

# Folklore as Ethnic Embodiment Bias: Value Analysis on Karo Folklore

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## Abstract

*The existence of folklore as a folklore is assumed to be an entertaining story for children at bedtime. In fact, the folklore contains a lot of structured messages and messages conveyed implicitly. Folklore often reflects the creativity of traditional societies by still adhering to tradition as a manifestation of creativity that lives and is passed down from generation to generation. The study uses the opinion of Dundes (1965: 2) Bruvand (1965), Danandjaja (1997) and the concept of value according to Bascom in Danandjaja (1995: 3-20). Miles and Huberman's (2007) qualitative research methodology includes data collection of folklore texts, data presentation, and drawing conclusions or verification. Based on the analysis of folklore data, 10 folklore folklore were selected which were collected in the book Sukapiring et al. (1993). The results obtained based on the folklore text found ethnic values in folklore texts by interpreting behavioral trends as psychological symptoms based on the data found that the values in the Karo folklore data analyzed were found a) Educational values such as: the value of obedience to parents, the value of patience, b) Moral values found in folklore are the values of humility, forgiveness, and not being arrogant, and c) the religious values found in Karo ethnic folklore, namely: not being greedy, not playing gambling, and trusting. These values can represent the bias of the Karo ethnic community who instill values through folklore.*

## Keywords

Karo folklore; local wisdom  
educational value



## I. Introduction

Karo Ethnic is one of many ethnics and sub-ethnic ethnic groups which is in North Sumatra. The cultural system of Karo's community is related to its kinship system. In addition, his artistic culture is also very closely related to the kinship system in his community. Some elements of karo community culture are music, literary art (folklore, pantun), dance and art (painting, chisel or carving). (Ginting, 2019)

The existence of folklore as a folklore is assumed to be an entertaining story for children at bedtime. In fact, the folklore contains a lot of structured messages and messages conveyed implicitly. Folklore often reflects the creativity of traditional societies by adhering to tradition as a manifestation of creativity that lives and is passed down from generation to generation.

The inheritance of the Karo regional folklore has this time in accordance with the opinion of Sukapiring in Amri (2020: 11) that storytelling is usually done when: a) they want to sleep, their grandmother / mother tells stories so that they don't get noisy or fight with their siblings; b) Aron (entourage) works in the fields, someone tells the story so they don't feel tired while doing work; c) Chatting in coffee shops, while drinking (Karo people love to chat

in coffee shops); d) Datu treats the sick, the datu tells about the origin of the world and its contents.

But now, it is rarely done because of their busyness to tell stories and limited time besides the entry of Android technology which keeps everyone busy with their gadgets. The community as the owner of folklore from time to time is innovative or rarely changes. However, folklore as a traditional belief is still developing and is still the belief of the community, even though there are some folklores that are eroded by technological developments. Therefore, because folklore is a common property, together all members of society must protect and preserve the traditional heritage that has been left by their ancestors.

Ethnic folklore is a cultural legacy of an ethnic community that needs special assessment so that it can be understood the meaning of certain ethnic culture, so that thoughts, cultural thinking paradigm as well as the ethos of cooperation can be understood. Ethnic folklore is an expression bias that crystallizes thoughts, experiences, and reflects the feelings of ethnic communities. Folklore as a local identity is a collective ethnic pride as the fruit of wisdom and social intelligence of the owner community.

## II. Review of Literature

Folklore is a popular belief that is often called superstition. Ethnic folklore is the identity of an ethnic group in line with the opinion of Dundes (1965: 2) folklore is a collective culture, which is spread and passed down from generation to generation in different versions. Folklore is a reflection of the collective human self and habits, so by revealing folklore it is like searching for human identity. Barnouw (1982: 241) also states that researching folklore will arrive at *"the enjoyment of life"*.

Folklore in development according to Dundes (1965: 2) Bruvand in Danandjaja (1997: 21-22) folklore is divided into: 1) oral folklore, 2) partly oral folklore and 3) non-verbal folklore. Folklore, according to Dundes, has other functions of folklore, namely: (1) to strengthen the feeling of collective solidarity, (2) as a means of justifying a society, (3) providing direction to the community so that it can criticize others, (4) as a means of protesting against injustice, (5) as a fun and entertaining tool. Bascom in Danandjaja (1995: 3-20) adds, folklore has four functions, namely (1) as a projection system, namely as a means of reflecting the dreams of a collective, (2) as a means of validating cultural institutions and institutions, (3) as a pedagogical device, and (4) as a means of coercion and supervision so that the norms of society will always be obeyed by their collective members.

According to Mulyana (2004: 8-9) sees value as a price attached to people's culture such as in language, habits, beliefs, law, and forms of social organization developed by humans. He further outlines four definitions of values, namely: a) Confidence value, b) Normative value, c) The value of a word yes (value is address of a yes) d) Conceptual value (implied or express, desired, which influences the choice of means, intermediate goals, and the ultimate goal of action).

In line with the above opinion, Sugono (2005: 111) explains the values contained in a work, among others: a) Hedonic value b) Artistic value, c) Cultural value, d) Ethical, moral, religion (ethical, moral, religious value), e) Practical value, namely values that contain practical matters that can be applied in real life everyday.

The value of education in folklore is an ideal form of value, values are always associated with things that are educational in society as indigenous communities and Karo culture. The form of educational value in folklore is determined by the implied value as a

mandate in the form of advice that influences the mindset of the reader or listener in seeing good and bad, right and wrong in social life.

### III. Research Method

The qualitative descriptive research methodology using primary data sources is Karo folklore ceremony data and secondary data in the form of reference books, journals and several previous studies, data analysis using analysis techniques Miles and Huberman (2007: 20) include text data collection, data presentation, and conclusion or verification.

Denzin and Lincoln in Moleong (2010: 5) state that qualitative research is research that uses a natural setting, with the intention of interpreting phenomena that occur and are carried out by involving various existing methods. Qualitative research methods are often called naturalistic research methods because the research is carried out in natural conditions (natural setting); it is also called the ethnographic method, because initially this method was more widely used for research in the field of cultural anthropology; referred to as a qualitative method, because the data collected and the analysis are more qualitative in nature (Sugiyono, 2013: 8). From the opinion of some of these experts, it can be concluded that the data in qualitative research are describing, reviewing, describing data. The qualitative research method is carried out by describing the data, analyzing the educational value of the Karo folklore text.

### IV. Result and Discussion

Karo ethnic folklore generally reflects the cultural community of the Karo region. This is reflected in the various values of folklore that are biased on the creative characteristics of the Karo ethnic community from generation to generation.

The interpretation of the ethnic values of Karo folklore as a general ethnic bias on behavior that shows psychological phenomena of ethnic communities includes: *the form of the value of forgiveness, obedience to parents, not playing gambling, patient attitude, not being arrogant and arrogant, the value of humility, not being greedy for property, amanah*, it becomes an ethnic bias in the folklore of the Karo region.

Values are assumed to be an abstraction of a view from various experiences of valuation in folklore texts, which can describe things that are praised so that they become sustainable role models that are still upheld. Based on the folklore data analyzed, it was found a) The value of education such as: the value of obedience to parents, the value of patience, b) The moral value found in folklore is the value of humility, forgiveness, and not being arrogant, and c) The religious values found in Karo ethnic folklore are: not being greedy, not playing gambling, and trusting.

#### 4.1 Educational Value

The form of educational values in folklore as a form of ideal values, values are always associated with things that are educational in society as traditional communities and Karo culture. The form of educational value in folklore is determined by the implied value as a mandate in the form of advice that influences the mindset of the reader or listener in seeing good and bad, right and wrong in social life. The form of educational values can be expressed intensely because that value is an object of reflection in hacking the form of local wisdom values that are biased towards culture and then impact on the behavior of the cultural community which makes the value of education have a function to educate.

The form of educational values in folklore stories can educate in taking lessons and role models that deserve to be guided and then used as examples of bad and bad behavior not to be imitated. So that the function of folklore in educating the public in assessing **good and bad, right-wrong, and good-bad** values will be more clearly described as follows:

#### **a. Obedient to Parents**

The people of the Karo area in general include people who are known to be obedient to their parents, as well as to their elders. The Karo people value their parents who are known to be full of love and will make their parents happy. The children's obedience to the Karo tribe to their parents is quite good, this is reflected in the values of education in the folklore of the Karo tribe. This is in the folklore entitled, "*Manuk Si Nanggur Dawa*".

Based on the results of the analysis on the folklore manuscript in the folklore sentence entitled "*Manuk Si Nanggur Dawa*", you can see the following sentence:

*Mr. Banua Koling answered that, he could not do anything if he was not helped by his father. (D 2 / P 21 / K 1) Ayam Si Nanggur Dawa about the need for an empress for Mr. Banua Koling, to which he answered 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 could not do anything if he was not helped by his father. (D2. P21 / K1)*" as well as in the sentence: "*Ayam Si Nanggur Dawa about the need for an empress for Mr. Banua Koling, to which he answered that it was up to his parents (D2. P22 / K2).*"

In Karo folklore, the appreciation of the child to both parents is manifested in a sentence that shows obedience to both parents. Karo folklore is biased towards politeness in speaking to parents in the form of obedience to both parents.

#### **b. Longanimity**

Patience with the folklore figures of the Karo region can provide valuable lessons through the folklore of Si Aji Bonar as a character who is patient and not lazy in his work. He and his mother survived in the forest and were banished from the others because their father threw them away at the instigation of the king's wife. Thanks to the help of a hooker who was willing to build a house for them, Si Aji Bonar grew up. The value of character's patience becomes a valuable lesson by leaving behind his lazy nature and becoming a child who is diligent at work, obedient to his parents, and can be responsible for life to himself and his parents. Likewise his mother by carrying out himself lived there. Gradually he got used to it "with this situation. His fear was gone. The poor woman lived to eat fruits and leaves, in the following sentence:

*"He carried out himself living there. Gradually he got used to "the situation. His fear was gone, 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 a life full of responsibility or patience in the face of suffering until the birth of a boy who is healthy and handsome in the middle of the big forest he lives with full suffering until finally a child is born in its womb. Data analysis in the sentence below:

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

Patience is an attitude of refraining from various forms of difficulties, sadness or trials faced. Patience as a person's attitude and behavior in self-control over emotions so as not to easily get angry, hate, resentful, not easily give up, not easily complain in the face of various

trials experienced in life. Patience with the folklore figures of the Karo region can provide valuable lessons through the folklore of Si Aji Bonar and Merga Purba as characters who are patient to be abandoned by their families. The value of character patience is a valuable lesson in life for oneself and for parents. The ethnic bias of the Karo people is persistent and patient in facing life's trials.

## 4.2 Moral values

Moral values in work aim to educate humans to recognize ethical values which are the good and bad values of an act. The moral values in the Karo regional folklore are analyzed from several folklore titles entitled: *Si Aji Bonar*, *Guru Kandibata*, *Tengku Lau Bahun*. The moral values analyzed are: Cultural values like helping, deliberation, being greedy for assets, trust value, value for advice. The moral value is a cultural bias of the Karo people. For more details, it will be discussed as follows.

### a. The Value of Humility

The theme of the Karo regional folklore entitled: *Telagah Pitu di Sarinembah* with the humble figure of Guru Diden was challenged by the seven Pakpak Guru who deliberately wanted to challenge Guru Diden. But Master Diden still displayed a humble and friendly attitude and attitude. Humility is a human attitude that is qualified and respects others with various advantages and with all its shortcomings, it can be seen in the paragraph below:

*"That night before going to sleep, Guru Diden's wife asked his guest. Guru Pakpak explained their origins, as well as the intent and purpose of their journey so far." (D 6 / P 8 / K 3, 7, 8, and 9)*

The humble attitude of teacher Diden's with a good attitude still respects others after being tested by testing Guru Diden's supernatural powers, Guru Diden still provides good service to Guru Diden. To provide chicken eggs, cimpa cake, etc. to the hole. This attitude can be used as an example through a character that is humble and friendly to everyone, it can be seen in the paragraph below:

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

Humility is a human attitude that is qualified and respects others with various strengths and *"Guru Diden, who confesses him for his opponent's strengths."* The folklore of the Karo region can be used as an example of a character that is humble and friendly to everyone, even though that person really wants to test his magic with the host.

*Telagah Pitu Sarinembah* Folklore. A humble teacher Diden even though he was tested but still with humility and hospitality. The folklore of the Karo region is a characteristic bias of the Karo tribe whose hospitality, the Karo people are generally humble and not arrogant towards their own. The folklore of the Karo region illustrates the attitudes and characteristics of the Karo ethnic community as not being arrogant.

### b. The Value of Forgiveness

The people of the Karo region are known as forgiving people who are biased towards their character / younger sibling being forgiven for violating the advice of their parents and brothers, not to leave the nest but, their younger siblings *'cincin ganjang penura'* violates the fable genre of folklore: *Cingcing Ganjang Penura*. By attaching the bird's beak to the tuldak fruit. Then his brother helped by removing the **tuldak** fruit, *Tetap Perukuren* put his beak into his younger brother's mouth and pulled it out little by little. After that, he gave him a drink so that Ganjang Penura would be refreshed, look at the following sentence:



*Delivered by a field snake, go on Permanent Perukuren to the intended place. **There he found his younger brother choked by tuldak fruit.** (D 10 / P 7 / K 2. 3).*

The figure in the folklore that is used as the title of *Milo-ilo* is a forgiving because of his promise to marry the king of *Milo-ilo* to his first and second children, but that promise cannot be kept because his uncle's son marries someone else, the biggest daughter whom - planned to marry *Milo-ilo* has even been married first, but that doesn't make the spirit of work lessen. See the text below:

*However, what his brother did, this younger brother also repeated. She eventually married another man, not Milo-ilo. Milo-ilo answered that it was all God's will and it was not his meeting to marry his uncle's daughter. However, Milo-ilo's obedience and loyalty didn't diminish because of that incident. (D7, P3 / K 5, 7, and 8)*

The character in the *Milo-ilo* folklore is forgiving because of his promise to marry the king of *Milo-ilo* to his first child, but that promise cannot be kept because his uncle's son is married to someone else, as well as the promise to be married to his uncle's second son. *Milo-ilo* still forgives his uncle and his uncle's two daughters, he says that if it is the will of the Almighty.

The value of education is forgiving through the folklore of the reader through the fable, *Sikucing Siam*. Can be seen through the folklore text in the sentence below:

*"When she met her mother, she was received with great affection, like a mother should be for her child. The Siamese kitten promised his mother that he would change his behavior over the years, turning him into a child who knows how to repay his parents. Since then, the Siamese kitten left its lazy nature and became a child who worked hard, was obedient to his parents, and was responsible for their lives. " (Sukapiring et al, 1993: 154-158) (D 9 / P 13 / K 2 and 3)*

One of the reasons people are willing to forgive is that it doesn't help to hold grudges. Sometimes someone's mistakes that harm others are inseparable from our negligence

### 4.3 Not Arrogant

Karo ethnic folklore chooses the theme of the arrogance of a character towards the glory and supernatural power possessed which makes him arrogant and arrogant with the ability to revive people who have died, even though it is only a bone as big as a comb, it will be resurrected. Folklore entitled: *Guru Kandibata*. *Guru Kandibata* as a figure who with supernatural powers can cure any disease, who becomes forgetful of the wealth obtained from curing the smallpox disease that is endemic in the Tanah Alas area. This is analyzed from the sentence in the following text:

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

*Guru Kandibata* as a supernatural power figure who became arrogant with his ability to revive the dead he uttered the sentence "I can bring back to life every person who dies, he said." **Even the wife of the Kandibata teacher reminded us with the sentence:** "Don't get embarrassed later, our children die because -gara we are chasing money to Tanah Alas"

This discouraged *Guru Kandibata* from looking for the treasure that made him want to take the treasure, it can be analyzed through the sentence in the Folklore text below:

*"Even so, don't be afraid because **I can bring everyone who dies back to life,**" he said to his wife. "(D 4 / P 6 / K 5 and 6)*

*"Don't be afraid, **I can bring to life even people who have died,**" he said. (D 4 / P 6 / K 8)*

Likewise in the folklore entitled, *Guru Kandibata* only, but also in the folklore entitled: *Telagah Pitu di Sarinembah*. Arrogant characters, namely Guru Pakpak who want to try out Diden's humble teacher, Guru Pakpak deliberately wants to challenge Guru Diden even though his humbleness and hospitality have been misinterpreted by Pakpak's teacher. Guru Pakpak still wants to conquer Guru Diden. The arrogance of Guru Pakpak who wants to complain about Guru Diden's supernatural powers. This is analyzed from the sentence in the following text:

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

Guru Diden's attitude of humility by acknowledging the strengths of his opponent, Guru Pakpak. Guru Pakpak did admit to Guru Diden's strengths, but Guru Diden replied with a smile and a very simple expression, "Human nature is just normal, like brothers. My science doesn't exist, but if you admit it is my strength, what I can do, it's up to you. "This is found in the 13th paragraph and the following sentences 3, 7, 8, and 9:

*"He said to Guru Diden, who confessed to him for his opponent's strengths. Diden's teacher, who heard the confession, only replied with a smile and with a very simple expression, "A human being, just like a brother. My science doesn't exist, but if you admit it is my strength, what I can do, it's up to you." (D 6 / P 13 / K 3, 7, 8, and 9)*

The arrogant attitude of the seventh Guru Pakpak after Adu's supernatural powers started from asking for seven coconuts bunches of seven large pots and showing their prowess. But Guru Diden still humbly didn't show his arrogance.

The educational value that can be obtained from the folklore above is the arrogance of the figures in the Folklore *Guru Kandibata* and the figures in *Telagah Pitu Sarinembah*. The arrogant figures in the above folklore are Guru Kandibata who is able to bring the dead to life and can treat all illnesses and the Seventh Guru Pakpak who wants to try out the humble Diden teacher. In fact, even though Teacher Diden was tested, Pakpak's teacher had misinterpreted his humility and hospitality.

#### 4.4 Religiosity Value

##### a. Should not be greedy

Greed can lead to envy, enmity, evil deeds, lies, cheating. Greed causes a lot of damage, be it personal, family, social damage and the biggest is the damage to one's religion because the world is loved more than everything. After analyzing the data, it is obtained that the message by folklore should not be greedy, it can be analyzed in the following paragraph:

*"We thought, Brother, it's better not to go, we won't know how it should be," said his younger brother. However, Datu Kandibata continued to insist on leaving because he was desperate for money. (D 4 / P 9 / K 4)*

Greed for wealth made Guru Kandibata prefer property over his sick child. After analyzing the data, the message was obtained by folklore that it should not be greedy, it can be analyzed in the following paragraph:

*"We are afraid that they will die if you are not there. Even if they die. so that in front of my brother because they always cry. Don't be afraid Sis, just go home tomorrow. " (D 4 / P11 / K 2, 3, and 4)*

The sentence conveyed by Guru Kandibata, *"Tomorrow you bring this money a sack, that's how he sent his wife's brother home with a sack of money that was delivered by twelve soldiers of King Alas."* Greed for wealth made Guru Kandibata prefer wealth over his sick son. Likewise with the following sentence that occurred to the two children, about the greed

*"Towards the Beru Tandang Karo and the Beru Tandang Meriah to die, they are very sad that their tears never stop, remembering their father and mother chasing money to Tanah Alas." (D 4 / P 12 / K 1)*

*"After the Beru Tandang Karo and the Beru Tandang Meriah were buried, their ghosts continued to cry over the grave; they are very sad. He was saddened to part with his father's mother, but because of his father's greed for money, he did not come home when his son died. "Maybe mom and dad forgot us," said the ghost, crying. "(D 4 / P 13 / K 2 and 3) "However, there is a slight weakness in that big datu, namely he is very greedy for money." (D 4 / P 3 / K 2)*

The message from the folklore story is very clear to be used as a lesson that one should not be greedy. The folklore of the Karo region has provided an analogy through a story with greed for property. He is willing to sacrifice his biological child. The value of education as biased on the cultural character of the Karo people which prohibits self-greed, the values of education as a folklore bias reflect that the Karo people hate greed and greed.

### **b. Gambling is not allowed**

The folklore of the Karo region, a figure in the folklore who is willing to bet his wealth from the smallest to the throne of his father is at stake in the game of top, which in the end he loses to Si Aji Bonar who eventually becomes the king who is obtained through the game of top, see the following text:

*"Then the king's son's bet chicken moved into the hands of the Aji Bonar. The king's son was not satisfied, so the match was resumed. And so on so that he risked the son of the king's chicken without his father's knowledge." (D 1 / P 10 / K 7, 8)*

In the bet, only in the form of a chicken, the defeat resulted in the son of the king feeling dissatisfied, then the match was resumed again until he bet the king's son's chicken without his father's knowledge. This sentence is reinforced by the following sentence:

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

The game of gambling dexterity has damaged the mentality of the player so that the king's son willingly risked anything in the game even though he has lost the game, it has made him curious so that he constantly increases his stakes in the gambling game, because the defeat made him curious to continue playing gambling. Seen in the sentence:

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

*"Its contents" "Yes," replied the son of the king. The match began 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 the gambling game causes more harm than good for the perpetrator. So, playing gambling is forbidden, because gambling has a bad impact. The logical consequences of gambling make players curious about defeat so that they will continue to increase the stake, so that everything they have will be at stake.

Karo folklore has provided an analogy through the character 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 the top game he was able to own the whole kingdom. The value of education is a biased character of the Karo culture that strictly prohibits gambling, even though the values of education as a folklore bias reflect the Karo society prohibiting gambling.



### c. Trust

The folklore of the Karo region has provided valuable lessons about the trustworthiness of trustworthiness by carrying out the messages of people who are mandated to do it well. By holding one's trust in a responsible manner to carry out a mandate by someone. On the other hand, trustworthiness is treasonous or it is not carried out properly, it will result in a lot of harm. Likewise in folklore stories with story ideas or themes about sticking to promises and trusts.

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

*They were very sad, when their breath was about to break, he said, "Soon I will leave this world, where are you Father, where are you, Mother ...," said the Beru Tandang Karo and the Beru Tandang Meriah. People who see it are sad. After he died, a funeral party was made. What Datu Kandibata ordered about the burial methods for the Beru Tandang Karo and the Beru Tandang Meriah were carried out by his brothers, hopefully they can live again, they think. (D 4 / P 12 / K 1 dan 2)*

Likewise the message conveyed by the Beru Tandang Karo and the Beru Tandang Meriah to the merchants to open the contents after 4 days, but there were those who betrayed before the 4 days had been opened so they found centipedes, half golden centipedes and did not match their expectations, but those who had betrayed them. Promised to open bamboo for 4 days he found gold in the bamboo, seen in the following text:

*"How, what was in your bamboo first," he said. "Me, I keep opening it, it contains centipedes," said one. "After two nights I just opened it, the contents are half centipede, half gold," said the other, "I just opened it after four nights, all gold in it." (D 4 / P 22 / K 7, 8, and 9)*

Promises must be kept because we promise we owe to fulfill it. The attitude of mandate is a biased character of the Karo culture which must be mandatory as well as not to betray this mandate. The values of Amanah education as a folklore bias reflect that the Karo people must be firm in keeping their promises.

## V. Conclusion

The folklore of the Karo region is one of the intangible assets of ethnic culture that can reflect the characteristics of the Karo tribe that still exist today. Ethnic folklore teaches the value of education that is passed down from generation to generation.

Based on the folklore data analyzed, it was found a) Educational values such as: the value of obedience to parents, the value of patience, b) The moral values found in folklore are the values of humility, forgiveness, and not being arrogant, and c) the values of religiosity found in folklore. Karo ethnicity, namely: not greedy, gambling, and trustworthy.

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