formed irrationally. On the other hand, people believe the content or accept the message contained in the myth without critically questioning. For society, myths serve as statements about reality that is not visible to the naked eye (*jiwo katon*).

Folklore is a form of cultural heritage that is rich in mythological values and local legends. In Indonesia, many folklore reflects local wisdom and people's views on life. One of the interesting folklore to study is the story of Sampuraga which originated from

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Mandailing Natal, North Sumatra. This story not only serves as entertainment, but also as a means of moral education and strengthening the cultural identity of the local community. In this journal, we will explore various aspects of the Sampuraga story, including the narrative structure, symbolism, character education values, as well as efforts to revitalize the story in a modern context.

One of the folklore traditions is the Sampuraga story found in the Mandailing community. The folklore of the Batak Mandailing community is told orally, namely word of mouth and from generation to generation. Wiguna (2018) also said that folklore as an inseparable part of oral literature that lives and is an important part of society, is inherited orally from word of mouth (ora literature) and passed down from one generation to the next. The community always involves folklore in various circumstances. In daily life in society, this type of literature is often spoken by a teacher to his students, parents to his children, storytellers to his listeners, and even between fellow members of the community (Nikmah, 2020).

The story of Sampuraga tells the story of a child who disobeys his parents. In the course of his story, the child experiences various events that teach valuable lessons about responsibility, honesty, and respect. Through an interesting storyline, the people of Mandailing Natal can take lessons from the experiences of the characters in the story. Thus, Sampuraga is not only a story, but also reflects the values upheld by the community.

Method

This research uses a qualitative research method, namely a scientific research, which aims to understand a phenomenon in a scientific social context by prioritizing the process of in-depth communication interaction between the researcher and the phenomenon being studied (Rukminingsih, 2020: 88). The approach used in this study is the phenomenological approach. The phenomenological approach is the study of knowledge based on human consciousness, in phenomenology a person can learn how to understand an event, symptom, or object by experiencing it consciously (Hasbiansyah, 2008:79). The steps in phenomenological studies are to conduct in-depth interviews with the research subjects, to obtain the full results of the interview, the interview must be recorded by the researcher.

Results and discussion

The History of Sampuraga Story

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In ancient times, in the village of Padang Bolak lived an old widow with her son named Sampuraga, who was obedient in worship and prayer in a remote house. Even though they are poor, they both love each other so that they have enough food every day. Sampuraga who only works to find firewood and lives in a shabby hut then has the intention to change his life. He then asked his elderly mother for permission to go abroad in order to change the fate of his family. Hearing the intention of the child alone, the mother finally reluctantly gave permission. After receiving the blessing, Sampuraga left with tears in his eyes while promising that if he succeeded, he would help his mother's condition. Sampuraga's journey turned out to be not easy and tiring. He had passed through the area of Pidelhi which is now called Pidoli and lived there for some time.

After that, he continued his journey to a village called Sirambas.At that time Sirambas Village was led by a king named Silanjang with the name of the kingdom of Silancang. In Sirambas, Sampuraga worked hard until his business was successful and he became one of the most respected people. Seeing this, the king had the intention to match Sampuraga with his favorite daughter. Sampuraga was very happy with the news and finally officially proposed to the daughter of King Silanjang. The wedding was also held with great fanfare and reportedly spread throughout the region to the mother's ears. Sampuraga's mother, who did not believe her son could propose to the king's daughter, rushed to Silancang. However, what happened was not as beautiful as expected because Sampuraga did not acknowledge the existence of his mother. Sampuraga was too embarrassed by his wife's family because he saw his vulnerable mother present with a concerning, poor and thin condition.

Sampuraga immediately expelled the mother, telling everyone that her biological mother had died. Sampuraga's mother left with sadness and hurt for her son's treatment, while praying to God. Suddenly it rained heavily which made the place flooded and everyone at the party died from drowning. The place where Sampuraga drowned instantly turned into a hot spring. Meanwhile, the stones around the hot spring pool are said to have a shape similar to the Sampuraga wedding event which was also affected by the curse (Nikmah sari, 2019).

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Sampuraga Hot Spring



Relic Frying Pan/Frying Pan Sampuraga Wedding

Myths and Beliefs About the Story of Sampuraga

The surrounding community believes that sampuraga is the name of a child who disobeys his mother. Like Malin Kundang, a folklore from West Sumatra, he was then cursed by his mother. The legend of Sampuraga is actually almost the same as Malin Kundang who both tell the story of a disobedient child who does not want to acknowledge his biological mother. However, the difference is that Malin Kundang was cursed to be turned to stone while Sampuraga was said to have drowned due to a storm that drowned his palace and Sampuraga also drowned where the location of the incident was known as the Sampuraga hot springs of Sirambas Village.

Folklore is also considered a means of conveying character education values for the community that owns them. By listening and understanding the existing stories, one will be able to make it as a teaching or education that can be applied in daily life. Everyone certainly needs education. However, the education needed is not only formal education such as in schools, but non-formal education such as those derived from the experiences and stories told by the ancients can also be used as a means of education to live life. One of the folklore that can be considered an example of a story that provides a lot of lessons and education about social life is a story entitled Sampuraga.

This story can be used as a means to educate religious attitudes, love each other, respect responsibility, and others. And now the place has turned into a very hot pool of water. Around there are several large limestones that resemble buffaloes. In addition, there are also two layers of sandy soil and colored mud that resemble foodstuffs. The locals consider it to be an incarnation of the cursed Sampuraga wedding ceremony. By the local community, the place was later named "Kolam Sampuraga". Until now, this

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place has become one of the tourism areas in the Mandailing area that is crowded with people (Enrico Alamo, 2014).



Relief of Sampuraga Marriage With The Daughter of King Silanjang



Sampuraga Hot Springs



Sampuraga Hot Spring Pool Now Becomes Tourism Places in Mandiling Natal

Conclusion

The study of historical relics in the context of local mythology and legends, especially the case study of Sampuraga folklore from Mandailing Natal North Sumatra, shows that oral traditions not only function as a means of entertainment, but also as a guardian of the collective memory of the community that contains moral, cultural, and historical values. Sampuraga's story, which tells the story of a conflict between a disobedient son and his mother, reflects the social dynamics, beliefs, and norms that

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prevailed in the past. Myths and legends like these are often associated with specific sites, such as tombs or sacred places, which are physical evidence of the interaction between symbolic narratives and historical relics. This study reveals how folklore plays a role in shaping local identity, as well as being a medium to understand societal changes over time. In addition, the study also confirms that local mythology and legends such as Sampuraga can be important sources for historical reconstruction, although it must be read critically considering the symbolic elements inherent in them.

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