

## Preservation of Mandailing Language Aspects, *Mangambat*, Through Integration of School Textbooks: a Feasibility Study

**Benni Ichsanda Rahman Hz**

Department of Doctoral of English Applied Linguistics, Universitas Negeri Medan, Medan

Email: [ichsandabenny@gmail.com](mailto:ichsandabenny@gmail.com)

**Anni Holila Pulungan**

Department of Doctoral of English Applied Linguistics, Universitas Negeri Medan, Medan

Email: [annholilapulungan@gmail.com](mailto:annholilapulungan@gmail.com)

### ABSTRACT

This study aims to integrate the oral tradition of *Mangambat* into Indonesian and English language teaching materials in schools located in the Mandailing ethnic area, North Sumatra. *Mangambat* is a cultural tradition that functions as a ceremony to prevent the bride from being carried by the groom, using typical dialogue. This study uses a feasibility study design to evaluate the materials developed based on this tradition. The instrument used is a material feasibility checklist, which includes 15 assessment items related to the relevance, systematics, and impact of the material on learning. The trial was conducted on 16 10th grade high school students in Medan, and the results showed that the teaching materials involving *Mangambat* were well received by students, with a high average score on the quizzes tested. This study concludes that integrating oral traditions into the curriculum can enrich language learning while preserving local culture. The implication is that there needs to be further efforts in developing and implementing local wisdom-based teaching materials that can be used sustainably in formal education.

**Keywords:** Cultural Education, Curriculum, *Mangambat*, Oral tradition, Teaching Materials.

### ABSTRAK

Penelitian ini bertujuan untuk mengintegrasikan tradisi lisan *Mangambat* ke dalam bahan ajar bahasa Indonesia dan bahasa Inggris di sekolah-sekolah yang berada di wilayah etnis Mandailing, Sumatera Utara. *Mangambat* adalah tradisi budaya yang berfungsi sebagai upacara untuk mencegah pengantin wanita digendong oleh pengantin pria, dengan menggunakan dialog yang khas. Penelitian ini menggunakan desain studi kelayakan untuk mengevaluasi materi yang dikembangkan berdasarkan tradisi ini. Instrumen yang digunakan adalah daftar periksa kelayakan materi, yang mencakup 15 item penilaian terkait relevansi, sistematika, dan dampak materi terhadap pembelajaran. Uji coba dilakukan pada 16 siswa kelas 10 SMA di Medan, dan hasilnya menunjukkan bahwa bahan ajar yang melibatkan *Mangambat* dapat diterima dengan baik oleh siswa, dengan nilai rata-rata yang tinggi pada kuis yang diujikan. Penelitian ini menyimpulkan bahwa mengintegrasikan tradisi lisan ke dalam kurikulum dapat memperkaya pembelajaran bahasa sekaligus melestarikan budaya lokal. Implikasinya, perlu ada upaya lebih lanjut dalam mengembangkan dan mengimplementasikan bahan ajar berbasis kearifan lokal yang dapat digunakan secara berkelanjutan dalam pendidikan formal.

**Kata kunci:** Bahan Ajar, Kurikulum, *Mangambat*, Tradisi Lisan, Pendidikan Budaya.

## A. Introduction

The extinction of a tribe's language is a phenomenon of the loss of one important aspect of the cultural identity and intellectual heritage of the community. When a language dies, not only its words and grammar disappear, but also local knowledge, social values, and unique ways of seeing the world that are passed down from generation to generation (Harrison, 2007). Factors such as urbanization, cultural assimilation, lack of language inheritance to the younger generation, and the dominance of global languages are often the main causes of language extinction.

In Indonesia, in recent decades, several tribal languages have become extinct due to various factors, such as language shift and cultural assimilation. Some of these include the *Tandia* and *Mawes* languages from Papua (Opik et al., 2019; Sitokdana et al., 2019), which became extinct due to the decreasing number of native speakers who used them in their daily lives. In addition, the *Hukumina* language from Maluku also became extinct due to the dominance of more widely used languages (Sitokdana et al., 2019). A similar thing happened to the *Saponi* language from Papua, which lost all its speakers in recent decades (Rachmawati, 2018). However, in North Sumatra Province, no local ethnic language has completely gone extinct. However, this does not mean that preventive efforts are not being carried out to ensure the survival of these languages. Various initiatives, such as promoting the use of indigenous languages in daily communication, integrating them into educational curricula, and documenting them through linguistic research, have been implemented to preserve linguistic diversity. These efforts are crucial in maintaining the rich cultural heritage of North Sumatra and preventing language endangerment in the future.

Although the language as a whole is not extinct, there are spoken languages in local traditions that are threatened with extinction, because there are indeed few people who use these traditions. One of the spoken languages that is almost extinct in the Mandailing ethnic group in North Sumatra is

the language in the Mandailing tradition, namely the "*Mangambat*" (preventing) process, which is a ceremony to prevent the bride from being carried by the groom. The person who *Mangambat* is the son and other male relatives of the bride's father. The bride's brothers and cousins will try to prevent and have a dialogue with certain diction. Currently, this tradition is starting to be rarely applied in the Mandailing ethnic group.

The Mandailing tribe is one of the tribes in North Sumatra that occupies part of Padang Lawas, North Padang Lawas, South Tapanuli, Padang Sidempuan city, Mandailing Natal, and part of the Labuhanbatu area. This tribe is one of the Batak sub-ethnicities, with a patrilineal system that carries a clan system. The Mandailing tribe has many unique customs and culture, including this *Mangambat*. To keep the oral tradition of *Mangambat* from dying out, several steps need to be taken. One of them is documenting and researching this tradition in written, audio, and video form so that it can be studied by future generations. In addition, the *Mangambat* tradition can be integrated into the local curriculum in schools in the Mandailing ethnic area, so that children can get to know and understand their cultural heritage from an early age. Another effort that can be made is to encourage indigenous communities and families to continue practicing this tradition in wedding ceremonies and make it part of cultural events, such as festivals or art performances. The use of digital media also plays an important role in preserving this tradition, for example through the creation of educational content on social media and other digital platforms so that the younger generation is more interested in getting to know and preserving it.

Although the *Mangambat* tradition is a form of oral cultural expression typical of the Mandailing ethnic group, academic studies that integrate this tradition into the world of education, especially as teaching materials in language learning, are still very limited. So far, research on *Mangambat* has focused more on anthropological and linguistic aspects alone (Lubis, 2020; Siagian

et al., 2023), without seeing its potential in developing contextual learning materials that can help preserve local culture through formal educational institutions. In addition, there has not been any evaluation instrument specifically designed to assess the feasibility of local culture-based teaching materials such as *Mangambat*, which shows that there are still gaps in the development of local wisdom-based curricula.

This research focuses on the integration of the *Mangambat* tradition into the local content curriculum and Language Education teaching materials, both in Indonesian and English, in schools in the Mandailing ethnic area. Through this effort, it is hoped that children can get to know and understand their language and cultural heritage from an early age. By including the *Mangambat* tradition in learning materials, students not only learn the linguistic aspects, but also understand the cultural values contained therein. This is a strategic step in preserving the Mandailing language and oral traditions, while strengthening the cultural identity of the younger generation.

### Language Extinction

Language extinction is a significant societal issue that has severe implications for cultural identity, social cohesion, and intellectual diversity. The phenomenon is defined by the gradual disappearance of languages, often correlating with factors such as globalization, societal shifts, and the predominance of dominant languages. Globally, more than 750 languages have already become extinct, with projections indicating that 50-90% of the existing languages could disappear by the end of the 21st century if current trends continue (Gao & Liu, 2023; Septiyana & Margiansyah, 2018).

One of the primary causes of language extinction is the phenomenon of language shift, where speakers of minority languages abandon their native tongue in favor of a more dominant or globally recognized language. This shift commonly occurs due to economic and social pressures, as individuals perceive greater opportunities and prestige associated with the dominant

language (Isern & Fort, 2014; Kandler et al., 2010). As noted by Kandler et al., (2010), the decision to shift languages is primarily influenced by the perceived benefits of the more dominant language, which is often viewed as modern and associated with greater social mobility. This dynamic leads to a significant decrease in the number of speakers of the minority language, often resulting in its eventual extinction as new generations do not learn it (Gyanwali, 2022).

Furthermore, the loss of language is accompanied by the loss of cultural heritage and identity, as languages serve not only as means of communication but also as vessels for unique cultural knowledge and individual identities (Bishop, 2022; YUN et al., 2015). When a language fades from use, the associated cultural expressions, traditions, and histories also risk disappearing. The critical interdependence between language and culture underscores the necessity for active preservation efforts to mitigate this impending loss (YUN et al., 2015). In many instances, cultural artefacts, rites, and oral traditions become endangered alongside their respective languages, highlighting the urgent need for comprehensive measures to support language revitalization and maintenance.

Despite the prevailing challenges, there are various proposed interventions aimed at combatting language extinction. These range from educational initiatives that promote bilingualism to policies that underscore the importance of minority languages within educational curricula (Colucci et al., 2016; Minett & Wang, 2008). As exemplified in studies by Gao and Liu and by the Language Development and Development Agency, effective interventions must not only foster the use of vernacular languages at home but also integrate them into broader societal structures enhancing their visibility and (Gao & Liu, 2023; Minett & Wang, 2008). Awareness campaigns aimed at increasing appreciation of local languages among younger populations can counteract the decline seen in generational transmission (Gyanwali, 2022).

### Spoken Tradition in Local Society

Oral traditions serve as a fundamental component of cultural identity and heritage in local societies around the world. One of the fundamental aspects of oral traditions is their function in preserving cultural identity. As a representation of cultural heritage passed down from generation to generation, oral tradition reflects the values, identity, and history of a community. In this context, Gusti et al. explain that oral tradition is a form of information or message that is well maintained in a region or group, which aims to preserve local culture (Gusti et al., 2021). This is important in efforts to advance culture, where oral tradition is one of the objects that need to be preserved (Gusti et al., 2021).

Mataruse (2017) emphasizes that in African contexts, schools play a crucial role in deriving meaningful content from traditional songs for educational purposes, thereby ensuring that indigenous music—transmitted orally—remains a vital educational tool. This is echoed by Ratna et al., (2021), who highlight that oral traditions reflect ancestral wisdom and moral teachings that shape the identity of local communities, particularly in the context of ecotourism, where these traditions also spark interest in cultural heritage. Similarly, Melati & Rahardi (2022) assert that local wisdom, transmitted through oral traditions, embodies values agreed upon by community members, thus fostering a sense of belonging and continuity within the culture.

Moreover, oral traditions facilitate the transmission of moral lessons and social norms. Okon & Shedrack (2021) note that local languages are often vehicles carrying rich cultural knowledge, with oral traditions serving crucial functions in communicating values and ethics across generations. This intergenerational transmission becomes especially significant as societies face modernization challenges; the loss of elders who carry this oral heritage poses risks to cultural continuity (Okon & Shedrack, 2021). As Suraya et al. reveal, in the context of the Muna society in Southeast Sulawesi, oral traditions serve to navigate religious

practices and celebrations, thus reinforcing community cohesion and identity in a rapidly changing world (Suraya et al., 2020).

Furthermore, the impact of oral traditions extends into the sphere of education and social practices. The community-centric approach to music education, as seen in studies of Malay music, illustrates the intricate relationship between social customs and the preservation of cultural identities through oral traditions (Hidayatullah et al., 2024). Jamin et al., (2024) further elaborate that the fading of oral traditions can signify weakening social bonds, thus highlighting the importance of promoting oral literature as a means of fostering community integration. Additionally, in various local contexts such as the *Mundeh* Traditional Village, oral traditions are intertwined with socio-religious practices, encapsulating local wisdom and life philosophies expressed through ceremonies and performing arts (Sentana et al., 2021).

Furthermore, Wati (2023) emphasized that oral traditions also serve as a rich historical source for local communities. She suggested the use of audio recordings and interview notes to preserve oral traditions for further analysis and study. This perspective shows that oral traditions not only function in a cultural context but can also be processed into documents of academic and historical value (Wibowo, 2022). In addition, Hasanah & Andari (2021) stated that the social values contained in oral traditions, such as tolerance and mutual cooperation, strengthen community cohesion and serve as a guide in social interaction.

The importance of preserving oral traditions is also highlighted in the study of Nole (2024) who showed how oral traditions about natural disasters provide important information about the cultural and spiritual behavior of communities in dealing with natural phenomena. A deeper description of oral traditions is provided by another study that underlines the role of these traditions in connecting generations through cultural tradition (Hasanah & Andari, 2020).

## Integrating Local Languages into Educational Curricula

Integrating local languages into educational curricula presents an essential strategy for preserving linguistic heritage while enhancing students' cultural identity and academic success. One of the paramount approaches to achieving this integration is through the revitalization of local language curricula, as posited by (Andriyanto et al., 2023). Their research emphasizes the necessity of adapting language education to modern educational demands while aligning with national and regional goals that promote local wisdom. Such initiatives not only reinforce the importance of cultural identity but also align with the broader educational strategies laid out in programs like the *Merdeka Belajar* initiative, which calls for innovative teaching practices to preserve regional languages (Andriyanto et al., 2023).

Furthermore, the collaborative efforts of educators in curriculum development, as discussed by (Heikkilä, 2021), reveal that teachers' involvement in local curriculum initiatives significantly impacts their ability to integrate local languages into their teaching practices effectively. This participatory approach ensures that teachers are aware of how the curriculum aligns with their instructional strategies and community needs, thus creating a more engaged learning environment that highlights local languages (Heikkilä, 2021).

The preservation of local languages also requires systemic support from educational policies. For instance, the National Education Policy (NEP) 2020 of India emphasizes the need for local language inclusion in digital educational content to enhance access and equity in diverse linguistic contexts, particularly in regions with rich linguistic landscapes like Arunachal Pradesh (Hamid, 2024). Implementing such policies effectively can mitigate the risks posed by globalization on local languages, supporting not only language preservation but also cultural diversity (Wantik et al., 2024).

Moreover, integrating local languages into the curriculum enriches

students' educational experiences by enabling them to engage with their community's cultural narratives. Research has shown that culturally-based curricula positively affect students' identity and motivation (Wantik et al., 2024). Such an approach not only fosters a sense of pride among students in their linguistic heritage but also helps mitigate cultural erosion in increasingly globalized settings.

## B. Research Method

This study uses a feasibility study design. According to Bowen et al., (2009), a feasibility study is a systematic approach that aims to evaluate the extent to which a program, intervention, or material can be effectively implemented in a particular context. This study is usually used in the early stages of development to assess the feasibility of aspects of implementation, acceptance, and potential impact. In the context of this study, a feasibility study was conducted to determine the extent to which the *Mangambat* tradition can be effectively integrated into the local content curriculum and language education teaching materials.

The instrument used in this study was a checklist of the feasibility of materials in textbooks. This checklist was developed based on criteria relevant to local content, language, cultural values, and suitability with the applicable curriculum. This checklist will be used to assess whether the *Mangambat* tradition material is feasible and appropriate to be included in Indonesian and English textbooks. The assessment includes aspects of content, language, cultural relevance, and the potential for developing students' language skills.

Participants in this study involved one expert who had a background in English Education studies, he is cultural studies enthusiast, and also a Mandailingness and of course he understands the culture of Mandailing. This expert plays an important role in providing expert judgment on the quality, accuracy, and feasibility of the developed *Mangambat* tradition material. His knowledge and experience in the fields of culture and linguistics are expected to

provide in-depth and comprehensive input in the material validation process.

After going through the validation process by experts, the teaching materials that have been prepared will be tested on grade 10 students at one of the senior high schools in the North Sumatera province area. This trial aims to see how students respond to the material, and to what extent the material is able to improve students' understanding of the Mandailing language and culture. Data from this trial will be used as final evaluation material to determine the effectiveness and feasibility of integrating the *Mangambat* tradition into language learning in schools.

### C. Result and Discussion

The researcher asked the expert to fill up the instrument and here is the result.

**Table 1. Results of Material Feasibility Assessment by Experts on Mangambat Tradition Integration**

No.	Statement	Score (1-5)
1	The material reflects the cultural values of the Mandailing community.	5
2	The language used in the material is easy for high school students to understand.	4
3	The material is relevant to the learning objectives of Indonesian language lessons.	5
4	The material is relevant to the learning objectives of English language lessons.	5
5	Illustrations and examples in the material support the understanding of the <i>Mangambat</i> concept.	5
6	The material encourages students to think critically and reflect on their own culture.	4
7	The material can improve students' reading skills.	5
8	The material can improve students' writing skills.	4

9	The material encourages students to engage in active discussions and interactions.	4
10	The exercises or tasks are contextual and relevant to students' daily lives.	5
11	The material is organized systematically and is easy to follow.	5
12	The material matches the cognitive development level of Grade 10 students.	5
13	The material can motivate students to preserve local culture.	5
14	The use of traditional terms in the material is clearly and accurately explained.	5
15	The material has the potential to be sustainably integrated into the local content curriculum.	5

Based on the assessment results of the learning materials containing the *Mangambat* oral tradition, it can be concluded that in general the materials reflect the local cultural values of Mandailing very well. The materials obtained the highest score (5) on the indicators of local cultural reflection, relevance to the objectives of learning Indonesian and English, and support for illustrations and examples that strengthen the understanding of the concept of *Mangambat* culture. This shows that the materials have succeeded in raising cultural elements authentically and contextually.

In terms of language and student absorption, the materials are considered quite easy to understand for high school students with a score of 4. Likewise, in terms of critical and reflective thinking skills towards their own culture, the materials received a score of 4, which indicates that although quite good, there is still room for improvement in order to stimulate students' thinking more deeply. In addition, this material is also considered capable of developing students' reading and writing skills, with scores of 5 and 4 respectively.

The interactivity of the materials is also fairly good. The materials encourage students to discuss and interact actively (score 4) and present exercises that are contextual and relevant to students' daily lives (score 5). The systematic and easy-to-follow structure of the material, as well as its suitability to the cognitive development level of grade 10 students, also received a perfect score (5), indicating that the presentation of the material was in accordance with the learning needs at that level.

Finally, this material was considered very potential for sustainable use in the local content curriculum, with a score of 5. Traditional terms in the *Mangambat* tradition were also explained precisely and clearly. Overall, the material is not only suitable for use, but also has great potential to become a means of preserving local culture through formal education.

Then, the researcher tested the materials to a school, a grade 2 Senior High School in Medan. The teacher taught the students with the materials (see the materials on appendix). Then the teacher gave the test related to the material which consist of 3 questions in quiz 1 (multiple choice), 3 questions in quiz 2 (short answer), and 2 questions in quiz 3 (long answer). Here is the result:

**Table 2. Student Test Results on the Integration of Mangambat Tradition in Language Learning**

Name	Number of Correct Answer			Total
	Multiple Choice	Short Answer	Long Answer	
Student 1	3	3	2	8
Student 2	3	3	2	8
Student 3	3	3	0	6
Student 4	3	3	2	8
Student 5	3	3	0	6
Student 6	3	2	0	5

Student 7	3	3	2	8
Student 8	3	3	2	8
Student 9	3	2	0	5
Student 10	3	3	2	8
Student 11	3	2	0	5
Student 12	3	3	2	8
Student 13	3	3	2	8
Student 14	3	3	0	6
Student 15	3	3	1	7
Student 16	3	3	2	8

Based on the results of the material trial to grade 11 students (Grade 2 Senior High School) at a school in Medan, data was obtained that most students were able to answer all questions on the multiple-choice quiz (Quiz 1) correctly. All students (100%) managed to answer all three multiple-choice questions correctly, indicating that the reading material provided was quite easy to understand and effective in conveying basic information about the *Mangambat* tradition.

For the short answer questions (Quiz 2), most students also showed good understanding, with the majority of students (13 out of 16) answering all questions correctly. However, there were several students who only answered two questions correctly, indicating that there was still a slight gap in understanding the details of the material or their ability to respond to questions in their own words. As for the long essay questions (Quiz 3), the results showed a more significant variation. As many as 10 out of 16 students answered both questions correctly, while the other 6 students only answered partially or not at all. This indicates that essay questions that require critical and reflective thinking skills are still a challenge for some students. However, with 10 students achieving full scores, it can be concluded that the material has the potential to develop

higher-order thinking skills, especially if supported by appropriate teacher guidance.

The results of the trial of teaching materials integrating the *Mangambat* oral tradition showed that the majority of students were able to understand and answer questions well, especially in the multiple-choice and short-answer sections. This indicates that the material is generally easy for students to understand and is relevant to the learning context. All students answered all the multiple-choice questions correctly, and most students were also able to answer the short-answer questions well. This means that in terms of understanding the content of the reading and introduction to local culture, the material has succeeded in conveying the expected core message.

However, the varying results on the long essay questions indicate that students' critical and reflective thinking skills still need to be improved. Some students were unable to answer the long questions well, which indicates that although they understood the content of the reading, they were not yet fully able to analyze or reflect on the cultural meaning contained in the *Mangambat* tradition. The implication of this finding is the need to strengthen teaching strategies that not only focus on literal understanding, but also on developing students' high-level thinking skills, such as interpreting, criticizing, and relating the material to their lives. The teaching materials developed should also be equipped with supporting activities that stimulate discussion and in-depth thinking about local culture.

The findings in this study directly address the gap identified in previous studies, namely the limited efforts to integrate the *Mangambat* tradition into the world of education, especially as teaching materials in language learning. By developing teaching materials based on the *Mangambat* oral tradition and testing them directly at the high school level, this study not only shows that the tradition is relevant and understandable to students, but also opens up opportunities for preserving local culture through formal education. In addition, the presence of an assessment instrument in the form of a material feasibility checklist compiled in this

study also fills the gap in terms of evaluating local culture-based teaching materials. Thus, this study not only addresses the shortcomings of previous studies that are still theoretical, but also provides practical contributions to the development of local wisdom-based curriculum.

The findings in this study are in line with the theories put forward by Harrison (2007) that language extinction does not only mean the loss of linguistic aspects alone, but also reflects the loss of local knowledge, social values, and unique perspectives of a community. This is reflected in the condition of the *Mangambat* oral tradition in Mandailing culture which is rarely practiced and almost extinct, even though it contains social structures, kinship values, and unique cultural expressions. Thus, the integration of this tradition into teaching materials is a strategic step to maintain the sustainability of cultural heritage and ethnic identity, as suggested by the theory that language preservation also means preserving the intellectual and cultural heritage of the community.

The findings of this study also strengthen the theories of (Isern & Fort, 2014), (Kandler et al., 2010), and (Gyanwali, 2022) regarding language shift as the main cause of language extinction. In the context of the *Mangambat* tradition of the Mandailing ethnic group, it can be seen that this oral practice is starting to be abandoned because the younger generation is more exposed to the dominant language which is considered more modern and has higher economic and social value. This reflects the existence of social and economic pressures that encourage people to adopt the majority language for better social mobility, as stated by (Kandler et al., 2010). As a result, the younger generation no longer studies or continues the *Mangambat* tradition, leading to the threat of extinction of these oral cultural elements. Therefore, the integration of *Mangambat* into formal education is an important step in preventing a total shift in the local language and culture.

The findings in this study are in line with the views of Bishop (2022) and YUN et al., (2015) who emphasized that the loss of



language also has an impact on the loss of cultural heritage and community identity. The *Mangambat* tradition as one of the expressions of Mandailing oral culture shows how closely related language and culture are; when the use of language in this tradition begins to disappear, the values, symbolic meanings, and social identities contained in it are also threatened with extinction. This condition reinforces the importance of preservation efforts through education, because without active intervention such as integration into the curriculum or teaching materials, the oral tradition will be lost along with the generation that no longer understands it. Therefore, language preservation cannot be separated from cultural preservation, and both require a comprehensive approach as suggested by these theories.

The findings of this study are in line with the views of Mataruse (2017), Ratna et al., (2021), and Melati & Rahardi (2022), who emphasize the importance of oral traditions as a source of learning rich in cultural values and local identity. The *Mangambat* tradition in the Mandailing community is a real example of how oral cultural expressions can be utilized as teaching materials that not only introduce local culture to the younger generation but also strengthen their sense of belonging to their own culture. By integrating this tradition into the educational curriculum, schools act as agents of cultural preservation as well as a means to shape students' identity awareness through a contextual and meaningful approach.

Furthermore, in accordance with the theories of Okon & Shedrack (2021) and Suraya et al., (2020), oral traditions such as *Mangambat* contain moral values and social norms that are passed down from generation to generation, and have an important function in maintaining social cohesion amidst the challenges of modernization. When traditional languages and practices are rarely used, the noble values contained therein are also threatened. Therefore, preserving oral traditions is not just about maintaining the form of cultural expression, but also maintaining the identity and ethics of the

community. Local culture-based teaching, as in the case of *Mangambat*, is a strategic step to ensure the continuity of cultural values through formal educational institutions.

Furthermore, in the field of language integration into the educational curriculum, the findings of this study are in line with the views of Andriyanto et al., (2023) and Heikkilä (2021) who emphasize the importance of integrating regional languages into the educational curriculum as a strategy for preserving linguistic heritage while strengthening students' cultural identity. In the context of the *Mangambat* Mandailing tradition, efforts to include it in Indonesian and English teaching materials reflect concrete steps to revitalize the local curriculum that are in line with the principles of Merdeka Belajar. Through this approach, not only are local cultural values preserved, but a more contextual and relevant learning space is also created for students. In addition, the involvement of teachers in the local curriculum development process also strengthens the implementation of this oral tradition-based material, because teachers better understand the needs of the community and are able to design learning strategies that are in accordance with local cultural characteristics.

#### D. Conclusion and Suggestion

This study shows that the integration of the *Mangambat* oral tradition into Indonesian and English language teaching materials not only allows students to improve their literacy skills, but also strengthens their understanding and appreciation of the local Mandailing cultural heritage. The results of the trial on 10th grade high school students showed that the material was well received and made a positive contribution to the preservation of regional languages and cultures. The implication is that local wisdom-based education such as *Mangambat* has the potential to be an effective medium in preserving cultural identity and fostering a sense of pride in the richness of one's own traditions, especially amidst the threats of globalization and language shift.

However, this study has limitations in the limited number of participants and the

homogeneous school context, so the generalization of the results still needs to be studied further. Therefore, it is recommended that further research cover various levels of education and more diverse ethnic areas, as well as develop more comprehensive evaluation instruments to assess the impact of local tradition integration on the formation of students' character and cultural identity. In addition, cross-disciplinary collaboration between cultural experts, educators, and curriculum developers needs to be strengthened so that the implementation of tradition-based teaching materials such as *Mangambat* can be sustainable and have a broad impact.

## E. References

- Andriyanto, O. D., Darni, D., Utami, R. R., Ulfatin, N., Bagus, A., Tuwoso, T., & Rochmawati, R. (2023). Revitalizing local language curriculum and its implementation. *International Joint Conference on Arts and Humanities 2022 (IJCAH 2022)*, 1497–1504.
- Bishop, M. (2022). Elders' conversations: Perspectives on leveraging digital technology in language revival. *The Open/Technology in Education, Society, and Scholarship Association Journal*, 2(2), 1–13.
- Bowen, D. J., Kreuter, M., Spring, B., Cofta-Woerpel, L., Linnan, L., Weiner, D., Bakken, S., Kaplan, C. P., Squiers, L., & Fabrizio, C. (2009). How we design feasibility studies. *American Journal of Preventive Medicine*, 36(5), 452–457.
- Colucci, R., Mira, J., Nieto, J. J., & Otero-Espinar, M. V. (2016). Coexistence in exotic scenarios of a modified A brams–S trogatz model. *Complexity*, 21(4), 86–93.
- Gao, Y., & Liu, W. (2023). Measures to sustain endangered languages: A bilingual competition model with sliding mode control. *Plos One*, 18(6), e0287850.
- Gusti, U. A., Islami, A., Ardi, A., Almardiyah, A., Rahayu, R. G., & Tananda, O. (2021). Tinjauan penyebaran tradisi lisan di Sumatera Barat. *Jurnal Adat Dan Budaya Indonesia*, 3(1), 1–5.
- Gyanwali, G. P. (2022). Language endangerment: A critical destiny of indigenous mother tongues decline in Nepal. *Sri Lanka Journal of Social Sciences and Humanities*, 2(2).
- Hamid, N. (2024). A Socio-Educational Study on NEP 2020's Emphasis on Local Language Inclusion in Digital Content: With Special Reference to the Arunachal Pradesh. *International Journal for Multidisciplinary Research (IJFMR)*, 6(6), 1–9.
- Harrison, K. D. (2007). *When languages die: The extinction of the world's languages and the erosion of human knowledge*. Oxford University Press.
- Hasanah, L. U., & Andari, N. (2020). The social and cultural values transmission of an oral tradition. *Indonesian Journal of Social Research (IJSR)*, 2(3), 196–205.
- Hasanah, L. U., & Andari, N. (2021). Tradisi lisan sebagai media pembelajaran nilai sosial dan budaya masyarakat. *Jurnal Ilmiah Fonema*, 4(1), 48–66.
- Heikkilä, M. (2021). Finnish teachers' participation in local curriculum development: A study of processes in five school contexts. *Policy Futures in Education*, 19(7), 752–769.
- Hidayatullah, R., Darmastuti, A., Iswandaru, D., Bustami, M. R., & Riyantika, F. (2024). Malay Music Transmission: Social Practices and Community Perception. *International Journal*, 5(11), 6947–6953.
- Isern, N., & Fort, J. (2014). Language extinction and linguistic fronts. *Journal of the Royal Society Interface*, 11(94), 20140028.
- Jamin, A., Mudra, H., & Mirdad, J. (2024). Prohibitive Expressions as Traditional Cultural Dynamics among Muslim. *Alfuad: Jurnal Sosial Keagamaan*, 8(1), 19–37.
- Kandler, A., Unger, R., & Steele, J. (2010). Language shift, bilingualism and the future of Britain's Celtic languages. *Philosophical Transactions of the Royal Society B: Biological Sciences*,

- 365(1559), 3855–3864.
- Lubis, I. (2020). *TRADISI MANGAMBAT BORU DALAM PROSESI WALIMATUL 'URS PERSFEKTIF HUKUM ISLAM (Studi Kasus Desa Hutaraja Kecamatan Siabu Kabupaten Mandailing Natal)*. Universitas Islam Negeri Sultan Syarif Kasim Riau.
- Mataruse, S. (2017). Transmitting Cultural Identity in Schools through Traditional Music: A Case Study of Three Districts in Zimbabwe. *Global Journal of Educational Studies*, 3(1), 61–70.
- Melati, F. V., & Rahardi, R. K. (2022). Local wisdom in the oral tradition of the kanayatn dayak community as values of local culture. *Sixth International Conference on Language, Literature, Culture, and Education (ICOLLITE 2022)*, 184–189.
- Minett, J. W., & Wang, W. S. Y. (2008). Modelling endangered languages: The effects of bilingualism and social structure. *Lingua*, 118(1), 19–45.
- Nole, O. A. (2024). *Folklore on Kayori: An Oral Tradition about Natural Disasters in Central Sulawesi*. *Mudra: Jurnal Seni Budaya*, 39 (4), 463–470.
- Okon, F. A., & Shedrack, M. J. (2021). DRINKING SONGS AMONG THE ANNANG PEOPLE OF AKWA IBOM STATE, NIGERIA. *European Journal of Literature, Language and Linguistics Studies*, 5(1).
- Opik, R., Sunendar, D., Nugraha, L., Septinaningrum, Y., & Chandra, A. (2019). Early Literacy Value on Kakawihan. *INCOLWIS 2019: Proceedings of the 2nd International Conference on Local Wisdom, INCOLWIS 2019, August 29-30, 2019, Padang, West Sumatera, Indonesia*, 467.
- Rachmawati, I. (2018). *11 Bahasa Daerah Di Indonesia Dinyatakan Punah, Apa Saja? Diambil*.
- Ratna, M. P., Reswari, G. P. A., Alfarisy, F., & Dewi, R. M. (2021). The Role of Oral Traditions in Ecotourism Conservation in Indonesia and Japan. *E3S Web of Conferences*, 317, 1088.
- Sentana, G. D. D., Cika, I. W., Suarka, I. N., & Kusuma, I. N. W. (2021). Permas oral traditions function in Mundeh traditional village. *International Journal of Linguistics, Literature and Culture*, 7(1), 45–56.
- Septiyana, I., & Margiansyah, D. (2018). Glocalization of intangible cultural heritage: strengthening preservation of Indonesia's endangered languages in globalized world. *International Conference on Contemporary Social and Political Affairs (IcoCSPA 2017)*, 85–88.
- Siagian, A. R., Purba, H. S. R., & Hasibuan, N. S. (2023). Deixis in Traditional Wedding Ceremony 'Mangambat Boru' of Mandailing. *KnE Social Sciences*, 254–263.
- Sitokdana, M. N. N., Tanone, R., & Tanaem, P. F. (2019). Digitalization of the local language dictionary of Pegunungan Bintang. *Procedia Computer Science*, 161, 49–56.
- Suraya, R. S., Kumbara, A. A. N. A., Pujaastawa, I. B. G., Wiasti, N. M., & Jers, L. O. T. (2020). Function of Haroa oral tradition practices in religious life towards Muna society. *International Journal of Linguistics, Literature and Culture*, 6(2), 67–76.
- Wantik, L., Laksmono, B. S., Lefaan, A., & Lumintang, O. M. (2024). Education System for Indigenous Communities: A Review of Social Ecology. *Indonesian Journal of Advanced Research*, 3(10), 1593–1604.
- Wati, E. A. (2023). Tradisi lisan sebagai sumber sejarah. *Krinok: Jurnal Pendidikan Sejarah Dan Sejarah*, 2(1), 52–59.
- Wibowo, B. A. (2022). Eksistensi Tradisi Lisan sebagai Sumber Sejarah Lokal. *Estoria: Journal of Social Science and Humanities*, 3(1), 383–397.
- YUN, J., LI, X.-T., LIU, S., & WANG, C.-X. (2015). Social Computational Model of Language Endangerment and Recovery. *Open Cybernetics & Systemics Journal*, 9, 1524–1529.