

THE CONTRIBUTION OF CULTURAL VALUES TO EDUCATION IN THE MANGUPA-UPA TRADITION OF THE BATAK MANDAILING COMMUNITY

KONTRIBUSI NILAI-NILAI BUDAYA TERHADAP PENDIDIKAN DALAM TRADISI MANGUPA-UPA PADA MASYARAKAT BATAK MANDAILING

Received: 02/12/2025; Revised: 21/12/2025; Accepted: 05/01/2026; Published: 07/01/2026

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ABSTRACT

This research is motivated by the importance of preserving cultural values in the *Mangupa-upa* tradition of the Mandailing Batak people, which has religious, social, and moral significance. The problem addressed in this research is how Mandailing cultural values are reflected in the *Mangupa-upa* tradition. The purpose of this research is to describe and analyze the cultural values in the *Mangupa-upa* ceremony in relation to Koentjaraningrat's cultural elements theory. This research uses a descriptive qualitative approach with observation, documentation, and literature study techniques on the implementation of *Mangupa-upa*. The results of the research indicate that the *Mangupa-upa* tradition encompasses five cultural elements: the religious system, social organization, knowledge system, language, and arts.

Keywords: Mandailingness culture; *mangupa-upa*; traditional ceremonies.

ABSTRAK

Penelitian ini dilatarbelakangi oleh pentingnya pelestarian nilai budaya dalam tradisi Mangupa-upa masyarakat Batak Mandailing yang mengandung makna religius, sosial, dan moral. Permasalahan penelitian ini adalah bagaimana nilai-nilai budaya Mandailing tercermin dalam tradisi Mangupa-upa. Tujuan penelitian untuk mendeskripsikan dan menganalisis nilai-nilai budaya dalam upacara Mangupa-upa berdasarkan teori unsur kebudayaan Koentjaraningrat. Penelitian ini menggunakan pendekatan kualitatif deskriptif dengan teknik observasi, dokumentasi, dan studi literatur terhadap pelaksanaan Mangupa-upa. Hasil penelitian menunjukkan bahwa tradisi Mangupa-upa memuat lima unsur budaya, yaitu sistem religi, organisasi kemasyarakatan, sistem pengetahuan, bahasa, dan kesenian.

Kata kunci: Budaya Mandailingness; *mangupa-upa*; upacara tradisional.

How to cite: Nasution, A. D. M. (2026). The Contribution Of Cultural Values To Education In The Mangupa-UPA Tradition Of The Batak Mandailing Community. *Jurnal Cahaya Pendidikan*, 11(2), 126–134 .<https://doi.org/10.33373/chypen.v11i2.8670>

INTRODUCTION

Culture encompasses all aspects of human life, encompassing beliefs, customs, arts, knowledge, morals, and various other elements acquired by humans as part of society. Culture is a structured way of life passed down from generation to generation, evolving through adaptation and intergenerational

learning, thus creating a social environment suited to human needs (Ramadinah et al., 2022). In this context, culture is not static, but rather dynamic, constantly transforming with the times without losing its underlying traditional roots. One concrete example of the preservation of local culture in Indonesia can be seen in the Batak Mandailing community in North Sumatra. This community still adheres to various traditional traditions rich in meaning and noble values, one of which is the *Mangupa-upa* tradition. This tradition serves as an expression of togetherness, prayer, and hope for the safety, well-being, and harmony of individual and group life within society. Through the *Mangupa-upa* ceremony, the Mandailing people express their gratitude to God Almighty and ask for protection and blessings for both those being paid and those performing the ceremony (Fatmawaty, 2024). *Mangupa-upa* is not merely a traditional ritual, but also a means of strengthening cultural identity, strengthening bonds of brotherhood, and passing on moral and spiritual values to the next generation. This tradition demonstrates the crucial role of culture in maintaining the continuity of the social and spiritual life of the Mandailing people (Febriana et al., 2023).

The *Mangupa-upa* tradition is interesting to study because it remains preserved and consistently practiced by the Mandailing people, especially in rural areas. This tradition is not merely a cultural heritage but also a manifestation of a system of values and beliefs deeply rooted in community life. *Mangupa-upa* includes prayers, gratitude, and requests to the Almighty for the blessings and blessings of both the recipient and the recipient (Febriana et al., 2023). The ceremony is led by traditional elders who possess in-depth knowledge of the meaning and procedures of the tradition. The presence of all extended family members is crucial in strengthening togetherness, solidarity, and respect for ancestral values. In each ceremony, various materials and symbols are used, imbued with philosophical meaning.

Previous research, such as that conducted by Tambunan (2024), aimed to examine the *Mangupa* tradition in the South Tapanuli community and its relationship to indigenous counselling practices. It also aimed to understand how this tradition can be integrated into local culture-based counselling services, highlighting the customary and cultural values contained within the *Mangupa* tradition and its role in helping individuals resolve problems, cultivate gratitude, and strengthen social and spiritual bonds. The method used was a qualitative approach with descriptive methods. Data were obtained through surveys, in-depth interviews, and observations in three districts (South Tapanuli, Mandailing Natal, and Central Tapanuli). The research subjects were traditional leaders who understood the *Mangupa* tradition. This approach allowed researchers to gain an in-depth understanding of the meaning, process, and function of the *Mangupa* tradition within the cultural and social context of the local community. The results showed that the *Mangupa* tradition functions as a means of advice, prayer, and guidance that helps individuals resolve life problems, increase gratitude, and strengthen social and spiritual values. This tradition involves certain food and animal products that indicate the level of *Mangupa*, and contains strong customary values and beliefs. The development of this tradition-based indigenous counselling service emphasizes the importance of internalizing local cultural values, adapting counselling techniques, and respecting local wisdom in facing the challenges of modernization and globalization.

The existence of the author's research in this context is an effort to preserve and develop traditional practices as part of a contextual and community-based counselling solution. The author acts as a researcher who seeks to integrate local cultural values into psychological practices, while strengthening the cultural identity of the community through an approach that respects and utilizes local wisdom in the healing process and solving social problems. Then the second study conducted by Febriana et al., (2023) that the purpose of this study is to determine the development and preservation of the *Mangupa* oral tradition in the North Sumatra community, especially the Toba Batak and Mandailing ethnic groups, and understand the factors that support its sustainability. In addition, the study aims to identify the meaning and function of the *Mangupa* tradition in community life and efforts to preserve it so that this tradition does not disappear in the modern era. The method used in this study is a qualitative descriptive method. Data were collected through interviews with the community and traditional leaders, direct observation during the *Mangupa* tradition, and documentation in the form of recordings and notes related to the tradition. This approach aims to obtain an in-depth and comprehensive overview of the *Mangupa* tradition from various aspects. The results of the study

indicate that the *Mangupa* tradition is still preserved by the community, despite undergoing various changes. This tradition serves as a form of prayer and gratitude during various events such as births, weddings, and *naik sidi* ceremonies, as well as an effort to restore spirits and ask for blessings from God. Factors supporting the sustainability of this tradition include social, economic, and cultural aspects, as well as support from the government and educational institutions. Preservation efforts include educating the younger generation and documenting the tradition to ensure its continued recognition and thwarting its extinction in the modern era.

As an analytical framework, this study uses Koentjaraningrat's (1987) theory, which states that culture has several universal elements: (1) religious systems and religious ceremonies, (2) social organizations, (3) knowledge systems, (4) language, and (5) art. Through this theory, the cultural values within the *Mangupa-upa* ritual can be identified and studied comprehensively. This study aims to describe the cultural values contained in the *Mangupa-upa* tradition of the Batak Mandailing community, explain the symbolic meaning of each element in the ceremony, and investigate the contribution of cultural values to education in the *Mangupa-upa* tradition. The results are expected to contribute to the preservation of regional culture, enrich cultural anthropology studies in Indonesia, and provide a deeper understanding of the role of education in shaping character and social norms through cultural traditions.

MATERIAL AND METHODS

This research uses a descriptive qualitative method, which aims to describe and explain the events, phenomena, and social situations that are the object of study (Waruwu, 2023). This approach was chosen because it was deemed most appropriate for examining the cultural values embodied in the *Mangupa-upa* tradition. Through this method, researchers can gain a deeper understanding of the social context and symbolic meanings inherent in every aspect of the tradition's implementation. The research focuses on an in-depth description of the meaning, values, and function of the *Mangupa-upa* tradition in the lives of the Batak Mandailing people, from a cultural, spiritual, and social perspective.

This research comprises primary and secondary data. According to Sulung and Muspawi (2023), primary data is data generated directly by researchers through methods such as observation, surveys, or experiments, making it more specific and relevant to the research questions. This data represents raw, unprocessed data. Meanwhile, secondary data is a data source obtained indirectly through intermediary media from pre-existing sources, such as documents, reports, books, journals, or data collected by other parties such as secondary data sources including financial reports, articles, and census data collected by the government. And in this study, primary data was obtained through direct observation of the implementation of the *Mangupa-upa* tradition in a Batak Mandailing family. Observations were made to directly understand the processes, equipment, and symbols used in the ceremony. Meanwhile, secondary data was collected through a literature review of various written sources such as books, scientific articles, journals, and documents relevant to Mandailing culture and traditional systems. These two types of data complement each other in providing a comprehensive picture of the research object.

Data collection techniques used three main methods: direct observation, documentation, and literature review. Observations were conducted throughout all stages of the ceremony, from preparation to post-performance, to identify emerging symbols, actions, and cultural values. Photo and video documentation was used to strengthen the descriptive data obtained from field observations. Furthermore, a literature review was conducted to establish a theoretical basis and strengthen the interpretation of the empirical data. The research instruments used included field notes, documentation, and non-participatory observation guidelines to assist researchers in recording findings during the event.

Data analysis was conducted using qualitative descriptive analysis. The analysis process was carried out in three main stages: data reduction, data presentation, and conclusion drawing. In the data reduction stage, researchers selected and focused on field data relevant to the cultural values and symbolism of the *Mangupa-upa* tradition. Data deemed important were then categorized based on themes, such as religious, social, and aesthetic aspects. The data presentation stage was carried out

in the form of a narrative description that describes the ceremony process, the arrangement of ritual equipment, and the symbolic meanings inherent in each element of Mandailing culture. Furthermore, conclusions are drawn by interpreting the findings based on Koentjaraningrat's theory of cultural elements, which include religious systems, social organizations, knowledge systems, language, and art. This interpretation aims to uncover the cultural values contained in the *Mangupa-upa* tradition as a form of local wisdom of the Mandailing people. To maintain the validity of the research results, data source triangulation was conducted by comparing the results of direct observations in the field with supporting documentation and literature data, so that the analysis results are objective, credible, and can be scientifically accounted for.

RESULT AND DISCUSSION

Mangupa-upa

Mangupa-upa is an oral tradition in the Batak Mandailing community that holds profound meaning and high cultural value. This tradition serves as a means of providing blessings, moral support, and expressing prayers and good wishes to an individual or group in various life events, both happy and sad. In practice, *mangupa-upa* serves as an important medium for transmitting traditional values, strengthening cultural identity, and strengthening a sense of togetherness and solidarity among members of the Batak Mandailing community. Through this tradition, the community not only expresses gratitude and requests for protection from God, ancestors, and protective spirits, but also reaffirms social and spiritual relationships that have been established for generations. *Mangupa-upa* contains moral values, ethics, and local wisdom that have been passed down orally from generation to generation, making it a meaningful vehicle for life learning. Furthermore, the *mangupa-upa* tradition reflects the Batak Mandailing community's outlook on life, which emphasizes the importance of balance between humans, nature, and spiritual forces. Each ceremony conveys a spirit of togetherness, respect for ancestors, and a determination to maintain harmony in community life. Thus, *mangupa-upa* is not only a form of traditional ritual, but also a manifestation of cultural identity and spirituality that strengthens the identity of the Batak Mandailing people in facing the dynamics of life (Tampubolon et al., 2024).



Figure 1. Personal Documentation of the *Mangupa-upa* Tradition

The tradition depicted in Figure 1 depicts the *Mangupa-upa* procession in Mandailing culture. In this ritual, respected elders offer advice and blessings to those being offered, whether for weddings or other important occasions. The atmosphere is solemn and respectful, with parents or traditional figures offering food to family members seated cross-legged as a means of conveying blessings and advice.

The Purpose and Function of *Mangupa-upa*

The function and purpose of the *mangupa-upa* tradition in Mandailing culture have profound spiritual and social significance. Primarily, mangupa is performed as an expression of gratitude for various successes and salvations achieved by an individual or family, such as recovery from a serious illness, abundant sustenance, or success in business or career. Furthermore, this tradition also serves a spiritual purpose: to "restore the spirit" so that it remains united with the body, thus restoring physical and spiritual balance. Through the *mangupa* procession, the community asks for blessings from the Almighty for safety, health, and a blessed life. This ceremony is also imbued with social and moral values, as it serves as a forum for strengthening family ties and fostering friendship among members. During the ceremony, traditional and family elders offer advice, prayers, and wise counsel as a form of guidance and blessing for those being offered (Hasibuan, 2018).

The *Mangupa-upa* Ceremony Process

The *Mangupa-upa* ceremony begins with pre-event preparations. A meeting or marpokat (gathering) is held at least one day before the event to discuss and determine the participants who will participate in the *mangupa* tradition. On the day of the ceremony, the *pangupa* is placed in front of the bride and groom, ensuring all equipment is ready so the ceremony can begin, led by the *pangetak pangetok* (event guide). The *mangupa* ceremony then proceeds, with participants consisting of the immediate family of the *diupa* offering prayers and requests to the Almighty for the blessings and blessings of the *diupa* and those being offered them. The *pengupa* offers advice, guidance, and prayers to the bride and groom and their families. The spoken words are symbolic communication, conveying specific ideas and meanings. After all participants have offered their prayers and advice, the ceremony continues with the recitation of "horas...horas...horas...", signaling the end of the *mangupa* ceremony. The final event is the recitation of a closing prayer by a designated person skilled in reciting prayers according to their meaning. After the prayer is finished, no other events are permitted and the *mangupa* event is considered to be finished according to tradition (Imron et al., 2021).

Tools, Prayers, and Food in *Mangupa-upa*

In the *Mangupa* tradition, three banana leaves are required. Two are used as a base for the *pangupa* material, and one is placed on top to cover the *pangupa* material. These three banana leaves symbolize kinship (*Dalihan Na Tolu*) and support this event, which is supported by the three elements of *Dalihan Na Tolu: Mora, Kahanggi, and Anak Boru* (representing family). The *Anduri*/tray is also needed to hold the *pangupa* materials and is a symbol of the community (Nasution, 2024). In the *Mangupa Upa* traditional ceremony of the Mandailing people, the food served generally includes rice, sitabar banana leaves, fish, goat meat, chicken eggs, and salt. Each ingredient has its own symbolic meaning: betel and lime represent joy and wisdom, rice symbolizes the ability to distinguish between good and evil, banana leaves signify that marriage is ideally only once in a lifetime, fish represents harmony, goat meat symbolizes strength and steadfastness, chicken eggs signify the source of life, and salt signifies that the couple is expected to bring benefits to their surroundings (Batakkeren, 2025). A common prayer phrase in a *mangupa-upa* is delivered by a *pangupa* (the person leading the mangupa ceremony):

Opening: "Nuaeng, anak dohot boru, dan anak serta menantu... kami memohon izin dan restu dari jiwa-jiwa yang telah mendahului kita..."

Prayer Core: " Pada kesempatan yang berbahagia ini, kami mengharapkan agar pasangan yang baru menikah senantiasa dilimpahi kebahagiaan dan kesuksesan. Semoga hidup mereka

dipenuhi dengan cinta, kasih sayang, dan keharmonisan. Semoga mereka diberkati dengan rezeki yang melimpah dan dapat menciptakan keluarga yang bahagia dan sejahtera...."
Closing: " *Horas! Semoga segala harapan dan cita-cita ini terwujud. Mari kita ikuti dengan penuh rasa syukur dan mengapresiasi adat istiadat Mandailing yang telah membimbing kita dalam acara ini.*"

Religious System and Religious Ceremonies

In religious systems and ceremonies, the *mangupa* tradition is a sacred event performed as an expression of gratitude to God Almighty for the smooth running of an event, such as a wedding or for receiving great fortune. *Mangupa* involves offering prayers and conveying advice from the *dalihan na tolu* to the bride and groom, and providing meaningful guidance for life after marriage, ensuring a peaceful household in accordance with the wishes of their ancestors. Furthermore, the *mangupa* tradition also involves the slaughter of certain animals, such as buffalo, goats, and chickens, as part of the sacred traditional procession. Thus, *mangupa* has a profound religious and spiritual function in the lives of the Batak Mandailing people, serving as a form of prayer and supplication to God and strengthening the religious values within their belief system (Yuliani, 2024).

Community Organizations

The cultural value of the *mangupa-upa* tradition within the community system and organization is reflected through the involvement of various parties who play important roles in its implementation, such as parents, kings, and traditional leaders. Their presence demonstrates the existence of an orderly social structure and a strong kinship system within the Mandailing community. Each individual has complementary roles and responsibilities in ensuring the ceremony runs according to customary procedures. This involvement also reflects respect for the social order and the values of togetherness that underlie community life. Furthermore, the *mangupa-upa* tradition reflects an ancestral heritage that is continuously preserved and carried out from generation to generation. This signifies the continuity of a social system that respects hierarchy and the role of each member of society in maintaining customary harmony. Through this tradition, the Mandailing community emphasizes the importance of social solidarity, shared responsibility, and respect for cultural and spiritual values that guide community life (Tambunan, 2024).

Knowledge System

Because the *mangupa-upa* tradition contains meaningful traditional values and life advice, it serves not only as a moral message but also as a medium for conveying noble life values. These values reflect the Mandailing people's outlook on life, which upholds togetherness, respect, and balance in various aspects of social life. Through the *mangupa-upa* process, this tradition utilizes local wisdom as a basis for providing guidance, problem-solving, and spiritual strengthening for the individuals being performed. Each stage of this ceremony contains symbols and meanings that emphasize the harmonious relationship between humans, their fellow humans, and the surrounding environment (Tambunan, 2024).

Language

The cultural values of the *mangupa-upa* tradition are reflected in the language of the person performing the *mangupa-upa* ritual, conveying prayers, gratitude, and hopes through words, advice, and supplications from the person performing the *mangupa-upa* ritual to the person receiving the *mangupa-upa*. Each utterance carries profound meaning and constitutes a form of communication imbued with spiritual values. The language used in *mangupa-upa* rituals is not merely a means of conveying messages, but also a medium that reflects the subtlety, respect, and sincerity of the person giving the *mangupa-upa*. Through meaningful expressions, the person performing the *mangupa-upa* conveys blessings and prayers for continued safety, blessings, and strength in life. Every word uttered is imbued with wisdom that illustrates the harmonious relationship between humans and their fellow humans and with the Creator, making the language of this tradition a reflection of the cultural and spiritual majesty of the Mandailing people (Yuliani, 2024).

Arts

The cultural values of the *mangupa-upa* tradition in Mandailing art reflect efforts to strengthen cultural identity, provide moral and spiritual support, and preserve local wisdom values such as

togetherness, mutual cooperation, and brotherhood. This tradition symbolizes the harmony and unity deeply woven within the Mandailing community. In practice, these values are embodied through the presentation of various dishes rich in symbolic meaning. Each ingredient served serves more than just a simple meal, but also carries deep philosophical significance and is connected to prayers and hopes for a better life. For example, chicken eggs are seen as a symbol of life, purity, and a new beginning for the recipient. These symbols demonstrate how the Mandailing community expresses spiritual and moral values through art, tradition, and symbolism in the *mangupa-upa* traditional ceremony (Rahmawaty, 2024).

Mangupa-upa as a Model for Character Building in Student Education Based on Local Wisdom

The *Mangupa-upa* tradition in the Batak Mandailing community holds deep meaning and serves not only as a cultural ceremony but also as a source of valuable educational values that contribute to character development. In this ritual, the younger generation receives guidance and advice from elders or community leaders, imparting various moral values that act as guidelines for everyday life. Values such as respect for parents, honesty, responsibility, and mutual cooperation are highly upheld in the Batak Mandailing society, and these values are reflected in the *Mangupa-upa* practice. Therefore, *Mangupa-upa* is not merely seen as a ceremonial act but also possesses an educational dimension that is rich and relevant for character building, especially in the context of character education for students. During the *Mangupa-upa* ceremony, the younger generation is taught to honor their parents and elders, an essential aspect of the social values within the Batak Mandailing community. This process of imparting advice occurs in an atmosphere of attentiveness and respect, teaching students the importance of showing mutual respect in their daily lives. The respect for parents and elders also highlights the significance of family values in character education. Furthermore, the advice given encompasses teachings about responsibility, both within the family, the community, and society at large. This value of responsibility serves as a foundation in character education within schools, where students are taught to be accountable for their actions, both personally and socially.

In addition, *Mangupa-upa* also imparts the value of mutual cooperation, the spirit of working together for the common good. Throughout this tradition, the entire Batak Mandailing community supports and collaborates to ensure the success of the ceremony. This value of mutual cooperation is vital in character education because it reflects the importance of collaboration and teamwork in achieving shared goals. In the educational context, students are taught to work together in groups, to respect differences, and to contribute to the common good. Thus, the *Mangupa-upa* ceremony serves as a medium to introduce students to the values of togetherness and collaboration, which are highly relevant to their everyday lives. The symbolism embedded in the *Mangupa-upa* ritual also offers valuable lessons on the internalization of moral and ethical values. Each element of the ceremony holds symbolic meaning, from traditional attire to ritual implements, prayers, and the advice shared. These symbols not only serve cultural purposes but also act as a means to reinforce moral and ethical messages to the younger generation. For example, in the ceremony, participants are reminded to respect their parents, maintain good relationships with others, and act with noble intentions. These values can be learned not just through verbal teachings but also through direct experiences within the ceremony. This illustrates how character education goes beyond theory, with real-life experiences connected to the values being taught. The local wisdom inherent in *Mangupa-upa* thus serves not only as part of cultural heritage but also as a model for culturally-based learning that is highly relevant to modern character education. By integrating this tradition into the educational curriculum, students gain not only academic knowledge but also a deeper understanding of the importance of preserving and applying local wisdom in their daily lives. Through education based on cultural traditions, students learn to appreciate and care for their cultural heritage while internalizing values that are both universal and applicable to their future lives.

Integrating *Mangupa-upa* into character education also enriches our understanding of what education entails. Education is not merely about teaching academic subjects or technical skills; it is also about shaping students into individuals who possess responsibility, honesty, and respect for others. By adopting the values found in the *Mangupa-upa* tradition, character education can be carried out in a more holistic manner, involving not just schools but also families and communities. This creates an

educational ecosystem that supports one another, where the moral and ethical values taught at school are reinforced by the experiences and teachings provided by the family and community. In this context, character education becomes more comprehensive, as it involves all aspects of a student's life, both inside and outside the classroom. Through this process, students not only learn about their cultural values but also understand how these values can be applied in everyday life, whether in personal, social, or professional contexts. Additionally, by involving the community in character education, students will develop a greater appreciation for their role in preserving the cultural heritage and traditions around them. Thus, *Mangupa-upa* can serve as a highly effective model for educating the younger generation to become individuals with strong character, high integrity, and a sense of responsibility toward themselves, their families, communities, and nation.

CONCLUSION

Based on research conducted on the *Mangupa-upa* tradition in the Batak Mandailing community using Koentjaraningrat's theory of cultural elements, it can be concluded that this tradition is a manifestation of a value system that reflects the social, spiritual, and moral life of the Mandailing people. The *Mangupa-upa* tradition functions not only as a traditional ceremony but also as a means of cultural education passed down from generation to generation. The values contained within it encompass religious, social, knowledge, language, and artistic aspects, which complement each other and foster harmony in community life. In religious and ceremonial systems, *Mangupa-upa* serves as a spiritual medium for conveying prayers, gratitude, and requests for salvation to God Almighty. The ceremonial process, which involves prayer, animal slaughter, and the imparting of advice by traditional elders, demonstrates the community's belief in divine power and the importance of balance between body and spirit. These religious values demonstrate that the Mandailing people utilize tradition as a means of strengthening their faith and purifying themselves. In terms of social organization, *Mangupa-upa* exhibits a well-organized social structure and a strong kinship system. The involvement of traditional leaders, parents, and all family members demonstrates mutual cooperation, respect for hierarchy, and an awareness of social responsibility. This demonstrates that this tradition serves as a social glue that maintains harmonious relationships between residents and strengthens solidarity within the community. In terms of knowledge, *Mangupa-upa* contains local wisdom in the form of wise advice and teachings imbued with moral meaning. These values serve as guidelines for the community in maintaining balance, respecting others, and facing various life challenges. Through the language used in each prayer and advice, this tradition reflects refinement, sincerity, and respect for spiritual and social values. In terms of art, the cultural values of *Mangupa-upa* are manifested symbolically through the presentation of food and ceremonial equipment, which are imbued with philosophical meaning. Each ingredient, such as eggs, meat, and banana leaves, has a symbolic meaning depicting life, purity, and the balance of nature. This aesthetic element enriches Mandailing cultural values and emphasizes that traditional art is not only visual but also spiritual. All the cultural elements depicted in *Mangupa-upa* demonstrate that this tradition is a concrete reflection of the Mandailing people's worldview, which emphasizes balance between humans, nature, and the Creator. This tradition remains relevant and crucial in maintaining cultural identity and strengthening social resilience amidst the changing times.

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