

Searching for Traces of Dutch Colonial Heritage in Lau Simomo Village As a Local History Conscious Attitude to Prevent Moral Decadence of The Young Generation of Tanah Karo

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Abstract. The research entitled Tracing Traces of Dutch Colonial Heritage in Lau Simomo Village as an Awareness of Local History to Prevent Moral Decadence for the Young Generation in Tanah Karo is based on the presence of traces of Dutch Colonial heritage in Lau Simomo Village in the form of buildings from the 20th century that are still functioning today. This research is local social history research of the Karo community using a qualitative descriptive historical research method through, both primary and secondary), verification (criticism of external and internal sources), and further interpretation. The final step is writing (historiography) and communicatively after data analysis. Data sources were obtained through library research, observations and interviews with parties relevant to the study topic. This research targets mandatory outputs in the form of final research reports, IPR proposals and final research reports, scientific publications in indexed proceedings (Publish) in 2023 and accredited national journals Sinta, and ends with additional outputs from international journals.

Keywords: Tracing Traces, Lau Simomo Village, Prevent Moral Decadence

1 Introduction

Lau Simomo is a village located in the Tanah Karo Plateau, which is about 10 km from Kabanjahe. Lau Simomo, a village at the foot of Mount Sinabung, has a cool climate and fertile soil because there is water flowing from small rivers¹. Said that Lau Simomo village is called a village that has abundant water, or "Berbual-Bual." Apart from that, Lau Simomo village is also rich in local history. In Lau Simomo village, there are traces of 20th-century Dutch colonial heritage, including leprosy hospitals, churches, polyclinics, homes for

¹ Simangunsong Lister Eva, *SEJARAH EPIDEMI LEPRO DI TANAH KARO* (Yogyakarta: Waves, 2019).

leprosy/leper houses, and many others. These various Dutch colonial legacies make Lau Simomo one of the historic villages in Tanah Karo Regency ².

However, unfortunately, these various relics receive almost no attention from schools in Karo Regency because they do not use the Dutch colonial relics in Lau Simomo village as a source of historical learning. In fact, by utilizing the heritage traces in Lau Simomo village as a source of historical learning, it can develop an awareness of local history for today's young generation. An awareness of local history can unwittingly prevent moral decadence (moral decline) for the younger generation, which continues to increase as a result of modernization, especially in Tanah Karo. One of the fundamental problems facing the Indonesian nation today is increasing juvenile delinquency in drug use, brawls between students, prostitution and bullying. Just look at how recently the people of Medan City were shocked by the murder of a vocational school student at a gas station, which started with a brawl between schools. Moral decadence has penetrated the younger generation in all areas, both in cities and villages in Karo Regency.

Specifically in Karo Regency, the problem of moral decadence among the younger generation (teenagers) has apparently become a serious problem and has received quite a lot of attention from the community and government. This was stated by the Deputy for Eradication of the National Narcotics Agency (BNN), Inspector General of Police Drs. Arman Depari, in the daily *AnalisaDaily.com*. Depari revealed that apart from drugs, AIDS/HIV is also high in Karo and even ranks first at district/city level in North Sumatra (<https://analisaDaily.com/berita/arsip/2019/4/29/729562/karo-user-biggest-drug-in-North-Sumatra/> accessed January 9, 2022). Depari further revealed that currently there are an average of 44.5 million drug users per day, so it is not surprising that narcotics spread quickly everywhere, making users die on average 30-37 people per day. Also expressed something similar: "The circulation of narcotics in Indonesia is currently very worrying; this circulation is even connected to international networks. In North Sumatra, one of the districts with the highest narcotics abuse is Karo District." Based on data from the Tanah Karo Police, cases of narcotics abuse in the last 5 years reached 772 cases."

Based on the data above, the Karo Government, the community and schools actually need to make efforts to prevent moral decline by fostering the development of an attitude of historical awareness through tracing traces of historical remains in Lau Simomo village. As is known, history subjects are less popular and require minimal hours at the elementary school (SD), junior high school (SMP), and senior high school (SMA, SMU) levels. In fact, the condition of the historical remains in Lau Simomo Village has received little attention from the government, the community and the school. For schools, the traces left behind by Dutch colonialism in Lau Simomo village can be used as a learning resource so that the younger generation can learn a lot about history, attitudes of nationalism (love for the nation and homeland), and struggle. By tracing traces of Dutch Colonial remains in Lau Simomo Village, it is hoped that local historical awareness can be fostered in order to prevent moral decadence for the younger generation in Tanah Karo.

² Nuah P Tariga, "The Jambur Karo Building View from The Lens of Disability Concerning Local Action Plan for Persons with Disabilities," in *Conference Series*, vol. 3, 2021, 203–210.

2 Theoretical Framework

2.1 Relevant Research

This research is a social history research of the local community with a focus on the traces of the Dutch Colonial legacy in Lau Simomo Village in fostering a historically conscious attitude in order to prevent the moral decadence of the younger generation in Tanah Karo. To support this research, there are several relevant studies, including those by Muhammad Afrillyan Dwi Syahputra, entitled "The Important Role of Local History as a Learning Object for Building Historical Awareness." Syahputra's research shows that local history is effective in forming the awareness of students and the community because history in the surrounding environment will foster a sense of pride and love for the past culture of an area. Local history is the right material to be used as teaching material for history learning. Learning local history provides students with the opportunity to seek information about what is in their own environment, thereby making them aware and raising historical awareness, which leads to a feeling of love for the country ³.

True historical awareness is not just remembering dark events in the past such as destruction, war, defeat, dates, and places in general, but historical awareness is learning lessons from every event in the past as a trigger for the spirit of struggle in order to strengthen national identity. Then, from this historical awareness, Indonesia's identity as a great nation began to become stronger. Making Indonesian society a society that will not forget the great history of its own nation

Apart from the research above, other research that is considered relevant and supports this research plan is Miftahul Jannah (, entitled "Community Efforts to Overcome Adolescent Moral Decadence in Gampong Beunot, Syamtalira Bayu, North Aceh." In his research, Miftahul explained that moral decadence is a moral decline that occurs in individuals and is caused by certain factors. The effects caused by moral decadence are very fatal; they can be detrimental to oneself and others, especially the moral decline of teenagers, which greatly disrupts peace in social life. In fact, teenagers are candidates for the next baton holders in a society. The moral decadence that often occurs, such as adultery, theft, free use of narcotics and illegal drugs (narcotics), pornography, crime, free sex, children disobeying their parents, abortion among teenagers, etc., has become a social problem. which is very worrying and cannot yet be resolved completely ⁴.

These very worrying conditions are felt almost evenly in every region in Indonesia in general, not only in big cities like Jakarta; even cases of juvenile delinquency or moral decadence also occur in Aceh, both among urban communities and among village communities. Theft, drug abuse and other violations are no longer taboo for today's teenagers. In Aceh Province, there are many cases of drug abuse, theft, pornography and adultery, which

³ Muhammad Afrillyan Dwi Syahputra, Sariyatun Sariyatun, and Deny Tri Ardianto, "Peranan Penting Sejarah Lokal Sebagai Objek Pembelajaran Untuk Membangun Kesadaran Sejarah Siswa," *Historia: Jurnal Pendidik dan Peneliti Sejarah* 4, no. 1 (2020): 85–94.

⁴ Miftahul Jannah, "Upaya Masyarakat Dalam Mengatasi Dekadensi Moral Remaja Di Gampong Beunot, Syamtalira Bayu, Aceh Utara," *Tadabbur: Jurnal Peradaban Islam* 3, no. 2 (2021): 347–357.

are found almost evenly in various districts in Aceh, one of which occurred in Beunot Gampong, where a teenager with the initials di on September 13, 2019 was involved in narcotics abuse.

Miftahul's research then produced a solution to overcome the moral decadence of teenagers in Aceh, namely by implementing non-formal education through training courses, community learning activity centers, and Taklim Councils, as well as by implementing community values and norms. The next previous research is Emy Yunita Rahma Pratiwi, with the title "Efforts to Increase National Historical Awareness in the Era of Globalization." This research examines and discusses how students' low interest in integrated history learning in social studies subjects is due to teachers' less interesting teaching methods. Through this research, it is hoped that it can build a new paradigm for social studies teachers that history is future-oriented (future) and not past-oriented (past) so that teachers can develop interesting and innovative teaching methods in teaching history. In this way, increasing national historical awareness can be achieved in the ongoing era of globalization ⁵.

Based on the research above, it appears that humanities research with historical studies and its relationship to moral decadence is very interesting to discuss and research. This research is intended to be a social engineering study regarding how tracing traces of Dutch colonial heritage in Lau Simomo Village can develop local historical awareness in order to prevent moral decadence for the younger generation in Tanah Karo.

3 Conceptual Framework

3.1 Relics of Dutch Colonial History

Historical remains are often also referred to as historical sites. Historical sites can be defined as places where relics of past activities are found, consisting of economic, political, social and cultural activities. Historical relics can be defined as objects left over from the past that have historical value and still exist today⁶. More succinctly, Warsito explains that a historical site is a place where there is information about historical remains ⁷. So a historical site is a place where there is information about historical remains. One example of a historical site is a traditional house. So, in general, the meaning of history itself is very broad and does not only discuss the past but also as evidence that there was life and learning in the past ⁸.

Based on Law 11 of 2010, Article 1, paragraph 5, historical remains can become cultural heritage sites. "Cultural Heritage Sites are locations on land and/or in water that contain Cultural Heritage Objects, Cultural Heritage Buildings, and/or Cultural Heritage Structures as a result of human activities or evidence of events in the past." In North Sumatra,

⁵ Emy Yunita Rahma Pertiwi, "UPAYA MENINGKATKAN KESADARAN SEJARAH NASIONAL DALAM ERA GLOBALISASI: Sejarah, Kesadaran, Era Globalisasi," *Civic Edu: Jurnal Pendidikan Kewarganegaraan* 2, no. 1 (2018): 1–10.

⁶ Agus Mursidi and Dhalia Sutopo, "Peninggalan Sejarah Sebagai Sumber Belajar Sejarah Dalam Penanaman Nilai-Nila Kebangsaan Di Kecamatan Muncar Kabupaten Banyuwangi," *Khazanah Pendidikan* 13, no. 1 (2019).

⁷ I Gede A B Wiranata and M H SH, *Antropologi Budaya* (Citra Aditya Bakti, 2011).

⁸ Mursidi and Sutopo, "Peninggalan Sejarah Sebagai Sumber Belajar Sejarah Dalam Penanaman Nilai-Nila Kebangsaan Di Kecamatan Muncar Kabupaten Banyuwangi."

there are many historical sites or remains, including Lau Simomo village. Generally, traces of Dutch colonial heritage can be in the form of buildings or structures, train stations, monuments or monuments, culture or beliefs. Meanwhile, specifically for Lau Simomo village, traces of the Dutch Colonial heritage are in the form of colonial buildings such as hospitals, churches (GBKP), polyclinics, water reservoirs and huts for lepers, which were built around the 19th century and most likely there are still other buildings. after further research. Until now, some of these buildings still exist and are still functioning.

In fact, historical relics, whether they come from the era of empires or the era of colonialism, need to be identified and inventoried. This is important so that it becomes the basis for concern from both the community itself and also from the regional government so that it can be used as an input in the inventory of cultural heritage. Likewise, the heritage traces found in Lau Simomo village, apart from being intended to get attention from the government and the community, are also hoped to be an alternative solution for preventing moral decadence for the younger generation, especially in Karo land.

3.2 Local History Awareness

Literally, history comes from the Arabic word *syajaratun*, which means wood tree. The tree, in this sense, is a symbol, namely a symbol of life. Inside a tree, there are parts such as the trunk, twigs, leaves, roots and fruit. The parts of the tree show that there are aspects of life that are interconnected to form something that is alive. Trees will experience change and development, so history will continue to experience active dynamics. This dynamic continues to occur along with the time and space in which life exists. The tree symbol shows growth and development.

According to Sartono Kartodirdjo, history is a description of the past of humans and their surroundings as social creatures that is compiled scientifically and completely. covers the sequence of facts from that period with interpretations and explanations that provide an understanding of what has passed⁹. History based on events, facts and historiography is divided into national and local history. This difference is based on cause and effect (causality) and the coverage of the area where the historical event occurred.

Local history can be said to be a form of historical writing within a limited scope, covering a particular locality¹⁰. This scope limitation is usually associated with the regional element (the spatial element). In Indonesia, local history can also be called regional history. Local history provides deep connections with local events and is considered unimportant, but actually has a very crucial and useful role in the future¹¹. Local history is at the forefront of the formation of national personality and nationalism. Because of history, we learn a lot of future values by reflecting on the past.

Unfortunately, the stereotype embedded in Indonesian society today is that history is just about memorizing the names of figures and events. In fact, by studying it, we can gain

⁹ Sartono Kartodirdjo, "Pemikiran Dan Perkembangan Historiografi Indonesia: Suatu Alternatif," (*No Title*) (1982).

¹⁰ I Widja, "Gde. 1991," *Sejarah Lokal Suatu Perspektif dalam Pengajaran Sejarah* (1991).

¹¹ Syahputra, Sariyatun, and Ardianto, "Peranan Penting Sejarah Lokal Sebagai Objek Pembelajaran Untuk Membangun Kesadaran Sejarah Siswa."

values that can enrich our understanding of the past and strengthen our feelings of love for our country. In line with the theme of local history studies, This theme can be said to be the material closest to society because of its local nature. Because of this, important values emerge when linked to real life. Logically, if there is no value that can be taken, what's the point of studying history?¹².

It is also through this local history that people are expected to be able to know themselves, from small to large communities. Local history also plays a role in fostering collective community memory, togetherness, and a sense of mutual care because they are tied to the same area. As Indonesian citizens, we should take responsibility for the history of this nation. It is important for a nation to explore the history of its own nation as a continuous form of self-reflection through historical awareness. Soedjatmoko said that this historical awareness is an intellectual orientation, an attitude that needs to be instilled in the nation in order to form a national personality¹³.

In general, this attitude of awareness is an awareness that shows a level of appreciation for the meaning of history as a guide to facing the present and the future. Meanwhile, Kapp sees this development of historical awareness as a change from traditional didactic teaching with the pursuit of a new focus on society and education in a particular regional environment. Without realizing it, awareness of local history becomes the personality identity of a community¹⁴.

3.3 Disease Outbreak in the Karo Community

Epistemologically, an outbreak is a sudden increase in the incidence of disease in an area when the number of cases exceeds normal predictions for a certain period of time. Outbreaks can be an increase in infectious diseases originating from the environment, such as water and food, and can affect life in certain areas. Disease outbreaks are categorized as infectious diseases caused by pathogenic microorganisms such as viruses, bacteria, parasites or fungi; for example, bird flu, dengue fever, malaria, hookworm, elephantiasis, leprosy, SARS, Ebola and many more. Viruses, bacteria, parasites or fungi are referred to as agents, namely the causes or those that transmit the disease outbreak.

The level of spread and symptoms of disease outbreaks can be divided into:

1. Endemic is defined as a disease that is consistently found in certain places or among certain people and is limited to them, such as malaria in coastal areas, dengue fever and hookworm disease among mine workers¹⁵.
2. An epidemic occurs when a disease has spread rapidly to a certain region or country and begins to affect the population of that region. For example, the Ebola virus in the Congo in 2019, the bird flu in Indonesia (H5NI) in 2012, and SARS in Africa in 2003

¹² Ibid.

¹³ Etika Pembebasan Soejatmoko, "Pilihan Karangan Tentang Agama," *Kebudayaan, Sejarah dan Ilmu Pengetahuan (Jakarta: LP3ES, 1984)* (n.d.).

¹⁴ P G DeCelles et al., "Neogene Foreland Basin Deposits, Erosional Unroofing, and the Kinematic History of the Himalayan Fold-Thrust Belt, Western Nepal," *Geological Society of America Bulletin* 110, no. 1 (1998): 2–21.

¹⁵ Lister Eva, *SEJARAH EPIDEMI LEPRO DI TANAH KARO*.

3. A pandemic is a disease outbreak that occurs simultaneously everywhere, covering a large geographic area that is global in nature, and the impact of the outbreak is categorized as deadly on a rapid scale. For example, COVID-19 emerged at the end of 2019.

Plagues grow, develop and even evolve along with human development and evolution. History proves that disease outbreaks are nothing new in human life. In 430 BC, after the Peloponnesian War, Greek civilization collapsed due to attacks by plagues such as fever, thirsty throat, bleeding tongue, red skin and weakness. In 165 AD, the Anthony plague attacked the Romans.

Apart from ancient European civilization, in historical writing cases of plague were also found in North Sumatra, one of which was the Karo people who lived in the Tanah Karo Highlands. The cool, hilly natural conditions of the Tanah Karo Highlands apparently harbor an epidemic epidemic called the leprosy epidemic. Why not? Because at the end of the 19th century in Tanah Karo, it was estimated that 2 out of 10 people at that time suffered from leprosy and were wasting their lives without anyone paying attention along the way¹⁶. Efforts to control leprosy sufferers began when the Zending and Dutch colonial authorities collaborated. Apart from leprosy, zending and doctors are also faced with dealing with outbreaks of other diseases. Various historical facts regarding disease outbreaks make us aware that disease outbreaks can build and destroy a civilization.

3.4 Moral Decadence (Moral Decline, Morals)

The era of globalization is a time where technology has dominated every aspect of human life. Various changes and developments are occurring rapidly, be it cultural development, educational development or technology. It is very commonplace that many people are now more comfortable using technology. These developments certainly provide convenience and certainly have a positive impact on the community. It cannot be denied that this era of globalization is changing all life in society, be it customs, culture, socio-political systems and others that influence every element of life¹⁷. The era of globalization and modernization has had negative impacts, such as decadence and a decline in moral values and social attitudes, which are starting to fade, especially for the younger generation.

Furthermore, stated that during the transition period, the younger generation, known as teenagers, experienced uncertainty and were often tempted or pulled to do bad and unclear actions. The teenager is faced with the choice of doing work that leads to goodness or doing bad things that can lead him down¹⁸. A teenager is a risk-taker or an individual who likes to engage in risky behavior (www.kitadanbuahhati.com). Lack of parental attention and upbringing, non-formal education, religion and the influence of technology play a major role in the occurrence of moral decadence (moral decline).

¹⁶ Laurens Bodaan, "Leprosy among the Karo-Bataks and the Way of Combating It.," *Leprosy among the Karo-Bataks and the Way of Combating it.*, no. Pt. 1 (1922).

¹⁷ Muliawati Muliawati, "Etika Dakwah Pada Masyarakat Global," *Bina'Al-Ummah* 14, no. 1 (2019): 39–58.

¹⁸ Ngainun Naim, "ISLAM AND RELIGIOUS PLURALISM" (2020).

Moral decadence is a moral decline that occurs in individuals and is caused by certain factors. The effects caused by moral decadence are very fatal; they can be detrimental to oneself and others, especially the moral decline of teenagers, which greatly disrupts peace in social life. In fact, teenagers are candidates for the next baton holders in a society¹⁹. The moral decadence that often occurs, such as adultery, theft, free use of narcotics and illegal drugs (narcotics), pornography, crime, free sex, children disobeying their parents, abortion among teenagers, etc., has become a social problem. which is very worrying and cannot yet be resolved completely²⁰.

Muhaimin M. Iskarim, states that "morals have the same meaning as morals (khalq), character, disposition, manners and ethics²¹." Morals concern human activities that are seen as good or bad, right or wrong, appropriate or inappropriate, or concerning the way a person behaves in relation to other people²². If we learn from history, many historical events have shown how a world civilization collapsed due to moral decline (moral decadence). Just look at how the Greek and Roman civilizations collapsed due to the barbaric and deviant behavior of their societies. In fact, the younger generation is the front guard in the formation of a national civilization with high identity, dedication and dignity. Of course, society expects the younger generation to behave in accordance with values and norms in order to create a peaceful and safe social life. So the question is how a nation will progress if the young generation who will become leaders does not have good morals. For this reason, it is necessary to seek alternative solutions on how to prevent the moral decadence of the younger generation, and one of them is to raise awareness of local history by tracing traces of heritage found in the area.

3.5 Historical Studies (History)

Epistemologically, history comes from Arabic, namely syajaratun, which means "tree." Meanwhile, the word history that refers to it in Greek is historia, which means knowledge or clever or intelligent people. Then, in the next process, it changed to "history" in English, which means the past, and in German, it is called geschichte.

Kuntowijoyo defines history as a reconstruction of the past to be contextualized into contemporary life²³. Sanusi states in his book entitled Introduction to the Science of History (2013) that history is (1) the science of humans, (2) the science of time, and (3) something that has social meaning. And history is intrinsically useful (history as science, past, opinion and profession) and extrinsically useful (reasoning, politics, policy change and the future)²⁴.

¹⁹ Jannah, "Upaya Masyarakat Dalam Mengatasi Dekadensi Moral Remaja Di Gampong Beunot, Syamtalira Bayu, Aceh Utara."

²⁰ C Asri Budiningsih, *Pembelajaran Moral* (Rineka Cipta, 2004).

²¹ Mochamad Iskarim, "Dekadensi Moral Di Kalangan Pelajar (Revitalisasi Strategi PAI Dalam Menumbuhkan Moralitas Generasi Bangsa)," *Edukasia Islamika: Jurnal Pendidikan Islam* 1, no. 1 (2016): 1–20.

²² Amril Mansur, "Implementasi Klarifikasi Nilai Dalam Pembelajaran Dan Fungsionalisasi Etika Islam," *Al-Fikra: Jurnal Ilmiah Keislaman* 5, no. 1 (2006): 44–69.

²³ D R Kuntowijoyo, *Pengantar Ilmu Sejarah* (Bentang Pustaka, 2005).

²⁴ A S Anwar Sanusi, "Pengantar Ilmu Ilmu Sejarah" (Syekh Nurjati Press, 2013).

According to Muhammad Ali, history is the totality of changes and events that have actually occurred, or science that investigates changes in the past ²⁵. Meanwhile, according to Sarthono Khartodirjo, history is a form of describing collective experiences in the past, and uncovering them can be done through the actualization and hatching of past experiences ²⁶. Even Bung Karno, the proclaimer, said, 'Don't forget history.' A great nation is one that appreciates the services of its heroes.

Based on the various definitions above, Chriss always emphasizes that if history is not written, it will die (1985). History really needs to be written down so that it doesn't stop with stories, just oral tales and then, with the passage of time, they will die. Historical events that are written down are called historiography; they are not written down in vain. As a science, history writing is carried out based on methodology (scientific steps) ²⁷. Mention that historiography is a means of communicating research results that are revealed, tested (verified) and interpreted. Even Mona Lohanda, in her book *Reading Sources for Writing History* (2011), said that research and writing are two sides of a coin that cannot possibly be separated from each other. More specifically, Kuntowijoyo (2013) divides historiography into four stages: (1) heuristics (data collection), (2) verification (source criticism), (3) Interpretation and (4) writing.

4 Method

This research is a study of the local social history of the Karo community with a historical study of exploring Dutch Colonial heritage objects in Lau Simomo Village to increase awareness of local history in order to overcome moral decadence for the younger generation. This research seeks to find efforts to overcome the moral decadence of the younger generation in Tanah Karo by being aware of local history by theoretically tracing traces of Dutch colonial remains in Lau Simomo village. This research uses the Qualitative Description method through a historical/historical approach. The method steps used in this research refer to Helius Syamsuddin in his book entitled *Historical Methodology* ²⁸, namely:

1. The first step is, heuristics or data collection that is relevant to the study topic, sourced from primary and secondary data in the form of journals/e-journals, books, articles, scientific newspapers/magazines, papers/dissertations and websites or sites.
2. The second step, carry out source criticism (external and internal) by upholding the authenticity and integrity of the source through an evidence process (determining the validity of the text based on events, place, time and perpetrators) to then be evaluated, compared and clarified, then determining which sources are trustworthy and reliable. according to the study topic.
3. The third step, carrying out interpretation and analysis, namely combining (synthesized) data based on validity according to the topic to reconstruct history. This

²⁵ R Moh Ali, *Pengantar Ilmu Sejarah Indonesia* (LKis Pelangi Aksara, 2005).

²⁶ Kartodirdjo, "Pemikiran Dan Perkembangan Historiografi Indonesia: Suatu Alternatif."

²⁷ Chris Lorenz, "Comparative Historiography: Problems and Perspectives," *History and theory* 38, no. 1 (1999): 25–39.

²⁸ Helius Syamsuddin, "Metode Sejarah" (Jakarta, 1996).

stage requires objectivity and accuracy from researchers in order to establish dependencies between facts. Then do the interpretation.

4. Historiography is a writing stage that must be supported by imagination to then describe it with a series of words and sentences so that a relationship is established between historical facts as they really are ((*histoire reality*), and is systematic and communicative so that it is easy for readers to understand.

Data collection techniques used in this research include; literature review, document study, observation and interviews. Interviews as a data collection technique can be carried out directly or indirectly, and can be divided into structured and unstructured interviews ²⁹. Data sources in this research can be primary or secondary. Literature reviews and document studies were carried out by researchers at several libraries in Tanah Karo and Medan city, GBKP Archives and Tanah Karo Regional Government, data from the Lau Simomo Village office, the Delpher and Tropeseum sites, as well as browsing from the internet in the form of journals, magazines and other articles .

Meanwhile, direct interviews are carried out by researchers directly with informants who are deemed to be able to provide information about the study topic, and are carried out without structure, namely free interviews without using interview instruments/guidelines that are completely and systematically structured. The informants in this research are people who have knowledge and understanding of studies/topics, such as; Historians, Lau Simomo Regional/Village Government, traditional leaders, historians and community leaders, Hospital officials and people who live in Lau Simomo village.

Data analysis is the processing of data obtained using existing methods and rules in accordance with the research or design approach taken ³⁰. Data analysis in this research was carried out using qualitative analysis techniques. Data obtained from written sources, the results of observations and interviews are analyzed by organizing the data, breaking it down into units, synthesizing it, arranging it into patterns, choosing what is important and what to study, and making conclusions that can be shared with others ³¹. The research data obtained during the research process was recorded and then described descriptively and conclusions were drawn

This research takes the time limit (temporal) from the 19th century, specifically the Dutch Colonial period to the present. Excavating historical facts from this long-standing period will be achieved through the data collection techniques described above, namely literature study, document study, observation and interviews. Meanwhile, the spatial (regional) boundaries of this research focus on Lau Simomo village.

5 Results And Discussion

5.1 The entry of the Dutch Colonial Government in Tanah Karo and Lau Simomo village in the 19th century

²⁹ Ali, *Pengantar Ilmu Sejarah Indonesia*.

³⁰ Suharsimi Arikunto, "Prosedur Penelitian Suatu Pendekatan Praktik" (2019).

³¹ Dr Sugiyono, "Metode Penelitian Pendidikan Pendekatan Kuantitatif, Kualitatif Dan R&D" (2013).

The Karo Batak area, better known as Tanah Karo, stretches from the north of Lake Toba upwards, through the Deli area, and around Medan. Karo land is divided into lowlands (Karo Dusun) and highlands called *hooghflachte*³². The highlands are also called mountains and are very suitable as plantation land³³. The boundaries of Tanah Karo are: to the east, it borders Simalungun Land; to the west, it borders Southeast Aceh and East Aceh; to the north, it borders the coast of East Sumatra, which is inhabited by the Malay community; and to the south, it borders Pakpak Land and Lake Toba³⁴.

In terms of area, Tanah Karo has a district area of approximately 2127.3 square kilometers, or 3% of the area of North Sumatra Province. In general, Tanah Karo has a cool climate, especially in the Tanah Karo Highlands. The Tanah Karo plateau (mountains) has a cool climate with air temperatures between 16 C and 27 C and an average air humidity of 20%. It is located on the coordinate line 50' N, 3 19' S, 97 55' E, and 298 38' BB.

The geographical condition of Tanah Karo is characterized by the presence of large and small rivers, which are also used as tourist attractions. The rivers that irrigate Tanah Karo include the Snake River, the Lau Seruwey River, the Lau Taner River, the Lau Belawan River, Batang Panggang, Laung Biang/Wampu, the Pelawi River and the Lau Renun River which empties into the Singkel River. Even in the 18th century, pepper plantations and tobacco had developed into agriculture for the people living around the Ular River, Serue River, Tantan River, Belawan River, Mencirim River, Bingei River, Batang Panggang River, Selapian River, and Wampu (Brahma) River³⁵.

Therefore, the Tanah Karo Plateau is very suitable for use as agricultural land and cultivation, such as rice, corn, coconut, oranges and cotton. It is not surprising that the colonial government tried hard to enter the highland region in order to expand plantation expansionism. This agricultural production is not only traded but also used to meet their daily living needs. In terms of trade, the Karo people have long been familiar with the "barter" system. Horses and pepper are types of trade commodities that the Karo people often bring to the downstream mountains to exchange for daily necessities such as salt, cloth, opium, guns and gunpowder.

The fertile geographical conditions of Tanah Karo then made the Dutch Colonial Government, in this case the plantations, further expand its plantation expansion to almost the entire region of East Sumatra, including the highlands of Tanah Karo. Based on Colonial administration, East Sumatra was a residency consisting of four *Afdeeling*, namely *Afdeeling Langkat*, *Deli* and *Serdang*, *Asahan*, *Simalungun* and *Karo*, each of which was led by an Assistant Resident. The four resident assistants are subject to the authority of the resident.

³² Dwi Sri Utari, E Harso Kardhinata, and Revandy I M Damanik, "Analisis Karakter Morfologis Dan Hubungan Kekerabatan Tanaman Ubu Jalar (*Ipomoea Batatas* L.) Di Dataran Tinggi Dan Dataran Rendah Sumatera Utara: Analysis Morphological Characteristic and Genetical Relationship of Sweet Potato (*Ipomoea Batatas* L.) in the Highlands and Lowlands of North Sumatera," *Jurnal Rekayasa Pangan dan Pertanian* 5, no. 4 (2017): 870–881.

³³ Paul B Pedersen, "Four Dimensions of Cross-cultural Skill in Counselor Training," *The Personnel and Guidance Journal* 56, no. 8 (1978): 480–484.

³⁴ Brahma Putro, *Sejarah Karo Dari Zaman Ke Zaman Jilid I* (Medan: Ulih Saber, 1995).

³⁵ *Ibid.*

Previously, the East Sumatra Residency had its capital in Bengkalis, but in 1887, the Residency's capital was moved to Medan due to the development of plantations in East Sumatra³⁶.

In fact, before Dutch colonialism, England was the first European nation to pay serious attention to the east coast of Sumatra. The seriousness of the British in exploring the East Coast of Sumatra was proven by sending John Anderson from December 1822 to April 1823 to investigate and collect various information about the East Coast of Sumatra. The results of Anderson's exploration were later written down in a very famous book, entitled "Mission to the East Coast of Sumatra in 1823"³⁷.

After the British, East Sumatra then received attention from the Dutch by sending someone who had experience in agriculture, namely Jacob Nienhuys. Nienhuys was a figure who played a very important role in making East Sumatra a tobacco plantation area. In further developments, it is certainly possible that plantations with other types of plants will also be introduced by the Colonials to the people of East Sumatra. Nienhuys then applied the systems and elements contained in a plantation concept to the region and society of East Sumatra by collaborating with the government (local authorities), be it the Sultan, Chief Urung, Huta, etc.

On June 11, 1870, the Dutch government and the Sultan of Deli collaborated in a contract called the Mabar-Delitua Contract. The contract signed by the Sultan of Deli and Deli Maatschappij agreed to clear 12,000 acres of land within five years³⁸. At the end of the five-year term, Deli Maatschappij obtained 99-year rights to all the land that had been cleared and planted. The next contract was the Polonia contract on December 4, 1869, which was signed by the Sultan of Deli and contained an agreement regarding concession rights to open land between the Deli and Babura rivers, which became the city of Medan now.

The plantation business, which was previously based on the island of Java, then began to expand and develop on the island of Sumatra at the end of the 19th century. The expansion of the plantation business seemed to be in line with the process of expansion and pacification of Dutch colonial power in the archipelago in order to implement the Dutch "Pax Nederlandica" political policy. wanted the entire archipelago to be under Dutch control. As a result, the plantation area (cultuurgebied) in East Sumatra experienced rapid development. Apart from the land being suitable for planting, it is also because crops such as tobacco, rubber, tea, coffee and palm oil have very profitable prospects on the world market. So it is not surprising that the Dutch colonial government was so enthusiastic about supporting private entrepreneurs to open plantations and invest capital in the East Sumatra area.

In order to facilitate the expansion of their plantations, after going through a long contract called Lange Verklaring (Long Agreement) and Korte Verklaring (Short Agreement), on March 1, 1887, the Dutch formed the East Sumatra region into a residency area that previously included the East Sumatra Residency area, which was located in Bengkalis (Riau). The East Sumatra Residency is led by a Dutch Resident based in Medan, which consists of 4

³⁶ Allan Akbar, "Perkebunan Tembakau Dan Kapitalisasi Ekonomi Sumatera Timur 1863-1930," *Jurnal Tamaddun* 6, no. 2 (2018).

³⁷ John Anderson, *Mission to the East Coast of Sumatra, in 1823* (William Hackwood, 1826).

³⁸ G Schaap, *Uittreksels Uit de Memorie van Overgave van Het Bestuur over de Residentie Oostkust van Sumatra* (Boekhandel en drukkerij voorheen Brill, 1907).

afdeling areas, namely: Afdeling Deli and Serdang, Afdeling Simalungun and Karo Landen, Afdeling Langkat, and Afdeling Asahan.

The A-fdeeling area is further divided into under-afdeeling areas, each of which is headed by a controller. The under-afdeeling area is further divided into districts under the authority of the district adjutant, or demang. The lowest government area is called an under-district or country, which is ruled by the head of state. Starting from the district area to the routes below it, the Dutch government placed native workers as heads of government, also known as Inlandse Bestuur Ambtenaren (native government employees). Meanwhile, controller positions and above are held by Dutch people, or Europese Bestuur Ambtenaren, also known as European government employees ³⁹.

Furthermore, the administrative areas of Afdeling Simalungun and Karo Landen are further divided into Onderafdeling Simalungun and Onderafdeling Karo Landen. Each Onderafdeling is led by a controller (supervisor), namely a Dutch person based in Pematang Siantar and Kabanjahe. In the Onderafdeling Karo Landen administrative area, the government is called Selfbestuur. Under the authority of a Dutch Controller, there are 5 independent kingdom-level indigenous governments/Landschaap led by Sibayak and 18 Urung Kingdoms led by Raja Urung, which are subordinate indigenous governments or part of Kingdom/Landschaap Ke-Sibayaken (<https://web.karokab.go.id/profil/histori-kab-karo/masajajahan-belanda>, accessed, 27 June 2023).

To meet the needs for plantation land and colonial government buildings, very large areas of land were needed. Therefore, the Dutch colonial government asked for land concession rights from the Kings, or Sibayaks, who politically had the right to take land without clear legal status in Karo Landen. The feudalistic actions of the Sibayaks aroused the displeasure of some Urung and the Karo people. In reality, some of these concession lands are problematic. Not a few lands belonging to indigenous peoples were used as concession land for planting plantations and Dutch colonial buildings. The absolute control of land rights by the Urung and Sibayak causes socio-economic disparities in the farming community. It was on this basis that the Aron Movement emerged.

During the late 19th century, East Sumatra, including the land of Karo, became the location of one of the most intensive and successful foreign plantation businesses in the Third World ⁴⁰. During this century, plantations became the most important aspect of economic development in Indonesia during the colonial period.

The ongoing expansion of plantations then led the colonial government to the discovery of a leprosy epidemic in Tanah Karo. Accidentally, in the ongoing plantation expansion efforts, the Colonial Government discovered a leprosy epidemic that was attacking the Karo people from the end of the 19th century until the beginning of the 20th century. At the end of 1890, the Colonial Government found many leprosy sufferers whose lives were wasting away along the main roads leading to small villages in the highlands, such as

³⁹ Usman Pelly, *Urban Migration and Adaptation in Indonesia: A Case Study of Minangkabau and Mandailing Batak Migrants in Medan, North Sumatra* (University of Illinois at Urbana-Champaign, 1983).

⁴⁰ Muryanto Amin, "Pertumbuhan Industri, Birokrasi, Dan Konfrontasi Di Perkebunan Sumatera Utara 1870-1979" (n.d.).

Kabanjahe, Sibolangit, Berastagi and Seribudolok. People suffering from hunger live in very poor conditions, living homeless without being cared about by their families. In fact, it is not uncommon for families to throw away and exile leprosy sufferers to areas that are considered isolated, such as forests, valleys, hills or other remote villages.

Prof. DR. W. Schuffner, in his opening remarks to the report "The Dutch Indian Medical Civil Service 1922," said that two per million of the 120,000 Karo people in 1906 were estimated to have suffered from leprosy. of the total population, which at that time was around 120,000 people, of which 70,000 people lived in the Tanah Karo Highlands. According to a rough estimate, the ratio is that among 1000 people, there will be two leprosy sufferers. The discovery of this leprosy case then attracted special attention from the Dutch colonial government. In 1903, the Colonial Government sent Van Den Berg's zending to replace Guillaume's zending. The delivery of Van den Berg's zending had indeed been prepared by the Colonial government since 1899. After bringing in the zending, the Colonial government began making efforts to overcome the endemic leprosy epidemic at that time, namely by opening a new land that functioned as a shelter and settlement for leprosy sufferers, in other words, a relocation. Relocation is intended so that leprosy sufferers, during their treatment, will be separated or isolated from a healthy society. This is intended so that healthy people do not become infected through physical contact with leprosy sufferers.

Zending Van den Berg and the colonial government then held discussions with the local government, in this case the head of the Huta (village), namely Pa Pelita, regarding the plan to be allowed to open new land for relocation. Based on the results of a joint agreement, Lau Simomo village was chosen as a location for a special shelter and settlement for leprosy sufferers. Lau Simomo village was chosen because it is located far from residential areas, has abundant springs and is located at the foot of the Sinabung mountains, so it has cool air conditions and beautiful forests, making it suitable as a healing space for leprosy sufferers. Even though it is located far from residential areas, Lau Simomo is surrounded by many villages, so this will make access easier for doctors if they need help. Based on the results of deliberations, the Colonial Government and Van Den Berg began to take further steps to carry out efforts to overcome the leprosy epidemic by bringing in doctors, building zending posts, and building a polyclinic in Lau Cimba in 1908. In order to focus on the leprosy mission, Van den Berg began settling in Kabanjahe in 1905.

Due to the success of these efforts, Van Den Berg is known as the figure who initiated the formation of the Lau Simomo Settlement until, in the process of its development, the Lau Simomo Leprosy Hospital was established. In this long process, it can be concluded that Lau Simomo, which was once a hilly forest area, turned into a residential area for leprosy sufferers and, in subsequent developments, turned into a village known by the community as a leprosy village. Lau Simomo would not have been formed if not for the leprosy case.

The discovery of the leprosy epidemic then gave the Colonial Government more freedom to enter the Tanah Karo Highlands area, especially the village of Lau Simomo. We can trace the history of the Dutch colonial government in Lau Simomo village through traces of heritage in the form of a leprosy hospital, houses or huts for leprosy sufferers, the Batak Karo Protestant Church, water reservoirs, polyclinics and the Lau Simomo spring, which was previously used as a source of clean water for the people. local people.

5.2 Dutch Colonial Heritage Buildings in Lau Simomo Village

Lau Simomo, a special settlement for leprosy sufferers, has now turned into a village that is very meaningful for some people in Tanah Karo and its surroundings. Even in that century, Lau Simomo was not only known by the Karo people but also by the Simalungun people. Since it was established as a special leprosy shelter village, the Lau Simomo leprosy hospital has accommodated and treated many leprosy sufferers, and it is not uncommon for patients to come from outside the land of Karo.

Lau Simomo had stolen people's hearts at that time; this was proven by the poem entitled "Ambit Hubotoh Lau Simomo," which means "If I Knew Lau Simomo." The string of words above is a poem originating from the Simalungun area, which tells the story of the paradise of leprosy sufferers in Tanah Karo, namely Lau Simomo. Even though it is isolated, Lau Simomo is a lively village full of happiness and joy for leprosy sufferers. In Lau Simomo, leprosy sufferers regained their right to life, which had previously been taken by force by society through various inhumane acts. Until now, Lau Simomo was not only known by the Karo people but also by other Batak people.

As a special village for leprosy sufferers at that time, the construction of various facilities, which at that time were part of healing efforts, continued to be carried out. such as the construction of hospitals, polyclinics, patient houses or cottages, the Batak Karo Protestant Church (GBKP), and water storage dams. Until now, these buildings can be found in Lau Simomo village and are still functioning, even though they have undergone slight changes.

The Lau Simomo leprosy hospital was built through a long process, starting with a settlement that functioned to accommodate leprosy sufferers. This settlement was opened as a special place for sufferers by separating them from the community to avoid transmission through physical contact. It was in this residential area that leprosy sufferers would later receive various medical treatments from zending people who collaborated with doctors and the Colonial Government.

To overcome the leprosy epidemic, it is absolutely necessary to have a system of residential separation or isolation. This system of separation or isolation for sufferers must be carried out voluntarily; if it is carried out forcefully, it will result in sufferers no longer remembering their lives, such as in the case found in Suriname, where leprosy sufferers were forced to live in Chatitillon ⁴¹.

Departing from the case above, the Colonial Government had long paid special attention to the leprosy epidemic that was attacking the archipelago, including the islands of Java and North Sumatra, to be precise, Tapanuli and Tanah Karo. Since the discovery of leprosy cases at the end of 1890, the Dutch Colonial Government has begun to make serious efforts to overcome the leprosy epidemic, which has had a negative impact on the condition of the people in Tanah Karo. The Colonial government's seriousness in overcoming the leprosy epidemic was stated in the 2nd International Congress in Bergen in 1909. This congress resulted in an order to eradicate the leprosy epidemic in the Dutch East Indies. This order was intended to ensure that the eradication of the leprosy epidemic in the Dutch East Indies was carried out as seriously as was done in Europe. It is hoped that the granting of this order will

⁴¹ Bodaan, "Lepr. among Karo-Bataks W. Combat. It."

draw more attention from various parties to the leprosy epidemic so that it can reduce the suffering of those suffering from it ⁴².

As an initial step in dealing with the leprosy epidemic, the Dutch Colonial Government began collaborating with zending and local governments (raja huta) to separate sufferers from society. For this reason, there is a need for special shelters for leprosy sufferers. In 1903, Zending Van Den Berg succeeded in opening a special shelter for sufferers in Lau Simomo after previously requesting permission from Pa Pelita as the village head (Sibayak) and also the Colonial government through deliberation. After obtaining permission, Lau Simomo began to be used as an emergency shelter by building simple huts as a place for sufferers to live. In 1905, the Colonial Government built a simple polyclinic in Lau Cimba Kabanjahe called the "Lau Cimba Medicine Room," and it was from this polyclinic that patients at Lau Simomo obtained medicine. While serving patients at Lau Cimba, Van den Berg was assisted by a teacher named Ernest Situmorang.

After being opened in 1903, Lau Simomo, a leprosy settlement, was inaugurated in 1906. After being inaugurated, the Lau Simomo settlement continued to experience development until the 1930s, starting with the construction of infrastructure such as emergency huts, new huts (houses) called Kesain, wards, dispensaries, polyclinics, and grave repairs. Meanwhile, psychological treatment for patients includes mental development, introducing farming and livestock systems, and regulating routine rice and meat rations. In the socio-cultural aspect of Lau Simomo, jambur was built, kinship was established, reforestation was carried out, and a suari house (day house) was built.

These various development activities then led to the Lau Simomo settlement developing into a leprosy hospital. Even after changing its function to a leprosy hospital, various renewal activities continued to be carried out, such as residential planning, including space management, the design and development of wards, and jamburs. It was recorded that from 1906 to 1924, patients at Lau Simomo continued to reach 400. The zending continued to play successive roles in building Lau Simomo until the late 1930s, including zending Van den Berg, Joustra, L. Bodaan, HG, Van Eelen (1918–1930), and zending Vuurmans (1921–1931).

In the end, Lau Simomo, which used to be just a shelter and residential area, has now turned into a special hospital for leprosy sufferers. And at its peak, Lau Simomo became a new home for leprosy sufferers who previously lived as outcasts without anyone caring. At Lau Simomo, sufferers have regained the right to life that had been taken away since they suffered from this deadly disease. The Lau Simomo Leprosy Hospital can still be found in the village. It's just that there has been a change in the function of the hospital, which previously functioned to treat leprosy sufferers; now it has a general function, namely treating other common diseases. Below is a photo of a leprosy hospital that was successfully documented.

⁴² Ibid.



Figure 1. Lau Simomo Leprosy Hospital plaque

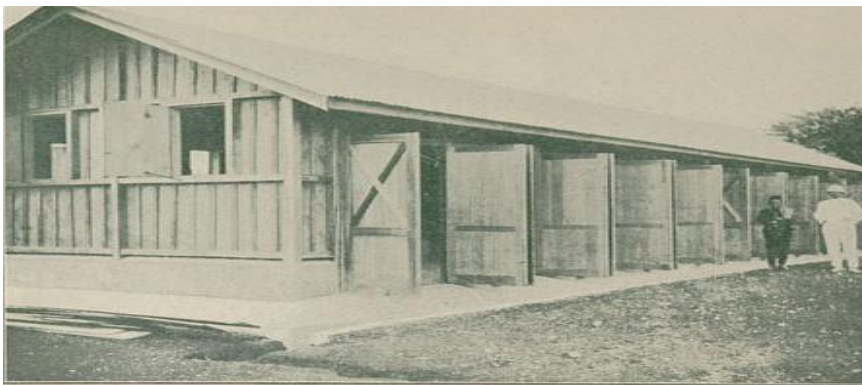


Figure 2. Het Nieuwe Hospital (New Hospital)



Figure 3. Main Hospital Gate



**Figure 4. Bij Den Ingang Van Lau Si Momo
(entrance to Lau Simomo) in the Colonial period**

In terms of buildings and the number and types of rooms, currently the Lau Simomo Leprosy Hospital is experiencing an increase in the number and types in accordance with the needs for services and treatment types, which continue to develop according to the needs of the community. The types of buildings themselves are divided into old buildings and new buildings; for example, the ER (Emergency Unit) is one type of new building. As a hospital under the auspices of the North Sumatra Provincial Government Health Service, the Leprosy Hospital is currently continuing to experience development and change. Unfortunately, changes to the Leprosy Hospital have resulted in an increasing loss of attention to leprosy sufferers.

Apart from the hospital, in Lau Simomo village, there are also traces of heritage in the form of the remains of houses or huts specifically for leprosy sufferers. In the Dutch Colonial period, leprosy sufferers based on the type of wound were differentiated into sufferers with wet wounds and dry wounds. Usually, patients who still suffer from wet wounds will be placed specifically in hospital wards, while patients with dry wounds will be placed specifically in huts around the village. This is intended so that sufferers with dry wounds no longer need to stay continuously in the ward (inpatient room) because patients with wet wounds must receive continuous attention and treatment, so they must remain in the ward until the wound is dry. As a result, the number of wards is not sufficient.

The construction of experimental houses or huts is also intended so that patients with dry wounds can fill their days with light work and form relationships by getting married. For leprosy sufferers who have been cured, with permission from Zending and their doctors, they can marry to form a new family. This aims to ensure that the social needs of patients are met, where leprosy sufferers must also be given the freedom to marry, marry among fellow sufferers, and be free to develop their culture and economy.

During L. Bodaan's zending work period, the construction of this hut was intended as an experimental house, also called "Kesain." This experimental house was built in such a way as to form a settlement resembling a U-letter. This new house can accommodate three unmarried male or female sufferers. On each side, there are 8 houses, so in total, there are 24

houses, and each house has a garden behind it. The distance between the house and the garden is very close, making it easier for sufferers to work ⁴³.

This new home settlement was then called “Kesain”. The design development in the Lau Simomo settlement follows the model of villages in Tanah Karo in general, where in large settlements there are usually smaller settlements (Bodaan, 1922, p. 24). Inside the residential complex, there is also a large field of land that can later be used to build a small jambur. The following is a picture of one of the designs in the Lau Simomo settlement during the Colonial period.



Figure 6. Lau Simomo, in opkomst (newly formed Lau Simomo)

In the Colonial period, the Lau Simomo settlement was built in such a way that it took into account spatial management, art and architecture as well as the function of the buildings to be built, such as the design, which was built up to 24 units. This is inversely proportional to current conditions.

Currently, the number of Kesain houses or patient huts is only two units remaining from the previous number of eight units in 2010. These Kesain houses continue to experience destruction due to the lack of attention from the Lau Simomo hospital, the community and also the Provincial Government in maintaining heritage traces. The Colonial. As a result, the number of kesain is decreasing due to the lack of renovation efforts, so the kesain becomes rotten, collapses and is no longer suitable for habitation. The latest data that has been documented shows that currently only one kesain unit is functioning out of the two remaining kesain units in Lau Simomo village. The design, which is still functioning, has been occupied by a married couple suffering from leprosy named Mr. Salim for almost 5 years. Around 2018, Mr. Salim and his wife chose to move from Huta Salem in Laguboti to Lau Simomo due to the increasing lack of treatment and services in the leprosy settlement in Laguboti.

⁴³ Ibid.

If the condition of the Lau Simomo settlement in the Colonial period was built like a U-letter so that it was orderly and neatly laid out, on the other hand, the current condition of the settlement is far from what was built at that time. Currently, the condition of the Lau Simomo settlement is that there are semi-permanent houses inhabited by people who are not categorized as sufferers. Many of them are descendants of leprosy sufferers, but there are also those who are not descendants of patients at all, namely transmigrants from outside Tanah Karo, including Javanese people.

The Lau Simomo settlement no longer reflects the historical characteristics of Lepre; now the settlement is like any other general settlement. As the number of kesain decreases in the Lau Simomo settlement, the history of leprosy will gradually be eroded by changing times. Currently, the community's ignorance of local historical values means that there is no effort to care for and preserve historical objects in Lau Simomo Village. Of course, this condition is very upsetting to historians who are trying to revive the history of leprosy through historiography (historical writing). Below is a photo of the current conditions in the Lau Simomo settlement.



Figure 7 One unit of hut/house for leprosy sufferers that is still functioning



Figure 8 Leprosy patients who live in houses/cottages



Figure 9 Current condition of the Lau Simomo settlement

Based on a literature search, not much data was obtained regarding the construction of a polyclinic in Lau Simomo village. Since the founding of the Lau Simomo settlement in 1903, the number of patients has continued to increase. This prompted Van den Berg, on instructions from the NZG institution, to immediately open a polyclinic in Lau Cimba in Kabanjahe called the "Lau Cimba Medicine Room" in 1905.

In order to distribute medicines to patients, a special pharmacy was established, which functions as a medicine depot and a special pharmacy for patient administration. Apart from the pharmacy, in Lau Simomo, wards were also built to complete the functions of the hospital and dormitories. Although the historical narrative of the construction of the Lau Simomo polyclinic is not widely expressed in historical literature, if you look at the

construction of a pharmacy, it is possible that a polyclinic was also built in Lau Simomo to improve health services for patients.

However, currently, the Lau Simomo polyclinic no longer functions as an auxiliary hospital; the polyclinic has changed its function to become a residence for hospital employees. Not much information has been obtained about when and how the polyclinic has now become a residence for hospital employees. The current condition of the Lau Simomo polyclinic can be seen in the picture below.

The next building in Lau Simomo village in the context of dealing with the leprosy epidemic is the church. Apart from building hospitals, Kesain houses and cottages, polyclinics, and zending pharmacies, the colonial government also built a church, which was named the Batak Karo Protestant Church (GBKP).

The construction of the church was intended to meet the theoretical needs of leprosy patients. The onetical need means that leprosy sufferers are not cursed people or human beings as interpreted by Karo society in general, but are human beings who are loved by God. For this reason, settlements built specifically for leprosy sufferers must depict love, where leprosy sufferers live in the settlement as if they were living in their own home or "at home," an attitude of mutual service and volunteerism.

For this reason, during his service, Zending Van Eelen then built the Batak Karo Protestant Church (GBKP). It is time for the church building, which has been very simple, with plank walls and a tin roof, to be built in better condition. For this reason, Van Eelen offers this development plan to all Lau Simomo sufferers. This development plan was welcomed by all the residents of Lau Simomo, who expressed their willingness to support the construction of the church.

When the construction of the church began, the lepers worked together to level the church site. Every Sunday, a special collection is held to fund the building of the church. The sufferers also offered their livestock and agricultural products in the form of pineapple, chicken and chicken eggs. The construction of this church apparently received positive enthusiasm from various parties, for example, the formation of a Fund Collection Committee in Medan. This committee then held various bazaar activities to collect funds, which were then handed over to the leadership of Lau Simomo to be used as additional funds for the construction of the church. In the fundraising action, leprosy sufferers were also involved; they carried out tasks according to the limits of their abilities.

Lau Simomo Church was built in such a way as to give a beautiful impression of architecture. The walls of the church are made from selected boards, and the roof is also made from fin wood imported from outside Tanah Karo. The church room is arranged well by separating the rows of seats between sufferers and non-sufferers. This church is also equipped with colored glass windows, and to complete the service in the church, there is a large organ. If there is no electricity, the operation of the organ so that it continues to produce sound is done by cranking it.

On December 9, 1923, GBKP was officially established. The inauguration of the church was celebrated with a lively party, and benefactors from the East Sumatra region were also invited to the inauguration of this church. 46 Until now, this church has stood firmly in the area of the Lau Simomo Leprosy Settlement and Hospital. After the church was officially established, various worship and congregational activities increased.

In terms of buildings, GBKP has not experienced any major changes to date. In terms of buildings, GBKP is still well maintained and still functions as the only church in Lau Simomo Village. GBKP is behind the leprosy hospital area; there is a fence separating these two buildings. GBKP was built on a fairly large land area so that it provides a wide view when

looking at the position of GBKP. In front of GBKP is a paved road that connects to the residential area where the patient's house or hut is located, and opposite GBKP there is a polyclinic, which is now the residence of hospital employees.

Lau Simomo, as a village for leprosy sufferers, was built on quite a large area of land. The layout of the buildings is also arranged based on function so that it looks neat and resembles a circle. I don't know how the Zending people were able to design the construction of Lau Simomo in such a neat and beautiful way. Below is a photo of GBKP in the Colonial period and today.



Figure 12 GBKP in 1923

In general, water barrels or what are usually called water storage drums are useful for storing water, whether water from rivers or rainwater. This water barrel has a volume of 55 to 230 liters of water with a lid. With its large size, this water barrel can hold quite a lot of rainwater. The water barrel or water storage drum in Lau Simomo Village cannot be classified based on its volume because there is no evidence of any writing on the drum. Even the year the drum was made and how it functioned is not certain. Based on information from the local community, it is stated that the water storage drum has been around since the Colonial period. The drum is used to channel water to the hospital if the water flowing from Lau Simomo is not flowing smoothly during the dry season.

In Bodaan's diary, no writing was found regarding the water drum. It is very likely that these drums began to exist around the 1940s when Lau Simomo began to move towards a period of post-independence independence. Now the water storage drum located in front of the leprosy hospital, right across the road, is only used as decoration when we start to enter the Lau Simomo village area. Below is a photo of a water drum that was successfully documented.

5.3 Awareness Of Local History Fosters Values And Attitudes In Preventing Moral Decadence In Tanah Karo's Young Generation

Gede Widja explains that local history is a form of historical writing with a limited scope (a certain locality). These limitations can be related to regional and even cultural elements. Local history in Indonesia is often referred to as regional history, so it is not

uncommon for local history to be claimed as regional history⁴⁴. Lorenz says that local history is "the history of a "place" of a "locality," the boundaries of which are determined by the "agreement" proposed by the historical writer⁴⁵.

According to several theories above, the scope and spatial scope of local history are much narrower compared to national history, but in certain events and periods, local history and national history have causality (a cause-and effect relationship). If national history is in a national order with a broader scope, then local history becomes the identity of a region or society because each region has a different local history.

Even though local history has a narrower scope, local history has a big role in forming national values and character, as is the case with local history in Lau Simomo village, Tanah Karo. Traces of Dutch colonial heritage in Lau Simomo village are one of the local histories that needs to be explored, introduced and studied by the wider community, especially the current younger generation. The young generation in Tanah Karo, whether at primary, middle or high school levels, needs to be instilled with an awareness of local history through tracing traces of 20th-century Dutch Colonial heritage in Lau Simomo Village.

Learning from local history in Lau Simomo village, it contains values and attitudes that can prevent the moral decadence of the Indonesian people, especially the younger generation in the land of Karo. So what are the values and attitudes contained in local history in Lau Simomo village that, in theory and implementation, can prevent the moral decadence of the younger generation, which is currently continuing to increase?

The rapid development of foreign culture in the current digital era has an impact on the threat of local culture. Various information about foreign cultures, such as European, Korean and Chinese cultures, is easily obtained by the wider community, especially the younger generation. The younger generation is competing to form various new communities, such as K'Popers (Korean Community) in Medan. Young people who join this community will also make Korean culture a mecca for their activities. If left unchecked, this will have a negative impact on local culture, where local culture will be drowned out by foreign culture. For this reason, it is necessary for the younger generation to study local history in order to develop an awareness of local history.

This condition is a challenge for the young generation (people) so that they do not lose their identity or local or regional identity. For this reason, the younger generation needs to develop an attitude of awareness of local history in order to maintain and develop inherited cultural values so that local and national identity will be maintained. So, one way to ensure that the inheritance of cultural values is preserved and well maintained is through learning from local history.

Studying local-based history is no less important because there are still many students who do not know about local history around the environment because there is still a lot that

⁴⁴ I Gede Widja, "Dasar-Dasar Pengembangan Strategi Serta Metode Pengajaran Sejarah," Jakarta: Depdikbud (1989).

⁴⁵ Lorenz, "Comparative Historiography: Problems and Perspectives."

has not been revealed in history textbooks⁴⁶. Also emphasized that history is learning, not inheritance. What this means is that history is not only about relics or artifacts from the past but also about how we interpret the essence of a historical event for the present and the future. This is in line with the opinion of Zaenal Arifin Anis in his article explaining that history is a dialogue between past and present events whose synthesis can be used as a consideration to face unsolved contemporary problems.

In a school environment, for example, learning history will be meaningful for students. It can help students as follows: 1) to understand past events in the current context; 2) can arouse interest in learning history about the past; 3) can understand their own identity, family, community and nation; 4) can understand culture, which is correlated with the present; 5) can provide knowledge and also understand about countries and cultures from various countries. 6) train to find the root of the problem and the solution; 7) train patterns of scientific thinking by solving problems; and 8) can mature students to continue higher studies⁴⁷. Based on the local history learning objectives mentioned above, local history as self-identity can be seen in goal number three.

The local history formed in the village of Lau Simomo describes a historical event that contains the cultural values of the Karo people, including the local wisdom of the Karo people in dealing with the leprosy epidemic, local art and architecture in the construction of designs or houses for leprosy sufferers, the construction of jambur, the Merga kinship system Silima, which was formed in the Lau Simomo settlement, and other cultural values. The cultural values of the Karo people are quite interesting and have been written about a lot by the zending who served at Lau Simomo, such as zending Neumann, L. Bodaan⁴⁸. While serving in the land of Karo, the zending continued to study Karo culture, such as learning the Karo language and customs.

Studying and searching for objects left by the Dutch Colonial Government in Lau Simomo will foster an awareness of local history; therefore, the inheritance of cultural values can continue to be well maintained so that local identity will not die amidst the flow of foreign cultural dominance. By being aware of the local history of the paradigm that has been ingrained so far, the younger generation will lose its identity as the identity of a nation amidst the global flow of culture that has entered various regions in Indonesia, which will slowly be pushed aside. In the end, when people mention the name of the village of Lau Simomo, they will automatically mention the term leprosy; in other words, Lau Simomo has become an icon in the history of the leprosy epidemic in Tanah Karo. This is what is meant by local history: local identity values and attitudes.

⁴⁶ Regina Permatadewi, Herdin Muhtarom, and Tubagus Umar Syarif Hadi Wibowo, "Upaya Pembelajaran Sejarah Dalam Membentuk Karakter Technopreneurship Berbasis Kearifan Lokal," in *National Conference on Applied Business, Education, & Technology (NCABET)*, vol. 1, 2021, 573–583.

⁴⁷ Hansiswany Kamarga and Yani Kusmarni, "Pendidikan Sejarah Untuk Manusia Dan Kemanusiaan: Refleksi Perjalanan Karir Prof," *Dr. H. Said Hamid Hasan, MA. Jakarta: Bee Media Indonesia* (2012).

⁴⁸ Bodaan, "Lepr. among Karo-Bataks W. Combat. It."

According to Moeliono, nationalism is an understanding or teaching to love one's own nation and country, national nature; it means becoming more animating of the Indonesian nation, awareness of membership in a country that can potentially or actually work together to achieve, maintain, and dedicate the identity, integrity, prosperity and strength of that nation; spirit of nationality⁴⁹.

In more detail, Boyd Shafer explained that nationalism has multiple meanings; it depends on the objective and subjective conditions of each nation. Therefore, nationalism can have the following meaning:

1. Nationalism is a feeling of love for one's homeland, race, language or culture, so in this case, nationalism is the same as patriotism.
2. Nationalism is a desire for political independence, safety and national prestige.
3. Nationalism is a mystical devotion to an obscure, sometimes even supernatural social organism called a nation, or Volk, whose unity is superior to its parts.
4. Nationalism is a dogma that teaches that individuals only live for the nation and the nation for the sake of the nation itself.
5. Nationalism is a doctrine that states that one's own nation must be dominant or supreme among other nations and must act aggressively.

How is local history related to nationalism? Local history represents a sense of nationality. Bambang Purwanto exemplifies one of the Brotherhood of Young Europe's statements that the feeling of nationality is sacred and it is then the duty of every person to fill it with a touch of humanity, as stated by Ernest Gelner in Bambang Purwanto.

The results of the research carried out confirmed that there is relevance between local history and people's lives, which is implemented in daily activities. Carroll Kammen (2009) defines local history as the study of past events, people or groups of people in a particular geography or region. Kammen emphasized that local history is material that must continue to be explored and written about for the benefit of national history. The relationship between national history material and local history has its own implications for students' attitudes and behaviors in understanding the history of their nation⁵⁰.

A manifestation of understanding the history of one's nation is the increasingly strong spirit of nationalism, especially for the younger generation. Local history is related to national history. The connection or correlation here is not simply because national history is a combination of several histories of each region, but because its historical value has a national impact. Each locality has historical potential that can be explored to complement the history that is already widely presented. Theresia stated that the richness of local history is to maintain

⁴⁹ Stepi Hakim et al., "Case 7: Indonesia," n.d.

⁵⁰ Carol Kammen, "On Doing Local History: An Abundance of History," *History News* 64, no. 3 (2009): 3-4.

national diversity by enriching local history in Indonesia. This is important to do so that the nationalism of the younger generation grows stronger⁵¹.

By tracing the traces of Dutch Colonial heritage in the village of Lau Simomo in the 20th century, nationalistic attitudes and values will be developed for the younger generation in Tanah Karo. By growing the attitude of nationalism, it will form a young generation with positive character so that moral decadence can be prevented from increasing continuously, especially in the current era of digital technology. So how are the nationalist values of the young generation of Karo based on the traces left behind by Dutch colonialism in Lau Simomo?

The forms of nationalist values and attitudes of the young generation of Karo land based on tracing colonial remains in Lau Simomo village are as follows: (1) maintain personal and environmental cleanliness. With the establishment of the Lau Simomo Leprosy Hospital in the 20th century, the young generation of Karo gained knowledge that bacteria would develop into an epidemic due to dirty environmental factors. The lesson learned to be applied now is that the young generation of Karo should maintain personal and environmental cleanliness to avoid disease outbreaks. (2). Caring for and preserving Dutch colonial objects in Lau Simomo village as "Historical Heritage" (legacy) of the Karo Community. By caring for and continuing to preserve these remains, the local history of Lau Simomo in Tanah Karo will not die. (3). caring for and preserving local wisdom in the form of traditional medicine. Through tracing the traces of colonial remains in Lau Simomo village, the younger generation learned that one of the efforts made by the Karo community to overcome the leprosy epidemic was by using traditional treatments such as mixing and concocting ingredients from nature into medicine, bathing in flowing water like a river, and seeking treatment from smart people (datu/shaman). Although there is no valid data regarding the scientific effects of traditional medicine in overcoming the leprosy epidemic at that time, based on the beliefs of the Karo people, they believed that these efforts could minimize the impact of the disease on sufferers. From here, the younger generation can take a stand to continue to care for and preserve local wisdom as a wealth of cultural values of the Karo people, which have been passed down from generation to generation by the ancestors of this nation.

Studying history is indeed the main capital for building a nation in the present and the future. In the current digital era, the younger generation's interest in studying local history must begin to increase. The younger generation can continue to dig up information about local history around them by conducting simple research (mini research). Local historical information obtained by the younger generation will further strengthen their sense of nationalism. Apart from being beneficial for oneself, it is also very useful for the younger generation in providing service to their school and social environment. Local history can also strengthen the literacy culture of the younger generation by using a "public history" approach so that the wider community also takes responsibility for the history of their region and nation.

⁵¹ Linda Theresia et al., "The Influence of Culture, Job Satisfaction and Motivation on the Performance Lecturer/Employees," in *Proceedings of the International Conference on Industrial Engineering and Operations Management*, 2018, 1841.

6 Conclusion

The entry of the Dutch colonial government at the end of the 19th century to the 20th century began with the expansion of tobacco plantations initiated by Jacob Nienhuys around the 1860s. This plantation expansion then brought the colonial government to the lowlands and highlands of Tanah Karo. To meet the needs for plantation land and colonial government buildings, very large areas of land were needed. In order to facilitate the expansion of their plantations, after going through a long contract called Lange Verklaring (Long Agreement) and Korte Verklaring (Short Agreement), on March 1 1887 the Dutch formed the East Sumatra region into a Residency area which previously included the East Sumatra Residency area which was located in Bengkalis (Riau). When they started to set foot in Tanah Karo, the Colonial government accidentally discovered cases of leprosy in Tanah Karo at the end of the 19th and 20th centuries. And since then the Dutch government began to freely entrench itself in Tanah Karo with the help of zending and doctors as an extension of their hand to deal with it. The leprosy epidemic that was attacking the people of Karo at that time.

From a special settlement for leprosy sufferers due to the intervention of the Dutch government, in the 20th century Lau Simomo turned into a village that was very meaningful for the lives of the people in Tanah Karo and its surroundings. Various facilities in the form of buildings were built by the Dutch government to overcome the leprosy epidemic. Until now, these buildings left by the Dutch government can be found in Lau Simomo village and some of these buildings are still functioning well, namely; (1). Lau Simomo Leprosy Hospital, (2). Kesain house settlement or hut for lepers, (3). Polyclinic (Subsidiary Hospital), (4). Batak Karo Protestant Church (GBKP) and (5). Water Dam (Water Barell).

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