

The Practice of *Markobar* as a Medium for Internalizing Cultural Education in the Angkola Community

Sufrin Efendi Lubis¹, Riem Malini Pane², Abdul Sattar Daulay³

UIN Syekh Ali Hasan Ahmad Addary Padangsidempuan
sufrinefendi@uinsyahada.ac.id,¹ riem@uinsyahada.ac.id,²
abdulsattar@uinsyahada.ac.id³

Abstract

This study examines *markobar*, an oral tradition of the Angkola community, as a medium for cultural education internalization. In the context of globalization, local cultural practices face increasing challenges that threaten their sustainability, particularly among younger generations. Although *markobar* persists in customary settings, its educational dimension remains underexplored in prior studies, which predominantly emphasize linguistic aspects. This research employs a qualitative ethnographic design conducted in Padangsidempuan City and South Tapanuli Regency, North Sumatra. Data were collected through participant observation, in-depth interviews, and documentation, involving traditional leaders, practitioners, community members, and youth. Data were analyzed using the interactive model of Miles, Huberman, and Saldaña, with validity ensured through triangulation and member checking. The findings demonstrate that *markobar* functions as a contextual and non-formal educational medium embedding five core values: respect, responsibility, togetherness, politeness, and ethical communication. The internalization process occurs through observation, participation, and habituation. However, its effectiveness is constrained by declining youth engagement, weakening mastery of customary language, and digital cultural influences. Theoretically, *markobar* aligns with social learning theory and experiential cultural education. Sociologically, it serves as a mechanism for value reproduction and social cohesion. Nonetheless, a gap persists between normative values and contemporary practices, reflecting ongoing negotiation between tradition and modernity.

Keywords: *Markobar*; cultural education; character education.

Abstrak

Penelitian ini bertujuan untuk menganalisis *markobar* sebagai tradisi lisan masyarakat Angkola dalam proses internalisasi pendidikan budaya. Di tengah arus globalisasi dan modernisasi, eksistensi budaya lokal menghadapi tantangan serius yang berdampak pada keberlanjutan dan relevansinya, khususnya di kalangan generasi muda. Meskipun *markobar* masih dipraktikkan dalam konteks adat, fungsi edukatifnya belum banyak dikaji secara mendalam dalam penelitian sebelumnya. Penelitian ini menggunakan pendekatan kualitatif dengan desain etnografi deskriptif. Lokasi penelitian berada di Kota Padangsidempuan dan Kabupaten Tapanuli Selatan, Sumatera Utara. Teknik pengumpulan data meliputi observasi partisipatif, wawancara mendalam, dan dokumentasi dengan melibatkan tokoh adat, praktisi *markobar*, masyarakat, dan generasi muda. Penentuan informan dilakukan melalui teknik purposive dan snowball sampling. Analisis data menggunakan model interaktif Miles, Huberman, dan Saldaña, sedangkan keabsahan data diuji melalui triangulasi, member checking, dan peer debriefing. Hasil penelitian menunjukkan bahwa *markobar* berfungsi sebagai media pendidikan budaya yang bersifat nonformal dan kontekstual, yang mengintegrasikan nilai-nilai seperti penghormatan, tanggung jawab, kebersamaan, kesopanan, dan komunikasi etis. Proses internalisasi nilai berlangsung melalui tahapan observasi, partisipasi, dan pembiasaan. Namun demikian, efektivitasnya menghadapi kendala berupa rendahnya partisipasi generasi muda, menurunnya penguasaan bahasa adat, serta pengaruh budaya digital. Secara teoretis, temuan ini sejalan dengan teori pembelajaran sosial dan pendidikan berbasis pengalaman, serta secara sosiologis berperan dalam reproduksi nilai dan kohesi sosial.

Kata Kunci: Markobar; pendidikan budaya; pendidikan karakter.

INTRODUCTION

Education, in its essence, is a social process that cannot be separated from the cultural context in which individuals grow and develop. In the perspective of contemporary education, learning does not occur solely within formal settings such as schools, but also takes place through social interactions and cultural practices in everyday life. Trueba, in his research, states that culture holds a strategic position as a medium for the transmission of values, norms, and knowledge, all of which play a significant role in shaping individual character. (Trueba, 2022)

In traditional societies, cultural education functions as a primary mechanism for shaping social identity. The values transmitted through cultural practices tend to be more contextual, as they are rooted in the lived experiences of the community itself. Tylor, argues that local culture serves not only as a heritage but also as a dynamic and relevant source of learning.(Taylor, 2025). Local culture plays an important role in shaping societal values amid globalization. Modernization has changed people's mindsets and lifestyles. As a result, many local values have shifted or become marginalized. Therefore, integrating local culture into education is necessary to preserve its relevance.

Research by Ibrahim and Sundawa indicates that the integration of local cultural values into the curriculum can enhance the internalization of moral attitudes, cultural identity, and students' sense of social responsibility.(Ibrahim & Sundawa, 2023). Similarly, Emda and Hanim found that students who receive learning based on local wisdom tend to exhibit higher levels of empathy, social cohesion, and collective awareness compared to those who are exposed only to global values.(Emda & Hanim, 2024). These findings affirm that strengthening local culture within education serves not only as a means of preservation but also as an effective strategy for shaping the character of future generations amid the challenges of globalization.

The researcher observes a growing decline in local cultural engagement among younger generations due to the strong influence of global culture through digital media. This trend has reduced both appreciation for traditions and understanding of the local

wisdom they embody.

Empirically, the involvement of younger generations in traditional cultural activities has shown a declining trend over the past few decades. Many traditions that were once an integral part of community life are now performed merely in a symbolic manner, without deep meaning or understanding. This condition indicates a shift in the function of culture—from a medium of education to merely a representation of identity.(Sutrisno, 2023)

In the context of formal education, local cultural values have not yet been optimally integrated into the curriculum. According to Veronika, an education system that tends to be universal and standardized results in students having a weaker connection to their own culture. Consequently, a gap emerges between the values taught in schools and those that live within society.(Veronika et al., 2021)

Studies show that local culture-based education effectively builds character. Values such as responsibility, togetherness, and respect are more easily internalized through cultural experiences, making local culture a relevant educational medium. In practice, *markobar* functions not only as a means of communication but also as a medium for value-based learning. Each utterance conveys moral messages, social norms, and ethical principles that serve as guidelines in community life. This makes *markobar* a contextual and applicable medium of education.(Gultom et al., 2022)

However, the practice of *markobar* currently faces various challenges. Nasution, in his study, concludes that technological advancements have influenced—and even transformed—patterns of communication in society, making them faster and more practical. This condition has led to *markobar*, which is formal in nature and requires specific understanding, becoming less appealing.(Nasution et al., 2023)

Markobar, as an oral tradition, serves as a medium for transmitting values and social norms across generations. However, existing studies generally focus on linguistic and cultural aspects, while its role as a medium of cultural education remains largely unexplored. Therefore, research on markobar as a medium of cultural education is important to fill this gap and contribute to the development of local wisdom-based

education in the modern era.

RESEARCH METHOD

This study employs a qualitative approach with a descriptive ethnographic design. The approach is used to explore the cultural meaning of markobar within the Angkola community. Ethnography allows cultural practices to be examined in their natural social context. As a result, the meanings and values embedded in markobar can be understood holistically.(Creswell & Creswell, 2017)

This research was conducted in Padangsidempuan City and South Tapanuli Regency, North Sumatra. These areas were selected because markobar is still actively practiced in customary activities. They represent important cultural centers of the Angkola community. This site selection supports the contextual validity of the qualitative data collected.(Boag, 2018)

The research subjects included traditional leaders, markobar practitioners, community members, and Angkola youth. These informants were selected to provide diverse perspectives on markobar. Their involvement helped capture both the practice and meaning of the tradition. Such diversity is important for understanding the complexity of cultural phenomena.(AM, 2014)

This study employed purposive and snowball sampling techniques. Purposive sampling was used to select informants with extensive knowledge of markobar. Snowball sampling helped identify additional informants through participant recommendations. These techniques enabled the collection of rich and comprehensive ethnographic data.(Sugiono, 2015)

The validity of the data was ensured through triangulation, member checking, and peer debriefing. Triangulation involved comparing data from different sources and techniques. Member checking was conducted to confirm the accuracy of interpretations with informants. Peer debriefing helped reduce researcher bias and strengthen the credibility of the findings.

RESULT AND DISCUSSION

Description of *Markobar* Practice

Markobar is commonly practiced during weddings, customary deliberations, and the reception of honored guests. Its use in these events reflects its important role in Angkola social life. Markobar functions not only as communication but also as part of a structured social system. It helps provide social legitimacy for customary decisions within the community.

From the perspective of communication anthropology, the context in which *markobar* is practiced can be understood as a symbolic space where cultural values are reproduced and negotiated. Each customary event involving *markobar* typically begins with a formal opening structure, reflecting the existence of a social hierarchy that is collectively recognized by the community.(Yusriani, 2025) This indicates that communication within *markobar* is not free or arbitrary, but is governed by strict customary norms.

Markobar also functions as a means of strengthening the collective identity of the Angkola community. Through markobar, values of Daliha Na Tolu are reaffirmed in customary events. These values regulate the relationships among mora, kahanggi, and anak boru. As a result, markobar helps maintain social harmony and balance within the community.

Markobar is typically performed by individuals with specific social roles or cultural knowledge. This knowledge is transmitted through a process of intergenerational learning. Such a system helps ensure the continuity of the tradition. It also reflects cultural authority in regulating access to cultural practices.

The communication structure in *markobar* is both hierarchical and dialogical. Each participant has a defined role based on their social position within the customary system. This structure creates an organized pattern of communication in which every statement must follow established sequences and norms. Scientifically, this demonstrates the presence of a rule-based communication system.(Hasibuan et al., 2022)

Theoretically, this communication structure consists of several interconnected parts: the opening, the main content, and the closing, all delivered sequentially and symbolically. Each part serves a specific function—the opening expresses respect, the content conveys customary messages, and the closing signifies agreement or consensus. This structure reflects a ritualistic communication pattern with deep symbolic meaning. (Muthalib et al., 2024)

The communication structure of *markobar* serves as a medium for transmitting values. Through repeated interactions, individuals learn politeness, respect, and social awareness. These values are internalized through participation in customary communication. Thus, *markobar* functions as both a communication practice and a cultural education system.

Educational Values in Markobar

Based on the analysis of *markobar* practices, the researcher identifies several educational values embedded within them. First, the value of respect. This is the most dominant value in the practice of *markobar* within the Angkola community. It is clearly reflected in the use of hierarchical language, the selection of customary diction, and speech structures that consistently begin with expressions of respect toward elders or those holding higher customary status. Scientifically, this form of respect indicates the internalization of a structured social hierarchy within the community's communication culture.

Analytically, the value of respect functions as a mechanism of social control that maintains stability in interpersonal relationships. However, from the perspective of modern education, this value may require critical reflection, as it has the potential to create overly hierarchical relationships if not balanced with principles of dialogical equality. (Bellini, 2018)

Second, the value of responsibility. This value is evident in the clear division of roles in the implementation of *markobar*. Each participant has the obligation to convey customary messages in accordance with their position and capacity. Failure to perform one's role may be considered a violation of customary norms.

Scientifically, the value of responsibility in *markobar* can be analyzed as a form of role-based social learning, where individuals learn to perform their social functions through direct participation in community practices.(Cahyani et al., 2025)

Third, the value of togetherness. This value is reflected in the *markobar* process, which consistently involves various elements of the community without exclusion. Customary decisions are not made individually, but through collective deliberation.

Analytically, togetherness in *markobar* serves as a social adhesive that strengthens community solidarity. However, in a modern context, this value may require reevaluation to ensure it does not limit individual expression in public spaces.

Fourth, the value of politeness. This value is evident in the highly structured, indirect, and symbolic use of language. In *markobar*, messages cannot be conveyed in a harsh or direct manner, but must be expressed through refined and metaphorical language.

Evidence of politeness can be seen in the prohibition of delivering criticism in a direct manner. Instead, criticism is conveyed through analogies or culturally agreed expressions. This indicates that politeness in *markobar* constitutes an internalized communication system.

Conceptually, politeness in *markobar* can be understood through linguistic and sociolinguistic perspectives. Politeness is not merely an ethical norm but a structured strategy in social interaction. According to Brown and Levinson, politeness relates to maintaining an individual's social self-image (*face*). This includes positive face (the need for appreciation) and negative face (the need for freedom from imposition).(Vatsadze, 2022)

In *markobar*, refined language, metaphors, and indirect speech reflect a strategy of negative politeness. These forms help avoid threatening or imposing on the interlocutor. Expressions of respect and solidarity represent positive politeness. Together, they reduce face-threatening acts and maintain harmonious social interactions.

Fifth, the value of ethical communication. This value encompasses honesty, openness, and responsibility in conveying information. In *markobar*, every utterance must be socially and customarily accountable.

Analytically, ethical communication in *markobar* functions as a mechanism of social validation for the truth of information in traditional societies. This indicates that local culture possesses a structured system of communication ethics.

Ethical communication in *markobar* can be understood as a community-based system for validating social truth and legitimacy. In this system, truth is shaped not only by facts but also by cultural norms and symbolic authority. Berger and Luckmann explain that social reality is constructed through externalization and objectivation. The resulting reality is then internalized and accepted as truth by society. (Lubis, 2022)

Viewed holistically, the five educational values in *markobar* are interconnected and form an integrated value system. The values of respect, responsibility, togetherness, politeness, and ethical communication do not stand independently, but mutually reinforce one another in social practice. This demonstrates that *markobar* constitutes a holistic, culturally based system of value education. These values are not formally taught, but are internalized through repeated social practices.

Analysis of *Markobar* as a Medium of Cultural Education

Markobar in the Angkola community can be analyzed as a form of cultural education that is non-formal and contextual in nature. According to Harper, educational media are not limited to formal institutions, but also include social practices that transmit values. (Harper, 2011). In this context, *markobar* functions as a social learning space that simultaneously integrates values, norms, and cultural knowledge within customary interactions.

The educational function of *markobar* can be understood through social learning theory, which emphasizes learning through observation, imitation, and participation. In *markobar*, younger generations learn values such as respect and

responsibility by observing customary leaders and participating in cultural practices. These values are internalized gradually through repeated involvement in customary events, strengthening social memory and behavior patterns. Empirically, markobar conveys moral messages related to family responsibility, social harmony, and the values of Dalihan Na Tolu, demonstrating its structured and systematic educational function.

From the perspective of cultural education, *markobar* can also be viewed as a form of contextual learning.(Jones et al., 2026). Values are not taught in an abstract manner, but are presented through real-life situations directly experienced by the community. This makes the learning process more meaningful and easier to comprehend.

The strength of markobar as an educational medium lies in its participatory nature, where individuals actively engage in customary communication rather than merely receive information. This involvement creates a deeper learning experience and supports the internalization of cultural values. However, its effectiveness depends on the community's cultural understanding, especially among younger generations. As comprehension of customary language declines, the process of value transmission becomes less effective, highlighting the close relationship between language, culture, and education.

From a sociological perspective, *markobar* functions as a mechanism for the reproduction of social values that helps maintain societal stability. Values such as deliberation, respect, and social responsibility are reproduced through each customary interaction.(Ajani et al., 2024). Thus, *markobar* not only educates individuals but also maintains collective social order.

Markobar has a strong educational function, but its relevance faces challenges in the modern era. Changes in lifestyle and the growth of digital communication have reduced customary interactions as spaces for cultural learning. As a result, younger generations have less exposure to local values. In addition, its hierarchical structure can both strengthen social order and limit youth participation.

From an educational perspective, markobar can be developed as a local culture-based learning model integrated into character education. The values it contains are relevant to character building, social ethics, and communication skills. Its integration into formal education can also bridge the gap between school learning and community culture. However, this requires educators to understand the meaning and structure of markobar appropriately.

Based on these findings, markobar can be viewed as a cultural educational medium with significant potential for character formation in the Angkola community. Its function is not only informative but also transformative through the internalization of cultural values. Therefore, markobar should be understood as a living system of social education. It contributes to the development of a contextual, adaptive, and sustainable culture-based educational paradigm.

Markobar as a Model of Islamic Education Based on Local Wisdom

Markobar is one of the oral traditions of the Mandailing community that functions not only as a medium of customary communication but also as an educational institution that has emerged and evolved from the dynamics of social life. Unlike formal education, which takes place within structured settings and curricula, the educational process embedded in Markobar occurs naturally through social interactions, deliberative forums, and various customary rituals. In the discourse of Islamic education, such a process is highly significant because education is not merely understood as the transfer of knowledge but also as a process of value internalization, character formation, and the strengthening of moral consciousness. Therefore, Markobar can be understood as an educational space that integrates knowledge, social experience, and religious values into a coherent and holistic framework.

From the perspective of Islamic theology, the existence of Markobar reflects a harmonious relationship between religion and culture. Islam fundamentally accommodates the continuity of local traditions as long as they do not contradict the principles of Islamic law. (Ubaidillah, 2022). This principle is reflected in the legal

maxim *al-‘ādah muhakkamah* (custom is legally recognized), which acknowledges customary practices as one of the considerations in the social life of Muslims. Based on this principle, culture is not regarded as something that must be eliminated; rather, it is viewed as an instrument that can be directed toward the realization of public welfare and social benefit (*maṣlahah*). Consequently, the values embodied in Markobar, such as respect for parents, social responsibility, ethical conduct, and deliberation, may be regarded as manifestations of Islamic teachings within the cultural context of the Mandailing people.

The normative foundation for the importance of cultural diversity can also be found in the Qur'an. In Surah Al-Hujurāt (49:13), Allah states that humankind was created into different nations and tribes so that they may know one another and establish constructive relationships. This verse indicates that cultural diversity is part of the divine order (*sunnatullāh*) and serves important social and civilizational functions. (Ruslan, 2022). In this context, Markobar not only represents the cultural identity of the Mandailing people but also serves as a medium through which Islamic values can be transmitted contextually to younger generations. Through an approach that is closely connected to the realities of community life, the educational process becomes more accessible, meaningful, and understandable for learners.

From a cultural perspective, Markobar performs a vital function as a mechanism for transmitting the collective memory of the community. The customary expressions, advice, and moral teachings conveyed through Markobar represent social experiences that have been tested and preserved across generations. Such oral traditions play a crucial role in maintaining cultural continuity while simultaneously serving as a vehicle for intergenerational value transmission. Within the framework of educational anthropology, the transmission of values through oral traditions is often considered more effective than purely textual approaches because it incorporates emotional, symbolic, and relational dimensions. (Sandora, 2025). As a result, Islamic values conveyed through Markobar tend to be more readily internalized, as they are expressed through language and cultural symbols that are familiar to the community.

From a pedagogical perspective, Markobar reflects educational methods practiced by the Prophet Muhammad ﷺ, such as dialogue, advice, exemplary conduct, and consultation, which engage cognitive, affective, and spiritual dimensions. Through meaningful conversations, participants not only understand values but also relate them to everyday life. The tradition strongly emphasizes moral values, including respect for parents, trustworthiness, courteous speech, family honor, and social harmony. These values are consistent with the objectives of Islamic education, which prioritize character formation. Therefore, Markobar can be viewed as a social instrument that supports the Islamic educational mission of cultivating individuals with integrity, responsibility, and noble character.

In addition to serving as a medium for moral development, Markobar also functions as a means of fostering democratic values rooted in the principle of consultation (*shūrā*). Within various Mandailing customary forums, important decisions are generally reached through dialogue involving different segments of the community. This practice reflects the implementation of the principle of *shūrā*, which occupies a central position in Islamic teachings. From an educational perspective, the habit of engaging in deliberation contributes significantly to the development of critical thinking skills, communication competencies, and respect for differing opinions. (Gallardo, 2025). Consequently, Markobar not only nurtures morally upright individuals but also prepares them to participate constructively in social and communal life.

Markobar contributes to the development of social awareness by teaching cooperation, solidarity, responsibility, and the balance between relationships with Allah (*ḥablun minallāh*) and fellow human beings (*ḥablun minannās*). In the era of globalization, it also functions as a medium for preserving cultural identity and religious values amid the influence of modernization and popular culture. Through this tradition, younger generations can remain connected to local wisdom while strengthening their religious consciousness. Therefore, Markobar can be positioned as a model of Islamic education based on local wisdom, where Islamic values are

embodied in concrete social practices, making it a relevant, contextual, humanistic, and culturally rooted educational medium for the Mandailing community.

CONCLUSION

This study confirms that markobar is an Angkola cultural practice with a strong educational dimension. It functions as a medium for transmitting values such as respect, responsibility, togetherness, politeness, and ethical communication. Respect is the most dominant value, reflected in linguistic structures and social hierarchy. Although still practiced, markobar has experienced transformations due to modernization and social change.

The internalization of values in markobar occurs through observation, participation, and habituation. Observation introduces values, participation strengthens understanding, and habituation integrates them into daily behavior. However, this process has become less effective due to the declining frequency of markobar practices and changing communication patterns. The decreasing mastery of customary language also limits understanding of its symbolic meanings.

Methodologically, the ethnographic approach effectively revealed the cultural meanings and educational values of markobar. The findings support ethnopedagogy and social learning theory, which emphasize learning through social interaction. They also show that education takes place not only in schools but within cultural practices. Therefore, integrating markobar into formal education and preserving local language are important strategies for strengthening character education based on local wisdom.

REFERENCES

- Ajani, Y. A., Oladokun, B. D., Olarongbe, S. A., Amaechi, M. N., Rabi, N., & Bashorun, M. T. (2024). Revitalizing indigenous knowledge systems via digital media technologies for sustainability of indigenous languages. *Preservation, Digital Technology & Culture*, 53(1).
- AM, Y. (2014). *Kuantitatif, Kualitatif, & Penelitian Gabungan*. Jakarta: Kencana.
- Bellini, P. P. (2018). The Role Of Authoritativeness In Educational Relationships: A Theoretical Reflection. *Italian Journal of Sociology of Education*, 10.
- Boag, S. (2018). *Freudian repression, the unconscious, and the dynamics of inhibition*. Routledge.
- Cahyani, R., Yuliatin, Y., Alqadri, B., & Zubair, M. (2025). The Practice of the Bakelewang Tradition among the Samawa People in Developing a Sense of Responsibility. *Jurnal Penelitian Medan Agama*, 16(1).
- Creswell, J. W., & Creswell, J. D. (2017). *Research design*. Sage Publications.
- Emda, A., & Hanim, N. (2024). Strategi Pembelajaran Berbasis Kearifan Lokal. *Jurnal Kolaborasi Akademika*, 1(2).
- Gallardo, I. A. (2025). Enfoque educativo centrado en la metodología de debate para promover el avance del pensamiento crítico. *SCIÉND0*, 28(2), 121–12
- Gultom, F. D., Syahfitri, D., Sari, W., & Hasibuan, E. A. (2022). Analisis kebahasaan tradisi makkobar sebagai nilai-nilai pendidikan karakter. *Edukasi Lingua Sastra*, 20(2).
- Harper, N. R. (2011). Education beyond institutionalization: Learning outside of the formal curriculum. *Critical Education*, 2(4).
- Hasibuan, A., Syahminan, M., & Yasmin, N. (2022). Tradisi Markobar Dalam Kajian Komunikasi Antar Budaya Di Kabupaten Mandailing Natal. *Siwayang Journal*, 1(3).
- Ibrahim, F., & Sundawa, D. (2023). Instilling National Values Through Local Culture-Based Character Education. *QALAMUNA*, 15(1).
- Jones, S. J., Wray, R. E., & Laird, J. E. (2026). Requirements for Aligned, Dynamic Resolution of Conflicts in Operational Constraints. *Proceedings of the AAAI Conference on Artificial Intelligence*, 40(44).

- Lubis, S. E. (2022). *Agama dan Budaya: Dinamika Pelaksanaan Perkawinan Masyarakat Angkola di Kota Padangsidempuan*. UIN Sunan Gunung Djati Bandung.
- Muthalib, K. A., Fitrisia, D., & Zahara, N. (2024). Ceremonial language and social cohesion: An analysis of Seumapa in Acehnese wedding traditions. *Studies in English Language and Education*, 11(2).
- Nasution, A. G. J., Harahap, M. A. P. K., Ramadhani, F., Azahra, Z., & Siregar, A. F. (2023). *Markobar: Telaah adat dan pandangan Islam*.
- Ruslan, R. (2022). Perspektif Al-Quran Tentang Pluralisme. *Dirasat Islamiyah: Jurnal Kajian Keislaman*, 3(2).
- Sandora, L. (2025). Integrating Cultural Perspectives in Education: An Anthropological Approach to Modern Pedagogy. *International Journal for Science Review*, 2(1).
- Sugiono. (2015). *Metode Penelitian Kombinasi (Mix Methods)*. Alfabeta.
- Sutrisno, S. (2023). Changes in media consumption patterns and their implications for people's cultural identity. *Technology and Society Perspectives*, 1(1).
- Taylor, P. (2025). *Learning from the Local: Designing responsively for people, climate and culture*. Routledge.
- Trueba, H. T. (2022). The dynamics of cultural transmission. In *Healing Multicultural America* (pp. 10–28). Routledge.
- Ubaidillah. (2022). Kolaborasi Agama dan Adat: Studi Sesi Belarak pada Pernikahan di Mersam, Batang Hari, Jambi. *Tsaqofah*, 20(2), 19–34. <https://doi.org/10.32678/tsaqofah.v20i2.6723>
- Vatsadze, E. (2022). The role of “face” in building a successful relationship. *Language and Culture*, 28.
- Veronika, M., Firman, F., & Ahmad, R. (2021). Conceptual analysis of the relationship between culture and education. *SCHOULID Indones J Sch Couns*, 6(1), 1.
- Yusriani, Y. (2025). Representation of Power in the Symbolism of Traditional Rituals: Cultural Anthropology Studies in Eastern Indonesia. *Mahogany Journal De Social*, 2(3).