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## Validation of local wisdom and culture as justification of cultural tolerance in Padang Sidempuan, North Sumatra

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### ABSTRACT

This local wisdom is one of the products of tradition that lives in society and also develops in the environment of indigenous peoples which has been passed down from generation to generation. This local wisdom functions as a guide to behavior and also shapes people in life by displaying a wise, wise, kind and authoritative side that is firmly entrenched in people's lives and at the same time becomes a guide in that life. In today's society, sometimes local wisdom becomes one of the entities that determines human dignity, which presents intelligence, knowledge, and morals. This is one of the foundations of building a civilized society in the midst of the onslaught of the current era of globalization. This study uses a qualitative and ethnographic approach using primary data through interviews and documentation. This study found that local wisdom has validation that serves as justification for cultural tolerance in the Padang Sidempuan area. The powerlessness of indigenous peoples who are racing towards the traditional side is indeed threatened by the inability to maintain existence in order to continue the traditions of their ancestors which have begun to be eroded by the times.



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## Introduction

Culture itself has a very diverse meaning. This is, of course, in accordance with the basis and also the point of view that is held. It becomes a natural enough thing to know the essence of the cultural value itself. And in order to study more deeply about cultural values and also traditions that create tolerance in people's lives, of course, it must require special participation to observe the guidelines that exist in the community in living their lives. The people of Padang Sidempuan in North Sumatra have traditions and cultures that are a form of expression for their society. As a form of cultural diversity in Indonesia, there are many traditions and cultures that are trying to be preserved from generation to generation among the people, especially young people and adolescents, so that cultural heritage and local wisdom do not fade with time.

The traditional values that exist in the midst of society are, of course, one of the things that cannot be separated in terms of local wisdom itself. Based on Rahman, Wasino, Arsal, Suyahmo & Fitri (2021), a local wisdom is an act of validation and justification for cultural tolerance in Indonesia. Local wisdom also has a function as a step in making decisions about solving problems that exist in society. A view of life in society and also the knowledge possessed in that society. (Rahman, et al., 2021). This local wisdom began to be discovered and published for the first time in 1948–1949 by Quaritch Wales. Based on Rosidi (2011) that Local wisdom

plays an important role in dealing with the strong influence of the influx of culture and foreign knowledge into the community when these two cultures meet and intersect. And of course, the role of local wisdom must be stronger at this intersection. (Rosidi, 2011). Each region, of course, has cultural patterns, traditions, and cultures that present their own characteristics based on Samudro (2018) that are adapted to the local wisdom in the local community. And local wisdom has characteristics that influence people's lives. (Samudro, 2018)

Local wisdom is the ownership of a community or group and certain local collectivity; 2) Local wisdom formulates something that becomes a truth in an assumption, because it is tested through continuous experience; 3) Local wisdom has practical characteristics; 4) Local wisdom has a very close relationship with local labels that exist in every layer of society; 5) Local wisdom covers all aspects of the community environment. It's not just about the practical aspect. However, on the code of conduct, local wisdom will also be included; 6) Local wisdom has a holistic nature, namely a comprehensive perspective and covers all aspects; 7) Local wisdom has a guard in all aspects; 8) Local wisdom is often associated with religious teachings and practices that exist within the community. So that sometimes local wisdom is integrated with the spirituality side.

Ranger & Hobsbown (1983) suggested "invented tradition" as a body of customs, typically governed by unwritten or explicit laws, rituals, or symbols, that aim to implant particular values and social standards through automatic modifications that imply continuity with the past. (Ranger & Hobsbown, 1983). It should be known that every community in Padang Sidempuan has varied customs and traditions. Even so, broadly speaking, traditions and culture as well as local wisdom in each community have common threads that are interrelated with one another. Based on Juniarta, Primadasa, Susilo & Primyastanto (2013) Local wisdom plays a very important role in protecting it from the effects of degradation and damage that often occurs due to human behavior. And of course it becomes knowledge that can be used as a step for harmonization between humans and nature which has quite an important influence. (Juniarta, et al., 2013).

It is stated that this local wisdom has a more ideal meaning as the discovery of tradition which is also a set of practices determined by references and regulations that clearly become a benchmark in people's lives. Keraf on Yuandini (2011) suggested a local wisdom has clear and also vague rules or something that has a symbolic nature and rituals to instill certain norms and behavioral values that exist in the community. And the planting is done through automatic repetition to imply a balance between the past and the present. (Yuandini, 2011) This local wisdom is a part of the values of life that are passed down from generation to generation. This heritage can be religious, spiritual, cultural to customs. And the form can be in the form of oral, written to the existence of a social system that is formed due to the influence of this social wisdom. Local wisdom in this community is one of the proofs of an adaptation process that was carried out from generation to generation in a certain period to an environment in which there are communities where interactions often occur within these communities. Local wisdom which includes tradition is a belief as well as knowledge and understanding that guides the community. Apart from that, there are elements of insight, customs and ethics that serve as guidelines for people to behave and behave in an ecological community. He explained that this local wisdom is a part of behavior, morality and etiquette in people's lives that can help communities to do things that are in line with moral responsibility.

A local wisdom or local wisdom has an understanding as an effort from humans to use their reason and character which is called cognition in order to take actions and attitudes in dealing with something and also objects and events that exist in a situation (Ridwan, 2007). And this local wisdom has meaning that is quite broad and has a dependence on perspectives and also paradigms that have an active role in people's lives. Based on Echols & Shadily (2000), that concept of local wisdom or local wisdom has the meaning of wisdom and also local wisdom if interpreted literally according to the English-Indonesian dictionary. (Echols, J & Shadily, H, 2000). Pattinama (2015) suggested in general that local wisdom has the meaning of ideas and ideas that exist in the local environment by prioritizing the side of wisdom, wisdom, having good values which are embedded in the community environment in the local area. And according to scientific disciplines in anthropology, it is also called a local genius. (Patinama, 2015)

Based on Ahimsa Putra (2006), Phenomenological paradigm for the revitalization of local wisdom has the definition that local wisdom is knowledge that exists in a community environment. And already in the previous generations (Putra, 2006). This of course consists of existing experiences within the community to solve problems based on local wisdom in the community. And this local wisdom has a different role and meaning than traditional wisdom. (Marjanto, 2011) Local wisdom has an emphasis on the regional side, area and also the place and regional side of that wisdom. This local wisdom does not have to be passed down from previous generations to future generations or younger generations. (Mitchell, 2003).

Local wisdom in an environment and people's lives in the present, will not necessarily be the same as local wisdom in the past and also in the future. It could have just emerged when people's lives occur in the present. According it is stated that local wisdom has a fairly broad meaning when compared to traditional wisdom. The

reason is that this local wisdom contains new wisdom or contemporary wisdom that did not exist in the past and is only emerging in the present. This is one of the proofs that local wisdom is part of the ethics and morality that occur in society. This traditional community in the Padang Sidempuan area is trying to maintain traditional values amidst the onslaught of new cultures, especially foreign cultures. Acculturation and also the mixing of cultures in the Padang Sidempuan area must be carried out in this era. Therefore, local wisdom in the Padang Sidempuan area must be validated to justify the cultural tolerance present in Padang Sidempuan.

In this era of globalization, new cultures bring about changes in several facets of people's life. The Padang Sidempuan people are affected in their customs and local knowledge. One illustration is the marpege-pege culture, which, as a result of their local knowledge, evolved into a component of existing traditions and customs. This marpege-pege custom entails keeping in touch with families who will host a hajatan with the intention of aiding those in need. In order to prevent them from being lost and destroyed by the new culture in the age of globalization, the local administration is working to establish a system of local wisdom values. And it is anticipated that people will once more see the need of preserving regional customs and knowledge. Based on previous studies, the researcher wants to conduct research on local wisdom and culture which can be a justification for cultural tolerance in Padangsidempuan about "Validation of Local Wisdom and Culture as Justification of Cultural Tolerance in Padang Sidempuan, North Sumatra."

## Method

In the social and behavioral sciences, it is important to always provide sufficient information to allow other researchers to adopt or replicate your methodology. This information is particularly important when a new method has been developed or an innovative use of an existing method is utilized. Last, please avoid to make a sub section in Method. The method used to conduct research on the validation of local wisdom to support the justification of cultural tolerance uses ethnographic, qualitative, quantitative methods as well as useful interviews to support the research process. This research method is also called the mixed methods method. The research carried out is a step by using 2 or more pre-existing research methods (Creswell, 2010), mixed methods or mixed research is a way of approaching research that uses both quantitative and qualitative research approaches which are combined into a method. (Sugiyono, 2011)

The population included in the research method is school students in Padang Sidempuan. Samples from this population representative are considered representative and also meet the requirements to describe a large lens of the population represented by the research objects. If the population at the location exceeds 100, then the sample taken is 10% of the total population. The sampling technique in this study used random sampling or also known as random sampling technique. The research was conducted in all school networks in the city of Padang Sidempuan. Data collection techniques in this study used literature studies and documentation obtained from various books, journals to research and other media that are closely related to the research topic. Documentation studies are also used to obtain secondary data from the research method.

From the methods and methods of research carried out such as observation, questionnaires, interviews and also documentation, the first data will be obtained which will be processed and analyzed to be classified into several sections such as visual data, notes or notes, sound and also input data from Data 1 which is classified and categorized into sound data, visuals, input data and also notes in the field, will be processed into Data 2 (Ellen, 2006). From Data 2 this will be processed again into several classifications such as Short & Classify, open coding, axial coding and also interpret & elaborate. (Moleong, 2011). Then it is processed and classified into Data 3. (Bungin, 2010). The data analysis used is a qualitative descriptive analysis which is a technique which interprets the meaning of the data that has been collected by getting as much data as possible from the situational aspects of the research location. And a general and comprehensive picture of the actual state of the data will be obtained. Triangulation is a technique that emphasizes the effectiveness of the process and the desired results in a research method. Regulations are applied to test whether the research carried out is producing results and also the process and methods used are running well and perfectly. This can be seen from research using interview methods and also observation to obtain data and collect diary notes of interviews with research subjects using daily observation notes. Cross-checks were carried out after the research process with material obtained from diary records to re-ensure that the information obtained and collected did not conflict with the results of the data from the interviews and also the observation of the data.

In a diary there are irrelevant methods, of course, must provide detailed information about these differences to the research subject. And the results of this confirmation must also be tested in more detail on other research subjects because the results obtained may contradict the information that was previously collected. If differences are found with the research, then these differences must be explored until differences in sources and material are found so that later confirmation will be carried out from the data obtained. The triangulation technique method

was also carried out to test the understanding of the research and also information about what was obtained for the researchers. This is a reminder that in qualitative research understanding of meaning can be a difference between one subject and another, including the understanding of the researchers.

**Table 1.** Results confirm the research subject's answers

No	Interview	Response		
		Agreed	Normal	Not Agreed
1	Culture and local wisdom included in the subjects at school	93,96%	0	6,04%
2	The lessons of regional culture and local wisdom should teach for children at school	83,16%	0	16,84%
3	Mandailing and Angkola's languages were included in language learning at curriculum	60%	14,8%	25,2%
4	The local wisdom and cultures should be input for curriculum at school	83,07%	10%	6,93%
5	A local folklore should be input for curriculum at school	16%	10,82%	73,82%
6	Traditional Ceremonies Teach at school	49,03%	12,65%	38,32%
7	Cultural ornaments at building school & Students Uniforms	76,9%	13%	10,1%
8	Provide training about Culture & Local Wisdom for Teachers	49,3%	38,43%	12,27%
9	Governments Should Held Cultural Event	82,18%	16,6%	1,22%
10	Government Efforts for Culture & Local Wisdom	50%	37%	13%
11	Government's Budget for Culture & Local Wisdom is transparant	20,84%	0	79,16%
12	Government Effort Deserve Appreciation	69,03%	20,07%	10,95
13	Government pay attention to local center in Padangsidempuan	45,09%	40,26%	14,65%

## Results and Discussions

Discussing the side of local wisdom which aims to justify cultural tolerance in Padang Sidempuan, of course there is a main element that must be underlined, namely regarding culture, tradition and also local wisdom in the Padang Sidempuan community. Often the words culture or culture have an important role in showing the identity of a region. And with culture, self-identity as a country also has quite an important meaning. Many social and cultural experts define the words culture and culture as the same definition. Likewise with the side of local wisdom that is attached to people's lives in an area or place that has its own characteristics. If you look deeper into the meaning and definition of culture, then this word already exists in the Indonesian vocabulary which was implemented long before these words were used by the western world. Derived from Sanskrit, this is one of the characteristics of local wisdom in the city of Padang Sidempuan. And this Sanskrit language is indeed the language used in Hinduism which has existed in Indonesia since 10 centuries ago.

Culture has a meaning as a science of development which is taken from the compound word, namely cultivation. From this word it means that power comes from mind, because they distinguish words between culture and culture. According to Widagdhho also that culture has a meaning in the form of creativity, taste and intention that is in a mind. While culture has meaning to the result of creativity, taste and intention. Culture has its own meaning. Taken from Sanskrit, namely buddhayah which is the plural form of the word buddhi. This word has the meaning of mind and reason. Therefore, culture has a definition, namely things that can be related to reason and reason. Culture is defined as the whole human being which is taken from the behavior and also the regular results of an order of behavior that are obtained by learning. And all of them are not arranged in the life of society.

Culture is one of the derivatives of local wisdom that exists in the community. Likewise with the culture that is shaded by this local wisdom. Culture and also culture are all business units of humans that come from their minds and minds in the form of soul, creativity, intention and also taste. From this it can be emphasized that creativity, taste and also human initiative will produce a culture that exists in the community and becomes an aspect of local wisdom that should be preserved from time to time. (Widhagdo, 2010)

Culture or in western language it is also called culture, has several aspects consisting of language or linguistics, values, norms, beliefs, behavior and also material objects that were passed down by past societies to

present society to the people in next generation. In the sense of hereditary from generation to generation. All the aspects mentioned are indications of culture (Henslin, 2007)

According to the definition mentioned above, it can be concluded that culture is the fruit of the human mind and mind that emerges. While culture is the result obtained from creativity, taste and intention from human activities that are arranged regularly in people's lives. Culture that has a level of knowledge about local culture to a curriculum about local culture, is one of the important education providers in the City of Padang Sidempuan. This element also has a close relationship with the form of culture which is the object of the research. (Hasibuan, 2002)

Divides culture into 3 forms of groups consisting of 1) The form of culture that originates from an idea and ideas as well as values and also norms in society. And also become a rule in the life of the surrounding community. 2) The second form of culture is a complex activity and also an action that has a pattern from the humans around the environment where the community lives and lives. 3) The third form of culture is as objects originating from human works that have a creative, taste and intention side. 2) states that cultural elements have 7 systems consisting of: 1) Belief systems and also religion that regulate people's lives with religious ceremonies where synergy with local wisdom. 2) Social systems and organizations within the community. 3) The knowledge system owned by the average community. 4) The language and linguistic side used in the social strata of the local community. 5) Art in the community where they live and live. 6) Local people's livelihood systems and 7) Technology systems and equipment used by local people.

Matters belonging to non-culture are also an aspect of local wisdom. This non-cultural aspect is the existence of objects that already exist around the community by themselves or God's creations that do not or have not been touched by the community. In this case, namely mountains, trees and also land. For culture itself includes things whose existence has received interference from humans. And these two aspects have a role in validating a local wisdom according (Sutarno, 2007).

Learning by focusing on the form of local wisdom to tolerate culture that enters the community environment due to the onslaught of foreign cultures, becomes a deeper research study. The form of local wisdom through culture must be preserved by providing knowledge to educators and also students who are the next generation by providing a local cultural curriculum and also local wisdom in the City of Padang Sidempuan.

The form of local wisdom in this cultural form includes ideas, behavior and also objects that are the work of humans. The embodiment in the form of this idea is the values and norms contained in the teachings that have been given in the school environment. The form of culture which consists of activities and also behavior, namely knowledge gained by students and also the younger generation who are believed to be able to maintain local wisdom in Padang Sidempuan. While the physical manifestation of local culture and wisdom that is the result of a work is the subject of local culture in schools. (Koentjaraningrat, 2010).

The concept of culture which is part of local wisdom is by having various definitions and points of view that are seen by humans, especially the local community. In the social sector itself, it has a meaning as a way of life in the community, including the values and laws desired by the community. Culture itself can be seen as a very universal idea. Even thoughts that have patterns from time to time have become a certain ritual among the people so that they cannot be separated drastically. The side of local wisdom as the identity of a region and a nation is agreed upon by Brennan who states that this identity becomes a habit to a general value among the people in which they live.

(Judistira, 2008) has a statement that local wisdom in which there is a local cultural side, comes from a statement about beauty from an artistic point of view and also a way of behavior within norms, actions to mindsets that are far behind what they appear to be. These cultural values become a form of mindset in all elements of society.

Local culture which is part of this local wisdom has the definition of an overall idea which is one of the objects of human heritage with historical experience that is passed down from generation to generation and becomes a historical side in certain social circles. With the definitions from experts, local culture from the point of view of local wisdom is an idea in the form of an abstract and also an object in the form of artifacts from all the experiences, values, norms and also the identity of the people in which they live. In this case, Padang Sidempuan City has a local wisdom identity from the community itself.

The research was carried out by distributing questionnaires to a number of research subjects or respondents, complemented by a detailed and in-depth interview process to find out aspects of local wisdom to support the justification process regarding cultural tolerance in Padang Sidempuan City for the onslaught of foreign cultures which are now mushrooming. From these respondents, basic information was obtained such as age, religion, ethnicity to other basic elements such as gender which could obtain appropriate results.

Respondents who became informants in this study had a distribution based on ethnicity and age. The city of Padang Sidempuan is one of the cities dominated by the Mandailing tribe who live in the city. Based on statistics from the Central Bureau of Statistics, the Mandailing tribe makes up almost 75% of all ethnic groups living in the city of Padang Sidempuan. Therefore, the cultural rites that dominate the social strata and also people's lives, which include political, economic and local wisdom, are indeed influenced by the Mandailing tribe.

With data from the Central Statistics Agency, the views and opinions of the people who live in Padang Sidempuan say that local wisdom has an important role in everyday life. The average community in Padang Sidempuan City answered that it was very difficult to separate culture, culture and also the local wisdom side from people's lives in Padang Sidempuan City. Even though the onslaught from outside culture continues to occur, some Padang Sidempuan people still maintain traditions and local wisdom among them.

Therefore, the younger generation who go to school and are also studying in the city of Padang Sidempuan will continue to gain knowledge about local wisdom and cultural rites from the Mandailing community in this city so that they are not eroded by the influx of foreign and western cultures. The local wisdom in the city of Padang Sidempuan is indeed ingrained and has also become a self-identity for the people around this city. And of course the Mandailing culture is a culture that is very close to their lives. Starting from religious ceremonies and rituals, weddings to small things that still use the culture and traditions of the people in the city of Padang Sidempuan.

There is even a statement from some Padang Sidempuan people, if the culture and local wisdom are eroded and lost, then it can damage the way of life and also the strata in people's lives. Therefore, local wisdom in people's lives must be passed down from generation to generation to present and future generations, so that culture, traditions, customs and the linguistic side of the regional language in Padang Sidempuan are not eroded by the influx of foreign cultures which are spreading quite rapidly.

The kinship system is an element that cannot be separated from the culture of the Padang Sidempuan people. This culture, which is called *martutur*, is one of the cultural institutions that is quite inherent in the social strata system for the people of Padang Sidempuan. And it becomes a cultural ritual that cannot be separated from the life of the people in this city. It is not surprising that the average respondent admits that the local wisdom of the Padang Sidempuan people must be maintained and also introduced to the younger generations who are currently developing. This is proof of the validation of local wisdom and culture to become a bridge to tolerate the entry of foreign and foreign cultures.

Culture in the city of Padang Sidempuan cannot be separated from everyday life for the community. In fact, it is ingrained where the people of Padang Sidempuan depend on the values and cultural norms and traditions that they have lived for centuries. And these cultural values and norms become a guide for people to make decisions in every aspect of their lives. Therefore, culture, tradition and local wisdom cannot be separated from them.

Local culture and wisdom should not be separated from elements of society. And this is agreed by respondents who are the subject of research in justifying cultural tolerance that is currently happening. They stated their agreement that the community really needs the role of culture, tradition and also local wisdom which has norms and values to regulate what they have to do in social life.

The influx of foreign cultures from outside the Padang Sidempuan area and also from outside Indonesia, of course, is not necessarily rejected by the people of Padang Sidempuan. Precisely local wisdom and also the culture that they live, is the main filter to filter foreign cultures that enter so that their local culture is not eroded. Even if necessary, foreign culture must acculturate and blend with local wisdom and local culture that already existed in Padang Sidempuan.

The era of globalization and continuous innovation in the information and technology sector is believed to have an important role in eroding the local culture of local communities in Indonesia. Padang Sidempuan is no exception. There is already a lot of evidence of local cultures that are starting to become extinct and are also disappearing due to the influx of foreign cultures from the rapid technological developments. As an example of Betawi culture which is rarely seen in the city of Jakarta. This is due to the very fast flow of information obtained by people in big cities, making foreign cultural influences begin to erode local culture. And there is not enough filter to regulate the influence of foreign culture on people's lives.

Although there are those who deny that foreign culture can erode local culture and wisdom, most respondents stated that the lack of cultural knowledge in the current generation is one of the major influences of the era of globalization and technological developments. The current flow of globalization has made people in the modern era, especially the younger generation, begin to slowly abandon traditions, culture and local wisdom which regard them as an ancient or village life system.

The younger generation is now starting to think that the traditions carried out by their parents, which were passed down from their ancestors, are starting to be abandoned. You could even say that the local wisdom has started to disappear because there are no successors from today's younger generation. Of course the government factor is one of the keys to making local wisdom not easily eroded by foreign cultures. Precisely local wisdom must be the spearhead in protecting culture and traditions from the onslaught of foreign cultures.

Today's young generation, which is called Gen Z, has an age range of 10 to 25 years. And almost all of the generations that belong to Gen Z are not interested in learning about local culture and traditions that exist in society. Some of them even mentioned that studying culture and traditions was boring and setbacks for them. A trending culture is a culture that must be followed and followed. Not the culture that exists in their environment.

A phenomenon that makes various groups of people feel that foreign culture can erode local wisdom more quickly. Especially with the unwillingness of Gen Z as the next generation to feel reluctant and state that the culture and traditions of their ancestors are boring. And the respondents agreed that this phenomenon made local wisdom and also the cultural side of Padang Sidempuan City eroded and threatened by the presence of foreign cultures. Although there are most who feel that foreign culture will not totally erode tradition and local wisdom in Padang Sidempuan. Precisely foreign culture can be mixed into one with the local culture.

The entry of foreign cultures from outside, especially from global, cannot be driven away. Especially with technological developments, making Indonesia get the onslaught of foreign cultures that enter freely. And of course it spreads quickly. Unfortunately Indonesia does not recognize cultural acculturation which is a mixture of foreign culture and local culture. What exists today is foreign culture entering and shifting local culture in people's lives. Even in some big cities, local culture and traditions are no longer valid.

Cultural acculturation can actually be a way to unite local and foreign cultures. However, Indonesia does not have such a concept. In the absence of cultural unification or acculturation, local culture will automatically disappear with people starting to abandon their local wisdom and culture which are slowly no longer in accordance with today's conditions. This is coupled with global "brainwashing" which considers western culture to be a modernizing culture that can make people's lives much better. Of course this can have a bad influence on local cultures.

Responding to this, all respondents agreed to develop local culture for the younger generation or Gen Z. This was done by introducing them from an early age to the culture, traditions and local wisdom that exist in the Padang Sidempuan community. Respondents believe that the government and society can work together to maintain the existence of this culture. The community hopes that the government can accommodate their needs to maintain local culture by not prohibiting foreign cultures from entering Indonesia.

The people understand enough and understand that the influence of foreign culture cannot be stopped anymore. They inevitably have to accept the entry of foreign influences into people's lives. Especially with the development of information and technology that spreads very quickly, making an impact on Gen Z as cultural successors certainly has a fairly important role. Coupled with a thought that foreign culture is a culture of modernization that displays developments in the social strata to changes in aspects of people's lives.

Modernization of people's lives does provide an effort to create a much better community life. However, this modernization and culture should not be collided. Precisely culture and modernization must go hand in hand and also synergize in people's lives so that the social order in society can be better and also global. Therefore, cultural tolerance can be an option to maintain culture and modernization that go hand in hand.

Lessons about local wisdom and culture have recently been included in the curriculum at the school level. Both basic to advanced levels. The inclusion of a curriculum regarding lessons about culture is one of the things that is good enough to introduce local wisdom in which there are traditions, culture and also the regional language typical of Padang Sidempuan to the next generation. According to respondents, the curriculum decisions about culture at the school level are a very good way to filter and also create cultural tolerance in the midst of the Padang Sidempuan community. The culture lesson curriculum has just entered into lessons at the school level. This was determined by the local government to filter out foreign cultures that entered the Padang Sidempuan community.

According to the data obtained, it was stated that 93.96% of the respondents agreed that culture and local wisdom were included in the subjects at school. And the curriculum is included in separate or special subjects to introduce culture, traditions and also rituals which are local wisdom for the people of Padang Sidempuan City. The respondents also said that they agreed that this local cultural theme was included in general subjects such as art lessons. This is because culture and tradition are included in the category of art and also culture, which already have separate lessons in the school curriculum.

According to data from respondents who took part in the study, the responden wanted enough to learn local languages at the school level to introduce Padang Sidempuan traditions and culture, especially from the Mandailing tribe, to children from an early age. While a small number of respondents stated that they were okay with learning local languages at the school level. Both elementary and high school.

Limited education regarding culture, traditions and local wisdom is indeed the main reason why many young people today are not interested in native culture and also local wisdom in Padang Sidempuan. Limited understanding of local wisdom is one of the obstacles that exist in lessons at school. This is agreed by the average respondent regarding the problem of these limitations. Likewise with literacy regarding learning about culture which has an important role.

Padang Sidempuan's unique culture and local wisdom, such as daliha na tolu, tarombo, makkobar, margondang, manortor to marpege-pege, is one of the most well-known local wisdoms in Padang Sidempuan. The culture and traditions of local wisdom in the city of Padang Sidempuan are being introduced to school children by including them in the curriculum. And as many as 86.18% of respondents agreed with the lessons of regional culture and local wisdom for school children.

Linguistics and local languages in Padang Sidempuan, such as Mandailing and Angkola, were not previously studied in schools in the city of Padang Sidempuan. And now language and linguistics lessons have been introduced to school children. It was noted that around 60% of respondents strongly agreed that the Mandailing and Angkola languages were included in language learning in Padang Sidempuan. While the rest said they agreed with the inclusion of language lessons in schools.

Cultural ceremonies such as markobar or marhobar are local wisdom and traditions in Padang Sidempuan. Likewise with the Gondang Sambilan, Mandailing and Angkola tors, which apparently have not been fully taught in schools from elementary to senior levels. And 83.07% of respondents said they agreed to include the cultural curriculum of all local wisdom and cultures in Padang Sidempuan in schools. Likewise with the folk stories in Padang Sidempuan. A number of respondents, 73.82%, stated that they did not agree that folklore had been included in the school curriculum. And they also stated that they strongly agreed to be one of the important lessons given to school children in Padang Sidempuan.

In addition to language, traditional ceremonies and dances, the city of Padang Sidempuan also has local cultural arts which are included as local wisdom in the form of folk art. However, for the art of this game, 48.16% of respondents stated that they did not agree with this lesson. And 29.03% said they strongly disagreed with the lesson. Meanwhile, 18.61% said they agreed to include game art lessons for school children. The rest said it was normal.

Ritual incantations such as sinondang are also one of the local wisdoms in Padang Sidempuan City. Likewise with other ritual ceremonies such as weddings to births which are one of the traditions in Padang Sidempuan. Many respondents, around 49.03%, stated that they agreed with learning traditional ceremonies to be taught in schools. Then there were 38.32% who disagreed. Because this traditional ceremony is more precise for adult society. Elementary school children are more introduced to the universal side of the ritual ceremony. While 12.65% of the respondents said they were normal with this learning.

For school ornaments such as buildings to school uniforms, they do not yet have elements of local culture that describe the local wisdom in Padang Sidempuan. It was recorded that 76.9% of the respondents strongly agreed if the regional government of Padang Sidempuan City prioritized local cultural elements from school building ornaments to the school children's uniforms. This is one of the steps to preserve local culture from attacks by foreign cultures. While the rest of the respondents said they agreed with the local government's efforts.

Of course, to introduce culture and traditions and local wisdom to school children, it is necessary to provide training for teachers and teaching staff at the elementary to high school level. From the research data, a number of respondents 49.3% stated that they strongly agreed with the training. While a number of respondents, 38.43%, quite normal with the existence of training for teachers, especially teachers. While 12.27% disagree with the training. This training is one way to introduce local culture to all aspects of the community.

A number of respondents around 82.18% said that the local government should have held a cultural event in the midst of the community to introduce culture, traditions and also local wisdom to the people in the City of Padang Sidempuan. Cultural events such as local cultural festivals can act as intermediaries from the government to preserve local wisdom. Meanwhile, as many as 16.6% stated that they were normal with the discourse of holding a cultural festival event. The rest said they did not agree.

The regional government of Padang Sidempuan also pays more attention to local cultural centers in this city. And 45.09% of respondents said they strongly agreed with the government's move with 50% agreeing with the

government's efforts. While the rest said they were okay with the steps taken by the government in an effort to pay attention to the cultural center.

With the government's concern for preserving local culture, of course it has an impact on the government's budget side for efforts and efforts to reactivate local cultures. About 79.16% of respondents said they did not know exactly how much the government had prepared for the budget. Meanwhile, 20.84% knew that there was a government budget to help local cultural studios and also activities to introduce culture to the community.

The attention of the Padang Sidempuan City government to the development of culture and local wisdom deserves appreciation. This was recorded with data of 69.03% of respondents who really appreciated the performance of the government, especially DPRD in efforts to develop local cultures. While 20.07% stated that it was enough to give appreciation to the government with the rest being mediocre.

## Conclusions

It is evident that the city of Padang Sidempuan's culture, traditions, and local knowledge have ingrained themselves into the community in every nook and cranny of the city. This is evident in ritual rites like makkobar and traditional wedding customs like marpege-pege, which serve as examples of how local culture is still present in contemporary society. The breath and vestiges of local knowledge are still felt in Padang Sidempuan, despite the fact that the intensity of festivals utilizing local culture has started to decline.

One strategy to protect culture from the influence of other cultures as a result of globalization is for the government to include local knowledge and culture in the school curriculum. One strategy to assist youngsters in learning about regional cultures from an early age is to provide teachers with coaching and training on cultural matters. Local knowledge still needs to be preserved by the community. To promote local wisdom values and norms in the lives of the Padang Sidempuan people, the local government, which serves as an operator to conserve culture, must collaborate with all stakeholders, including the community. The regional government of Padang Sidempuan offers initiatives and programs aimed at educating the people, particularly the younger generation, about and preserving local culture., to get to know culture in their own area.

One of the actions the local government takes is to incorporate local arts and culture into the curriculum. At least schoolchildren are aware of the cultures surrounding them thanks to courses on local knowledge. The inhabitants of Padang Sidempuan are proud of their traditions, rites, rituals, and performing arts, as well as the regional languages that are spoken in those areas. Training for teachers and teaching staff can, of course, be a bridge to introduce the world of local culture and also traditions in Padang Sidempuan to the future generation in this city by including it into the school curriculum. In an effort to preserve local cultures and wisdom in this city, the government is making efforts to further strengthen the ranks through these trainings and not be displaced by foreign or western cultures.

In fact, the Padang Sidempuan regional administration has not made the best effort to validate local knowledge and culture as a defense for cultural tolerance in this metropolis. However, the local administration is starting to make an effort and is running with agendas and programs that support the preservation of the local culture of Padang Sidempuan for the residents of this city. With the period of globalization and the extremely speedy technological progress, the public has readily accepted the flow of information. The same is true of cultural influences, which unquestionably present chances to change local culture inside the community. If the community does not take this into consideration, Padang Sidempuan's native culture would undoubtedly deteriorate and eventually vanish. On the other hand, in the age of globalization, local governments cannot forbid and halt the flow of knowledge. The best way to preserve local culture is to prioritize cultural tolerance between Padang Sidempuan's indigenous knowledge and any incoming outside cultures.

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