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RESEARCH ARTICLE

Section: *History and Anthropology***An investigation on dysfunction of local wisdom in development in Simalungun regency**Corry Corry^{1*} , Ulung Napitu¹, Resna Napitu², Herman Herman³, Nguyen Van Thao⁴¹Department of Magister Social Science Education, Universitas Simalungun, Indonesia²Department of Management, Universitas Simalungun, Indonesia³Department of English Education, Universitas HKBP Nommensen Pematangsiantar, Indonesia⁴Linguistic Faculty, Graduate Academy of Social Sciences, Vietnam*Correspondence: purbacorry470@gmail.com**ABSTRACT**

This study aims to analyze the sociocultural phenomenon of dysfunction and degradation of local wisdom in the implementation of development in Simalungun Regency. The research method used in this study is descriptive qualitative. Primary data were collected through field research by conducting in-depth interviews with informants. Secondary data were obtained through library research. The technique for selecting informants was purposive sampling with 16 selected informants representing government figures, community leaders, traditional leaders, religious leaders, and communities who have in-depth and specific knowledge of the problem being studied. Data analysis began with data collection activities, compiling interview transcripts, data tabulation, data presentation, data reduction, data classification, data interpretation and formulation of conclusions. The results of the study indicate that Simalungun local wisdom has an important role in optimizing the implementation of development in Simalungun Regency, but empirically, this local wisdom has experienced dysfunction and degradation in the implementation of development. Development in Simalungun Regency must involve all elements of society, optimize resource utilization, community empowerment, and re-function local wisdom with a cultural approach in the form of; Marharoan Bolon, Sapangambi Manoktok Hitei, Habonaron do Bona, Tolu Sahundulan Lima Saodoran, Marsialopari, Marsiurupan and other local wisdom in implementing development in Simalungun Regency.

KEYWORDS: dysfunction, local wisdom, development, Simalungun**Research Journal in Advanced Humanities**

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Introduction

Since the 1998 reforms, the government's attention to sociocultural values and local community empowerment has shifted. Before the reforms, the government's development approach was top-down. This top-down development paradigm tended to alienate and desensitize communities (Suryadinata, 1997; Marshall, 2007). This top-down development paradigm was less effective for community empowerment after the reforms were implemented. In the post-reform era, a bottom-up approach was developed to accommodate community aspirations and utilize local wisdom, starting with the planning, implementation, monitoring, and evaluation of development programmes. Community and stakeholder participation is comprehensively and sustainably empowered (Palupi et al., 2013). The importance of community participation in development, as stated in Law No. 25 of 2004 concerning the National Development Planning System, mandates that the government, in preparing the Long-Term Development Plan (RPJP), Medium-Term Development Plan (RPJM), and Regional Government Work Plan (RKPD), involves all elements of society through the Regional Development Planning Deliberation with a bottom-up and cultural approach. A cultural approach means that development implementation strives to utilize local wisdom in accordance with the local potential and culture of each region (Palupi et al., 2013; Napitu, 2023a).

The implications of a bottom-up approach and local wisdom in the development in Simalungun Regency involve the entire community and utilize progressive local wisdom. Simalungun local wisdom is a positive innovation and motivation for development, with a sociocultural approach aimed at exploring and revitalizing local wisdom that emphasizes integration, mutual cooperation, hard work, truth, honesty, and cooperation (Napitu et al., 2001; Saragih, 2008; Damanik, 2018; Damanik & Damanik, 2023; Agustono et al., 2024). Utilizing Simalungun's local wisdom encourages the optimization and acceleration of development in the Simalungun Regency. To optimize the implementation of Simalungun's local wisdom, which has not been utilized optimally, it needs to be revitalized, explored, and revived according to current needs (Siahaan & Harahap, 1987; Napitu, 2023b). Simalungun's local wisdom must be empowered and revitalized, consisting of *Marharoan Bolon*, *Habonaron do Bona*, *Tolu Sahundulan Lima Saodoran*, *Sapangambe Manoktok Hitei*, *Marsiurupan*, and *Marsialopari* to meet current needs (Purba, 1977; Saragih, 2008; Purba, 2016; Damanik, 2023; Napitu et al., 2023; Napitu, 2023).

Simalungun local wisdom implies that in carrying out all activities within the community, there must be mutual cooperation, cooperation, mutual assistance, and a shared destiny based on good, righteous, and honest intentions. The mandate of Simalungun's local wisdom in completing every project requires the involvement of the *Tolu Sahundulan Lima Saodoran* (family members) through *marsiurupan*, *marsihaholongan*, *marsialopari*, *sapangambe manoktok hitei*, *marhabonaroan*, *marharoan bolon*, and various other elements of local wisdom (Purba, 1977; Napitu, 2001; Saragih, 2008).

The values of local wisdom are a crucial foundation for current and future development, based on cooperation, mutual assistance, shared destiny, honesty, truth, transparency, and integration between the government and the entire community. Empirically, this Simalungun local wisdom in the implementation of development in the Simalungun Regency has experienced dysfunction, disruption, and degradation within the community, making it difficult to optimize development implementation and improve community welfare.

Literature Review

1. Local Wisdom and Its Role in Development

Local wisdom, often referred to as indigenous knowledge, comprises the values, norms, customs, and traditions rooted in the history and culture of a specific community (Geertz, 1973; Purba et al, 2024). It functions as social capital that guides behavior, conflict resolution, resource management, and community cooperation (Kleden, 2004). In the context of development, local wisdom serves as a moral compass and practical framework for participatory planning and sustainable practices (Subagio, 2009). For example, in many Indonesian regions, local wisdom supports communal labor, ecological preservation, and mutual aid, which are vital for grassroots development.

2. Dysfunction of Local Wisdom

Dysfunction refers to the weakening or marginalization of traditional systems, often due to the imposition of

external or modern development models (Rohana, 2011). In regions undergoing rapid socio-economic change, such as Simalungun, modernization and top-down governance approaches often overlook the significance of local cultural systems, leading to their gradual erosion (Yenita, 2017; Purba et al., 2023a). The decline in practices such as *Marharoan Bolon* and *Habonaron do Bona* reflects this cultural shift, where communal cooperation and ethical leadership are increasingly sidelined.

3. Challenges in Integrating Local Wisdom into Development Policy

One of the primary challenges is the lack of institutional recognition of the local wisdom in formal development planning (Effendy, 2010). Bureaucratic systems tend to prioritize economic efficiency over cultural continuity, thus excluding traditional leaders and practices from the decision-making processes. Furthermore, generational gaps and lack of documentation threaten the transmission of indigenous knowledge to younger communities (Syamsuddin, 2015). This gap contributes to the dysfunction of local wisdom in modern development paradigms.

4. Refunctioning Local Wisdom through Cultural Revitalization

Reintegrating local wisdom into development requires deliberate cultural revitalization and inclusive policy frameworks. Approaches such as participatory rural appraisal (PRA) and culturally sensitive planning are essential for refunctioning traditional knowledge systems (Chambers, 1994). In Simalungun, this includes reviving traditional values such as *Marsialopari* (mutual assistance) and *Tolu Sahundulan Lima Saodoran* (consensus-based leadership) as strategic tools in community-based development programmes.

Research Methods

The research approach used to observe, collect, analyze, interpret, present, and reduce data on the dysfunction of local wisdom in the development of Simalungun Regency is a qualitative descriptive approach. This study aimed to observe sociocultural phenomena in development. The qualitative approach aimed to analyze sociocultural phenomena by comparing, reflecting, categorizing, classifying, presenting, verifying data, and formulating conclusions to find uniform patterns and general characteristics of the social world being studied (Singarimbun & Effendi, 1987; Miles and Huberman, 1992; Maxwell, 1996; Nawawi & Hadari, 2006; Spradley, 2006; Boeije, 2010; Alwasilah, 2012; Ghony, 2020; Supriatna et al., 2025; Jahrir et al., 2025). The sampling technique used in this study was purposive sampling because it aimed to describe sociocultural phenomena based on specific considerations and a relatively small number of informants (Koentjaraningrat, 1986; Mantra, 1987). A total of 16 informants were selected, consisting of 3 government officials, 3 community leaders, 3 religious leaders, 3 traditional leaders, and 4 community members, all residing in the Simalungun Regency.

Primary data were collected through in-depth interviews with informants using interview guides and participant observation by the researcher regarding the research objects and subjects (Spradley, 1980; Herman et al., 2025). Secondary data were obtained through library research by conducting a content analysis of written sources (Purba et al., 2023b; Sutikno et al., 2025a). Data analysis was conducted by describing the secondary and primary data. Primary data were initially classified, verified, presented, interpreted, analyzed, and conclusions were drawn by simplifying, classifying, interpreting, presenting, and reducing the data so that they were arranged in a series of systematic descriptions (Miles and Huberman, 1992). To test the objectivity and meaningfulness of the research results, the results of the observations were compared with those of interview transcripts and content analysis, cross-analysis, and data triangulation (Vredenburg, 1984).

Results and Discussion

A. General Overview of the Research Location

Simalungun Regency is geographically located at 02°36'05"-03°18'14" North Latitude and 98°32'03"-99°35'03" East Longitude. The boundaries of the Simalungun Regency are as follows: to the North, Deli Serdang Regency, to the East, Asahan and Batubara Regencies, to the South, Toba Regency, and to the West, Karo Regency (Badan Pusat Statistik, 2023). Simalungun Regency is a regency in North Sumatra. The seat of the government of Simalungun Regency was moved to Raya District on June 23, 2008, having previously been in Pematangsiantar City. The motto of Simalungun Regency is *Habonaron do Bona* (truth is the basis of all behaviours). The Simalungun Regency consists of 32 sub-districts, 27 urban villages, and 386 villages. It

was established on November 14, 1958, based on Law No. 7 of 1956. Its area covers 4,372.50 km², with a population of 1,040,003 in 2023 (BPS, 2024).

The Simalungun Regency population consists of Simalungun, Toba, Karo, Javanese, Mandailing, Angkola, Minangkabau, Indian, Chinese, Acehnese, Malay, Sundanese, and other ethnic groups (Badan Pusat Statistik, 2023). The indigenous population of Simalungun Regency is the Simalungun people, who share several cultural similarities and characteristics with the Toba, Mandailing, Pakpak, and Karo ethnic groups. In ancient times, the Simalungun people adhered to local wisdom, but currently, there are indications of disregard for local wisdom due to modernization and globalization (Saragih, 1980; Sinaga, 2002).

The population of Simalungun Regency is 56.77% Muslim, primarily Javanese, Mandailing, Angkola, Minangkabau, Acehnese, Malay, and Sundanese, as well as some Simalungun, Toba, and Karo ethnicities. Protestantism, 37.29% Christian, and Catholicism, 5.64% Christian, are primarily Simalungun, Toba, and Karo ethnicities. Buddhism, 0.22% Buddhist, and Confucianism, 0.02% Confucian, are primarily Chinese, and adherents of other beliefs, 0.01%. In addition to the Simalungun people, the region is home to several other ethnic groups, including: Javanese, Malay, Minang, Sundanese, Indian, Chinese, Toba, Karo, Mandailing, Angkola, Pakpak and other ethnic groups that have different cultures, living side by side with high tolerance and cooperation, in general also experiencing dysfunction in sociocultural values influencing the attitudes and behavior of the community in the implementation of development in Simalungun Regency (Badan Pusat Statistik, 2024).

B. Development and Culture in Simalungun

The diversity of sociocultural and ethnic values is the foundation of development. Development that utilizes sociocultural values is one of the government's efforts to improve the welfare and quality of life of the community, as measured by the human development index and the cultural development index. Instruments for measuring cultural development performance include economic, cultural, educational, sociocultural resilience, cultural heritage, cultural expression, cultural literacy, and gender dimensions (Zuriatina, 2020). Development in Indonesia is inseparable from the cultural capital possessed by each ethnic group, as the success of national development is not solely measured by physical development, but also by the success of sociocultural development and other aspects. Japan, China, and South Korea have successfully implemented development by accelerating culture-based socio-economic development and capitalizing on cultural values through modernization and development processes (Sardan, 2005; Alhumami, 2018; Sutikno et al., 2025b).

Referring to the developmental approach implemented by Japan, China, and South Korea in the Simalungun Regency, success must be achieved by accelerating cultural values (local wisdom). These facts demonstrate that local wisdom values play a crucial role in ensuring the success of the development in the Simalungun Regency. If the government wishes to accelerate development in the Simalungun Regency, it must implement and re-enforce Simalungun's local wisdom in development using a sociocultural and bottom-up approach (Bappeda, 2024). The utilization of local wisdom in development serves to develop cultural values, enrich cultural diversity, strengthen national unity, enhance the nation's intelligence, create a civil society, improve public welfare, preserve cultural heritage, and influence the development of world civilization (Melina, 2016; Hennida et al., 2017).

The success of development in the Simalungun Regency is measured by improving the quality of life of the community, specifically the human development index. Human development is measured using three basic dimensions: life expectancy, knowledge, and a decent standard of living (Badan Pusat Statistik, 2024). Local wisdom plays a crucial role in community development in the Simalungun Regency. The relationship, integration and integration of sociocultural values with development fundamentally in the form of local wisdom must be explored, revitalized and reused to support development (Koentjaraningrat, 1996; Napitu, 2022).

C. Simalungun Local Wisdom

Every ethnic group possesses local wisdom that is highly respected, agreed upon, adhered to, and used as a guideline for daily behavior. It constitutes social capital, functions as a philosophy of life to face various life challenges, and serves as a cultural mission and purpose for each ethnic group (Iskandar, 2009; Keraf, 2010). Local wisdom is the intelligence possessed by an ethnic group, acquired through experience with its environment,

inherited from its ancestors, useful as a guideline for life, and universally applicable (Koentjaraningrat, 1986; Keraf, 2010). Understanding local wisdom is crucial for each ethnic group to adapt to sociocultural changes and dynamic environmental influences while still maintaining this local wisdom, encompassing all forms of knowledge, beliefs, understanding, insight, customs, and ethics that guide their behavior in life (Keraf, 2010). Simalungun's local wisdom in the development of Simalungun Regency takes the form of both intangible and tangible local wisdom. Development in Simalungun Regency is strongly influenced by the sociocultural values, personality, work ethics, and social behavior of the Simalungun people and other ethnic groups residing in the Simalungun Regency.

Simalungun local wisdom related to development includes *Marharoan Bolon*, *Sapangambe Manoktok Hitei*, *Habonaron do Bona*, *Marsialopari*, *Marsiurupan*, *Tolu Sahundulan Lima Saodoran*, and other local wisdoms, as described below: A) *Marharoan Bolon*; *Marharoan Bolon*, a positive philosophy in the Simalungun community, supports cooperation to improve community welfare. This needs to be developed and sustainably internalized. *Marharoan Bolon*, a traditional value of the Simalungun community, obliges the entire social community to work together for the public good through mutual cooperation and volunteerism, reflecting the community's existence as social beings who live in groups and cooperate. The collective consciousness within the Simalungun community implies that no human beings can fulfill their own needs without the help of others and that their lives are always dependent on others (Fitri, 2018).

Marharoan Bolon teaches all elements of society and government in carrying out development in Simalungun Regency, they must work together and cooperate, which is one part of social and cultural ethics based on collective awareness. In all activities and community activities in Simalungun Regency, they must involve others outside themselves by upholding a sense of humanity, honesty, truth, mutual care, mutual understanding, mutual respect, mutual help, mutual love and upholding religious values in accordance with *Habonaron do Bona* philosophy. The importance of implementing these sociocultural ethics and values is intended to foster mutual cooperation in various aspects of life. This local wisdom has become a progressive social capital in the implementation of development in Simalungun Regency, it is hoped that it can motivate the entire community and revitalize progressive sociocultural values to face the challenges of globalization and modernization that tend to encourage dysfunction of Simalungun local wisdom (Simarmata et al., 2021). The manifestation of *Marharoan Bolon* in the development of Simalungun Regency is in the form of thoughts, material assistance, energy, time, prayers and various other activities. The direction of resources through *Marharoan Bolon* activities aims to accelerate development and improve community welfare in a comprehensive and sustainable manner, B) *Sapangambe Manoktok Hitei*; *Sapangambe Manoktok Hitei* means in tune, one step, one goal of building a bridge, all using or working together to achieve common interests (Dasuha, 2015; Napitu, 2023). *Sapangambe Manoktok Hitei* is one of the local wisdoms of the Simalungun tribe which means working together to achieve a goal sincerely. Cooperation reflects the collective awareness that completing a job cannot be completed individually but together. The ancestors of the Simalungun people taught their cultural heritage that everyone must work together to achieve common goals.

Sapangambe Manoktok Hitei inspires all residents of Simalungun Regency that in carrying out any activity, it is crucial to support each other, to follow the same path, and to maintain a communal attitude of mutual guidance, nurturing, and compassion. This local wisdom teaches us to always collaborate, help each other, and assist each other in performing all tasks. In a broad sense, *Sapangambe Manoktok Hitei* does not involve manipulation or collective social mobilization for specific interests, but rather for the common good. Values *Sapangambe Manoktok Hitei* plays a role in building togetherness for all Simalungun people who come from various ethnicities, working together and supporting each other to achieve common goals in development, C) *Habonaron do Bona*; The philosophy of *Habonaron do Bona Hajukkaton do Sapata* in the development perspective mandates all government officials and the community in carrying out their duties and functions starting with the right intentions, right actions, right principles of life and must not justify any means. This philosophy emphasizes that all government officials must serve well, cleanly, and transparently in realizing the welfare of the community.

The essence of the *Habonaron do Bona* philosophy consists of: a) learning from the true and fundamental truth by doing the right way of thinking, speaking, working and doing social relations; b) all human beings must think correctly and correctly; c) all human beings must speak correctly and correctly; d) all human beings

must work, act correctly and correctly; and f) all human beings must socialize correctly and correctly. The meaning of these five philosophies demands that all people and government officials must behave *marguru na bonar, maruhur na bonar, marhata na bonar, marhorja na bonar and marsaor na bonar*, meaning that the true truth is a demand for life in all daily life activities and government officials who are clean, good, transparent and responsible in their administration, D) *Marsialopari*; In the Simalungun community there is an expression *eta masrialopari, ulang dong natading, asah machetemu, boan tajakmu, ulang lupa bajutmu*, meaning inviting people to help each other by bringing tools such as knives, hoes and betel containers. *Marsialopari* means someone gives their time to go to another person's field, and vice versa, both take turns working on each other's fields collectively. According to Wolfgang, the term *marsialopari* is called receprock labor, meaning working in groups doing large jobs by forming groups of several adults. This expression means helping each other do good deeds, not only in farming, but also in building houses and other activities.

The values and meanings contained in *marsialopari* include a sense of unity, brotherhood, mutual assistance, mutual cooperation, and selfless work to complete a job, requiring a lot of manpower. This local wisdom is still appropriate to be used for directing all resources in Simalungun Regency to accelerate development to realize a prosperous people; E) *Marsiurupan*; *Marsiurupan* is a tradition of the Simalungun tribe in completing a job or burden of citizens together, so that the work and burden can be overcome because of mutual help and mutual assistance based on a feeling of shared destiny and social solidarity. This local wisdom is rooted in the attitudes of collectivity and communality in the Simalungun tribe. They provide assistance not to expect a reward but because of the ascription (feeling satisfied) and happy if they can help others who are experiencing difficulties, F) *Tolu Sahundulan Lima Saodoran*; The sociocultural management of the Simalungun people is reflected in the *Tolu Sahundulan Lima Saodoran* philosophy. In Simalungun customs, one of the most important local wisdom still used today is the *Tolu Sahundulan Lima Saodoran* social institution (Sinaga, 2008). The *Tolu Sahundulan Lima Saodoran* local wisdom, in making decisions, is based on an agreement between three kin groups, assisted by two other kin groups, based on deliberation and consensus. The kin groups consulted to decide on policy, consisting of *Suhut, Tondong, Boru, Tondong ni tondong, and Boru mintori*. As the host family, *Suhut* must seek advice from the *Tondong* when making policy decisions. *Boru* (the husband's sister) is willing to contribute labor to a task based on advice from *Tondong* and request assistance from the *Boru*.

The implementation of local wisdom of *Tolu Sahundulan Lima Saodoran* from the perspective of development management and governance in Simalungun Regency is still appropriate, where all levels of society and stakeholders, along with the government, first ask for input and aspirations that develop in the community before formulating and compiling development programs that will be implemented by the government. The form of consensus derived from local wisdom is that all elements of *Tolu Sahundulan Lima Saodoran* must be given broad space by the government in development planning which begins with the implementation of *Musrenbang* at the Nagori, Sub-district and Regency levels to accommodate community aspirations regarding development programs that will be implemented annually according to needs (Sinurat, 2021).

From the perspective of development, Simalungun's local wisdom not only serves to convey moral messages about hard work, honesty, truth, cooperation, freedom from corruption, collusion and nepotism practices, but also plays a role in helping nature conservation, resource preservation, human resource development, cultural development, scientific development and various other activities related to development programs. Recognizing the complex and comprehensive function of local wisdom in development, it is not excessive for the Simalungun Regency government to plan and implement development based on local wisdom by implementing a bottom-up planning approach. This means that in development, the government is obliged to utilize and understand the local culture that contributes positively, and encourages the community to be motivated, cooperate and participate in implementing development. If this effort can be optimally implemented by the government, the improvement of community welfare will be realized, and various deviations in the development implementation process can be minimized because all government officials in carrying out their duties and functions as state servants and public servants adhere to the philosophy of *Habonaron do Bona and Hajukkaton do sapata*.

D. Dysfunction of Local Wisdom in Development in Simalungun Regency

Local wisdom is implemented in the development of the Simalungun Regency in the planning, implementation, and evaluation aspects of the development results. Good development implementation must be rooted in

traditional local values, that are alive and developing within the local community. This means that local wisdom is used as the basis for development policy-making in all aspects of community life (Lalu et al., 2017). Analyzed from the perspective of local wisdom, development is a planned and sustainable renewal aimed at progress, progressive sociocultural change, economic growth, and improving community welfare. Local wisdom serves to motivate active participation and community empowerment, synergizing the use of Simalungun local wisdom in development, as an implementation of Law No. 6 of 2014.

If this can be implemented comprehensively, successful development in realizing a prosperous society in the Simalungun Regency can be achieved. However, currently, indications of deviations in the implementation of local wisdom in development are found because of changes in community views and perceptions of sociocultural values that tend to be degraded by globalization, individualism, materialism, hedonism, and modernization, causing the community and government to be unable to fully implement local wisdom in development programs (Iskandar, 2017; Lalu et al., 2017; Abdoellah, 2019).

To comprehensively understand the dysfunctional implementation of Simalungun's local wisdom in development implementation, the following can be outlined: a) *Marharoan Bolon*, is a noble value of Simalungun culture that mandates that completing a job for the public interest must be carried out in the direction of voluntary labor. This local wisdom in community life has experienced disruption and degradation due to the lack of public understanding of the meaning and significance of these noble values, and the minimal internalization of the values contained in *Marharoan Bolon* in society. The cause of the dysfunction of local wisdom empirically is that the people living in Simalungun Regency are experiencing changes in perception, attitudes and behavior that previously upheld ascription and communal spirit to glorify individualism, materialism and pragmatism in accordance with the characteristics of today's life, b) *Sapangambe Manoktok Hitei* is a teaching of Simalungun ancestors that requires that in doing a job for the public interest it must be carried out together. The existence of this local wisdom is currently experiencing degradation and dysfunction due to the influence of external culture, social interaction between ethnic groups, modernization, globalization and a lifestyle that prioritizes material. In daily life, the sociocultural phenomenon is increasingly prominent, marked by the development of the proverb *huliskon laklak subali pahu, age mahua halak asalma ulang ahu, mago ahap halani tarahap* (the development of individualistic and selfish attitudes) and various behavioral anomalies of the social communities living in Simalungun, c) *Habonaron do bona* is a shared value that is created, guided, obeyed and implemented by all social communities living in Simalungun Regency.

From the perspective of development and good governance, transparency, honesty, and freedom from corruption, collusion, and nepotism, local wisdom must be implemented by all government officials in the Simalungun Regency with the aim of realizing community welfare. Empirical evidence shows that, in daily life, indications of corruption, collusion, and nepotism practices and deviations from these noble values are found. The government, religious leaders, traditional leaders, community leaders, mass organizations, and all elements of society residing in Simalungun Regency must revitalize and consistently implement the values contained in the local wisdom of *Habonaron do bona* so that good, transparent, clean governance and free from collusion, corruption, and nepotism can be realized in Simalungun Regency. d) *Marsialopari* is one of the local wisdoms of Simalungun used to mobilize labor to complete certain tasks generally related to the livelihoods of people in rural areas and other activities in rotation among fellow members. From a developmental perspective, the local wisdom *Marsialopari* aims to motivate and empower the community to be independent without depending on others for their livelihoods. The community, with all their resources, works together to build their homes according to their own abilities. *Marsialopari* activities as local wisdom are currently found in limited numbers to cultivate agricultural land in rural areas, due to the intensification, extensification and diversification of agriculture by using mechanization of agricultural processing. *Marsialopari* local wisdom in cultivating agricultural land and other jobs has experienced dysfunction due to modernization in the agricultural sector and the development of materialism in people's lives, e) In the perspective of development, *Marsiurupan* local wisdom is one of the values that must be developed to accelerate poverty alleviation and improve the welfare of the Simalungun community. Members of the community who are more economically well-off help members of the community who are less economically well-off, so that the difficulties experienced by members of the community who are less fortunate can be overcome. The value of local wisdom in rural areas of the Simalungun Regency is manifested by the community in the form of social gatherings, mutual assistance associations and

various other social organizations that are still needed to help families who are less economically well-off, especially during disasters.

The local wisdom of the *Marsiurupan* in the life of the Simalungun people is currently declining and has experienced dysfunction due to the increasing development of materialism, individualism and hedonism lifestyle, f) *Tolu Sahundulan Lima Saodoran*, the Simalungun tribe with the *Tolu Sahundulan Lima Saodoran* kinship system, adheres to the clan system and patrilineal lineage in carrying out customs and daily activities has experienced many deviations from the *Tolu Sahundulan Lima Saodoran* kinship system due to the influence of religion, social interaction with other ethnic groups, advances in science and technology, modernization and globalization which have influenced all aspects of life. The dysfunction and anomie of the Simalungun kinship system can be seen from the occurrence of inconsequential marriages (*mardawan begu*), the function of kinship elements is not as expected, the kinship term system is no longer understood, in deciding something it is not based on deliberation and consensus and does not involve the five elements of kinship and various other deviations. From a developmental perspective in the Simalungun Regency, the five kinship elements should be directly involved in decision-making through the Regional Development Planning Forum (*Musrenbang*). However, this has not yet been implemented in reality. Similarly, resolving all community issues in development should involve *Tolu Sahundulan Lima Saodoran* kinship, as the entire Simalungun tribe is bound by *Tolu Sahundulan Lima Saodoran* kinship. This management of the Simalungun local wisdom is not being implemented in community life and development in the Simalungun Regency.

Development success is highly dependent on the response of the local government and community to utilize local wisdom. For successful development in the Simalungun Regency, local wisdom must be utilized and guided by development guidelines. However, in reality, this local wisdom is generally dysfunctional, degraded, and disrupted, resulting in suboptimal empowerment, human resource mobilization, community participation, improved community welfare, and a sense of belonging for all social communities residing in Simalungun Regency.

Conclusion

Simalungun local wisdom is a very important social capital in mobilizing development resources to build Simalungun Regency comprehensively and sustainably to realize the welfare of people. Simalungun local wisdom; *Marharoan Bolon*, *Sapangambe*, *Manoktok Hitei*, *Habonaron do Bona*, *Tolu Sahundulan Lima Saodoran*, *Marsialopari*, *Marsiurupan* and other local wisdoms require all citizens and the government in Simalungun Regency to work together synergistically in mutual cooperation, honesty, sincerity with the right intentions and mutual assistance in implementing development involving the entire community starting from planning, implementation and evaluation of development results. Development activity programs based on Simalungun's local wisdom are beneficial for alleviating poverty and improving the welfare of the community. To optimize the use of Simalungun local wisdom, the government together with the community, needs to revitalize and reinterpret Simalungun local wisdom according to current and future needs. The social phenomena that occur due to the development of science and technology, modernization, globalization, materialism, individualism and the influence of external culture have caused dysfunction, degradation and disruption of Simalungun local wisdom, resulting in suboptimal implementation of Simalungun local wisdom in the implementation of the Simalungun Regency.

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