

## **Revitalizing Local Wisdom: The Pataru Indah Tradition in Mandailing Society**

**Mawaddatun Nikmah Harahap<sup>1</sup>, Hasan Asari<sup>2</sup>**

<sup>1</sup>Universitas Islam Negeri Sumatera Utara Medan, North Sumatra, Indonesia

Corresponding author e-mail: [mawaddatun0309212095@uinsu.ac.id](mailto:mawaddatun0309212095@uinsu.ac.id)

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**Abstract:** This study aims to examine the revitalization efforts of local wisdom values embedded in the *Pataru Indah* tradition, a traditional seven-month pregnancy ceremony practiced by the community of Hajoran Village, Sungai Kanan Subdistrict, South Labuhanbatu Regency. This study employs a qualitative approach using a case study method. Data were collected through in-depth interviews, participatory observation, and documentation to obtain a comprehensive and contextual understanding of the tradition's implementation and transformation. The findings indicate that revitalizing the *Pataru Indah* tradition requires synergy among traditional leaders, village authorities, educational institutions, and active community involvement, particularly from younger generations. Identified revitalization strategies include integrating the tradition into non-formal education, strengthening the local cultural narrative, and embedding traditional values into social and communal activities. This study offers a contextual and participatory approach to revitalization, emphasizing the importance of youth engagement and the reinforcement of cultural values within the framework of modern social life. The findings provide a strategic foundation for local stakeholders to design culturally adaptive preservation programs that respond to social change while remaining relevant to contemporary community life. This study contributes to the literature on cultural anthropology and local tradition preservation by presenting a participatory-based revitalization model that can be applied to other cultural traditions facing existential decline due to modernization.

**Keywords:** Collective Identity, Cultural Revitalization, Local Traditions, Pataru Indah

### **A. Introduction**

Indonesia is widely recognized as a country rich in cultural and traditional diversity. Indonesian society is believed to possess local wisdom passed down from generation to generation. Each region in the archipelago tends to have its own distinctive cultural traditions that reflect deep social identities and core life values (Sertiawan & Dora, 2024). The wide range of customs and traditions found across the archipelago suggests that each community interprets life, knowledge systems, and everyday problem-

solving through its unique perspective of local wisdom (Dora, 2022). This cultural, customary, and linguistic diversity is considered one of the defining characteristics of the Indonesian nation.

One of the ethnic groups residing in North Sumatra is the Batak community. The Batak ethnic group consists of six main subgroups: Toba Batak, Pakpak Batak, Mandailing Batak, Simalungun Batak, Angkola Batak, and Karo Batak (Lutfiah, Jamil, & Nurjannah, 2024). The Mandailing subgroup originates from South Tapanuli in North Sumatra. They speak the Mandailing language, adhere to a patrilineal kinship system, and the majority of its members practice Islam (Faradilla & Deswita, 2025). One of the local wisdom expressions found in Mandailing society is the *Pataru Indah* tradition (Siregar & Gultom, 2024). This ritual is conducted as a form of social care and spiritual support for pregnant women, aiming to help them prepare for childbirth while also ensuring maternal health during pregnancy. The term *Pataru Indah*, derived from the Mandailing language, means “delivering rice” or “giving rice,” symbolizing prayers, goodwill, and support for both the mother and the unborn child (Raihandhany & Kurniawan, 2023). Local communities typically hold this ceremony during the first pregnancy, particularly in the seventh month, as a way of seeking blessings for the mother’s and baby’s safety and to foster moral support through communal solidarity.

In practice, this ritual involves preparing special food by the woman’s family. These meals are brought to the husband’s parents’ house as part of a ceremonial gathering involving three primary kinship groups in the *dalihan natolu* system: *mora* (wife-giving relatives), *kahanggi* (siblings), and *anakboru* (wife-taking relatives) (Hermon, 2023). The prepared food is then shared and eaten collectively by all the extended family members present, turning the event into a moment filled with kinship values and spiritual reflection. Still practiced today in Hajoran Village, Sungai Kanan Subdistrict, South Labuhanbatu Regency, this ritual also known as the “seventh-month ceremony” is believed to carry significant social and spiritual meaning. Several studies have suggested that local culture and traditions play a vital role in strengthening a community’s identity (Indriana & Fatchiya, 2023). In the context of Mandailing society, *Pataru Indah* is regarded as one of the enduring and meaningful traditions. It not only expresses gratitude and prayers for the safety of the expectant mother and unborn child but also embodies spiritual, social, and indigenous knowledge values that nurture human-nature relationships and reinforce communal solidarity. Nevertheless, the sustainability of this tradition is increasingly challenged by globalization and changing lifestyles. Observers have noted that shifting values and youth preferences may gradually erode the significance and continuity of *Pataru Indah* in the future. Therefore, scholarly research and documentation are seen as necessary to ensure that the cultural values and local wisdom embedded in this tradition are preserved and passed on to future generations.

Previous research has addressed cultural preservation and local wisdom, particularly in the context of protecting indigenous cultural identities amid modernization. For instance, (Natasa, Badarussyamsi, & Ermawati, 2022) emphasize that local wisdom functions as a form of social capital contributing to national character and social integrity. Likewise, (Nurhalimah & Subroto, 2024) argue that cultural revitalization requires active community participation and cross-sectoral collaboration. However, many existing studies remain general in scope and have yet to specifically explore strategies for revitalizing local values embodied in the *Pataru Indah* tradition. As a cultural heritage of the Mandailing community in Hajoran Village, Sungai Kanan Subdistrict, the *Pataru Indah* tradition remains underexplored in academic literature. A review of national journals and university repositories indicates a notable research gap in terms of documentation, analysis of its structure, function, and social values. No previous studies appear to have specifically addressed how this tradition could be revitalized in the face of modernization and the declining influence of traditional values among younger generations.

This study offers novelty in two key aspects. First, in terms of research focus, it serves as one of the earliest studies to specifically examine *Pataru Indah* as a representation of local wisdom in North Sumatra. Second, in terms of methodological approach, this study not only describes the tradition's practice but also proposes strategies for revitalizing local values through cultural education, community participation, and the strengthening of local identity narratives. Thus, the study aims to contribute to the development of a contextual, participatory, and resilience-oriented model of cultural preservation. This paper seeks to explore the social, cultural, and spiritual meanings embedded in the *Pataru Indah* tradition and to examine its role in fostering a harmonious and sustainable social life within the Mandailing community in Hajoran Village. By understanding and preserving this tradition, the study aspires to promote greater awareness of the importance of safeguarding local cultural heritage as part of national identity and as a foundation for long-term cultural sustainability.

## **B. Methods**

This study employs a qualitative approach using a case study method to examine in depth the revitalization process of local wisdom values embedded in the *Pataru Indah* tradition in Hajoran Village, Sungai Kanan Subdistrict, South Labuhanbatu Regency. A qualitative approach was chosen as it aligns with the research objective, which focuses on understanding meanings, experiences, and socio-cultural constructions from the perspective of the participants. Meanwhile, the case study method enables the researcher to conduct a comprehensive, contextual, and in-depth exploration of cultural phenomena within real-life settings (Creswell, 2020). The *Pataru Indah* tradition, as the subject of this study, represents a complex cultural practice, rich in values and social meanings. Therefore, a holistic approach is necessary to capture the reality from the viewpoint of the cultural bearers. Data collection was carried out using triangulation techniques, namely in-depth interviews, participant

observation, and documentation. Semi-structured interviews were conducted with various key informants, including traditional leaders, religious figures, elder tradition bearers, village officials, and representatives of the younger generation, to gain insights into the cultural values and sustainability of the tradition. Direct observation was undertaken during the *Pataru Indah* ritual procession, aiming to observe social interactions, cultural symbols, and the embedded values within the implementation of the tradition. In addition, documentation was used to collect secondary data in the form of photographs, local archives, and historical records to support the analysis process.

Prior to data collection, the researcher obtained ethical approval from relevant stakeholders at the village level and from local customary leaders. This process was conducted through persuasive and dialogical approaches with village officials and tradition custodians to explain the purpose, benefits, and procedures of the study. Furthermore, each participant involved in the interviews was provided with verbal and/or written informed consent and was given the freedom to withdraw from participation at any time without consequences. Research ethics principles such as maintaining informants' confidentiality, respecting local cultural values, and using data responsibly were strictly applied throughout the research process. The data were analyzed using a thematic analysis approach, following the guidelines proposed by (Moleong, 2000). The analysis was carried out through stages of data reduction, data presentation, and drawing reflective conclusions, referring to the interactive model. This step enabled the researcher to identify patterns of meaning (themes) emerging from the cultural narratives of the local community.

To ensure data validity, the study applied several verification techniques, including member checking to confirm data accuracy with informants, peer debriefing to test the consistency of data interpretation with colleagues, and audit trails to maintain transparency of the research process and enhance the reliability of findings (Sugiyono, 2022). Through this methodology, the research successfully reveals both the textual and contextual structures and meanings of the *Pataru Indah* tradition, while also identifying the social dynamics and revitalization strategies of local wisdom values. The findings are expected to offer theoretical contributions to the development of cultural studies, as well as practical contributions to efforts aimed at preserving local cultural heritage.

## **C. Results and Discussion**

### **Implementation Process of the Pataru Indah Tradition**

The *Pataru Indah* tradition continues to be practiced by the majority of the community in Hajoran Village, particularly among families who strongly uphold Mandailing customs. This tradition is a form of gratitude and prayer offered during the seventh month of pregnancy, with the hope that both mother and child are granted

safety until the delivery process. Based on observations, the ceremony is carried out in a solemn yet familial atmosphere. The event begins with preparations of the setting and ritual materials, including *tepung tawar* (blessed flour water), yellow rice, *ulos* cloth, and traditional food. The main procession starts with communal prayers led by a traditional leader and is accompanied by the recitation of verses from the Qur'an, representing the fusion of customary practices with Islamic values. The expectant mother then undergoes a symbolic floral water bathing ritual, followed by the application of traditional oils to her abdomen, representing spiritual protection for the unborn child.

Extended families and members of the community gather during this event, offering prayers and sharing meals as a symbol of gratitude and communal unity. This tradition carries not only spiritual significance but also strengthens social bonds among community members. Furthermore, the ceremony serves as a means of cultural education for the younger generation, who are involved in organizing and documenting the event. However, the influence of modernization is increasingly evident. Some young people lack an understanding of the symbolic meanings embedded in the tradition. Nonetheless, as long as families and traditional leaders remain committed, *Pataru Indahan* continues to hold an important place in the cultural identity of the Hajoran community.

The *Pataru Indahan* tradition continues to hold a significant role in the cultural and spiritual life of the Mandailing community in Hajoran Village. This is reflected in the views of various informants who emphasized the symbolic meaning, social function, and spiritual relevance of the ritual. Mr. P. (58), a traditional leader, explained that *Pataru Indahan* is a hereditary custom that has been practiced for generations. He stated: "*Pataru Indahan has been carried out since long ago. When a woman is pregnant with her first child and reaches the seventh month, she is given food, cleansed with blessed flour water, and prayed over. This is for the baby's health and to protect the mother from evil spirits. Now, many also include Islamic prayers, which is good because it aligns with our religion*". This statement illustrates a form of religio-cultural syncretism, blending ancestral beliefs with Islamic teachings, while emphasizing the spiritual protection and well-being of the pregnant mother. From a personal perspective, Mrs. I. (27), a pregnant woman who participated in the ritual, described the emotional and spiritual impact she experienced during the ceremony: "*During the ceremony, I felt calm and grateful for everyone's prayers. I also became closer to my husband's family. Even though we live in modern times, this tradition is still important and a meaningful spiritual experience*". Meanwhile, Mr. K. (58), a religious leader, stressed the importance of harmony between custom and Islamic teachings: "*As long as it does not contradict Islam, traditions like this can actually strengthen religious values because there are prayers, gratitude, and social connection*". These findings reinforce the understanding that *Pataru Indahan* is not merely a cultural ritual but also a manifestation of the harmonious integration between local heritage and religious life within the Mandailing community. As part of Mandailing culture, *Pataru Indahan* continues to be actively practiced in Hajoran

Village, particularly by families that uphold traditional and spiritual values. This ritual carries profound meaning as an expression of gratitude and prayer for the safety of the mother and child during the seventh month of pregnancy.

Observations reveal that the ritual takes place in a respectful and familial setting. Preparations include symbolic items such as *tepung tawar*, representing health and blessing (*horas tondi tu badan*); flowers symbolizing joy and the welcoming of a new life; *ulos* cloth as a future swaddling wrap for the newborn; and traditional food rice, shrimp, fish, chicken, and eggs symbolizing gratitude and nourishment. The string used to bind the food offerings symbolizes the future cradle for the baby. The ceremony involves both traditional and religious leaders, blending ancestral beliefs with Islamic prayers, reflecting a harmonious form of cultural-religious syncretism. Interviews with traditional leaders, neighbourhood heads, pregnant women, youth, and religious figures reinforce the findings that *Pataru Indah* serves spiritual, social, and educational purposes. It not only strengthens social and familial relationships but also functions as a medium for transmitting cultural values and identity to the younger generation. Despite the challenges posed by modernization and the erosion of symbolic understanding among youth, the community remains strongly committed to preserving *Pataru Indah*. Support from religious leaders who see alignment between tradition and Islamic values further legitimizes this practice amid societal change. Thus, *Pataru Indah* is not merely a ritual but a vivid cultural expression reflecting the rich, spiritual, and social identity of the Hajoran community.

Findings from Hajoran Village show that *Pataru Indah* remains an actively practiced tradition among the Mandailing community, especially in welcoming a woman's first pregnancy during the seventh month. This tradition integrates elements of custom, spirituality, and Islamic values into a symbolically rich ritual. Components such as *tepung tawar* (blessed flour water), *ulos* cloth, collective prayers, and family feasts form an integral part of the ceremony. This illustrates a form of religio-cultural syncretism, a harmonious blend between ancestral beliefs and Islamic teachings. Such syncretism not only allows flexibility in the interpretation of tradition but also facilitates its legitimacy within a religious context. Globally, *Pataru Indah* bears resemblance to the Japanese tradition of *Satogaeri Bunben*, in which a pregnant woman returns to her parents' home before childbirth. As noted by (Amalia & Indreswari, 2024), although lacking formal religious components, *Satogaeri* serves as emotional and social protection for mother and child. Like *Pataru Indah*, it emphasizes the importance of familial support and the continuation of traditional values during the childbirth process. This comparison suggests that spiritually and communally rich birth practices are a cross-cultural phenomenon. As (Afrilla & Istahsina, 2024) also suggest, seventh-month pregnancy rituals in various cultures, including among the Sundanese, are understood as forms of *'urf* (local custom) permitted in Islam, as long as they do not contradict Islamic law. This underscores the possibility for *Pataru Indah* to remain relevant as long as it holds positive moral and spiritual values. (Simanullang & Purba, 2024) further affirm that the syncretism

between Islam and local culture is a defining feature of Malay-Sumatran birth rituals, which continue to thrive without losing their cultural identity. Nevertheless, modernization and digitalization have begun to affect younger generations' understanding of the symbolism in Pataru Indahan. (Meilasari & Adisasmito, 2024) note that modernization can lead to a disconnection between ritual form and original meaning, risking the loss of sacred elements embedded in traditional symbols. Field observations in Hajoran show that some youths are no longer fully aware of symbolic meanings such as the significance of *tepung tawar* or the oil anointing of the mother's abdomen even though they still participate physically in the event.

This condition calls for a creative preservation approach, in line with UNESCO's framework on Intangible Cultural Heritage. According to (UNESCO, 2023), preserving intangible cultural traditions requires not only maintaining form, but also ensuring the transmission of meaning from one generation to the next. This approach emphasizes community participation, intergenerational transmission, and contextual adaptation as key principles. In Hajoran, the involvement of youth in documenting and organizing the Pataru Indahan ritual may serve as an effective strategy for cultural value regeneration, as observed by (Arwiyantasari & Sari, 2024). Beyond its spiritual function, the tradition also serves as a medium for informal cultural education. This is evident in testimonies from younger informants who are starting to document and learn cultural meanings through direct participation. These findings align with (Sakinah & Surtikanti, 2024), who emphasize that birth traditions in Sumatra contribute to cultural awareness and the sustainability of local identity. In a global context, traditions like Pataru Indahan reflect universal values found in many cultures respect for life processes, social solidarity, and spiritual bonds between individuals and their community. Syncretism, in this regard, is not a deviation but an adaptive cultural strategy that enables the continuity of ancestral values within both religious and modern frameworks.

Ultimately, Pataru Indahan in Hajoran represents a cultural manifestation rich in spiritual, social, and educational values. Despite challenges brought by modernization, it continues to endure through syncretism and community support. Comparisons with similar practices across the world reveal that birth rituals are a form of universal intangible heritage, expressed through unique local practices. In accordance with UNESCO principles, the preservation of Pataru Indahan must involve creative strategies, youth engagement, interdisciplinary approaches, and synergy among traditional communities, religious leaders, and educational institutions.

### **The Values of Local Wisdom of Pataru Indahan**

The Pataru Indahan tradition, a seven-month pregnancy ritual practiced by the Mandailing community in Hajoran Village, is a manifestation of local wisdom that embodies spiritual, social, and educational values. Observational findings indicate

that this tradition is not merely a ceremonial rite, but a meaningful practice that reflects cultural identity and promotes communal harmony. Religious values are central to the implementation of Pataru Indahan. The Hajoran community integrates traditional customs with Islamic teachings through the recitation of prayers and verses from the Qur'an during the ritual bathing of the expectant mother. This blend of local culture and religious doctrine exemplifies cultural syncretism, illustrating how traditional practices remain open to transcendent values without losing their indigenous essence.

The values of solidarity and social cohesion are equally evident. The event involves extended family members, neighbors, and community leaders who jointly prepare ritual items, traditional food, and the ceremonial space. This collective participation strengthens interpersonal relationships, reinforces social unity, and cultivates a shared sense of responsibility in preserving ancestral traditions. The tradition also has strong intergenerational educational dimensions. Youths, including children and adolescents, are actively involved in the event, contributing to logistics, documentation, and learning the symbolic meanings behind ritual objects such as tepung tawar (blessed flour water), flowers, yellow rice, and ulos cloth. These engagements foster cultural awareness and reinforce ethnic identity among the younger generation of Mandailing.

Symbolic elements of protection and collective affection are found in the ritual act of sprinkling tepung tawar on the hands of both the mother and father. This gesture is believed to ward off spiritual disturbances and express communal care for the unborn child, instilling the idea that pregnancy is not merely a private matter but a shared social responsibility. However, the transmission of these values to younger generations faces challenges. Many youths do not fully grasp the philosophical meanings behind the rituals. This indicates a need for new approaches, such as digital documentation, integration of cultural knowledge into local education, and community-based revitalization initiatives. Overall, Pataru Indahan represents a rich tapestry of local wisdom that harmonizes cultural tradition with religious values, fosters social cohesion, and ensures the continuity of intergenerational heritage. It is not merely a cultural legacy but also a form of social capital that reinforces the collective identity and cultural resilience of the Mandailing community in Hajoran amid the pressures of globalization. Mr. P. (58), a traditional leader, explained the fundamental meaning of the Pataru Indahan ritual, which has been passed down through generations: *"When I was young, we always participated in Pataru Indahan. It's not just about the safety of the mother and baby, but also about maintaining kinship ties. The blessed water, flowers, and yellow rice are symbolic prayers for health and peace. Today, we also incorporate Islamic prayers, which makes the ritual feel more complete. I'm pleased to see young people learning and preserving this tradition"*.

Mrs. I. (27), a pregnant woman who took part in the ritual, shared her emotional and spiritual experience: *"I joined the ceremony because my parents advised me to. But*

afterward, I felt calm and supported, as many people were praying for me and my baby. The warm family atmosphere was truly comforting. When my hands were sprinkled with the blessed water, I felt protected. This is not just a ritual, but an expression of love and care." Finally, Mr. K. (58), a religious leader, emphasized the importance of aligning local customs with Islamic teachings: "We support traditions that are consistent with Islamic principles. *Pataru Indah* carries many Islamic values prayer, gratitude, and social bonds. We usually lead the prayers and offer religious advice during the ceremony. This is a great example of how religion and culture can go hand in hand. The younger generation must remember this, as it is part of faith rooted in cultural heritage".

The findings of this study reveal that the *Pataru Indah* tradition, as practiced in Hajoran Village, is more than a symbolic cultural ceremony it is a living expression of Mandailing local wisdom, deeply rooted in spiritual, social, and educational values. The ritual integrates indigenous customs with Islamic teachings, forming a harmonious cultural syncretism that reflects the adaptability of traditional practices within the framework of religious principles. Its strong communal involvement fosters social cohesion, mutual support, and intergenerational solidarity. Moreover, *Pataru Indah* serves as an informal educational space where younger generations are actively engaged in cultural transmission. Through their participation in ritual logistics and documentation, they develop an awareness of their ethnic identity and the symbolic meanings embedded in the tradition. Elements such as the use of *tepung tawar*, yellow rice, and *ulos* are rich with metaphors for protection, gratitude, and collective responsibility. However, the tradition faces challenges in maintaining its symbolic depth among younger individuals, many of whom lack a full understanding of its philosophical foundations. This highlights the urgent need for adaptive strategies such as digital cultural documentation, integration of local traditions into formal education, and revitalization efforts rooted in community participation. In sum, *Pataru Indah* embodies not only cultural heritage but also acts as a form of social capital that strengthens the collective identity and cultural resilience of the Mandailing people in the face of modernization. Its continued relevance depends on the ability of the community to sustain and reinterpret its meanings in ways that are accessible and engaging for future generations.

Observations and interviews in Hajoran reveal that *Pataru Indah* is not only a celebration of new life but also a symbol of the fusion between traditional customs and Islamic values. This aligns with the findings of (Safitri & Susanti, 2023), who studied the Sundanese "Nujuh Bulan" ritual, identifying it as a valid form of 'urf (recognized tradition in Islam), as long as it aligns with Islamic principles. Similarly, the ritual reflects cultural-Islamic acculturation, consistent with (Suryawan, Sutajaya, & Suja, 2022), who studied Palembang Malay birth traditions, noting how traditional elements are reinterpreted through an Islamic lens.

The theme of religio-cultural syncretism is also evident. (Rosa, 2023) found similar integration in Madurese offerings, where Islamic values were infused into traditional

rituals. (Zenobia, 2024) noted in Mojokerto that local ceremonies like Gebyak Dusun included tahlil prayers and religious advice paralleling how ustaz and traditional leaders in Hajoran collaboratively lead Pataru Indahan. Educationally, (Barella & Nurhesti, 2023) observed in Sundanese pregnancy rituals that youth participation serves as informal cultural education. In Hajoran, young people assist in both logistics and documentation, promoting contextual and adaptive cultural transmission. In terms of identity, (Kartini & Kusumadewi, 2022) argue that traditional maternity practices in Jambi foster cultural awareness and strong ethnic identity a pattern also observed in Hajoran, where youth engagement and pride in Mandailing heritage remain high. Nonetheless, challenges remain. The symbolic meanings of the rituals are often lost on younger generations. (Yusawinur Barella, 2024) warns that modernity can erode sacred traditions if symbolic education is neglected. Therefore, digital documentation and cultural integration into local education systems are necessary.

**Table 1. Synthesis and Recommendations**

Aspect	Findings and Discussion
Tradition Implementation	Conducted during the seventh month of pregnancy, involving collective prayers, sprinkling of blessed flour water ( <i>tepung tawar</i> ), use of <i>ulos</i> , yellow rice, and other traditional foods.
Spiritual Values	Contains prayers for the safety of mother and child, and protection from spiritual disturbances; blends ancestral beliefs with Islamic teachings.
Cultural-Religious Syncretism	Reflects a harmonious fusion between Mandailing customs and Islamic values, such as Islamic prayers led by religious leaders during the ritual.
Social and Communal Role	Enhances social solidarity, strengthens kinship and communal cooperation, and fosters unity among community members.
Educational Function	Serves as a medium for informal cultural education for the younger generation through participation in documentation and ritual organization; supports cultural value regeneration.
Modernization Challenges	Decline in symbolic understanding among the youth; some participate only physically without comprehending the deeper philosophical meanings.
Preservation Strategies	Requires creative approaches such as digital documentation, integration into local education, and active, intergenerational community involvement.
Global Comparison	Shares similar values with Japan's <i>Satogaeri Bunben</i> tradition, which emphasizes family support and emotional protection during pregnancy.
Cultural Identity	Strengthens Mandailing cultural identity, serves as a symbol of collective pride, and represents cultural resilience amid globalization.
Cultural Heritage Framework	Aligns with UNESCO's Intangible Cultural Heritage principles, which emphasize meaning transmission, community participation, and contextual adaptation.

Pataru Indahan is not merely a ceremonial tradition; it is a living expression of collective values that integrates spiritual, social, and cultural dimensions. The findings affirm that local traditions can thrive if supported through intergenerational collaboration, alignment with religious principles, and strengthened educational strategies. This tradition exemplifies adaptive resilience amid modernization and

underscores the need for contextual, creative preservation strategies to maintain its relevance for future generations.

#### **D. Conclusions**

The *Pataru Indah* tradition, a seventh-month pregnancy ritual in Hajoran Village, represents a manifestation of Mandailing local wisdom enriched with spiritual, social, and educational values. The integration of symbolic elements such as *tepung tawar* (blessed water), *ulos* cloth, yellow rice, flowers, and traditional foods with Islamic prayers reflects a dynamic syncretism between cultural heritage and religious expression. This ritual strengthens social cohesion, facilitates intergenerational value transmission, and reinforces cultural identity making it not only a spiritual event but also a medium of informal education and collective solidarity. Practical implications of these findings highlight that the involvement of younger generations in documenting and participating in the ritual is key to ensuring cultural sustainability.

Digital media, culture-based learning in schools, and community workshops can serve as adaptive tools for preservation. The role of religious leaders is especially important in aligning the tradition with Islamic values, thereby creating broader legitimacy and acceptance within contemporary Mandailing society. Policy implications: Local governments should integrate *Pataru Indah* into culture-based village development programs, including the sectors of tourism and formal education. The tradition can be promoted through annual cultural festivals, village identity branding, and local curriculum enrichment. Cross-sector collaboration among educational institutions, cultural agencies, and traditional and religious leaders is essential to ensure the tradition is not only preserved but also empowered as a source of character-building and collective pride. Limitations: This study is limited to the local context of Hajoran Village and therefore may not represent the diversity of *Pataru Indah* practices in other Mandailing regions. Moreover, the qualitative approach used does not provide quantitative measurement of how effectively values are transmitted to younger generations. Future research is recommended to compare multiple villages and apply mixed-methods approaches to explore more deeply the dynamics of cultural transmission and strategies of adaptation to social change. This study reaffirms that *Pataru Indah* is not merely a cultural symbol, but a social and spiritual asset with significant potential to strengthen local identity in the face of globalization.

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