

Revitalizing Local Wisdom of *Turi-Turian* Folklore as a Reflection of the Angkola Ethnic Group

Revitalisasi Kearifan Lokal Cerita Rakyat '*Turi-Turian*' Sipirok sebagai Cermin Etnik Angkola

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Abstract

The 'turi-turian' folklore is assumed to be a bedtime story for children. Folklore has an essential message as an implied message for the reader or listener. Folklore is the ethnic creativity of traditional communities that maintains the culture and is firm in living traditions that are passed down from generation to generation. This study aims to highlight the local wisdom of the Sipirok tribal community through its folklore. This research uses qualitative research methods with ethnographic design, which includes data collection of folklore texts, data presentation, and drawing conclusions or verification. The data of this research is sourced from the analysis of data from Angkola folklore collected in the book '*Turi-turian Nihalak Angkola Banggo-banggo*'. This research reveals that folklore texts have a wealth of philosophical values that reflect the characteristics of indigenous peoples that have existed from the past until now which are still maintained as wisdom that is still upheld by indigenous communities. As one of the intangible assets of the Angkola Sipirok community, which has an ethnic culture, it is reflected in the characteristics of the Angkola Sipirok indigenous people who teach values as local wisdom. Based on the data analysis of the Sipirok '*Turi-turian*' folklore, several local pearls of wisdom were found: persistence, hard work, deliberation, cooperation, social spirit, and willingness to help.

Keywords: folklore; local wisdom; Angkola; character value; culture

Abstrak

Folklore '*turi-turian*' diasumsikan sebagai dongeng pengantar tidur bagi anak-anak. Sesungguhnya, cerita rakyat memiliki amanat sebagai pesan tersirat bagi pembaca atau pendengar. Cerita rakyat sebagai kreatifitas etnik masyarakat tradisional yang tetap menjaga budaya serta teguh pada tradisi hidup yang diwariskan dari generasi ke generasi. Penelitian ini bertujuan untuk mengeksplorasi kearifan lokal masyarakat suku Sipirok through its folklore. Riset ini menggunakan metode penelitian kualitatif dengan desain ethnography, yang meliputi pengumpulan data teks cerita rakyat, penyajian data, dan penarikan kesimpulan atau verifikasi. Data penelitiannya bersumber dari analisis data cerita rakyat Angkola yang terkumpul pada buku '*Turi-turian Nihalak Angkola Banggo-banggo*'. Penelitian ini mengungkapkan bahwa teks cerita rakyat memiliki

kekayaan nilai-nilai filosofis yang mencerminkan karakteristik masyarakat adat yang telah ada sejak dari dahulu hingga kini yang masih tetap terjaga menjadi kearifan yang tetap dijunjung tinggi oleh komunitas adat. Sebagai salah satu kekayaan tak benda masyarakat Sipirok Angkola yang memiliki budaya etnik direfleksikan dari karakteristik masyarakat adat Angkola Sipirok yang mengajarkan nilai-nilai sebagai kearifan lokal. Berdasarkan analisis data cerita rakyat Sipirok 'Turi-turian' ditemukan beberapa kearifan lokal: ketegaran, kerja keras, deliberation, Kerjasama, social spirit and rela menolong.

Kata kunci: *Cerita rakyat; Kearifan Lokal; Angkola; Nilai Karakter kultur*

Introduction

Sipirok is an Angkola tribe from South Tapanuli, which is now divided into three districts and one city. The Mandailing area includes the new district. "Halilian" or "Turi-turian" or Sipirok folklore continues to exist and thrives to this day. Sipirok folklore, as a cultural heritage, describes various habits that reflect the Sipirok people's behavior (Rodgers, 2013). Turi-turian, as an ethnic oral tradition, describes the flow of thought, experience, and a reflection of the ethnic Turi-turian community's feelings as an ethnic identity.

Turi-turian, as oral fairy tales that live and develop in society as a whole, has an anonymous nature, which means that the identification of the author of the story is unknown for certain, and the form of the narrative is simply an aggregation of folk tales passed down through generations. Turi-turians are artistic creative works that characterize different life phenomena, societal events, or reflections of real-life. The concept of turi-turian leads to social phenomena in society, as events in life are processed, spiced, and polished with various imaginations to form folklore.

The Sipirok people have spread and guided the concept of values contained in Turi-turians to become a hereditary culture (Sahrul & Fadhila Daulai, 2019). Turi-turians, as folklore, reflect the Sipirok people's social values, cultural values, and local wisdom, which are still practiced today. The value system contained within is still alive and well, capable of instilling a love for the ancestral culture.

Turi-turians, as cultural facts, contain the Sipirok ethnicity's messages, values, and wisdom. Furthermore, these stories are a type of literary work that contains ideology and cultural values related to people's lives that are still relevant in the Sipirok community (Nasution et al., 2020). In this regard, the concept of the turi-turian is usually transformed into the community as cultural knowledge and cultural expressions through storytelling. A unique background in Turi-turian is local wisdom disclosed through the interpretation of Turi-turian text. The turi-turian text is construed specifically about the content of the Sipirok ethnic local wisdom. Furthermore, Sinaga (2012) argues that Turi-turian texts could be used to comprehend human actions and experiences. The use of the Sipirok 'Turi-turian' folklore text as reflective thinking of the Angkola ethnicity, will be perceived by the Sipirok folklore text and its culture.

Folklore is a component of regional literary works that serve as a medium for oral traditions, it is a component of traditional culture, and it can express the contents of the relevant regional culture (Revika & Hayati, 2020). The development of folklore narrative according to usually done when: a) going to sleep; b) working in the fields; c) Chatting; d) Datu who treats the sick (Amri & Syahputri, 2020). Folklore as a cultural

heritage must be researched so that cultural values can be fully grasped as understandable messages. Folklore is a social touchstone that is present in everyone's lives. Oral literature, both prose, and poetry can be observed almost anywhere in the world as a part of a social-cultural context. Oral literature is typically produced in response to and as a result of social system thinking. Furthermore, folklore is a communal phenomenon that emerges unofficially in only certain places in the form of mythology (Zubia et al., 2020).

The theory of Thomas Lickona and a structural approach to literary works were used in this study. According to Dundes (1965), the significance of character education consists of three basic components: knowing the good, loving the good, and doing the good. About the three main elements of character education, Dundes (1965) stated that two basic moral values must be instilled, namely respect and a sense of responsibility. Knowing good things, wanting good things, and doing good things comprise good character, as do habits of thought, habits of heart, and habits of action.

Furthermore, Dundes (1965) contends that two fundamental moral values are taught to children in schools: respect and responsibility. Lickona demonstrates other types of attributes that should be taught in schools, such as honesty, justice, tolerance, wisdom, self-discipline, mutual help, caring for others, cooperation, courage, and democratic attitude, in addition to the previous basic moral values mentioned above. Similarly, the structure of the text must be examined because it contains a relationship between the elements that comprise the text as a whole. It seeks to comprehend the oral story that has been transcribed into written form/text. The author investigated the structure of this folklore from an intrinsic point of view, including plot, setting (time/place), the center of storytelling or characterizations, theme, and message.

Myth as folk prose is believed to be true and is held sacred by the author of the story (Pérez-Lloréns et al., 2020). In addition, Nusgiantoro (2005:24) stated that Folklore reflects the values that its citizens consciously formulate and cultivate in a society that contains values. These cultural values inculcate in the society a sense of not complaining, hard work, deliberation, cooperation, social spirit, and helping and caring for obedience, loyalty, and sincerity. Moral values include the value of honesty and the value of politeness.

The characteristics of this folklore not only aim to infuse good values in the community (Revika & Hayati, 2020) but also to make compassion an attitude and character that would be exhibited in native communities' daily behavior and conduct. Character education does not stop with insight into noble character (cognitive), but also with a strong set of ethical values of behavioral attitudes (affective), which can then be insinuated in everyday behavior (psychomotor).

Although the values enshrined in this folklore already exist and are practiced by the Sipirok community, some turi turian texts, which are oral traditions, are not well documented. It is worrying that in the next two decades, this folklore will vanish along with the swift currents of globalization and technology (Simanjuntak, 2016), particularly those affecting the younger generation of sipirok. This phenomenon is supported by the research team's initial observations, which questioned the younger generation of sipirok's ignorance of this folklore Turi turian. Only two of the twenty youths interviewed were aware but uninterested in learning more about the lack of reference sources in the form of books or digital information.

Some writings on folklore in the Angkola culture have also been published by several previous researchers (Jeklin, 2016; Lubis & Bahri, 2021). However, each paper only describes each folklore and does not explore its meaning in-depth, so that the local wisdom contained in folklore is not expressed clearly and comprehensively. Several parties involved in Angkola culture, particularly the younger generation, require the values of local wisdom in this folklore for messages and moral values to be understood, practiced, and passed down to future generations. As a result, the availability of Angkola tribal folklore is a pressing issue that must be addressed. This research aims to close the gap by scientifically investigating the moral values and local wisdom found in Angkola folklore.

The findings of this study are expected to provide a solution to the aforementioned problems above by taking an inventory of the values of Turi Turian local wisdom in the form of literature that the younger generation of the Angkola sub-ethnic can access so that they can love the local wisdom contained in the Turi Turian oral tradition more. The goal of this research was to identify the types of local wisdom contained in the folklore Turi turian of the Sipirok community, which serves as a mirror of the Angkola ethnicity in North Sumatra, Indonesia.

Method

This study employs a qualitative descriptive method with primary sources of data, namely the outcomes of interviews with leaders of traditional ceremony commonly telling Sipirok folklore at various traditional occasions, and secondary data sources, which include reference books, journals, and previous studies. According to Denzin and Lincoln in Moleong (2007), research is a study that is conducted in a natural setting with the expressed intent of interpreting phenomena that occur and is carried out using various existing methods. The procedure of data analysis utilized systematic review with content analysis techniques that operate effectively to capture the content, as communications found in folklore texts, in describing the social phenomena of the Angkola indigenous people through the habits unraveled in folklore. Amri (2018:109) views the values of enlightenment to bind the relationship between indigenous peoples, including a) cooperation wisdom, b) wisdom of the philosophy of coexistence, c) wisdom of being proud of the culture, e) wisdom of the advice, f) wisdom of sincerity to work (without any strings attached) g) wisdom of "Dalian na tolu" a Batak philosophy, as identity and reinforcement, in preventing conflict h) wisdom of aesthetic values.

Prasetya et. Al (2015) point of view in the study of traditions to understand moral lessons, educational values, philosophical values, religious values, and others through the stages of analysis confirms this: a) Reading, inventorying, and intensely identifying story motifs that allow for abstraction as content. local knowledge It is written and implied in folklore texts to quote which is argumentative evidence as local wisdom. b) Interpreting and interpreting creative meanings in folklore texts to discover local wisdom. c) Concluding a descriptive interpretation of local folklore wisdom. d) Connecting forms of local folklore wisdom as a reflection on real-world conditions through ethnic community events, and e) compiling research reports.

The participants for this study were three Angkola tribe traditional experts who are used to interpret and analyze Turi turian in different traditional events. The three male participants ranged in age from 65 to 75 years. In the depth interview, ten open-

ended questions about moral values and local wisdom enclosed in Turi-turians were prepared for them. The data obtained from the interviews were then processed by adopting qualitative data analysis techniques; collect data, reduce data, categorize data, analyze data, interpret data and draw conclusions.

While the literature taken as secondary data in this study are two collections of Sipirok folklore entitled *Banggo-banggo* Sipirok Folklore and *Bittot Van De Longas* folklore.

Result and Discussion

The results of the analysis of the activities of the Angkola tribal community from two collections of Sipirok folklore entitled *Banggo-banggo* Sipirok Folklore and *Bittot Van De Longas* folklore are described as the followings. The 'turi-turian' folklore of the Angkola people generally reflects the habits of the people as a characteristic of society. The Sipirok folklore reflects the character of the ethnic culture through the behavior of the characters who show the psychological phenomena of the ethnic community. The experience of philosophical values in the 'Halilian' text can describe commendable things so that it becomes a role model that is still upheld.

Based on the analysis of data from Turi turian, there are the six forms of local wisdom found: a) wisdom not to complain b) wisdom to work hard c) wisdom to consult, d) wisdom to work together e) wisdom to have a social spirit, and f) wisdom to help and care. it becomes an ethnic bias in the folklore of the Angkola area.

1. The Wisdom of Persistence

Complaining about difficulties to others is a bad attitude, because complainers have whiny attitudes and behaviors, and they easily give up on various life problems. Accepting risks and innovating in life without having to complain a lot reflects a strong psyche. Because human nature is a person who likes to complain, even if it is not good or wise behavior. Characters in Sipirok folklore can be a valuable lesson in the wisdom that does not complain in the face of life's trials, even though characters are frequently treated poorly, as stated in the following sentence: "Tai muda batcing mata ni na mambege sa, nama murdangol dilala. **Hohom kohom iba, didokkon halak iba si longas.** Songon na didokkon halak Hutasuhut i, sip muap bau, makkuling muap te." (D1/BVDL/P1/K29,30) which is "translated, if people are difficult, more silence. As the Hutasuhut people say that staying silent is already smelly, let alone talking about the smell of dirt. (D1/BVDL/P1/K29,30)

The characters in the folklore text above, do not like to complain as expressed in the sentence, 'murdangol dilala. Hohom kohom iba, didokkon halak iba si longas' which is translated: 'If people are difficult, more silent,' in the text shows that poor people should not complain and should be silent. Because if you talk there will be no use because no one else will hear. Don't complain about facing life's difficulties to be steadfast, look at the following: '**Tarsongoni ma si Tigor, sai hohom kohom.**' That is translated 'That is Tigor, He is always in silence. There are not many people who give rice fields to use.' The difficulty in facing life's trials is increased by not wanting to give up his fields for Tigor to plant, the solution is to look for firewood as additional income, as stated in the text: '**Tarpaksa ma ia sai kehe mar soban atco bisa manyambung ngolu.**' That is translated, 'that's why he went looking for firewood to make a living.' 'Memang **tarsuada ma ngolu** ni halahi, tarlobi-lobi, di hatiha haleon. **Pardangolan**

parkacitan marsiadu marsisalotan dohot modom. (D1/BVDL/P1/K7). The sentence is translated 'Indeed they are people who do not have, moreover, their lives. Troubles, pain when sleeping must coincide. (D1/BVDL/P1/K7)

The attitude of not complaining, as portrayed by folklore characters, is viewed as the wisdom of the behavior of the Sipirok people Overseas who do not like to complain, by attempting to overcome various life problems without complaining. The sentence that reinforces the previous one: **kohom iba, didokkon halak iba si longas** that are translated if one is in a difficult situation, he is used to be silent, **Tarsongoni ma si Tigor, sai hohom kohom** that is translated: *it is Tigor who always in silence looking for firewood, "tarsuada ma ngolu, pardangolan, parkacitan marsiadu"*, showing poverty, distress, and pain.

2. Wisdom of hard work

Working hard is a motivation to achieve something because working hard will be the capital to do many things to achieve all expectations. The characters in Turi-turian Sipirok can work hard to fulfill all the necessities of life. The Tigor as the main character is not lazy at work and can work hard. This is explained in the following text: "*Terpaksa ma ia sai kehe manjalaki soban atco bisa manyambung ngolu.* (D1/BVDL/P1/K8). The utterance is better translated, 'He was forced to often go looking for firewood to make a living (D1/BVDL/P1/K8).

Such was the life of the Tigor who was forced to continue to look for firewood so that he could make a living. By working hard, of course, Tigor can fulfill all his needs in life. The local wisdom to work hard for our cause should not be idle. Of course, this principle is a wise philosophy of life.

3. The Wisdom of Deliberation

Indigenous people in Sipirok always consult in solving something, this is known as '*martahi*' or agreement. '*Martahi*' In the traditional language of Angkola, it is known to be tiered from the smallest in the household to the highest level *luat* or *luhak*. In indigenous peoples, deliberation has become something that is done before carrying out traditional activities, this is where the role of Dalian natolu is enough to determine the outcome of the deliberation. The results of the deliberation will be carried out according to the agreement of all participants present. That's how the wisdom of Angkola Sipirok's customs is built up in the lives of indigenous peoples. The integrity of indigenous peoples creates a sense of togetherness in social solidarity, fosters pride as an ethnic identity. It is stated in the text of the folklore: '*Ma habis poken ari Kamis di Angkola, tai anggo si Tigor leng na so dapot dope. Masude marluhut ulakkon di bagas ni kapala kapping marsicaritohon carito na be, uppe adding bagi sad ape na paboahon adong tanda-tanda bagi didia do si Tigor.* (D1/CBNH/K71). The excerpt means Even though the traditional market in Angkola is over, Tigor still hasn't gotten anything. Everyone had gathered again at the village head's house to report their respective stories, none of them said there was any sign of where Tigor was. (D1/CBNH/K71)

This expression is further emphasized in the text of the sentence: '*Ujungna dapot ma putus ni tahi atco sude dohot manjalahi dohot manat-manat.*' (D1/CBNH/K74). This is translated as Finally got a decision from the discussion so that all the same look carefully. (D1/CBNH/K74)

From the text above, it can be concluded that the wisdom of deliberation in the Sipirok community has existed for a long time, so that in deciding something, indigenous peoples use deliberation methods, so that when it has been decided there are no members of the indigenous community who dispute it or the deliberation decision must be implemented.

4. *Wisdom for Cooperation*

Cooperation as a form of cooperation that has become a culture in almost every ethnic group in Indonesia, working together in solving various problems in life certainly has an impact on the results achieved more easily. Cooperation as a culture is carried out by several people (institutions, indigenous peoples, and so on) to achieve common goals. Cooperation as an effort by the indigenous people of Angkola Sipirok for the disappearance of the main character 'Tigor' in the folklore 'Halilian', the culture of working together is contained in the text, below:

Di borgninna putus ma pokat atco rap rim mangaluluisa mangusahahin tarlobi-lobi tu koum kahanggi dohot sisolkot ro di sude hombar balok atco dapot noma i. (D1/CBNH/K38). The sentence is freely translated: That night, the results of the deliberation came out so that they both looked for him, especially for his family and neighbors to come so that he was found. (D1/CBNH/K38)

Then, the sentence above is reaffirmed in the following text: Ma habis poken ari Kamis di Angkola, tai anggo si Tigor leng na so dapot dope. **Masude marluhut ulakkon** di bagas ni kapala kapping marsicaritohon carito na be, uppe adding bagi sad ape na paboahon adong tanda-tanda bagi didia do si Tigor. (D1/CBNH/K71). It is freely translated: The traditional market on Thursday has been over in Angkola; however, Tigor has got nothing. Everyone had gathered again at the village head's house while reporting their respective stories, none of them said there was any sign of where the real Tigor was. (D1/CBNH/K71)

The sentence above is then reaffirmed in the following sentence: *Ujungna dapot ma putus ni tahi atco sude dohot manjalahi dohot manat-manat.* (D1/CBNH/K74). It is freely translated: Finally, the decision has been taken from the discussion so that all the same look for him carefully. (D1/CBNH/K74)

The text above clearly emphasizes that people search for characters in Turi-turian, using the sentence: **rap rim mangaluluisa** which is translated to look for him together, **Masude marluhut ulakkon** that is freely translated: Everyone has gathered again, **sude dohot manjalahi dohot manat-manat**. This is translated: all must work together to search it carefully. This sentence emphasizes that through turi-turian texts, the local wisdom of the community in working together to solve problems can be faced by every indigenous citizen.

5. *Social wisdom*

Humans as social beings certainly need the help of others to fulfill their various needs, because humans always interact and cooperate with other humans in various daily activities. Local wisdom with a social spirit as reflected in the 'Halilian' folklore based on the attitude of social life in which people live must help each other, understand each other's sufferings from the 'Sahuta' people in their hometown, by feeling the distress and sadness experienced by others. Local wisdom as a habit, the daily behavior of indigenous peoples in social interaction as a way of living in society to help others. Social-minded wisdom is a cultural behavior that becomes a measure or is

shown to what extent members of indigenous peoples are socially bound to their ethnic communities. This is described in the following text:

“Di borgninna putus ma pokat atco rap rim mangaluluisa mangusahahin tarlobi-lobi tu koum kahanggi dohot sisolkot ro di sude hombar balok atco dapot noma I”. (D1/CBNH/K38). This is freely translated: That night, there was an agreement as a result of the deliberation so that everyone would try their best to find him, especially his family and neighbors to come to find him. (D1/CBNH/K38)

Then the sentence is reaffirmed in the following text: Ma habis poken ari Kamis di Angkola, tai anggo si Tigor leng na so dapot dope. **Masude marluhut ulakkon di bagas ni kapala kapping marsicaritohon carito na be**, uppe adding bagi sad ape na paboahon adong tanda-tanda bagi didia do si Tigor. (D1/CBNH/K71). It is freely translated: the traditional market on Thursday has been over in Angkola; however, Tigor has not been found. Everyone has gathered again at the village head's house to report their respective stories, no one has said there are signs of where Tigor is. (D1/CBNH/K71)

Then the sentence above is reaffirmed in the following sentence: *Ujungna dapot ma putus ni tahi atco sude dohot manjalahi dohot manat-manat.* (D1/CBNH/K74). It is freely translated: Finally, the discussion decided to carefully look for the Tigor Together. (D1/CBNH/K74)

The text above clearly states that people search for characters in Turi-turians, using sentence text: *putus ma pokat atco rap rim mangaluluisa mangusahahin*, which is freely translated: That night, the results of the deliberation came out so that they both tried to find him, *Masude marluhut ulakkon di bagas ni kapala kapping marsicaritohon carito na be*, which is freely translated: Everyone has gathered again at the village head's house to report their respective stories, *dapot ma putus ni tahi atco sude dohot manjalahi dohot manat-manat*, which is freely translated: the decision of the discussion was for everyone to carefully search for the Tigor. This confirms that the Turi-turian text describes the wisdom of the community in working together in solving problems faced by every indigenous people

6. Wisdom Helping and Caring

The community has a concern for helping other community members who are experiencing difficulties or when disaster strikes. The values of helping people who have concern for their fellow members of the indigenous community are still upheld by indigenous peoples. Indigenous peoples have and uphold concern with obligations, morals, character, and morals because they have philosophical values: *sude kehidupan on songon maridi i pancuran, margonti-gonti* which is freely translated: semua kehidupan ini seperti mandi di air pancuran secara bergantian. This philosophy means that everyone will have a hard time so that if we care about other people's troubles, on the other hand, other people will also care about the difficulties we experience when these difficulties are overwritten. The behavioral attitudes of the characters in the folklore above contain the value of helping and caring for others in the following text: *‘Di borgninna putus ma pokat atco rap rim mangaluluisa mangusahahin ...’* (D1/CBNH/K38). It is freely translated: That night, the results of the deliberation came out so that everyone would try to find him ...Then the statement is reaffirmed in the following text: *‘... tai anggo si Tigor leng na so dapot dope. Masude marluhut ulakkon di bagas ni kapala kapping marsicaritohon carito na be, uppe adding bagi sad ape na*

paboahon adong tanda-tanda bagi didia do si Tigor. (D1/CBNH/K71). It is freely translated: the traditional market has been over in Angkola, but Tigor has not been found yet. Everyone had gathered again at the village head's house to report their respective stories, no one said there was any sign of where Tigor was. Then reaffirmed in the following sentence: *'Ujungna dapat ma putus ni tahi atco sude dohot manjalahi dohot manat-manat.* (D1/CBNH/K74). It is freely translated: Finally, they got a decision from the discussion so that all the same look carefully.

In the text above it is clear that the community has been searching for Tigor as a character in Turi-turians, *'rap rim mangaluluisa mangusahahin*, bermakna: sama-sama mencarinya mengusahakan, *Masude marluhut ulakkon di bagas ni kapala kapping marsicaritohon carito na be*, that is freely translated: Everyone has gathered again at the village head's house to report their respective stories, then reaffirmed with the text of the sentence: *'ni tahi atco sude dohot manjalahi dohot manat-manat*, which means: all should look for him carefully. This confirms that the Turi-turian text describes the wisdom of the Angkola indigenous people who have a concern for helping lost community members when looking for firewood in the forest. Wisdom is willing to help ease the burden by caring for the distress of indigenous community members who are experiencing a disaster.

Discussion

The findings of this study, like those of other studies on other local wisdom published in various literature, share several similarities. Data sources derived from oral traditions in each region of Indonesia are among the similarities. (Sibarani, 2018; Manugeran et al., 2017). However, the results of this study have a specific uniqueness which at the same time adds to the credibility of the findings. Besides using secondary data in the form of a collection of folklore-Turi-turian folk tales, this study also uses primary data, namely the results of interviews with traditional Angkola practitioners, who have told this folklore from generation to generation.

Although the findings of this study do not reflect the Angkola tribe's folklore values as a whole, the author believes that the patterns observed in other Angkola tribal folklore share many of the same qualities and attributes. It is extremely possible for folklore experts in the Angkola community to develop new folklore based on the values of local wisdom that exist and are maintained in the Angkola community if they start with this understanding.

Furthermore, the findings of this study are expected to contribute to the literature on the topic of local wisdom values from folklore from various cultures and ethnicities in Indonesia, particularly in North Sumatra folklore. The researcher hopes that the findings of this study will be documented by the appropriate stakeholders and passed down to future generations. The findings of this study can be used as a basis for future research on the Angkola community's folklore, which is rich in moral values that must be preserved and passed down to future generation

Conclusion

The Sipirok folklore, known as Halilian or Sipirok Turi-turian, is of philosophical values that reflect the characteristics of indigenous peoples that have existed from the past until now which are still maintained as wisdom that is still upheld by the indigenous community. As one of the intangible assets of the Sipirok Angkola

community, which has an ethnic culture that is based on the characteristics of the indigenous Angkola community, it teaches values as local wisdom. Based on the data of the Sipirok 'Turi-turian' folklore which was analyzed, it was found that there are some types of wisdom several local pearls of wisdom were found: persistence, hard work, deliberation, cooperation, social spirit, and willingness to help. The findings of this study provide a clear description of how the message of local wisdom is expressed in Angkola culture through Turi turian folklore. If these values were not previously clearly expressed in the form of scientific paper documentation, this research can bridge the existence of Angkola culture local wisdom that is very important to be inherited for the younger generation, so that the values of this local wisdom are still documented, maintained, and can be passed on to future generations. Of course, this study has limitations that must be addressed by other researchers in the future. This limitation is due to the limited number of documentation sources and informants who are assumed to still store Angkola folklore, which is very rich in local wisdom values that have not yet been revealed.

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