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Analysis of teaching material needs for metaphorical semantics based on indigenous knowledge from the *onang-onang mangupa* tradition

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ABSTRACT

This study aims to identify the instructional needs for indigenous knowledge-based metaphorical semantics teaching materials in Indonesian higher education. A mixed-methods needs analysis involved 120 students and five lecturers from four Indonesian Language Education Study Programs. Data were collected through questionnaires, semi-structured interviews, and document analysis and analyzed using descriptive statistics and thematic analysis. The results showed that existing materials systematically covered semantic concepts but lacked contextualization and integration of local cultural knowledge. Students and lecturers indicated strong needs for authentic linguistic examples, culturally relevant content, and digitally supported resources. *Onang-Onang Mangupa* was identified as a potential authentic resource for teaching metaphorical expressions and cultural values. The findings reveal a contextualization gap and provide an empirical foundation for developing culturally responsive metaphorical semantics teaching materials



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Introduction

In recent decades, the integration of indigenous knowledge into higher education has received increasing attention as an approach to developing learning that is contextual, inclusive, and responsive to cultural diversity (Ocsis et al., 2024). Indigenous knowledge is not merely cultural heritage that should be preserved, but also an epistemological resource that can enrich academic learning by connecting theoretical knowledge with the social and cultural experiences of learners. In language education, the use of culturally grounded learning resources is particularly important because language is inseparable from the cultural context in which meaning is constructed and communicated. The incorporation of local cultural contexts into language learning can enhance learning relevance, strengthen students' cultural awareness, and provide meaningful connections between academic concepts and students lived experiences (Ramli et al., 2025).

This issue is particularly relevant to the teaching of metaphorical semantics in higher education. Metaphorical semantics examines how meaning is constructed through metaphorical expressions and how linguistic forms reflect conceptualization and human experience. Metaphors are not merely stylistic devices but mechanisms through which speakers conceptualize abstract experiences, social relationships, values, and cultural realities. Consequently, learning metaphorical semantics requires teaching materials that allow students

to examine metaphorical meaning within authentic linguistic and cultural contexts. However, the availability and suitability of such materials remain problematic in higher education. Semantics teaching materials are frequently presented through decontextualized examples or linguistic data originating predominantly from Western linguistic traditions, which may limit students' opportunities to understand metaphorical meaning through cultural contexts that are familiar to them (Hero et al., 2024; Putra et al., 2025). This condition indicates that the challenge is not simply the availability of semantics materials, but whether existing teaching materials adequately address students' and lecturers' needs for culturally contextualized metaphorical semantics learning.

The gap becomes more apparent when examining existing research on metaphor and indigenous knowledge. Previous studies have demonstrated that local cultural traditions contain rich linguistic resources that can be utilized to understand metaphorical meaning. One example is the Onang-Onang Mangupa tradition of the Angkola-Mandailing community. This oral tradition contains advice, prayers, symbolic expressions, moral messages, and metaphorical forms that reflect concepts of kinship, religiosity, wisdom, social responsibility, and expectations for individual and family life (Alfaqi & Azizah, 2022; Effendi, 2018; Harahap et al., 2020)(HARAHAP et al., 2020; Silalahi et al., 2018)). These characteristics indicate that Onang-Onang Mangupa provides authentic cultural and linguistic material for examining the relationship between metaphor, meaning, and cultural experience.

Nevertheless, the existing literature has predominantly approached Onang-Onang Mangupa from cultural, linguistic, and anthropological perspectives rather than from the perspective of higher education pedagogy. Studies have mainly examined metaphorical forms, cultural values, linguistic characteristics, and social functions contained in Onang-Onang expressions (Harahap, 2020; Silalahi et al., 2018). Although these studies establish the richness of the tradition as a linguistic and cultural resource, they do not sufficiently address whether such resources correspond to the actual instructional needs of students and lecturers in metaphorical semantics courses. Similarly, research concerning indigenous knowledge in education has generally emphasized the benefits of incorporating local culture into learning, but has paid comparatively limited attention to the specific instructional requirements for transforming culturally embedded metaphorical expressions into appropriate teaching materials for university-level semantics education (Aulia et al., 2026; Ramli et al., 2025). Thus, a critical gap remains between research that identifies metaphorical and cultural resources within indigenous traditions and research that investigates the actual need for those resources as teaching materials in metaphorical semantics education at the higher education level.

This gap is important because the identification of teaching material needs constitutes a necessary preliminary stage before culturally based instructional materials can be appropriately developed. Without empirical information concerning students' and lecturers' perceptions, learning difficulties, preferred material characteristics, and the relevance of local cultural examples, the integration of indigenous knowledge into metaphorical semantics risks becoming merely an additive inclusion of cultural content rather than a pedagogically meaningful response to existing learning needs. Therefore, the central issue of this study is not the development of teaching materials or the comprehensive analysis of the Onang-Onang Mangupa tradition itself, but the identification of whether and to what extent metaphorical semantics teaching materials based on indigenous knowledge are needed in higher education, particularly materials that utilize the Onang-Onang Mangupa tradition as a culturally relevant source.

Accordingly, this study focuses specifically on analyzing the needs of students and lecturers for indigenous knowledge-based teaching materials in metaphorical semantics, with the Onang-Onang Mangupa tradition serving as the proposed cultural context. The study seeks to identify the perceived need for culturally contextualized metaphorical semantics materials, particularly in relation to the relevance of local examples, students' learning needs, lecturers' instructional needs, and the characteristics of teaching materials considered appropriate for higher education. By limiting the study to needs analysis, the research provides empirical evidence that can serve as a foundation for subsequent development of indigenous knowledge-based teaching materials. The study is therefore expected to contribute to metaphorical semantics education by clarifying the pedagogical need for culturally grounded learning resources while simultaneously creating an academically relevant pathway for incorporating the Onang-Onang Mangupa tradition into higher education.

Method

Research Design and Participants

This study employed a convergent mixed-methods needs analysis design to investigate the need for indigenous knowledge-based teaching materials in metaphorical semantics education. A mixed-methods approach was adopted because the study required both quantitative evidence regarding students' learning needs and qualitative explanations of instructional conditions, challenges, and the feasibility of integrating indigenous knowledge into

metaphorical semantics education. In a convergent design, quantitative and qualitative data are collected and analyzed separately and subsequently brought together through comparison and integration to obtain a more comprehensive interpretation of the research problem (Creswell & Poth, 2018). Accordingly, the quantitative and qualitative components in this study were given complementary roles: the quantitative component identified patterns and levels of students' needs, whereas the qualitative component provided contextual explanations of those needs.

The participants consisted of 80 undergraduate students and five lecturers from the Indonesian Language Education Study Program. Participants were selected using purposive sampling based on predetermined inclusion criteria and their direct involvement in metaphorical semantics or related semantics learning. Purposive sampling was considered appropriate because participant selection was based on characteristics, experiences, and knowledge directly relevant to the research objectives rather than on statistical representativeness (Campbell et al., 2020). The 80 students were selected from the accessible population of students who met the inclusion criteria during the data-collection period. Specifically, students were eligible if they were enrolled in the Indonesian Language Education Study Program and had completed or were currently undertaking metaphorical semantics or related semantics courses. The number of 80 students represented the accessible students who fulfilled these criteria and agreed to participate. This number was considered adequate for the descriptive purpose of the needs analysis because the quantitative component was intended to identify patterns and tendencies in students' learning needs within the target instructional context rather than to estimate population parameters or generalize the findings statistically to all Indonesian Language Education students.

The five lecturers were also selected purposively based on predetermined criteria. They were required to have teaching experience in semantics, linguistics, or closely related courses and to be directly involved in the relevant instructional context. The five lecturers were selected because they met these criteria and could provide information-rich qualitative evidence concerning instructional challenges, curriculum requirements, existing teaching materials, students' learning difficulties, and the feasibility of incorporating indigenous knowledge into metaphorical semantics education. In purposive sampling, the methodological value of participants is determined by their relevance and information richness in relation to the research purpose rather than by numerical representativeness (Campbell et al., 2020). Thus, the selection of five lecturers was based on relevance and information richness rather than statistical representativeness. The participant composition was therefore determined according to the accessible population, predefined inclusion criteria, and the complementary information required by the convergent mixed-methods design.

Instruments and Data Collection

Three data collection techniques were employed: questionnaires, semi-structured interviews, and document analysis. The questionnaire was administered to the 80 students and was specifically developed to identify four major dimensions: (1) current conditions of metaphorical semantics learning, (2) students' learning difficulties, (3) perceptions of the relevance of indigenous knowledge in metaphorical semantics learning, and (4) expectations regarding the characteristics and content of future teaching materials. Items were measured using a five-point Likert scale ranging from 1 (strongly disagree) to 5 (strongly agree), consistent with the use of Likert-based instruments in educational needs analysis research (Rahman & Aziz, 2023).

The questionnaire was developed through a systematic four-stage procedure. First, the researchers defined the constructs and dimensions based on the research objectives and relevant literature on needs analysis, metaphorical semantics education, and indigenous knowledge-based learning. Second, operational indicators were formulated and used to construct an initial pool of questionnaire items. Third, the draft questionnaire underwent expert judgment by experts in linguistics and language education to establish content validity. Expert review is commonly used to evaluate whether instrument items adequately represent the intended content domain and whether the wording is relevant and appropriate for the target respondents (Mokkink et al., 2025). The experts evaluated the relevance, clarity, appropriateness, and representativeness of each item in relation to its intended construct. Items identified as ambiguous, redundant, irrelevant, or insufficiently representative were revised or removed based on the experts' recommendations.

Fourth, the revised questionnaire was pilot-tested with students who had characteristics similar to those of the main participants but were not included in the main sample. The pilot test was conducted to identify potentially unclear items and to examine the internal consistency of the instrument. Reliability was assessed using Cronbach's alpha, which is commonly used to evaluate the internal consistency of items measuring related dimensions within a questionnaire. A Cronbach's alpha coefficient of ≥ 0.70 was considered an acceptable indication of internal consistency. Items or dimensions demonstrating inadequate consistency were reviewed before the final questionnaire was administered. Thus, the instrument-development process comprised construct identification, indicator formulation, item development, expert review, revision, pilot testing, and reliability assessment before the main data collection.

Semi-structured interviews were conducted with the five purposively selected lecturers to obtain deeper information concerning instructional challenges, existing teaching materials, students' learning difficulties as observed by lecturers, curriculum requirements, and the perceived relevance and feasibility of incorporating the Onang-Onang Mangupa tradition into metaphorical semantics learning. The interview protocol was developed based on the research objectives and the dimensions addressed in the questionnaire while allowing follow-up questions to emerge from participants' responses. The semi-structured format ensured consistency across interviews while allowing the researchers to explore contextual issues in greater depth (Uzun & Yıldız, 2026).

Document analysis was also conducted to examine the existing instructional framework. The documents included course syllabi, lesson plans, textbooks, and instructional modules used in metaphorical semantics or related semantics courses. The analysis focused on the representation of metaphorical semantics concepts, types and sources of examples, cultural contextualization, learning activities, and the extent to which indigenous or local knowledge was incorporated into existing instructional materials.

Data Analysis

Quantitative and qualitative data were initially analyzed separately, consistent with the procedures of a convergent mixed-methods design (Creswell & Poth, 2018). Questionnaire data were coded and analyzed using descriptive statistics, including frequencies, percentages, means, and standard deviations. These statistics were used to identify dominant patterns in students' perceptions, learning difficulties, perceptions of indigenous knowledge integration, and expectations regarding indigenous knowledge-based metaphorical semantics teaching materials.

Interview and document data were analyzed thematically following the six-phase approach proposed by Braun and Clarke. The analysis involved familiarization with the data, generation of initial codes, identification of potential themes, review of themes, definition and naming of themes, and production of the final analytical account (Markus Lesa et al., 2026). Thematic analysis was used to identify recurring patterns concerning instructional challenges, limitations of existing teaching materials, students' learning needs as perceived by lecturers, the relevance of indigenous knowledge, and the pedagogical requirements for culturally contextualized metaphorical semantics materials. The analytical process was treated as iterative rather than strictly linear, allowing the researchers to revisit codes and themes when necessary (Markus Lesa et al., 2026).

Integration of Quantitative and Qualitative Data

The integration of quantitative and qualitative data followed four sequential stages: (1) identifying key quantitative and qualitative findings, (2) comparing the two datasets, (3) examining convergence and divergence, and (4) developing an integrated interpretation. This procedure was consistent with the integration focus of a convergent mixed-methods design, in which separately analyzed quantitative and qualitative findings are brought together for comparison and interpretation (Creswell & Plano Clark, 2018).

First, the quantitative analysis was used to identify the most prominent patterns in students' needs, particularly regarding learning difficulties, perceptions of indigenous knowledge, and expectations for future teaching materials. Second, these quantitative findings were systematically compared with the themes obtained from lecturer interviews and document analysis. Third, convergence and divergence between the datasets were identified. Convergence was established when quantitative results and qualitative evidence indicated similar instructional needs or conditions, whereas divergence was examined when students' responses differed from lecturers' perspectives or from evidence contained in the instructional documents.

Fourth, the convergent and divergent findings were jointly interpreted to explain not only the prevalence of particular needs but also their instructional context and underlying conditions. For example, when a high proportion of students reported difficulties in understanding metaphorical meaning, lecturer interview data were examined to identify possible instructional factors associated with those difficulties, while document analysis was used to determine whether existing materials provided adequate contextualized and culturally relevant examples. Similarly, students' expectations regarding indigenous or culturally relevant examples were compared with lecturers' perceptions of their pedagogical feasibility and with the extent to which such examples were represented in existing instructional documents.

The integration was therefore conducted at the interpretation stage through systematic comparison of quantitative patterns and qualitative themes rather than through statistical merging of the datasets. The quantitative findings indicated the prevalence and relative importance of students' reported needs, whereas the qualitative findings provided contextual explanations and evidence concerning instructional practices and existing materials. This integration enhanced the interpretive breadth of the needs analysis by combining the magnitude of reported needs with contextual explanations of why those needs occurred (Creswell & Plano Clark, 2018). The integrated findings were subsequently used to formulate specific requirements for indigenous knowledge-based teaching materials in metaphorical semantics. Because the present study was limited to the

needs analysis stage, the integrated findings served as an empirical basis for subsequent teaching-material development and did not constitute the development or effectiveness testing of the instructional product.

Trustworthiness and Instrument Quality

Several procedures were employed to strengthen the quality and credibility of the findings. For the quantitative component, content validity was established through expert judgment, followed by pilot testing and reliability assessment using Cronbach's alpha. The systematic specification of participant criteria and transparent reporting of purposive sampling also strengthened the methodological rigor of participant selection (Campbell et al., 2020). For the qualitative component, credibility was strengthened through methodological triangulation by comparing evidence from lecturer interviews, questionnaire findings, and document analysis. Member checking was also conducted by presenting the main interview interpretations to the participating lecturers to verify the accuracy of the researchers' interpretations. In addition, clearly defined participant criteria, systematic coding procedures, and documentation of the analytical process supported the dependability and transparency of the qualitative analysis.

Through these procedures, the convergent mixed-methods design provided complementary evidence concerning the need for indigenous knowledge-based teaching materials in metaphorical semantics education. The quantitative component identified the extent and patterns of students' needs, while the qualitative component explained the instructional context, challenges, and limitations of existing materials. The systematic integration of both forms of evidence provided a more comprehensive empirical basis for determining the characteristics and content requirements of culturally contextualized metaphorical semantics teaching materials based on the Onang-Onang Mangupa tradition.

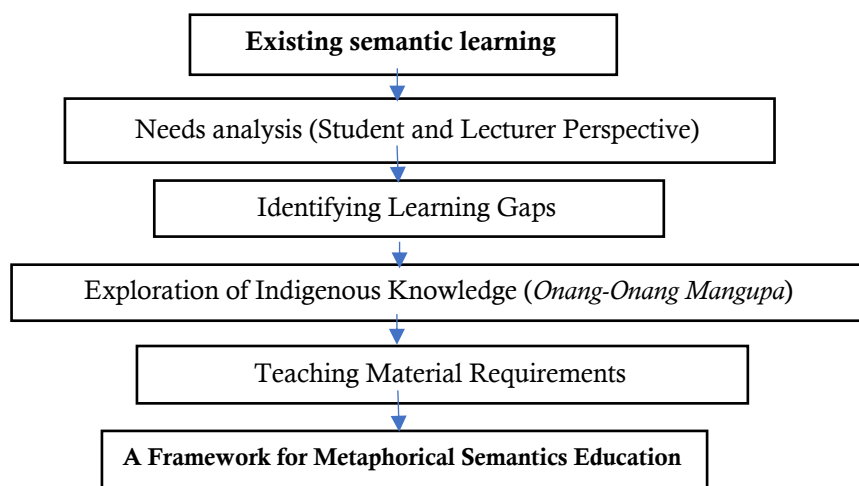


Figure 1. Conceptual Framework of Needs Analysis

Results and Discussions

Semantic Analysis of Syllabi, Lesson Plans, and Teaching Materials

Document analysis was conducted to examine the syllabi, Semester Learning Plans (Rencana Pembelajaran Semester/RPS), and teaching materials used in the Indonesian Language Education Study Programs at four higher education institutions: Muhammadiyah University of South Tapanuli (Campus 1), UIN Syekh Ali Hasan Ahmad Addary Padangsidempuan (Campus 2), the South Tapanuli Institute of Education (Campus 3), and Graha Nusantara University (Campus 4). To enable systematic cross-institutional comparison, the same analytical framework, indicators, coding procedures, and scoring criteria were applied to the documents from all four institutions.

The analysis covered four dimensions: (1) metaphorical semantics content, (2) types and sources of linguistic examples, (3) alignment among learning outcomes, learning activities, and teaching materials, and (4) integration of indigenous or local cultural knowledge. Each dimension was operationalized into specific indicators. The indigenous knowledge dimension, for example, was assessed through the presence of local cultural expressions, traditions, values, oral texts, and culturally situated metaphorical examples. Each indicator was coded using a five-level scale: 5 = very explicitly integrated, when indigenous knowledge was comprehensively and intentionally incorporated into the learning content, activities, and assessment; 4 = explicitly integrated, when indigenous knowledge was intentionally incorporated into most learning components and clearly connected to the learning outcomes or semantic analysis; 3 = moderately integrated, when local

cultural content was present and partially connected to the learning outcomes or semantic analysis; 2 = minimally integrated, when local cultural references appeared only incidentally and had limited connections to the learning process; and 1 = not integrated, when no relevant indigenous or local cultural content was identified. For each institution, the scores for individual indicators were first recorded separately and then compared across the four institutions. The total and mean scores were used to identify relative differences in instructional conditions. In addition, the percentage of indicators achieving each integration level was calculated to provide a clearer basis for cross-institutional comparison. This procedure allowed the analysis to distinguish between institution-specific strengths and weaknesses rather than treating the four institutions as having identical instructional conditions.

The comparative findings revealed meaningful differences across the four institutions. Campus 1 demonstrated relatively strong alignment between learning outcomes and semantic content, with several learning activities directly related to semantic concept mastery. However, the instructional materials were predominantly theory-oriented, and local cultural examples were limited. Campus 2 provided a relatively broader range of semantic learning resources and examples, but the use of culturally situated examples remained limited, and indigenous knowledge was not explicitly linked to learning outcomes or semantic analysis. Campus 3 showed comparatively greater use of contextual linguistic examples and learning activities; however, these examples were not consistently derived from local cultural traditions and were not systematically developed as indigenous knowledge-based semantic learning resources. Campus 4 demonstrated a relatively systematic organization of semantic materials and stronger alignment between instructional components, but the documents contained limited local cultural content and no explicit use of Onang-Onang Mangupa as a source of semantic or metaphorical analysis.

The comparison therefore indicates that the four institutions differed in the strength of semantic content, contextualization of examples, alignment of instructional components, and availability of culturally relevant learning resources. Campus 1 showed a relative strength in curriculum-content alignment, Campus 2 in the breadth of semantic learning resources, Campus 3 in contextual linguistic examples, and Campus 4 in the systematic organization of instructional materials. Nevertheless, these strengths were not accompanied by systematic integration of indigenous knowledge into metaphorical semantics instruction.

A particularly important finding was that none of the four institutions reached the explicitly integrated level for the use of Onang-Onang Mangupa as a semantic learning resource. The absence of this specific tradition, however, occurred within different instructional conditions. Thus, the findings should not be interpreted as indicating that the four institutions had identical weaknesses. Rather, each institution had different starting conditions and instructional strengths that may influence the subsequent development and implementation of culturally contextualized teaching materials.

The cross-institutional comparison also revealed a distinction between the presence of local cultural references and their pedagogical integration into semantic learning. In some documents, contextual or local examples were identified; however, these examples were generally not connected explicitly to learning outcomes, semantic concepts, analytical activities, or assessment. Consequently, the presence of cultural references alone was not considered sufficient evidence of indigenous knowledge integration. Indigenous knowledge was considered systematically integrated only when cultural content was explicitly connected to semantic learning objectives, instructional activities, and/or assessment.

Overall, the document analysis established both institution specific conditions and a shared instructional gap. The institution-specific differences provide a more nuanced understanding of the existing learning environment, while the shared gap namely, the absence of Onang-Onang Mangupa as an explicitly integrated resource for metaphorical semantics learning provides a common rationale for developing culturally contextualized teaching materials. These findings were subsequently considered together with the questionnaire and interview results to determine the specific requirements of the proposed indigenous knowledge-based metaphorical semantics teaching materials.

The comparative results in Table 1 show that the four higher education institutions had different instructional profiles, with overall mean scores ranging from 2.57 to 2.86, indicating low-to-moderate conditions. Campus 3 and Campus 4 obtained the highest mean scores (2.86), followed by Campus 1 (2.71), while Campus 2 obtained the lowest score (2.57). These differences indicate that the institutions did not have identical conditions in terms of semantic content, contextualization, instructional alignment, and cultural integration.

Campus 1 showed relatively strong alignment between learning outcomes, activities, and materials (4.00), but local cultural integration remained limited (2.00). Campus 2 demonstrated broader linguistic examples (4.00), although indigenous knowledge integration was very low (1.00). Campus 3 showed stronger contextualization of linguistic examples (4.00) and relatively higher local cultural integration (3.00). Campus 4

demonstrated the strongest metaphorical semantics content (5.00) and relatively strong instructional alignment (4.00), but local cultural integration remained limited (2.00).

Table 1. Title of Table Table title. Table captions should always be positioned above the tables.

Analytical Dimension	Campus 1	Campus 2	Campus 3	Campus 4
Metaphorical Semantics Content	4	4	3	5
Linguistic Examples and Sources	3	4	4	3
Alignment of Learning Outcomes, Activities, and Materials	4	3	3	4
Local Cultural Integration	2	2	3	2
Indigenous Knowledge Integration	1	1	2	1
Onang-Onang Mangupa as Learning Resource	1	1	1	1
Assessment Alignment	4	3	3	4
Mean Score	2.71	2.57	2.86	2.86

Despite these differences, Onang-Onang Mangupa was not identified as an explicit learning resource in any institution, with a score of 1.00 across all four campuses. The findings therefore reveal both institution-specific strengths and a shared gap in indigenous knowledge integration, providing an empirical basis for developing culturally contextualized metaphorical semantics teaching materials.

Analysis of Teaching Material Used

An analysis of the semantic teaching materials used at four higher education institutions was conducted to assess their suitability for current learning needs and to identify specific aspects requiring improvement. The analysis employed nine dimensions: (1) alignment with learning outcomes, (2) completeness of semantic content, (3) conceptual accuracy, (4) systematic organization and presentation, (5) relevance and contextualization of examples, (6) integration of local and indigenous knowledge, (7) quality of learning activities and assessment, (8) visual appeal and accessibility, and (9) potential for further development. The same indicators and five-point rating scale were applied across the four institutions to enable systematic comparison.

The rating scale ranged from 1 to 5, with 1 indicating very low representation and 5 indicating very high representation of the assessed aspect. Scores of 1.00–1.80 were categorized as very low, 1.81–2.60 as low, 2.61–3.40 as moderate, 3.41–4.20 as high, and 4.21–5.00 as very high. The assessment was based on the extent to which each dimension was explicitly represented, consistently implemented, and pedagogically connected within the teaching materials.

The comparative results indicate that the strongest aspects were conceptual accuracy, completeness of semantic content, and systematic organization, with mean scores generally falling within the high category. These findings indicate that the existing materials provide an adequate theoretical foundation for semantic learning. However, substantial weaknesses were identified in culturally contextualized learning. The lowest scores were found in the integration of local and indigenous knowledge, contextualization of language examples, and the development of culturally based learning activities and assessment.

The most critical gap concerned the integration of local and indigenous knowledge. The materials generally received low scores because local cultural expressions, traditions, oral texts, and culturally situated metaphors were rarely incorporated systematically. In particular, Onang-Onang Mangupa was not used as an authentic source for metaphorical semantics analysis. The low scores in this dimension indicate that the existing materials have not yet transformed local cultural knowledge into structured semantic learning resources.

The contextualization of examples also received relatively low scores. Most examples consisted of general sentences or decontextualized linguistic illustrations rather than authentic expressions reflecting students' social and cultural experiences. Similarly, learning activities and assessment tended to emphasize identification, classification, and definition of semantic concepts, while providing limited opportunities for students to interpret metaphorical meaning through cultural contexts.

These findings demonstrate that the need for new teaching materials is not primarily related to the replacement of existing semantic theories but to the contextual, cultural, and pedagogical enrichment of existing materials. The relatively strong theoretical foundation provides a basis for further development, whereas the low-scoring dimensions identify specific components requiring improvement. Therefore, the development of Onang-Onang Mangupa-based metaphorical semantics teaching materials is justified as an effort to strengthen cultural contextualization, authentic linguistic data, learning activities, assessment, and the connection between semantic concepts and indigenous knowledge.

Table 2. Comparative Analysis of Semantic Teaching Materials in Four Higher Education Institutions

Analytical Dimension	Campus 1	Campus 2	Campus 3	Campus 4
Alignment with learning outcomes	4	4	3	5
Completeness of semantic content	3	4	4	3
Conceptual accuracy	4	3	3	4
Organization and presentation	2	2	3	2
Relevance and contextualization of examples	1	1	1	1
Local and indigenous knowledge integration	1	1	1	1
Learning activities and assessment	4	3	3	4
Visual appeal and accessibility	4	4	4	3
Potential for further development	5	4	5	4
Mean Score	2.71	2.57	2.86	2.86

Table 2 shows that the existing semantic teaching materials across the four institutions were generally at a moderate level, with mean scores ranging from 2.78 to 3.22. Campus 3 obtained the highest overall mean score (3.22), followed by Campus 1 (3.11), Campus 4 (2.89), and Campus 2 (2.78). Although the overall profiles differed, the results reveal a consistent weakness in the contextual and cultural dimensions of the teaching materials.

The most critical weaknesses were found in the relevance and contextualization of examples and the integration of local and indigenous knowledge, both of which received a score of 1.00 across all four campuses. This indicates that authentic culturally situated examples and indigenous knowledge were largely absent from the existing materials. In contrast, alignment with learning outcomes, semantic content, conceptual accuracy, and learning activities generally received higher scores, indicating that the materials provide a relatively adequate theoretical foundation.

Campus 3 demonstrated the strongest overall profile, particularly in alignment with learning outcomes (5.00), while Campus 1 showed relatively strong conceptual accuracy and instructional activities. Campus 4 demonstrated stronger alignment of learning activities and assessment, whereas Campus 2 showed relatively good completeness of semantic content (4.00). Nevertheless, none of these strengths was accompanied by meaningful integration of indigenous knowledge.

The high scores for development potential (4.00–5.00) further indicate that the existing materials provide a suitable foundation for enrichment rather than complete replacement. Therefore, the primary urgency is to strengthen contextualized examples, indigenous knowledge, culturally relevant activities, and assessment. The findings provide a clear empirical basis for developing Onang-Onang Mangupa-based metaphorical semantics teaching materials that retain the existing theoretical strengths while addressing the identified cultural and pedagogical gaps.

Table 3. Results of Semantic Teaching Material Analysis

Analysis Indicator	Strengths	Weaknesses
Alignment of Teaching Materials with Learning Outcomes	The teaching materials used across the four universities are generally aligned with the intended learning outcomes in semantics, particularly in developing students' understanding of types of meaning, semantic relations, and semantic change.	Most teaching materials do not explicitly state measurable learning outcomes, making it difficult to use them as benchmarks for assessing student achievement.
Completeness of Semantic Content	The semantic content is comprehensive and covers major concepts, including lexical meaning, grammatical meaning, denotative meaning, connotative meaning, referential meaning, metaphorical meaning, semantic relations, and semantic change.	Several teaching materials primarily emphasize conceptual definitions and classifications, while in-depth analysis of meaning within authentic language use remains limited.
Accuracy of Semantic Concepts and Theories	The concepts presented are consistent with established linguistic and semantic theories, providing students with a solid theoretical foundation.	The materials are still dominated by structural linguistic perspectives and provide limited attention to cultural semantics or contextual semantic approaches.
Readability and Organization of the Teaching Materials	The materials are systematically organized and presented in a logical sequence,	The presentation remains largely expository and information-oriented, offering limited support for active,

Analysis Indicator	Strengths	Weaknesses
Relevance of Language Examples to Real-Life Contexts	beginning with fundamental concepts and progressing to more advanced topics. Some teaching materials include language examples that are closely related to students' everyday experiences, facilitating conceptual understanding.	student-centered, and constructivist learning. Most examples remain general in nature and are not sufficiently connected to students' socio-cultural realities.
Integration of Local Culture and Indigenous Knowledge	The South Tapanuli Institute of Education has begun incorporating examples of local culture, although only to a limited extent.	Most teaching materials have not explicitly integrated local cultural content. <i>Onang-Onang Mangupa</i> texts have not yet been utilized as authentic learning resources or as objects of semantic analysis.
Alignment of Learning Activities and Assignments with the Course Content	Some teaching materials provide exercises and assignments that support students' understanding of semantic concepts.	Meaning-analysis activities remain limited and insufficiently structured. They are not designed to promote semantic analysis within local cultural contexts. In addition, several teaching materials lack assessment instruments and scoring rubrics.
Visual Appeal and Instructional Presentation	The instructional presentation is generally clear and well organized, enabling students to follow the learning process effectively.	The materials rely predominantly on academic texts and have not incorporated authentic cultural media such as traditional texts, audio recordings, videos, or cultural documentation.
Potential for Teaching Material Development	The comprehensive structure of the existing semantic content provides a strong foundation for developing teaching materials based on local wisdom. There is considerable potential to integrate <i>Onang-Onang Mangupa</i> texts as authentic learning resources.	No systematic instructional design has yet been developed to integrate semantic concepts with local cultural values in a coherent and sustainable manner.

Based on the analysis of semantic teaching materials at Muhammadiyah University of South Tapanuli, UIN Syekh Ali Hasan Ahmad Addary Padangsidimpuan, the South Tapanuli Institute of Education, and Graha Nusantara University, it can be concluded that the teaching materials used adequately meet the substantive aspects of semantic science. This is evident in the completeness of the material, the accuracy of the concepts, and the systematic presentation that supports students' mastery of linguistic competence.

Nevertheless, the analysis shows that the teaching materials are still dominated by a structural-linguistic paradigm that views meaning as an internal phenomenon of language. The integration of local wisdom into the teaching materials is still very limited, and most teaching materials do not even use local culture-based learning resources. Specifically, the *Onang-Onang Mangupa* text, as a representation of Batak Angkola-Mandailing culture, has not been utilized as a learning resource or object of meaning analysis.

Furthermore, learning components such as student activities, learning media, and assessment systems do not fully support contextual semantic learning. Meaning analysis activities are still oriented towards linguistic aspects, while the ability to relate language meaning to cultural context has not been a focus of learning. Therefore, it is necessary to develop semantic teaching materials based on local wisdom that are able to integrate semantic concepts with cultural values through the use of the *Onang-Onang Mangupa* text as an authentic learning resource.

Semester Learning Plan (RPS) Analysis

An analysis of the Semester Learning Plan (Rencana Pembelajaran Semester/RPS) was conducted to examine the extent to which existing semantic learning planning responds to students' learning needs and lecturers' instructional perspectives. The analysis covered eight indicators: (1) alignment of the RPS with learning outcomes, (2) clarity of learning objectives, (3) alignment of learning materials with semantic topics, (4) appropriateness of teaching methods, (5) integration of local wisdom into learning activities, (6) appropriateness of time allocation, (7) assessment forms and criteria, and (8) potential for developing a local wisdom-based RPS.

The same indicators were applied to the RPS documents from the four participating institutions to identify both common patterns and institution-specific conditions.

The analysis showed that the RPS generally provided a systematic instructional structure. Learning outcomes, semantic topics, learning activities, and assessment procedures were relatively well organized. However, the integration of local cultural knowledge remained limited. Although several RPS documents contained references to cultural diversity or local contexts, such elements were not systematically translated into learning materials, classroom activities, learning resources, or assessment criteria. In particular, Onang-Onang Mangupa was not explicitly positioned as an authentic linguistic resource for metaphorical semantics learning.

The major weaknesses were identified in the alignment between learning materials, learning activities, and culturally contextualized learning outcomes. Existing activities primarily emphasized understanding and analyzing general semantic concepts, while students were not explicitly directed to identify, interpret, and analyze metaphorical expressions derived from local cultural texts. Similarly, assessment procedures focused mainly on students' mastery of semantic concepts rather than their ability to interpret meaning in relation to cultural values.

Importantly, these document findings were triangulated with the student questionnaire and lecturer interviews. The three sources showed substantial convergence. The questionnaire indicated that students expected contextual learning, local wisdom, authentic examples, and interactive learning experiences. These expectations were consistent with lecturers' observations that existing semantic materials relied predominantly on general linguistic examples and had limited culturally contextualized resources. Lecturers also emphasized the need for authentic local materials that could connect semantic concepts with students' cultural experiences. Thus, the students' reported needs and lecturers' pedagogical observations complement the RPS analysis by demonstrating that the limitations identified in the documents were also experienced and recognized by the main instructional stakeholders.

The triangulated findings further revealed that the problem was not the absence of a basic semantic learning structure, but the weak connection between that structure and students' cultural experiences. The RPS provided an adequate framework for semantic instruction, while students expressed a need for more contextual and culturally relevant learning and lecturers identified limitations in the availability of appropriate teaching resources. The convergence of these three sources strengthens the evidence for revising the RPS and developing teaching materials based on Onang-Onang Mangupa.

Therefore, the findings provide a clear empirical basis for development. The existing RPS can be retained as a structural foundation but requires enrichment of learning outcomes, culturally contextualized materials, authentic learning resources, learning activities, and assessment. Integrating Onang-Onang Mangupa into these components would respond simultaneously to students' learning expectations, lecturers' instructional needs, and the documented limitations of existing semantic learning plans.

Table 4. Presents the triangulation of findings from RPS analysis, university student questionnaires, and lecturer interviews

Aspect	RPS Analysis	University Student Questionnaire (n=61)	Lecturer Interviews (n=5)	Triangulated Finding
Contextual learning	Contextualization of semantic examples is limited.	96% expected contextual learning.	Lecturers reported limited contextual examples in existing materials.	Convergent: contextual learning needs strengthening.
Local wisdom integration	Local wisdom is not systematically integrated into RPS components.	98% expected local wisdom integration.	Lecturers considered local cultural knowledge relevant to semantic learning.	Convergent: stronger local wisdom integration is required.
Authentic examples	Examples are predominantly general and decontextualized.	97% expected authentic examples.	Lecturers identified a lack of authentic local linguistic data.	Convergent: authentic cultural examples are needed.
Digital learning	Local cultural digital resources	95% expected digital learning resources.	Lecturers recognized the potential of digital media for	Complementary: digital cultural resources should be developed.

Aspect	RPS Analysis	University Student Questionnaire (n=61)	Lecturer Interviews (n=5)	Triangulated Finding
Interactive activities	are not explicitly included. Activities focus mainly on semantic analysis and assignments.	94% expected interactive activities.	presenting local cultural materials. Lecturers recommended more contextual and student-centered activities.	Convergent: activities require contextual and interactive enrichment.
Collaborative learning	Collaborative activities are not explicitly linked to local cultural exploration.	93% expected collaborative learning.	Lecturers supported discussion and interpretation of cultural texts.	Complementary: collaborative cultural analysis can strengthen learning.
<i>Onang-Onang Mangupa</i> as a learning resource	Not explicitly included in the RPS.	University students showed strong support for local-cultural learning.	Lecturers identified local cultural texts as potential authentic resources.	Convergent: <i>Onang-Onang Mangupa</i> provides a relevant basis for material development.

Table 4. presents the triangulation of findings from RPS analysis, university student questionnaires, and lecturer interviews. The results show consistent evidence of a gap between the existing instructional planning and the learning needs of university students. The highest proportion of students expected the integration of local wisdom (98%), followed by authentic examples (97%), contextual learning (96%), digital learning (95%), interactive activities (94%), and collaborative learning (93%). These findings correspond with the RPS analysis, which revealed limited integration of local cultural content, contextual examples, digital cultural resources, and student-centered activities. Lecturer interviews further supported these findings by identifying similar limitations in existing semantic instruction and emphasizing the pedagogical potential of authentic local cultural resources. The strongest convergence concerned local wisdom integration, contextual learning, authentic examples, and interactive activities. In particular, the absence of *Onang-Onang Mangupa* from the existing RPS, together with the high demand from university students and lecturers' recognition of local cultural texts as authentic learning resources, provides strong evidence for its integration into metaphorical semantics education. Thus, the triangulated findings establish an empirical basis for revising the RPS and developing culturally contextualized metaphorical semantics teaching materials.

Students' needs for Contextual and Culture Based Metaphorical Semantik Learning

The needs analysis revealed a consistent pattern between university students' expectations and lecturers' perspectives regarding the need for contextual and culture-based metaphorical semantics learning. Questionnaire data from 61 university students were compared with interview data from five lecturers to identify convergence and complementarity between learner needs and instructional experiences. The results showed that students' expectations were consistently high across all identified dimensions, while lecturers' accounts provided contextual explanations for the instructional limitations underlying these needs. Thus, the integration of the two datasets demonstrates that the identified needs were not based solely on student preferences but were also supported by lecturers' observations of existing learning practices.

The strongest convergence was found in the need for local wisdom integration. Ninety-eight percent (98%) of university students expected local wisdom to be incorporated into metaphorical semantics learning, particularly through culturally relevant linguistic examples and authentic local expressions. This finding corresponded with the lecturers' observations that existing semantic teaching materials contained limited local cultural content and did not systematically utilize indigenous knowledge as a source of semantic data. Lecturers further explained that local cultural expressions could provide authentic contexts for interpreting metaphorical meaning and understanding the relationship between language, cultural values, and social experience. The convergence of these findings indicates that the integration of indigenous knowledge represents a substantive instructional need rather than merely a student preference.

A similar pattern was identified for authentic examples. Ninety-seven percent (97%) of university students expected authentic examples in learning materials, indicating a strong demand for examples derived from real linguistic and cultural contexts. This finding was reinforced by the five lecturers, who reported that existing materials were predominantly based on general or decontextualized examples and provided limited

opportunities for students to analyze naturally occurring metaphorical expressions. The lecturers emphasized that authentic linguistic data could help students move from understanding semantic definitions toward interpreting meaning in actual communicative and cultural contexts. The convergence therefore demonstrates that the limited use of authentic examples is both a perceived student need and an instructional limitation identified by lecturers.

Contextual learning also showed strong convergence between the two datasets. Ninety-six percent (96%) of university students expected contextual learning, particularly learning activities that connect semantic concepts with real-life communication and cultural experience. Correspondingly, lecturers reported that students generally experienced fewer difficulties when semantic concepts were presented through concrete examples but encountered greater challenges when required to interpret meaning without sufficient contextual information. The lecturers therefore identified contextualization as an important factor in helping students understand lexical, figurative, and metaphorical meaning. These findings suggest that contextual learning should be treated as an essential pedagogical component rather than an optional enrichment.

The findings concerning digital learning similarly demonstrated complementary evidence. Ninety-five percent (95%) of university students expected digital learning resources, including multimedia and interactive representations of learning content. Although the RPS and existing teaching materials provide general learning resources, they do not explicitly incorporate digital representations of local cultural materials. Lecturer interviews supported the potential of digital media to present culturally situated linguistic data through audio, video, transcripts, illustrations, and interactive semantic activities. Thus, student expectations identify the demand for digital learning, whereas lecturer perspectives explain how digital resources could facilitate access to otherwise difficult-to-document oral and culturally embedded linguistic materials.

The need for interactive learning activities was also supported by both datasets. Ninety-four percent (94%) of university students expected interactive learning activities, while lecturers reported that existing activities were still largely oriented toward conceptual explanation, exercises, and conventional assignments. Lecturers recommended activities that require students to identify, interpret, compare, and discuss metaphorical expressions in authentic contexts. This convergence indicates that interactive activities should be incorporated not simply to increase student engagement but also to strengthen students' ability to apply semantic concepts analytically.

Similarly, ninety-three percent (93%) of university students expected collaborative learning. Lecturer interviews complemented this finding by emphasizing the value of discussion and collaborative interpretation of cultural texts. According to the lecturers, collaborative activities could enable students to compare interpretations, discuss cultural meanings, and relate metaphorical expressions to social and cultural values. Although collaborative learning was not explicitly emphasized in the existing RPS, the convergence between student expectations and lecturer recommendations provides a basis for incorporating collaborative cultural analysis into the proposed teaching materials.

The Onang-Onang Mangupa tradition emerged as a particularly relevant cultural resource when the three sources of evidence were considered together. The questionnaire indicated strong student support for local-cultural learning, while lecturer interviews identified local oral traditions as potential sources of authentic linguistic data. Document analysis further showed that Onang-Onang Mangupa had not been explicitly incorporated into the existing RPS or semantic teaching materials. The lecturers noted that the tradition contains metaphorical and culturally embedded expressions related to family relationships, advice, moral values, social relations, and life experiences. However, they also emphasized that its pedagogical use requires systematic selection, transcription, contextual explanation, and alignment with course learning outcomes. The convergence of student needs, lecturer perspectives, and document evidence therefore provides a strong empirical rationale for positioning Onang-Onang Mangupa as an authentic resource for metaphorical semantics learning.

The findings reveal a substantial gap between the current orientation of metaphorical semantics instruction and students' need for culturally contextualized learning. Across the four higher education institutions, existing syllabi, Semester Learning Plans (RPS), and teaching materials predominantly emphasize general semantic theories, standardized examples, and decontextualized linguistic content, while indigenous knowledge remains insufficiently integrated as a source of semantic data. This finding supports previous studies demonstrating that language learning becomes more meaningful when linguistic concepts are connected to learners' sociocultural experiences and culturally grounded contexts (Fattahi & Nushi, 2021; Jing-Schmidt & Peng, 2017; Fauza et al., 2023; Matondang & Ikawati, 2025; Widiarini et al., 2025a). However, the present study extends these perspectives by positioning indigenous knowledge not merely as contextual enrichment but as authentic linguistic-semantic evidence through which metaphorical meanings can be identified, interpreted, and reconstructed. This distinction is particularly important because metaphorical meaning is shaped not only by

lexical and structural properties but also by culturally shared conceptualizations, experiences, and knowledge systems (Annisa, 2022; Benyamin & Gracia, 2022; Tur et al., 2025). Thus, culturally embedded expressions can serve simultaneously as the source, context, and object of semantic analysis.

Within this framework, Onang-Onang Mangupa emerges as a potentially authentic resource for metaphorical semantics learning because it contains symbolic expressions, imagery, advice, and metaphors reflecting kinship, respect, religiosity, social responsibility, morality, human–nature relationships, and collective cultural experiences (Hidayah et al., 2025; Maisaroh et al., 2025; Mohan et al., 2025; Rambe et al., 2025; Sabila, 2021; Simanungkalit et al., 2024; Sine & Mata, 2023). Rather than treating this oral tradition solely as cultural heritage, the findings suggest that its expressions can function as authentic linguistic data for identifying metaphorical forms, examining literal and figurative meanings, mapping source and target domains, and interpreting culturally embedded values. This orientation is consistent with cognitive-semantic perspectives in which metaphor represents the conceptualization of abstract experiences through more concrete domains (Astri, 2011; Chaer, 2009; Pulungan et al., 2026; Sambre, 2021), while further demonstrating that such conceptualizations are culturally situated. Accordingly, the pedagogical significance of Onang-Onang Mangupa lies in connecting language, cognition, and culture, thereby enabling students to understand both the general cognitive mechanisms underlying metaphor and the culturally specific knowledge through which metaphorical expressions acquire meaning.

The findings further demonstrate a structural mismatch between existing theory-oriented instruction and students' expectations for contextual, authentic, culturally relevant, and digitally supported learning. Students require opportunities to examine metaphorical meanings within naturally occurring linguistic expressions, cultural practices, and social relationships rather than relying primarily on generalized textbook examples. Although indigenous cultural resources are available within local communities, they have not been systematically transformed into academic learning resources, creating a resource–utilization gap (Febrianty et al., 2022; Widiarini et al., 2025b; Zulfah et al., 2024). Previous research has documented the metaphorical and cultural richness of Onang-Onang Mangupa (Kalele et al., 2025; Mairita et al., 2026), yet the present findings indicate that this knowledge remains insufficiently incorporated into metaphorical semantics instruction. Digitalization may help bridge this gap because audio and video recordings, transcripts, illustrations, and interactive activities can preserve contextual features of oral traditions while making authentic cultural-linguistic data accessible for classroom analysis, consistent with the educational potential of digital technologies for connecting cultural heritage and contemporary learning (Matan & Velvizhy, 2025; McKinley, 2018). Digital resources should therefore function not merely as technological enhancements but as mechanisms for facilitating access to culturally situated linguistic evidence.

Theoretically, these findings support a culturally grounded understanding of metaphorical semantics by demonstrating that metaphorical meaning emerges through the interaction of linguistic expression, cognitive conceptualization, and indigenous cultural knowledge. Conceptual Metaphor Theory explains metaphor through systematic mappings between source and target domains (Lakoff & Johnson, 1980); however, the present findings indicate that the selection and interpretation of these domains are also embedded in culturally shared knowledge and experiences. This perspective can be strengthened through Cultural Linguistics, which emphasizes that language reflects culturally constructed conceptualizations (Sharifian, 2015). Integrating these perspectives produces a three-dimensional relationship among linguistic expression, conceptual mapping, and cultural conceptualization: linguistic expressions provide observable semantic evidence, conceptual mappings explain relationships between domains, and cultural conceptualization explains why particular domains and meanings are salient within specific communities. The contribution of the present study is therefore to reposition indigenous knowledge from contextual background to an epistemic component of metaphorical meaning formation and interpretation, while maintaining a complementary relationship between the cognitive universality of metaphor and the cultural specificity of its linguistic realization.

The study identifies three interconnected challenges: a pedagogical gap between theory-oriented instruction and culturally contextualized learning, a resource gap between the availability of indigenous linguistic materials and their systematic educational utilization, and a digital gap between students' expectations for multimedia learning and predominantly text-based instructional resources. Addressing these gaps requires structural rather than symbolic integration of indigenous knowledge, in which authentic expressions are systematically selected, documented, transcribed, contextualized, and mapped onto relevant semantic concepts. Onang-Onang Mangupa provides a promising foundation for such development because its oral and metaphorical characteristics can support linguistic analysis, cultural interpretation, collaborative learning, and digital documentation. Nevertheless, these findings must be interpreted within the scope of a needs-analysis study: they demonstrate the instructional need and rationale for developing culturally responsive materials but do not establish their validity, practicality, or effectiveness. Subsequent research should therefore develop and

empirically test Onang-Onang Mangupa-based metaphorical semantics materials across broader educational contexts using classroom observations and learning-outcome measures.

Conclusion

This study establishes an empirically supported contextualization gap in metaphorical semantics education in higher education. Rather than indicating a lack of fundamental semantic content, the findings demonstrate a limited integration of authentic linguistic and culturally situated resources into existing semantic learning. Through the triangulation of student questionnaires, lecturer interviews, and document analysis, the study identifies a consistent instructional need for metaphorical semantics learning that connects semantic concepts with indigenous linguistic and cultural knowledge. The principal scientific contribution of this study is the empirical formulation of a needs-based framework for contextualizing metaphorical semantics through indigenous linguistic resources, with Onang-Onang Mangupa serving as a locally embedded case. This contribution extends existing discussions of indigenous knowledge by empirically distinguishing the availability of cultural-linguistic resources from their pedagogical integration in higher education. Importantly, the study does not claim that Onang-Onang Mangupa-based learning materials are valid, practical, or effective, since no instructional product was developed or tested. Its contribution is therefore foundational: it provides empirical evidence and a research-based rationale for subsequent material development and validation. Future studies should translate this needs-based framework into instructional products and empirically examine their validity, practicality, and learning effectiveness.

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