

INTRODUCTION

Pakpak Bharat used to be part of the Dairi regency before it set itself apart and become autonomous in order to reach its region full potential in economic aspect and to stand out as a region almost solely inhabited by the Pakpak tribe. The separation itself is aspired by the people in order to catch up with the current massive development happening everywhere in Indonesia. Pakpak Bharat as a regency is established on July 28 2003 but like many other regions in Indonesia, many aspects of its culture are still not well known even to this day. Culture is a way of life for a group of people that develops together and is passed down from generation to generation. Over time, culture in human civilization has become complex, abstract, and broad. Culture is formed by various complex elements, including religious systems, politics, customs, tools, language, architecture, clothing, and works of art. Culture is a powerful driver for development, with community-wide social, economic, and environmental impacts. Peoples' lifestyles, individual behavior, consumption patterns, values related to environmental stewardship, and our interaction with the natural environment are mostly influenced by their cultures. Knowing the importance of culture, the researchers intend to revitalize Nantampuk Mmas folktale and analyze aspects of culture within the folktale in order for the folktale to find its way to the public as a well-known folktale from Pakpak Bharat and a significant reference in education or literary work.

Folktale is defined as stories that spread orally and the writer are not known (Tunnel, Jacobs, Young, 2012). Folklore is often considered a mirror that represents the cultures and moral values of the people. Many studies have been conducted regarding different countries' folklore's cultural values. The meanings of folklore inherited from generation to generation (Zhang, 2008) The folktale is a story passed on by words of mouth rather than by writing, and thus partly modified by successive re-telling before being written down or recorded (Oxford Dictionary of Literary Terms, 2008, p.132). Strictly, it can be defined as a short narrative in prose of unknown authorship which has been transmitted orally; many of these tales eventually achieve written form (a glossary of literary terms 1999, p.101).

This study took research from Putnam, J. F. (2005), which research aims to describe the potential folklore has in understanding culture and as teaching materials utilized by teachers as a ground theory in supporting the study objective in utilizing folklore, in this case, folktale to understand more about Pakpak Bharat culture. Most teachers are familiar with aspects of folklore. The English teacher and the librarian for example are concerned with folk tales, myth legends, folk ballads, and folk speech; the music teachers make liberal use of folk songs.... (Putnam, J. F., 2005).

Although teachers and lecturers did make use of folklore in teaching routine and managed to take advantage of its potential to some extent, there is still some other way of utilizing folklore. While most teachers are familiar with a small segment of the folklore spectrum, their familiarity with other aspects is often limited (Putnam, J. F. 2005). Putnam's research affirms the significance that folklore hold in education, not only in teaching morals and characters building but also applicable in teaching in form of folk song, history, and inspiration in writing literary work such as a novel, poem, and many other.

Hence this study intends to accumulate a small part of Pakpak Bharat culture, by exploring folklore specifically folk tale which is Nantampuk Mmas folk tale. The authors intend to analyze the cultural aspects of Pakpak Bharat and present it in form of a research paper functioning as a reference for other relevant research and other use mentioned before.