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Erlau-Lau: A Form of Local Wisdom In The Karo Ethnic In Tiga Binanga Distric, Karo Regency

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Abstract

Humans will not be able to survive without nature. However, even without humans, nature will survive and continue to evolve. Therefore, it is important to maintain the balance of nature, because a damage to nature can threaten the balance of life. Not only caused by the conversion of too much land in order to meet human needs, it is also believed that damages can also arise as a result of activities that are considered taboo, but are still carried out by humans. Consequently, it is not uncommon for natural phenomenas to be associated with human behaviors. Because of the fear of a disaster coming from the nature, humans then create cultures in hopes to be able to make peace and unite with nature. These cultures were created to facilitate the peace-making process and the unification with nature in order to restabilize the social and economic situations of the community. A culture that is continuously carried out becomes a tradition for the community as one of the local wisdoms. This is how Erlau-lau became a tradition, as a result of the strike of a draught in the region. The discussion will start from the community background, social and economic situations, as well as the emergence of the Erlau-lau as a form of local wisdom.

Keywords: Karo Ethnicity; Tiga Binanga District; Erlau-lau; Local Wisdom

1. Introduction

Indonesia consists of various ethnic groups inhabiting the region, starting from Sabang to Merauke. Each ethnic group has its own cultural characteristics, traditions and local wisdom. Tradition is a heritage or inheritance of rules, assets, principles, practices and customs carried out by predecessors (ancestors) which are then passed down from generation to generation [1].

In general, local wisdom can be described as an effort in applying a belief which is obtained through the process of thinking, including on how to do something, to be familiar with certain objects, or any event that occurs in one environment or certain places. Theoretically, local wisdom itself means values and norms that apply in a society, in which it is commonly believed in as the truth and the basis for actions and behaviors.

Therefore, local wisdom is a subsistence that significantly determines the dignity of a person in their community [2]. Culture is present as an effort by the people to meet their needs, and vice versa, culture will continue to exist and survive if the community in which it exists maintains and preserves it.

Nowadays, the challenges faced by the society are increasing, especially in a pluralistic society. A pluralistic society is a society consisting of two or more elements living independently without any assimilation occurring between one another in one political unit [3].

One of the most massive challenges these days is the fact that the existence of local wisdom that has been passed down by ancestors from generation to generation is fading away. This challenge, which is occurring in several regions of Indonesia, will significantly impact on the community on a small scale and on Indonesia on a large scale. One of the impacts being the threat of disintegration occurring in the society.

Integration is a continuous social issue which will always be face-to-face with the forces of disintegration. There is always a review on integration after it reaches a stage of its historical developments, because every achievement is the result of a single point of a continuous process [4]. Therefore, local wisdom is an important key in the existence of culture and tradition so as to prevent disintegrity from occurring in the community.

2. Method

In this research, primary and secondary data were collected. These data were obtained through observation in Tiga Binanga District, Karo Regency as the research object area. Collection of supporting data in competent institutions such as the North Sumatra Provincial Library and North Sumatra University Library were also conducted in order to collect archives, books, and other forms of publication that are relevant to the topic of this research. In addition, interviews with local communities were also conducted. The obtained data were verified and interpreted into a written form.

3. General Description Of The Karo Ethnicity In Tiga Binanga Distric

North Sumatra is one of the provinces in Indonesia, with dynamic community characteristics due to the diverse ethnicities which communities are natives and immigrants. One of the native ethnicities in North Sumatra is the Karo ethnicity who lives in the Karo highlands.

The Karo Regency is located at 2°50'-3°19' North Latitude and 97°55'-98°38' East Longitude with an area of 2,127.25 km². Kabanjahe is the administrative center of the regency. The Karo ethnicity is native to this region. However, there are other ethnic groups inhabiting this region, such as Toba, Javanese, Nias, Malay, Minang, Simalungun, Pak-Pak, Nias, etc. In addition to a pluralistic ethnicity, pluralism in the religious aspect also exists in this Regency.

There are several opinions regarding the origin of the Karo ethnicity, one of which believing that the Karo ethnicity comes from the Haru (Aru) kingdom which existed since the 13th century. This kingdom extended from Siak to Langkat. Around the 16th century, there was an attack on the Aceh kingdom which destroyed the whole kingdom. Its people fled to various places, including the Karo Highlands [5].

Edwin M. Loeb opines that the Karo ethnicity received a great influence from Hindu culture from the East [6]. This is certainly in line with the opinion of Nilakansastri who believed that there is a correlation between the Karo ethnicity and the arrival of Indian traders who came to Barus to trade. Through interaction with the local community, assimilation between the two ethnicities occurred along with the efforts to settle down in the area. Then, for some reason some of these people moved to the Karo area. This has caused some clans (marga) in the Karo ethnicity to be associated with Indian ancestry [7].

Like any other ethnic groups, the Karo ethnicity identifies themselves based on their own culture. Ethnic groups were formed because of the characteristics determined by the ethnicity itself [8]. In the Karo community, there is an identity called Merga for men and Beru for women. The Merga or Beru is descended from the father's lineage. This is in line with the patrilineal system adopted by the Karo ethnicity. There are 5 main clans (marga) in Karo called Merga Silima which means five clans, namely: Karo-karo, Ginting, Tarigan, Sembiring, Perangin-angin. Each of these clans are divided into sub-marga's [9].

In addition to the merga which is passed down from the father's lineage, in the Karo ethnicity, from a mother's lineage, Bere-bere is determined. Bere-bere determines a person's role and status in cultural positions related to kinship (relationships and greetings). Merga or beru is attached after someone's name. During introductions, this becomes an important identity to determine the position and greetings based on customs. Even further, it identifies the taboo relationship for people with the same merga and beru (between men and women). These people are not allowed to marry each other because they are considered relatives by blood.

Another cultural identity besides Merga or Beru is Sangkep Sitelu, or better known as Daliken Sitelu. This explains the existence of three important elements in kinship in the Karo ethnicity. The three elements include: Sukut,

Kalimbubu and Anak beru. Each person holds the role as Sukut, Kalimbubu, and Anak beru, based on the time and context of place or event. Each role comes with different responsibilities.

Sukut consists of Sembuyak and Senina. Sembuyak means siblings, while Senina means siblings from the father and mother (Senina Sepemenen, Sepanibamen, Sepengalon, Sedalanan). Kalimbubu is a respected family member from a woman's side. There is also Puang Kalimbubu, which is the Kalimbubu from a Kalimbubu. Anak beru is the family of a man who takes a daughter from a family to be his wife [10]. Status and role in this kinship shows how a person should behave when an event based on customs is held.

Tiga Binanga District is located at 3°72'4 North Latitude and 98°34'5 East Longitude, with an altitude of 490-750 meters above sea level. The area measures about 160,38 km², which consists of 1 sub-district and 19 villages. The people in Tiga Binanga District mostly work as farmers with rice as the main commodity and alternated with other types of perennials. However, in recent times, ricefields seem to be replaced by corn farms.

In the religious aspect, Tiga Binanga District is very diverse. Religions adhered by the people in the district include Islam, Protestantism, Catholicism, with every person from each religion living side by side in harmony. Even though Protestantism is the majority religion adhered by the population, the other religions (Islam and Catholicism) can still carry out their religious duties comfortably due to the existence of strong tolerance. The cultural values binds the relationship in the families. In every event, be it related to joy or sorrow, the community support each other according to their status and role based on the Sangkep Nggeluh (Daliken Sitelu).

People in Tiga Binanga District live in a traditional atmosphere while incorporating the elements of modernization in the communal life. This is very important to maintain the social system. Like most rural communities, people in Tiga Binanga District are agrarian society who highly value the ecosystems (environmental conditions). The reason behind that is because the community realizes that nature is the main source for their economic sustainability or livelihood.

In this context, religion has an important role in maintaining the relationship between man and God. God provides sustenance through good agricultural products. In addition, relationships with the deceased ancestors must also be maintained, so that the ancestors do not feel disappointed and sorrowful.^[11] Daily behavior must also be maintained, especially in avoiding immoral actions or violating cultural customs. All behaviors are considered to affect the harmonious relationship with the natural environment.

Before the entrance of religion in Karo, the Karo ethnicity had embraced a belief called pemena (perbegu). The Karo ethnicity believes that in every element of life, an invisible force plays a role. This includes ancestral spirits as well as from other supernatural powers. The Karo ethnicity believes that The Creator is always involved in everything that happens to humans.

There are 2 concepts of God in Karo, which is known as *Dibata Sitelu*, namely:

- *Dibata Datas*, which means God as the possessor of the nature
- *Dibata Tengah*, which means God as the possessor of the world
- *Dibata Teruh*, which means God as the possessor of the underworld, which is believed to be where the spirits are or the world of the dead [12].

The relationship between the three concepts of Dibata must be maintained in a harmonious situation. The Karo people does certain ceremonial traditions in the hope that the situation will remain conducive for the community. When a problem or disaster occurs, people often associate it with these Dibata. There is an assumption that if there is a behavior or situation that is not pleasing to Dibata, then problems may befall the community. This view also applies to the Karo ethnicity in one of its traditions, which is known as *Erlau-Lau*.

4. Erlau-lau

Rainfall is one of the most reliable supplies of water, particularly for Karo people who work in agrarian and agricultural fields, especially during the dry season. Tiga Binanga District is one of the regions in Karo Regency where the bulk of the population works in the agrarian and agricultural sectors. One of the community's efforts to bring rain is the custom known as Erlau-lau.

Erlau-Lau is a tradition of the Karo people, which is associated with the hope of rain. This practice is also known as Ndilo Wari Udan, which is made out of three words: Ndilo, which means to call, Wari, which means day, and Udan, which means rain. As a result, this event can be viewed as a calling for a rainy day.

Because of the community's anxiety and problems as a result of the protracted drought, this practice is carried out. If the drought lasts long enough, the community will seek the assistance of a shaman to perform the Ndilo Wari Udan ritual [13]. The community's fear of not being able to harvest rice and other crops is the cause behind this tradition, as the community's livelihood is primarily based on agricultural products.

Ndilo Wari Udan is performed when the dry season has been extended to the point that plant development has been hindered and the leaves have begun to turn yellow. The locals will become restless, and this will spark a serious discussion in the community, leading to the decision to hold the ceremony with proper preparations and arrangements [14].

In the Karo ethnic group, this tradition has been passed down from generation to generation. This tradition's meaning is essentially a statement of common knowledge that there are other elements at work in life that also play a role in the human life process. Harmony with The Creator and spirits or ancestral spirits and families is very necessary.

Human conduct can create an unbalanced atmosphere, which can be created by a variety of factors such as disrespect for the environment, unethical or immoral acts, or things that contravene customary norms. The occurrence of the aforementioned conditions displeases nature's ruler, prompting it to give a warning or punishment.

Furthermore, disrespect for spirits or ancestral spirits may also be a cause. The warning given is believed to be through natural signs, one of which is the occurrence of drought. Meanwhile, for the Karo people who rely on agriculture, water is definitely important.

Ndilo Wari Udan is held to maintain a nice connection or to reestablish a harmonious atmosphere. This tradition is considered a means of spiritual engagement and communication between the society and natural rulers, supernatural rulers, spirits, and ancestral spirits.

Even though they are the same, *Ndilo Wari Udan* in the Tiga Binanga area is most commonly referred to as Erlau-Lau. Erlau-Lau in Indonesian can be translated to "playing with water". *Er* is a verb that means "to do" or "to play," and *Lau* is a word that means "water." In general, this custom is similar to the custom of requesting rain. In practice, however, each region has its own set of characteristics. Tiga Binanga District has its own distinct characteristics from the rest of regions in the Karo Regency.

These differences exist in several villages in Tiga Binanga District, for example, Kuala village, Tiga Binanga village and Kuta Buara village. In Tiga Binanga village and Kuala village, there is a special procession at the beginning of this tradition. The implementation of Erlau-lau in these two villages is always done simultaneously and would begin with a procession from the site of *Nini Galuh* (Kuala Village) to the tomb of *Nini Pagar* in Tiga Binanga. The procession uses complete traditional drum equipment and involves *Guru Sibaso*. In Kuta Buara and neighboring villages, however, the community only performs it within the village. The implementation of other processes, on the other hand, is essentially the same.

The procession in Kuta Buara village begins by cleaning up *Nini Galuh*'s site. Because it is occupied by the village's guardian spirit, this site is considered sacred. A young coconut is placed on top of a bamboo that has been split in three, but not to the base, after the area has been cleaned up. The people then make the following request:

"O Nini Galuh kam lap buah uta-uta si njaga kuta. Lit mana kai pe si danat nani kam si njagai kami einaha meluah kami. Ban min udan wari e o Nini"

Which means:

"Nini Galuh, you are the guardian and the protector of our village, who keeps us away from all dangers from the outside. Please give us rain, o Nini." After the request is made, the whole tradition officially begins.

- There are several rules in conducting Erlau-lau:
- The water used must be clean river or fountain water.

Splashing or sprinkling each other with water must also adhere to customary guidelines. Splashing water on persons who must be respected according to customary laws is definitely prohibited (*Simehangke*). For instance, *erturangku* (husband or wife of a brother/sister), *erturang* (opposite gender brother/sister), and in-laws (*bengkila, mama, mami*). This is a violation of the customary norms, and it will turn the goal of bringing rain into an issue.

The celebration Kuta Buara Village and neighboring communities officially begins once the spirit is asked to protect the village. However, there are certain differences in Kuala village. The community, along with *Sangkep Nggeluh*,

would gather at the *Nini Galuh* site in Kuala Village in the morning of the first day of this event, after the performance of this customary event was agreed upon. Offerings and requests would be made after the location has been cleaned up. The community then would walk ±6 kilometers to *Nini Pagar's* tomb in Tiga Binanga, followed by traditional drum music.

Some would walk, some would dance. The whole process of this event is accompanied by a person who is considered to have the spiritual ability to communicate with the spirits of the rulers of nature and the spirits of ancestors.

Even when the event is only getting started, *Daliken Sitelu (Sangkep Nggeluh)* is heavily involved in this area, even if they live in a different village. In the past, for example, bamboo was also provided by *Anak Beru* (Tarigan Pergendangen). The bamboos would be washed downstream and sent to Tiga Binanga. Furthermore, when the participants are about to begin the event on the first day, they would have a meal together where the ingredients would be provided by community members and cooked by *Anak Beru*.

In the past, community members generally still had kinship ties to one another either because of their origins or marriage. However, community members who are immigrants, although not large in number, have been considered to be part of the kinship so that they are also involved in the implementation of the *Erlau-Lau* tradition.

In addition, generally when migrants settle in this area, they have bound themselves as part of the kinship and usually they declare themselves as one of the families in this village, as adoptive parents or adoptive siblings. This is intended to strengthen their position in society. When they hold traditional events, the adoptive parents or siblings would play a role with their *Sangkep Nggeluh*.

After having a meal together, the group would make offerings and pray to *Nini Galuh* for rain, then walk to Tiga Binanga, specifically to *Nini Pagar's* tomb, who is also considered the community's guardian spirit. They would be accompanied by traditional drum music along the route. Members of the community may be possessed by the spirits of the ancestors who are said to enter the raga merek at times during the procedure. They would leave offerings and ask for generosity at *Nini Pagar's* tomb.

Furthermore, the community would leave the tomb and proceed to the village area after performing ritual prayers and dancing to the traditional drums. *Erlau-Lau* begins with this, and people would splash water onto each other according to customary norms.

Mothers and fathers would gather in the village lawn square (*kesain*) every night. A bamboo node (*sengawan*) would be prepared to be buried in soil that has previously been dug. The bamboo's top would be drilled and filled with water, after which pandan would be placed within. Pandan is used to produce mats and is known as *bengkuang* in the Karo language. After being placed in an air-filled bamboo, the pandan is covered with a coconut shell and stones are placed on top of it to keep it from moving. When the pandan has softened, an event known as *dengok-dengok* would be held in the evening.

The reason why the event is called *dengok-dengok* is because the sound of the pandan being pulled sounds as if it resembles a ringing (*dengok*). The mothers would sit on mats surrounding the bamboo loaded with pandan at the commencement of the evening ceremony, with the fathers behind them. Then 3 mothers would pull the pandan causing it to make loud sounds. The neighboring community are allowed to observe this event. Parents sing in unison when pulling the pandan:

Mothers would sing : “*Dogal-dogal Dibata*”

Fathers would answer : “*Udan ko wari*”

Mothers would answer: “*Pancur-pancur*”

Fathers would answer: “*Pancur ko wari, Udan ko wari*”

This song continues to be sung in unison while the mothers pull the pandan. This procession shall be done in a sincere manner and not playfully/casually.

When the fourth day has passed and there is no sign of rain yet, the village would continue the event. They would travel to Batu Rekep, also known as Karang Kapor, a big rock in Kuta Buara Village. At the spot, they would splash water on each other from above and below. The participants would continue to splash water at each other as the event

progressed. They would, however, perform an event known as "*Siageng-agengen*," in which they would color other people's faces black.

People (especially young people) would take *ageng*, which is the residue of the wood burnt in the kitchen. They would be given water and use *ageng* on each other's faces to make them seem awful, unclean, and dark. This seems to indicate a sense of sadness over the situation so that they would make themselves appear awfully.

In addition to *siageng-agengen*, there is another event that would be done in case the rain has yet to fall. This event is called *ngombah gomtang* (to wash away *gomtang*/cans). Although it is called "cans", they would actually use bamboo instead. People would go to the river bringing bamboo and kaffir lime along with coriander from cumin (known as *Lau penguras*). *Lau Penguras* would be inserted into a bamboo and washed away in the river while the people say: "*Udan ko wari*" (Please come, rain).

They also collect the sago from sago palm plants that have been cut down. This event takes place in the morning. A tool known as a *trongtong*, constructed of bamboo with a wooden stalk, would be produced. This tool will be used to hit and pick up sago, similar to a hammer. The sago palm tree will be climbed, the branches and midribs cleaned, and then the tree will be chopped down and scraped with the *trongtong*. People would take it to the river in groups, then soak and crush it to extract the sago.

The sago obtained is divided equally by community members who carry out and process / cook each family at home. In fact, this activity is also carried out because there are things they want to prove. If you get a lot of sago, then the day will rain. But if the sago is little, then the rain will not come. When Erlau-Lau tradition is carried out and continuously wets the ground. After four days it still didn't work, it was continued again four days later. At that time, there were always activities related to this event. This is actually meant to prevent people from being apathetic because of the situation. According to some informants, as long as they can remember, this Erlau-lau tradition has never failed and it will rain for sure.

This tradition implies the harmony and thoughtfulness among community members, so that people who do not work as farmers would also care about the wellbeing of the farmers. This is evident in the way the tradition is carried out; all parties are involved and supportive of the event. This is a tradition that must be carried out in a group setting. From planning to implementation, people of the community help one another.

The process of putting this tradition into practice has various stages. There are also various items that must be prepared (particularly water), which is difficult to obtain during the dry season and must be obtained from a river, which demands energy to do. As a result, effective intergenerational cooperation is required. During the event, a person should not react emotionally, especially when another person splashes water on them unexpectedly.

Another significance of this tradition is suggested in the kinship ties, which demonstrate the strength of *Rakut Sitelu* (*Daliken Sitelu*). *Rakut Sitelu* plays an essential part in determining who performs certain activities or tasks depending on their position and status according to *Rakut Sitelu* norms, especially during the beginning of the event. As a result, this tradition has a spiritual significance, as well as a sense of community and the strength of custom norms.

This tradition serves as a means for the community to ask for generosity from the authority of the universe in order to relieve the community from the problem of urgent water needs and extended droughts that threaten the community's agricultural and other needs' viability.

Furthermore, this custom aids in the communication with ancestral spirits. This teaches the community that even though their parents or ancestors are no longer alive, they must still be respected. After all, the ancestors have left valuable legacies to their descendants, and even though they are no longer around physically, people consider their souls to be alive, so they must be remembered and honored.

Another goal of this tradition is to instill a constant attitude of preservation towards the nature. This attitude would raise awareness of the importance of maintaining harmonious human-environment relations. Finally, it aspires to preserve a caring, supporting, and cooperative communal relationship. This tradition includes men and women of all ages, including the elderly, young people, and toddlers.

All members of the village community must be involved and play a part in the planning and execution process. This is also to preserve cultural values, such as the *Rakut Sitelu*-based position (*Daliken Sitelu*). It's also crucial to retain the role and status that have been established. The norms and roles based on *Rakut Sitelu* (*Sukut, Kalimbubu, and Anak Beru*) must also be followed. This is something that must be taken into account when carrying out this practice.

This tradition is rarely carried out in the Karo regions nowadays. Due to modernization, people are becoming more logical. The existence of weather forecasts becomes a solution.^[15] However, this tradition is still carried out in Tiga Binanga District.

The implementation of this tradition in the Tiga Binanga area is of course based on the natural conditions that exist in the region, with the majority of the people working in the agrarian and agricultural fields. Although the commodities planted have changed, the meaning and aim of this practice has remained the same. Originally, the intention of this ritual was to ask for rain to prevent crop failure in the rice fields, but this has now shifted to other crops, such as corn and other perennials.

5. ERLAU-LAU As a Local Wisdom Of The Karo Ethnicity

Local wisdom is a way of life and knowledge, as well as living methods carried out by local communities in response to various situations found in the efforts to meet their needs [16].

Local wisdom is also considered as part of the culture that grows and develops in the community, which is known, trusted, and recognized as important elements that can strengthen social cohesion.^[17] Erlau-Lau is actually a strategy of the Karo ethnicity, especially in the Tiga Binanga District, to address and solve their problem of a lack of rains to prevent drought and failure in agriculture.

This tradition includes the following wisdom: the wisdom of religion. This tradition implies that humans are conscious of their limits and that The Creator (God) has the power to protect and free them from distress. When humanity face hardships, they need to surrender to the universe's creator and ruler. This tradition directs humans to a spiritual life. Humans must express gratitude and submit to God. Prayers and requests are chanted or said.

Another wisdom implied in this tradition relates to the need of teamwork. This tradition cannot be executed alone; community members must work together to make it a success. Thus, the need for each other among community members must be encouraged, and there is a strength of unity in it. In addition, this tradition instructs community members on how to maintain traditional practices.

This is a warning to the holder of the tradition so as not to commit acts that violate the customs. For example, staying away from relationships of the same *merga* or clan, or conducting acts that are unethical or immoral. Droughts are often associated with bad deeds in society. People who break the regulations or violate the traditional norms are sanctioned at the time of the event. As a result, this custom serves as a form of warning to stay away from bad deeds.

Furthermore, another local wisdom present in this tradition is respect to ancestors even though they have passed away. Their spirits will always be around, looking after their families and the community. In other words, this tradition is done with the mindset that every human being must have a sense of love and respect for family members, including the ancestors. They have given their lives in the past for their descendants and grandchildren. Thus, even though they have gone, they must still be remembered and respected.

Erlau-Lau also implies the inheritance of cultural values. This can be seen in the involvement of *Sangkep Nggeluh* according to the *Daliken Sitelu* concept (*Sukut, Kalimbubu, Anak Beru*). In addition, there are norms to be adhered in conducting the water splashing ceremony, such as who to splash water on and who not to splash water on. Nobody is allowed to violate the customary norms in kinship relations. As a result, community members, particularly young ones, are trained to be aware of these norms. This is not only done during *Erlau-lau*. However, it is important to respect these bonds, boundaries and norms in everyday life.

Furthermore, *Erlau-Lau* provides understanding and knowledge to community members the importance of a peaceful relationship between humans and nature. Humans must maintain a respectful attitude toward nature, otherwise, humans will undoubtedly experience challenges.

Erlau-Lau is not merely an event to call for a rain. When it rains, the problem is considered solved. However, this tradition also contains educational and knowledge values to help the community as the holder of the tradition to be able to carry it out.

This local wisdom contains religious values as an expression of relationship with God (the creator). Spiritual, as in showing respect for ancestral spirits who have done their deeds in the past. The value of cooperation between community members, meaning to avoid violating customary norms. The value of inheritance of cultural values so that people understand the importance of kinship and all the concepts, rules, norms in it. The value to respect nature and the environment to maintain a harmonious situation.

6. Conclusion

Erlau-Lau is a tradition with a goal to call for a rain. This tradition is also known as *Ndilo Wari Udan*. However, people in the Tiga Binanga District are more familiar with the term *Erlau-lau*. This tradition is done as the people are worried about the prolonged dry season, causing drought. It is considered to threaten the agriculture, which greatly affect all aspects of the people's overall wellbeing.

The implementation of *Erlau-Lau* in Tiga Binanga District has its own distinct characteristic, which distinguishes it from other areas in the Karo Regency. In general, this tradition does have spiritual value, but in the Tiga Binanga District it is very significant. This is present since the beginning of the event, which shows the emotional bond between the community and the ruler of the universe, the spirits and ancestors' spirits.

Erlau-Lau also has various values of local wisdom, including aspects of religion, cooperation, cultural inheritance, and respect for nature and the environment. It is also related to the value of cooperation. This tradition's implementation cannot be done alone; community members must work together to make it a success. As a result, community members' relationships must be nurtured; they need one other, and there is a power of togetherness. Furthermore, this tradition directs community members to uphold norms and customs.

The values contained in this tradition are part of local wisdom held by the Karo people and will help prevent community disintegration, which is a problem today as local wisdoms are fading and disappearing. The Karo people are able to preserve their local wisdom, although only in a few areas, particularly in the Tiga Binanga District.

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