

## The Value of Advice through On People's Story

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### **Abstract:**

*Advice values in folklore stories can educate in taking lessons and role models that are worthy of being guided by and then used as examples of bad behavior and those that are not good not to emulate. The value of valuable advice, namely: being sincere and selfless and forgiving their children, Forgiving others is a commendable deed, The child's respect for both parents is manifested in sentences that show obedience to both parents. Folklore often reflects the creativity of traditional societies while still holding fast to tradition as a manifestation of creativity that is alive and passed down from generation to generation. Thus, folklore stories remain oriented towards local ethnic values. Value (value) has always been a measure in determining truth and justice that comes from religious content, logic, and the norms prevailing in society. Interpreting values in Folklore by interpreting a behavioral trend that originates from psychological symptoms such as: desires, motives, attitudes, needs, and beliefs that are owned, so that the values of Folklore can be used as parametric educational values, religiosity, social values, and norms as ethnic bias.*

### **Keywords:**

*Cyber pragmatics; language device politeness; online media*

## **I. Introduction**

The folklore of the Karo area in general reflects the ethnic and cultural communities of the Karo area. This is reflected through various folklore values that reflect the Karo ethnic community as a creative society. The characteristic bias of the Karo people is still very strong in maintaining various ethnic cultures. People who live in rural areas still live in a traditional way while upholding their ancestral traditions. It is a bias from the manifestation of creativity that lives and is passed down from generation to generation until now. Thus, folklore stories remain oriented towards local ethnic-laden values, so that ethnic values become an indicator for determining regional culture which becomes an assessment of truth or religiosity while still originating from customary and cultural norms in the Karo ethnic community.

Interpretation of forms of ethnic values in Karo area folklore as ethnic bias in general on behavior that shows psychological phenomena of ethnic communities including: educational values, religious values, social values, and religious values so that they show motivation to work hard, be positive, be honest, work the same, please help, keep promises, listen to advice, obey and obey parents, should not be arrogant or arrogant to always be humble, it becomes an ethnic bias in the folklore of the Karo area.

Value can be said as something that is valuable, qualified, shows quality and is useful for humans. Something that is valuable means that something is valuable or useful for human life. The form of values in folklore is the embodiment of values that can be used as guidance for society in the form of customs and culture. The form of educational value in folklore is

determined by the value implied as a message in the form of advice that influences the mindset of readers or listeners in seeing good and bad, right and wrong in social life. Forms of educational values can be expressed intensely because these values are objects of reflection in breaking down the forms of local wisdom values that are biased towards culture and then impact on the behavior of cultural communities which have the function of educating.

## **II. Review of Literature**

Folklore belongs to ethnic communities which provide a clear picture of the value system or cultural system of society in a place within a mass. Values are assumed as an abstraction of a view from various experiences about the value of Folklore, which can describe things praised so that they become role models that continue to be upheld. Endraswara's statement in Amri (2020:4) that the peculiarity of folklore lies in the aspect of its distribution. Meanwhile, Danandjaya in Amri (2020: 4) mentions folklore are materials passed down from tradition, through words of mouth and from customary practices.

In line with the opinion above, Sugono (2005: 111) explains the values contained in a work, including: a) Hedonic values, namely values that can provide pleasure directly to the reader. b) Artistic value, namely value that can manifest an art or skill in doing a job. c) Cultural values, namely values that can provide or contain a deep relationship with a society, civilization, or culture. d) Ethical, moral, religious values (ethical, moral, religious values).

According to Mulyana (2004: 8-9) sees value as a price attached to the culture of society such as in language, habits, beliefs, laws, and other forms of social organization developed by humans. Furthermore, he describes four definitions of value, namely: a)

Values are beliefs that make a person act on the basis of his choice. e) Values are normative benchmarks that influence humans in determining their choices among alternative ways of action. f) Value is the address of a word yes (value is address of a yes) or contextually, value is something that is indicated by the word yes. g) Values are conceptions (either implied or stated, which distinguish individual or group characteristics) of what is desired, which influences the choice of means, intermediate ends, and ultimate ends of action. Value has various meanings because there are various sentences above that use the word value with elements of creativity, taste and intention, all of which always grow and develop. Therefore, for its growth and development it is necessary to have various values for each element or component.

## **III. Research Method**

An ethnographic approach using these methods and approaches can examine Miller's poetry data in Moleong (2009: 3) stating that qualitative research is a tradition of methods used in social science that fundamentally depend on human observations in their own environment. A qualitative method with an ethnographic approach based on the point of view of the people who own the tradition, Spradley in Moleong (2009:4) cites the view put forward by Malinowski that the aim of ethnography is to understand the perspective of a presidential candidate, his relationship with life, to get his views on government. Sudaryanto (1993) using structured techniques, content analysis, and poetry analysis, and poetry analysis techniques onang-onang. It is expected that this research data collection step is able to represent the paradigm of thinking in general, with the data analysis step, among others. a) Transcription of data from recorded data. b) Classification of data and data analysis.

According to what Saidel described in Moleong (2009: 248), the analysis process is: a) Recording data and coding, b) Collecting, sorting data, c) Classifying data, d) synthesizing, e) Making an effort and making an index, f) Create categories of data and find patterns and relationships.

## IV. Result and Discussion

The form of educational value in folklore as a form of ideal value, value is always associated with things that are educational in society as an indigenous community and Karo culture. The form of educational value in folklore is determined by the value implied as a message in the form of advice that influences the mindset of readers or listeners in seeing good and bad, right and wrong in social life. Forms of educational values can be expressed intensely because these values are objects of reflection in breaking down the forms of local wisdom values that are biased towards culture and then impact the behavior of cultural communities which make educational values have a function to educate.

Forms of educational values in folklore stories can educate in taking lessons and role models that are worthy of being guided by and then used as examples of bad behavior and those that are not good not to emulate. So that the function of folklore in educating people in assessing good-bad, true-false, and beautiful-bad for more details will be described as follows:

### 4.1 The Value of Forgiveness Advice

The people of the Karo area generally have a soft, rhythmic tone of voice in language compared to the Toba Batak people. This biases the Karo community to have sensitivity in interpreting sentences, so that it reflects the politeness of speech in communication. In line with this, the Karo people are also easily offended. Well, that certainly doesn't mean that it's easy to get hurt, but when the speech partner realizes a mistake in speaking.

Forgiving his younger sibling for violating the advice of his parents and older brother, so as not to leave their nest if you want to be safe, his younger sibling finally violated the ring ganjang penura by attaching the bird's beak to the tuldak fruit. Then his brother helped out by taking out the tuldak fruit. Still Perukuren put his beak into his sister's mouth and pinched it little by little until it was finished. After that, he gave him a drink so that Ganjang Penura would become fresh again, look at the following sentence:

*Accompanied by the rice field snake, Permanent Perukuren goes to the intended place. There he found his younger brother strangled by a tuldak fruit. To get the tuldak fruit out, Still Perukuren put his beak into his sister's mouth and pinched it little by little until it was finished. After that, he gave him a drink so that Ganjang Penura became fresh again. (D 10/ P 7/ K 2. 3).*

After being forgiven and advised by his brother, his sister violated the advice by doing the same thing again. He again forgot his promise with his parents and his brother to his brother. Keep looking at the following sentence:

*Six months later, Ganjang Penura began to forget his original promise again. He told his brother that he wanted to get away from the place, but he could handle it. (D 10/ P 9/ K 1)*

*Then it turned out that the first daughter of her uncle had married another young man, not the king of Milo-ilo. His uncle persuaded him not to be disappointed by his daughter's behavior and promised to give a second daughter as Milo-ilo's partner. (D 7/ P 3/ K 1,2)*

The character in Folklore Milo-ilo is a forgiving person because of his promise to marry the Milo-ilo king to his first child, but the promise cannot be kept because his uncle's child marries someone else, as well as being promised to marry his uncle's number two child, but this even that didn't happen because the second daughter of her uncle instead married another man. Milo-ilo still forgave his uncle and his uncle's two daughters. He said that it was the will of the Almighty.

#### 4.2 The Value of Obedient Advice to Parents

The Karo people appreciate their parents who have cared for, cared for, cared for, and educated us from childhood to adulthood. Thus, tribal people with great affection will make their parents happy. The very special position of parents places parents in a very noble position, and vice versa, the Karo ethnic community remembers the services of both parents. Thus, the obedience of children to the Karo tribe to their parents is quite good, this is reflected in the educational values of the Karo people's folklore. This is in Folklore entitled, "Manuk Si Nanggur Dawa".

Based on the results of analysis on folklore texts in the Folklore sentence entitled "Manuk Si Nanggur Dawa" can be seen in the following sentences:

*Mr. Banua Koling answered that, he couldn't do anything if he wasn't helped by his father. (D 2/ P 21/ K 1)*

*Ayam Si Nanggur Dawa about the need for a consort for Tuan Banua Koling, to which he replied that it was up to his parents. (D 2. P 22/ K 2)*

*How great is the obedience of a child to both parents, so it can be seen in the sentence: "Mr. Banua Koling answered that he couldn't do anything if he wasn't helped by his father. (D2. P21/ K1) Likewise in the sentence: "Si Nanggur Dawa's chicken about the need for a consort for Tuan Banua Koling, to which he replied that it was up to his parents (D2. P22/ K2).*

In the folklore of the Karo tribe, the appreciation of children to both parents is manifested in sentences showing obedience to both parents. Karo folklore is biased towards politeness to parents in the form of obedience to both parents.

#### 4.3 Advice Value Not Playing Gambling

Folklore that takes the theme of the game of gambling in risking its life and future is like the story of the Pandavas and the story of Mahabaratha in betting his wife in a gambling game, which in the end they bear the shame of losing the bet. Likewise in the Folklore of the Karo area, a figure in Folklore who willingly risked his wealth from the smallest to his father's Throne at stake in a top game, which in the end he suffered defeat to Si Aji Bonar who finally became a king obtained through a top game, see text following:

*"So. the king's son's betting cock passed into the hands of Aji Bonar. The king's son was dissatisfied, so the game resumed. And so on, until the king's son's cock was finished without his father's knowledge." (D 1/ P 10/ K 7, 8)*

In betting only in the form of a chicken, the defeat caused the king's son to feel dissatisfied, then the match was resumed until he had bet the king's son's cock without his father's knowledge. This sentence is reinforced by the following sentence:

*"The king's son also came down, then invited Si Aji Bonar to compete to make up for his past defeat." (D 1/ P 12/ K3).*

The game of dexterity gambling has damaged the mentality of the players so that the king's son willingly risks anything in the game even though he has lost the game, it has made him curious so that he continuously increases his stakes in the gambling game, because the defeat makes him curious to continue playing gambling can seen in the sentence:

*"The next day, they went to the palace witnessed by all the people of the Tiankerarasen country. The former king of the country. Aji Bonar's father also watched with a sad and regretful heart. "The child I threw away has overtaken me, the child I love has sold me," he thought. Because of unbearable shame, he also left the country somewhere. (D 1/ P12/ K3,4,5)*

*"Game after game continues. Then Aji Bonar got another field of rice fields." After the afternoon, the game was just ended. (D 1/ P 13/ K 1, 2, 3, 4)*

*"The contents." "Okay," replied the king's son. The game was started again. It turned out that the king's son lost too." (D 1/ P 15/ K 1, 2, 3, 4, 5)*

The educational value that can be learned from gambling games causes more harm than benefits for the perpetrators. Thus, playing gambling is prohibited, because gambling has an unfavorable impact. The logical consequence of gambling games makes the perpetrators feel curious about losing so they will continue to increase the stakes, so that everything they have will be at stake.

Karo regional folklore has provided an analogy through the figure of Si Aji Bonar who was originally a child or family who was abandoned by his father. With his patience and tenacity with his mother through a top game he can own the whole kingdom. Educational values as a cultural character bias of the Karo people strictly prohibit gambling games, even so educational values as a folklore bias reflect that the Karo people prohibit gambling games.

#### **4.4 Valuable Advice BerPatience attitude**

Patience with Karo regional folklore figures can provide quite valuable lessons through the folklore of Si Aji Bonar as a character who is patient and not lazy at work. He and his mother survived in the forest and were exiled from the others because their father abandoned them because of the instigation of the king's wife. Thanks to the help of fishermen who are willing to build a house for them, Si Aji Bonar grows up. The value of a character's patience becomes a valuable lesson by leaving his lazy nature and being a child who is diligent at work, obedient to his parents, and can be responsible for life to himself and to his parents. So did his mother by forcing him to live there. Gradually she got used to this situation. Her fear disappeared, the poor woman lived eating fruits and leaves.

*"He forced himself to live there. Gradually she got used to this situation. Her fear disappeared, the poor woman lived eating fruits and leaves.(D 1/ P 6/ K 2 and 3)*

Patience in facing various trials experienced by holding back in order to be steadfast in living life with full responsibility or patience in facing suffering to give birth to a healthy and handsome boy in the middle of a large forest, he lives with great suffering until finally a child is born in content. Data analysis in the sentences below:

*"Suffering until finally a child was born in her womb. The woman gave birth to a boy who was healthy and handsome, she said. In the middle of the big forest, she lived with great suffering until finally the child in her womb was born. The woman gave birth to a healthy and handsome son. (D 1/ P 7/ K 1 and 2)*

*From now on, you can no longer admit that they are your relatives or your family. . . , you have to live alone . . . , be smart in life . . . , you have to stay here alone , you have nothing to fear . . . , we have provided your provisions for seven years. After that, you have to look for yourself. Here are swords, knives and arrows to protect yourself, and you don't have to be afraid of wild animals, we will plant bamboo around this place as a fence."(D 8/ P 7/ K 1,2, and 2)*

Patience is an attitude of refraining from various forms of difficulties, sadness or trials that are faced. Patience is the attitude and behavior of a person in self-control over emotions so that they are not easily angered, hateful, vengeful, do not easily despair, do not easily complain in the face of various trials experienced in life. Patience with folklore figures from the Karo area can provide quite valuable lessons through the folklore of Si Aji Bonar and Merga Purba as characters who are patiently abandoned by their families. The value of character's patience is a valuable lesson in life for oneself and for parents. The ethnic bias of the Karo people who are persistent and patient in facing life's trials.

#### 4.5 Advice Value **Not arrogant**

Folklore takes the theme of arrogant behavior and is widely told in various folklores in the archipelago. The story of Pharaoh's arrogance with his various advantages so that he considers himself a god, as well as the story of Samson with his strength which finally succumbs to Delila. The story of a supernatural power that can make a thousand statues in one night in the story of Loro Jongkrang, Si Bitter Tongue as a powerful character who can change anything by simply swearing at him is like turning a stone (Lubis, 2011:199).

Likewise, the folklore of the Karo area chose the theme of the character's arrogance towards his glory and supernatural powers which made him arrogant and arrogant with the ability to revive people who had died, even though they were only bones the size of a comb so he could be resurrected. Folklore entitled: Guru Kandibata. Guru Kandibata as a character who with supernatural powers can cure any disease, who becomes forgetful of himself with the wealth obtained from curing smallpox which is endemic in the Tanah Alas area. It is analyzed from the sentences in the following text:

*"So, he ordered his disciple to summon the messenger of the king of Alas to his hermitage. So, talk to them. Datu Kandibata said, "Before you came, I already knew that at this time smallpox was raging in Tanah Alas. The disease had come from the land of Singkel, like the sound of the wind blowing." "That's right Datu," said the messenger of the king of Alas. (D 4/ P 5/ K 2 and 3)*

Folklore takes the theme of arrogant behavior in the folklore of the Karo area, not only in the Folklore entitled Guru Kandibata, but also in the Folklore entitled: Telagah Pitu in Sarinembah. The Arrogant figure, namely Guru Pakpak who wants to test the humble teacher Diden, Guru Pakpak deliberately wants to challenge Guru Diden even though his humility and hospitality has been misinterpreted by the Pakpak teacher. Guru pakpak still wants to conquer Guru Diden. The arrogance of Guru Pakpak who wanted to complain about Guru Diden's supernatural powers. It is analyzed from the sentences in the following text:

*"Oh, sorry, please bring us young coconuts because we want to drink." So Teacher Diden answered, "Okay, the one who planted it first intended that the coconut be allowed to be drunk by anyone who comes to*

*Raja Tengah's village, whether he is kalimbubu, sembuyak, or anak beru, even someone he doesn't even know." So, they asked for seven bunches of young coconuts, but Teacher Diden reminded them, lest the seven bunches of coconuts run out later. The seven migrants replied, "It is a sign that a man will do what he has said." So, seven bunches of young coconuts were taken down from the trunk, then they were cut and handed over to Guru Pakpak Pitu Sedalinen." (D 6/ P6/ K 3, 4, 5, and 6)*

The supernatural powers performed by Guru Pakpak to Guru Diden by asking for seven bunches of coconuts, whereas Teacher Diden warned, lest the seven bunches of coconuts will not be used up later. The seven migrants replied, "It is a sign that the man will do what he has said." Guru Pakpak's answer to Guru Pakpak's arrogance who wanted to complain about his supernatural powers to Guru Diden. This is analyzed from the sentences in the following text:

*"They drank it too, but later it turned out that they couldn't finish the seven bunches of young coconuts, as Teacher Diden reminded them. Never mind a bunch, even a single one is not spent by them. The seven of them felt ashamed, but also angry inside because of what had happened to them. The remaining coconuts were kicked by Guru Diden so that they bounced up and stuck to their original place on the coconut trunk.." (D 6/ P 7/ K 1, 2, 3, and 4)*

The value of the advice to be learned is don't live with excess and arrogance and arrogance because that is a disease of the heart. Pride or arrogance or pride (ujub) with oneself, feeling better than others is a heart disease that exists in humans, because no human being is perfect. Being arrogant or proud of yourself has an impact on yourself that increasingly dwarfs yourself. This has the effect of considering other people to be trivial or trivial. Take lightly the impact by not appreciating what has been owned or owned by others.

Folklore of the Karo area as a characteristic bias of the Karo people who are not arrogant, the Karo people are generally humble and not arrogant towards what they have. The folklore of the Karo region provides an overview of the attitudes and characteristics of the Karo ethnic community, which are not arrogant. The educational value is a cultural character bias of the Karo people who are generally not arrogant and generally have hospitality towards others as a Folklore bias as a reflection of the Karo people who are humble and not arrogant.

#### **4.6 The Value of Advice for Humility**

The theme of the Karo folklore entitled: Telagah Pitu in Sarinembah with the figure of the humble Guru Diden was challenged by the seven Pakpak Gurus who deliberately wanted to challenge Guru Diden. But Teacher Diden still shows his humble and friendly nature and attitude which is misinterpreted by Pakpak's teacher. Guru Pakpak with arrogance wanted to complain about Guru Diden's supernatural powers. The folklore above, on the other hand, in this section examines the humble value of figures in Karo area folklore.

Humility is a human attitude that is qualified and respects other people with various strengths and weaknesses. Because humans always need other humans, every human being must relate to other humans, for that humans and other humans need a positive culture for the benefit of life between humans. Karo regional folklore can be used as an example of a character who is humble and friendly to everyone, even though that person really wants to test their supernatural powers with the host. This can be seen in the paragraphs below:

*"That's where the seven people from Pakpak were tested, which had been prepared by Master Diden. "Here there is a hole filled with chicken eggs, cimpa cake, and so on. Please put your brother's hand in it," said Teacher Diden.." (D 6/ P 8/ K 1, 2, and 3)*

Humility is a human attitude that is qualified and respects other people with various strengths and "Master Diden, who acknowledged him for the strengths of his opponent." Karo regional folklore can be used as an example of a character who is humble and friendly to everyone, even though that person really wants to test their supernatural powers with the host. This can be seen in the paragraphs below:

*"He said to Master Diden, who acknowledged him for the strengths of his opponent. Teacher Diden, who heard the confession, only replied with a smile and in a very simple expression, "Alm is an ordinary human being, like you too. I don't have any knowledge, but if you admit that as my strength, what can you do, it's up to you." (D 6/ P 13/ K 3, 7, 8, and 9)*

Iktibar that can be learned through folklore through the arrogance of the figures in Telagah Pitu Sarinembah Folklore. Guru Diden who is humble even though he is tested but still with humility and hospitality. Folklore of the Karo area as a characteristic bias of the Karo tribe is its hospitality, the Karo people are generally humble and not arrogant towards what they have. The folklore of the Karo region provides an overview of the attitudes and characteristics of the Karo ethnic community, which are not arrogant. The educational value is a cultural character bias of the Karo people who are generally not arrogant and generally have hospitality towards others as a Folklore bias as a reflection of the Karo people who are humble and not arrogant.

#### **4.7 Trustworthy Advice Value**

The nature of trust is honesty that can be trusted by carrying out messages from people who are entrusted with good work. Amanah holds a person's trust to be guarded, protected, and implemented. Amanah also means being responsible for carrying out a trust given to someone. Conversely, the nature of trust is treacherous or if it is not carried out as it should then it will produce a lot of bad things. An example of trustworthiness, a) keeping secrets (personal, family, organizational, state secrets) means that confidential information is a form of trust. b) Take good care of yourself (health, family, work, property). c) Taking care of the rights of others (entrusted), taking good care of it and handing it over to the rightful person is a form of carrying out a mandate. d) Promises must be kept, because we promise we are already in debt to fulfill the promise, so people who stick to their promises are considered the best behavior. Many people easily make promises but are not trustworthy. Likewise in folklore stories with story ideas or themes about sticking to promises and trust.

Guru Kandibata's students carried out the mandate to bury their two daughters, Beru Tandang Karo and Beru Tandang Meriah who died due to a smallpox epidemic in folklore: Guru Kandibata(D 4)the data can be seen in the following text:

*They were very sad, when they were about to stop breathing, they said, "Soon I will leave this world. Where are you, father, where are you, mother?" Everyone who saw was sad. After he died, a funeral party was held. What was ordered by Datu Kandibata regarding the methods for the burial of the Beru Tandang Karo and the Beru Tandang Meriah to be carried out by his brothers, so that they would be able to live their thoughts again.(D 4/ P 12/ K 1 and 2)*

Likewise the message conveyed by Beru Tandang Karo and Si Beru Tandang Meriah to traders to open the contents after 4 days, but there were those who betrayed before 4 days

had been opened so they found centipedes, half-gold centipedes and not according to their expectations, but what had been promised to open the bamboo for 4 days he found gold in the bamboo, seen in the following text:

*"How, what is the content of your bamboo first," he said. "I, I keep opening it, it's filled with centipedes," said one. "After two nights I just opened it, it's half centipede, half gold," said another, "After four nights I just opened it, it's all gold." (D 4/ P 22/ K 7, 8, and 9)*

Good advice to avoid us from the mistakes we have done. in Folklore with the fable genre: Cingcing Ganjang Penura, The Siamese Cat, and The Legend of Si Beru Bayang have taught us lessons to keep in mind the advice to survive. Folklore of the Karo area has provided valuable lessons for advice so that our lives are safe and protected from danger. The values of advice are a reflection of the cultural character of the Karo people who often give advice to their children, grandchildren and those who are considered younger because they lack experience so they are easily derailed by life's trials. This can be seen from the people in various ceremonies always inserting words of advice.

## V. Conclusion

Karo folklore is biased towards politeness to parents in the form of obedience to both parents. The value of advice as a cultural character bias of the Karo people who must keep promises so that the value of Education as a Folklore bias reflects the Karo people as an ethnic community that is very obedient in keeping promises. The value of the advice that can be learned is that gambling games cause more harm than benefits to the perpetrators. Thus, playing gambling is prohibited, because gambling has an unfavorable impact. The logical consequence of gambling games makes the perpetrators feel curious about losing so they will continue to increase the stakes, so that everything they have will be at stake. The value of the advice you want to pick up is don't live with excess and arrogance and arrogance because that is a disease of the heart. Pride or arrogance or pride (ujub) with oneself, feeling better than others is a disease of the heart that exists in humans, because no human being is perfect. Being arrogant or proud of yourself has an impact on yourself that increasingly dwarfs yourself. Folklore of the Karo area as a characteristic bias of the Karo people who are not arrogant, the Karo people are generally humble and not arrogant towards what they have. The folklore of the Karo region provides an overview of the attitudes and characteristics of the Karo ethnic community, which are not arrogant. And be trustworthy which can be trusted by carrying out the message of the person who is entrusted to do well. The attitude of trust is a cultural character bias of the Karo people who must be biased in trust as well as not to betray that trust.

The value of advice to the arrogant character in the folklore above is Guru Kandibata who is able to revive the dead and can treat all diseases that make him arrogant and arrogant, so he should be humble and not arrogant towards what he has. The value of benevolent advice as a cultural character bias of the Karo people is that it is better to think carefully before acting. as the saying goes, *adi ngalo la rido, ngalar la rutang* means that if you accept something that is not fair, it will bring disaster. Likewise with the expression: food is *labo ate keleng*, but *Angkar Beltek* means you can do anything but you have to think about the impact it will cause or think first that you regret income then it's useless.

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