

Implementation of the Cultural Values of the “*Taneak Jang*” Customary Tradition in Strengthening Literacy and Indonesian Language Learning in Junior High Schools

Agung Nugroho^{1*}, Cekman², Juwati³, Dian Ramadan⁴, Satinem⁵

¹⁻⁵ Indonesian Language and Literature Education Study Program, PGRI Silampari University

Abstract

This study aimed to describe the implementation of the *Taneak Jang* customary tradition, examine the role of customary leaders in its preservation, identify factors supporting its continuity, and explore its relevance to cultural literacy and Indonesian language learning in junior high schools. A descriptive qualitative design with a cultural ethnographic approach was conducted in Pasenan Village, STL Ulu Terawas District, Musi Rawas Regency. Data were obtained from customary leaders, *bayan*, community leaders, and residents involved in the tradition through in-depth interviews, direct observation, and documentation, then analysed through data reduction, data display, and conclusion drawing. The findings showed that *Taneak Jang* is implemented through the preparation of ritual equipment, the bridal procession, *melangir*, *mandi kasai*, *simburan*, and closing prayers. Customary leaders functioned as ritual leaders, guardians of procedural authenticity, providers of moral and spiritual guidance, and transmitters of cultural knowledge. The tradition was sustained by community attachment to ancestral customs, family participation, customary leadership, village-government support, and intergenerational transmission. Its *pantun*, prayers, advice, narratives, and symbolic practices were identified as potential materials for descriptive, narrative, expository, and procedural texts, cultural literacy, and character education. These findings indicate that living oral traditions can connect language learning with students' sociocultural environment and support local-identity preservation, consistent with contextual and culture-based learning perspectives. However, the study was limited to one village and did not test classroom implementation; future research should develop and evaluate *Taneak Jang*-based teaching materials across different schools and learner groups.

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CORRESPONDING AUTHOR

*Agung Nugroho, Indonesian Language and Literature Education Study Program, PGRI Silampari University.

Email: agungaryonugroho886@gmail.com

Introduction

Culture is a system of values, beliefs, and social practices passed down through generations in a society. Culture not only serves as a group's identity but also as a behavioral guideline that regulates social, spiritual, and moral relationships within society. Every region in Indonesia has its own culture, which is passed down from generation to generation. By having these traditions and customs passed down through generations, it is hoped that cultural preservation will not be eroded by foreign cultures entering Indonesia (Barella, 2021). In the context of traditional societies, cultural values are often manifested through customary traditions related to various life cycles, such as birth, marriage, and death, in the form of oral literature. Oral literature is a cultural heritage that often influences oral literature, and from these oral narratives, many meanings can be gleaned. Thus, it is clear that oral

literature represents local wisdom inherited from ancestral cultures that is useful for humans in organizing their social lives (Ibnu Hajar, Kristiawan Indriyanto, 2024). These traditions are an important means of maintaining the continuity of cultural values and strengthening the identity of local communities (Denni Iskandar, Islahuddin, Mohd. Harun, Yusri Yusuf, Subhayni, 2025)

One form of traditional practice that persists to this day is the Taneak Jang Tradition, also known as Mandi Kasai, which developed in the Uluan community in the Musi Rawas, North Musi Rawas, and Lubuklinggau regions. This tradition is a self-purification ritual performed by the bride and groom before entering into married life. Marriage is a social institution that unites not only two individuals, but also two extended families and even two cultural communities (Khotimah, Abdul Ghofur, Usman, Kasmuri, 2025). This ritual reflects the community's view of life, which views marriage as a sacred event requiring both physical and spiritual preparation. Furthermore, the preservation of local wisdom values in Tenganan village, particularly the endogamous marriage system, is formed through a long-established communication process. In this communication process, individuals within the community interact and assign meaning to existing symbols (Putri Ekaresty Haes, 2019). The results of the research on the belis marriage culture as local wisdom, identified the character values of life contained in the belis culture in traditional marriages in Benteng Tado Village, namely: religious values, honest values, tolerance values, discipline values, hard work values, creative values, independent values, democratic values, curiosity values, national spirit values, love of the homeland values, values of appreciating achievement, friendly/communicative values, peace-loving values, reading values, environmental care values, social care values, and responsibility values (Kurnia et al., 2022). Dwiyana Achmad Hartanto (2021), the Samin community (Sedulur Sikep) does not recognize divorce, because their marriage customs or traditions are their local wisdom, do not recognize divorce and are based on the teachings of "siji lan kanggo selawase", which means one husband and wife forever (does not recognize divorce). The value of the local wisdom of Welin Ela Bala in the marriage tradition is maintained and preserved in the life of the community in the form of implementing the values of deliberation, mutual cooperation, trust and responsibility as well as etiquette (Education et al., 2025). The Mappasikarawa tradition has a strategic role in supporting the development of cross-cultural education based on local wisdom, as well as strengthening local cultural identity in the context of a plural society (Prahastini & Alwi, 2026).

The Taneak Jang tradition not only carries symbolic meaning but also reflects the close relationship between humans, nature, and the community's spiritual beliefs. The use of natural elements such as river water, flowers, pandan leaves, and spices in the ritual procession demonstrates the community's cosmological perspective, which views nature as an integral part of human life. In contemporary cultural studies, ritual practices that utilize natural elements are understood as a form of local wisdom that represents the community's knowledge system in maintaining balance between humans and the environment (Muryanto Amin, 2020). Local wisdom is an important part of understanding the culture and life of the people in a region (Seriana, Fitri Sri Wahyuningsih, Putri Khairani, 2023). Local wisdom is formed as a cultural advantage of the local community. It is a product of past cultures that should be continuously used as a guideline for life. Although it has local value, the values it contains are considered very universal (Ovy Septi Vane, 2020). The forms of local wisdom that can be taught through culturally meaningful speech include creativity, economic independence, politeness, entertainment, and education on health, hygiene, and adaptability. These findings indicate that everyday speech can be a source of learning about local

wisdom with cultural value for the Banjar community and others, both formally and informally, including as local content material for students (Ris et al., 2022). Therefore, traditional traditions such as Taneak Jang can be understood as a representation of the cultural value system that lives in society and at the same time serves as a marker of local cultural identity that strengthens the sustainability of traditions amidst social change.

The reality on the ground shows that the development of modernization and social change pose serious challenges to the sustainability of various traditional traditions in various parts of the world, including Indonesia. Globalization, the development of digital technology, and changing value orientations in modern society often lead to a decrease in the involvement of the younger generation in traditional cultural practices. This study reveals the complex relationship between cultural beliefs, language, and public health practices. It illustrates how culture helps strengthen and communicate traditional community norms (Khalsiah, Yunisrina Qismullah Yusuf, Cece Sobarna, Diana Fauzia Sari, Ima Indirayani, 2025). Furthermore, other studies have revealed that traditional *parno* serves as a means of moral education, strengthening kinship ties, legitimizing customs and religion, and preserving cultural values. Therefore, traditional *parno* of Kemantan weddings constitutes oral literature with aesthetic and educational value, and is relevant as a study material and learning of Indonesian based on local wisdom (Lega Hidayati, Ranti Permatasari, 2026). This situation has the potential to impact the sustainability of the Taneak Jang Tradition if cultural inheritance mechanisms are not systematically implemented through families, communities, and educational institutions. Effective learning encompasses the development of good character and morals in addition to enhancing individual intelligence (Desvian Bandarsyah, Andi, 2023)

However, in some indigenous communities, traditions persist due to the role of traditional leaders, community support, and the involvement of local governments in preserving cultural heritage. In many traditional societies, traditional leaders play a crucial role as guardians of cultural values, ritual leaders, and social mediators in community life. They not only ensure that traditional ceremonies are carried out according to ancestral norms, but also serve as a link between the older and younger generations in the transmission of cultural knowledge. In the context of indigenous communities, wedding ceremonies reflect cultural and religious values that have been passed down through generations. Wedding customs are not merely ceremonial but also serve as a means of preserving the values, norms, and social structures of a society (Khotimah, Abdul Ghofur, Usman, Kasmuri, 2025). In addition, community involvement and support from local institutions are also important factors in maintaining the sustainability of intangible cultural heritage amidst social change and modernization (Federico Lenzerini, 2011). Thus, the sustainability of traditional traditions is highly dependent on the role of social actors involved in maintaining, transmitting, and adapting cultural values so that they remain relevant for the next generation.

Based on these conditions, several important issues arise that require scientific study. First, how is the Taneak Jang Tradition carried out in Pasenan Village, including its history, stages of the procession, and its symbolic meaning? Second, what is the role of traditional leaders in maintaining and preserving this tradition amidst social changes in society? Third, what factors support the sustainability of the Taneak Jang Tradition in the lives of the Pasenan Village community? These issues are important to study because this tradition not only has cultural value but also contains moral, spiritual, and social values relevant to community life.

Several previous studies have discussed various aspects of local cultural traditions in Indonesia. Local wisdom is the result of the experiences of communities within a specific region and may not be shared by communities in other regions (Sukron Mazid, Danang Prasetyo, 2020). For example, research (Muryanto Amin, 2020) shows that local wisdom has an important role in strengthening the social resilience of the community. (Diana, 2023) The Berasan event is full of figurative language, including rhymes and proverbs, to convey its meaning and purpose. Meanwhile, the noble values implied within it include: religious values, humility, unity, empathy, and decisiveness. Whereas (Rozak, 2024) The “Pekuncen” tradition (Javanese wedding tradition) aims to honor ancestors. Furthermore (Njatrijani, 2018) Regional cultural diversity is a social potential that can shape the character and cultural image of each region, and is an important part of shaping a region's cultural image and identity. Diversity is an intellectual and cultural asset as part of a cultural heritage that needs to be preserved.

Although a number of studies have discussed cultural traditions and local wisdom, there are still research gaps that need to be filled. Most previous studies have focused on analyzing cultural values in general or utilizing local culture in education, while studies specifically documenting and analyzing the Taneak Jang Customary Tradition in Pasenan Village, STL Ulu Terawas District, Musi Rawas Regency are still very limited. Furthermore, there has been little research comprehensively examining the ritual implementation process, the role of traditional leaders, and the factors supporting the preservation of this tradition. Therefore, this study makes an important contribution in documenting and analyzing this tradition in more depth. The novelty of this research lies in its focus on the Taneak Jang Traditional Tradition in Pasenan Village using a qualitative descriptive approach that examines three main aspects: the process of implementing the tradition, the role of traditional leaders in preserving the tradition, and the factors that support the continuity of the tradition in society. Unlike previous research that was more general in nature, this research provides an empirical picture based on field data through interviews with traditional leaders, bayan, and the local community. In addition, this research also contributes in the form of scientific documentation of local traditions that have not been widely studied in academic studies in the last five years, so that it can become a reference source for cultural, anthropological, and local wisdom preservation research in Indonesia. Based on this description, the objectives of this research are (1) to describe the process of implementing the Taneak Jang Traditional Tradition in Pasenan Village, STL Ulu Terawas District, Musi Rawas Regency; (2) to analyze the role of traditional leaders in preserving the tradition; and (3) to identify factors that support the preservation of the Taneak Jang Traditional Tradition in the lives of the local community.

Method

This research is a descriptive qualitative study that aims to describe in depth the process of implementing the Taneak Jang Customary Tradition, the role of traditional leaders in preserving the tradition, and the factors that support the sustainability of the tradition in Pasenan Village, STL Ulu Terawas District, Musi Rawas Regency. The approach used is a cultural ethnography approach, because this study seeks to understand the meaning, symbols, and cultural practices that exist in society through the perspective of cultural actors themselves. Research data were obtained from primary sources in the form of traditional leaders, bayan, community leaders, and members of the community involved in the implementation of the tradition, while secondary data were obtained

from documents, cultural literature, and related archives. Data collection techniques were carried out through in-depth interviews, direct observation of the implementation of the tradition, and documentation of the process and ritual equipment. Data analysis was carried out descriptively qualitatively with the steps of data reduction, data presentation, and drawing conclusions as proposed by Miles and Huberman. This approach was chosen because it is able to describe social and cultural phenomena comprehensively and interpret the symbolic meanings contained in the community's traditional traditions (Creswell & Poth, 2018; Koderi et al., 2023; Pribowo et al., 2024; Sufian et al., 2024; Waluyo et al., 2025).

Result and Discussion

Implementation of the Cultural Values of the Taneak Jang Customary Tradition in Strengthening the Literacy of Junior High School Students

Based on interviews with traditional leaders, Indonesian language teachers, and the Pasenan Village community, it was discovered that the Taneak Jang Tradition holds significant potential as a source for strengthening cultural literacy for junior high school students. This tradition not only embodies traditional and spiritual values, but also contains elements of language, oral literature, and cultural narratives that can be utilized in literacy activities at school.

The first literacy value is seen in the oral tradition, which appears in the form of pantun, poetry, prayers, and traditional advice recited during the Taneak Jang procession. During the procession, traditional leaders usually recite berdui or advice pantun containing moral messages, hopes, and advice on domestic life. These pantun contain distinctive language structures, use of natural metaphors, and choice of diction that reflects the richness of the local language of the Uluan people. Through the activity of reading, interpreting, and rewriting these pantun, students can develop their reading and writing literacy skills while also becoming acquainted with the richness of regional literature.

Literacy values are also reflected in the traditional prayers recited during the Melagir and Mandi Kasai ceremonies. These prayers use regional languages imbued with philosophical meaning, such as prayers for cleansing the heart and mind, which aim to cleanse the bride and groom's intentions before entering married life. In the context of literacy learning, these prayer texts can be used as material for activities such as analyzing meaning, interpreting cultural values, and practicing reflective writing about the meaning of life and the moral values contained therein. Furthermore, the process of conveying traditional advice by traditional leaders after the Mandi Kasai ceremony is also an important form of cultural literacy. These advices contain advice on loyalty, harmony, responsibility, and respect for parents. These values can be developed in school literacy activities through discussions, essay writing, and critical reading of local cultural texts. Thus, the Taneak Jang Tradition can be a source of contextual literacy learning because it connects the community's cultural experiences with the activities of reading, writing, and critically understanding texts. Through utilizing this tradition, students not only improve their language skills but also develop cultural awareness and local identity. According to research findings (Okhaifi Prasetyo, 2021) Local wisdom is a local idea that is wise, full of wisdom, has good value, which is embedded and followed by members of the community. (Dongfeng & Chun, 2023) According to Mannheim, people are significantly influenced by the sociohistorical environment (in particular, notable events that involve them actively) of their youth, giving rise, on the basis of shared experience, to social cohorts.

Implementation of the Cultural Values of the Taneak Jang Customary Tradition in Indonesian Language Learning in Junior High Schools

The results of the study indicate that the cultural values contained in the Taneak Jang Tradition can be directly integrated into Indonesian language learning in junior high schools. This integration can be achieved through the use of tradition as a source of learning materials relevant to the curriculum, particularly in text-based learning. In the Indonesian language curriculum for junior high schools, students study various types of texts such as descriptive texts, narrative texts, expository texts, and procedural texts. Students' learning experiences reveal the complexity of the Javanese language learning process and the conservative, top-down methodology used to teach it (Lusia Neti Harwati and Mala Rajo Sathian, 2024). This is in accordance with the results of research on cultural values that can be introduced and taught through Indonesian language learning in schools by implementing a learning model based on local wisdom and multiculturalism (Tondang & Sembiring, 2024). The Taneak Jang tradition can be used as an authentic source for the development of various types of texts.

First, in descriptive text learning, students can be asked to describe the atmosphere of the Taneak Jang procession, from the bridal procession, the use of flowers and kasai, to the sense of community togetherness during the procession. Through this activity, students learn to use words that describe the atmosphere, colors, aromas, and symbolic meanings of each traditional item.

Second, in narrative text learning, students can rewrite the story of the origins of the Taneak Jang Tradition based on oral stories from the community. They use a comparative literary framework to explain the role of these narratives in shaping memory and contributing to the construction of national identity (Andrea R. Bellot, 2024). This process helps students develop their ability to construct story lines, understand narrative structures, and practice creativity in writing local cultural stories.

Third, in expository text learning, students can be asked to explain the philosophical meaning of each stage in Taneak Jang, such as the melangir as a symbol of self-purification, the mandi kasai as a symbol of new life, and the simburan as a form of community togetherness. This activity trains students' critical thinking skills in explaining cultural phenomena logically and systematically.

Fourth, in procedural text learning, students can organize the steps for implementing the Taneak Jang Tradition sequentially based on the stages explained by traditional figures. Through this activity, students learn to understand the structure of procedural texts while also becoming familiar with their local cultural traditions. The integration of local traditions into Indonesian language learning provides a more contextual and meaningful learning experience for students. Students not only learn abstract language theory but also understand that language is part of the cultural life of the community.

The Cultural Values of the Taneak Jang Customary Tradition as Character Building in Indonesian Language Learning

In addition to strengthening literacy, the Taneak Jang tradition also contains cultural values that can be used to build student character in Indonesian language learning. Preserving oral literature as a cultural heritage that reflects local wisdom and cross-cultural conceptions of life experiences (Denni Iskandar, Islahuddin, Mohd. Harun, Yusri Yusuf, Subhayni, 2025). Based on the results of field data analysis, there are several main values contained in this tradition.

First, the value of purity and self-introspection. The procession of melangir and kasai bathing symbolizes cleansing oneself from bad qualities before entering a new life. This value can be instilled in students as a form of self-reflection and the formation of positive attitudes in everyday life.

Second, the values of harmony and togetherness. The Taneak Jang tradition involves all family and community members in its implementation. This communal involvement reflects a strong culture of mutual cooperation and social solidarity. These values can be instilled in students through group discussions, collaboration on literacy projects, and collaborative writing activities. This is consistent with research (Agustina, Safriandi, 2025). The results of this study are that in the pantun in the series of wedding customs in Kota Bahagia District, South Aceh Regency, two types of local wisdom were found, namely the types of prosperity and peace.

Third, the value of respect for parents and ancestors. Traditional advice conveyed to the bride and groom emphasizes the importance of respecting parents, maintaining family relationships, and upholding traditional values. These values are relevant for shaping students' character, who demonstrate respect for family, teachers, and their social environment. This is consistent with research findings (Luis R. Galanez, 2024) has argued that all major characters in González's novels should be understood as "allegorical characters" entrusted with the task of expressing the distinctive cultural and ideological discursivities of the social groups they belong to. This includes his personal physical and mental crisis, the context of the prevailing Chinese cultural influences in Europe, especially the utilization of Taoism in light of the epistemology of death (Hanafi et al., 2023)

Fourth, the values of responsibility and loyalty. Traditional wisdom states that husband and wife must live in harmony, care for and support each other. This value of responsibility can be integrated into Indonesian language learning through reflection activities, writing about personal experiences, and analyzing texts containing moral values. Thus, the Taneak Jang Tradition serves not only as a cultural heritage but also as a source of character education that can strengthen literacy education and Indonesian language learning in junior high schools.

The Relevance of the Taneak Jang Tradition to Strengthening Cultural Literacy in Schools

The research results show that utilizing local traditions in Indonesian language learning is strongly relevant to strengthening cultural literacy in schools. The Taneak Jang tradition contains elements of story, language, symbols, moral values, and social practices that can serve as contextual learning resources for students.

Integrating local traditions into learning can also increase students' interest in learning because the material they learn comes from their own cultural environment. Students find it easier to understand the material because it is directly related to social experiences they are familiar with in their daily lives. This is in accordance with the results of strengthening moral character education based on local wisdom (Trisilas Local Wisdom) for elementary school students, which can shape students' character as a whole with noble values in their environment, both at school, family, and society (Jaka Nugraha dan Mega Adyna Movitaria, 2022). Furthermore, local culture-based learning also plays a role in preserving regional cultural heritage. When traditions like Taneak Jang are incorporated into school curriculums, the younger generation will better recognize, understand, and appreciate their ancestral culture. This is crucial for maintaining the cultural identity of the Uluan community amidst globalization and modernization. Therefore, implementing the cultural values of the Taneak Jang Tradition in Indonesian language learning in junior high schools not only contributes

to improving students' literacy skills but also strengthens local cultural identity and builds the character of a younger generation that values the nation's cultural heritage.

Discussion

The research results show that the Taneak Jang Customary Tradition has great potential as a source for strengthening cultural literacy in Indonesian language learning in junior high schools. These findings indicate that the linguistic elements contained in this tradition, such as pantun, traditional prayers, and advice, are part of an oral tradition that can be utilized as a source for learning language and literature.

Oral traditions such as pantun and traditional wisdom that appear in the Taneak Jang procession are forms of oral literature that contain both aesthetic linguistic value and moral messages. This is in line with research findings (Muhlis Fajar Wicaksana dan Titik Sudiatmi, 2021) Folklore can be a communication tool for shaping students' character because it contains moral messages appropriate to the social, religious, and environmental contexts of Indonesian society. Oral traditions serve not only as a medium of entertainment but also as a means of educating students about values, norms, and local wisdom. In the context of literacy, utilizing oral traditions as learning materials can improve students' reading, writing, and critical thinking skills. Previous research indicates that students have a good understanding of local wisdom values and demonstrate positive character development, particularly in aspects of cooperation, tolerance, and emotional control. The integration of local wisdom into the curriculum and learning approach provides a relevant context for students to develop a strong cultural identity and character (G et al., 2024). Therefore, the use of local cultural texts such as pantun and traditional prayers in the Taneak Jang tradition can help students understand the relationship between language and culture. Results (Iis Ristiani, 2021) This research, which incorporates regional language learning that promotes local wisdom through audio-visual media, is expected to instill in students a love for their own regional language and culture. The growth of this love for regional languages is an important part of strengthening national resilience and is also a unique attraction in promoting regional culture at national and international levels. The integration of local culture into learning not only improves students' literacy skills but also strengthens cultural identity and pride in their ancestral heritage. Thus, the use of the Taneak Jang tradition as a source of cultural literacy demonstrates that Indonesian language learning can be developed contextually by utilizing local cultural resources within the community.

Integrating Local Traditions in Text-Based Indonesian Language Learning. Local wisdom is a source of cultural knowledge found in traditions, history, art, religion, and both formal and informal education. Exploring and preserving various elements of local wisdom, traditions, and institutions, including beneficial norms and customs, can function effectively in character education, while simultaneously conducting studies and enriching with new wisdom (Hariadi et al., 2018) In general, almost every group in society has its own local wisdom. Local cultural values are generally found in local wisdom, where these cultural values are seen as ideas, beliefs, rules, and elements of a material. Ideas encompass things like values, intellect, and experience (Sumarni et al., 2020). Research findings indicate that the cultural values embodied in the Taneak Jang tradition can be directly integrated into Indonesian language learning through a text-based approach. The Indonesian language curriculum at the junior high school level emphasizes the learning of various text types, such as descriptive, narrative, expository, and procedural texts.

The Taneak Jang tradition has a narrative structure and processional stages that can be used as authentic sources in teaching various types of texts. For example, the procession and the Kasai bathing procession can be used as material for teaching descriptive texts, while the story of the tradition's origins can be used as material for teaching narrative texts. This aligns with the concept of Indonesian language learning based on local wisdom, which has a positive influence on students' love of regional culture. To achieve more optimal results, greater support is needed in terms of teacher training, development of teaching materials, and collaboration with the local community (Rahayu et al., 2018). In this context, using local traditions as learning materials makes it easier for students to understand the material because it relates to their social and cultural experiences. Multicultural education based on local wisdom is effective in fostering strong multicultural attitudes that are relevant to education in Indonesia (Syahla Habibah, Mahmud Yunus, Fitri Novianti Baihaqi, 2025). Language is a means of understanding a society's way of thinking, values, and identity. Therefore, language learning that integrates cultural elements will help students understand the social function of language more deeply. Previous research also shows that integrating local wisdom into Indonesian language learning can increase students' motivation to learn. (Meilan Arsanti, 2018) states that local wisdom-based teaching materials can create more contextual, engaging, and life-relevant learning experiences for students. Therefore, utilizing the Taneak Jang tradition in Indonesian language learning can enrich learning resources and strengthen culture-based learning approaches.

The Cultural Values of the Taneak Jang Tradition as a Strengthening of Character Education. In addition to serving as a source of literacy, the Taneak Jang Tradition also contains cultural values that can be used as a means of strengthening character education in Indonesian language learning. According to research results (Alwi & Ponidi, 2025) The philosophy of Patuaekkon not only functions within the socio-cultural order but also holds strong educational potential. This tradition teaches the importance of social harmony, collective responsibility, and respect for local values and norms as the foundation of community life. These values include personal purity, harmony, respect for parents, and responsibility within the family. The value of personal purity reflected in the melangir and mandi kasai ceremonies illustrates the importance of cleansing oneself physically and mentally before entering a new life. This value aligns with the concept of character education, which emphasizes the importance of moral and ethical development in an individual's life. This is according to research (Sari & Sari, 2025) Mandailing marriage contains values such as responsibility, cooperation, honesty and respect which can be integrated into the learning process to shape the character of students with noble character and love of national culture. In this context, the values contained in the Taneak Jang tradition can be used as a source of contextual moral learning.

Furthermore, the values of togetherness evident in community involvement in the mandi simburan ceremony demonstrate the strong culture of mutual cooperation within the community. This value is highly relevant to the concept of character education, which emphasizes the importance of cooperation and social solidarity. This is in accordance with research results (Jurnal et al., 2025) Integrating local Makassar wisdom into regional language and literature learning is very important in shaping students' personalities and identities, as well as encouraging the preservation of regional languages and literature among the younger generation. Furthermore (Izhar, Siti Fitriati, 2024) Character implementation is a benchmark for the success of education. If character traits, such as honesty, politeness, empathy, and cooperation, are evident in students' behavior, then education is

considered successful. However, if the opposite character traits emerge in students, such as dishonesty, impoliteness, lack of empathy, unwillingness to cooperate, and so on, then education is considered less successful. Therefore, utilizing local traditions in learning can help students understand the cultural values that underlie social life. Meanwhile, research results (Ramli, Ahmad Nubli Gadeng, Daska Azis, Yunisrina Qismullah Yusuf, 2024) The Simeulue community believes that instilling local wisdom values from an early age will foster collective memory, which can be easily remembered and applied by future generations. This facilitates the efficient transfer of local wisdom values in accordance with ancestral expectations. Internally, within the local community, internalization traditionally occurs through oral culture. Thus, the integration of Taneak Jang traditional cultural values into Indonesian language learning not only improves students' literacy skills but also plays a role in shaping character based on local cultural values.

This study has several novelties that distinguish it from previous research. First, this study examines the Taneak Jang Customary Tradition as a source of strengthening cultural literacy in Indonesian language learning in junior high schools, while previous research generally only discussed customary traditions as a study of cultural anthropology or as a local community wedding ritual. This study shows that cultural traditions not only have anthropological value but can also be used directly as a source of literacy learning in schools. Second, this study develops a model for integrating local traditions into text-based learning in Indonesian language subjects, specifically in descriptive, narrative, expository, and procedural texts. This approach provides a new perspective that local traditions can be used as authentic teaching materials relevant to the curriculum. Third, this study reveals that the oral literary elements in the Taneak Jang tradition (pantun, traditional prayers, and advice) can be a medium for learning cultural literacy as well as a means of character education. These findings broaden the understanding that cultural literacy does not only originate from written texts, but also from oral traditions that live within society. Fourth, this research contributes to the development of Indonesian language learning based on the local wisdom of the Uluan community in Musi Rawas, a topic rarely studied in language education research. Thus, the novelty of this research lies in the integration of local cultural studies, cultural literacy, and Indonesian language learning, so that customary traditions are understood not only as cultural heritage but also as a source of innovation in learning.

Conclusion

Based on the research results, it can be concluded that the Taneak Jang Traditional Tradition in Pasenan Village, STL Ulu Terawas District, Musi Rawas Regency is a ritual of purification of the bride and groom carried out through the stages of preparation of traditional equipment, bridal procession, melangir procession, kasai bath (Taneak Jang), simburan bath, and closing prayer led by traditional figures or bayan and is full of symbolic meaning and moral values of life. Traditional figures have a very important role in preserving this tradition, namely as leaders of the traditional procession, guardians of the authenticity of the ritual, providers of advice and spiritual guidance to the bride and groom, supervisors of the implementation of customs, and as sources of knowledge and cultural heirs to the younger generation. The sustainability of the Taneak Jang Tradition is also supported by several main factors, including the community's attachment to customs and ancestors, the central role of traditional figures and bayan, communal involvement of families and communities, support from the village government, the relevance of traditional philosophical values to household life, and

the process of cultural inheritance from generation to generation. In addition, the research results show that the cultural values contained in the Taneak Jang Tradition have great potential to be implemented in strengthening cultural literacy and Indonesian language learning in junior high schools through the use of pantun, prayers, traditional advice, and traditional narratives as sources of contextual text-based learning materials so that they not only improve students' literacy skills, but also strengthen the character and cultural awareness of the younger generation towards local cultural heritage.

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