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PERCEPTION OF THE YOUNGER GENERATION OF KARO ABOUT RAKUT SITELU

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Abstract. This research examines and analyzes the perceptions of Karo's young generation regarding *Rakut sitelu*. In the Karo people, there is a kinship system which is usually called *rakut sitelu*, which means triple bond. *Rakut sitelu* in Karo society consists of three elements, namely kalimbubu, senina, and anak beru. And of these three elements, each has its own function and role. This third element is the basis for the Karo people to create a relationship (kinship). Therefore, every Karo community, especially the young Karo generation, is obliged to know these three elements. The aim of this research is to examine and analyze the perceptions of the younger generation of Karo regarding *rakut sitelu*, as well as the efforts of the young generation of Karo in maintaining *rakut sitelu*. In this research, researchers used qualitative research, with descriptive methods. Because by using descriptive methods, researchers can explain the perceptions and efforts of the young Karo generation to understand and maintain specific *sitelu rakut* that occurs in Karo society, especially the young Karo generation. In accordance with the aim of this research, regarding the Karo young generation's perception of *rakut sitelu*, it was found that the three elements of *rakut sitelu* are the foundation (basis) for the Karo people to know their position in traditional ceremonies, so that by understanding *rakut sitelu*, they can understand their position. The highest is owned by Kalimbubu.

Keywords: Perception, The Younger Generation, *Rakut sitelu*

Introduction

The Young Generation is a translation of *the young generation* which means the population that is shaping itself. The young generation is part of a generation aged 0 – 30 years (Widiyono 2019, 15). The young generation of Karo is the generation that inhabits one of the Karo highlands, namely Tanah Karo, and the tribe they follow is the Karo tribe. The young generation of Karo has a role in developing and preserving the customs and traditions that exist in the Karo tribe. Because every parent has rules in providing understanding to the younger generation of Karo regarding these customs and traditions.

In general, the Karo people (parents) provide understanding to the younger generation of Karo by including them in traditional ceremonies. That way, the younger generation of Karo will understand the values and norms contained in the traditional ceremony. To adjust the values and norms that will be followed by children (Karo youth), parents will form rules that have been set by society both through the culture around them, as well

as other written and unwritten rules. People in general provide education to their children through the culture that applies in the community. Because in addition to controlling children's social attitudes, it is also a learning for children so that they understand that what is taught and determined by their parents has values that are certainly useful for themselves. The treatment of parents in the form of caring, educating, guiding, training, in the family through the words and actions of parents is a step of the parenting pattern (Sunarty 2016, 154).

One form of parenting in the Karo community can be seen from their *rakut sitelu*, or commonly called *daliken si telu*, which is the basis for all activities related to the implementation of customs and also interaction with fellow Karo people. *Rakut sitelu* is a tool to unite the Karo community, as well as being able to bind or bind to kinship relationships which are also the basis of mutual cooperation, and mutual respect, so in all aspects of the life of the Karo people, *rakut sitelu* plays a very important role, because it is the basis for the kinship system and is the basis for all activities related to the implementation of customs and also interaction with others Karo community. Therefore, every Karo individual is bound to the *sitelu rakut*. Through *rakut sitelu*, all Karo people are related to each other, if they are not related because of blood relations, then they are related because of clan relations. *This rakut sitelu* consists of three elements known as *kalimbubu*, *senina*, and *anak beru* (Siregar, Nurul Rezeki 2023, 1460).

According to Darwin, every family is obliged to act according to the rules of customs based on *rakut sitelu* (Sri Ulina & Efendi 2017, 29). Because there are different roles and responsibilities and depend on the traditional ceremony they carry out. Everyone should know their position with the family that performs the traditional ceremony, so they will know who to act as (*kalimbubu*, *senina*, or *anak beru*). When viewed literally, *rakut sitelu* is a differentiator as well as a characteristic of the Karo tribe compared to other tribes. Along with the development of the times, many young generations of Karo moved to the city to continue their education and work. This has led to the further separation of the young generation of Karo from the traditional environment and cultural values, one of which is the understanding of *rakut sitelu*.

Sitepu and Ardoni stated that along with the development of information technology, the Karo culture began to dim among the Karo people. The community, especially the youth of Karo, currently considers local customs and culture to be outdated. According to Septyani, the community, especially the youth of Karo who are gradually losing their identity, causes the Karo culture to fade and even disappear. The loss of this culture results in the Karo community losing the characteristics that distinguish the tribe (Sitepu and Ardoni 2019, 414). This happened because there was a perception among Karo youth about *rakut sitelu*. According to Sarwono in (Imamuddin, 2020, hal. 93) perception is a process of obtaining, interpreting, choosing, and organizing information that is captured by the senses. In other words, perception is a process of seeking information to be understood using our sensory tools. In the perception process carried

out by the young generation of Karo, they gain information and understanding through knowledge from their parents.

Based on observations that researchers have made in Samura village, Kabanjahe district, Karo regency, researchers see that many young generations of Karo do not understand the challenges of *rakut sitelu*. This happened because of technological developments, the large number of young generations who studied outside the city, and the mixing of marriages between the original Karo tribe and other tribes, so that they seemed indifferent to *the rakut sitelu*. Based on this background, the researcher is interested in researching the perception of the Karo young generation about *rakut sitelu*.

Literature Review

According to Sarlito Wirawan Sarwono in (Soraya, 2018, hal. 186) perception is a person's ability to organize an observation, these abilities include the ability to distinguish, the ability to group, and the ability to focus. Therefore, a person may have a different perception, even though the object is the same. This is possible because there are differences in terms of value systems and personality characteristics of the individuals concerned. Meanwhile, according to Leavit, perception has a meaning in a narrow sense and a broad meaning. In a narrow sense, perception is the vision of how a person sees something, and in a broad sense, perception is a view or understanding, how a person perceives or interprets something.

In the great Indonesian dictionary, perception is a direct response to an absorption/process of a person knowing things through his five senses. Perception is a process known by sensing, sensing is a process of receiving stimuli by individuals through the receiving apparatus, namely the senses, passed on by conditions to the brain is the center of the arrangement of conditions and the next process is called the perception process (Yanti, Aslan, and Multahada 2022, 432). Perception is an experience of an object of events or relationships that a person obtains, then concludes and interprets. The perception process will continue as long as humans know their environment every time they interact with the environment will give a response or reaction in the form of behavior, opinions, attitudes/ideas according to the intervention of each individual.

Based on the above opinion, it can be concluded that perception is a person's process to know something through the five senses, or a direct response to something by understanding or interpreting something based on experience, knowledge and feelings. So, perception is everyone's unique way of seeing and understanding the world around them.

Gifford in Ariyanti, also mentions that human perception is influenced by several things as follows: (Hakim et al., 2021).

a. *Personal Effect*

In this case, it is stated that the characteristics of the individual will be related to the difference in perception of the environment. This, it is clear that it will involve several factors, including perceptual ability and experience or recognition of environmental conditions (Claudia Vanesia Bagau, Saerang Ivonne S 2023). The perceptual abilities of each individual will vary and involve many things that affect the background of the perception that comes out. The process of experience or introduction of individuals to other environmental conditions that they are facing, in general, has an orientation to other environmental conditions that have been known before and will automatically produce a comparison process that is the basis of the perception produced. The discussion of influential matters as the background for the formation of perceptions and includes a very broad and complex discussion (Halid et al., 2021).

b. *Cultural Effect*

Giffrod views that the cultural context in question is related to a person's place of origin or residence. The culture brought from a person's place of origin and residence will shape a different way for each person to "see the world" (Siregar, Perangin Angin, and Mono 2021). In addition, Gifford mentioned that educational factors can also affect a person's perception of the environment in a cultural context (Dewi Purnamawati, Syamsulhuda Budi Musthofa, and Farid Agusbybana 2024).

c. *Physical Effect*

The natural condition of an environment will affect the perception of a person who observes, knows and is in the environment. An environment with its attributes and shaping elements that produce a certain character or typical will create an identity for that environment. For example, a classroom will automatically be recognized if there are desks arranged in a row, and there is a podium or pulpit and a whiteboard in front of it (Suparman et al. 2024).

For this reason, it can be concluded that perception is not only caused by stimuli from the external environment that are captured by an individual, but also influenced by the individual's ability to capture and translate the stimulus into information that is stored into sensations and memories or past experiences. Therefore, the perception formed from each individual can be different (Kristina and Surbakti 2023).

The young generation in a general sense is a group of people aged 0 – 35 years. According to Kupperschmidt's in (Putra, 2016, hal. 124) which says that a generation is a group of individuals who identify their group based on the similarity of the year of birth, age, location, and events in the lives of the group of individuals that have a significant influence on their growth phase. The young generation is a group of people who are still

young and have an important role in nation building. Meanwhile, John Stuart Mill in (Sumantri, Darmawan, and Saefulloh 2018, 15), is of the view that the young generation or youth is characterized by attitude and mental maturity, the ability to participate in the context of community life.

Based on the opinions of the above experts, it can be concluded that the young generation is a community group consisting of young individuals between the ages of 15-30 years, a group of people who were born at the same time and have the task of continuing the nation's development. The younger generation is also defined as the successors of the previous generation who will continue their struggle.

Literally, the meaning of *rakut sitelu* is a bond that becomes one (*rakut* = ikat, three *sitelu*) (Sembiring 2024, 264). In its social practice, *rakut sitelu* is formed from a marriage relationship which then forms a social structure by placing three elements of the family, namely the female giver called *kalimbubu* and the female recipient called *anak beru* and the brother of both parties each called *senina*. These three family elements form a kinship system that is a tradition of the Karo people. Each element of the family in the *rakut sitelu* system has its own role. *Rakut sitelu* is a socio-cultural system that emphasizes cooperation and togetherness in the Karo community (Pertampilan S. Brahmana 2019, 6). *Rakut sitelu* is a kinship system found in the Karo community.

Rakut sitelu has several parts consisting of *kalimbubu*, *senina* and *anak beru*. *Kalimbubu* as a family from the mother's side, *senina* as the biological son or only a close relative, while the son is a family from the father. In this relationship, it has five basic clans as a binder and forms a foundation consisting of Ginting, Karo-karo, Sembiring, Tarigan, and Perangin-angin (Sazali, Matondang, and Amal 2023). This clan makes it easier to understand *Rakut sitelu*. *Kalimbubu* has the highest position in *Rakut sitelu*, the duty of the *kalimbubu* is to give advice, whatever decision of the *kalimbubu* must be respected and appreciated. Then the son of *Beru* is also called a moral judge, if there is a dispute in his *kalimbubu* family, then his duty is to reconcile the dispute and also as a servant of *kalimbubu* (Sembiring, 2024). Meanwhile, *senina* is a kinship relationship between the same clan, *senina*'s job is to lead the conversation in a deliberation and act as a mediator in customary deliberations so that there are no disagreements and even conflicts when negotiating the work that will be sent to the children (Barus and Sitepu 2023).

Humans are social creatures that require social relationships with each other. In this case, in the Karo community, there are social relationships that are formed because of the *rakut sitelu*. Of course, every Karo community must understand how to apply the *sitelu rakut*. So that in its implementation there will be no mistakes. Generally, knowledge obtained by a person who creates a perception comes from previous understanding and experience. As stated by Richard Gregory, around us the explanations obtained tend to be vague (Apriyanti and Trihantoyo 2022, 373).

Therefore, to understand it, an explanation is needed that tends to be real, namely from experiences that have been experienced or the awareness that we realize can be used in making a conclusion about what we feel and understand. In the Karo community, parents have a considerable role in trying to teach the younger generation of Karo about *rakut sitelu*. Through the understanding and experience they have gained from their grandmothers and parents in the past, they can pass on the understanding and knowledge they have gained to the younger generation of Karo.

Method

The type of research used by the researcher in this study is a qualitative approach with a descriptive method. Qualitative research is a type of research whose discovery process does not use statistical or quantitative processes (Salim, 2020, p. 41). Qualitative research is a research approach that aims to understand social phenomena or human behavior from the perspective of the participants involved. This method emphasizes more on the in-depth exploration of the experiences, views, and meanings given by individuals or groups to a phenomenon. The analytical descriptive method is a method to obtain data that has an important meaning and can be influenced by the meaning of the research itself (Syahrizal & Jailani, 2023, p. 18). The qualitative descriptive method is a research approach that aims to describe and understand phenomena in depth and detail. The main focus of this method is to describe a particular characteristic, process, event, or situation as it is, without manipulation or intervention from the researcher. In this study, the data collection techniques carried out by the researcher were through observation, interviews, and documentation (Sugiyono, 2020, hal. 106).

Data analysis is a systematic process of searching for and compiling information obtained from interviews, field notes, and documentation. This process involves organizing data into specific categories, synthesizing, organizing in clear patterns, and sorting out important information. The goal is to produce a conclusion that is easy to understand by both the author and the reader. The following are the data analysis techniques used by the author: (Yusuf, 2014).

1. Data Reduction

Data reduction is an activity of the election process, simplifying information that is classified based on records or information available in the field. The author summarizes the main and important things. In this case, the author explains how the perception of the younger generation of Karo about *rakut sitelu* (Gainau, 2016).

2. Display Data

Once the data reduction process is complete, the next step is to present the data. This presentation aims to organize the data in a relationship pattern that is presented in a descriptive and systematic manner, so as to facilitate the understanding of the information contained in it (Sugiyono, 2013).

3. Drawing conclusions

According to Miles and Huberman, the final step in descriptive analysis is drawing conclusions and verification. Data that has been well organized will be systematically compiled to produce conclusions. In this way, the meaning contained in the data can be expressed clearly, so that it is hoped that the conclusions obtained will be more profound and accurate, and the research results will be more perfect (Fadli, 2021).

Research Result

In this study, some information has been found related to the perception of the Karo young generation about *rakut sitelu*:

Perception of the Karo Young Generation about *Rakut sitelu*

The perception of the young generation of Karo is influenced by the environment in which they live. For the young generation of Karo whose living environment is still strong with the implementation of customs and culture, the young generation will understand and be familiar with customs and culture such as *rakut sitelu*. The perception of the younger generation of Karo about *rakut sitelu* is that they have the perception that *rakut sitelu* is a family relationship formed from three elements of *kalimbubu*, *senina*, and *anak beru*. The young generation of Karo who have been interviewed by the researcher have several perceptions about *rakut sitelu*, which the researcher summarizes into several points as follows:

1. Manners

Behavior that shows respect, appreciation, and civility in speech, behavior, and clothing. Manners are also a rule of life that arises from community association and is considered a daily social demand. Manners are important to be applied, especially in society. Manners can provide various benefits to the perpetrator and the people around him (Barus & Sitepu, 2023).

By understanding the *rakut sitelu*, they Karo young generation have indirectly applied good manners. Because of the three elements of *rakut sitelu*, they are taught to be polite to *kalimbubu* and *senina* which they usually call *metenget*, and to love *Beru's* children. Or in the Karo community it is known as *metami-tami* (Y. Sembiring, 2020).

2. Communicate

Communication is the activity of conveying information, ideas, feelings, and views to others, both verbally and in writing. The purpose of communication is to ensure that the message conveyed can be understood by the recipient. Communication can be done verbally and nonverbally. Verbal communication is carried out orally with vowels, such as speech, or in the form of writing. Nonverbal communication is carried out using body

language or gestures, such as smiling, shaking the head, or shrugging shoulders (Sazali et al., 2023).

By understanding the *rakut sitelu*, the young generation of Karo can communicate verbally. Because in the implementation and implementation of the *sitelu rakut*, they are required to discuss (communicate) for the smooth running of the event. During the communication, the children of Beru and Senina will ask for approval and opinions from Kalimbubu, then the decision to carry out the event can be implemented. And the one who implements it is Anak Beru (S. Sembiring et al., 2024).

3. Helping Each Other

The attitude of supporting each other and easing the burden on others because it can build positive relationships, strengthen the community, create a supportive environment, strengthen the bonds of brotherhood, create an atmosphere of harmony, peace, and tranquility adds a sense of harmony and mutual care. By understanding the *rakut sitelu*, the young generation of Karo knows that in its implementation, there are points of mutual help. Where, before the event occurred, there was a discussion that required the three elements in the *sitelu rakut* to help each other. During the discussion process, the children can express their complaints (obstacles they face) when preparing the party. And the senina party conveyed the problem to kalimbubu, which later the kalimbubu will help to find a solution to the problem (Sri Ulina Beru Ginting, 2018).

4. Responsible

Being responsible means doing your duties and obligations seriously, and being ready to bear all risks arising from your own actions. Responsibility can also be interpreted as awareness of the obligation to bear all the consequences of the actions that have been done. By understanding the *rakut sitelu*, the young generation of Karo will also understand what responsibility is. Because in its implementation, the three elements of *rakut sitelu* have their respective functions and roles (Sitompul & Barus, 2022). Kalimbubu who has the responsibility of being an advisor, as well as the person who has the highest position. Senina as the party responsible for accompanying the kalimbubu, as well as an intermediary between Anak Beru and kalimbubu. Meanwhile, the child who has the responsibility for the smooth running of the party, and most importantly as the party who ensures the dishes for the smooth running of the party (Hutahaeen et al., 2024).

5. Family

Kinship is a sense of belonging, helping each other, and loving each other that is formed fluidly and closely, like brothers. Kinship is an attitude of trust that can unite family members. By understanding the *rakut sitelu*, the young generation of Karo will have a sense of family. Because in the *rakut sitelu*, even without having a blood bond, they can

become brothers. Even if they had just met for the first time at a party, they could become brothers because of the rudimentary bond (Tambunan et al., 2024).

Parents' Efforts to Make the Karo Young Generation Understand the Fear of Sitelu

In an effort to preserve and develop customs that are the identity or identity of the Karo people, which of course is very necessary for the achievement of these goals, in this case it is an effort that must be made by parents so that the young generation of Karo understands the *rakut sitelu*. Some of the efforts that can be made are as follows:

1. Directly involving the younger generation in activities related to *rakut sitelu*.
2. Parents can introduce *rakut sitelu* to their children by explaining the kinship system in the customs of the Karo community.
3. By bringing young people to the Karo traditional party, for those who are not old enough to participate directly.
4. Creating a program that can activate every village youth organization.
5. Holding seminars held by the local government, and being active in participating in Karo youth communities such as IMKA

DISCUSSION

Perception of the Karo Young Generation about *Rakut sitelu*

1. Manners

Behavior that shows respect, appreciation, and civility in speech, behavior, and clothing. Manners are also a rule of life that arises from community association and is considered a daily social demand. Manners are important to be applied, especially in society. Manners can provide various benefits to the perpetrator and the people around him (Barus & Sitepu, 2023).

The Karo people have one culture, namely the rebu culture. Rebu's culture has been very attached to the family system of *rakut sitelu*, where this rebu culture has limited the communication between parties who are considered to have limitations, this is very inversely proportional to the explanation of how important interpersonal communication is in the family. This rebu culture is a sign of the existence of a limit of self-independence and also a limit of communication between in-laws and sons-in-law, because through this action they are able to remind and be aware of the social principles of the way of living with relatives, so that the rebu perpetrator should be able to control his own actions (Barus and Sitepu 2023).

Rebu gives rise to reluctance, from being reluctant to give rise to respect and respect also gives rise to good manners (Hakim et al. 2021). The basic manners are all actions, behaviors, customs, greetings, words and abilities that are in harmony with special rules or norms, which are normative so that they result in rebu becoming a pattern of social behavior of the Karo tribe people which contains values, rules, ideas, and beliefs that as a whole guidelines for action and behavior for each people, until members of the Karo tribe who deviate or do not carry out rebu can be perceived perverting norms (Halimah, Heryani, and Barus 2021).

Research conducted by Fadli (2021) shows that in rebu culture there are several parties who are not allowed to have conversations or communicate directly, one of which is between male in-laws and daughters-in-law as well as female in-laws and male sons-in-law. The prohibition of communication between family members will of course make it difficult for the relationship between in-laws and sons-in-law who should have a good relationship and communication, but this culture prohibits or limits this communication because in ancient times when the Karo people were still living in the Karo traditional house, namely the siwaluh jabu house where in one house there were several families living under one roof so there were rules needed to maintain harmony relationships in one house and the emergence of reluctance and respect for other family members (Siregar, Perangin Angin, and Mono 2021).

2. Communicate

Communication is the activity of conveying information, ideas, feelings, and views to others, both verbally and in writing. The purpose of communication is to ensure that the message conveyed can be understood by the recipient. Communication can be done verbally and nonverbally.

Humans are social creatures that live and in groups, where each individual needs each other, therefore in daily life it is not spared from interaction and communication. Communication is the process of conveying a message from a communicator to a communicator or audience, either in the form of a symbol/symbol in the hope of being able to bring or understand the message to students (students) if in class or in society and trying to change attitudes and behaviors) (Hakim et al. 2021).

No human being can live without the role of other humans, therefore humans also need social activities between others, where social relationships can occur among fellow humans who have known each other for a long time or have just met for the first time in daily life (Sitompul and Barus 2022).

The essential nature of human beings as social beings can be understood that human life must communicate with others as advice in organizing themselves, in other words, in living their lives humans need their environment to interact and communicate with various efforts made to be accepted in their social environment (S. Sembiring et al. 2024).

In establishing such an interaction, mutual understanding is the main capital in building communication. This will be influenced by language, cultural background and goals, so that social contact is built in interaction with people around us. To build communication, the ability to interact is needed. In addition, recognition is also needed between each other which is an important foundation in fostering communication, so that the right words, good deeds, and achieving the intended goals in communication are realized (et al. 2022).

The Batak Karo people in their daily lives will not be difficult to start communication if they know for sure that they are both Karo people or Batak people in general. To find out this in the URT, there are three strategies that can be done to reduce this uncertainty. The three strategies are passive strategies, active strategies and interactive strategies. In the tradition of speaking passive strategies, one of the parties (definitely Karo people) will try to observe by finding out who will be spoken to (G. P. Sembiring 2024). This observation without disturbing, for example, by looking at the shape of the face, hearing the voice and trying to find out the full name, the Batak people generally have a surname/beru (non-verbal). Then the active strategy comes in when there is contact that occurs, namely saying "Mejuah-juah! Pal" (verbal) while reaching out to shake hands. The third strategy is an interaction strategy where this strategy involves face-to-face interaction or conversation. Of course, it takes self-opening, questioning directly and the existence of information search tactics that take place.

3. Helping Each Other

The Karo Tribe people have a culture of helping and cooperation between communities called the aron culture in the *rakut sitelu* system. This form of cooperation is carried out in various activities from community service to helping neighbors. This form of Aron culture is formed by a working group consisting of several young people or adults whose number ranges from 6 to 24 people per group (et al. 2022).

Research conducted by Hakim et al. (2021) explained that the term Aron is taken from the local language, namely Sisaron-saronyang which means manifested in labor wages by young or adult people. The purpose of this help is to do something that requires quite a lot of human labor.

Halimah, Heryani, and Barus (2021) explained that this action of helping and cooperation has been established for generations from the ancestors of the Karo Tribe. No wonder this culture has been ingrained in the Karo Tribe community and has been part of the pattern of daily life.

4. Responsible

The family system of *rakut sitelu* reflects a sense of responsibility where this sense of shared responsibility, which must be carried out mainly by elements of the Dalihan na

Tolu institution, naturally arises as a result of a sense of unity and unity as well as a sense of belonging. The sense of responsibility is caused by the sense that the burden of others is a shared burden, the failure of others is a joint failure, and the success of others is a shared success. The point is that in society, every kahanggi, mora, or boru child has the same responsibility. And in deliberation, there are no disagreements with each other.

Research conducted by Sri Ulina Beru Ginting (2018) shows that in the *Rakut sitelu* system, responsibility is the main pillar. The father is responsible as the breadwinner, protector and head of the family. Mothers are responsible for taking care of the household, educating children and managing finances. Children are responsible for learning, helping their parents and maintaining the good name of the family. All family members must respect each other, trust and work together. Patience, honor, discipline, loyalty and wisdom are the underlying values. Thus, the family can achieve harmony, economic stability and good children's education.

5. Family

In the *Rakut sitelu* system, kinship is a strong foundation. Father, mother and child are interconnected in clear roles and responsibilities. Harmony and solidarity grow when each member works together and supports each other. However, if not executed properly, conflicts and inequalities can arise. Therefore, effective communication and respecting each other's roles and responsibilities are essential.

Research conducted by Claudia Vanesia Bagau, Saerang Ivonne S, (2023) By carrying out *Rakut sitelu* correctly, families can achieve harmony, a sense of responsibility and family pride. Children are formed into good characters and families become economically stable.

Parents' Efforts to Make the Karo Young Generation Understand the Fear of Sitelu

Parents play a key role in introducing and preserving the Rakut Sitelu tradition to the younger generation. They act as educators, role models, mentors and supervisors who help children understand the values and concepts of Rakut Sitelu. By sharing stories, fairy tales and experiences, parents help children appreciate the solidarity, mutual cooperation and equality that are at the heart of Rakut Sitelu (Claudia Vanesia Bagau, Saerang Ivonne S, 2023).

Through real-life examples and open discussions, parents help children develop strong and responsible characters. They also facilitate children's participation in cultural and community activities, strengthening family and community ties. Thus, parents ensure the continuation of the Rakut Sitelu tradition and build a younger generation that is proud of its cultural heritage (Hutahaeon et al., 2024).

CONCLUSION

1. The perception of the young generation of Karo is influenced by the environment in which they live. For the young generation of Karo whose living environment is still strong with the implementation of customs and culture, the young generation will understand and be familiar with customs and culture such as *rakut sitelu*. The perception of the younger generation of Karo about *rakut sitelu* is that they have the perception that *rakut sitelu* is a family relationship formed from three elements of *kalimbubu*, *senina*, and *anak beru*. And from this perception, the researcher summarized it into several points, namely:
 1. Manners
 2. Communicate
 3. Helping each other
 4. Responsible
 5. Family
2. An effort that parents can make, so that the younger generation of Karo understands *rakut sitelu* is by teaching *rakut sitelu* to children from an early age. Generally, the Karo people bring their children when attending parties held in Jambur. When meeting fellow Karo people, they will introduce their children according to their position in *the sitelu rakut*, with greetings such as *uncle*, *aunt*, *bengkila*. In addition, from the Karo youth themselves, they are active in participating in Karo youth communities such as the Silima Clan Association (IMKA). In order to *maintain the rakut sitelu*, they Karo youths marry fellow Karo in order to pass down *the speech* to their children and grandchildren so that *the rakut sitelu* can continue to be carried out.

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