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Recontextualizing Mandailing Syair Jeir for Culture-Based Learning: Character-Value Understanding among Naposo Nauli Bulung

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ABSTRACT

Academic Syair Jeir is a performative Mandailing oral tradition that conveys cultural knowledge and character values, yet its intergenerational transmission is increasingly constrained by limited documentation and the declining number of practitioners capable of performing manjeir. This study aims to analyze the character values represented in five Syair Jeir corpora, recontextualize their textual, vocal, performative, translational, and customary-contextual elements into YouTube-based audiovisual media for culture-based learning, and examine changes in Naposo Nauli Bulung's understanding and responses after using the media. The study sequentially integrated qualitative and quantitative approaches through interviews, observations, documentation, analysis of five Jeir corpora, and a one-group pretest–posttest design. The data sources comprised three key informants, six Jeir practitioners, and 30 Naposo Nauli Bulung. The study identified five character values: solidarity, cooperation, respect for parents or elders, responsibility, and integrity. The selected corpora were recontextualized into audiovisual media by integrating verse texts, practitioners' voices, performance videos, translations, and explanations of customary contexts. The mean understanding score increased from 28.47 on the pretest to 34.13 on the posttest. The paired-samples t-test showed a significant difference, $t(29) = 6.960$, $p < .001$, with Cohen's $d_z = 1.271$. Twenty-eight participants (93.3%) responded positively, while two participants (6.7%) needed a more gradual introduction to Jeir. The findings indicate that digital recontextualization can support culture-based learning by expanding access and improving initial understanding of character values, while developing performative competence still requires direct learning with practitioners and participation in living customary contexts.

ABSTRAK

Syair Jeir merupakan tradisi lisan Mandailing yang bersifat performatif dan memuat pengetahuan budaya serta nilai-nilai karakter; namun, pewarisannya antargenerasi semakin terkendala oleh terbatasnya dokumentasi dan berkurangnya jumlah praktisi yang mampu melantunkan *manjeir*. Penelitian ini bertujuan untuk menganalisis nilai-nilai karakter yang terkandung dalam lima korpus Syair Jeir, merekontekstualisasikan elemen tekstual, vokal, performatif, terjemahan, dan konteks adatnya ke dalam media audiovisual berbasis YouTube untuk pembelajaran berbasis budaya, serta mengkaji perubahan pemahaman dan respons *Naposo Nauli Bulung* setelah menggunakan media tersebut. Penelitian ini mengintegrasikan pendekatan kualitatif dan kuantitatif secara berurutan melalui wawancara, observasi, dokumentasi, analisis lima korpus Jeir, dan desain *one-group pretest-posttest*. Sumber data mencakup tiga informan kunci, enam praktisi Jeir, dan 30 anggota *Naposo Nauli Bulung*. Lima nilai karakter teridentifikasi: solidaritas, kerja sama, penghormatan kepada orang tua atau tetua, tanggung jawab, dan integritas. Korpus yang dipilih direkontekstualisasikan menjadi media audiovisual dengan memadukan teks syair, suara praktisi, video pertunjukan, terjemahan, dan penjelasan mengenai konteks adat. Skor rata-rata pemahaman meningkat dari 28,47 pada *pretest* menjadi 34,13 pada *posttest*. Uji-t sampel berpasangan (*paired-samples t-test*) menunjukkan perbedaan yang signifikan, $t(29) = 6,960$, $p < 0,001$, dengan nilai Cohen's $d_z = 1,271$. Sebanyak 28 peserta (93,3%) menunjukkan respons positif, sementara dua peserta (6,7%) memerlukan pengenalan Jeir yang lebih bertahap. Temuan ini mengindikasikan bahwa rekontekstualisasi digital dapat mendukung pembelajaran berbasis budaya dengan memperluas akses dan meningkatkan pemahaman awal mengenai nilai-nilai karakter, meskipun pengembangan kompetensi performatif tetap memerlukan pembelajaran langsung bersama praktisi serta partisipasi dalam konteks adat yang nyata.

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Keyword: Syair Jeir; digital recontextualization; culture-based learning; character-value understanding; Naposo Nauli Bulung

INTRODUCTION

The transmission of cultural knowledge has become an increasingly significant educational concern as younger generations encounter local traditions within rapidly expanding digital environments. Intangible cultural heritage is not sustained merely by preserving texts or audiovisual records, because cultural knowledge is transmitted through relationships among language, performance, memory, social participation, and community practice. Contemporary studies therefore increasingly position local traditions not only as heritage objects but also as contextual learning resources through which younger generations may encounter cultural values, identity, and socially embedded knowledge (Zort et al., 2023; Sakti et al., 2024; Kasemsarn & Nickpour, 2025). Digital storytelling research further demonstrates that digital environments can widen access to cultural narratives and make cultural content more accessible to younger audiences, while studies of ethnopedagogy indicate that connecting local wisdom with learning can strengthen cultural awareness and provide meaningful contexts for understanding values (Zort et al., 2023; Sakti et al., 2024). Research on youth engagement with cultural heritage additionally shows that accessibility alone is insufficient: younger audiences value cultural authenticity and meaningful narrative structures when cultural materials are adapted to contemporary digital platforms (Kasemsarn & Nickpour, 2025; Yani et al., 2025). These developments create a broader educational context for culture-based learning, where digital technology is not treated as a replacement for living traditions but as a possible bridge between cultural knowledge and younger generations. Within this context, the Mandailing oral tradition of *Syair Jeir* offers an important case because its transmission involves not only verbal texts but also performance, social relations, cultural responsibilities, and values that acquire meaning within customary life.

This study addresses the central problem of *Syair Jeir*'s weakening transmission despite its continued presence in Mandailing customary life. Preliminary field evidence indicates that Jeir remains identifiable in weddings, masuk bagas, and other customary activities, yet competence in manjeir remains concentrated among a limited number of practitioners; observations also indicate that *Naposo Nauli Bulung* generally recognize the tradition, but only a small proportion can perform it. This reflects a broader challenge identified in recent cultural-education research:

traditions may persist symbolically while the knowledge, interpretive competence, and practices required for intergenerational transmission gradually weaken (Sakti et al., 2024; Zort et al., 2023; Kasemsarn & Nickpour, 2025). A second challenge concerns representation. *Jeir* cannot be reduced to written verses because its meaning emerges through utterance, voice, rhythm, movement, performers, kinship relations, and customary situations; consequently, purely textual documentation risks separating cultural meanings from the performance conditions through which audiences understand them. Digital adaptation creates a third challenge because greater accessibility may also simplify or decontextualize cultural practices when translation, audiovisual sequencing, and platform conventions dominate the original cultural relations they represent (Zort et al., 2023; Kasemsarn & Nickpour, 2025). The educational challenge is therefore not simply how to digitize *Jeir*, but how to re-present it to younger generations while retaining sufficient textual, vocal, performative, translational, and customary-contextual information for learners to understand the values embedded within the tradition. This distinction matters because digital presence should not be equated with successful cultural transmission or mastery of performative competence.

Previous studies between 2020 and 2025 provide important but still fragmented foundations for addressing this problem. Zort et al. (2023) demonstrated that digital storytelling can facilitate the sharing of cultural values and heritage, but their study focused broadly on storytelling and did not examine a specific performative oral tradition through measurable value understanding. Sakti et al. (2024) showed that ethnopedagogy can integrate local wisdom into character education, but the study was situated in preschool and did not examine the digital recontextualization of oral performance. Setting aside Menggo-related cultural learning, Munawwarah et al. (2025) identified respect, responsibility, and social values in Acehese Dodaidi lullabies but intentionally focused on caregivers' interpretations rather than learning outcomes among cultural inheritors. Miranda et al. (2025) demonstrated the educational relevance of local-wisdom-based stories but worked primarily with narrative texts rather than multimodal living performance. Yani et al. (2025) showed that proverbs, traditions, and cultural symbols can support character learning, yet their design emphasized school-based transformation and habituation rather than digital representation. Faustine (2025) developed local-wisdom-based mobile learning for character education, but the cultural materials functioned principally as instructional content rather than as a performative tradition requiring preservation of voice, movement, and customary context. Ismiyanti et al. (2025) demonstrated measurable cognitive outcomes through digital heritage media, while Kasemsarn and Nickpour (2025) established the importance of authenticity for youth-oriented cultural video content; nevertheless, neither followed a process that began with oral-tradition corpus analysis and ended with measuring character-value understanding among the tradition's younger cultural inheritors. Collectively, these studies confirm the educational potential of culture and digital media, but their limitations reveal the need for a more integrated cultural–pedagogical–evaluative design.

The novelty of the present study therefore lies not in merely placing an oral tradition on YouTube, identifying moral values in local culture, or demonstrating that digital media can support learning, because each of these propositions has already been established separately in previous research (Zort et al., 2023; Sakti et al., 2024; Ismiyanti et al., 2025; Kasemsarn & Nickpour, 2025). Instead, this study connects five stages that are rarely examined as one continuous learning process: analysis of five performative *Syair Jeir* corpora; identification of five character values; selection of textual, vocal, performative, translational, and customary-contextual elements; recontextualization of these elements into audiovisual YouTube-based learning materials; and evaluation of changes in character-value understanding among 30 *Naposo Nauli Bulung*. The five values—solidarity, cooperation, respect for parents or elders, responsibility, and integrity—are not added externally to the media but derived from interpretation of the selected *Jeir* corpora and their customary functions. This differentiates the present research from studies that begin with predetermined school-character indicators and subsequently search for compatible local cultural examples (Sakti et al., 2024; Yani et al., 2025). It also differs from digital heritage studies, where technology primarily functions as documentation, presentation, or audience engagement without

evaluating what members of the succeeding generation understand after interacting with the representation (Zort et al., 2023; Kasemsarn & Nickpour, 2025). The innovation is therefore an integrated process of cultural corpus analysis, value mapping, digital recontextualization, culture-based learning, understanding, and evaluation, while explicitly maintaining the distinction between improved value understanding and actual change in moral behavior or performative competence.

This distinction identifies the specific research gap the study addresses. Existing scholarship falls into at least four relatively independent trajectories: local-wisdom-based character education, oral-tradition value analysis, digital cultural storytelling, and youth-oriented heritage communication. Ethnopedagogical studies show that cultural practices can support contextual character learning, but they mostly examine formal school settings and do not reconstruct the multimodal characteristics of performative traditions (Sakti et al., 2024; Yani et al., 2025). Studies of oral traditions identify moral, religious, social, and character values, yet frequently stop at textual or cultural interpretation rather than examining learners' understanding after those values are presented through instructional media (Munawwarah et al., 2025; Miranda et al., 2025). Digital storytelling research shows that digital media can broaden cultural access and facilitate cultural-value communication, but generally does not begin with detailed analysis of the original performance structure or preserve explicit relationships among performer voice, movement, text, translation, and customary setting (Zort et al., 2023; Kasemsarn & Nickpour, 2025). Technology-based local-culture studies report learning benefits but often treat culture as learning content rather than examining what happens when a living performative practice is selectively transferred into another semiotic environment (Faustine, 2025; Ismiyanti et al., 2025). Consequently, limited empirical evidence explains how a performative oral tradition can be systematically recontextualized for nonformal culture-based learning and how the succeeding generation's understanding of the values encoded in that tradition changes after encountering the recontextualized representation. This study occupies that intersection without claiming that audiovisual media replaces practitioners, customary performance, or direct cultural participation. S

The theoretical framework integrates van Leeuwen's theory of recontextualization, Lickona's character-education framework, and Kress's multimodality perspective, supported by recent empirical literature. Van Leeuwen's recontextualization framework explains how a social practice is re-represented when it enters another context through processes involving selection, rearrangement, deletion, substitution, or addition. In this study, this perspective is essential because moving *Jeir* from customary performance into YouTube-based audiovisual learning does not transfer the original practice intact; rather, selected utterances, practitioner voices, performance recordings, translations, and cultural explanations are reorganized for a new learning context. Contemporary digital-heritage research supports this position by showing that cultural meaning in digital environments depends on how cultural narratives and multimodal resources are reorganized, not simply recorded. Kress's multimodality perspective complements recontextualization because *Jeir* meaning is distributed across writing, sound, speech, movement, visual performance, and layout; recent studies likewise demonstrate that multimodal and digital heritage representations can support cultural access and learning when multiple representational modes are combined meaningfully (Zort et al., 2023; Ismiyanti et al., 2025). Lickona's distinction among *moral knowing*, *moral feeling*, and *moral action* establishes the pedagogical boundary of the quantitative component. Because the instrument measures participants' understanding of solidarity, cooperation, respect, responsibility, and integrity, the observed pretest–posttest differences are interpreted primarily as changes in moral knowing, not as direct evidence of changes in moral feeling, behavior, or character formation. Recent local-wisdom research similarly distinguishes exposure to cultural values from the more complex processes required for behavioral character development.

Building on this theoretical foundation, the study draws on the interconnected concepts of performative oral tradition, digital recontextualization, multimodal representation, culture-based learning, character-value understanding, and cultural regeneration. The study treats performative oral tradition as cultural knowledge

realized through the interaction of verbal expression, performer competence, bodily action, social relationships, and performance context, rather than as a detachable written text. Digital recontextualization consequently differs from simple digitization: digitization records or converts cultural materials into digital form, whereas recontextualization selects and reorganizes elements of the original social practice for representation within a new communicative and educational environment. Multimodal representation provides the operational means for this process by integrating verse text, practitioner voice, performance video, translation, and explanations of customary context. Culture-based learning refers here to the use of those recontextualized materials as a nonformal learning resource through which *Naposo Nauli Bulung* can encounter cultural knowledge and understand values embedded in *Jeir*, consistent with contemporary evidence that local-wisdom-based instruction can make value learning more contextual and culturally meaningful (Sakti et al., 2024; Yani et al., 2025; Miranda et al., 2025). Character-value understanding is deliberately distinguished from character formation: the present study assesses whether participants recognize and understand solidarity, cooperation, respect for parents or elders, responsibility, and integrity rather than whether those values have become stable behavior. Finally, cultural regeneration is understood more broadly than increased digital visibility; sustainable transmission still depends on practitioners, community participation, and living cultural contexts, consistent with research emphasizing cultural authenticity and community involvement in heritage learning (Kasemsarn & Nickpour, 2025; Zort et al., 2023).

This case is particularly important because it links a living performative tradition to a measurable but deliberately bounded learning outcome. Preliminary analysis in the present study identified solidarity in *Jeir Tortor Kahanggi*, cooperation in *Jeir Tortor Manartarkon Rintop*, respect for parents or elders in *Jeir Tortor Somba*, responsibility in *Jeir Tortor Naposo Bulung–Nauli Bulung*, and integrity in *Jeir Tortor Manjagit Tua*. These values are not abstract moral categories detached from community life; they are embedded in kinship, collective customary responsibilities, intergenerational relationships, youth obligations, and entrusted social positions. This contextual embeddedness is educationally significant because recent studies consistently show that local wisdom becomes more meaningful as a learning resource when values remain connected to cultural narratives, social practices, and lived community experience rather than being reduced to decontextualized moral slogans (Sakti et al., 2024; Munawwarah et al., 2025; Yani et al., 2025). The study is also distinctive because its participants are 30 *Naposo Nauli Bulung*, who represent the younger generation within the cultural environment from which *Jeir* originates, rather than learners encountering the tradition solely as external curriculum content. The digital media therefore function as an introductory bridge: they allow learners to revisit text, sound, performance, translation, and cultural explanation, while explicitly acknowledging that audiovisual learning cannot reproduce the embodied competence of a *panjeir* or replace participation in *gondang*, *tortor*, and customary events. This boundary aligns with contemporary heritage research emphasizing that digital accessibility must remain connected to authenticity, community knowledge, and living cultural practice (Zort et al., 2023; Kasemsarn & Nickpour, 2025).

Accordingly, this study aims to analyze the character values represented in five *Syair Jeir* corpora—*Jeir Tortor Kahanggi*, *Jeir Tortor Manartarkon Rintop*, *Jeir Tortor Somba*, *Jeir Tortor Naposo Bulung–Nauli Bulung*, and *Jeir Tortor Manjagit Tua*—and to describe how their textual, vocal, performative, translational, and customary-contextual elements are digitally recontextualized into YouTube-based audiovisual materials for culture-based learning. It further examines changes in the understanding and responses of 30 *Naposo Nauli Bulung* after engaging with these materials. Consistent with the theoretical distinction between understanding and behavioral enactment, the pretest and posttest focus exclusively on participants' understanding of five character values—solidarity, cooperation, respect for parents or elders, responsibility, and integrity—and are therefore not interpreted as direct evidence of character change, moral action, or mastery of *Jeir* performance. This analytical boundary distinguishes the study from research that broadly claims character development from exposure to local cultural materials without separating cognitive understanding from affective and behavioral outcomes (Sakti et al., 2024; Yani et al., 2025). The study therefore contributes an integrated, culture-based learning design that

connects performative corpus analysis, value interpretation, multimodal recontextualization, nonformal learning, and evaluation of character-value understanding. In doing so, it positions digital media neither as a technological endpoint nor as a substitute for cultural practitioners, but as an accessible learning environment through which cultural inheritors can begin to understand the meanings encoded in *Syair Jeir* before deeper transmission proceeds through practitioners and living customary participation (Zort et al., 2023; Kasemsarn & Nickpour, 2025; Ismiyanti et al., 2025).

RESEARCH METHODS

This study integrated cultural inquiry, digital recontextualization, and learning evaluation within a sequential qualitative–quantitative research process. The qualitative component formed the study's substantive foundation because field interviews, observations, audiovisual documentation, and analysis of five *Syair Jeir* corpora first helped identify the performance practices, customary meanings, character values, and representational elements that needed to be retained when *Jeir* was transferred into a digital environment. The resulting analysis then organized audiovisual learning materials on YouTube by combining the original verse texts, practitioners' voices, performance recordings, translations, and information on customary contexts. After preparing the media, a quantitative component used a one-group pretest–posttest design with 30 Naposo Nauli Bulung to examine changes in their understanding of character values, while observational records and participant responses were retained to contextualize score changes. This sequential integration aligns with contemporary mixed-methods scholarship, which emphasizes connecting qualitative and quantitative components through the research questions and ensuring they serve complementary rather than interchangeable functions (Dawadi et al., 2021; Braun & Clarke, 2021). Importantly, the study was neither a true experiment nor a conventional Research and Development (R&D) study. The one-group pretest–posttest procedure served as the evaluative component of a broader design integrating cultural analysis, multimodal representation, and nonformal culture-based learning, as specified in the original research design.

2.1 Research Design

The research design followed a sequential qualitative–quantitative structure in which the qualitative phase preceded and substantively informed the quantitative evaluation. During the first phase, researchers conducted field exploration in Mandailing Natal, documented *Jeir* practices, interviewed cultural informants and practitioners, and analyzed five corpora to identify the character values and the textual, vocal, performative, translational, and customary-contextual components that needed digital representation. The qualitative phase therefore did not function merely as preliminary contextual information; it determined both what cultural material was recontextualized and what learning content was subsequently assessed. During the second phase, the recontextualized audiovisual materials were provided to 30 *Naposo Nauli Bulung*. We measured their understanding before and after media use with a 10-item instrument, and collected participant responses and observations to support interpretation. This integration is methodologically appropriate when qualitative findings determine the content and construction of a subsequent quantitative phase, because it occurs through building and connecting rather than simply placing two independent datasets side by side (Dawadi et al., 2021; Byrne, 2022). The quantitative component used a one-group pretest–posttest pre-experimental configuration; consequently, post-use score changes were interpreted as changes in participants' understanding following exposure to the media and were not treated as evidence equivalent to a randomized causal experiment. This methodological boundary is essential because the original study evaluates learning-related change while maintaining the cultural and interpretive character of the overall design. Before presenting the research flow, Figure 1 should clarify the relationship among field exploration, corpus interpretation, digital recontextualization, and learning

evaluation. The figure should be constructed from the actual procedures used in the study rather than from an invented experimental structure.

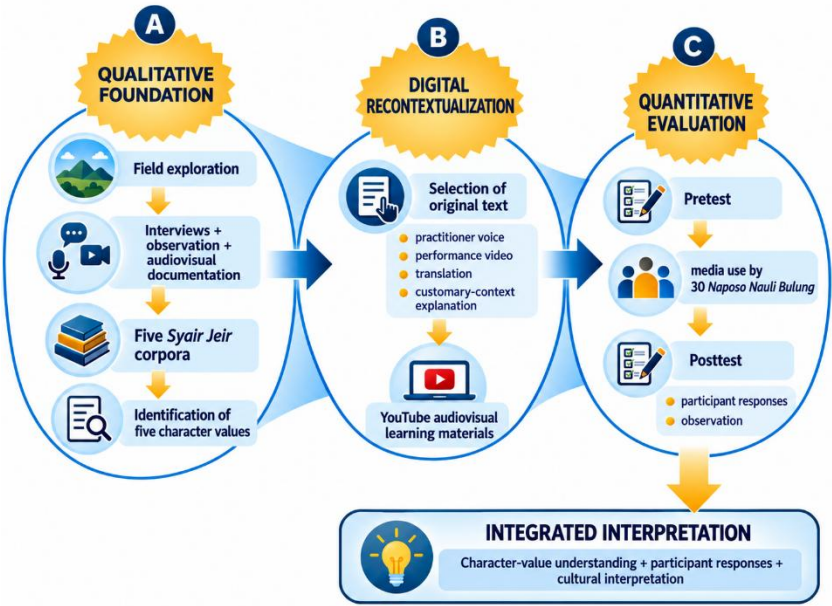


Figure 1. Sequential Research Paradigm and Design Flow

Figure 1 illustrates that the study does not begin with media production. Instead, media construction follows cultural investigation and corpus analysis, thereby aligning the characteristics of the resulting product with the cultural material it is intended to represent. The quantitative phase then evaluates only the learning dimension that the instrument was designed to capture—understanding of five character values—while observation and response data provide supporting interpretation. This sequence prevents the audiovisual product from becoming detached from the original cultural practice and also avoids interpreting increased test scores as proof of performative competence or behavioral character formation. The logic is consistent with contemporary qualitative analytic guidance emphasizing that coding and thematic interpretation must remain grounded in the dataset and research purpose, and with mixed-methods principles requiring explicit linkage between phases (Braun & Clarke, 2021; Dawadi et al., 2021).

2.2 Data Collection Framework

Data collection was organized into four mutually connected evidence streams: cultural-practice data, corpus data, learning-evaluation data, and participant-response data. Researchers obtained cultural-practice data from three key informants and six *Syair Jeir* practitioners through interviews, observation, and audiovisual documentation at the research sites. These data provided information concerning performance forms, customary functions, contexts of use, practitioner knowledge, and the relationship between verses and the social situations in which *Jeir* is performed. Corpus data consisted of five selected *Syair Jeir* corpora representing the five character values examined in the study. Learning-evaluation data were obtained from 30 *Naposo Nauli Bulung* through the 10-item pretest and posttest, while participant-response and observational data were collected during media use to contextualize participants' experiences. This combination of evidence keeps qualitative interpretation linked to original performance contexts while restricting quantitative measurement to the construct actually assessed. Methodologically, multiple qualitative sources can strengthen interpretive credibility when interview statements, observations, documents, and audiovisual records are compared rather than treated as independent truths, while structured quantitative measures can provide a complementary account of change in a clearly delimited construct (Braun & Clarke, 2021; Byrne, 2022). The resulting design therefore links each data type to a specific analytical role rather than combining heterogeneous evidence

indiscriminately. This architecture also reflects the original study, in which qualitative field and corpus analysis precede product representation and quantitative evaluation. Table 1 summarizes the alignment between the research questions, evidence, and analytical procedures.

Table 1. Research Questions, Data Sources, and Types of Analysis

No.	Research Question	Principal Data	Type of Analysis
RQ1	What character values are represented in the five selected <i>Syair Jeir</i> corpora and how are they embedded in their customary functions?	Five <i>Jeir</i> corpora; interviews; observations; documentation	Qualitative corpus interpretation and contextual pattern analysis
RQ2	How are the textual, vocal, performative, translational, and customary-contextual elements of <i>Syair Jeir</i> recontextualized into audiovisual culture-based learning materials?	Corpus materials; audiovisual documentation; performance records; translations; contextual information	Qualitative process analysis and multimodal recontextualization analysis
RQ3	How does participants' understanding of the five character values change after using the recontextualized materials, and how do participants respond to the media?	Pretest; posttest; participant-response sheets; observations	Descriptive statistics; Shapiro–Wilk test; paired-samples <i>t</i> -test; Cohen's; frequency/percentage analysis; qualitative interpretation of responses

Table 1 makes explicit that the study does not use one analytical technique for all evidence. RQ1 is interpretive because values must be understood within verse content and customary functions. RQ2 concerns the transformation process itself and therefore examines which elements are retained, reorganized, translated, or supplemented in the digital representation. RQ3 combines statistical analysis of understanding scores with descriptive and observational interpretation of participant responses. This alignment matters because contemporary methodological literature emphasizes that methodological coherence depends on matching questions, evidence, and analytical procedures rather than applying standardized techniques regardless of each dataset's epistemic purpose (Dawadi et al., 2021; Braun & Clarke, 2021).

2.3 Data and Analytical Alignment

The analytical framework followed the substantive sequence of the study: cultural interpretation → value identification → representational selection → digital recontextualization → learning evaluation → integrated interpretation. In the qualitative stage, interview, observation, documentation, and corpus evidence were categorized according to *Jeir* practices, performance context, customary functions, character-value meanings, and representational elements. The five character-value categories—solidarity, cooperation, respect for parents or elders, responsibility, and integrity—were subsequently used as the conceptual bridge between cultural analysis and the understanding instrument. In other words, the values assessed in the pretest and posttest were not introduced independently of the corpus but were linked to meanings identified through the selected *Jeir* materials. Pattern-based qualitative analysis is appropriate when interpretations are developed through systematic engagement with data while remaining responsive to context and research purpose. During quantitative analysis, descriptive statistics characterized participants' pretest and posttest scores; normality of difference scores determined the suitability of the paired-samples *t*-test; and Cohen's quantified the standardized magnitude of within-participant change. Participant-response frequencies and percentages were not treated as an alternative measure of learning but as complementary descriptive evidence. The entire analytical sequence therefore preserves the distinction among cultural meaning, cognitive understanding, participant response, and performative competence rather than collapsing them into one outcome. To make the transformation process transparent, Figure 2 should visualize exactly what was transferred and what was not claimed to be transferred.

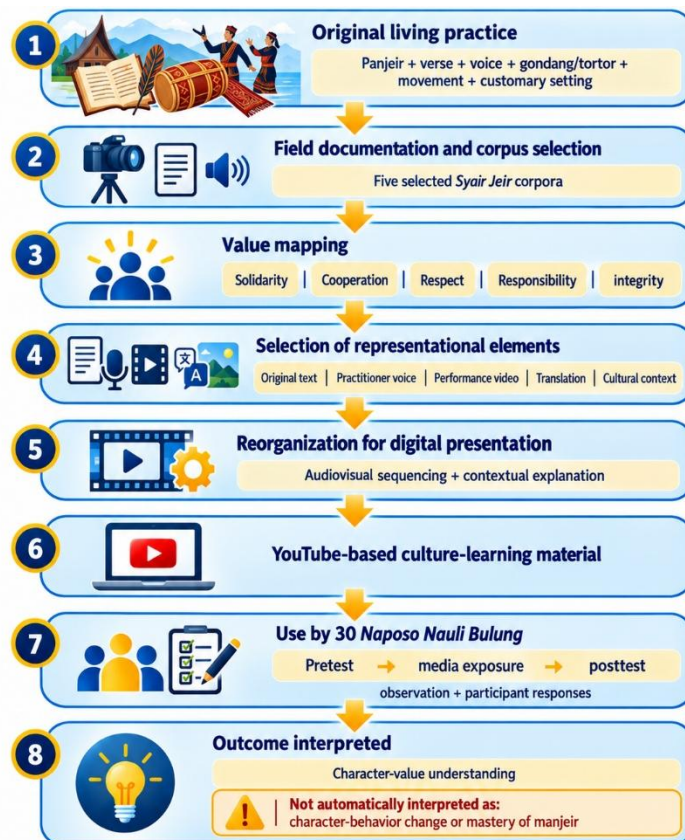


Figure 2. Operational Process of Digital Recontextualization and Learning Evaluation

Figure 2 should be read as a process of selective re-representation rather than complete transfer of the original cultural event. Its purpose is to demonstrate correspondence between the characteristics of *Syair Jeir* and the characteristics of the digital product: because *Jeir* is performative and culturally situated, the media retain more than written text by incorporating voice, visual performance, translation, and contextual explanation. Contemporary studies of digital cultural learning similarly emphasize the pedagogical value of combining multiple representational modes instead of relying exclusively on static text, while digital storytelling research indicates that the organization of cultural materials affects how users access and interpret heritage content (Tsiviltidou & Vavoula, 2023; Braun & Clarke, 2021). The figure also establishes the study's methodological boundary: the product provides access and supports initial understanding, whereas competence in performing *Jeir* remains linked to practitioners and living customary practice.

2.4 Research Instruments

Five principal types of instruments supported data collection: interview guidelines, observation sheets, audiovisual documentation procedures, the character-value understanding test, and participant-response sheets. The interview guidelines were used with key informants and *Jeir* practitioners to elicit information concerning performance practices, customary functions, verse meanings, practitioners' knowledge, and contexts of use. Observation sheets guided the documentation of performance situations and the cultural environment in which *Jeir* occurred, while audiovisual documentation preserved selected visual and auditory evidence needed for subsequent corpus interpretation and digital representation. The character-value understanding instrument consisted of 10 items scored on a 1–5 scale, with two items for each of the five character values; the total score ranged from 10 to 50. The participant-response instrument was used after or during media implementation to record learners' reactions to the recontextualized materials. Content-oriented assessment requires a clearly traceable relationship between intended constructs, indicators, items, and expert review; contemporary educational measurement studies using Aiken's V similarly

demonstrate the importance of aligning individual items with the dimensions they are intended to measure before interpreting scores (Kania et al., 2024; Pratiwi et al., 2025). The supplied paper, however, does not specify the number of expert validators or the number of items in the participant-response sheet, so those values should not be invented and should only be inserted if supported by the original research records.

Table 2. Research Instruments and Measurement Functions

Instrument	Data Source/User	Main Indicators	Number/Format	Function
Interview guideline	3 key informants; 6 <i>Jeir</i> practitioners	Practice, customary function, performance form, verse meaning, context of use	Semi-structured; number of prompts not reported in supplied manuscript	Cultural and contextual interpretation
Observation sheet	Research sites and <i>Jeir</i> practices	Performance context, participants, cultural setting, process	Structured observation; item count not reported	Triangulation and contextual evidence
Audiovisual documentation	<i>Jeir</i> performances/practitioners	Voice, text, visual performance, context	Audio/video/photo documentation	Corpus evidence and media source
Character-value understanding test	30 <i>Naposo Nauli Bulung</i>	Solidarity; cooperation; respect; responsibility; integrity	10 items, 1–5 scale; 2 items/value; total 10–50	Pretest–posttest measurement
Participant-response sheet	30 <i>Naposo Nauli Bulung</i>	Responses to media use	Item count not reported in source manuscript	Supporting descriptive interpretation

Table 2 shows what the source manuscript reports and what it does not. This distinction matters for publication integrity: methodological completeness should be improved through existing research records rather than by reconstructing missing quantities retrospectively.

2.5 Validity and Reliability

Instrument quality was addressed through content validity, qualitative-data credibility, and internal-consistency reliability. Experts reviewed the character-value understanding test to determine whether the ten items adequately represented the five intended values: solidarity, cooperation, respect for parents or elders, responsibility, and integrity. Expert assessments were analyzed using Aiken’s V, a widely used approach in educational measurement to quantify expert agreement on item relevance to an intended construct. Recent applications demonstrate that Aiken’s V is particularly useful when content validity evidence must be traced from construct definitions to item-level judgments rather than inferred from test scores alone (Kania et al., 2024; Vásquez et al., 2024). The qualitative component was strengthened by comparing interview, observation, and documentation evidence concerning *Jeir* practice and meaning, thereby allowing inconsistencies to be examined across sources rather than relying on a single informant or document. The authors evaluated the internal consistency of the ten-item pretest–posttest instrument using Cronbach’s alpha before using the scores for inferential analysis. The manuscript should report the actual Aiken’s V results and Cronbach’s alpha coefficient only if they are available in the original research records; they should not be reconstructed or estimated. Likewise, because the current source manuscript does not identify the number or expertise profile of the validators, add that information only from authentic project documentation.

2.6 Participants, Data Sources, and Research Sites

The fieldwork was conducted in Pakantan, Pidoli, and Pastap in Mandailing Natal Regency from October 2025 to August 2026. These locations were selected because *Syair Jeir* practices remained identifiable and because practitioners possessing knowledge of performance forms, customary functions, and contextual meanings could still be located there. Data-source identification followed snowball sampling, beginning with Jasinaloan as the initial key informant and point of field access; information obtained at this stage was then used to trace additional locations, customary

leaders, and *Jeir* practitioners. The process identified three key informants from *hatobangon*/customary leaders and six *Syair Jeir* practitioners who provided cultural, performance, and corpus-related information. The learning-evaluation group consisted of 30 *Naposo Nauli Bulung* aged 15–25 years, comprising 19 males and 11 females. They were organized into five groups of six participants for media use and evaluation. In total, the study involved 39 human data sources. The participant group was selected because *Naposo Nauli Bulung* represented the younger generation within the Mandailing cultural environment and constituted the intended audience for reintroduction of *Jeir*, rather than because they were already experienced practitioners. This distinction supports the study’s focus on initial understanding of character values rather than performance mastery.

Table 3. Participants and Research Data Sources

Data-source category	Number	Role in the study
Key informants / <i>hatobangon</i>	3	Cultural context, customary functions, field access
<i>Syair Jeir</i> practitioners	6	Performance knowledge, verse meaning, audiovisual/corpus evidence
<i>Naposo Nauli Bulung</i>	30	Media users, pretest–posttest participants, response data
Total human data sources	39	—

The authentic project documentation may also be incorporated as methodological documentation, not as an AI-generated illustration. The attached fieldwork PDF shows actual research-team interaction with informants and cultural locations, including field interview/documentation activities. 10. Pelaksanaan Penelitian JEIR... If included in the paper, the photographs should be captioned as original research documentation and only edited for layout, cropping, or privacy where necessary.

2.7 Data Analysis Techniques

Qualitative and quantitative evidence were analyzed according to their respective analytical purposes and were integrated only after each dataset had been examined appropriately. Interview transcripts, observation records, audiovisual documentation, and the five *Syair Jeir* corpora were examined through categorization, contextual interpretation, and identification of recurring patterns relating to performance practice, customary functions, character values, digital recontextualization, and participants’ responses. Contemporary qualitative methodology emphasizes keeping pattern identification connected to the research question, dataset, and interpretive context rather than reducing it to mechanical frequency counting (Braun & Clarke, 2021; Byrne, 2022). Corpus analysis focused on the five values established in the research design: solidarity, cooperation, respect for parents or elders, responsibility, and integrity. We first summarized quantitative pretest–posttest scores using the mean, standard deviation, median, score range, and score change. Normality of the paired difference scores was then tested using Shapiro–Wilk. When the distributional assumption was met, we compared pretest and posttest means using a paired-samples t-test, and expressed the magnitude of within-participant change using Cohen’s Participant responses were summarized using frequencies and percentages and interpreted alongside observational records rather than treated as a second outcome test. This analytical architecture maintains the distinction between statistical change in understanding and qualitative explanation of the cultural and experiential processes surrounding the media use.

Table 4. Data–Analysis Matrix

Data	Analytical focus	Technique	Output
Interviews	Practice, meaning, customary context	Categorization and contextual interpretation	Themes/categories
Observation	Performance setting and media-use experience	Pattern identification and comparison	Contextual evidence
Five <i>Jeir</i> corpora	Five character values	Corpus interpretation linked to customary function	Value mapping

Recontextualization records Pretest–posttest	What was retained/reorganized/added Change in understanding	Process and multimodal analysis Descriptive statistics, Shapiro–Wilk, paired <i>t</i> -test, Cohen’s	Digital-representation pathway Magnitude/significance of change
Participant responses	Media-user responses	Frequencies and percentages	Descriptive response profile

Table 4 clarifies that statistical tests answer only the learning-evaluation question, while corpus and cultural evidence require qualitative interpretation.

2.8 Data Collection Techniques

Evidence collection proceeded through interviews, direct observation, audiovisual documentation, corpus collection, pretest–posttest administration, and participant-response recording. Semi-structured interviews with key informants and practitioners provided detailed explanations of *Jeir* performance, customary meanings, verse content, practitioner roles, and contexts of use. Observations at the research sites recorded how the tradition was situated within its physical, social, and customary environment. Audiovisual documentation preserved parts of the practitioners’ voices and performances and later provided source material for selecting elements retained in the digital representation. The corpus-selection stage identified five *Syair Jeir* corpora whose customary functions corresponded to the five values under investigation. After digital recontextualization, 30 *Naposo Nauli Bulung* completed the pretest, used the audiovisual materials, completed the posttest, and provided responses while researchers recorded relevant observational information. Methodologically, combining interviews, observation, documents, and audiovisual materials is valuable when cultural meaning cannot be adequately reconstructed from one source alone, while the sequential administration of pretest and posttest allows within-participant comparison on a specified learning construct. Crucially, the audiovisual material should remain traceable to original research documentation and practitioner performance, not to generative reconstruction.

2.9 Research Procedure and Product–Content Alignment

The research procedure consisted of five linked stages already present in the original project but is better presented as a product-alignment process. First, during preparation, interview guidelines, observation sheets, response instruments, and pretest–posttest instruments were prepared and potential cultural informants and performers were identified. Second, field exploration combined interviews, observation, and documentation with selection of five corpora representing the five intended values. Third, digital recontextualization integrated text, audio, performance video, translation, and customary context into audiovisual materials presented through YouTube. Fourth, implementation and evaluation involved providing the resulting media to 30 *Naposo Nauli Bulung*, administering the pretest before media use and the posttest afterward, and collecting participant responses and observations. Fifth, the researchers analyzed and integrated qualitative and quantitative findings. The methodological significance of this sequence is the correspondence between product characteristics and source-practice characteristics. A text-only product would have represented only one dimension of *Jeir*; therefore, the audiovisual product retained voice and visual performance and added translation and contextual information to support access and comprehension. Recent work on digital storytelling and cultural learning similarly demonstrates that multimodal digital representations can support inquiry and interpretation when cultural resources are organized for educational use rather than merely archived (Tsiviltidou & Vavoula, 2023; Byrne, 2022).

Table 5. Alignment Between Product Characteristics and Research Evidence

Characteristic of <i>Syair Jeir</i>	Evidence collected	Digital element retained/added	Learning purpose
Verse content	Five corpora	Original text	Preserve verbal meaning
Oral/performance dimension	Practitioner	Voice/audio	Retain oral qualities

	documentation		
Performative character	Video documentation	Performance video	Show embodied context
Linguistic accessibility	Corpus interpretation	Translation	Support comprehension
Customary meaning	Interviews + observation	Contextual explanation	Prevent decontextualization
Character values	Corpus + contextual analysis	Value-focused learning organization	Support understanding of five values

Table 5 is particularly useful for ALJ because it shows that the process of constructing and testing the learning product matches the characteristics of the product that had to be produced, rather than presenting YouTube merely as a technological platform.

2.10 Methodological Boundaries and Ethical Reporting

One methodological point should be made explicit in the final article: the study evaluates character-value understanding, not actual character transformation and not mastery of *manjeir*. The five values were operationalized in a 10-item understanding instrument; therefore, conclusions should remain within the cognitive domain measured by that instrument. Likewise, YouTube-based representation provides access to selected cultural resources but does not reproduce the complete living practice involving performers, kinship relations, music, movement, and customary events. Maintaining these boundaries prevents overinterpretation of both the educational and cultural findings. There is also an important reporting issue: the supplied manuscript does not provide an ethics-approval number, consent procedure, or number/profile of expert validators. I therefore do not insert or invent any of those details. If the original project files contain informed-consent documentation, institutional permission, parental/guardian consent where relevant, or an ethics-review number, those authentic details should be added to the final manuscript. If no formal ethics-review number exists, the article should not claim one. This is especially important because the participant age range reported in the manuscript is 15–25 years, meaning that some participants may have been minors at the time of data collection. The final paper should therefore report the actual procedure that was used for participation and audiovisual documentation, based only on the project records.

RESULTS RESEARCH

The results are presented in seven interrelated parts that follow the empirical sequence of the study: (1) contextual mapping of character values across five Syair Jeir corpora, (2) the resulting digital recontextualization, (3) changes in character-value understanding, (4) individual patterns of change, (5) participant engagement and responses, (6) qualitative evidence of cultural accessibility and learning needs, and (7) an integrated summary of the observed results. Only findings derived from the original corpus, field documentation, participant data, and the pretest-posttest evaluation are reported in this section.

3.1 Character-Value Mapping across the Five Syair Jeir Corpora

Analysis of the five selected Syair Jeir corpora showed that the character values examined in the study were embedded in specific social relations and customary responsibilities rather than appearing as stand-alone moral statements. Jeir Tortor Kahanggi was associated with solidarity through togetherness and reciprocal support within kahanggi relations; Jeir Tortor Manartarkon Rintop represented cooperation through role sharing and the collective completion of customary duties; Jeir Tortor Somba was linked to respect for parents and elders; Jeir Tortor Naposo/Nauli Bulung represented responsibility through the expected obligations of the younger generation; and Jeir Tortor Manjagit Tua

was interpreted in relation to integrity through trust and responsibility attached to customary status. The utterances 'Sahata mada on satahi i' and 'Opkop marsiopkohan on' supported the interpretation of solidarity in Jeir Tortor Kahanggi, while the expression 'Na pos ma on martanggung jawab i' directly foregrounded responsibility in the Naposo Bulung corpus. Table 1 summarizes the contextual mapping.

Table 1. Character-Value Mapping across the Five Syair Jeir Corpora

Syair Jeir Corpus	Core Meaning	Character Value	Empirical Basis in the Corpus/Context
Jeir Tortor Kahanggi	Togetherness and mutual support within kinship relations	Solidarity	Utterances emphasizing agreement and reciprocal support, including “Sahata mada on satahi i” and “Opkop marsiopkohan on”.
Jeir Tortor Manartarkon Rintop	Role sharing and collective completion of customary duties	Cooperation	Customary task division and coordinated responsibility among parties involved in completing duties.
Jeir Tortor Somba	Respect for parents and elders	Respect	Use of the corpus in a tortor associated with honoring parents/elders.
Jeir Tortor Naposo/Nauli Bulung	Awareness of the responsibilities of the younger generation	Responsibility	The expression “Na pos ma on martanggung jawab i” explicitly positions responsibility within the role of youth.
Jeir Tortor Manjagit Tua	Trust and responsibility associated with customary status	Integrity	Entrusted responsibility linked to acceptance of a customary position or title.

Table 1 shows that the five values were interpreted through their relationship with the customary functions of each corpus. The result therefore links solidarity to kinship relations, cooperation to coordinated customary duties, respect to intergenerational relations, responsibility to the social position of Naposo/Nauli Bulung, and integrity to entrusted social responsibility. This mapping provided the substantive content later represented in the digital learning materials and measured through the character-value understanding instrument. Field evidence supported the corpus interpretation, documenting direct interaction with cultural informants, the physical-cultural environment, and the research team's engagement with Jeir-related community knowledge. Figure 1 shows representative field documentation.



Figure 1. Field Evidence Supporting the Interpretation of Syair Jeir as a Living Cultural Practice

Figure 1 presents original field documentation from the research activities. Panel A records an interview and discussion with a cultural informant in a customary-house setting; Panel B shows a Mandailing cultural environment associated with the field context; Panel C documents a follow-up interview involving researchers and a local knowledge holder; and Panel D shows the research team with the project documentation banner. These photographs are included as empirical documentation of the cultural setting and practitioner-based information used to contextualize the Syair Jeir corpora. Source: original JEIR BIMA 2025 field documentation.

3.2 Digital Recontextualization of Syair Jeir for Culture-Based Learning

The digital recontextualization produced a selective audiovisual representation rather than a complete reproduction of the original customary performance. Three types of transformation were identified in the resulting materials. First, elements considered essential to Jeir's identity were preserved, including the core verse texts, the practitioner's voice, and visual performance. Second, elements were reorganized for digital presentation through corpus selection, audiovisual sequencing, and presentation arrangement. Third, we added explanatory elements to support younger users' understanding, particularly translations, information on customary context, and explanations of character values. The broader customary setting and the full range of direct interaction involved in living performances could not be transferred in their entirety. Table 2 summarizes the empirical results of the recontextualization.

Table 2. Results of the Digital Recontextualization of Syair Jeir Elements

Original Element	Treatment in Recontextualization	Digital Representation	Function in the Learning Material
Verse content	Preserved	Original Jeir text	Retain the verbal content of the selected corpus
Practitioner voice	Preserved	Audio/voice recording	Retain the oral dimension of Jeir
Performance	Selectively preserved	Performance video	Retain visible performative elements
Corpus sequence/presentation	Reorganized	Audiovisual sequencing	Adapt selected material for digital access
Translation	Added	Text/subtitle translation	Support comprehension
Customary context	Added/explicitly explained	Contextual explanation	Prevent the verse from being detached from its social meaning
Character-value explanation	Added	Learning-oriented explanation	Support understanding of the five values

Table 2 shows that the final digital representation combined preservation and adaptation. The product retained source elements that carried oral and performative meaning while adding translation and contextual explanation for accessibility. Figure 2 illustrates the resulting configuration.

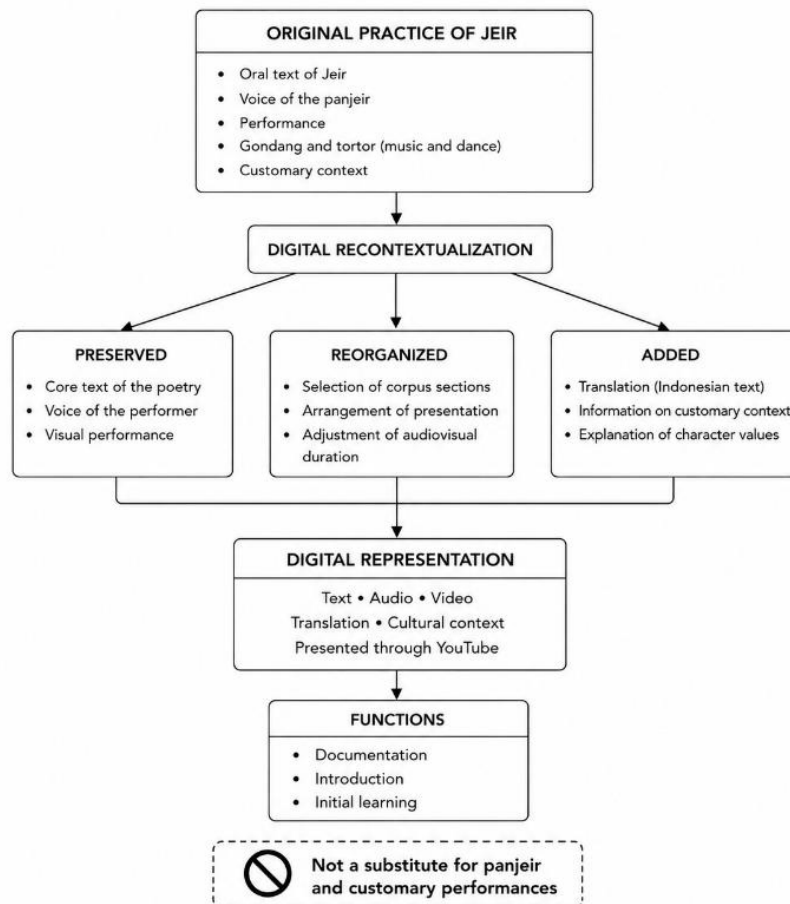


Figure 2. Resulting Structure of the Digital Recontextualization of Syair Jeir

Figure 2 summarizes the observed transformation from original Jeir practice to digital representation. The figure distinguishes preserved, reorganized, and added elements and shows that the resulting YouTube-based material served documentation, introduction, and initial learning functions. The figure also marks a clear empirical boundary: the digital representation was not treated as a substitute for panjeir or for the complete customary performance.

3.3 Changes in Character-Value Understanding

Pretest and posttest data from 30 Naposo Nauli Bulung were analyzed to describe changes in understanding of solidarity, cooperation, respect for parents or elders, responsibility, and integrity. The mean score increased from 28.47 (SD = 4.46) before media use to 34.13 (SD = 4.92) afterward, producing a mean paired difference of 5.67 points. The Shapiro-Wilk test on the difference scores produced $W = 0.942$, $p = .100$, so the normality assumption was not rejected. A paired-samples t-test then showed a statistically significant difference between the two measurements, $t(29) = 6.960$, $p < .001$, with a 95% confidence interval for the mean difference from 4.002 to 7.332. Cohen's d_z was 1.271, indicating a large standardized magnitude of within-participant change. Table 3 summarizes the complete statistical results.

Table 3. Summary of Pretest-Posttest Results for Character-Value Understanding

Measure	Pretest Mean (SD)	Posttest Mean (SD)	Mean Difference	Shapiro-Wilk p	t(df)	p	Cohen's d_z
Character-value understanding	28.47 (4.46)	34.13 (4.92)	5.67	.100	6.960 (29)	< .001	1.271

The statistical result establishes a substantial group-level increase in the measured understanding scores. Because the instrument assessed understanding of the five character values, the observed difference reflects a change in character-value understanding. It is not interpreted as direct evidence of behavioral character change.

3.4 Individual Patterns of Change

The group-level increase did not represent a uniform response across all participants. Individual score data showed that 26 of 30 participants (86.7%) obtained higher posttest scores, two participants (6.7%) had unchanged scores, and two participants (6.7%) recorded lower posttest scores. Figure 3 displays the participant-level pretest-posttest pattern and the mean trajectory.

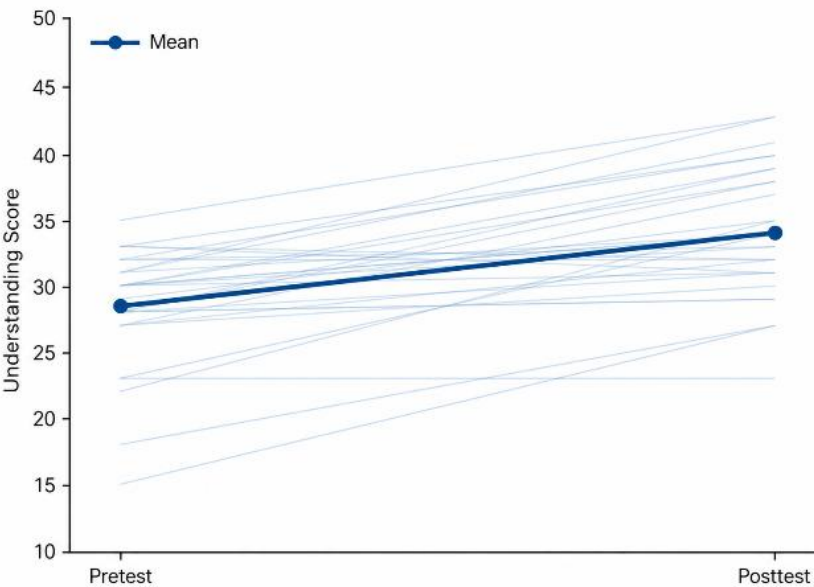


Figure 3. Individual Changes in Pretest and Posttest Scores of Naposo Nauli Bulung

Figure 3 shows that upward trajectories dominated the individual pattern, consistent with the increase in the overall mean. At the same time, the unchanged and decreasing trajectories demonstrate heterogeneity in participant responses. The result therefore indicates that the statistically significant group difference coexisted with different individual learning patterns.

3.5 Participant Engagement and Responses to the Recontextualized Materials

Participant-response and observational data indicated predominantly engaged responses to the audiovisual representation. Twenty-one participants were categorized as enthusiastic and seven as moderately enthusiastic. Together, these 28 participants (93.3%) demonstrated enthusiastic or moderately enthusiastic engagement with the recontextualized materials. Two participants (6.7%) required a more gradual introduction to Jeir. Figure 4 presents the results. The term 'positive' is therefore operationally represented here by the combined enthusiastic and moderately enthusiastic response categories, rather than by assuming the remaining participants responded negatively.

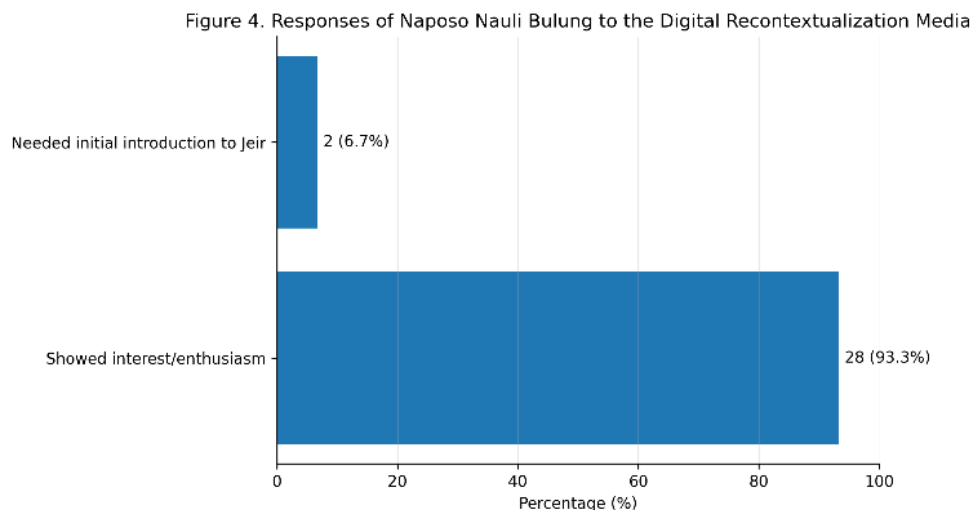


Figure 4. Responses of Naposo Nauli Bulung to the Digital Recontextualization Media

Figure 4 confirms that most participants showed interest or enthusiasm while using the media, whereas a small number needed additional introductory explanation. Observation notes further recorded attention to the relationship among sound, text, translation, and performance context. Several participants regarded the videos as useful references for recalling the form of Jeir and recognizing its cultural functions, while others expressed curiosity about how panjeir perform Jeir directly.

3.6 Qualitative Evidence of Cultural Accessibility and Learning Needs

Qualitative observations provided additional detail on how participants accessed the cultural material. Participants responded to the combined presentation of sound, verse text, translation, visual performance, and customary explanation rather than to a single mode of presentation. YouTube-based access allowed participants to revisit the materials and made examples of Jeir easier to encounter. However, the field data also revealed unequal prior familiarity with the tradition. One participant had only recently become familiar with the term Jeir and required an explanation of its meaning and use. In contrast, another participant was unfamiliar with both the term and the context and therefore required a more gradual introduction. These cases show that membership in or proximity to a Mandailing cultural environment did not produce an equal starting level of knowledge among all young participants. The observed learning need therefore extended beyond understanding character values; for some participants, initial recognition of terminology, customary function, and performance meaning was also necessary before the audiovisual material could be fully interpreted.

3.7 Integrated Results: From Digital Access to Initial Cultural Understanding

Across the corpus, media, statistical, and observational evidence form a consistent empirical sequence. First, the five Jeir corpora connected character values with concrete Mandailing social relationships and customary responsibilities. Second, these meanings were re-presented digitally through a combination of preserved source elements, reorganized audiovisual sequencing, and added translation and contextual explanation. Third, participants' mean understanding scores increased substantially after using the materials, while individual trajectories showed that the magnitude and direction of change were not identical for every participant. Fourth, most participants demonstrated enthusiastic or moderately enthusiastic engagement, but two required a more gradual cultural introduction. Taken together, the results support a pathway from digital access to cultural introduction and improved initial understanding. The findings do not demonstrate mastery of manjeir, behavioral character transformation, or completed regeneration of panjeir. Those outcomes were not measured in the present study and remain beyond the empirical scope of the reported results

DISCUSSION

4.1 Character Values in Syair Jeir as Culturally Situated Learning Resources

The identification of solidarity, cooperation, respect for parents or elders, responsibility, and integrity across the five *Syair Jeir* corpora indicates that character values in oral tradition are not detached moral propositions but are embedded within culturally organized relationships, obligations, roles, and customary practices. This finding is broadly consistent with a growing body of research showing that local traditions function as culturally situated sources of character education. Bitu and Rahardi (2020), for example, identified obedience, religiosity, unity, reconciliation, and gratitude in the *Teda* oral tradition and emphasized preserving education rather than merely documenting texts. Fitriyah et al. (2022) similarly showed that local wisdom can function as a basis for character education when embedded in actual learning practices, while Ramadani and Fitrisia (2023) demonstrated that *Seloko* local wisdom contributed religious, honesty, disciplinary, creative, and social-care values to history learning. Andriani and Aulia (2023) found honesty, positive thinking, religiosity, and polite interaction in South Sumatran folktales. In contrast, Supriyadi et al. (2023) showed how the *nadoman* tradition operates as a medium for internalizing religious character. Sakti et al. (2024) further demonstrated that ethnopedagogy can connect local cultural values with character learning, and Munawwarah et al. (2025) identified respect, responsibility, and social values in Acehnese *Dodaidi* lullabies.

The present findings, however, extend these studies in a specific way. Previous research has often identified values by cataloging themes contained in traditions, stories, sayings, or local practices. In *Syair Jeir*, the values are more structurally connected to particular customary roles: solidarity is meaningful within *kahanggi* relations, cooperation emerges through the distribution of customary duties, respect is expressed through intergenerational relations, responsibility is associated with the social role of *Naposo Nauli Bulung*, and integrity is linked to entrusted customary status. Thus, the tradition's educational significance lies not merely in which values it mentions, but in how it enacts those values within Mandailing social organization. This distinction strengthens a culture-based learning interpretation because it shifts the learning object from abstract moral vocabulary toward culturally contextualized moral knowledge. This interpretation is consistent with studies showing that local wisdom is most educationally meaningful when learners encounter values through socially recognizable cultural contexts rather than as isolated moral prescriptions (Ramadani & Fitrisia, 2023; Sakti et al., 2024; Yani et al., 2025; Miranda et al., 2025; Panggalo & Palimbong, 2025; Munawwarah et al., 2025).

Theoretically, this result is compatible with Lickona's distinction between *moral knowing*, *moral feeling*, and *moral action*. The present study provides evidence primarily at the level of moral knowing, because participants encountered and interpreted character values embedded in a cultural corpus rather than being observed longitudinally for behavioral transformation. This is an important theoretical boundary: understanding the meaning of responsibility within *Jeir Tortor Naposo Bulung* is not the same as demonstrating responsible behavior in everyday life. Consequently, the present study contributes a more conservative interpretation than studies that infer "character formation" directly from exposure to cultural learning materials. The new insight is that culture-based character learning begins with culturally situated value recognition before claims about internalization or behavior can legitimately be made.

4.2 Digital Recontextualization as Selective Cultural Transformation

A second major finding concerns the nature of digital recontextualization. The study shows that transferring *Syair Jeir* to YouTube does not involve copying a complete customary performance into another medium; rather, it requires selective retention, rearrangement, and addition. The study retained the original verse text, practitioner voice, and performance video; added translation and contextual explanation; and could only partially represent the broader customary environment. This finding is strongly consistent with recent digital-heritage research. Zort et al. (2023) showed that digital storytelling can facilitate the transmission of cultural values, but emphasized the continuing importance of educators, families, and community context. Cen et al. (2024), analyzing 1,916 Cantonese Opera videos on Bilibili, demonstrated that digital platforms can broaden youth engagement with intangible heritage while content structure remains crucial. Sakti et al. (2024) likewise stressed community involvement in culturally grounded learning, while Jati et al. (2025) argued that social-media communication of local wisdom depends on creative, value-driven, youth-relevant presentation. Kasemsarn and Nickpour (2025) found that young audiences prioritize cultural authenticity when evaluating heritage video content, and Wang et al. (2025) demonstrated that effective dissemination of intangible cultural heritage depends on configurations of content, platform characteristics, and user engagement rather than digital presence alone.

This study differs from those approaches because it constructs its digital product from a performative corpus before entering the digital environment. In other words, the process is not platform-first. The research begins by asking which elements of the living practice carry meaning and must therefore remain visible or audible in digital representation. This distinction is theoretically important and can be explained through van Leeuwen's concept of recontextualization: when a social practice enters another context, it is re-represented through selection, rearrangement, deletion, substitution, and addition. In this study, translation and contextual explanation constitute additions designed for learning; audiovisual sequencing constitutes rearrangement; and the impossibility of reproducing the full customary event represents inevitable reduction. Thus, the digital product should not be interpreted as a digital "copy" of *Jeir*, but as a pedagogically reorganized representation anchored in the original cultural practice. This finding provides a stronger contribution than the general claim that digital media can preserve culture. The evidence suggests a more precise principle: Digital accessibility is educationally meaningful only when representational transformation remains traceable to the cultural source. This extends digital storytelling and heritage-dissemination studies by explicitly linking cultural source analysis, representational decisions, and subsequent learning evaluation within one process.

4.3 Multimodality and the Preservation of Meaning Across Media

The effectiveness of the recontextualized materials also appears to be related to their multimodal structure. *Syair Jeir* is not exclusively verbal; its meaning is distributed across verse, sound, vocal performance, bodily movement, social relationships, and customary setting. Therefore, presenting only a written transcription captures only part of the cultural object. Similar conclusions emerge from digital-heritage studies, which show that cultural communication becomes richer when textual, visual, auditory, and performative modes are combined. Zort et al. (2023) emphasized storytelling as a vehicle for transmitting cultural meaning in digital environments; Cen et al. (2024) demonstrated the role of video-based presentation in increasing youth exposure to traditional performance; Jati et al. (2025) highlighted the relevance of multimedia formats for culturally oriented youth communication; Kasemsarn and Nickpour (2025) identified authenticity and audiovisual storytelling as central youth expectations; Faustine (2025) reported that digitally presented local wisdom could improve learners' understanding; and Bademci and Halaç (2025) found that social-media and infographic-based cultural-heritage activities increased heritage awareness among young participants.

The present findings add an important qualification to this literature. Multimodality is not valuable simply because

“more media” are used. Its value lies in the correspondence between mode and cultural function: text preserves verbal content, practitioner voice retains the oral quality of *manjeir*, video provides access to embodied performance, translation supports linguistic accessibility, and customary-context explanation reduces the risk of cultural decontextualization. This relationship can be interpreted through Kress’s multimodality perspective, which treats meaning as distributed across modes rather than residing exclusively in words. Consequently, the learning design is not merely multimedia-based but functionally multimodal, because each representational mode answers a limitation created when a living tradition is transferred to a screen. This distinction is new in many local-wisdom learning studies, which typically integrate culture into digital products but do not explicitly trace which cultural function each mode represents. The *Syair Jeir* case therefore suggests a design principle for culture-based learning: select digital modes to follow the semiotic structure of the cultural practice being represented, rather than the platform’s technological affordances alone.

4.4 Changes in Character-Value Understanding and the Limits of Causal Interpretation

The quantitative findings showed that the mean understanding score increased from 28.47 before media use to 34.13 afterward, with a statistically significant paired difference, $t(29) = 6.960$, $p < .001$, and a large within-participant effect size ($d_z = 1.271$). This direction is consistent with several recent studies examining digital or local-wisdom-based cultural learning. Faustine (2025) reported increased understanding of local wisdom through a mobile application designed for character education. Bademci and Halaç (2025) found increases in cultural-heritage knowledge and awareness after a digital social-media and infographic activity. Sakti et al. (2024) showed that ethnopedagogical integration of local wisdom strengthened cultural awareness and character-oriented learning. Yani et al. (2025) demonstrated that local traditions, proverbs, and cultural symbols can function as learning resources for character development. Miranda et al. (2025) found that local-wisdom-based stories provided contextual opportunities to learn honesty, cooperation, responsibility, and cultural identity. Panggalo and Palimbong (2025) similarly identified oral tradition as a culturally relevant resource for character education, while Afdilah et al. (2025) reported positive associations between local-wisdom-based character education and students’ moral development.

However, the present result should be interpreted more cautiously than a conventional “effectiveness” claim. Because the design did not include a comparison group, the study cannot isolate the recontextualized media as the sole cause of the score increase. The appropriate interpretation is therefore that higher understanding scores followed participation in the learning experience, not that the media independently caused character-value development. This distinction also differentiates the study from research that uses broader character questionnaires and subsequently interprets score changes as behavioral character improvement. Here, the dependent measure is explicitly cognitive: participants’ understanding of solidarity, cooperation, respect, responsibility, and integrity.

Theoretically, this result reinforces the value of Lickona’s *moral knowing* dimension while simultaneously showing its limits. Digital recontextualization can support recognition and interpretation of culturally embedded values, but neither the statistical difference nor its large effect size demonstrates changes in *moral feeling* or *moral action*. The new contribution therefore lies in a more precise pedagogical claim: Digital recontextualization can support culturally situated moral knowing, but evidence of character internalization requires different indicators and longer-term behavioral observation.

4.5 Heterogeneity of Learning Response

The group-level increase masks an important individual pattern: 26 participants improved, two remained unchanged, and two showed lower posttest scores. This heterogeneity is methodologically and pedagogically

significant because it demonstrates that a statistically strong average effect does not represent uniform learning. Recent research on digital cultural learning similarly indicates that learner response depends on prior familiarity, engagement, content structure, and cultural accessibility. Bademci and Halaç (2025) showed that digital heritage interventions can improve awareness but still operate through individual engagement with the material. Cen et al. (2024) found considerable variation in the reach and effectiveness of intangible cultural heritage video content among youth audiences. Wang et al. (2025) demonstrated that no single platform characteristic explains dissemination outcomes; instead, multiple factors operate in combination. Kasemsarn and Nickpour (2025) similarly found that youth responses vary by authenticity, narrative structure, and presentation characteristics. Jati et al. (2025) emphasized that the relevance of cultural content to young people depends on how local values are translated into familiar digital formats, while Zort et al. (2023) highlighted the continuing influence of educators and communities in mediating cultural learning.

The *Syair Jeir* findings extend these observations by showing that even participants within the broader cultural environment do not necessarily begin with equivalent cultural knowledge. This is particularly evident in the two participants who required a more gradual introduction. The finding can be expressed through an important conceptual distinction: Cultural proximity does not automatically produce cultural literacy. A young person may be socially or geographically close to Mandailing culture but possess limited knowledge of *Jeir*, its terminology, its performative functions, or the meanings of particular customary practices. This insight challenges an implicit assumption common in culture-based education: that culturally “local” learners already have sufficient background knowledge to interpret local materials. Instead, culture-based instruction may itself require cultural scaffolding, including translation, contextual explanation, and staged introduction.

4.6 Participant Engagement: Digital Access as an Entry Point, Not Regeneration

The predominance of enthusiastic and moderately enthusiastic responses indicates that audiovisual presentation can make *Syair Jeir* more accessible and engaging to *Naposo Nauli Bulung*. This pattern aligns with contemporary research on youth–heritage engagement. Cen et al. (2024) showed that video platforms can expand the visibility of Cantonese Opera among younger audiences, while Zort et al. (2023) argued that digital storytelling offers opportunities to transmit cultural values to digital-native generations. Jati et al. (2025) emphasized the role of social media in reconnecting youth with local wisdom; Kasemsarn and Nickpour (2025) showed that young viewers value culturally authentic heritage content; Bademci and Halaç (2025) demonstrated increased heritage awareness following digital cultural activities; and Wang et al. (2025) found that user engagement is strongly connected to the configuration of content and platform features.

Nevertheless, the present study provides an important corrective to technologically optimistic interpretations, as the 93.3% positive or moderately positive response should not be equated with the successful regeneration of *panjeir*. Participants learned to access, recognize, revisit, and understand *Jeir* through digital material. However, the study did not evaluate their competence in composing verses, coordinating with *gondang*, responding to *tortor*, interpreting kinship relations during live performance, or performing *manjeir* within customary events. Consequently, digital engagement should be understood as an entry point into cultural learning rather than as evidence of mastery of the cultural practice. This distinction differentiates the present study from digital-preservation models that treat increased visibility as evidence of successful safeguarding and instead supports a two-layer model of transmission in which the digital layer facilitates access, recognition, initial understanding, and interest. In contrast, the living-practice layer requires practitioner guidance, embodied learning, customary participation, and the development of performative competence. Digital media therefore play a complementary rather than substitutive role in transmitting and safeguarding *Jeir*.

4.7 From Digital Recontextualization to a Culture-Based Learning Pathway

Taken together, the qualitative, quantitative, and participant-response findings suggest that this study's major contribution is not simply creating a YouTube resource or identifying five character values. Rather, the study demonstrates an integrated pathway connecting cultural corpus interpretation, multimodal recontextualization, nonformal learning, measurable understanding, and continued dependence on living cultural transmission. Prior studies generally address only parts of this sequence. Bitu and Rahardi (2020), Ramadani and Fitriasia (2023), Andriani and Aulia (2023), Supriyadi et al. (2023), Munawwarah et al. (2025), and Panggalo and Palimbong (2025) primarily establish the value-bearing potential of local or oral traditions. Zort et al. (2023), Cen et al. (2024), Jati et al. (2025), Kasemsarn and Nickpour (2025), Wang et al. (2025), and Bademci and Halaç (2025) demonstrate the potential of digital platforms and storytelling for cultural access, awareness, and youth engagement. Sakti et al. (2024), Yani et al. (2025), Miranda et al. (2025), and Faustine (2025) further establish that local wisdom can be productively integrated into educational contexts.

CONCLUSION AND RECOMMENDATION

This study concludes that *Syair Jeir* can function as a culturally grounded learning resource when its performative and customary meanings are not reduced to written verse alone. Analysis of the five selected corpora confirmed five character values—solidarity, cooperation, respect for parents or elders, responsibility, and integrity—whose meanings are embedded in Mandailing social relations, customary roles, intergenerational obligations, and entrusted responsibilities. The findings therefore show that the educational potential of *Syair Jeir* lies not merely in the presence of moral messages, but in the culturally situated contexts through which those values are expressed and understood. The digital recontextualization process further demonstrates that transferring *Syair Jeir* into a learning environment requires selective representation rather than simple digitization. The original text, practitioner voice, and visual performance were retained as principal cultural elements, while translation and contextual explanation were added to improve accessibility for *Naposo Nauli Bulung*. The resulting YouTube-based audiovisual material therefore functions as a multimodal learning representation anchored in the original cultural practice rather than as a digital substitute for *panjeir*, *gondang*, *tortor*, or customary performance. This distinction is central to the study because digital accessibility broadens opportunities for introduction and initial learning but does not reproduce the embodied and social competence required to perform *Jeir* within living cultural settings.

The learning-evaluation findings indicate that participants' understanding of the five character values improved after using the recontextualized materials. The mean score increased from 28.47 on the pretest to 34.13 on the posttest, with a statistically significant paired difference, $t(29) = 6.960$, $p < .001$, and a large within-participant effect size, Cohen's $d = 1.271$. At the individual level, 26 participants showed increased scores, two remained unchanged, and two decreased, showing that the group-level improvement was not uniform across all participants. The findings should therefore be interpreted as evidence of improved character-value understanding after the learning experience, not as proof of actual character change, moral behavior, or mastery of *manjeir*. This distinction is consistent with the study's instrument, which measured cognitive understanding rather than moral action. Participant-response data also show that participants generally received the recontextualized materials well. Twenty-one participants demonstrated enthusiastic engagement and seven demonstrated moderate engagement, while two participants required a more gradual introduction to *Jeir*. This variation indicates that cultural proximity does not automatically produce equal cultural literacy among younger generations. Digital media can reduce the initial distance between youth and local tradition by making examples of *Jeir* easier to access, hear, revisit, and

discuss, but some learners still require additional contextual explanation and direct guidance.

Taken together, the study proposes that digital recontextualization can serve as a culture-based learning bridge connecting living cultural practice, multimodal representation, and measurable understanding. Its contribution lies in integrating five elements within one research sequence: corpus interpretation, character-value mapping, multimodal digital recontextualization, nonformal learning, and evaluation of understanding among *Naposo Nauli Bulung*. The study therefore positions digital media as an introductory and supportive layer within intergenerational cultural transmission rather than as an endpoint of preservation or regeneration. Several recommendations follow from these findings. First, future implementations should combine audiovisual media with direct learning from *panjeir*, customary leaders, and other cultural practitioners so that participants can move beyond recognition and understanding toward performative competence. Second, culture-based learning materials should retain cultural-source traceability by clearly linking text, voice, performance, translation, and customary explanation to the original practice, rather than reducing the tradition to detached moral messages. Third, facilitators should provide staged support for participants with limited prior familiarity with *Jeir*, because the findings indicate variation in cultural knowledge even within the Mandailing cultural environment.

Future research should extend the evaluation beyond one-group pretest–posttest measurement by involving comparison groups, larger samples, or longitudinal designs to strengthen causal interpretation and examine whether understanding is retained over time. Further studies may also assess dimensions beyond *moral knowing*, including attitudes, value internalization, behavioral enactment, and performative competence. Comparative studies involving other Mandailing oral traditions or different cultural communities could also determine whether the recontextualization pathway identified in this study is transferable across forms of living heritage. Most importantly, future digital interventions should continue to treat technology as a complement to community-based cultural transmission, ensuring that the authority, authenticity, and continuity of *Syair Jeir* remain connected to the practitioners and communities that sustain it.

DECLARATIONS

Generative Artificial Intelligence Statement

Generative Artificial Intelligence Statement: Generative artificial intelligence tools were used solely for editorial assistance during manuscript preparation, particularly for language refinement, grammatical improvement, and organization of the written presentation. Generative AI was not used to generate, fabricate, modify, or replace the research data, participant responses, *Syair Jeir* corpora, interview findings, observational records, audiovisual documentation, research findings, or statistical results. The figures, field documentation, performance materials, and research evidence presented in this study were derived from the original research materials and were not generated by artificial intelligence. Any editorial modifications to visual materials were limited to cropping, labeling, layout adjustment, readability enhancement, and privacy protection where necessary. The authors critically reviewed, verified, and revised all AI-assisted text and retain full responsibility for the accuracy, interpretation, originality, and integrity of the published work.

Conflict of Interest

Conflict of Interest: The authors declare no financial, personal, professional, or other competing interests that could have influenced the study's design, conduct, analysis, interpretation, or reporting.

Ethics and Participant Privacy

Ethics and Participant Privacy: The researchers maintained participant confidentiality throughout the research process. The researchers used information obtained from key informants, Syair Jeir practitioners, and Naposo Nauli Bulung only for research purposes and presented it in a manner intended to protect participants' privacy. The manuscript did not disclose personally identifiable information unnecessarily, and research photographs, audiovisual documentation, interview materials, and participant-response data were used only within the scope of the study. The authors are responsible for ensuring that the collection, analysis, presentation, and publication of participant data and cultural documentation comply with applicable institutional, community, and publication ethics requirements. Because the study involved cultural knowledge and living oral traditions, the authors also presented Syair Jeir materials with attention to their customary meanings, cultural context, and the role of practitioners and communities as tradition bearers. The manuscript did not disclose personally identifiable information unnecessarily.

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Author Contributions: All authors contributed to the study's conception and development, field data collection, organization and interpretation of the research data, and manuscript preparation. The authors jointly contributed to analyzing the five Syair Jeir corpora, identifying and interpreting character values, documenting cultural and performative contexts, and developing the digital recontextualization process. The authors also contributed to implementing the audiovisual learning materials with Naposo Nauli Bulung, interpreting the pretest–posttest results and participant responses, and integrating the qualitative and quantitative findings. All authors participated in the critical review and revision of the manuscript, read and approved the final version, and agreed to be accountable for the work's accuracy and integrity.

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