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UMANG FOLKLORE IN KARO SOCIETY AROUND *UMANG* TANJUNG PULO CAVE OF KARO DISTRICT

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ABSTRACT

Background: Karo people know *Umang* folklore for generations. *Umang* folklore is also framed in an archaeological object known as the *Umang* cave. The locus of this research is the area around Tanjung Pulo *Umang* cave, Tiganderket district, Karo regency, North Sumatra Province. The issue raised is whether *Umang* folklore is still known in this location, and whether the folklore is still relevant today.
Aim: This research explored issues such as whether the *Umang* folklore is still known by the people around the Tanjung Pulo *Umang* cave and is the *Umang* folklore still relevant to the lives of the people around the Tanjung Pulo *Umang* cave today.
Methods: This research is descriptive qualitative with an ethnographic approach. The methods used in data collection are observations, interviews, and literature studies.
Findings: *Umang* folklore is still known around Tanjung Pulo *Umang* cave but is limited to people aged 40 years and over. And now the folklore is considered irrelevant anymore because of the progress of the times, education, religion, and technology.

KEYWORDS

Umang, Umang cave, *folklore, Karo*

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INTRODUCTION

The Karo people occupying the Karo cultural area (Currently at least cover the administrative area of Karo Regency, parts of Deli Serdang, Pakpak Bharat and Binjai Regencies) know the *Umang* cave as part of the folklore that they have known for generations. The *Umang* cave itself actually got this title based on the Karo people's belief in a kind of supernatural creature known as *Umang*. However, archaeologically, the *Umang* cave is categorized as a tomb building which is part of the megalithic tradition that developed in the past, especially in Tanah Karo (Dalimunthe & Wiradnyana, 2020). *Umang* Cave is formed from boulders or rock cliffs which are processed in such a way (By carving) so that an entrance and a room are formed inside. The space is not that wide but can contain the human body in a certain position. Several *Umang* caves also have relief carvings with special shapes on the outer walls, such as human figures or boats. Several similar objects in Indonesia serve as comparison material regarding the function of this building.

Apart from being associated with the megalithic tradition, the *Umang* cave also provides an overview of the old beliefs of the Karo people before they switched to the new religion they now follow (Pravita, 2020). This old belief also includes the people's belief in the existence of supernatural beings called *begu*. The indication of the function of the *Umang* cave as a grave building is based on the existence of a second burial tradition in the Karo community (Wiradnyana, 2005).

Based on the literature, several *Umang* caves that have been found include the *Umang* cave in Sembahe Deli Serdang (or especially in this location better known as the *Kemang* cave), the *Umang* cave in Sarinembah Tanah Karo (Wiradnyana, 2005), as well as the *Umang* cave in Pakpak Bharat. *Umang* caves are generally located in places that are quite difficult to reach, such as on rock cliffs or on high plateaus, so not many people today know the existence of these objects. Only the *Kemang Sembahe* cave is quite popular for tourists because it has now become one of the local historical and cultural tourist destinations. The location is also relatively easy to reach because it has been equipped with adequate road facilities so that it has now become a tourist attraction known to many people.

In recent years the existence of a *Umang* cave was revealed again. The location of this object is in Tanjung Pulo Village, Tiganderket District, Karo Regency, to be precise, in a resident's garden area. The surrounding community seems to have forgotten the existence of this object so that for so long the Tanjung Pulo *Umang* cave has been obscured by the bushes that completely cover it. However, after its existence was revealed again, some residents were still able to tell about the story of the Tanjung Pulo *Umang* cave in the past. Also some information confirms that the *Umang* cave that is now visible is not the only *Umang* cave in the area. The location of another *Umang* cave nearby is currently unknown. Some people provided information that the object had been damaged during the bridge construction project. Others believe that the object is now buried under the bridge, covered with rock material, making it difficult to identify its whereabouts. In this paper, the area around the Tanjung Pulo *Umang* cave is the locus chosen on the basis of the reason that the community has been reminded of the existence of the *Umang* cave in their area so that they can dig up the *Umang* folklore that once lived.

It is also possible that Tanah Karo keeps many cultural relics from its past in the form of *Umang* caves in various locations that have not been explored today. Requires further research to comb various potential locations so that similar objects can be properly inventoried.

Regarding *Umang* and *Umang* cave, several previous studies have also been carried out in various studies. Regarding the *Umang* cave which is indicated as a tomb building, Ketut Wiradnyana has discussed it as part of the megalithic tradition that lived in the Karo people in the past. This is also related to the old beliefs of the people in which the belief in the existence of supernatural beings still really lives on. The *Umang* cave is also connected with the tradition of erecting *geriten*, a wooden tomb building which functioned as a second burial facility and was communal for the Karo people in a later period (Wiradnyana, 2005).

In addition to archaeological studies, the topic of *Umang crabs* is also discussed in literary studies. This article examines the oral literature of the legend of the *Kemang* cave which lives in the administrative area of Deli Serdang Regency, but is still part of the cultural area of the Karo ethnicity. In this legend, it is told about a character who completed the work of opening new fields for cultivation with the help of *Umang* by making mutual agreements. As is known, clearing land for cultivation requires a very hard work, a long time, and a lot of energy (Araújo et al., 2021). However, because of an agreement with *Umang*, the work can be completed in just one night and without anyone's help. In contrast, the Karo community is a social group that is used to collaborating in every activity carried out.

The Karo people know the tradition of *rebu-rebu* in the form of forming working groups (*Aron*) in farming activities. Therefore, the actions of the characters in the story who carry out

their farming activities with the help of *Umang* are considered deviant. In this case, there is a criticism that the tradition of togetherness in working on fields that has been ingrained in the Karo people should not be set aside because even though humans and astral beings live in the same world, it is hoped that the two of them will not interfere with each other (Nurelide, 2015).

The legend of *Lau Umang* in Dokan Village is also studied in sociology of literature. In this legend, the values contained therein are examined based on their intrinsic elements. The legend tells of the tenacity of a man who is kind, hardworking, and wise. Based on these characterizations, it is then concluded that the values contained in the legend, including the nature of compassion, responsibility, and harmony in life. The author then concludes that the community believes the legend of the *Lau Umang* is relevant to the life of the people of Dokan Village when viewed in terms of the pattern of life of the community in the past (Lestari et al., 2021).

In another study, it was concluded that the *Kemang* cave which is a tomb building at Sembahe now functions more for the general public, researchers, students and students as a medium for historical tourism. This object has the potential to attract the interest and motivation of students, especially majoring in history and history education as objects of historical tourism. *Kemang* caves are an effective means for students of history and history education as material or reference in the development of historical and archaeological knowledge (Tarigan, 2017).

As is known, the ongoing dynamics of socio-cultural change will erode the continuity or preservation of old traditions that live in society because they are considered outdated or no longer in accordance with the demands of life in the present (Katapidi, 2023; Park, 2013). However, traditions are created not to complicate people's lives, but on the contrary to help people to live their lives with the norms and regularity as they should. So it is important to examine the problems above because the traditions will gradually be abandoned by adherents of their culture without knowing how important these traditions are for the order of social life.

After the description in the background above, this paper attempted to explore issues such as whether the *Umang* folklore is still familiar to locals around the Tanjung Pulo *Umang* cave and is the *Umang* folklore still relevant to the lives of the people around the Tanjung Pulo *Umang* cave today. Previous research implied that the legend of the *Umang* contains good meanings. Therefore, this paper studied how the *Umang* folklore can survive and revive to provide benefits to the community around the Tanjung Pulo *Umang* cave.

METHODS

As a qualitative descriptive study, the approach used in this study is an ethnographic approach. In the data collection stage, observations were made by making direct observations of the phenomena that occurred with regard to the behavior of the people around the Tanjung Pulo *Umang* cave towards this *Umang* folklore. In material terms, an observation was made of the *Umang* cave itself to get a better picture of the relationship between the folklore that developed among the community and the *Umang* cave as the object underlying the folklore.

There was also an interview. It was not conducted formally, but it is important to ensure that the required information can be obtained optimally. In this case, an interview guide was prepared to obtain in-depth information about the *Umang* folklore familiar for the locals around the Tanjung Pulo *Umang* cave.

The data obtained from observation and interview were supported by library research. It was needed to enrich data or find comparative data. In this case, various types of written sources were in the form of manuscripts, journals, books, or libraries (if any).

In accordance with the ethnographic method, the data analysis will try to link between the *Umang* story and the archaeological objects that frame the story. Data analysis was also carried out by examining the entire data obtained in the data collection process both from interviews, literature studies, field notes, documents and so on. After that, reducing the data, presenting the existing data, and drawing conclusions.

RESULTS AND DISCUSSION

Overview of Tiganderket District

Tiganderket is a sub-district in Karo Regency, North Sumatra Province, where Tanjung Pulo Village is one of the villages included in its administrative area. The landscape of Tiganderket District is a stretch of plateau (between 500-1500 meters above sea level) with an area of 86.76 km². More than 87% of the population work as farmers, and only about 3.8% work as PNS/TNI. The rest work in industry and other sectors (Badan Pusat Statistik Kabupaten Karo, 2021). Currently, corn is a type of crops widely planted by locals. In addition, the community also planted shallots.

Based on age group, ± 25% of Tiganderket sub-district residents are aged 0-14 years, ± 66% are aged 15-64 years, and ± 9% are in the 65+ age group. At present, especially in Tanjung Pulo Village, there are not many old people anymore. The community is dominated by the productive age group who are still actively working in the fields or other jobs. Meanwhile, based on the religion adhered to, ± 55% of the population of Tiganderket District are Protestant, ± 39% are Muslim, and ± 6% are Catholic (Badan Pusat Statistik Kabupaten Karo, 2021).

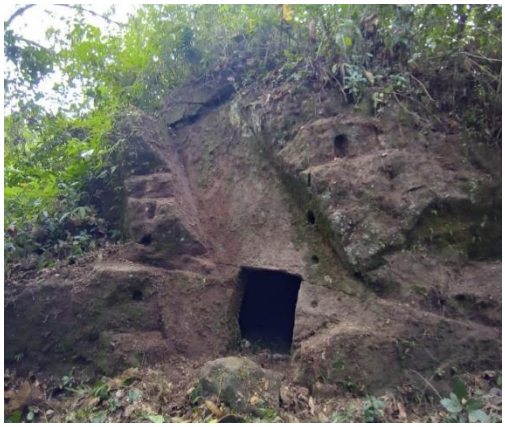
However, based on observations made, in Tanjung Pulo Village there is a Hindu temple which was built in the 1980s. According to information from the public, the temple is still often used for religious activities by Hindus. In the records of the Karo Regency Central Bureau of Statistics, currently in Tiganderket District there are not any Hindus. However, in reality this temple still has a Hindu priest who lives in Tanjung Mbelang Village, next to Tanjung Pulo Village. According to this Hindu priest, the remaining Hindus in Tiganderket District are not recorded in the state administration due to weaknesses in their own organizational management. Limited resources and limited people cause their own internal affairs to not work properly. Therefore, at this time their presence is not recorded in the data on religious adherents in the annual report of the Karo District Central Bureau of Statistics.

Tanjung Pulo *Umang* Cave

As explained before, the *Umang* cave is a man-made object using large boulders or rock cliffs. To adjust the shape as desired, some parts are trimmed. The most standard is making a door hole (Generally square) and a room in it. The door opening is so small that one has to walk through it in a crouching or crouching position. While in it made a kind of room that is not so wide. If someone is in it, it must be in a crouching position. However, the room is quite free for humans in a lying position (see Picture 1).

Currently to go to the location of the Tanjung Pulo *Umang* cave is not that difficult. The distance to the Tanjung Pulo *Umang* cave is only ± 200 meters from the asphalt road which is

the cross road of Tanjung Pulo Village - Tanjung Mbelang Village. To get to the location, visitors have to go through the residents' gardens, which are generally planted with corn, and cross the Biak Taren River, where the water discharge is not too big.



Picture 1. Tanjung Pulo *Umang* Cave
Source: Author

In this village, unfortunately, there is only 1 *Umang* cave left. The first *Umang* cave is a boulder with a door opening and a room, as well as some sculptural details whose meaning is unknown. Several notches (holes) are carved on either side of the door and also form terraces on the walls. This object measures 550 cm long and 280 cm high with a door opening measuring 50 cm x 50 cm, and the room inside is 215 cm x 140 cm x 75 cm. The ceiling has the shape of an arch. Outside the *Umang* cave, there are several more rocks, both in the form of blocks and circles, a kind of furnace, which according to the owner of the garden are stones that he made and arranged himself because he had been producing palm sugar for some time at that location.

As for the second cave, there are no traces of it anymore. The second *Umang* Cave is located right on the edge of the asphalt road that connects Tanjung Pulo Village with Tanjung Mbelang Village. During the construction of the bridge and trimming the cliffs, it was reported that this cave had been buried by material during the land leveling process using heavy equipment. Currently above the location of the cave has stood a building that is used as a place for barbering services. Meanwhile, in locations where the land has been leveled, there are now semi-permanent houses which are rented houses.

Unlike the first *Umang* cave which tends to be plain without any ornaments, the second *Umang* cave has decorative as well as symbolic sculptures. To the right and left of the door opening, there is a relief in the shape of a sailboat. And next to one of the sailboats is a human figure carved in a primitive style with one hand on the waist and one hand as if holding a sailboat (see picture 2). It is a pity that today this object has been lost.



Picture 2. Buried *Umang Tanjung Pulo* Cave
Source: EE McKinnon in 1977 in Unknown, 2012

The people believe that the *Umang* cave is the place where *Umang* live. In the past, when there was fog at that location, the old people thought the fog was the smoke produced by the *Umang* while cooking. Parents also often remind their children not to carelessly play near the location of the *Umang* cave.

Umang caves are located on the banks of the Biak Taren River (see picture 3). In the past, it was possible to travel through these *Umang* caves through the river. Sungai Biak Taren, whose water discharge is currently decreasing, used to be a source of clean water for the people of Tanjung Pulo and Tanjung Mbelang Villages. For household needs such as bathing and cooking, this river is highly relied upon. Sungai Biak Taren is also considered sacred by the community. In the past, in the location of the river near the *Umang* cave, ceremonies were often performed by making offerings to pray for rain. Because it is considered sacred, there is also a story that tells the story of a couple of young men who do *erpangir* (Bathing using herbs). both in this river. Because the act is a taboo, then both of them turned into stone. Unfortunately, there is currently no human-shaped rock that can describe the legend.



Picture 3. Biak Taren River
Source: Author

Umang Folklore in Communities Around Tanjung Pulo *Umang* Cave

When the author was in several areas inhabited by the Karo people, the writer often heard people talk about *Umang.* This story is quite popular among the locals, although the context may have been mixed up.

Umang cave in Tanjung Pulo Village will certainly frame the *Umang* folklore that is developing among the surrounding community. Although this *Umang* folklore is generally known by the Karo people, it is possible for various versions to emerge without leaving its basic form. As stated by Danandjaya, that folklore is traditional. Folklore is spread and passed down orally from one generation to the next and the distribution takes place among certain collectives for a long time (at least 2 generations). Folklore lives in various versions and variants which are caused by the way it is spread by word of mouth so that it will be affected by the process of forgetting (as human nature). Even though it grows in various versions, the difference lies only in the skin, while the basic form can survive (Danandjaya, 2002). The folklore may develop in different versions.

Logically, of course, the *Umang* caves found in several locations indicate human activity in the process. As for the ornamental carvings found in the *Umang* cave , it can be said that they are symbols drawn for a specific purpose. In the introduction it has been described that archaeologically the *Umang* cave is a tomb building as part of the megalithic tradition adopted by the Karo people in the past (Wiradnyana, 2005). If that is true, then the symbols applied are also related to burial traditions. The human figure depicted in a primitive type and in a straddle-like manner is interpreted as the personification of a buried spirit. Meanwhile, the boat symbol represents a spirit boat that takes the spirits of the dead to the world of spirits (Nugraha et al., 2018). However, if it is related to *Umang*, the human figure sculpture is said to be a depiction of a *Umang.*

Even though it is a man-made object, the disconnected culture causes people to lose their understanding of the function of the *Umang* cave itself. The people who came later and built settlements at that location did not know the origin of the object's existence. This means that the supporters of the original *Umang* culture are different from the speakers of the *Umang* folklore. At present the location of the Tanjung Pulo *Umang* cave is the territory belonging to the Singarimbun clan. The Tanjung Pulo Village is inhabited by the Bangun and Singarimbun clans, but both occupy different locations. The community informs that these clans have occupied the area for at least 7 or 8 generations, which if calculated means that it existed around 150 to 200 years ago.

It was during that time that the *Umang* folklore developed in Tanjung Pulo. The people who at that time saw the existence of the *Umang* cave without knowing who made it, then framed it in a belief in supernatural beings who are part of their culture. Gradually, people believe that the object is related to the existence of *Umang,* namely that the *Umang* cave is an object made by *Umang*, a type of supernatural creature known to the public.

The people of Tanjung Pulo, especially those over 40 years of age, consider themselves to be the golden generation because they are still actors or listeners of this *Umang* folklore. Although almost all of them have never personally experienced it, in their childhood they often heard stories about the *Umang crab* or even saw events associated with the *Umang* themselves.

The *Umang* in the version of the community around the Tanjung Pulo *Umang* cave is different from what has been described in previous studies. As stated by Nurelide, who told about the Sembahe Village version of *Umang (Kemang* Sembahe cave), that *Umang* are a kind of magical creature which based on a certain agreement is able to provide energy assistance to humans in the process of cultivating their fields. With the help of *Umang*, jobs that are difficult

and require a long time can be completed in just one night (Nurelide, 2015). The agreement implies that if it is violated it will result in unwanted things happening.

The community around the Tanjung Pulo *Umang* cave gave their opinion on the figure of the *Umang* according to their collective memory. There are 2 basic versions that can be captured from the data collection that has been carried out based on interviews with the community. The community believes that *Umang* are a kind of bunian creature, or a supernatural being. This is in accordance with the understanding of *Umang* in general in *Umang* folklore which is known by the Karo people in various places.

The first version states that *Umang* is a giver of fortune. The story told is that *Umang* comes to someone randomly and then leaves an item in a sack for that person. *Umang* does not do much interaction or communication with the people he chooses. He just handed over the item he was carrying to the person while saying, "I'll leave this item first, OK?" After that *Umang* rushed away so that the person did not have time to ask him questions. *Umang* never takes back the items that are entrusted to him so that at a certain period of time the person entrusted will open his sack because he thinks that the owner will not take the items back. The person will be very surprised when he opens the deposited sack, because it contains valuable items. After this incident, people who have been entrusted with goods by *Umang* will experience a fairly rapid increase in the economy.

Regarding the characteristics of the *Umang* as a fortune giver, the community describes it as resembling an ordinary human but with a shorter stature. The difference with ordinary humans is that the soles of their feet are turned backwards. Apart from that, the people around the Tanjung Pulo *Umang crab* cave also have another name for this fortune-giving *Umang*, namely *jangak.*

The second version says that *Umang* can also kidnap a person. Usually occurs when someone goes to the forest or fields. Because of committing bad deeds, for example littering, the person could be misled so they don't know the way home. When someone suddenly disappears, people usually assume that the person was kidnapped or hidden by *Umang.* Usually people kidnapped by *Umang* disappear for 4 days. However, when he was found again he could not tell anything about what happened to him. Not all missing people can be found again. There were times when he didn't come back either. In the past, to find missing people, the community would prepare offerings as required by their spiritual mediators, called *guru* (Smart people/shamans in Karo). When searching for missing people, people will call out their names. Even though he heard his voice being called, the person could not see the people doing the searching because his eyes had been deceived by the *Umang* or he was in a different realm.

Umang is a supernatural being who lives in a different dimension from humans as mortal beings. In the version that was told earlier about the *Umang* in Sembahe Village and *Umang* in Dokan Village, it is said that when helping humans, *Umang* also ask for an agreement that must be fulfilled by the people they help. If the agreement is violated then there will be certain consequences received.

In the folklore *of Umang* circulating in Sembahe, when she was about to work the fields and accidentally met *Umang*, an agreement emerged that *Umang* would help the humans clear the land. *Umang* did not give any heavy requirements. He only forbade the human to tell it to anyone. In addition, humans are also prohibited from bringing women and small children to that place. The condition was agreed so that the land which was originally still full of shrubs

in a short time became clean. But because the job lasted too short, the wife became suspicious. The next day she secretly followed her husband to the fields and was very surprised when she saw small creatures working the fields. Knowing that a woman had come to that place, *Umang* became very angry. In the blink of an eye the land that was originally clean and ready for planting is now filled with shrubs as before. Meanwhile, when the next day the human wanted to meet the *Umang* back on the land he had worked on, he only found a rock with a door hole which was then referred to as a *Kemang* cave (Nurelide, 2015).

Umang folklore that developed in Dokan Village also has a similar storyline but has a different ending. It is said that a cultivator wanted to clear land for farming in a location that was still filled with trees and shrubs (forest). During the process of clearing land he accidentally walked too far to the entrance to a cave. When someone asked where he was going that far, the cultivator answered without suspicion that he was going to clear land for his field, because he thought that the people who were asking were local residents who happened to be passing by. Until finally he realized he had been trapped too deep into the cave. However, he felt that he had accidentally communicated and had good relations with the supernatural being who had greeted him earlier, so he thought that he could ask something from this creature. But it turned out that his assumption was wrong. The creature did not grant any request. When he returned home he even became dazed and unable to remember the events that had happened (Lestari et al., 2021).

Which then becomes the question, does *Umang* give something to humans without asking for anything in return? A resident of Tanjung Pulo recounted an incident that had been experienced by his own relative. His relative was a merchant. When the economy was very difficult and the vegetables he sold had not been bought for 2 days, suddenly a woman with a small body came to leave a sack for him. The sack only contained a quarter of it. He only said briefly that he wanted to leave the sack and would pick it up later, and just put it in one corner where the merchant was selling. At first glance when the woman left the place, it caught her eye that she had her feet facing backwards, unlike other humans. Long story short, for almost a month the sack was never taken back by the person who sent it. The merchant's husband urged his wife to immediately open the sack, but the wife stalled for time because she was still waiting for the owner to come to collect it. After a month, he finally agreed to open the sack, which turned out to be a valuable item. The contents of the sack were ultimately able to save the merchant's economy.

However, not long after that the merchant's husband fell ill for a long time and finally died. Meanwhile the merchant's economy continued to improve. However, because the distance between her husband falling ill and the time she opened the sack deposited was quite close, she became suspicious whether her husband's illness was caused by him wearing something that was not his right? Therefore he made a pilgrimage as a self-cleansing step. On the one hand the economy continues to improve, but on the other hand disasters keep coming to it. Besides he also began to experience pain, his son eventually died due to an accident. These incidents gave rise to prejudice that wealth that comes from something unseen will require sacrifice in return. And the victim is usually his own family.

As for *Umang*'s luck, *Umang* can do bad things when they are disturbed. It is like a person who gets lost in a forest or a field because he does things he shouldn't, for example talking with dirty words, littering, or doing dirty things. One of the *Umang* caves in Tanjung Pulo which is

currently buried as a result of a bridge construction and road widening project is said to have indirectly claimed victims. After working on the project, a heavy equipment operator who participated in the project fell ill and later died. This is then associated with the consequences that must be borne by a person when he disturbs the existence of *Umang,* one of which is by destroying their place of residence.

Umang Folklore

Umang stories told by the people around the Tanjung Pulo *Umang* cave today are those that have been experienced by generations aged 40 years and over. When they were children, the folklore *of Umang* was still quite developed. Their parents often warn them not to play in the location of the *Umang* cave even though the Biak Taren River is the main water source where people bathe or collect water for their daily needs. The river, especially the location close to the *Umang* cave, is considered haunted by the community. Sometimes people who come to that place also experience trance. In this condition, the person who is possessed will speak and say not to disturb the area.

At that time, quite a lot of people still followed the *Pemena* or *Perbegu* beliefs, although perhaps they had also started to embrace the divine religion. Even though they have embraced the divine religion, local beliefs do not just disappear from people's lives. *Pemena* or *perbegu* is the belief or traditional religion of the Karo people. *Pemena* means the former, while *perbegu* has more connotations of worshiping ghosts or *begu.* Because of this connotation, the term *perbegu* is no longer used and is replaced with *pemena* (Brahma, 1995). According to a Hindu priest in the village of Tanjung Mbelang, many *pemena* adherents now embrace Hinduism because Hinduism is considered similar to the teachings of *pemena,* including the procedures for carrying out ceremonies or offerings.

The people who are in the age group of children and adolescents are now no longer familiar with the term *Umang.* This happened due to various factors. The first factor, although their parents are the generation that still hears and has collective experience of *Umang* folklore, when they have a family and have offspring they no longer focus on supernatural things that cannot be explained by naked eyes. In recent times, the *Umang* cave in Tanjung Pulo has become dimmer because the object itself, which at first could clearly be seen or visited by anyone, has been covered by the ruins of bridge construction project materials and cliff dredging. The *Umang* cave, whose condition is still intact, has also been forgotten because it was covered by thickets for so long. Gradually the story of *Umang* also buried in it.

Tanjung Pulo Village and its surroundings are developing very rapidly nowadays. In the 1900s it was said that this area was still covered by small forests and not as open as it is today. But it didn't take long for Tanjung Pulo Village to become as advanced as it is now. The physical progress is accompanied by the progress of the people's way of thinking. As stated by Sinaga, belief in evil spirits or certain supernatural beings can survive because of the traditional attitudes of society. The habit factor is very influential on the formation of the behavior of the community itself. When times become more advanced, the mindset of a person or society should change to become more rational because rational things can be proven empirically while irrational things can only be imagined or thought without any proof (Sinaga & Puspitawati, 2017(Sinaga & Puspitawati, 2017).

Rationalism can also be triggered by progress in the field of education, where when a person's education level is higher, he will be more able to think rationally and consider irrational things as mere nonsense. It seems that the people around the *Umang* Tanjung Pulo cave have also reached the level of considering irrational things as something that doesn't need to be defended because it's just a waste of time. The people around the *Umang* Tanjung Pulo cave still believe that traditional herbal concoctions are still very useful and efficacious for treatment. But they no longer use the accompanying mantras or sayings that used to be used in carrying out this treatment. In another sense, currently *teachers* or shamans are not an option for them to solve a problem. Society only uses rational thinking in which certain herbs can cure a disorder or disease, and not incantations that are recited during the treatment process.

Second, currently one hundred percent of the people have embraced divine religions where their understanding of the existence of supernatural beings is different from local beliefs. In Islam, angels, jinns, devils and demons are known as supernatural beings or spirits. They are called supernatural beings because humans cannot reach them because these creatures cannot be seen, heard, and also cannot be felt (Pamungkas et al., 2021). With such a concept, it can be said that supernatural beings believed by Islam cannot directly or physically interfere with humans because both are in dissimilar dimensions. In Christianity, the jinn are also known as supernatural beings. In Christian teachings, when humans have faith in God, they will be free from all forms of jinn disturbance (Mathaharah, 2021).

As for the local Karo beliefs, the term *tendi* or soul is known. The definition of *tendi* is the protection of humans; *Tendi* is owned by every living human being; *tendi* is a person's personality; *Tendi* is a soul that can leave the body at any time; *tendons* should always be looked after; *tendi* is the executor of dreams where when someone dreams it means *the tendi* is leaving. When someone dies, his tendons will turn mute. The meaning of *begu* is: the spirit of a person who has died; evil human spirits; or spirits that can wait for a place, such as *begu juma* (ghost of the field), *begu lau* (ghost of the bath), and others. So it can be ascertained that *begu* is a supernatural being (Yunus et al., 1995). And that means that the spirits of people who have passed away are still in this world in another form, and can still communicate with other people through the intercession of spiritual mediators (*guru*).

Based on the results of the interviews, the community does not fully believe in supernatural beings according to the divine religious concept they adhere to. The community also still believes that supernatural beings as in the old belief concept exist. However, because of the basics of religious teachings that they have adhered to today, this is no longer the focus of their thinking. They still believe in the existence of haunted places, and also still do some things that are considered as anticipation. For example, when someone dies due to an accident, the victim's clothes, *cimpa* (Sweet cakes typical of Karo, usually consisting of 3 types) will be placed at the scene, and white pumpkin.

The third factor is technology. Technology is one of the reasons why the Umang folklore is forgotten. What is meant by technology here is the increasingly rampant introduction and use of gadgets in children and adolescents. Gadgets are technologies that have succeeded in changing the world. With the existence of gadgets, it is very easy for children and teenagers to ignore the things around them. Gadgets can cause things that are far away to feel close, and conversely things that are close to become invisible. Therefore, the *Umang* folklore is no longer a concern for children nowadays.

CONCLUSION

Umang folklore is still known by the people around the Tanjung Pulo *Umang* cave, but it is only limited to the generation that is entering the age of 40 and over. Whereas. *Umang* folklore is no longer relevant to the people around the Tanjung Pulo *Umang* cave because today's life is modern and advanced, the level of education is high, people already adhere to divine religion, and technology is increasingly advanced. Therefore, people are able to think rationally and get rid of things that are irrational.

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