

Functions and Values of Education in the *Tunggu Betunggu* Traditional Ceremony

Efforts to Preserve Local Wisdom of the Serawai Tribe in Bengkulu, Indonesia

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ABSTRACT

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This study aims to understand the function and educational values contained in the *Tunggu Betunggu* traditional ceremony in the Serawai Tribe community in Simpang Village, Bengkulu Province, Indonesia. The study uses a qualitative descriptive method with a folklore approach to explore the cultural and social meaning of the tradition. Data were collected through interviews, observations, and documentation. The results of the study show that the *Tunggu Betunggu* ceremony not only functions as a religious ritual but also as an educational medium that conveys divine, social, and moral values to the younger generation. The value of divine education is reflected in the practice of praying and giving thanks, which strengthens the spiritual relationship with God. Social values include cooperation, sharing sustenance, and harmony, which strengthens solidarity and harmony in society. Meanwhile, moral values are taught through respect for ancestors, respect for others, and responsibility. This ceremony plays an important role in preserving cultural identity, strengthening social solidarity, and shaping the moral character of the next generation of the Serawai Tribe.

Keywords

Educational Values

Serawai Tribe

Traditional Ceremony

Traditional Culture

Tunggu Betunggu

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Introduction

Indonesia is a country rich in local culture, which has been passed down from generation to generation by indigenous communities [1]. Each region possesses traditions and customary ceremonies that not only serve as cultural expressions but are also imbued with educational, moral, and spiritual values [2]. One of the traditions that has been preserved to this day is the *Tunggu Betunggu* traditional ceremony practiced by the Serawai people in Simpang Village, Seluma Regency, Bengkulu Province. This ceremony serves as an important symbol in the life of the Serawai community, as it embodies religious, social, and moral values that shape the collective identity of the community.

In the context of education, cultural traditions are often considered a vehicle for the transfer of values and character that, while unwritten, are nonetheless effective in shaping the behavior of the younger generation [3]. Values such as divinity, mutual cooperation (*gotong royong*), and respect for ancestors serve as concrete examples of how local wisdom functions as an educational medium that aligns with the goals of lifelong learning [4]. Unfortunately, modernization, globalization, and the influence of external cultures have increasingly eroded the existence of local traditions, leaving many younger generations unable to grasp the deeper meaning of traditional rituals such as *Tunggu Betunggu*.

Many previous studies on local wisdom and Indonesian community traditions have emphasized: the function of tradition in preserving culture and ethnic identity [5]-[9]; the role of traditional ceremonies in cultural tourism or religious rituals [10]-[14]; and social values such as *gotong royong* (mutual cooperation), solidarity, and togetherness that are instilled through tradition [15]-[19]. However, the focus of these studies has generally been limited to cultural and social aspects, with little systematic exploration of the educational dimensions particularly in the context of the traditional ceremonies of the Serawai community.

The theory of culture-based education (indigenous pedagogy) has been well developed, but it has not yet been integrated with case studies of the *Tunggu Betunggu* tradition. Research on other traditional ceremonies such as *Ngaben* in Bali, *Sekaten* in Java [20], and *Tabuik* in West Sumatra has already demonstrated their educational functions [21], [22]. However, studies on the Serawai community remain limited. There is also a lack of literature that positions traditional ceremonies as a medium of non-formal education aligned with the goals of national character education.

Research on *Tunggu Betunggu* remains largely limited to ritual descriptions and symbolic interpretations, without a detailed examination of its educational values spiritual [23], social [24], moral [25], and ecological [26]. To date, no study has explicitly documented the educational functions of this tradition for the younger Serawai generation, particularly in

the context of modernization and globalization. Furthermore, there is a lack of empirical evidence connecting the values embedded in *Tunggu Betunggu* with education-based strategies for preserving local wisdom.

Efforts to preserve local traditions have been more commonly pursued through cultural festivals and tourism rather than through formal or non-formal education [27]-[30]. There remains a lack of implementation models that integrate the values of *Tunggu Betunggu* into school curricula or community-based character education. As a result, the younger Serawai generation is at risk of becoming alienated from the noble values of this tradition due to insufficient documentation and limited dissemination within educational contexts.

Although research on local wisdom in Indonesia is abundant, studies that specifically examine the educational functions and values of the *Tunggu Betunggu* ceremony within the Serawai community remain scarce. This ceremony, however, holds significant potential as a medium for character, social, and spiritual education particularly in addressing the challenges of modernization and cultural preservation. Therefore, this study seeks to fill the existing gap by analyzing the educational functions and values embedded in *Tunggu Betunggu* while also offering the perspective that local traditions can serve both as learning resources and as strategies for preserving local wisdom.

Building on this background, the present study aims to explore the educational functions and values embedded in the *Tunggu Betunggu* traditional ceremony of the Serawai community in Simpang Village, Seluma Regency, Bengkulu Province. The study focuses specifically on the divine, social, and moral values transmitted through this tradition and their relevance in reinforcing cultural identity and shaping the character of future generations.

Material and Methods

This study employs a qualitative descriptive method combined with a folklore approach to obtain optimal results in data analysis [31]. The qualitative descriptive method is an approach that emphasizes interpretation and the understanding of meanings behind social phenomena within specific contexts. This method is highly appropriate for in-depth exploration of cultural aspects that involve community social activities, including traditions and customs [32], [33].

The folklore approach was selected in this study because of its primary focus on cultural studies, particularly collective community activities such as social institutions, traditions, and customs that are transmitted across generations [34]. As stated by Ben-Amos [35], folklore encompasses oral traditions, beliefs, practices, and other forms of cultural expression that reflect the social and spiritual life of a community. Folklore also functions as a medium for preserving cultural identity and strengthening solidarity among community members [36]. In the context of this study, the folklore approach is employed to reveal how

the *Tunggu Betunggu* traditional ceremony embodies the collective traditions of the Serawai Tribe in Simpang Village, Seluma Regency, Bengkulu Province.

By employing qualitative descriptive methods and a folklore approach, this study aims to provide a comprehensive exploration of the functions and educational values embedded in the *Tunggu Betunggu* traditional ceremony. The ceremony is analyzed not only as a religious ritual but also as a medium of moral and social education for the community, particularly in reinforcing cultural identity and ensuring the continuity of ancestral traditions.

The study was conducted in Simpang Village, North Seluma District, Seluma Regency, Bengkulu Province, a site where the *Tunggu Betunggu* ritual continues to be actively practiced. Informants were selected using purposive sampling, taking into account their knowledge, experience, and involvement in the tradition. A total of 15 informants were interviewed, see Table 1.

Table 1. Participants Descriptions

No.	Informant Category	Number of Informants	Roles/Descriptions
1	Custodians & Traditional Leaders	4	Serve as ritual leaders and interpreters of the tradition's philosophy
2	Religious Leaders	2	Provide insights into the integration of religious values within the tradition
3	Village Officials & Community Leaders	3	Act as social connectors and organizers of the event
4	Community Members	6	Men and women (aged 25–60) directly involved in preparation and implementation of the ceremony
Total		15	

The purposive sampling technique was chosen to ensure the inclusion of informants with substantial understanding of the tradition, thereby generating data that is both relevant and meaningful [37].

Data collection was carried out through interviews, observations, and documentation [38]. Interviews were conducted to obtain direct information from informants [39], [40], particularly traditional caretakers with extensive knowledge of the *Tunggu Betunggu* ceremony. As Frechette et. al [41] emphasizes, interviews are an effective qualitative method for capturing individual perspectives and lived experiences related to the studied phenomenon. Observations were undertaken to directly witness the ritual stages and the social interactions that occur during the ceremony. Furthermore, documentation was gathered to complement field data, as Creswell and Poth [42] argues that documentation serves as a vital source of evidence in qualitative research, providing real and contextual support.

Data analysis was conducted with reference to the framework of Miles, Huberman and Saldana [43] and Creswell [44], consisting of three stages:

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- Data reduction: filtering information obtained from interviews, observations, and documentation, and organizing it into preliminary categories (such as divine, social, and moral values);
- Data display: presenting the data in thematic matrices and narrative descriptions to highlight the interconnections among categories; and
- Conclusion drawing and verification: identifying key themes concerning the educational functions and values of *Tunggu Betunggu* while employing source triangulation to ensure the validity and reliability of the findings.

The validity of the data was ensured through source, technique, and time triangulation, as well as member checking by confirming the interpretations with key informants [45]. These measures were taken to guarantee that the findings accurately reflect the lived experiences and perspectives of the community [46].

This study complied with the ethical standards of qualitative research [47]. Before interviews and observations, the researcher communicated the purpose of the study and obtained informed consent from all participants [48]. The confidentiality of informants was strictly protected, and all data were used exclusively for academic purposes.

Results and Discussion

According to Koentjaraningrat [49], social institutions are rules or norms that apply in a community group that regulate the behavior of its members, so that these institutions function to maintain social balance and strengthen social ties between individuals. Through this traditional ceremony, the community not only participates in ritual activities, but also learns about moral, spiritual, and social values inherited from their ancestors.

The theoretical perspective above is supported by the testimony of one informant, Mr. Syaiful, who, as a key custodian, emphasized the spiritual meaning of the ceremony:

“We pray together so that the harvest is safeguarded and the village is protected from harm. This is the legacy of our ancestors that must not be abandoned.”

Another traditional leader, Mr. Edi, added:

“Children must understand that this ceremony is not merely a custom but a way for us to honor God and our ancestors.”

From this group of informants, the central values that emerge are obedience to God, reverence for ancestors, and a moral responsibility to preserve the tradition.

The *Tunggu Betunggu* traditional ceremony also functions as a mechanism to maintain the cultural identity of the Serawai Tribe. Geertz [50], states that traditional ceremonies are an expression of a community's culture that reflects beliefs, values, and symbols that are important to their lives. In the context of the Simpang Village community, this ceremony is not only a form of spiritual communication with God, but also an event to strengthen social

solidarity between villagers, which indirectly supports the preservation of their customs and cultural identity.

Mr. Imam, a religious leader, highlighted the alignment of *Tunggu Betunggu* with Islamic principles:

“This ceremony is essentially a communal prayer. The community is taught to always be grateful, in accordance with Islamic teachings.”

Another informant, Mr. Rohimin, further emphasized:

“Through *Tunggu Betunggu*, the younger generation learns moral conduct, including how to pray, respect their parents, and show care for others.”

These findings underscore the values of divinity, gratitude, and social morality.

A. The Function of Traditional Ceremonies

The tradition of the *Tunggu Betunggu* traditional ceremony in the Serawai Tribe community in Simpang Village, North Seluma District, is believed to have a major influence on the lives of its supporting community, namely the Simpang Village community. This influence is reflected in the beliefs and functions of the *Tunggu Betunggu* tradition as a reinforcement of existing norms in society. This is the reason why the *Tunggu Betunggu* traditional ceremony continues to be carried out and is preserved until now. The social functions of customs, social institutions, and community behavior related to the *Tunggu Betunggu* tradition in Simpang Village, North Seluma District, are as follows.

1. Social Integrity

Social integrity in the *Tunggu Betunggu* traditional ceremony reflects the collective values that are very strong in the lives of the Serawai Tribe in Simpang Village, Seluma Regency, Bengkulu Province. This concept of social integrity refers to cohesion or solidarity that is formed through strong social relationships between individuals in society. Durkheim [51], in his theory of social solidarity, states that in a society that has strong traditional ties, social integrity is formed from mechanical solidarity, where shared values and beliefs play an important role in maintaining social unity.

The *Tunggu Betunggu* traditional ceremony itself is a manifestation of the social integrity of the Serawai Tribe, which prioritizes the values of mutual cooperation and togetherness in every stage of the ceremony. The local community collectively plays an active role in preparing and carrying out the entire series of ritual ceremonies, from collecting materials for the ceremony to its implementation. This is in line with the view of Koentjaraningrat [49], who emphasizes that mutual cooperation is one of the characteristics of agrarian society in Indonesia, which is not only part of the social structure but also a form of expression of social solidarity.

In addition, social integrity is also reflected in how the Serawai Tribe maintains and preserves ancestral heritage through this ceremony. The *Tunggu Betunggu* tradition is a form of "collective tradition" that is passed down from generation to generation. Collective tradition, according to Halbwachs [52], is a shared memory held by a social group, which functions to maintain the identity and togetherness of the group. In the context of the Simpang Village community, *Tunggu Betunggu* acts as a social bond that strengthens their cultural identity as part of the Serawai Tribe. Every individual in this community is involved in efforts to preserve these customs, which ultimately strengthens the sense of belonging and responsibility for tradition. Social integrity in this ceremony not only reflects togetherness in carrying out the ritual, but also in the moral and spiritual values taught through the ceremony. Durkheim [51] emphasized that religious rituals function as a means to strengthen social solidarity, because through religious ceremonies, individuals feel connected to each other and to something greater, namely the community or group. *Tunggu Betunggu* functions as a religious ritual that contains spiritual values such as piety and devotion to God Almighty. The entire community unites in prayer and hope for blessings, protection, and prosperity, thereby creating stronger bonds between them.

Furthermore, this ceremony also provides lessons about collective responsibility towards nature and the surrounding environment. By asking for blessings for the harvest, this ceremony instills awareness of the importance of maintaining the balance of nature. According to Geertz [50], culture functions as a "map of meaning" that guides human actions, and in this context, *Tunggu Betunggu* functions as a reminder that humans must be responsible for nature which provides them with a source of life.

Thus, the social integrity reflected in *Tunggu Betunggu* is not only a manifestation of social solidarity and togetherness of the Serawai Tribe, but also a means of preserving culture, increasing awareness of social responsibility, and maintaining human relations with nature and God. This study reveals that this traditional ceremony not only has cultural value, but also has a significant role in building and maintaining the social integrity of the local community.

2. Cultural Preservation and Entertainment

Cultural preservation in the *Tunggu Betunggu* traditional ceremony reflects the values of collective traditions that are maintained from generation to generation by the Serawai Tribe in Simpang Village, Seluma Regency, Bengkulu Province. This tradition is not only a ritual ceremony, but also a form of cultural expression that strengthens the identity and social unity in the community. According to Koentjaraningrat [49], culture is the whole of learned ideas and actions, passed down from one generation to the next, which reflect the behavioral patterns and customs that apply in society. In the context of *Tunggu Betunggu*,

this ceremony is an important means for the Serawai Tribe to preserve ancestral heritage, maintain spiritual relationships with nature and God, and strengthen social solidarity between members of society.

Cultural preservation through the *Tunggu Betunggu* ceremony not only includes spiritual and ritual aspects, but also entertainment and social aspects that enrich the lives of the community. As expressed by Malinowski [53], every tradition in society has a certain social function that supports the sustainability of social life. In this case, *Tunggu Betunggu* not only functions as a ritual medium to ask for blessings from God regarding harvest and welfare, but also as an entertainment event that involves the entire community in a series of social activities. Traditional art performances, folk games, and cooperation in preparing the ceremony are an integral part of this process, reflecting harmonious and collective social dynamics in society.

Furthermore, Geertz's cultural theory [50] asserts that culture is a "symbol system" that gives meaning to human actions in a social context. In the *Tunggu Betunggu* traditional ceremony, various traditional symbols, ranging from ritual offerings to ceremonies involving the entire community, reflect collective values that are important to the Serawai community. These symbols not only represent a spiritual relationship with God, but also social relationships between members of the community. The use of these symbols strengthens the collective meaning, where each member of the community plays a role in maintaining social and spiritual balance in everyday life.

In addition, the preservation of this culture also has a very important educational aspect. As expressed by Dewantara [54], culture and education cannot be separated because both support each other in forming the character of the nation. The *Tunggu Betunggu* traditional ceremony teaches the younger generation moral, spiritual values, and social responsibility through participation in these collective activities. Thus, the preservation of this tradition also functions as a means of informal education for the community, where social norms, customs, and noble values are passed down from generation to generation.

According to Ary, Jacobs, and Sorensen [55], culture is an "adaptive mechanism" that allows humans to survive and thrive in their social environment. In this context, *Tunggu Betunggu* is a form of social adaptation that has taken root in the lives of the Serawai people, reflecting their efforts to maintain the continuity of tradition while adapting it to the development of the times. Despite the pressures of modernization and globalization, the Serawai people in Simpang Village continue to strive to maintain this tradition as an integral part of their identity.

From a sociological perspective, Durkheim [51] stated that traditional ceremonies serve to strengthen social solidarity and integration in society. Likewise in *Tunggu Betunggu*, the entire community of Simpang Village is involved in the preparation and implementation of the ceremony, which indirectly strengthens social cohesion. Cooperation in this activity reflects the principle of mutual cooperation, which is one of the basic values in traditional society in Indonesia. This makes *Tunggu Betunggu* not only a religious ritual, but also a social mechanism to strengthen relations between villagers. Preserving culture through the *Tunggu Betunggu* traditional ceremony reflects the collective efforts of the Serawai Tribe to preserve their ancestral heritage, strengthen cultural identity, and instill social and spiritual values in the younger generation. The entertainment function included in this ceremony adds to its appeal as a means of gathering and interacting between residents, so that this tradition remains relevant and alive in modern society.

3. Social Heir

The inheritance of social norms in the *Tunggu Betunggu* traditional ceremony reflects a very strong collective tradition in the lives of the Serawai Tribe in Simpang Village, Seluma Regency, Bengkulu Province. This traditional ceremony is not just a ritual, but also a means for the community to maintain the values that have been passed down from their ancestors from generation to generation. According to Koentjaraningrat [49], social norms are rules or guidelines followed by members of society in their social interactions, which aim to maintain social stability and harmony. In the context of the *Tunggu Betunggu* traditional ceremony, these social norms are manifested in various aspects of the ceremony, from preparation, implementation, to post-ceremony, where the entire community is involved collectively. The collective tradition maintained through *Tunggu Betunggu* is very important because, as explained by Durkheim [51], norms and traditions are part of the social solidarity that binds individuals in a society. By participating in this traditional ceremony, every member of the Serawai community indirectly obeys the norms that regulate their daily lives, both in terms of ethics, spirituality, and other social aspects. This is reflected in the involvement of all members of society, from children to the elderly, in preparing and carrying out the ceremony with a spirit of mutual cooperation.

The norms of cooperation, mutual respect, and a sense of togetherness among members of society are very visible in this process. In addition, Parsons [56] stated that social norms play an important role in regulating social interactions, which allow society to function regularly. In *Tunggu Betunggu*, the social norms inherited through this ritual not only regulate relationships between individuals, but also between individuals and nature. This is seen in the respect for the environment that is part of the *Tunggu Betunggu*

ritual, such as the use of natural materials in the ceremony and prayers for the blessing of the harvest, which reflects the balance between humans and nature. This norm teaches people to maintain harmony with the nature around them, which is one of the important characteristics of indigenous people's traditions.

The inheritance of social norms through *Tunggu Betunggu* also involves a very deep spiritual aspect. As explained by King [57], religious rituals are not only a reflection of the spiritual beliefs of the community, but also serve to strengthen their social and cultural identity. For the Serawai people, *Tunggu Betunggu* is a real manifestation of their relationship with God, where they ask for protection and blessings through a series of rituals filled with spiritual values. These norms instill a sense of obedience to God, as well as social responsibility to maintain common welfare.

The community emphasized that the transmission of values takes place through the direct involvement of younger generations. As one village youth expressed:

"I have been helping since childhood at first only watching my parents, and then gradually joining in the preparations. From that experience, I learned how it is done."

This reflects an organic *learning by doing* process in the intergenerational transmission of tradition.

The inheritance of social norms in the *Tunggu Betunggu* traditional ceremony reflects a collective tradition that maintains the stability and sustainability of the Serawai people's culture. Through a descriptive qualitative approach that focuses on observation and interviews, this study highlights how these social norms not only maintain social ties between individuals, but also maintain the cultural identity that is passed down from generation to generation. Thus, *Tunggu Betunggu* is not just a ceremony, but also a symbol of the survival and harmony of the Serawai people with nature, God, and fellow human beings.

4. Opportunity for Social Improvement

Tunggu Betunggu traditional ceremony in the Serawai Tribe community in Simpang Village, Seluma Regency, Bengkulu Province, reflects a collective tradition that is full of social, spiritual, and cultural values. As stated by Koentjaraningrat [58], collective tradition is a collection of norms, customs, and activities carried out by a community from generation to generation, which aims to maintain cultural continuity and strengthen group identity. In the context of *Tunggu Betunggu*, this tradition not only functions as a religious ritual, but also becomes a forum for the community to reflect on social values and opportunities for social improvement in their community.

The opportunity for social improvement in this traditional ceremony can be seen from the active participation of all levels of society, from the young to the old, who

collaborate in various stages of the ceremony, from preparation to implementation. Smith and Sorrell [59] in his theory of social solidarity explains that collective rituals such as traditional ceremonies strengthen social ties among members of society because they are involved in joint actions that have spiritual and social meaning. The *Tunggu Betunggu* ceremony is a momentum for the community to improve social relations that may be disrupted, as well as strengthen solidarity through mutual cooperation and togetherness.

According to Hobsbawm and Ranger [60], tradition is not only a repetition of the past, but also a means to adapt to changing social conditions, and acts as a tool to strengthen social stability. In the *Tunggu Betunggu* ceremony, the Serawai people not only preserve customary values, but also make this ceremony a space to reflect on contemporary social challenges, such as economic changes, social interaction patterns, and the impact of modernization. This gives them the opportunity to reaffirm prevailing collective norms, improve social inequalities, and build stronger relationships between individuals in the community.

The opportunity for social improvement is also seen through the educational values contained in the *Tunggu Betunggu* ceremony. Malinowski [53] in his study of the function of customs emphasizes that customs play a vital role in teaching social skills, knowledge, and ethics to the younger generation. In the *Tunggu Betunggu* tradition, values such as mutual cooperation, responsibility, and obedience to social norms are passed on to the younger generation through their direct involvement in the ceremony. This becomes a mechanism to improve and strengthen the existing social order, ensuring that the norms and values of society continue to live and develop over time.

Furthermore, social improvement in this context does not only include relationships between individuals, but also the relationship between society and nature. According to the theory of cultural ecology expressed by Steward [61], human culture always adapts to its surroundings. In the *Tunggu Betunggu* ceremony, there are important ecological values, such as respect for nature and the wise use of natural resources, which function as a reflection to maintain the balance of nature and the survival of society. Thus, this tradition also functions as an effort to improve environmental awareness among the Serawai Tribe.

Mrs. Marni, a housewife, explained:

"We are happy because we can gather together, help one another, and share our blessings. Our children also take part in the learning process."

A young villager added:

"Through this ceremony, we learn responsibility, how to preserve tradition, and how to respect our parents."

This process shows that the *Tunggu Betunggu* traditional ceremony is not just a traditional ritual, but also a forum for the Serawai Tribe to improve the social order,

strengthen collective bonds, and instill values that are relevant to modern life without leaving their cultural roots.

B. Educational Values in the *Tunggu Betunggu*

The *Tunggu Betunggu* traditional ceremony is a tradition that is full of meaning and educational values that are passed down from generation to generation. This tradition not only functions as a cultural preservation, but also as a means of learning for the younger generation. The educational values contained in the *Tunggu Betunggu* traditional ceremony.

1. The Value of Divine Education

The value of divine education in the *Tunggu Betunggu* traditional ceremony reflects a very important spiritual aspect for the Serawai Tribe in Simpang Village, Seluma Regency. This value involves two main elements that are integrated into every stage of the ceremony, namely praying and being grateful. These two aspects not only play a role as part of the ritual, but also as a means of education for the younger generation in understanding the relationship between humans and God. First, praying is an integral part of the *Tunggu Betunggu* ceremony. Before the ceremony is held, the entire community gathers to pray to God Almighty, asking for blessings and protection.

This prayer is a form of recognition of human limitations and the importance of divine assistance in everyday life, especially in terms of community welfare and abundant harvests. According to Koentjaraningrat [49], in traditional community culture, praying is a religious expression that shows a close relationship between humans and supernatural powers, which reflects their dependence on a higher power. In this context, the younger generation is taught about the importance of prayer as a spiritual bridge to always remember God in every aspect of life, both in success and difficulty.

Second, gratitude is also an important value of divine education in the *Tunggu Betunggu* ceremony. The gratitude expressed in the form of this ceremony is an expression of appreciation for all the gifts that have been given by God, especially in terms of health, safety, and abundant harvests. Gratitude is part of the concept of divinity that emphasizes the importance of human awareness of the gifts that have been received, as well as a commitment to maintaining balance between humans and nature.

According to Madjid [62], gratitude is the core of human recognition of the goodness received from God, which encourages humans to be humble and share happiness with others. In this ceremony, gratitude is not only taught verbally, but also practiced through the collective actions of the community who unite in carrying out the ceremony as a form of respect for God. Through the values of prayer and gratitude, the *Tunggu Betunggu* ceremony functions as a means of profound divine education. These values strengthen the

faith and piety of the younger generation and enrich their spirituality, so that they are able to live life with full awareness of the importance of a relationship with God. Through this collective practice, the *Tunggu Betunggu* tradition not only maintains the cultural identity of the Serawai Tribe, but also forms a strong spiritual character among the next generation.

2. The Value of Social Education

The *Tunggu Betunggu* traditional ceremony is a reflection of the deep social education values in the Serawai Tribe community in Simpang Village, Seluma Regency, Bengkulu Province. These values reflect a strong collective tradition and play an important role in forming social structures and relationships between residents. The three main aspects of social education values reflected in this ceremony are mutual cooperation, sharing sustenance with others, and harmony.

Mutual cooperation is the main value that is clearly visible in the implementation of *Tunggu Betunggu*. The concept of mutual cooperation, or cooperation, is an integral part of this ceremony, where all members of the community are involved in various stages of preparation and implementation of the event. According to Koentjaraningrat [49], mutual cooperation is a basic principle in traditional society that supports the formation of solidarity and community strength. In the context of *Tunggu Betunggu*, mutual cooperation not only strengthens social ties but also reflects a shared responsibility in maintaining and preserving traditions.

Sharing Sustenance with Others is another important aspect of the social education values in *Tunggu Betunggu*. During the ceremony, the harvest and various other forms of sustenance are often shared with community members in need. This is in line with the theory of distributive justice which states that sharing resources fairly and evenly can strengthen social cohesion in society [63]. Through this practice, the younger generation is taught the importance of empathy, solidarity, and concern for others.

Harmony is a social value that is also strengthened through the *Tunggu Betunggu* ceremony. This ceremony creates an opportunity for people to gather and strengthen relationships between residents. According to Geertz [50], harmony in traditional society is very important to maintain social stability and facilitate harmonious relationships among community members. In *Tunggu Betunggu*, harmony is realized through joint celebrations, deliberation, and mutual respect, which ultimately strengthen social ties and create a harmonious atmosphere among residents. By integrating these values into every aspect of the *Tunggu Betunggu* ceremony, the Serawai Tribe in Simpang Village not only preserves their traditions but also strengthens the social structure that supports a harmonious and competitive community life. These values not only shape individual

character but also strengthen social ties in society, making it a reflection of a deep and significant collective tradition.

3. The Moral Education Value

The *Tunggu Betunggu* traditional ceremony not only functions as a cultural and religious ritual, but also as an important medium in transmitting the values of moral education to the younger generation of the Serawai Tribe in Simpang Village. Based on the theory of moral education values put forward by Ramli [64] and Nasution [65], this ceremony reflects several key aspects of moral education, namely respect for ancestors, respect for others, and responsibility.

First, respecting ancestors is one of the moral values that is highly emphasized in the *Tunggu Betunggu* ceremony. This ceremony is carried out to honor and appreciate the services of the ancestors who have passed down customs and culture to the current generation. Nasution [65] explains that respect for ancestors is part of the morality taught in various cultures, and in the context of *Tunggu Betunggu*, this respect is manifested through the implementation of rituals that are full of solemnity and gratitude.

Second, respect for others is also an important value in this ceremony. During the implementation of *Tunggu Betunggu*, all members of the community actively participate, showing an attitude of mutual respect and collaboration. Ramli [64] emphasized that respect for others is an important foundation in social interaction, and this traditional ceremony teaches the younger generation about the importance of appreciating the contribution and existence of each individual in their society.

Third, responsibility is a moral value taught through active involvement in the ceremony. Each individual is expected to bear responsibility in the preparation and implementation of the ceremony, from the preparation of materials to the implementation of the ritual. According to the theory of moral education by Mulyasa [66], responsibility is an essential element in the formation of individual character, and *Tunggu Betunggu* provides an opportunity for the younger generation to learn about the importance of carrying out responsibilities properly in the context of community life.

Thus, the values of moral education in the *Tunggu Betunggu* ceremony reflect the collective tradition of the Serawai Tribe which aims to shape the character and morality of the younger generation. Respect for ancestors, respect for others, and responsibility are important aspects taught through the implementation of this ceremony, which in turn strengthens social cohesion and preserves cultural values that have existed for a long time..

Conclusion

The *Tunggu Betunggu* traditional ceremony in the Serawai Tribe community in Simpang Village, Seluma Regency, Bengkulu Province has a very important and multifaceted role in the social and cultural life of the community. This ceremony not only functions as a religious ritual that strengthens social solidarity and preserves culture, but also as a means of education that conveys divine, social, and moral values to the younger generation. The values of divine education involve praying and being grateful, which strengthen spiritual relationships with God. Social education values include mutual cooperation, sharing sustenance, and harmony, which enhance solidarity and harmony in society. Meanwhile, moral education values emphasize respect for ancestors, respect for others, and responsibility. By integrating all these values, *Tunggu Betunggu* serves as a mechanism for social and cultural adaptation that enables the Serawai Tribe community to develop while maintaining their ancestral identity and heritage, and sustaining social stability in the face of contemporary challenges. Nevertheless, this study has limitations, particularly its focus on a single village, which restricts the generalizability of the findings. It also does not provide a longitudinal perspective on how these values are transmitted across generations or how they adapt over time. Future research could benefit from comparative studies with similar traditions in other communities, longitudinal analysis of value transmission, and the exploration of integrating *Tunggu Betunggu's* values into formal education as a strategy for strengthening character education based on local wisdom.

Conflict of Interest

The authors declare that there is no conflict of interest.

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