HISTORIOGRAPHY OF THE PUTRI HIJAU MYTH IN THE MANIFEST AND LATENT FUNCTIONS: A STUDY IN TIGAPANAH SUBDISTRICT, KARO REGENCY

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Abstract

Historiography of the myth of Putri Hijau (the green princess) and Meriam Puntung (the amputated cannon) as a part of the history of Maimun Palace, Medan, is not solely about the past. The history of myth of the Putri Hijau is an event based on historical facts that have manifest functions (visible functions) and latent function (hidden function). The research used descriptive qualitative method. The data consisted of primary and secondary data. Primary data were obtained from the myth of Putri Hijau while secondary data were obtained from various sources such as books, documents, photographs, research results, and the other writing works. The data obtained from the research location were collected by 1) direct, participatory observation by recording and taking photos on some facts about ritual ceremonies in the Putri Hijau site, 2) in-depth, open-ended interviews in order to get information by asking respondents directly. The result of this finding revealed that in the manifestation function of Putri Hijau, some facilities were found such as i) the cave where Putri Hijau was born, ii) the cabin site of Putri Hijau, and iii) the house of Meriam Puntung. The latent function (hidden function) is indicated by the presence of facts of cultural value (1) belief (2) etiquette (3) mutual assistance.

Keywords: Historiography, myth, method, manifest, latent function.

1. Introduction

The myths of Putri Hijau and Meriam Puntung (Amputated Cannon) as a part of the history of Maimun Palace, Medan, which is sometimes called Putri Hijau Palace is the grandeur of the Deli Kingdom. It is dominated by yellow, the color of majesty of the Melayunese Kingdom. Its construction was completed on August 25, 1888, during the domination of Sultan Al-Rasyid Perkasa Alamsyah who was the oldest son of Sultan Mahmud Perkasa Alam, the founder of Medan. There is Meriam Puntung which is also called Meriam
Buntung on the yard of Maimun Palace with the legend of the incarnation of a beautiful princess, the myth of Putri Hijau as the heritage site of this story.

The myth of Putri Hijau is created by human beings because there is the distance between the event and the present time when the myth is in the process of becoming a historical legend which has existed for a long time so that it becomes a part of the people’s life. The legend is represented by the existence of literary historiography is always remembered, recovered, and rewritten so that it is logic if it is found in many versions and variations.

Historiography of the myth of Putri Hijau in Medan and in Karo Regency, North Sumatera Province, indicates that the richness of culture is based on the diversity of ethnic groups and communities. Each of them has its own identity which is considered old since it is the heritage of the old generation.

Historiography of the myth of Putri Hijau and Meriam Puntung (amputated cannon) as a part of the history of Maimun Palace, Medan, is not solely about the past. The history of myth of the Putri Hijau is an event based on historical facts that have manifest functions (visible functions) and latent function (hidden function).

One of the important concepts suggested by Robert K. Merton (in George Ritzer, 2016, p. 272) is the concepts of function and dysfunction and their derivation (manifest and latent). Manifest function is usually translated as a function which is expected. In consequence, latent function is usually assumed as negative one. However, it is called latent function because (the word, function, usually has positive meaning), not latent function. Merton uses the words, intended and unintended to indicate manifest function which is accurately translated as planned and unplanned, not expected and unexpected.

He also divides the concept of function into two parts: manifest function (explicit function) and latent function (implicit function). These two functions are found in cultural and communal elements. Manifest function is an objective consequence which contributes to adjustment or adaptation system wanted and realized by the participants of that system, as an individual emphasis through definitions and rules which have been created and as the solution which gives the way-out by providing various facilities. Latent function is an objective consequence of a cultural matter which is not wanted and realized by the people who are oriented to market games gradually and will review the world’s point of view which has existed. The old view on the practices of life is demanded to be relevant to the standard of cultural values created as imagination which carries image which not been experienced such as the events in history and in myths.

Cultural value in literary anthropology is local wisdom (Sibarani, 2015, p. 63; Susilo, 2017, p. 294). Analysis on cultural wisdom is only limited to 1) belief, 2) etiquette, and 3) mutual assistance.

Based on the explanation of the background, the problems in this research were as follows:
1. How about historiography of the Putri Hijau the myth in manifest function: A study in Tigapanah sub-district, Karo regency?
2. How about historiography of the of Putri Hijau the myth in latent function: A study in Tigapanah sub-district, Karo regency?

2. Method

2.1 Research Location

The research was conducted at Seberaya Village, Sukanalu Village, Karo Regency, at Deli Tua, Deli Serdang Regency, and at Maimun Palace, Medan, North Sumatera.
2.2 Types and Source of Data

The type of data was qualitative, and the source of data was primary and secondary data. The source of primary data in this research was the folklore of the myth of Putri Hijau, while the locations of the research were Seberaya Village, Sukanalu Village, Deli Tua, Deli Serdang Regency, and Maimun Palace, Medan, North Sumatera. Secondary data were obtained through various sources such as books, documents, photographs, theses, dissertations, internet, research results, articles, and other writing works, including the data which could provide insight which had been discussed by other writers with the same topic.

2.3 Research Informants

The informants had connection with the research; they were 1) public figures, community leaders, and cultured men, 2) the people who came to do ritual ceremonies at Putri Hijau site, and 3) specified key informants such as Keriahen, Panca Ginting, Mr. Amin, and Mr. Choki.

2.4 Method of Gathering the Data

The data were gathered by conducting 1) direct observation on participants by recording and taking photos on the facts of how to do activities of ritual ceremony at Putri Hijau site, and 2) open-ended and in-depth interviews for getting information by asking respondents directly.

2.5 Method of Analyzing the Data

The data were analyzed by using descriptive analytic analysis and observation as well as interviews. The gathered data which consisted of words, phrases, sentences, and pictures with texts were analyzed by using "reduction" so that they were organized in textual and contextual domain in the form of narration; they were then distributed into sub-headline in the form of explanation and analysis on historiography of the myth, 'Putri Hijau' on the Karonese folk tale.

3. Results and Discussion

In the research based on historical facts, it was found that in the manifest function there were some facilities as follows: 1) the cave (Lau Pirik Cave) where Putri Hijau was born, 2) the site of the cabin where she lived, and 3) the house of Meriam Puntu. Latent function was created as an imagination which carries an image which was not experienced such as the events found in history and in myths with the existence of the action pattern of local wisdom, consisted of 1) belief, 2) etiquette, and 3) mutual assistance.

3.1 Manifest Function

Manifest function is an objective consequence which contributes to the adjustment or adaptation to a system which is wanted and realized by the participants of that system, an individual emphasis through definitions and rules which have been created and as the solution which gives a way-out by providing various facilities.

3.1.1 Lau Pirik Cave where Putri Hijau was born

According to Keriahen, 80 years old, a farmer at Seberaya Village, the tale of Putri Hijau was originated from Si Beru Milala (whose name was unknown) who was pregnant without getting married and her 'husband' was not known. Consequently, the people at Seberaya
Village evicted her from the village to a cave at Lau Pirik which was usually called, ‘Gua Lau Pirik’ (Lau Pirik Cave) until she gave birth to a baby girl, Putri Hijau. Lau Pirik cave is about 20 to 30 meters from the highway which leads to Seberaya Village (see Figure 1).

![Figure 1. Lau Pirik Cave, the place where Putri Hijau was born.](image)

3.1.2 Putri Hijau heritage site

Based on the interview with Panca Ginting, 54 years old, the Head of Seberaya Village as the oldest village in Karo Regency which was founded by Karo Sekali, it was found that the tale of Putri Hijau was popular and believed by the villagers. Therefore, sop (dropping off cabin) was erected as a symbol of the truth in the tale of Putri Hijau. This cabin is believed by the local people as the place where Putri Hijau was dropped off and as her remainder at Seberaya Village. This heritage makes the tale of Putri Hijau have its own history in the local people’s mind.

3.1.3 House of Meriam Puntung

We can find the house of Meriam Puntung at Jalan Brigjen Katamso Number 118, Kampung Aur, Medan Maimun Sub-district, Medan 20159, North Sumatera. This Meriam Puntung now becomes a historical heritage and tourism object in Medan, particularly at Maimun Palace since the cannon is located in the yard of the palace.
3.2 Latent Function

Latent function is an objective consequence of a cultural event which is not wanted and realized by the people who are oriented to market games which gradually review the previous point of view. Old point of view on the practices of life is demanded to have relevance to the standard of cultural value as local wisdom which is created as follows:

3.2.1 Value of belief

Based on the direct participatory observation by recording and taking pictures on Putri Hijau site (see Figure 4) at Sukanalu, it was found that there were some ritual objects such as young coconut, bunch of flowers, perfume, cigarettes, betel leaves, and tobacco. They are used as the objects for doing rituals by requesting for fortune.

Some villagers make solemn promise to do something if their wish is fulfilled by burning a mixture of incense. Another ritual is intended to ward cholera off by making betel mixed with gambier and fenced; duckweed is chewed and rubbed on the face which proves that there is power in the ritual.
White cloth in Figure 4 is a ritual object as the expression of appreciation of the applicant since his prayer is accepted. For example, a child who has arrived at his destination or his dream has been realized will put white cloth on the shelf as the proof of his appreciation. Nottingham (2002, p. 11) points out that a belief is composed of myths (folktales) and performance (worship) which consists of worship ceremonies. A belief does not help but recognizes the existence of sacred objects and sacred creatures which often strengthen and corroborate their belief. The sacred objects and creatures are only an ‘existence’, but their existence should be kept sustainably and kept in the heart.

Sigmund Freud (in Susanto, 2001, p. 66) looks on contradiction between ego and superego. He points out that psychological aspect in every man is always flaring up among the drives or impulses which are called Id and superego. If they are matched with the previous terms, Id is instinct which contains drive to seek pleasure per se. Superego can be said as consciousness sediment in human life values which has the task to control human beings and to control Id so that in seeking pleasure man should be controlled and should pay attention to norms. Therefore, the drive from human instinct in accomplishing religious doctrine and in expressing himself should be based on norms and rules which have been determined.

What general characteristics are found in various sacred objects and beings? Physically, the objects and the beings will not give any clues since they are not the sacred ones. It is the human mind, behavior, and feeling which contribute to creating the sacredness in the objects by using religious symbols.

Nevertheless, almost none of the objects in heaven or on the earth is worshipped by some groups simultaneously. The followers of Hinduism worship Sacred Cows, the Muslims worship Black Stone in the corner of Ka’bah (Hajarul Aswad), the Christians worship the Cross on the Altar, the Jews worship slabs of stone where the Ten Commandments are written down, and those who are under-developed worship animals as their totems. Religious pattern in knowledge, education, and teaching is realized in the compilation of mythological (cosmological) beliefs. Sacred myths are told orally while the function of Scriptures is taken over by the myth of folktales.

3.2.2 Etiquette value

Etiquette (ethics) is the rule of behavior mutually determined and agreed by a certain community so that etiquette becomes the prerequisite which is agreed by social behavior. Therefore, this etiquette is usually called, “code of conduct.” Etiquette or ethics is also called customs and manners or tradition which exists in a certain community (Susilo, 2018, p. 94).

The site of the remainder of Putri Hijau as the ritual place is a sanctity place which is usually visited by people. It is located at Deli Tua, Namorambe Sub-district, Deli Serdang Regency, at Lau Pirik Cave, Sukanalu, Karo Regency, and in Medan. Many people come to these places to pray. But not every person is allowed to enter the places. They have to adhere to some rules of etiquette (ethics), and they should keep the code of ethics. Some of the rules which should be obeyed by visitors are as follows: they should hygienic and clean. Mr. Amin, an old, experienced man in the village says that before visitors enter the sacred place, they have to wash their hands and feet, and they are prohibited to wear any foot wears. They are also prohibited to say any rebu (bad, impure words); they have to be clean and pure. ‘Do not do any indecent thing’.

The myth contains a message and advice which have noble values presented symbolically and metaphorically for the benefit of a human life. They are presented plainly in the form of advice: “Do Not Do Any Indecent thing!” After this suggestion is spoken, the message will be useless for the speaker. However, when this message is conveyed in the form of
interesting story, let alone if it is supported, polished, and arranged artistically, it will surely give a deep impression to its receivers such as the myth of Putri Hijau which contains a message which is believed will trigger “power” and “substance” which will reincarnate life in this world.

3.2.3 Mutual assistance value

Behavior of mutual assistance is working together in finishing certain work and enjoys together the result of that work fairly. Mutual assistance also means an attempt to do certain work voluntarily and without ulterior motive by all villagers according to their capacity (Susilo, 2018, p. 75; Sibarani, 2012, p. 183). Almost all ethnic groups in Indonesia have the wisdom in mutual assistance even though it is done in different ways.

Concerning the myth of Putri Hijau, the value of mutual assistance is realized in “mutual endeavor”. One of the related mutual endeavors is the story told by an informant, Mr. Choki, the Head of Polsek (Sector Police, has jurisdiction over a sub-district, and is one level under a Polres) at Seberaya Village who has helped motivate the villagers to improve the facilities of Putri Hijau site. This myth site facility has roof, and it is seen as a ‘house’ with its roof made of thick ijuk (sugar palm fiber, used for brooms, rope, and roofing). It is covered by thick moss, and it shapes like a Karonese customary house. It is located at Sukanalu Village. The informants, Keriahen, 80 years old and Panca Ginting, 54 years old, admit that the facility has been existed at Sukanalu Village since their parents were still childhood. They are always adhered to take care of the Putri Hijau site as the symbol of local wisdom of the Karonese culture in particular and the people of North Sumatera in general since it has become a legend.

Facilities for public utility are usually done by mutual assistance among the villagers since they plan the construction of public utilities and the fund collecting for them. The villagers usually work together voluntarily according to their capacity, and they are usually helped by visitors who come to visit the site. It is expected that participation of all villagers who live outside their villages do mutual assistance, especially in financing and in improving the facility of Putri Hijau site

4. Conclusion

From the historiography of the myth of Putri Hijau and the results of the research, it was found that:

• In the manifest function of Putri Hijau, there were facilities of i) spring and the cave where Putri Hijau was born, ii) cabin site where Putri Hijau lived, glass coffin, dressing table, iii) the Lau Biang River, and iv) Pancuran Gading.
• In the latent function, old viewpoint on the practices of life is demanded to have relevance to the standard of cultural values created as imagination about cultural values in local wisdom: i) religious, ii) etiquette, and iii) mutual assistance.
• Religious values based on the local people’s belief, Meriam Pantung, Pancur, Heritage Site, Glass Coffin, and in the Lau Pirik Cave where Putri Hijau had supernatural power. It makes many people believe it so that they come and do ritual to request.
• The function of holy books is taken over by myth in the form of folklores which are originated from the law of sanctity.
• The myth of Putri Hijau had sacredness and supernatural power. Consequently, many people believe that it has a message which contains “power” and “substance” which can reincarnate life in this world. Those who come to this site should keep their etiquette.
Facilities for public utility which have to be completed need financing, especially for constructing the facility and infrastructure, and all of them are done voluntarily by mutual assistance among the villagers and the visitors or those who live outside their region.

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