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The *San-San* Tradition of the *Morge Siwe* Community in *Kayuagung*: Internalizing Cultural Values and Character Education through Local Wisdom

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Abstract: Local traditions play a vital role in passing down cultural values across generations, but social change challenges their survival. This study examines the cultural significance, the process of value internalization, and the contribution of the San-San tradition among the Morge Siwe community in Kayuagung toward strengthening character education based on local wisdom. San-San is a customary practice involving the provision of a dowry—goods or assets parents prepare for their daughters to take when they marry. The study employed a qualitative approach with an ethnographic design and was conducted from January to July 2026. Data were collected through in-depth interviews, participatory observation, and documentation involving 20 informants, including traditional leaders, community leaders, practitioners of traditional customs, parents, and young people. Data analysis was conducted interactively through data condensation, data presentation, and drawing conclusions. The credibility of the data was strengthened through triangulation of sources and methods. The findings show that San-San is not only part of traditional marriage practices but also a space for social learning that reflects values of togetherness, cooperation, responsibility, respect, social concern, and solidarity. These values are passed down through parental role modelling, participation in traditional activities, the cultivation of collective behaviour, and intergenerational interactions. These findings affirm that the San-San tradition can serve as a source of contextual character education that links cultural experiences to the formation of attitudes and behaviours among the younger generation. Therefore, preserving this tradition through documentation and collaboration among the community, schools, and local government is necessary to keep local wisdom alive and contribute to character education.

Keywords: San-San Tradition, Morge Siwe, local wisdom, character education

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INTRODUCTION

Local culture is a core component of a group's identity, encompassing traditional knowledge, social norms, social values, and shared practices that shape social relationships across generations (Mteti et al., 2025; Wijayanti et al., 2025). However, advances in information technology, digital technology, and cross-cultural communication have made passing on cultural values to younger generations increasingly complex (Poddar, 2024). Traditional practices of the past—which were upheld by kinship ties, family bonds, and the active

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participation of a community—are gradually being affected by changing lifestyles and global cultural perceptions. Therefore, preserving culture involves more than simply documenting and reenacting rituals; it also requires understanding, appreciating, internalizing, and applying cultural values within these traditional practices.

Local wisdom plays a strategic role in shaping individual perspectives, kinship and social relationships, and the collective behavior of Community (Mazid et al., 2025; Sakti et al., 2024). As a product of a community's life experiences, local traditions provide contextual learning that helps pass down and practice values in daily life. In education, local wisdom connects character development with students' cultural environment through role modelling, habit formation, participation, and social interaction (Mazid et al., 2025; Sakti et al., 2024). Thus, character education should not be limited to the formal school environment but should be understood as an ongoing process involving families and communities.

Character education aims to shape individuals with moral understanding, an awareness of values, and the ability to translate ethical principles into responsible behaviours (Purwaningsih, 2024). Its implementation requires meaningful learning experiences that connect moral knowledge with real-world social practices. Community traditions provide such experiences because the values within them are demonstrated through collective activities, rather than merely communicated as abstract concepts. Through participation in cultural practices, individuals learn about togetherness, cooperation, responsibility, respect, social concern, solidarity, and harmonious living (Bahiyah, 2025; Komalasari & Masyitoh, 2022). Therefore, local traditions can serve as an informal educational environment that bridges cultural transmission and character development.

One example of a local tradition with the potential to serve as a cultural legacy is the San-San Tradition, practiced by members of the Morge Siwe community in Kayuagung, South Sumatra, Indonesia (Susanti et al., 2023). This tradition of cultural transmission is a form of customary marriage practice centred on the trousseau —that is, a gift of property or goods provided and prepared by the bride's parents and brought by the bride into her married life. Providing this dowry is not merely a transfer of ownership of goods; it is rooted in customary relationships, culture, the family's moral responsibilities, and the community's social recognition of the marriage. Its core meaning reflects inter-family relationships, kinship, customary obligations, and cultural values that have been passed down as tradition. As a result, the San-San tradition offers a valuable context for examining how customary marriage practices, social interactions, and the transmission of character values are interrelated.

Beyond its customary and cultural functions, the San-San tradition creates opportunities. It provides space for cultural learning through interaction and communication among customary leaders, community figures, group members, parents, traditional elders, and the younger generation. Participation in the tradition helps pass down customary knowledge, culture, social values, and shared responsibilities to future generations. (Haines, 2022; Kumari, 2025). Through direct involvement and observation, the younger generation can learn a great deal—namely, to appreciate and respect others, work together, fulfil their respective responsibilities, and maintain harmonious social relationships and civility. Therefore, the San-San tradition can be understood not merely as a cultural practice or marriage ritual. Traditions not only preserve cultural heritage but also serve as a means of social education for the community.

Nevertheless, approaches that focus on cultural preservation, value transmission, ritual performance, and symbolic events often overlook local cultural and traditional values and educational aspects (Ningrum & Abdullah, 2025). Younger generations may view traditional cultural ceremonies as mere customary obligations, without truly understanding or internalising

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the meanings and values embedded within them (Banda et al., 2024; Pohan et al., 2025). This situation risks reducing cultural traditions to mere ceremonial activities detached from their educational functions. Thus, the main question is not merely whether a local cultural tradition survives, but whether its values are understood, practiced, passed down, internalized, and embodied in everyday social practices. This situation calls for research examining the relationship between cultural traditions, value internalisation, and character development.

Previous studies have shown that local wisdom contributes to character development (Gede Agung et al., 2024; Khoiriyah et al., 2025; Mazid et al., 2024; Sakti et al., 2024), social identity (Gede Agung et al., 2024; Khoiriyah et al., 2025; Mazid et al., 2024; Sakti et al., 2024), and cultural sustainability (Jagiello et al., 2022; Purwaningsih, 2024; Supriyono et al., 2024; Wijayanti et al., 2025). Overall, these studies indicate that traditions preserve historical knowledge, cultural symbols, collective identity, and social practices (Ningrum & Abdullah, 2025). However, how cultural values are acquired, interpreted, internalised, and expressed in social behaviour still requires further study. Specifically, the interrelated roles of community participation, modelling, habituation, and intergenerational interaction have not yet been sufficiently integrated into analyses of tradition as a process of informal education.

This limitation constitutes the research gap addressed by the present study. Previous research on the San-San Tradition has provided a cultural foundation for understanding its existence within the Morge Siwe community (Susanti et al., 2023). However, its potential contribution to character education through value transmission and internalization requires further examination. This study therefore shifts the analytical focus from tradition as cultural heritage to tradition as a social and educational process. It examines how customary values are transmitted through community participation, demonstrated by parental and community role models, reinforced through habituation, and reproduced through intergenerational interactions.

The novelty of this study lies in conceptualizing the San-San Tradition as a community-based cultural education space in which character values are transmitted and internalized through four interconnected mechanisms: participation, role modeling, habituation, and intergenerational interaction. Value internalization is understood not merely as the cognitive acquisition of customary knowledge but as a process through which individuals recognize, interpret, accept, and actualize cultural values in social behavior. This perspective extends character education research by positioning traditional practices as active environments for social and moral learning. The study contributes theoretically by connecting cultural transmission with intergenerational character formation and empirically by documenting the cultural meanings and educational processes embedded in the San-San Tradition.

Thus, this research aims to (1) explore the cultural meanings, customs, and character values embodied in the San-San tradition among the Morge Siwe community in Kayuagung; (2) identify and analyze the mechanisms of cultural transmission and the internalization of cultural values through community participation, acculturation, role modeling, habit formation, and active intergenerational interaction; (3) to examine the contribution of this tradition to strengthening character education rooted in local wisdom. The findings are expected to deepen understanding, interpretation, and practice of community-based character education. They can provide broad, practical insights for the community, educational institutions, and local governments. Ultimately, this study reaffirms that the sustainability of cultural traditions depends not only on efforts to preserve and maintain traditional practices. but also on these traditions' ability to pass down values, strengthen local identity, and support character development among the younger generation.

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METHOD

This study uses a qualitative, ethnographic approach to examine cultural meanings, traditions, customs, educational values, and how the Morge Siwe community internalises these values within the San-San Tradition in Kayuagung, South Sumatra, Indonesia. The ethnographic approach was used to observe cultural practices in the community's daily life directly and to understand how the community interprets and passes down traditions to the next generation (Sugiyono, 2020). The research was conducted from January to July 2026 in Kayuagung and involved observing seven traditional San-San wedding ceremonies. The primary focus of the observations included how the San-San tradition is carried out, group participation, intergenerational interactions, and how traditional values are actualised.

Twenty participants were purposively selected based on their knowledge, experience, and active involvement in the tradition. The selected informants were traditional leaders, government officials, community leaders, practitioners, parents, young people, and other community members. The selection of informants was based on the diversity of social roles and generational differences to ensure a comprehensive understanding of the meaning, values, and processes of tradition transmission. Data collection was conducted continuously until the information obtained was deemed sufficient and thematic saturation was reached. The researcher is an outsider with no prior family, social, or institutional ties to the Morge Siwe community. This position was managed through the researcher's critical reflection, direct interaction with informants, and confirmation of interpretive findings with community members. Throughout the research process, the researcher remained mindful of customary norms and sought to understand cultural meanings within the context of local community life. Fieldwork was conducted through observation, interviews, and documentation of various cultural practices related to the research focus.

Data collection was conducted through participatory observation, semi-structured in-depth interviews, and documentation Data collection was conducted through participatory observation, semi-structured in-depth interviews, and documentation (Creswell & Poth, 2018). The research instruments used were observation and interview guidelines developed in accordance with the research objectives. The observation guidelines focused on five aspects: (1) the stages and procedures for carrying out the San-San Tradition; (2) the involvement of families and the community; (3) intergenerational interactions; (4) the application of cultural values and character traits in participants' behavior; and (5) the process of cultural transmission and the instillation of values. Meanwhile, the interview guide covered five main topics, including: (1) the history and origins of the San-San Tradition; (2) the meaning of the custom and the cultural values it embodies; (3) the character values reflected in the tradition; (4) the process of intergenerational transmission of the tradition; and (5) its connection to character education.

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A total of 15 in-depth, semi-structured interviews were conducted, each lasting approximately 45 minutes. The interviews were conducted in Indonesian and the Kayuagung local language, depending on the interviewee's preference. With the participants' consent, the

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interviews were audio-recorded and transcribed. Transcripts of the interviews conducted in the Kayuagung local language were translated into Indonesian and then into English for publication. These translations were reviewed by comparing them with the original transcripts to preserve contextual meaning and culturally specific expressions. Field notes included descriptive accounts of the sequence of traditional activities, participants' roles and interactions, verbal and nonverbal expressions, and reflective notes documenting the researchers' initial interpretations. This documentation included photographs of wedding ceremonies, records of relevant traditional activities, and available cultural documents regarding the San-San Tradition and the Morge Siwe customary practice.

Data analysis was conducted through an interactive process that included data consolidation, data presentation, and the drawing and verification of conclusions. Interview transcripts, observation notes, field notes, and documentation were coded and thematically categorized into four dimensions: cultural meaning, instilled character values, mechanisms of value internalization, and contributions to character education. Cross-source and cross-event comparisons were conducted to identify patterns linking community participation, role modelling, habit formation, and intergenerational interactions with the transmission and application of cultural values.

Data reliability was established through source triangulation, methodological triangulation, and informant verification (Creswell & Poth, 2018). Source triangulation compares accounts from informants with different social roles and generations, while methodological triangulation compares evidence from interviews, observations, and documents. Informant verification involves confirming relevant interpretations with selected informants. Ethical considerations include informed consent, confidentiality, respect for participants' rights, and adherence to the customary norms and cultural protocols of the Morge Siwe community.

RESULTS AND DISCUSSION

Results

The San-San Tradition as the Identity and Local Wisdom of the Morge Siwe Community

The San-San tradition is an important part of the Morge Siwe community's cultural identity and local wisdom in Kayuagung. This tradition serves as a traditional wedding ceremony and also provides a forum for social interaction and community involvement in shared cultural activities. The participation of traditional leaders, elders, the younger generation, and other community members demonstrates the ongoing transmission of culture across generations (Susanti et al., 2023). It embodies values of togetherness, cooperation, solidarity, respect, social concern, and responsibility, which are reflected in community involvement during the observance of traditions and social interactions. Therefore, the sustainability of the local wisdom of San-San depends not only on stories and cultural symbols but also on the actual practices that are continuously upheld in community life.

The findings show that local traditions help preserve collective identity by linking the experiences of previous generations with the lives of the younger generation. Thus, preserving the San-San tradition should not focus only on continuing traditional ceremonies; it must also be accompanied by an understanding of the cultural meanings and social values embedded within them. Figure 1 shows research documentation of the San-San and Pedatong rituals as part of a traditional wedding ceremony.

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Figure 1. San-San and Pedatong

The research findings indicate that the San-San tradition is an integral part of marriage practices and kinship relations among the Morge Siwe community. San-San refers to the items or possessions the bride's parents prepare for her to bring into her married life after the wedding. A community leader (CL1, 57) explained that San-San consists of "items or assets brought by the bride upon marriage" and "given by her parents" (CL1, interview, May 18, 2026). This view was reinforced by a government representative (GOV1, 51), who stated that these items are provided by the parents (GOV1, interview, April 12, 2026). A similar view was expressed by a traditional leader (TL1, 60), who defined San-San as both an "inheritance" and "items brought by the bride when she is about to get married" (TL1, interview, April 27, 2026).

More than giving material goods, San-San represents parents' responsibility to prepare their daughters for married life. GOV1 (51) explained that daughters are "equipped so that, when they enter married life, they will not face difficulties in meeting household needs" (GOV1, interview, April 12, 2026). This statement shows that San-San has broader social and cultural significance than simply the giving of gifts. This practice reflects the parents' love and care, family responsibility, and the continuity of traditional values in community life. Thus, San-San is not only about giving gifts but also reflects kinship ties and family responsibility in married life.

This interpretation aligns with the concept of local wisdom as a body of knowledge and values that has evolved within community life and is preserved through daily practices. An academic informant (AC1, 43) emphasized that the sustainability of local wisdom depends on its application in daily life, not merely on efforts to preserve it as cultural heritage (AC1, interview, May 3, 2026). Previous studies have also shown that local traditions provide a space for transmitting social and moral values within the community (Gede Agung et al., 2024). For example, research on the traditions of the Kerinci community identified several values relevant to character education, such as deliberation, cooperation, togetherness, mutual assistance, and politeness (Makmur & Dastina, 2018).

This study broadens understanding by showing that the Morge Siwe community's cultural identity is expressed through traditional rituals and symbols, including the practice of parents giving San-San to their daughters as part of the wedding ceremony. Through this practice, family responsibility is expressed through a gift that carries social and cultural significance. Thus, San-San reflects the interconnection between cultural identity, parental responsibility, kinship ties, and the continuity of traditional values in the Morge Siwe community.

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Internalization of Cultural Values through Participation and Intergenerational Transmission

The process of internalizing cultural values in the San-San tradition takes place through role modeling, habit formation, direct involvement, and intergenerational interaction. Observations show that the younger generation participates in various traditional ceremonies, from preparing San-San paraphernalia and assisting family members during the activities to putting away the equipment after the ceremony concludes. This involvement provides hands-on learning for the younger generation to understand and apply the values of cooperation, respect, responsibility, and care for others (participatory observation, April 13, 2026).

This experience was confirmed by informants from younger generations. One participant stated, "I helped prepare the supplies for San-San and assisted my family throughout the traditional ceremony. Through this experience, I learned about the importance of responsibility, cooperation, and respecting family traditions" (YG1, 22, interview, April 17, 2026). Another informant explained, "My parents and older family members taught me how to respect others, work together with relatives, and understand the meaning behind the San-San tradition. By observing them and following their guidance, I gradually began to understand the values embedded in this tradition" (YG2, 19, interview, April 13, 2026).

Both statements show that the San-San Tradition transmits values through oral knowledge. It also comes about through experience and active participation in traditional activities. The younger generation gains cultural understanding by fulfilling responsibilities, observing their parents' behavior, and following the guidance of older family members. In this process, leading by example helps them learn values, while repeated participation shapes social habits. Thus, the San-San Tradition serves as an informal learning space that enables cultural values and character to be passed down and practiced sustainably across generations. The younger generation gains an understanding of cultural values through involvement in joint activities and by observing the behaviour of parents, indigenous leaders, and other community members (Gede Agung et al., 2024; Zubaidi, 2024). This process makes tradition a space for natural social learning. For example, the value of cooperation is not only understood as a concept but experienced through collective activities (Adian, 2026). Likewise, responsibility is shaped by assigning roles to community members based on their abilities and position (Mina et al., 2024).

Meanwhile, respect and social concern develop through interactions between the younger generation, parents, and community leaders (Cholifah & Faelasup, 2024). This learning process repeats, so cultural values gradually become part of individual attitudes and behaviours. The findings indicate that value internalization is more effective when individuals are directly involved in social and cultural experiences. The San-San tradition thus serves as an informal educational space that allows knowledge, values, and norms to be transferred in context. Cultural transmission fosters understanding of tradition while shaping behaviour patterns that reflect the values embedded in community life.

In the San-San tradition, cultural values are internalised through participation by families, relatives, and the community, as well as through the intergenerational transmission of customs. Meiry S explained that San-San "is a joint property and is equally responsible for its maintenance and existence". At the same time, the procurement involves "participation or cooperation from family, relatives and the community." Traditional leaders also explained that the San-San ceremony is "decided through family discussions based on each family's capabilities and financial situation" and reflects "a sense of family, empathy, mutual support, and a sense of community." The findings show that the internalization of values does not take place through verbal transmission of knowledge, but through direct participation, example, deliberation, and social habituation. In theory, this pattern aligns with social learning, which treats social

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interaction and experience as key mechanisms for shaping behaviour (Bandura, 1977). In the context of local wisdom, this study shows that community involvement in character education can increase community involvement, a sense of belonging, and strengthen social networks.

Research on integrating local wisdom into character education also shows that values such as cooperation, responsibility, tolerance, and concern are more effective when taught through habituation and contextual social practices (Yusuf et al., 2024). The findings on the San-San Tradition reinforce these results while offering a new perspective, as the internalization process takes place within families and traditional communities before extending into formal educational settings. The challenge lies in ensuring the continuity of this intergenerational transmission. Meiry S stated that “many people in the current generation are no longer familiar with the Morge Siwe customs due to the influence of modern times.” At the same time, these changes have also been influenced by “the blending of these customs with those of newcomers.” Traditional leaders stated that the form of San-San has now become "more modern". Hence, this study shows that cultural transmission is dynamic: core values are maintained, but forms of practice are adapted due to changing times, globalization, and family economic conditions.

The San-San Tradition as a Source of Character Education and Cultural Preservation

The values in the San-San Tradition are highly relevant to character education. Cooperation and togetherness contribute to the formation of social character; responsibility encourages commitment and independence; caring and solidarity build social sensitivity; while respect and tolerance support the creation of harmonious relationships (Firdaus & Suwendi, 2025). These values suggest that local traditions can serve as a source of contextual character education. The San-San tradition offers a learning experience that differs from character learning, which is oriented mainly toward conveying concepts. The younger generation learns through experience, interaction, example, and habituation (Sanderse, 2024). In this context, the community serves as an educational environment that complements the role of the family and school. Tradition becomes a vehicle for character formation and a means of preserving cultural identity (Ningrum & Abdullah, 2025). The implication is that the use of the San-San Tradition in education can be developed through learning based on local wisdom, cultural projects, co-curricular activities, cultural documentation, and community education programs involving indigenous leaders and the younger generation. This strategy is important because it ensures cultural preservation does not stop at maintaining traditional forms, but also sustains the values that form the foundation of community life. Overall, the study shows that the San-San Tradition has three interrelated functions: cultural identity, a space for internalising values, and a source of character education. These three functions show that local wisdom can be the basis for contextual educational development as well as a cultural preservation strategy in the midst of social change.

The San-San tradition has the potential to serve as a source of character education because it embodies the values of justice, responsibility, togetherness, cooperation, concern, tolerance, deliberation, and respect for the family. The values are presented in the table below.

Table 1. The Distribution of Character Values in the San-San Tradition

Character Value	Form in the San-San Tradition
Justice	Treats community members fairly and does not discriminate.
Responsibilities	Carry out obligations and roles in implementing traditions.
Togetherness	Build social relationships and a sense of belonging as part of the community.
Cooperation	Work together to prepare and implement traditional activities.
Awareness	Support and attend to the needs of family members and the community.
Tolerance	Respect the feelings, circumstances, and interests of others.
Deliberation	Make decisions through discussion and mutual agreement.
Respect for family	Respect parents, family members, and maintain relationships between generations.

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Traditional leaders emphasized that the San-San ceremony “must be as fair as possible” and “must be fair and wise.” Meanwhile, Meiry S stated that through San-San, daughters “indirectly receive an inheritance as well” and that the community plays a role in safeguarding that right. These findings reinforce the perspective in character education that character cannot be taught as moral knowledge alone. Still, they must be shaped through experience, habit formation, role modelling, and social action. Previous research shows that local traditions can support character education when cultural values are translated into contextual learning experiences. The study of Batobo, for example, found that the tradition of cooperation became a space for intergenerational inheritance of character values. Research at the school also shows that integrating local wisdom through learning and cultural practices can strengthen cultural awareness and students' character (Hafifah et al., 2024; Hazlim et al., 2024). In fact, this study shows that community involvement in character education can strengthen social relations and ownership of the educational process (Marini, 2019).

The findings on the San-San Tradition extend previous research by demonstrating that sources of character education can be found in explicitly social traditions, such as cooperation, as well as in customary marriage practices and family property-giving systems. At the same time, the study found the problem of cultural sustainability. Meiry S emphasized the need for "education or socialization regarding the morge siwe custom to the younger generation so that the custom remains sustainable". At the same time, traditional leaders hope that San-San "will continue to be preserved because this is the customary heritage of Kayuagung culture." Therefore, this study proposes that the San-San Tradition can become a character education ecosystem based on local wisdom through four interrelated processes: cultural recognition, participation in customary practices, internalisation of values, and the actualisation of character and cultural preservation. This perspective is the study's main contribution, as it directly links cultural identity, value internalisation, character education, and cultural preservation within a traditional practice of the Morge Siwe community that has not yet been extensively studied.

Discussion

The San-San tradition, as a marker of the Morge Siwe community's collective identity, is not merely a practice passed down across generations. Politeness, solidarity, togetherness, morality, and respect for ancestors are reflected in community involvement during its implementation. Repeated experience makes cultural values a pattern of action that the community recognises and accepts together (Zaks, 2024). This aligns with Bourdieu's concept of habitus: ongoing social experience can form dispositions that shape how individuals behave and act (Bourdieu, 2002). Cohen's perspective also explains that community identity is strengthened through collective experiences and practices that foster a sense of belonging (Cohen, 1985). On that basis, San-San's strength lies in its ability to maintain identity through social practices, not just symbols or cultural narratives. This finding expands the study of local wisdom by showing that Morge Siwe's identity is formed through participatory experiences that make San-San a living culture—one that remains relevant because its meaning and practice remain present in people's lives.

Transmission occurs through observation, modelling, direct involvement, and intergenerational interaction. The younger generation learns by watching the behaviour of parents and community leaders, participating in activities, taking on roles, and interacting with community members. This pattern makes the transmission process more than information transfer because value is gained through real experience. Bandura's social learning theory explains that individuals learn behaviour through observational learning and modelling (Bandura, 1977), while Berger and Luckmann view internalisation as the process by which social

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reality built and practised by the community becomes part of individual awareness (Berger & Luckmann, 1990). In the San-San context, parents and community leaders serve as social models. At the same time, the younger generation's involvement becomes a learning space to understand and practise the values of politeness, responsibility, concern, and solidarity. This finding confirms that participation links transmission and internalisation. Therefore, San-San's sustainability is not sufficiently maintained through documentation alone; it requires regenerating actors who understand its meaning and carry out the practice. Cultural sustainability thus shifts from the mere existence of activities to the next generation's ability to maintain the underlying values.

The values in San-San are directly relevant to character education because they can be recognised through social behaviour. Justice is seen in equal treatment; responsibility in task implementation; togetherness and cooperation in collective work; concern in willingness to help; tolerance in respect for others' circumstances; deliberation in joint decision-making; and respect for the family in respect for parents and the senior generation. These patterns indicate that character forms through concrete social experience. This finding aligns with Lickona, who defines character as a combination of moral knowing, moral feeling, and moral action Lickona, 1991), and with Ki Hadjar Dewantara, who emphasises the family and community environment as an educational space (Dewantara, 2013). Thus, San-San can be used as a source of contextual learning through cultural observation, interviews, documentation, reflection, preservation projects, and social actions. The conceptual contribution of this study lies in the tiered relationship between the introduction of culture and the → internalization → of the → actualization of the value of the character → of cultural sustainability. The series shows that cultural preservation and character education are not separate agendas: cultural practices provide context, participation generates experience, internalisation shapes dispositions, and actualisation strengthens social sustainability. Accordingly, San-San can be positioned as a community-based character education ecosystem, and its preservation can be judged by the younger generation's ability to maintain and live these values in everyday behaviour.

Theoretically, the study of the San-San Tradition of the Morge Siwe Community in Kayuagung: Internalizing Cultural Values and Character Education through Local Wisdom strengthens the understanding that local traditions are a source of value education that enables the process of internalizing character through social experiences and cultural practices. The San-San tradition shows that values such as politeness, solidarity, togetherness, responsibility, concern, and respect for others are not only passed down verbally but are also formed through recognition, meaning-making, appreciation, and enactment in people's lives. This finding expands the perspective of character education based on local wisdom by placing culture as a living learning space and connecting the dimensions of knowledge, attitudes, and actions.

In practical terms, this study provides a basis for community education and empowerment through traditional institutions, PKBM, youth organisations, and cultural studios. The values contained therein can be integrated into Pancasila Education, Social Studies, and cultural-based project activities through case studies, reflective discussions, observations of traditions, interviews with community leaders, and social practices. For the Morge Siwe community in Kayuagung, the research results can serve as documentation and a basis for reflection to strengthen the transmission of intergenerational cultural values. For local governments and educational institutions, these findings can serve as a foundation for designing cultural preservation programs while strengthening character education based on local wisdom.

The main contribution of this study is to disclose the San-San Tradition as a space for internalising cultural values and character education, which has not been studied specifically. The research not only describes the form and implementation of traditions, but also explains the mechanism by which cultural values are learned, interpreted, internalised, and realised in the

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community's social behaviour. Therefore, this study produces a conceptual contribution in the form of understanding the relationship between local traditions –internalization of values– character education –actualization of behavior, while offering a perspective that cultural preservation can go hand in hand with character strengthening. This contribution enriches the study of character education based on local wisdom. It opens opportunities to develop learning models that depart from the local community's cultural practices.

CONCLUSION

This study confirms that the San-San tradition among the Morge Siwe community in Kayuagung has a broader significance than merely a traditional wedding ceremony. This tradition represents cultural identity, family responsibility, and the maintenance of kinship ties and intergenerational social obligations. The gift-giving by parents to their daughter who is about to marry demonstrates parental care and reflects the continuity of traditional values in community life. The findings also identified four main mechanisms in the process of transmitting and internalizing cultural values: the example set by parents and traditional leaders; habituation through the practice of traditions; direct participation in traditional activities; and intergenerational interaction. Through those mechanisms, the younger generation comes to know traditions as cultural heritage. It also gains the opportunity to understand and internalize the values embedded within them through social experiences. It demonstrates that character development occurs through practical experience and social relationships, not merely through the oral transmission of advice or knowledge. From an educational perspective, the San-San Tradition can be understood as a community-based informal learning space that contributes to character development through cultural experiences. Its educational value is reflected in the interconnectedness of family responsibilities, community involvement, and intergenerational learning, all of which support one another in shaping an individual's character. From a practical perspective, families and traditional leaders need to actively involve the younger generation in preparing and implementing the San-San Tradition, while also helping them understand the cultural significance behind each practice. Educational institutions can utilize this tradition as a source of learning rooted in local wisdom through community interviews, cultural documentation, and reflective activities. Meanwhile, local governments, together with community organisations, need to facilitate cultural preservation activities that involve multiple generations, particularly young people. Through this collaboration, it is hoped that the San-San Tradition will endure as cultural heritage and continue to be understood, practised, and used as a source of character education for future generations.

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