

Local Wisdom Values in the Manjagit Parompa Sadun Tradition at Binanga Market, Barumun Tengah District

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ABSTRACT

This study aims to analyze the local wisdom values contained in the Manjagit Parompa Sadun tradition at Binanga Market, Barumun Tengah District, examine its relevance as a source of contextual learning in Social Studies education, and describe the social and cultural meanings of the tradition as understood by the community, especially the younger generation. The research uses a qualitative approach with ethnographic research methods. There are five research informants, consisting of customary leaders, religious leaders, Parompa Sadun practitioners or artisans, parents who have participated in the Manjagit Parompa Sadun tradition, and community figures. Data was collected through observation, in-depth interviews, and documentation, then analyzed using the interactive model of Miles, Huberman, and Saldaña, which includes data condensation, data display, and drawing and verifying conclusions. The validity of the data was tested through source triangulation, technique triangulation, and member checking. The research results show that the Manjagit Parompa Sadun tradition contains local wisdom values such as mutual cooperation, family ties based on the Dalihan Na Tolu system, religiosity, respect for elders, responsibility in raising children, and the preservation of local culture. This tradition is also highly relevant as a source of contextual learning in social studies because it includes concepts of social interaction, values and norms, cooperation, culture, and community life that can be connected to students' real-life experiences. Besides that, people still see this tradition as a symbol of cultural identity, social solidarity, and a way to pass on cultural values to the younger generation, even though young people's understanding of its philosophical meaning still needs to be strengthened through the roles of families, traditional leaders, religious figures, communities, and educational institutions. This study emphasizes that the Manjagit Parompa Sadun tradition is not just a cultural heritage, but also a way to preserve local wisdom, strengthen character, and serve as a source of contextual learning that is relevant to modern educational needs.

1. INTRODUCTION

Indonesia is a country that has a very diverse cultural wealth as a result of its historical journey, traditional values, and local wisdom passed down through generations (Fatmawati, 2021). Indonesia is a country with really diverse cultural richness because of its history, traditional values, and local wisdom passed down through generations (Wijayanti, Warto, Wasino, & Djono, 2025). In the context of national development, preserving local wisdom is important because it can strengthen cultural identity while also serving as social capital in building a harmonious, tolerant, and character-driven society. The Angkola-Mandailing Batak community in Padang Lawas Regency, particularly in Barumun Tengah District, is well known for preserving various customary traditions as an integral part of its social life. These traditional ceremonies continue to be practiced as a form of respect for

ancestral values, one of which is the Manjagit Parompa Sadun tradition. This tradition refers to the weaving of *parompa sadun*, a traditional Angkola-Mandailing baby sling that serves not only as a practical tool for carrying infants but also as a symbol of parental love, family responsibility, and prayers and hopes for the child's future. Within the local community, *parompa sadun* occupies an important place in the customary rituals surrounding childbirth and child-rearing, embodying profound philosophical meanings. The implementation of the Manjagit Parompa Sadun tradition in Pasar Binanga, Barumon Tengah District, demonstrates not only the community's craftsmanship in producing traditional woven textiles but also reflects the value system deeply embedded in local society.

The weaving process requires precision, patience, diligence, and cooperation across generations, particularly between elder women and younger generations. Through this process of cultural transmission, knowledge of weaving techniques, patterns, colors, and the symbolic meanings embedded in *parompa sadun* continues to be passed down from one generation to the next. Consequently, this tradition produces not only a valuable cultural artifact in the form of woven cloth but also serves as a medium for character education rooted in local cultural values. The Manjagit Parompa Sadun tradition embodies various forms of local wisdom that remain relevant in contemporary society. The value of mutual cooperation (*gotong royong*) is reflected in the active involvement of family members and the wider community in both the making and use of *parompa sadun*. The values of togetherness and kinship are evident in the close relationships among parents, relatives, and community members as they welcome the birth of a child. Furthermore, the tradition promotes responsibility, patience, respect for elders, appreciation for women as custodians of cultural heritage, and religious values expressed through prayers and blessings for the child to grow up healthy, prosperous, and of noble character. These values demonstrate that the Manjagit Parompa Sadun tradition is not merely a cultural practice but also an important means of preserving local wisdom and strengthening the social and moral fabric of the Angkola-Mandailing community (Harefa, Improving Environmental Conservation Skills through Science Learning that Values the Local Wisdom of Hombo Batu in the Botohilitano Indigenous Community, 2025). Those values have become the foundation of social life for the Batak Angkola-Mandailing community, and they continue to be upheld to this day. However, the developments in globalization, modernization, and changes in people's lifestyles have posed challenges to the continuity of local traditions. The use of more practical modern baby carriers, the declining interest of younger generations in learning the manjagit technique, and the increasingly limited number of tradition practitioners have started to shift the function of *parompa sadun*. For some communities, *parompa sadun* is now more often used as a complement in traditional ceremonies rather than as daily gear for caring for children (Setiawan, Masruddin, & Zainuddin, 2023). This condition shows the potential for a decline in the inheritance of cultural values if systematic preservation efforts are not carried out through families, traditional institutions, or educational institutions.

Previous research (Tami, 2022) shows that local wisdom is an important part of cultural identity, serving as a guide in community life and a means of passing values between generations. Studies on the Batak community generally focus on the Dalihan Na Tolu kinship system, customary traditions, ulos, and traditional weaving that highlight social, symbolic, and cultural aesthetic aspects. Research (Akhyar, et al., 2023) It also explains that Batak community traditions contain values of cooperation, solidarity, respect for elders, and social responsibility that play a role in maintaining social cohesion. However, those studies are still mostly focused on discussions about Batak culture in general or the material aspects of cultural products, so they haven't revealed much about the local wisdom values contained in the Manjagit Parompa Sadun tradition, especially in the Pasar Binanga community, Barumon Tengah District. The limitations of previous research show that there is a research gap, namely the lack of studies examining the Manjagit Parompa Sadun tradition as a

medium for passing down cultural values and shaping community character. So far, Parompa Sadun has mostly been understood as a baby sling or part of traditional attire, while the philosophical meanings embedded in the manjagit process, such as love, hard work, patience, cooperation, family responsibility, and respect for women as keepers of tradition, have not been studied in depth. In fact, (Farhaeni & Martini, 2023) emphasizing that intangible cultural heritage needs to be understood as a social practice that contains knowledge, skills, and values passed down continuously to the next generation. Therefore, research is needed that can explain the relationship between the Manjagit Parompa Sadun tradition and the preservation of local wisdom amidst social change and modernization. Based on that gap, the novelty of this research lies in the effort to examine the Manjagit Parompa Sadun tradition not just as a cultural heritage in the form of traditional cloth, but as a medium for internalizing and transmitting local wisdom values within the Batak Angkola-Mandailing community. This study focuses on identifying and analyzing values such as mutual cooperation, togetherness, responsibility, affection, respect for parents, and cultural preservation that are present in each stage of the tradition at Pasar Binanga, Central Barumun District. Thus, this research is expected to enrich studies in cultural anthropology and education based on local wisdom, as well as serve as a reference in efforts to preserve local traditions that are relevant to contemporary community life.

2. METHODS

This study uses a qualitative approach with an ethnographic research type. An ethnographic approach was chosen because the research focuses on trying to deeply understand the local wisdom values contained in the Manjagit Parompa Sadun tradition as part of the cultural system of the community in Pasar Binanga, Barumun Tengah District. Qualitative research allows researchers to gain a comprehensive understanding of the meanings, symbols, and social practices that develop in community life based on the perspectives of the cultural practitioners (Creswell, 2018). Through an ethnographic approach, researchers can examine the relationship between tradition, cultural values, and social life in the community, so that a complete picture is obtained regarding the existence of the Manjagit Parompa Sadun tradition as a local cultural heritage. The research location is at Binanga Market, Barumun Tengah District, Padang Lawas Regency, chosen because the people in the area still maintain the practice of the Manjagit Parompa Sadun tradition in various customary activities. The research informants were selected using purposive sampling, meaning choosing individuals who have knowledge, experience, and direct involvement in carrying out the tradition. There are five informants in this study, consisting of one customary leader, one religious leader, one practitioner or crafter of Parompa Sadun, one elder who has practiced the Manjagit Parompa Sadun tradition, and one community leader. The selection of these five informants is based on the consideration that they are the main sources of information who can explain the history, implementation process, symbolic meaning, and local wisdom values passed down through this tradition (Sugiyono, 2022). Data collection was carried out through observation, in-depth interviews, and documentation. Observation was done directly on community activities and the implementation of traditions to get a real picture of how they are carried out and the social interactions that happen.

Then, in-depth interviews were used to explore information about philosophical meaning, religious values, social values, mutual cooperation, family values, and cultural preservation values contained in the Manjagit Parompa Sadun tradition. Documentation such as photos, archives, field notes, and other supporting documents were used as supplementary data to strengthen the results of observations and interviews. Using these three techniques was done so that the data obtained would be more complete and able to describe the phenomenon thoroughly (Moleong, 2024). The data analysis in this study uses an interactive model developed by (Miles, Huberman, & Saldaña, 2024)

which includes three stages, namely data condensation, data display, and conclusion drawing and verification. The data obtained from observations, interviews, and documentation are first selected and grouped based on the research focus, then presented in descriptive narrative form according to the themes that emerge in the field. The final stage is carried out by interpreting the data to find the meaning of the local wisdom values contained in the Manjagit Parompa Sadun tradition and their relevance to the life of the community in Pasar Binanga. Keabsahan data dijamin melalui penerapan triangulasi sumber, triangulasi teknik, dan Member check. Source triangulation was done by comparing the information obtained from the five informants, while technique triangulation was carried out by comparing the results of observations, interviews, and documentation. Next, a member check was done by reconfirming the interview results with the informants to make sure that the data and the researcher's interpretations matched the meaning intended by the informants. The application of these techniques aims to increase the credibility, dependability, confirmability, and transferability of the research results so that the findings have a high level of trust. (Lincoln & Guba, 1985).

3. RESULTS AND DISCUSSION

3.1. Result

3.1.1. The Local Wisdom Values Contained in the Manjagit Parompa Sadun Tradition in Binanga Market, Barumun Tengah District

The results of the observation indicate that the Manjagit Parompa Sadun tradition in Pasar Binanga, Barumun Tengah District, continues to be preserved as one of the cultural heritages of the Padang Lawas community, carrying profound social and philosophical significance. This tradition is performed as part of the customary ceremonies associated with the birth of a child and serves as a means of strengthening family ties. During the implementation of the tradition, the researcher observed the active involvement of extended family members, traditional leaders, religious leaders, and the surrounding community at every stage of the ceremony. The entire process is conducted in accordance with customary regulations that have been passed down from generation to generation, beginning with the preparation of traditional ceremonial equipment, followed by the ritual proceedings, and concluding with the delivery of advice and guidance to the family. These observations demonstrate that Manjagit Parompa Sadun is not merely regarded as a ceremonial tradition but also functions as a medium for transmitting cultural values to younger generations. Field observations further revealed that the most prominent local wisdom embodied in the tradition is the value of mutual cooperation (*gotong royong*) and family solidarity. Community members voluntarily assist one another in preparing all aspects of the ceremony, including food, traditional ceremonial equipment, and the venue. The participation of the extended family from the *mora*, *kahanggi*, and *anak boru* groups reflects the strong kinship system that characterizes the Angkola–Padang Lawas community. The interactions observed throughout the ceremony demonstrate a strong sense of togetherness, mutual respect, and shared responsibility in ensuring the successful implementation of the tradition. These values represent a tangible manifestation of the spirit of social solidarity that continues to be maintained within the community. The observations also revealed the presence of religious values, respect for parents, and responsibility in raising children. Before the customary ceremony begins, the community opens the event with prayers as an expression of gratitude to Allah SWT for the birth of the child while seeking His blessings for the well-being of the family. Throughout the ceremony, traditional leaders and parents provide advice emphasizing the importance of maintaining good moral character, honoring one's parents, preserving family relationships, and raising children with love and compassion. The symbolic use of the *parompa sadun* is interpreted as representing protection, parental affection, and the responsibility of parents toward their children from an early age. These findings indicate that the tradition serves not only a cultural function but

also embodies character education values that are transmitted across generations. The observational findings are also consistent with the results of the interviews conducted in this study. The interview findings are presented in the following section.

Informant I (Traditional Leader)

"Manjagit Parompa Sadun isn't just a traditional ceremony for carrying a baby. It carries a message for families to preserve the customs passed down by their ancestors. Every family attends, whether mora, kahanggi, or anak boru. Each has their own role so that the event runs smoothly. From there, young people learn the meaning of togetherness, mutual respect, and maintaining family relationships according to Dalihan Na Tolu tradition.

Informant II (Religious Figure)

As long as this tradition does not conflict with Islamic law, there's no problem. Here, before the event starts, it always begins with a prayer to Allah as a way of showing gratitude for the birth of a child. Parents are also reminded that a child is a trust that must be educated with good morals. So, custom and religion support each other, rather than contradicting each other." (Interview with a Religious Figure, Binanga Market, 2026).

Informant III (Perpetrator/Parompa Sadun Artisan)

"Parompa Sadun that we make is not just fabric for carrying babies. The patterns and the way it's made have been passed down for generations. We still maintain its shape and designs so that future children can recognize their local culture. If this tradition disappears, it's not just the fabric that's lost, but also the cultural values within it."

Informant IV (Parents Who Have Practiced the Manjagit Parompa Sadun Tradition)

When we carried out Manjagit Parompa Sadun, the whole family came to help. Some cooked, some prepared the event supplies, and some gave us advice as parents. We felt not alone in raising our child because the extended family joined in praying and giving support. This tradition makes family relationships closer.

Informant V (Community Figure)

In my opinion, the Manjagit Parompa Sadun tradition still needs to be preserved because it teaches a lot of good things. People help each other without being asked, respect their elders, and teach children to recognize their own customs. If traditions like this continue to be maintained, the sense of brotherhood and care among the community will remain strong even though times have changed.

Based on the research results, it can be concluded that the Manjagit Parompa Sadun tradition in Binanga Market, Barumun Tengah District, contains local wisdom values that are still alive and practiced by the community. These values include mutual cooperation, family bonds guided by the Dalihan Na Tolu system, religiosity, respect for parents, responsibility in raising children, and the preservation of local culture. This tradition not only serves as a customary ceremony related to childbirth but also acts as a means of passing down cultural values, strengthening social solidarity, and shaping the character of the younger generation, making it still relevant to maintain amidst the times.

3.1.2. The Relevance of Local Wisdom Values in the Manjagit Parompa Sadun Tradition as a Source of Contextual Learning in Social Studies Education

The results of the observation indicate that the **Manjagit Parompa Sadun** tradition has strong relevance as a contextual learning resource for Social Studies (IPS) education. Throughout the implementation of the tradition, the researcher observed various social activities that reflect the realities of community life, including cooperation in preparing the ceremony, family deliberations, the division of responsibilities based on the kinship system, and interactions among traditional leaders, religious leaders, and community members. These activities illustrate key social concepts taught in Social Studies, such as social interaction, social institutions, values and norms, culture, and community life. Therefore, the Manjagit Parompa Sadun tradition can serve as a contextual learning resource by connecting classroom content directly to the real-life experiences of students within their local community. Based on the observations, the values of mutual cooperation (gotong royong),

togetherness, and social responsibility demonstrated during the tradition are closely related to the Social Studies learning outcomes concerning the importance of cooperation in community life. All family members and community participants contribute according to their respective roles without distinction based on social status. Through this tradition, students are able to observe firsthand how the values of solidarity, social responsibility, and mutual assistance are practiced in everyday life. These findings suggest that Social Studies learning should not focus solely on conceptual understanding but should also provide meaningful learning experiences through direct observation of living cultural practices within the community. The observations also revealed that the Manjagit Parompa Sadun tradition embodies the values of cultural preservation, respect for customary traditions, and religiosity, all of which are highly relevant to the objectives of Social Studies education in developing students' character. The use of the local language, traditional ceremonial equipment, and the active participation of customary and religious leaders throughout the ceremony provide valuable opportunities for students to understand the importance of preserving local cultural identity amid the challenges of globalization. Furthermore, the religious values expressed through communal prayers before the ceremony demonstrate the harmonious relationship between local culture and Islamic values. Such experiences can serve as meaningful learning media that encourage students to develop tolerance, appreciate cultural diversity, and cultivate a sense of pride in their regional cultural heritage. The observational findings are also consistent with the results of the interviews conducted in this study. The interview findings are presented in the following section.

Informant I (Traditional Leader)

In my opinion, the Manjagit Parompa Sadun tradition is really good to introduce to kids at school. Through this tradition, they can learn how to respect their parents, appreciate customs, understand the roles of *mora*, *kahanggi*, and *anak boru*, and also learn to live cooperatively. All of this is life lessons about community living that you can't just read about in books.

Informant II (Religious Figure)

This tradition also teaches religious values. Before the event starts, there is always a group prayer as a form of gratitude to God. Kids need to know that good customs don't conflict with religion. If values like gratitude, parents' responsibility to their children, and mutual respect are taught in schools through this tradition, of course it will be easier to understand because they see direct examples in the community.

Informant III (Perpetrator/Parompa Sadun Crafter)

I hope the younger generation knows Parompa Sadun not just as a baby sling, but also as a part of our cultural identity. If schools use this tradition as learning material, kids will understand how it's made, the meaning behind its patterns, and why this culture needs to be preserved. That way, they won't easily forget their own regional culture.

Informant IV (Parents Who Have Practiced the Manjagit Parompa Sadun Tradition)

When we carry out this tradition, kids can see for themselves how family members help each other, discuss things together, and show respect to elders. In my opinion, experiences like this are easier to understand than just being explained in class. Kids learn about togetherness, responsibility, and the importance of maintaining good relationships with family and the community.

Informant V (Community Figure)

The Manjagit Parompa Sadun tradition teaches real social life. Here, the community works together without caring about status, helps each other, and maintains good relationships with one another. Values like mutual cooperation, social concern, and respecting culture are perfect examples for social studies lessons. If kids understand their local traditions, they will love their culture more and also understand social life in their surroundings.

Based on the research results, it can be concluded that the Manjagit Parompa Sadun tradition is highly relevant as a source of contextual learning in Social Studies education. This tradition contains values of mutual cooperation, teamwork, deliberation, social responsibility, religiosity, respect for customs, cultural preservation, and kinship systems that can be connected to Social Studies material. Therefore, Manjagit Parompa Sadun can be used as a contextual learning resource

to help students understand social concepts through real experiences, as well as to foster character, social care, and a love for local culture.

3.1.3. The Social and Cultural Meaning of the Manjagit Parompa Sadun Tradition as Understood by the Community, Especially the Younger Generation

The observation results show that the people of Pasar Binanga, Barumun Tengah District, still see the Manjagit Parompa Sadun tradition as an important part of the social and cultural identity of the Padang Lawas community. This tradition is not only viewed as a customary ceremony related to childbirth but also as a symbol of togetherness, respect for ancestors, and a way to preserve cultural heritage. During the tradition, researchers observed that people of all ages attended and participated according to their roles. Traditional leaders led the ceremony, religious figures offered prayers and advice, while extended families and the local community took part in various preparations up to the actual event. This condition shows that the Manjagit Parompa Sadun tradition still has social meaning as a way to strengthen family bonds, reinforce community solidarity, and preserve the continuity of customary values passed down through generations. Based on observations in the field, the cultural meaning in the Manjagit Parompa Sadun tradition is reflected through the use of Parompa Sadun, local language, customary procedures, and the application of the Dalihan Na Tolu kinship system in each stage of the ceremony. The community sees each element in this tradition as having symbolic meaning that reflects parental love for children, respect for family, and shared responsibility in raising the next generation. In addition, the presence of traditional figures explaining the meaning of each ceremony to participants shows an effort to pass cultural knowledge to the next generation. Therefore, the Manjagit Parompa Sadun tradition not only serves as a ceremonial activity but also as a medium for cultural education that strengthens the community's local identity. The observation results also show that young people are aware of the Manjagit Parompa Sadun tradition and take part in carrying it out, especially by helping with event preparations and participating in the traditional procession. However, their understanding of the philosophical meaning and values contained in the tradition varies. Some young people understand that the tradition is a form of respect for customs, a way to strengthen family ties, and a symbol of parental love for their children. On the other hand, some view it more as a routine family custom without deeply understanding the cultural values behind it. This condition shows that the process of passing down cultural meaning is still ongoing, but it needs to be strengthened through the role of families, traditional leaders, educational institutions, and the community so that young people not only carry out traditions, but also understand the philosophy behind them. The observation results are also in line with the interview findings, which the researcher presents below.

Informant I (Traditional Leader)

"Manjagit Parompa Sadun is not just a custom for carrying babies, but it carries a message about life. This tradition teaches how family members should take care of each other, respect their parents, and follow the Dalihan Na Tolu customs. Young people nowadays still attend the events, but most of them only know how it is carried out. They need to be explained the meaning behind each ceremony so that this tradition is not just practiced, but also understood."

Informant II (Religious Figure)

I see this tradition as having a positive social meaning because it brings families together to pray for each other and strengthen their bonds. From a religious perspective, it also carries a sense of gratitude to Allah and reflects parents' responsibilities toward their children. Young people need to understand that good customs can go hand in hand with religious teachings, so they don't just see this tradition as an old habit.

Informant III (Perpetrator/Parompa Sadun Craftsman)

"The Parompa Sadun we make carries the meaning as a symbol of love and protection from parents to their children. Nowadays, many young people know the fabric's design, but not everyone fully understands the meaning of the patterns and the philosophy behind them. That's why we hope this tradition continues to be introduced so they realize that Parompa Sadun is a part of the cultural identity of the Padang Lawas community."

Informant IV (Parents Who Have Practiced the Manjagit Parompa Sadun Tradition)

When we carried out this tradition, the kids and nieces and nephews helped prepare the event. They enjoyed watching the cultural procession, but we also explained that the purpose of this tradition isn't just a family gathering. We want them to understand the importance of togetherness, mutual respect, and maintaining good relationships with the extended family. Values like these are what should be passed down to the next generation.

Informant V (Community Figure)

In my opinion, people still understand that Manjagit Parompa Sadun is a cultural heritage that must be preserved. It's just that today's younger generation is more interested in modern things, so their knowledge of the meaning of the tradition is starting to decline. If traditional leaders, parents, and schools work together to reintroduce the values contained in this tradition, I'm sure young people will better understand and take pride in their own culture.

Based on the results of observations and interviews, it can be concluded that the people of Pasar Binanga still see the Manjagit Parompa Sadun tradition as a cultural heritage with important social and cultural meanings. This tradition serves as a way to strengthen social bonds, enhance solidarity, preserve the Dalihan Na Tolu kinship system, and instill values of love, respect for parents, religiosity, and cultural identity. Although the younger generation still participates in carrying out this tradition, their understanding of its philosophical meaning is not yet fully deep. Therefore, the role of families, traditional leaders, religious leaders, the community, and educational institutions is needed to strengthen the inheritance of cultural values so that the Manjagit Parompa Sadun tradition continues to be understood, preserved, and passed down to future generations.

3.2. Discussion

3.2.1. The Local Wisdom Values Contained in the Manjagit Parompa Sadun Tradition at Binanga Market, Barumon Tengah District

The research results show that the Manjagit Parompa Sadun tradition still holds a strong position as a way to pass down local wisdom values in the life of the Pasar Binanga community, Barumon Tengah District. The values found include mutual cooperation, family spirit, religiosity, respect for parents, responsibility in raising children, and preserving local culture. This finding shows that traditions don't just serve as cultural ceremonies accompanying a child's birth, but also act as a social mechanism for maintaining the cultural identity of the Angkola-Padang Lawas community. The involvement of traditional leaders, religious figures, extended family, and the community during these traditions shows that cultural values are still passed down through ongoing social practices. In this way, the Manjagit Parompa Sadun tradition plays a role in internalizing social norms, shaping character, and strengthening social cohesion within the community. The findings of this study align with research (Jumriani, Mutiani, Putra, Syaharuddin, & Abbas, 2021) which states that local wisdom is a knowledge system of society that contains noble values as guidelines for managing relationships between humans, the environment, and God. According to Sibarani, the values of local wisdom are not only passed down orally, but also through cultural practices that are continuously carried out in people's lives. This is evident in the Manjagit Parompa Sadun tradition, which serves as a medium for passing down the values of mutual cooperation, respect for parents, and the Dalihan Na Tolu kinship system to the younger generation. This finding is also supported by research (Susanto, Rudyanto, & Rahayuningsih, 2022) which explains that the Angkola and Mandailing communities use the Dalihan Na Tolu system as the foundation of social life, building solidarity, collective responsibility, and balanced relationships between families. The presence of the mora, kahanggi, and anak boru elements in the Manjagit Parompa Sadun ceremony shows that this kinship system still

functions in a real way in the life of the Pasar Binanga community. The religious values found in this study also show a harmony between customs and Islamic teachings. Traditional ceremonies always start with a prayer as an expression of gratitude to Allah SWT, followed by religious advice about parents' responsibilities in raising children. These findings support the results of previous research. (Insani, Sumiyati, Karimullah, Gönan, & Sulastri, 2024) which explains that the Muslim community in the South Tapanuli area is able to integrate customary values with Islamic teachings so that cultural traditions are not seen as practices that conflict with religion, but rather as a means of preaching and moral education. In addition, the research (Lestari, Paidi, & Suyantoal, 2024) It also shows that the implementation of customary traditions in the Batak Angkola community goes through a process of adaptation to Islamic values, allowing them to maintain their cultural identity while also strengthening the community's religious life. This is in line with the results of interviews with religious figures who emphasized that Manjagit Parompa Sadun can still be carried out as long as it does not conflict with Islamic law.

Findings about the importance of parental responsibility, love for children, and cultural preservation are also relevant to the concept of character education based on culture. The use of parompa sadun as a symbol of protection, love, and parental responsibility shows that this tradition carries educational messages passed down through generations. The results of this study support research (Sanjani, Zain, & Mustofa, 2024) yang stating that local traditions function as a medium for character education because they contain values of responsibility, caring, cooperation, and respect for others. Research (Harefa, 2025) also explains that preserving local culture through traditional customs becomes an important strategy in building cultural identity while strengthening the character of young people amid globalization. In this way, the Manjagit Parompa Sadun tradition not only maintains the cultural heritage of the Padang Lawas community but also serves as an informal educational tool that shapes the social, moral, and cultural character of the next generation. Overall, the results of this study show that the local wisdom values in the Manjagit Parompa Sadun tradition serve a much broader purpose than just carrying out customary rituals. This tradition acts as a medium for cultural inheritance, strengthening social solidarity, character building, and harmonizing between customary and religious values. These findings also enrich the study of the Angkola-Padang Lawas community traditions because they show that Manjagit Parompa Sadun not only has cultural dimensions but also educational and social dimensions that are still relevant to today's community life. Therefore, preserving this tradition is important as a way to maintain local cultural identity while also upholding local wisdom values that can be passed down to future generations.

3.2.2. The Relevance of Local Wisdom Values in the Manjagit Parompa Sadun Tradition as a Source of Contextual Learning in Social Studies Education

Research results show that the Manjagit Parompa Sadun tradition is highly relevant as a source of contextual learning in Social Studies education. This can be seen from various social activities that take place during the tradition, such as community cooperation, deliberation, role distribution based on the Dalihan Na Tolu kinship system, inter-family interactions, as well as the involvement of traditional leaders, religious figures, and the community. These activities are a real-life representation of concepts studied in Social Studies, such as social interaction, social institutions, values and norms, culture, and community life. This finding shows that learning social studies will be more meaningful if the learning material is connected to real experiences in the students' environment. The Manjagit Parompa Sadun tradition is a concrete example of how students can understand social concepts through direct observation of cultural practices that are still alive in the community. The findings of this study are in line with the Contextual Teaching and Learning (CTL) theory proposed by (Nasriandi, Pajarianto, & Makmur, 2023) Learning will be more effective if students connect the material they are studying with real-life experiences. From the CTL perspective, the social and cultural environment serves as a learning resource that helps students actively build

their understanding. This study shows that the values of mutual cooperation, teamwork, social responsibility, and deliberation found in the Manjagit Parompa Sadun tradition can be used as contextual learning media because students not only learn concepts theoretically but also witness their implementation in community life. Therefore, local traditions become authentic learning sources that support social studies learning based on experience (experiential learning). The results of this study are also in line with the research (Moeis, Febriani, Sandra, & Pabbajah, 2022) which states that the integration of local wisdom in social studies learning can enhance students' understanding of social concepts while also strengthening regional cultural identity. According to them, using local culture as a learning resource provides a more meaningful learning experience because students study phenomena that are close to their daily lives. The same thing was expressed by (Sobaya, Pusparini, & Achiria, 2023) that learning based on local wisdom not only enhances cognitive aspects but also develops social attitudes, care for cultural environments, and students' character. This research finding shows that the values of mutual cooperation, togetherness, and social responsibility in the Manjagit Parompa Sadun tradition can be integrated into Social Studies materials on social interaction, values and norms, and community life, making learning more contextual and meaningful.

In addition, the research results show that the Manjagit Parompa Sadun tradition contains values of cultural preservation, respect for customs, and religiosity that support the goals of Social Studies education in shaping students' character. This is evident from the use of local language, traditional equipment, the Dalihan Na Tolu kinship system, as well as collective prayers before the ceremony takes place. These findings reinforce the research. (Arsal, Setyowati, & Hardati, 2023) which states that Social Studies education has a strategic role in instilling cultural awareness through the use of local culture as a learning resource. Research (Safitri, et al., 2023) It also explains that social studies learning based on local culture can help shape students' characters to be tolerant, responsible, appreciative of diversity, and proud of their regional cultural identity. Therefore, the values found in the Manjagit Parompa Sadun tradition are very relevant for supporting the implementation of social studies learning that focuses on character building and cultural preservation. The interviews with traditional leaders, religious figures, Parompa Sadun artisans, parents, and community leaders further strengthen the observations that this tradition has great potential as a social studies learning resource. All the informants stated that students can learn values like teamwork, deliberation, respect for parents, social responsibility, religiosity, and love for culture through direct involvement in the tradition. This view aligns with research (Raharja, Selvia, & Hilman, 2022) which emphasizes that the main goal of social studies education is to shape citizens who have social knowledge, social skills, and good character through learning that is close to community life. Therefore, using local traditions as a learning resource becomes an effective strategy to connect theory with the social reality faced by students. Overall, the results of this study show that the Manjagit Parompa Sadun tradition not only serves as a cultural heritage of the Padang Lawas community but also has high relevance as a source of contextual learning in Social Studies Education. The values of mutual cooperation, teamwork, deliberation, social responsibility, religiosity, respect for customs, cultural preservation, and the Dalihan Na Tolu kinship system are authentic learning resources that can be integrated into Social Studies lessons. This finding expands on previous research because it doesn't just treat local traditions as objects of cultural preservation, but also as a contextual learning tool that can develop students' knowledge, social skills, and character. So, integrating the Manjagit Parompa Sadun tradition into social studies lessons can be an innovative strategy to create learning that's contextual, meaningful, and rooted in local wisdom.

3.2.3. The Social and Cultural Meaning of the Manjagit Parompa Sadun Tradition as Understood by the Community, Especially the Younger Generation

The research results show that the people of Pasar Binanga, Barumun Tengah District, still view the Manjagit Parompa Sadun tradition as a cultural heritage with strong social and cultural meaning. This tradition is not only seen as a customary ritual that accompanies the birth of a child, but also as a way to strengthen family bonds, build social solidarity, and preserve the cultural identity of the Padang Lawas community. The involvement of traditional leaders, religious figures, extended families, and the community at every stage of the tradition's implementation shows that Manjagit Parompa Sadun still serves as a medium for transmitting social values across generations. These findings indicate that the tradition has an integrative function, namely fostering social cohesion through interaction, cooperation, and respect for the Dalihan Na Tolu kinship system that underpins the life of the Angkola-Padang Lawas community. The finding is in line with the view (Sutrisno & Rofi'ah, 2023) which states that tradition is a form of local wisdom that contains social, moral, and cultural values passed down through generations in the practices of community life. According to Sibarani, the continuation of a tradition is not only determined by the performance of its rituals, but also by the community's ability to understand the symbolic meanings within it. This study shows that the people of Pasar Binanga still understand Manjagit Parompa Sadun as a symbol of togetherness, respect for ancestors, and family responsibility towards future generations. Thus, the tradition continues to function as a way to preserve cultural identity while also strengthening social ties within the community. The cultural meaning found in this study is also reflected through the use of parompa sadun, local languages, customary procedures, and the application of the Dalihan Na Tolu system in every stage of the ceremony. These elements are understood by the community as symbols of parental love for their children, respect for the family, and shared responsibility in raising the next generation. These findings are in line with research (Rahmawati, Sutrisna, & Nisya, 2023) which explains that the Dalihan Na Tolu system is the cultural foundation of the Angkola-Mandailing people, which not only regulates kinship relations but also shapes values of mutual respect, deliberation, and social responsibility. Research (Walad, Nasri, Hakim, & Zulkifli, 2025) It also shows that cultural symbols in Batak traditions have an educational function because they serve as a medium for conveying values, norms, and cultural identity to the younger generation. Thus, the use of parompa sadun in this tradition is not only practical but also carries philosophical meaning that strengthens the cultural identity of the Padang Lawas community. Research results also show that young people still take part in carrying out traditions, but their understanding of the philosophical meaning isn't quite deep yet. Most of the younger generation know Manjagit Parompa Sadun as a family tradition, but they haven't fully grasped the social, cultural, and religious values it contains. This situation aligns with other research. (Rizal & Nur, 2024) which states that modernization and globalization cause a decline in young people's understanding of the meaning of local culture, even though they are still involved in carrying out traditions. Research (Atmaja, 2024) it also explains that changes in lifestyle and the development of information technology affect the way culture is passed down, so young people tend to know traditions in their ceremonial aspects, but don't really understand the underlying philosophical values.

The findings show that keeping a tradition alive isn't just about continuing the practice, but also requires a systematic cultural education process so that the meaning behind it is still understood by the next generation. The results of interviews with traditional leaders, religious figures, Parompa Sadun artisans, parents, and community leaders reinforce the observations that the process of passing down cultural meaning needs to involve multiple parties. The informants emphasized that families, traditional leaders, religious figures, the community, and educational institutions share the responsibility of introducing the philosophy, symbols, and values contained in the Manjagit Parompa Sadun tradition to the younger generation. This view aligns with previous research. (Ardi, Saputra, Parisu, Permatasari, & Nurhaswinda, 2024) which states that preserving local culture requires collaboration between families, communities, traditional institutions, and educational institutions so

that the process of transmitting cultural values continues sustainably. Therefore, the inheritance of culture is not only carried out through practicing traditions but also through explaining the meanings, symbols, and values contained within them so that the younger generation can understand the essence of the culture, not just follow the ritual practices. Overall, this study shows that the Manjagit Parompa Sadun tradition has social meaning as a way to strengthen solidarity, family ties, and the Dalihan Na Tolu kinship system, as well as cultural significance as a means of preserving cultural identity and passing down the noble values of the Padang Lawas community. These findings enrich previous research because they not only reveal the function of the tradition as cultural heritage but also explain how the community, especially the younger generation, understands the social and cultural meaning contained within it. Although young people's participation in carrying out traditions is still quite high, their understanding of the philosophical values still needs to be strengthened through the synergy of families, traditional leaders, religious figures, the community, and educational institutions. Thus, the continuity of the Manjagit Parompa Sadun tradition is not just measured by whether the ritual is still carried out, but also by the success in passing on its social and cultural meaning to the next generation.

4. CONCLUSION

This research concludes that the Manjagit Parompa Sadun tradition in Binanga Market, Barumun Tengah District, is still a cultural heritage that carries local wisdom values such as teamwork, family bonding based on the Dalihan Na Tolu system, religiosity, respect for parents, responsibility in raising children, and preservation of local culture. This tradition not only serves as a birth ceremony but also as a medium for passing down cultural values, strengthening social solidarity, and shaping the character of young generations. In addition, the Manjagit Parompa Sadun tradition is relevant as a source of contextual learning in Social Studies (IPS) because it contains various social, cultural, value, and norm concepts that can be integrated into the learning process. People still see this tradition as a symbol of cultural identity and a way to strengthen family bonds, even though young people's understanding of its philosophical meaning still needs to be improved. The results of this study imply that the local wisdom values in the Manjagit Parompa Sadun tradition can be used as a source for social studies learning based on local culture, as well as serving as a foundation for cultural preservation and character education. However, this study has limitations because it was only conducted in one location with a limited number of informants, so the results cannot yet represent the overall condition of the Padang Lawas community. Therefore, it is suggested that future research expand the locations and number of informants, involve teachers as well as the younger generation, and develop social studies learning models or media based on the Manjagit Parompa Sadun tradition so that the implementation of local wisdom values in education can be studied more deeply and comprehensively.

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