

TRADITION OF THE KARO ETHNICITY IN PERBARAKAN VILLAGE, PAGAR MERBAU DISTRICT

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ABSTRACT

This study about “ Manuk Sangkep ” in the village firefighting, sub-district Merbau fence, Deli Serdang district, Manuk Sangkep this is a typical Karo dish in the form of chicken cooked with typical Karo spices is served and eaten as a form of appreciation and prayer for someone. Describe values traditional " Bird Sangkep " deep culture Karo tribe from corner look philosophical. Food typical this bastard made from base chicken and processed like that appearance bird sangkep alone it means chicken the usual after cut and cooked arranged return resemble form chicken original with part his body still intact. bird sangkep symbolizes hope and blessings. Chickens have pattern regular life and behavior, wake up morning and rest night, the chicken is also responsible responsible and caring his son. Giving bird sangkep to somebody is one of them form hope, like case give bird sangkep to child his woman, that is he hope child his woman behave good, not lazy and responsible all on his actions. Visualized expectations daily one chicken become source inspiration public Batak Karo, make bird sangkep as one of the his hope. Old habits and beliefs still there is until now. Research methods this use approach qualitative with method ethnography. The purpose of this study is for search and discover processes and values existing philosophy in the tradition of “ manuk sangkep ” in culture Karo tribe. As for the results study is study about bird sangkep in the village firefighting, sub-district Merbau fence, Deli Serdang district.

Keyword: Values, Philosophy, Manuk Sangkep, Karo tribe

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1. INTRODUCTION

One of the aims of science education as stated in the National Policy on Education (NPE) is to inculcate in the learner, the spirit of inquiry and creativity through the exploration of the child's environment. But over the years, there has been a consistently poor and unsatisfactory performance of students in the sciences especially in Biology in examinations conducted by WAEC, NECO, NABTEB, and other examination bodies. The 21st century is marked with advancement in science and technology. No nation of the world will attain its choice in technological development without giving adequate attention to the teaching and learning of science. Biology is a branch of scientific field of study that deals with living things, consisting of many topics some of which are loaded with difficult concepts. The Federal Ministry of Education developed a science and technology-oriented policy in August 2018, referred to as “National Policy on Science and Technology Education”, as a redemptive approach to the declining performance in science education. The Science and Technical Education 21st Century must emphasize methods of teaching, which focus on child-centered and hands-on techniques rather than the theoretical, abstract, and teacher-centered methods, which were responsible for the decline in interest and consequently low enrollment and poor performance of students in Science and Technical Education subjects and programs. At the moment, the chief examiner of the West African Examination Council's reports from 2007-2012, revealed a downward trend in the performance of students in science subjects, especially biology. This poor performance has been attributed to many factors, one of which is the use of inappropriate teaching methods (Edet, 1997). The conventional lecture method of instruction, used currently, presents science learning as a mental process where facts are to be memorized, rather than a set of principles for application in the outside world. Onwuka cited in Ekon (2013), added that teachers use the lecture method spoon-feeds learners and so do not challenge them to discover new truths, new rules, and new methods of tackling problems as well as new values for themselves. There is a tendency, for the students to forget much of what they were taught by their teachers. The conventional method lacks the capacity of stimulating students' interest in Biology because students'

participation is reduced to the barest minimum. Despite the application of various methods such as discovery, guided inquiry and expository method among others, which have also been in use, the WASSCE Chief Examiner's annual reports and comments in biology show that students' performance in biology has not improved appreciably (WAEC, 2019). Thus this study is geared towards finding out if the prediction - Observe-Explain Model of Conceptual Change will help to improve the academic achievement of Biology students.

Over the years student academic achievement in biology has become negatively questionable. For example the 2008 WASCE chief examiner reported a decline in students' academic achievement in biology especially the theoretical aspects (WAEC 2008). Statistics from May/June 2007- 2012 Senior Secondary School Certificate Examination by WAEC tell the same story. Also 2013 was not different from the other years. In 2014 only 31.28% of the students that sat for the May/June WASSCE obtained five credits as compared to 38.82% in 2012 and 36.57% in 2013. The consequences of this perpetual poor performance of students in Biology is that a large percentage of students fail to get grades that will take them to higher institutions for higher studies where biology has its applications such as in medicine, pharmacy, food production and processing industries, biotechnology, genetic engineering, agriculture and horticulture, environmental protection, biological gardens, zoology, botany, physiology, biochemistry, micro-biology, histology, anatomy evolution, chemistry, geography etc . This resultant problem, posed by this poor academic achievement among biology students in NECO and WAEC examinations has been a source of concern for well-meaning Nigerians, Parents, Government Researchers, stakeholders in education and Biology-Science educators. It is worthy of note that children entering our science classes already have a vast store of knowledge about natural phenomena from previous classes and or personal experiences or observations. This would be fine if it were not for the fact that the new concepts have to compete with old information already present in their minds. As children process information, many apparent explanations they formulate may not agree with science. Therefore, when such a child is faced with the former scientific knowledge, the previous concept in their mind may interfere strongly with what the teacher is trying to convey. It has been discovered that such misconceptions are tenacious and challenging to change.

Ajaja (2013), opined that one common mistake teachers commonly make is to assume that their students are like somewhat blank slates and that what one needs to do is to start from the scratch and build new scientific concepts in their minds. He concluded that the conventional method lacks the capability to deal with students prior concepts brought into the classroom which may confuse their rate of understanding scientific concepts taught in the classroom. The implication of this is that learning may be difficult and uninteresting, and students see science subjects , especially biology as a difficult subject. Preconceptions may be a result of incorrect thinking or flawed misunderstanding of a concept or a belief that is not based on correct information. In recent times, several efforts are being made by researchers and policy makers toward designing better methodologies for effective teaching of science subjects especially, biology. Among them is the Predict-Observe-Explain (POE) Conceptual Change Model. In agreement with this summary, Agoro and Oyediran (2009) revealed that science teachers do not expose their students to hands-on-laboratory activities where students will participate actively in the teaching-learning process due to teachers' poor awareness of effective hands-on laboratory activities capable of influencing conceptual changes among biology students. Furthermore, Rifzal, etal (2015) explained that the POE model can be used by teachers as a way to improve the understanding of students of a concept and training skills. According to John Haysom and Michael Bowen (2010), the POE instructional model allows students to reflect on their experiences and understanding of a concept before making a prediction about the outcome of an experiment and discussing the prediction with classmates. Haysom (2010) said and I quote "The POE Model has given me more insight into the misconceptions students bring with them into a science class. They have shown me that it is important for all students to reflect on their understanding of concepts and to verbalize it before and after the POE experience."

How can several students glance at one common object or concept and interpret it correctly, but in so many varied ways? Why is it that people express the same variability when encountering similar circumstances? Psychologists speculate that individual biological and psychological variations affect the ways in which people perceive circumstances, objects, concepts, sights, sounds, and feelings. Thus, when several people encounter a similar object or situation, each might experience a different understanding of that object, concept or situation. There is no question that the orientation of infants and children to different experiences shapes their temperaments and impacts who they are and how they analyze things. And many educators and researchers are now directing their interest on these variations to further understand how students in the classroom perceive information and learn in several ways. One of the most significant approaches that specifies the structure of learning and how to handle the components of the posture of

learners is Cognitive Style. Cognitive style is the way by which individuals perceive information in the surroundings and the patterns of thinking that they use to formulate a knowledge base about natural phenomena in the world around them. There is an inclination that some instructional techniques used by teachers may, by the nature of presentation, solicit varied responses from students with varying cognitive styles. This is in agreement with Agboghroma (2015) whose study shows that there is a significant interaction effect between cognitive style and instructional mode on students' knowledge. Biology is a very important subject to all living things, especially humans. Due to its enormous importance, researchers in science education carry out researches to improve and sustain its endeavors but surprisingly researchers in science education have shown that the teaching-learning process of biology is faced with some difficulties. And they attributed these difficulties to the problem of ineffective instructional methods used by biology teachers, which fails to or lacks the technical quality of considering students' prior knowledge, recognizing common scientific misconceptions among students and its teacher-centered rather than student-centered, which in turn denied students from the right of being active participants to passive participants leading to poor assimilation, retention and poor academic achievement of the biology students (Auwal, 2013). This poor strategy is the lecture method. If these students' misconceptions are not effectively addressed, they may become tenacious as they advance academically by the day. Second, one of the side effects of the lecture method used by biology teachers is that students have diverse cognition styles, which influences their learning and academic achievement. The WASSCE chief Examiner's report from 2015 to 2019 shows a continued poor performance of students in Biology. He thus stated that Students are not favorably disposed towards biological concepts most especially in Genetics as contained in his highlighted report on the weakness of Biology Students. Chiefly among these weaknesses are...

1. Poor grasp of Genetics.
2. Not putting 'X' as a sign of crossing in questions
3. Inability to cross the genetic questions properly
4. Inability to explain the reason why a rhesus-negative woman married to a rhesus-positive man might lose her second pregnancy. The remedy he gave is that Teachers should emphasize Genetics.

To challenge the dwindling academic achievement of biology students, there is a need to explore and adopt a teaching strategy that caters to students' prior knowledge, misconceptions, and is student-centered, which gives students the right to active participation in the teaching-learning process in order to improve the academic achievement of biology students. This is because It has been revealed by different that the POE model is as effective in science education (Hong et al., 2021; Karaer, 2007) as it is in many other fields of study (Arsy et al., 2020). On a second note, the knowledge of students' cognitive style is a very important key ingredient for teachers for effective expositions of the content of biology to students as it enhances the teaching-learning process. The purpose of this study is to investigate and explain the effects of Predict-Observe-Explain instructional model on student cognitive styles and academic achievement in biology in delta central senatorial district.

Research Questions

The following research questions guided this survey;

1. Is there any significant difference in the mean Pre-test and Post test achievement scores of students taught with Predict, Observe and Explain model and those taught with the conventional lecture method?
2. Is there any significant difference between the biology mean score achievement of students with field-dependent cognitive style and those with field-independent cognitive style taught with POE model at Post-test?

2. RESEARCH METHOD

Research techniques this use research / approach qualitative with method ethnography. Study qualitative is according to Moleong (2012: 6) that study qualitative is purposeful research for understand phenomenon about what happened subject research, like behavior, cognition, motives, actions, etc. Holistically and through description in forms of words in context natural particular and use method different nature method ethnography is similar with detective in life real, but not the same with in the film. Research this methods requires you to do journey to location or community certain and stay there for period a long time, perhaps months or even many years. Data collection techniques in this research that is observation, interviews and documentation. Researcher do observations in Perbarakan Village, Pagar Merbau District, Deli Serdang Regency. At stage interview researcher chose 5 informants consisting of from informant key, informant main, and informant addition. Informant key Mrs. Sri Mariati Br Tarigan, informant main Mrs. Nora Wahyuni Br Ginting, S.E, informant addition Mr. Surya Darma Tarigan, S. Kom, Sembiring Services, Dani Warning the Wind. Data analysis is used for process processing data with objective for find information

useful which can made base taking decision solution problem. On this research data analysis using three stage that is Reduction, Presentation and withdrawal conclusion. Validity of data used for done for prove is research conducted truly study scientific or no as well as for check the data obtained. On this research researcher has a triangulation technique. Triangulation consists of 3 types, namely triangulation time, triangulation method and triangulation descriptive. Data analysis and interpretation refers to the study philosophy in epistemology, axiology, and cosmology which are related to that researched.

3. RESULT AND DISCUSSION

Karo Man's appreciation of Tradition bird Sangkep By Epistemology

By etymologically, manuk sangkep means “ chicken.” whole ” or “ assembled chicken in One block ”. In ancient times, chickens is an animal symbol livestock and become side dishes eaten at every meal meeting custom bird sangkep is cook typical karo form cooked chicken with spice typical karo served and eaten as expression of gratitude and prayer to somebody give “ manuk sangkep ” as a form of gratitude and prayer on health and success the recipient. According to informant who is figure custom tradition bird sangkep is a meal event celebrated by families who want to get prayers and blessings from Kalimbubu. The event owner is known with term sukut. So from that what you want accept prayers and blessings from the handing event bird sangkep that will prepare Cook bird sangkep the . In preparing the manuk menu sangkep that, then party sukut or those who have an event will request to child his beru for cook chicken (manuk sangkep). Meat chicken cut pieces like that appearance then cut into pieces meat the chicken is rearranged above plate enough white wide. Let children with easy repeat the chicken so it can be seen like chicken original. So that called with chicken arrange or bird sangkep in Karo language. After child Beru finished cooking, family invited for eating is also present. Kalimbubu, sukut and anak Beru invited moreover formerly. This is where the handover ceremony comes from accept bird sangkep started during the event, children new must play his role in event rituals. Usually before the giving event bird sangkep It's starting, kids event owner (sukut) will ask desire or Meaning family sukut about the purpose of the event. This following communication simple to do in the handover ceremony bird sangkep obtained from informant :

1. To Our Kalimbubu (party sukut) , what becomes objective we gather on the day this is at this home?
2. To all over family gathered in our house inside circumstances healthy , that we respect kalimbubu, sukut and anak Beru beloved. Meaning or Our goal is to get Our prayers and blessings are Kalimbubu which we are holding in frame convey " manuk sangkep ”. With hope through prayers and blessings from us Kalimbubu will capable bring health and fortune for our family. So starting from there, it's up to us to lead this event with good and not reduce our respect for party kalimbubu and to we everything here. Thank You!
3. Okay our kalimbubu, then with we respectfully ask you to go home our kalimbubu (Kalimbubu with more levels high) ready deliver bird Sangkep already Matamh. Thank You
4. To child give us. We are with like heart pray baby our baboons with give bird sangkep this as sign prayers and blessings from us Kalimbubu to baby our baboon family
5. Thank You to our kalimbubu
6. Take it and eat it bird sangkep us, as sign prayers and blessings (pasu-pasu) from us, kalimbubu
7. We accept bird sangkep This with full happiness , hopefully bring blessings and health for our family and us all

Kalimbubu+sukut “Amen”

So after hand over accept sangkep bird. First, group eat meat bird sangkep. After that, child Beru distribute rice to eaten together by all visitor . With so, eating together has materialized. Cooked chicken in form bird sangkep is form prayers and blessings (pasu) kalimbubu to baby beru. Kalimbubu in Karo people's tradition as “ dibata here idah ” or visible form of God in tradition Karo people's culture, always expected be one source of people who pray for and bless (pasu-pasu) children his beru. No means Kalimbubu It is not God who is worshiped, but rather people who are believed in own intention good heart for pray child many good in matter health and fortune bird arrange shaped cooked sweetmeats or boiled then formed return become beam intact. Represents symbol completeness Karo people, in particular completeness harmony between Kalimbubu , Sukut and Anak Beru . Wholeness meat chicken too become proof strong brotherhood Karo people . Must pray all over order family always protected and provided health as well as good luck by God almighty.

Tradition depiction bird sangkep in a way Karo people's cosmology

Traditional Manuk Sangkep is a type of typical Karo dish that uses chicken as the main ingredient in addition to the spices used. Chickens are one of the livestock animals that are often kept by the Karo people because they have adapted well to the natural environment of the Karo people, which is generally an agricultural area. As explained at the beginning, people generally work as farmers so they are very suitable for raising chickens. When feeding chickens, Karo agricultural products are easy for chickens to consume, such as corn and vegetables. Therefore, the people of Karos raise 4 chickens for consumption, both meat and eggs. We can see this in the cultural traditions of the Karo people which use the terms chicken or manuk, such as the tradition of ngantik manuk or bringing chickens to traditional Karo wedding ceremonies. Apart from chicken meat, chicken eggs are also understood by the Karo people as "naruh raja Mulia" or 4 chicken eggs that are safe to consume. This shows that the natural conditions of the Karo people are very supportive for raising chickens, not only as pets, their meat and eggs are often used in traditional Karo people events .

Symbolized image of divinity through tradition bird sangkep

In the process of implementing Manuk Sangkep we can find forms of educational values that we can convey to students, these include: 1) responsibility, a new child has responsibility for his kalimbubu to do this work. It can be seen that in , the activity of cooking Manuk Sangkep is the task of the Ber children, so that the new children will join hands with other Ber children in the year to prepare Manuk Sangkep. 2) mutual cooperation, cooperation as a form of solidarity between the children of ber and Kalimbubu to make the birth of Manuk Sangkep a success. 3) kalimbubu exemplary values men who have good intentions praying for their newborn children are role models that must be imitated by everyone, especially the Karo people. Because every karo is basically a kalimbubu for every child. Therefore, every karo must set a good example. 4) the value of kuruhan, this is reflected in the form of a whole sangkep bird giving kalimbubu to its young beru. Therefore, the integrity of kinship relations must be maintained throughout the life of the Karo community

Values pedagogy that can obtained from practice tradition bird sangkep

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Values contextual from practice tradition bird sangkep

In implementing the Manuk Sangkep event, there are several values that we can observe together in a real or contextual way. Firstly, the Karo people clearly have close ties of brotherhood. We can see this from the integrity of the manuk sangkep that is eaten. Chicken meat that has been cut into pieces and cooked with special spices, then formed again into a whole shape like the original chicken. There are still legs, wings, body and internal parts that embody the value of wholeness in the life structure of the very close ties of brotherhood of the Karo people. So if there is a difference between Karos then it is declared as a chicken cut. Therefore, there will always be anak beru and kalimbubu whose function is to resolve these discrepancies so that integrity returns, like the integrity of manuk sangkep meat. Second, the value of solidarity that emerges from the manuk sangkep tradition can be seen in the sukut business when the owner of the manuk sangkep event asks his children to cook delicious and interesting manuk sangkep. Efforts to ask Ber children to prepare manuk sangkep show how important unity is in the life of the Karo community. Karo, who plays the role of anak beru in every kelaimbubu event, is always happy to carry out kalimbubu's work or work. Therefore, from the year onwards, the value of solidarity of the Karo community becomes very important in all events held by the year .

Form and function symbols contained in tradition bird sangkep 1. Symbol of social status

Bird Sangkep

Bird sangkep is the chicken cooked intact. Selected chicken according to this tradition is chicken combination manuk yang colored yellow and fatty. Called bird sangkep Because the chicken cooked intact, that is only feathers and feces are removed . Meanwhile the others still intact like muzzle cock , hoof, part in

chickens, etc. This chicken brought by Anak Beru as banquet bride and chicken This will cooked by Ber himself . Because he's in charge answer cook bird sangkep is an aunt/ daughter beru. Bird sangkep is chicken cooked flat intact. Characteristic features selected chicken in context this is chicken his manuk unified, colored yellow, and fatty. Called bird sangkep Because the chicken cooked intact, that is only feathers and feces are removed . Meanwhile the others Still intact like snout chicken , chicken nails and parts in and others bride that is child beru. Function bird sangkep this is : In the tradition mukul, manuk sangkep works for food bride. When bride eat there is the family witnessed it including Singapore bere-bere, singalo perminin, singalo ulu Emas, singalo nursery, and children beru. Fifth member family this is what it will be watched bride eat inside a hitting event room Tthis implemented inside house. The house already is agreed at the time runngu. This chicken will brought directly by the child Beru going home the mukul event was held. This chicken will cooked himself by Beru at that time has agreed.

Nakan Hit Symbol

Then hit is wrapped rice meet each other stick. Come on, sir is normal thing in life Karo community. Come on, sir is the type of rice being held closely by both bride and groom to stay unite. Type of food this have the characteristics are (1) whole , (2) round , (3) smooth and (4) hard. Fourth characteristic symbol eat sir this symbolizes permanent marriage whole, united and strong. This matter related with hope symbolizing BK society view that marriage always whole, round , united and strong. Bride man toast for bride woman with funny punch. Whereas taking he vowed as as follows : “Bage Ersadana eat hit fine , great Morning ersadana arihta, nutmeg mosar kel matin nakan si I hit enda, then mosar I measured bandu ”. Means our marriage is permanent united , because of rice balls this The same with rice balls .

Tururan 2

“Janah, I am no want to hit your sister , tomorrow morning i will hit you because i surprised so i will hit you in the morning day for balancing myself. It means "I also promise will unite with you like a grain the rice that I pressed, this is what I received with all start Now I will has two hearts to wedding us , so a grain rice I force this person become my opponent. Second story above containing vow / promise second bride On the contrary I hope public BK unites like rice the process of dividing snacks first launched by Mr. Son-in-law law done. Then work this carried out by the bride and groom woman. Donation this process witnessed by the second aunt split party. Function symbol eat knock is : At mukul events, nakan knock works as food bride woman. Meaning deepest from symbol rhythm eat is consolidation, promise, pledge marriage. After ceremony rice squeezing is complete, second aunt ordered second bride for choose dish other. Other foods mentioned above include : Symbol head have form round, strong and full. This prove second bride take part head chicken. The Karo people hope that they will eat it head this will become mother house good stairs and can lead family. This matter supported with speech following : " no praise and praise morning, adi la ia i worship worship labo akapna no, this I Morning e leader Janah Jelmana is on guard, Egia is there everywhere in the this morning. " Meaning "From now on this family this must praised . If not respected, no will loved . " Feel he is the most correct the same like a head, like it manage, and hopefully good heart he later ”. Therefore that, if candidate bride eat head chicken, ia considered capable lead his family, brought they to more way good. If candidate bride suck eye chicken, then seen that He is a careful person. What we mean with accuracy is capable see something with clear. Or maybe see something with correct. Every action or his actions will noticed by him. If candidate bride irritating brain chicken, yes understandable that he is a person who thinks mature before act, everything something taken into account with mature so it doesn't impact bad for family. Deepest meaning from symbol head this is who eats head will deliver family this become a proper family later day. This dinner will held in front aunt second split party.

Ten-ten (Chest) Symbol

Ten-ten the shape like breasts in general, only chest section mentioned here is chicken breast. Second bride seen eating chicken breast with hope those who eat it can provide his family. This matter supported with speech following : enda pas kel the tenants tertande, ngande-ngande, mother take a breath messing around sangkep groan. " It means " like chest, place lean on, family this can accept his other siblings were without discrimination . " Therefore that , if second bride eating chicken breast, it is believed family the will become support for family others, incl family far, and part chicken this have positive meaning (good). In accordance Karo people concept. Deepest meaning from symbol breast this is hope that the candidate the bride who eats part this can become supporters .

Symbol Gurung Bone (Bone Behind)

Symbol Tulan Gurung have the same shape with bone the rear is generally visible. If second bride eat bone chicken, something when that person will become searcher living family. This matter strengthened with quote following : “ Family weak and spoiled morning is searcher living family. It means, “ this family will become bone back every family, okay near nor far. " Become searcher living here means accept presence other family at home or family living at home the even if it's long, no become problem for the family. Because part this own good meaning, party family watching the mukul event hope second bride eat bone the chicken moreover formerly.

4. CONCLUSION

Based on the research results and discussion explained above, the conclusions in this research are:

Tradition bird sangkep done Karo community for accept prayers and blessings (container) in kalimbubu. With hope accept prayer kalimbubu to be given health, protection and sufficient fortune with god almighty.

1. The Manuk Sangkep tradition is not a tradition that conflicts with the religious teachings of the Karo people. By the Karo people. Thus, the Manuk San tradition, the Manuk Sangkep tradition, is still carried out by the Karo people to this day.
2. Chickens are kept as pets by the Karo people because they suit the geographical climate where the Karo people live, especially agricultural areas. Thus, some of the Karo people's agricultural products are very suitable for use as chicken feed, such as corn and vegetables. This cannot be separated from the nature of chickens which always look for food by looking for edible worms or crickets such as crickets in the ground. Eat it. Similar things also happened to the Karo community, numbering 4 farmers who use land and nature to earn a fortune. In , the tradition of du manuk sangkep parmi le Karo people emerged.
3. Many life values emerge contextually from the Manuk Sangkep tradition, including the value of worship and the value of joy.
4. If we relate it to educational values, we can obtain educational values from this tradition, such as: the value of example, the value of responsibility, the value of cooperation and the value of integrity governance.

The Sangkep Manuk tradition is carried out by the Karo people to receive prayers and blessings (containers) during the Kalimbubu celebration. With the hope of receiving k alimbubu prayers from God almighty to give him health, protection and sufficient fortune. The Manuk Sangkep tradition is not a tradition that conflicts with the religious teachings of the Karo people. Therefore, the Manuk Sangkep tradition is still carried out by the Karo people to this day. Chickens are kept as pets by the Karo people because they suit the geographical climate where the Karo people live, namely agricultural areas. Therefore, several Karo agricultural products are very suitable for chicken feed, such as corn and vegetables. There are a number of contextual life values that emerge from the Manuk Sangkep tradition, including the value of cursing and the value of solidarity. If we relate it to educational values, from this tradition we can obtain educational values, such as: the value of example, the value of responsibility, the value of cooperation and integrity governance.

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