



Tradition and Modernity of Humanity (TMH)

Journal homepage: <https://talenta.usu.ac.id/tmh>



Oral Tradition *Ende Padang* in the Angkola Ethnic

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ARTICLE INFO

Article history:

Received 29 March 2026

Revised 30 March 2026

Accepted 25 April 2026

Available online 23 May 2026

E-ISSN: 2962-1208

P-ISSN: 2807-3118

How to cite:

Siregar RP. Oral Tradition Ende Padang in the Angkola Ethnic. *Tradit Mod Humanit.* 2026;6(2):86–93.

ABSTRACT

This study aims to analyze the *Ende Padang* traditional songs found within the Angkola ethnic community as part of an oral tradition embodying cultural, social, and educational values. *Ende Padang* exemplifies an oral tradition passed down by the Angkola people through the oral transmission of culture from one generation to the next. The study employs a descriptive qualitative approach grounded in oral tradition theory. Data were gathered through a literature review of various sources concerning the oral traditions of the Angkola community. The findings indicate that *Ende Padang* serves as a form of entertainment, a vehicle for imparting wisdom, a means of reinforcing cultural identity, and a medium for transmitting social values among the Angkola people. From the perspective of oral tradition, *Ende Padang* represents a cultural expression possessing a structure, meaning, and social function of great importance to the life of the community that sustains it. Efforts to preserve *Ende Padang* have become increasingly urgent amidst the shifts brought about by modernization, which threaten the continuity of local oral traditions.

Keywords: *Ende Padang*; Angkola; Oral tradition

ABSTRAK

Penelitian ini bertujuan untuk menganalisis lagu-lagu tradisional *Ende Padang* yang ada di kalangan masyarakat etnik Angkola sebagai bagian dari tradisi lisan yang mengandung nilai-nilai budaya, sosial, dan pendidikan. *Ende Padang* adalah salah satu contoh tradisi lisan yang diwariskan oleh masyarakat Angkola melalui proses perpindahan budaya secara lisan dari generasi ke generasi. Penelitian ini mengadopsi pendekatan kualitatif deskriptif dengan dasar teori tradisi lisan. Data diperoleh melalui kajian pustaka dari berbagai referensi yang berkaitan dengan tradisi lisan masyarakat Angkola. Temuan kajian ini menunjukkan bahwa *Ende Padang* berperan sebagai sarana hiburan, alat untuk menyampaikan petuah, penguat identitas budaya, serta media untuk mentransfer nilai-nilai sosial di kalangan masyarakat Angkola. Dari sudut pandang tradisi lisan, *Ende Padang* merupakan wujud ekspresi budaya yang memiliki struktur, makna, dan fungsi sosial yang sangat penting bagi kehidupan masyarakat yang mendukungnya. Upaya untuk melestarikan *Ende Padang* menjadi semakin mendesak di tengah pergeseran modernisasi yang mengancam keberlangsungan tradisi lisan setempat.

Kata kunci: *Ende Padang*; Angkola; Tradisi lisan



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<https://doi.org/10.32734/tmh.v6i1.26835>

1. Introduction

Indonesia is widely recognized as one of the world's most culturally diverse nations, consisting of hundreds of ethnic groups, regional languages, customs, and traditional cultural practices distributed across its vast archipelago. This diversity has produced an extraordinary wealth of cultural heritage that reflects the identity, historical experience, and worldview of its communities. Among the most significant forms of this heritage is oral tradition, which has long functioned as a medium for preserving collective memory, transmitting indigenous knowledge, and strengthening social cohesion. Oral traditions encompass a wide range of verbal and performative expressions, including folktales, myths, legends, proverbs, ritual speeches, chants, songs, poetry, and other forms of verbal art passed down orally from one generation to another. As intangible cultural heritage, oral traditions play an essential role not only in preserving historical narratives but also in communicating ethical principles, cultural norms, social values, and local wisdom that guide community life.

According to Jan Vansina (1985), oral tradition refers to verbal testimony transmitted across generations through spoken communication. Unlike written documents, oral traditions preserve historical experiences, cultural identity, and systems of belief through continuous performance and collective memory. Similarly, Pudentia (2015) argues that oral traditions constitute an important component of Indonesia's intangible cultural heritage because they embody indigenous knowledge, local wisdom, and cultural practices that have evolved through centuries of interaction between communities and their environments. Consequently, oral traditions should not merely be understood as forms of entertainment but rather as dynamic cultural institutions that contribute to education, social integration, and the preservation of cultural identity.

In many traditional societies, oral traditions function as an informal educational system through which knowledge, moral values, customary laws, and collective experiences are transmitted to younger generations. These traditions foster social solidarity by reinforcing shared beliefs and cultural norms while maintaining continuity between the past and the present. As globalization increasingly transforms cultural practices worldwide, oral traditions have become invaluable sources for understanding how communities negotiate cultural continuity amid rapid social change. The safeguarding of oral traditions has therefore become an important concern for scholars, cultural practitioners, and policymakers seeking to preserve cultural diversity in the twenty-first century.

One of Indonesia's ethnic groups that continues to maintain a rich oral tradition is the Angkola ethnic community residing primarily in South Tapanuli, North Sumatra. The Angkola people possess a vibrant cultural heritage deeply rooted in customary values, kinship systems, and traditional ceremonies that continue to shape social life. Central to Angkola society is the philosophy of *Dalihan Na Tolu*, a kinship-based social system that regulates interpersonal relationships, customary obligations, and communal responsibilities. This philosophical framework influences nearly every aspect of social interaction, including ceremonies, conflict resolution, family relationships, and cultural expressions. Within this socio-cultural context, oral traditions function as important instruments for communicating advice, strengthening kinship ties, reinforcing customary values, and preserving collective identity.

Among the numerous forms of Angkola oral tradition, *Ende Padang* occupies a distinctive position as one of the traditional songs inherited from generation to generation through oral transmission. As a traditional vocal expression, *Ende Padang* is commonly performed during customary ceremonies, social gatherings, family occasions, agricultural activities, and other communal events. Although primarily recognized as a traditional song, *Ende Padang* represents a complex cultural expression that integrates literary aesthetics, musical performance, and social communication. Its lyrics frequently express human emotions, moral reflections, life experiences, hopes, gratitude, social relationships, and interactions with nature. Through poetic language and melodic expression, *Ende Padang* communicates messages that remain meaningful across generations while reflecting the worldview of the Angkola community.

From the perspective of oral literature, *Ende Padang* constitutes an important cultural text that mirrors the values and experiences of Angkola society. Hutomo (1991) defines oral literature as literary expressions disseminated and transmitted orally within a community. Such literature emerges from collective social experiences and reflects the cultural identity of the society that produces it. Therefore, *Ende Padang* should be understood not merely as a traditional song but also as a literary expression that encapsulates the historical memory, ethical principles, emotional experiences, and philosophical perspectives of the Angkola people. Its poetic structure, symbolism, and narrative elements demonstrate the richness of local literary traditions that continue to contribute to the cultural heritage of Indonesia.

Beyond its literary significance, *Ende Padang* also performs multiple social functions within Angkola society. Bascom (1965) identifies four primary functions of folklore: as a means of projection, a validation of cultural institutions, an educational instrument, and a mechanism for maintaining social norms. These functions are clearly reflected in the performance of *Ende Padang*. The songs provide moral guidance, communicate customary teachings, strengthen communal solidarity, reinforce cultural identity, and preserve collective values that regulate social behavior. Through poetic verses and musical performance, community members internalize ethical principles concerning respect for elders, family responsibilities, mutual cooperation, humility, perseverance, and harmonious relationships with others. Consequently, *Ende Padang* serves not only as artistic entertainment but also as an effective medium for cultural education and socialization.

Furthermore, traditional songs such as *Ende Padang* function as cultural communication media that connect historical experiences with contemporary social realities. Embedded within their lyrics are narratives concerning customary practices, local history, environmental knowledge, emotional expression, and

community values accumulated over generations. Such songs enable communities to preserve collective memory while adapting inherited knowledge to changing social circumstances. Through continuous performance, *Ende Padang* reinforces cultural continuity and provides younger generations with opportunities to understand their ancestral heritage and cultural identity. In this regard, oral traditions remain essential resources for sustaining cultural resilience amid the challenges of modernization.

Despite their cultural significance, many Indonesian oral traditions currently face serious challenges due to globalization, technological advancement, urbanization, and the growing influence of popular culture. The rapid expansion of digital media has transformed patterns of communication and entertainment, particularly among younger generations who increasingly engage with global cultural products rather than local traditions. These transformations have reduced opportunities for intergenerational cultural transmission, resulting in the gradual decline of many traditional performances, including *Ende Padang*. As older practitioners diminish in number and fewer young people actively learn traditional songs, concerns regarding the sustainability of this cultural heritage continue to grow.

The declining practice of *Ende Padang* illustrates a broader phenomenon affecting intangible cultural heritage throughout Indonesia. Without systematic documentation, scholarly research, and community-based preservation initiatives, valuable oral traditions risk disappearing along with the cultural knowledge they embody. The loss of oral traditions signifies not merely the disappearance of artistic performances but also the erosion of collective memory, indigenous knowledge, and cultural identity that have long sustained community life. Therefore, preserving *Ende Padang* represents an important contribution to safeguarding Indonesia's cultural diversity and maintaining the continuity of local wisdom for future generations.

Although previous studies have examined various aspects of Angkola culture and oral literature, research specifically focusing on *Ende Padang* from the perspective of oral tradition remains relatively limited. Most existing studies emphasize linguistic, musical, or literary dimensions without comprehensively examining the interrelationship between textual characteristics, cultural meanings, and social functions within the broader framework of oral tradition. This gap highlights the need for a more integrated analysis that situates *Ende Padang* within the cultural practices and social realities of the Angkola community.

Based on this background, the present study aims to analyze *Ende Padang* as an oral tradition of the Angkola ethnic community by examining its cultural meanings, literary characteristics, and social functions. Employing the perspective of oral tradition, this study seeks to demonstrate that *Ende Padang* is not merely a traditional song but a living cultural expression that embodies collective memory, local wisdom, educational values, and cultural identity. It is expected that the findings will contribute to the documentation and preservation of Indonesia's intangible cultural heritage while enriching scholarly discussions on oral tradition, folklore, and indigenous cultural sustainability in contemporary society.

2. Literature Review

Oral tradition has long been recognized as one of the most significant forms of intangible cultural heritage because it preserves collective memory, cultural identity, and indigenous knowledge through spoken language and performance. Unlike written traditions, oral traditions are transmitted directly from one generation to another through storytelling, songs, rituals, proverbs, and other verbal expressions. According to Vansina (1985), oral tradition represents verbal testimony that serves as historical evidence and cultural documentation, enabling communities to maintain continuity with their past. Through oral transmission, societies preserve not only historical narratives but also ethical values, social norms, and local wisdom that shape their cultural identity.

UNESCO (2003) categorizes oral traditions and expressions as one of the five domains of intangible cultural heritage that require safeguarding because they constitute an essential component of cultural diversity. Oral traditions continuously evolve alongside the communities that practice them while retaining their fundamental cultural meanings. Consequently, preserving oral traditions is not merely an effort to document historical artifacts but also a strategy for maintaining cultural sustainability in an era characterized by rapid social and technological transformation.

Within folklore studies, oral traditions are understood as collective cultural expressions shared and transmitted among members of a community. Bascom (1965) argues that folklore performs four fundamental social functions: it serves as entertainment, validates cultural institutions, educates community members, and enforces conformity to accepted social norms. These functions demonstrate that oral traditions extend beyond artistic performance to become mechanisms through which societies communicate values, regulate social behavior, and reinforce collective identity. Folk songs, in particular, often combine aesthetic beauty

with educational and moral purposes, allowing listeners to internalize cultural principles in an engaging and memorable manner.

Oral literature constitutes an important branch of oral tradition. Hutomo (1991) explains that oral literature encompasses literary expressions created, transmitted, and preserved orally within a community. Such expressions include myths, legends, folktales, poetry, chants, and traditional songs that reflect the worldview, experiences, and cultural philosophy of their creators. Oral literature differs from written literature because its transmission depends on human memory, repeated performance, and communal participation. Consequently, every performance becomes both an act of preservation and cultural recreation, enabling oral texts to adapt to changing social contexts while maintaining their essential meanings.

Traditional songs occupy a distinctive position within oral literature because they integrate linguistic, musical, emotional, and symbolic elements. Ethnomusicologists emphasize that traditional songs function not only as artistic performances but also as cultural texts that communicate collective experiences and social values. Merriam (1964) argues that music should be understood as culture, since musical practices reflect social structures, belief systems, and community relationships. Traditional songs therefore become valuable sources for understanding how communities construct identity, express emotions, and transmit cultural knowledge.

The Angkola ethnic community in South Tapanuli, North Sumatra, possesses a rich repertoire of oral traditions that continue to play important roles in everyday life. Angkola culture is strongly influenced by the philosophy of *Dalihan Na Tolu*, a kinship system that regulates social relationships, customary obligations, and communal harmony. Within this cultural framework, oral traditions function as effective media for transmitting customary values and reinforcing social cohesion. Various forms of oral expression—including proverbs, ceremonial speeches, traditional poetry, and songs—are used to communicate moral teachings and preserve collective memory.

One important example of Angkola oral tradition is *Ende Padang*, a traditional song inherited across generations through oral transmission. Unlike formal ceremonial songs, *Ende Padang* is frequently performed spontaneously during agricultural activities, while tending livestock, or in moments of personal reflection. Its lyrics commonly express sadness, gratitude, longing, hope, parental affection, social responsibility, and reflections on everyday life. These themes illustrate the intimate relationship between human emotions, cultural values, and the natural environment in Angkola society. The use of the Angkola language further reinforces the song's role as a marker of ethnic identity and cultural continuity.

Previous studies on Indonesian oral traditions consistently demonstrate that traditional songs serve multiple social and cultural functions. Research on Batak oral literature has shown that songs are effective instruments for transmitting indigenous knowledge, strengthening kinship relationships, and maintaining customary institutions. Similarly, studies conducted by Pudentia (2015) emphasize that oral traditions preserve local wisdom by embedding ethical principles within memorable verbal performances. Such performances encourage younger generations to learn cultural values through participation rather than formal instruction, thereby facilitating intergenerational cultural transmission.

Scholars have also highlighted the importance of examining oral traditions from functional and contextual perspectives rather than focusing solely on textual analysis. Oral traditions derive their meanings not only from linguistic content but also from performance settings, performers, audiences, and social circumstances. Finnegan (2012) argues that oral literature should be understood as a dynamic communicative event rather than a fixed textual artifact. This perspective is particularly relevant for *Ende Padang*, whose significance emerges through its performance within daily social interactions and customary practices.

Despite increasing scholarly attention to Indonesian oral traditions, research specifically examining *Ende Padang* remains relatively limited. Existing studies generally discuss Angkola culture, Batak oral literature, or traditional music in broader contexts without providing comprehensive analyses of the structure, functions, meanings, and cultural significance of *Ende Padang*. Furthermore, few studies integrate oral tradition theory with folklore functionalism to explain how this traditional song contributes to cultural continuity, moral education, and identity formation within the Angkola community. This gap highlights the need for more focused research that explores *Ende Padang* as a living cultural expression embedded in its social and cultural context.

The urgency of such research is further reinforced by the challenges posed by modernization and globalization. Digital media, popular culture, urbanization, and changing lifestyles have significantly altered patterns of cultural transmission among younger generations. Traditional songs that were once learned

through family interactions and communal activities are gradually losing their place in everyday life. Without systematic documentation, academic research, and community-based preservation efforts, valuable oral traditions such as *Ende Padang* risk becoming marginalized or even disappearing. Therefore, studying *Ende Padang* through the perspectives of oral tradition and folklore contributes not only to academic knowledge but also to broader initiatives aimed at safeguarding Indonesia's intangible cultural heritage and ensuring the sustainability of Angkola cultural identity for future generations.

3. Method

This study employed a descriptive qualitative research design to examine *Ende Padang* as an oral tradition of the Angkola ethnic community. A qualitative approach was considered appropriate because the study sought to explore the cultural meanings, social functions, and educational values embedded in the traditional songs rather than to produce statistical measurements. The research was grounded in the theoretical perspectives of oral tradition proposed by Jan Vansina (1985), oral literature by Hutomo (1991), and folklore function theory developed by William R. Bascom (1965).

The study primarily utilized a library research method, complemented by secondary documentation of oral tradition materials. Data were collected from various academic sources, including books, peer-reviewed journal articles, conference proceedings, theses, ethnographic reports, and other relevant publications discussing the oral traditions, folklore, language, and cultural practices of the Angkola community. In addition, examples of *Ende Padang* song lyrics, their translations, and previous documentation of performances were analyzed to identify recurring cultural themes and symbolic meanings.

Data analysis followed an interactive qualitative analysis process consisting of data collection, data reduction, data display, interpretation, and conclusion drawing. Relevant information related to the forms, meanings, and functions of *Ende Padang* was first selected and categorized. The collected data were then interpreted using oral tradition theory to explain how the songs function as a medium for transmitting cultural knowledge across generations. Furthermore, Bascom's functional theory of folklore was applied to identify the educational, social, cultural, and entertainment functions of *Ende Padang* within the Angkola community.

To enhance the credibility of the findings, the study employed source triangulation by comparing information from multiple scholarly references and documented oral tradition sources. The consistency of interpretations was examined through cross-reference analysis among theoretical literature, previous research findings, and documented examples of *Ende Padang* lyrics. Through this qualitative analytical framework, the study provides a comprehensive understanding of *Ende Padang* as an important cultural heritage that reflects the identity, collective memory, moral values, and local wisdom of the Angkola ethnic community while emphasizing the urgency of preserving this oral tradition in the face of modernization..

4. Result and Discussion

The findings of this study demonstrate that *Ende Padang* is a significant oral tradition of the Angkola ethnic community that embodies cultural, educational, social, and historical values. As a traditional song transmitted orally from one generation to another, *Ende Padang* is more than a musical performance; it represents a medium through which collective memories, customary values, moral teachings, and cultural identity are preserved. The descriptive analysis based on oral tradition theory reveals that the existence of *Ende Padang* reflects the dynamic relationship between language, culture, and community life in Angkola society.

One of the most distinctive characteristics of *Ende Padang* is its oral form. Unlike written literary works, *Ende Padang* survives through continuous performance and verbal transmission. The songs are composed in the Angkola language using poetic expressions, metaphors, figurative language, and symbolic meanings that represent the worldview of the community. The lyrics often emerge spontaneously according to the emotional condition of the singer, particularly during agricultural activities such as farming, tending livestock, or working in the rice fields. In some situations, *Ende Padang* is accompanied by the uyup-uyup or bamboo flute, creating a melancholic musical atmosphere that strengthens the emotional expression conveyed in the song. This characteristic supports Vansina's (1985) argument that oral traditions are living cultural expressions whose meanings are inseparable from the context in which they are performed.

The findings further indicate that the textual structure of *Ende Padang* generally consists of poetic verses expressing sadness, gratitude, hope, affection, advice, and reflections on life. Unlike modern songs, the composition of *Ende Padang* is not rigidly structured but depends on the creativity and emotional

experiences of the performer. This flexibility enables each performance to become a unique representation of individual and collective experiences while maintaining traditional linguistic patterns. Such characteristics illustrate that oral traditions remain dynamic cultural products capable of adapting to changing social contexts without losing their essential cultural values.

The analysis also demonstrates that *Ende Padang* performs several important social functions within the Angkola community. In accordance with Bascom's (1965) theory of folklore, the tradition functions as a medium of education, entertainment, cultural validation, and social control. As an educational medium, *Ende Padang* transmits moral values that guide individuals in their daily lives. Many songs emphasize respect for parents, responsibility toward family, diligence, humility, honesty, and mutual cooperation. For example, the verse expressing gratitude toward one's father who struggled to raise his child illustrates the importance of filial piety, which remains one of the central ethical principles within Angkola society. Through repeated performances, such messages become internalized among younger generations without requiring formal educational institutions.

Besides its educational function, *Ende Padang* serves as an important symbol of Angkola cultural identity. The consistent use of the Angkola language preserves linguistic heritage while simultaneously strengthening ethnic identity. Every performance reinforces the community's connection to its ancestral traditions and customary values, particularly those associated with the philosophy of *Dalihan Na Tolu*, which governs kinship relations and social harmony among the Angkola people. During customary ceremonies, family gatherings, and communal events, *Ende Padang* reminds participants of their shared cultural heritage and collective responsibilities. Consequently, the tradition functions as a cultural marker distinguishing the Angkola community from other ethnic groups in Indonesia.

Another significant finding concerns the entertainment function of *Ende Padang*. Traditional songs are commonly performed during social gatherings, evening conversations, agricultural work, and customary celebrations. Elderly community members and young people often sing together while sharing stories about family history, local experiences, and everyday life. Such performances create opportunities for intergenerational interaction and strengthen social cohesion within the community. Entertainment in this context is not merely recreational; it also becomes a mechanism for maintaining cultural continuity by encouraging participation in traditional practices.

Furthermore, the study reveals that *Ende Padang* functions as an instrument of social control. Numerous song lyrics contain advice urging community members to obey customary laws, preserve ancestral traditions, and respect social norms. The lyrics warning younger generations not to abandon the customs inherited from their ancestors demonstrate how oral traditions regulate social behavior through persuasive rather than coercive means. This finding supports Bascom's proposition that folklore functions as an informal mechanism for maintaining social order. Instead of legal sanctions, moral persuasion embedded in traditional songs encourages individuals to uphold communal values and ethical conduct.

From the perspective of meaning, *Ende Padang* possesses multiple layers of interpretation. Socially, the songs promote solidarity, cooperation, and mutual respect. Expressions comparing community members to leaves growing from the same stem symbolize unity despite individual differences. Such metaphors reflect the communal orientation of Angkola society, where social harmony is considered essential for maintaining collective well-being. The songs encourage individuals to prioritize communal interests while preserving harmonious interpersonal relationships.

Culturally, *Ende Padang* represents an important repository of local wisdom. The songs preserve traditional knowledge regarding customs, family relationships, environmental awareness, and cultural values that have been accumulated over generations. Hutomo's concept of oral literature as a reflection of community life is clearly illustrated in *Ende Padang*, where every lyric mirrors the beliefs, experiences, and worldview of the Angkola people. The continued performance of these songs therefore contributes to safeguarding intangible cultural heritage and ensuring the continuity of indigenous knowledge systems.

The moral meaning embedded in *Ende Padang* is equally significant. Most lyrics encourage ethical behavior by emphasizing respect for parents, compassion toward others, sincerity, perseverance, and gratitude. Rather than presenting moral lessons through direct instruction, the songs employ symbolic language and emotional narratives that enable listeners to reflect on their own lives. This indirect method of moral education enhances the effectiveness of the messages because audiences interpret the meanings through personal experience and cultural understanding.

Historically, *Ende Padang* functions as a repository of collective memory. Oral traditions preserve information about past social conditions, customary practices, family relationships, and the historical experiences of the Angkola community. Although they may not present historical events in chronological form, the songs record emotional responses and cultural interpretations of historical realities. Consequently, *Ende Padang* contributes to preserving the historical consciousness of the community by connecting present generations with the experiences of their ancestors.

Despite its cultural significance, the study also identifies considerable challenges to the sustainability of *Ende Padang*. Modernization, globalization, urbanization, and rapid technological development have significantly altered patterns of cultural transmission. Younger generations increasingly consume popular music distributed through digital media, while opportunities to learn traditional songs directly from elders have become less frequent. The decline in the use of regional languages further threatens the continuity of oral traditions because linguistic competence is essential for understanding the symbolic meanings contained in the lyrics. If these conditions persist, the transmission chain that has sustained *Ende Padang* for centuries may gradually weaken.

These findings suggest that preservation efforts should extend beyond documentation alone. Audio and video recordings, digital archiving, and scholarly documentation are important initial steps, but sustainable preservation requires active community participation. Integrating *Ende Padang* into local educational curricula, organizing cultural festivals, encouraging performances during customary ceremonies, and promoting community-based cultural education can strengthen intergenerational transmission. Digital platforms may also become effective instruments for introducing *Ende Padang* to wider audiences while maintaining its authenticity. Through collaborative efforts involving local communities, educational institutions, researchers, and cultural organizations, *Ende Padang* can continue to function as a living oral tradition rather than merely becoming an archived cultural artifact.

Overall, the findings confirm that *Ende Padang* represents a comprehensive cultural expression encompassing literary, musical, educational, social, moral, and historical dimensions. Consistent with the theoretical perspectives of Vansina and Bascom, the tradition functions simultaneously as a vehicle for cultural transmission, social integration, moral education, entertainment, and identity formation. Therefore, preserving *Ende Padang* is not only an effort to maintain a traditional song but also a commitment to safeguarding the cultural memory, indigenous knowledge, and identity of the Angkola ethnic community for future generations.

5. Conclusion

This study demonstrates that *Ende Padang* is an important oral tradition of the Angkola ethnic community that embodies cultural, social, educational, moral, and historical values. As a traditional song transmitted orally across generations, it functions not only as a form of entertainment but also as a medium for conveying advice, strengthening cultural identity, preserving local wisdom, and reinforcing social norms based on the values of *Daliha Na Tolu*. From the perspective of oral tradition theory, *Ende Padang* represents a valuable cultural expression that preserves the collective memory and worldview of the Angkola people. However, the rapid development of modernization and the increasing influence of global popular culture have reduced opportunities for transmitting this tradition to younger generations. Therefore, systematic documentation, cultural education, academic research, and active community participation are essential to ensure the sustainability of *Ende Padang*. Preserving this oral tradition is crucial for safeguarding the intangible cultural heritage and cultural identity of the Angkola community for future generations.

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