

## Values embedded in the *Berasan* tradition of Rejang ethnic wedding customs of Bengkulu

<sup>1</sup> Reko Serasi\*, <sup>2</sup> Sarwit Sarwono, <sup>2</sup> Didi Yulistio, <sup>3</sup> Didik Murwantono

<sup>1</sup> Tadris of English Study Program, Faculty of Education and Teaching, Fatmawati  
Sukarno State Islamic University, Bengkulu, Indonesia

<sup>2</sup> English Education Department, Faculty of Teacher Training and Education, University  
of Bengkulu, Indonesia

<sup>3</sup> Universitas Islam Sultan Agung, Jawa Tengah, Indonesia

### \*Corresponding Author

Email: [reko.serasi@mail.uinfasbengkulu.ac.id](mailto:reko.serasi@mail.uinfasbengkulu.ac.id)

Received:  
15 July 2025

Revised:  
09 August 2025

Accepted:  
25 August 2025

Published:  
28 August 2025

### Abstract

*This study seeks to thoroughly investigate the Berasan tradition within the Rejang ethnic group in Lebong Regency, Bengkulu Province, Indonesia. This study elucidates the ideals inherent in the Berasan heritage within the Rejang ethnic wedding customs of Bengkulu. This research employed a qualitative approach with a descriptive methodology. The research instruments used in this study were observation sheets, in-depth interviews, as well as documentation. This study focused on the Rejang ethnic minority in Lebong Regency, Bengkulu Province, Indonesia. The informants utilized in this study comprised (1) the Customary Chief, (2) the Syara' Chief or Village Imam, (3) the Kutai Chief or Spokesperson for the prospective bride and groom, and (4) the Local Community Store. This study employed a triangulation data gathering technique utilizing research tools such as field observation, in-depth interviews, and documentary material. The data analysis method employed was inductive data analysis. The findings indicate that the rice tradition encompasses social and religious values, including (1) Mutual Cooperation, (2) Family, (3) Shared Responsibility, (4) Honesty and Openness, (5) Ethics and Politeness, (6) Respect for Ancestors, and (7) Good Intentions and Sincerity. This study concluded that the Berasan tradition constitutes a cultural heritage enriched with functional, symbolic, and pedagogical elements that are vital to conserve. The values embedded within it were found to serve as a meaningful reference for shaping social ethics in contemporary society.*

**Keywords:** *Berasan tradition; Rejang ethnicity; values; wedding customs.*

## INTRODUCTION

The cultural diversity inherent in each ethnic group in Indonesia gives rise to a rich array of societal traditions. This diversity holds significant potential, and its values must be safeguarded. The *Berasan* tradition, an integral part of the Rejang customary system, was found to be particularly important to preserve and protect, as it carries enduring cultural values that profoundly influence the lives of its practitioners (Arnold & Rajagukguk, 2021). These values serve as

**How to Cite (APA Style):**

Serasi, E., Sarwono, S., Yulistio, D., & Murwantono, D. (2025). Values embedded in the *Berasan* tradition of Rejang ethnic wedding customs of Bengkulu. *EduLite: Journal of English Education, Literature, and Culture*, 10 (2), 693-707. <http://dx.doi.org/10.30659/e.10.2.693-707>

---

guiding principles for individuals in their active participation within community life, offering a sustainable model for ethical and cohesive social engagement (Putri et al., 2023).

Consequently, the cultural diversity inherent in each ethnic group exhibits distinct societal characteristics and acquires esteemed ideals from preceding generations. This phenomenon is frequently termed folklore, derived from the term "folk," which denotes a group of individuals possessing distinct physical, social, and cultural traits that differentiate them from other groups. "Lore" refers to traditions within folk culture that are transmitted orally or through illustrative examples accompanied by gestures or aids (Browne & Dundes, 1967) (Syah & Supian, 2023). Folklore can be defined as the cultural heritage of a certain group of individuals, transmitted between generations, which distinguishes them from other groups (Handayani et al., 2021).

Culture and humanity are deeply interconnected. Yondri et al. explained that culture emerges from the dynamic interaction between individuals and their environment (Yondri et al, 2016). Culture can be categorized into three forms: ideas, artifacts, and activities (Frank, 2020). In this framework, culture as ideas refers to prevailing beliefs, values, and conceptual frameworks within a community. The *Berasan* tradition, originating from the collective ideas of the local Rejang community, evolved into a significant cultural artifact a tangible expression of shared identity and wisdom. This tradition was not merely inherited, but actively shaped through community values and historical experience. As a living cultural artifact, the *Berasan* tradition was found to be crucial to preserve and safeguard, as it embodies enduring principles that continue to guide social behavior. Culture, when manifested through patterned acts such as customs, rituals, and traditions, reflects the outcomes of communal thought, creativity, and lived experience showing that the *Berasan* tradition is not just a ritual, but a living testament to the resilience and depth of local knowledge (Bartlett & Triana, 2020).

Activities embodying culture significantly contribute to reinforcing societal identity, particularly through tradition. Tradition constitutes a cultural manifestation that embodies values and customs transmitted over generations. Wood & Eagly elucidated that tradition encompasses not only practices but also values that confer advantages for daily existence. Society perceives tradition as a framework for life that steers its course. Consequently, the preservation of culture through tradition is vital for establishing a robust foundation for societal survival (Wood & Eagly, 2015).

Haratyk & Czerwińska-Górz noted that oral tradition can be classified into three types according to Bruvand: (1) fully oral (verbal folklore), (2) partially oral (mixed folklore), and (3) non-verbal (material folklore) (Haratyk & Czerwińska-Górz, 2017). In the Rejang community of Bengkulu, the *Berasan* tradition exemplifies a partially oral form that intertwines performance, music, and dance with embedded moral teachings. This tradition not only entertains but also transmits noble values and communal knowledge, making it a valuable resource for research on cognition and ethics (Skjelbred, 1991). Because *Berasan* is transmitted orally and rarely documented in writing, its preservation is essential for maintaining the cultural identity of Bengkulu, fostering social

cohesion, and safeguarding an intangible heritage that cannot be captured through texts alone (Syah & Supian, 2023).

The Rejang tribe one of the oldest and most populous groups in Bengkulu has long relied on *Berasan* as a living embodiment of its historical memory and collective values (Ferdi Hasan et al., 2024). The Rejang Tribe possesses a significant historical presence in Indonesia, particularly in Sumatra, with historical records serving as evidence of its considerable historical worth.

Currently, the Rejang tribe or Rejang community has progressed significantly. Individuals in Bengkulu Province and outside have undergone advancements that align with contemporary progress (Syah & Supian, 2023). Similarly, with the traditions that have evolved among the Rejang Tribe. This is also integral to the marriage culture and rituals of the Rejang Tribe. For tribes with customs and culture, marriage is a significant aspect of the human life cycle, conducted through a ritual that is revered and imbued with sacred qualities (Handayani et al., 2021). Within the Rejang tribe, terms such as *Bimbang* and *Kejei* are commonly used, with some also referring to *Umbung*, *Uleak*, or *Kenuleak*. This term denotes the same concept, specifically conducting a wedding, as the Rejang tribe virtually never holds a wedding without it (Siddik: 1980). The ceremony is typically conducted with formality, garners attention, and is marked by solemnity. In the wedding customs of the Rejang Tribe, the pre-wedding stages include of deliberative activities known as *Berasan*.

Yunus et al elucidated that the *Berasan* tradition is a customary deliberative activity or assembly including both sides of the prospective bride and groom to attain consensus on the marriage process (Yunus et al., 2021). This activity is conducted publicly in the Rejang language and is attended by traditional authorities who accompany each prospective bride and groom (Suroh, 2021). The *Berasan* tradition is crucial in the wedding rituals of the Rejang tribe, as the marriage process necessitates deliberation between the relatives of the prospective bride and groom.

The *Berasan* tradition serves as both a practical manifestation of marriage and a reflection of virtuous principles (Irsal, 2017). The counsel from traditional elders included in the event's discourse served as a vehicle for imparting the principles of unity and faith. This tradition's existence must be safeguarded (Wibowo, 2019). This research serves as the preliminary phase in an endeavor to highlight the *Berasan* tradition, enabling the community to value its content and significance as a perspective or guiding principle for contemporary living in today's society (Rismadona, 2019).

The *Berasan* cultural tradition has been mostly forsaken due to the advancements of the contemporary day. Indeed, every region with a highly diverse tribal population observes a *Berasan* tradition during the wedding ceremonies of their descendants. The nomenclature and phases are only distinct. Despite the rarity of wedding ceremonies adhering to the *Berasan* tradition, they merit examination as valuable knowledge for scholarly inquiry. This is implemented as a means to safeguard the *Berasan* tradition across many regions in Indonesia, particularly in Lebong Regency. A hallowed custom for the perpetuation of matrimony. Consequently, scholars seek to conduct an in-depth

**How to Cite (APA Style):**

Serasi, E., Sarwono, S., Yulistio, D., & Murwantono, D. (2025). Values embedded in the *Berasan* tradition of Rejang ethnic wedding customs of Bengkulu. *EduLite: Journal of English Education, Literature, and Culture*, 10 (2), 693-707. <http://dx.doi.org/10.30659/e.10.2.693-707>

---

examination of the *Berasan* tradition within the Rejang tribe in the Lebong Regency in Bengkulu Province. This study delineates the comprehensive process of the steps undertaken and the esteemed values inherent therein. This study's results are anticipated to serve as reference articles for the Rejang tribe, particularly benefiting the younger generation in comprehending and preserving ancestral traditions.

**Review of literature**

Culture is the product of social interaction encompassing values, norms, knowledge, beliefs, customs, art, language, symbols, and other expressions possessed by a group within a specific setting and transmitted over generations (Febriani & Riyanto, 2021). This aligns with the assertions made by Kroeber et al who stated that culture comprises both explicit and implicit patterns of learned behavior, acquired and conveyed through symbols, representing the unique accomplishments of human groups, including their expressions in artifacts (Makhmudova, 2022). Culture and society are inherently interconnected, as society shapes culture and culture, in turn, shapes society (Arivia & Boangmanalu, 2015). In the ethnic context, culture denotes a compilation of traditions, languages, habits, and modes of expression inherent to a specific ethnicity or tribe.

Consequently, culture inside the ethnic framework can be understood with greater specificity than the cultural components themselves. This aligns with Taylor who asserted that ethnic culture results from human adaptation to social and physical environments (Kuzmin, 2020). This perspective subsequently served as the foundation for numerous further cultural ideas.

*Berasan* refers to deliberation, negotiation, and meetings, which constitute a component of wedding customs aimed at establishing an agreement between the families of the prospective bride and groom (Diana, 2023). Diana also articulates that *Berasan* possesses the following attributes: (a) it manifests as a dialogue involving the house expert, the traditional leader, and the prospective groom; (b) the tradition employs refined language, characterized by metaphorical expressions conveyed with politeness and gentleness; (c) the utterances are structured as pantun and figurative sentences; (d) this tradition does not necessitate accompanying music, as its purpose is not entertainment.

The *Berasan* tradition exemplifies a cultural practice about human behavior with a distinct purpose, representing a hereditary custom passed down from ancestors as an expression of ethnicity and identity that is inextricable. This implies that society must maintain this behavioral culture to ensure its persistence in the evolving era, allowing the *Berasan* tradition to promote the prioritization of courteous attitudes and conduct among individuals.

Relevant prior research pertaining to the Dynamics and Reconstruction of the *Berasan* Tradition of Rejang Bengkulu Ethnic Wedding Customs encompasses: (1). A study by Eli Diana in 2023 from Dehasen University Bengkulu titled: "Exploration of Noble Values in the Oral Tradition of *Berasan*, Customary Marriage in Bengkulu City" (Diana, 2023). This study seeks to elucidate the oral tradition associated with the *Berasan* event, specifically a consensus conference of community leaders in Bengkulu City, focused on

marriage preparation and the noble qualities therein that serve as societal rules. The findings of this study reveal that the *Berasan* event is replete with metaphorical language, specifically pantun and proverbs, to express intent and purpose. Simultaneously, the inherent noble virtues encompass: religious principles, humility, unity, empathy, and assertiveness. This study reveals commonalities in both investigations pertaining to the wedding procession, namely the *Berasan* custom (Yuandara et al., 2022). Concurrently, the distinctions in the research are: Eli Diana's research neither concentrates on the reconstruction of diminishing cultural values nor delves into the reinforcement and preservation of the *Berasan* tradition in Bengkulu City. Furthermore, it does not elucidate whether contemporary modernization has instigated social changes that result in the infrequent practice of the *Berasan* tradition among the community, particularly among immigrant ethnic groups in Bengkulu City.

Research by Sari, entitled "Symbolic Meaning of Javanese Traditional Bridal Siraman Ceremony (Sari, 2023)." This study aimed to ascertain the meaning and importance of the symbols in the siraman ceremony. This study concluded that the Siraman tradition is a Javanese ceremonial practice conducted one day prior to the *ijab qabul* of the bride and groom. The processes and equipment employed in the siraman ritual are conventional, serving as symbols imbued with specific meaning and importance (Arnold & Rajagukguk, 2021). This study is similar in that it both examines and investigates the traditions of specific ethnic wedding customs to serve as research materials and to provide a comprehensive grasp of the meanings and significance inherent in each tradition performed. This study distinguishes itself by concentrating on the traditional Siraman rituals of the Javanese Tribe, which occur subsequent to the mutual agreement between the prospective brides and grooms regarding their wedding. In contrast, the *Berasan* tradition transpires prior to this agreement, serving as a means to negotiate between the prospective couples or their respective families.

A study conducted by Cekman and Dedi entitled "Language Functions in the *Berasan* Event of the Sindang Kelingi Community, Musi Rawas (Cekman, C., & Dedi, 2019)." This study aims to elucidate the role of the *Berasan* language within the Sindang Kelingi community in Musi Rawas Regency, South Sumatra Province. This study reveals that the *Berasan* tradition encompasses five primary functions of language: (1) Personal function (expressing joy and sorrow), (2) Directive function (articulating requests and seduction), (3) Phatic function (demonstrating feelings of camaraderie), (4) Metalingual function (clarifying the language itself), and (5) Imaginative function (conveying emotions that individuals experience to communicate words and respect). This study shares similarities in examining the *Berasan* tradition within society; however, the researcher specifically focuses on the wedding customs of the Musi Rawas tribe in South Sumatra Province (Widiyanarti et al., 2022).

A study conducted by Yunus, Mahmud, and colleagues investigated the linguistic functions embedded in *Berasan* discourse among the Rejang ethnic group in Lebong Regency. Using qualitative content analysis, they found that the referential function dominated (67.74 %), followed by the directive function



### How to Cite (APA Style):

Serasi, E., Sarwono, S., Yulistio, D., & Murwantono, D. (2025). Values embedded in the *Berasan* tradition of Rejang ethnic wedding customs of Bengkulu. *EduLite: Journal of English Education, Literature, and Culture*, 10 (2), 693-707. <http://dx.doi.org/10.30659/e.10.2.693-707>

---

(25.80 %) and the affective function (6.43 %). The study emphasized that the directive function is pivotal for negotiating prospective marriage partners, indicating that *Berasan* serves not only as a formal ritual but also as a strategic medium of social communication (Yunus et al., 2021).

Ferdi Hasan, Suryadi, and Prasetyo also examined pre-marital customs of the Rejang tribe, including *Berasan*, through a historical-cultural lens. They traced the origins of *Berasan* via traditional elements such as mediak, bekulo, betunang, and sembeak sujud, highlighting its role as a conduit for transmitting moral values and collective identity prior to marriage. The authors argued that *Berasan* is an intangible cultural heritage that must be preserved because it conserves the community's historical memory (Ferdi Hasan et al., 2024).

Then, Haratyk & Czerwińska-Górz classified oral traditions into three types according to Bruvand: (1) fully oral (verbal folklore), (2) partially oral (mixed folklore), and (3) non-verbal (material folklore). They placed the Rejang *Berasan* in the partially oral category, wherein verbal elements (songs, poetry) are intertwined with physical actions (dance, games). This classification clarifies how *Berasan* functions simultaneously as entertainment and as a vehicle for conveying esteemed values (Haratyk & Czerwińska-Górz, 2017).

Skjelbred highlighted the research value of oral folklore as a source of cognitive and moral insight (Skjelbred, 1991). Using *Berasan* as an exemplar, he demonstrated that the narrative and symbolic structures of the ritual enable researchers to access community thought patterns and unwritten social norms. The findings reinforce the argument that *Berasan* should be documented and safeguarded as a unique ethnographic data set.

In addition, Yondri, Pradana, and Lestari (2016) developed a framework describing the interaction between individuals and their environment in cultural formation. Applying this model to *Berasan*, they concluded that the tradition represents a cultural artifact that emerged from collective ideas within the Rejang community and materialized as ritual performances, music, and traditional attire. Consequently, *Berasan* reflects the dynamic process linking communal cognition to its material manifestation (Yondri et al, 2016). The last, Frank presented three cultural dimensions ideas, artifacts, and activities. In the context of *Berasan*, he emphasized that the artifact dimension (musical instruments, costumes, dance movements) plays a crucial role in transmitting pedagogical values to younger generations. Frank's research indicates that preserving *Berasan* is important not only as an aesthetic heritage but also as a sustainable means of cultural education (Frank, 2020). The distinction lies in the fact that the researcher solely analyzes the linguistic elements present in the *Berasan* tradition, rather than conducting a comprehensive examination as will be undertaken in this study, where the objective of this study is analyzing and exploring Values embedded in the *Berasan* tradition of Rejang ethnic wedding customs of Bengkulu. The results acquired just delineate the content of the *Berasan* tradition, without addressing its origins, the phenomena associated with it, or the preservation and reinforcement of the tradition itself.

## METHOD

### **Informant**

This study employs purposive sampling, specifically selecting informants based on specific criteria (Sugiyono, 2015). Consequently, this study created a set of criteria to facilitate the research process. The criteria discussed in this study are those that can aid researchers in acquiring information pertinent to the study. The informants required for this study consist of three principal elements, referred to as the three customary umbrellas within the Rejang tribe: (1) the customary leader or village head, known as the King, (2) the Syara' Chairman, who is the village Imam or a religious scholar, and (3) the Kutai Chairman, representing the elder from each family of the prospective bride and groom. The informants in this study comprise: a newlywed couple who have recently completed their wedding ceremony, a couple preparing to undertake the customary wedding procession according to the *Berasan* tradition, representatives from the younger generation of the Rejang tribe, and several community leaders from the Rejang tribe.

The research site for this study is Topos Village, located in Topos District, Lebong Regency, Bengkulu Province. This place was selected due to the presence of communities that continue to uphold the *Berasan* culture during traditional wedding ceremonies in their region. This is highly beneficial for researchers in locating primary data sources essential for doing their research, hence serving as a reference throughout the research process. Furthermore, known data indicate that the Rejang tribe originates from the Lebong Regency region.

### **Instruments**

The research instruments used in this study were observation sheets, in-depth interviews, as well as documentation and data tools needed by the researcher. Observation sheets were structured grids used by the researcher to systematically record contextual details, non-verbal cues, and interaction patterns during field events, ensuring consistency across multiple sessions. In-depth interviews provided a qualitative avenue for probing participants' experiences, motivations, and meanings behind the observed practices; semi-structured guides allowed flexibility while covering core topics. Documentation encompassed relevant archival materials, photographs, and audio-visual records that contextualized the phenomena and offered triangulation with field notes. Finally, data tools (e.g., digital coding software, spreadsheet templates, and secure cloud storage) facilitated the organization, coding, and retrieval of collected data, enhancing reliability and enabling efficient analysis. This combination of instruments ensured a comprehensive, credible account of the research setting.

### **Procedures**

This study employed a qualitative research design with a descriptive methodology. As stated by Bogdan and Taylor (Moleong, 2020), qualitative research is a methodological approach that yield descriptive data qualitative research was a methodological approach that yielded descriptive data derived from the observed subject. The descriptive approach was a technique for examining the state of a group, an object, or an activity (Mirhosseini, 2020). The information gathered came in the form of oral narratives from the *Berasan*

**How to Cite (APA Style):**

Serasi, E., Sarwono, S., Yulistio, D., & Murwantono, D. (2025). Values embedded in the *Berasan* tradition of Rejang ethnic wedding customs of Bengkulu. *EduLite: Journal of English Education, Literature, and Culture*, 10 (2), 693-707. <http://dx.doi.org/10.30659/e.10.2.693-707>

---

procession. Sugiyono's assertion further substantiated this by articulating a problem formulation that involved inquiries into the presence of independent variables, whether singular or multiple (Sugiyono, 2015).

Sugiyono also posited that qualitative research methods were grounded in post-positivism or entrepreneurial philosophy, and were employed to investigate the natural conditions of subjects, with researchers serving as primary instruments (Sugiyono, 2015). Data-collection techniques utilized triangulation, incorporating observation, interviews, and documentation (Sumiran et al., 2022). The resultant data were predominantly qualitative, and the analysis was conducted inductively/qualitatively, aiming to elucidate meaning, comprehend uniqueness, construct phenomena, and formulate hypotheses.

Researchers employed this type of research to elucidate the phenomena surrounding opinions on cultural dynamics within the Rejang tribe, specifically concerning the *Berasan* custom in contemporary marriage practices. This research design emphasized a comprehensive understanding of the *Berasan* tradition within the marriage rituals of the Rejang tribe in relation to contemporary phenomena (Miles et al., 2016). The deterioration of *Berasan* culture among the Rejang tribe prompted the research framework and plan, which generated insights, examined the tribe's interpretations, and investigated the knowledge of its younger generation in an inductive manner.

The research design was deemed highly appropriate because the researcher believed that understanding the dynamics and reconstruction of the *Berasan* tradition within the Rejang tribe's wedding customs required examining various influencing factors, particularly since the *Berasan* tradition was infrequently practiced by the tribe at the time of the study. Consequently, the researcher concluded that a qualitative case-study design was highly suitable for elucidating the phenomena within social and cultural contexts.

**Data analysis**

The analysis technique used in this study was inductive data analysis. Inductive data analysis according to the naturalistic paradigm was the analysis of specific data from the field into units followed by categorization. In detail, the steps of data analysis that were carried out included data reduction, data display, drawing conclusions, and verification (Miles & Hubberman, 1994).

**RESULTS AND DISCUSSION**

The Rejang tribe have a significant historical presence in Indonesia, as evidenced by historical sources that attest to its considerable historical worth. The Rejang Tribe is a tribe that adheres to established methods and practices that are upheld to this day.

The Rejang tribe is a community residing in districts situated in Bengkulu Province. Some individuals reside outside the Province of Bengkulu, while others inhabit the province itself, including the districts of Lebong, Rejang Lebong, and Kepahiang, as well as certain areas of Bengkulu Tengah and Bengkulu Utara, in addition to those living beyond its borders. The province is



located in the Musi Ulu Rawas regency and Lahat district of South Sumatra Province (Sari Romundang et al., 2019).

The Rejang tribe originates from the Lebong district, which today has 13 sub-districts. Furthermore, bolstered by numerous recorded accounts from Western researchers and the Rejang Tribe's traditional tambo (Syamsurizal et al., 2022), including:

1. Jhon Marsden, the British Resident at LAIS (1775-1779), noted the presence of four Rejang tribes: Joorcallang, Beremanni, Selopo, and Toobey. Since the Toobey tribe is only located in the Lebong region, the Rejang tribe's origin must be traced back to Lebong.
2. JLM SWAAB, the Dutch Controller at LAIS from 1910 to 1915, stated that the Merigi clan, located in the Rejang area but absent in the Lebong area, must have originated from Lebong if the latter is indeed the birthplace of the Rejang tribe. Furthermore, he asserted that the Merigi clan indeed hails from the Lebong area, as its members are descendants of the Tubai tribe. Swaab stated that the Rejang tribe originated from the Lebong region.
3. Dr. JW van Royen, in his report on "Federation Customs" in the Residents' Book of Benkoelen in Palembang, stated that the Rejang nation represents a unified entity, predominantly inhabited by individuals from a single ethnicity, specifically Rejang Lebong (Handler, 2003).
4. Mohammad Hoesein's research indicated that the Lebong region was the birthplace of the Rejang ethnic group, where the Four Pillars Custom was created, which remains highly esteemed by the Rejang people today (Sari Romundang et al., 2019).

The Rejang tribe undoubtedly originates from the Lebong region, which was previously referred to as Renah Sekelawi or Pinang Belapis. The term coincided with the former designation of Palembang, specifically Selebar Daun, and Bengkulu, referred to as Limau Nipis or Sungai Serut (Siddik, A.: 1980). The name change from Renah Sekelawi to Lebong has two variations. Hoesen states that in the tambo Rejang, four petulai indicate that Monk Berman accompanied his brother, Monk Sepanjang Jiwo, along the Ketahun River as per their agreement. Ultimately, Monk Berman convened with Monk Sepanjang Jiwo, who stated: "Pio bah kumu telebong" (here is where the Telebong brothers gather) (Sari Romundang et al., 2019).

### **Rejang Ethnic Wedding Customs**

The Rejang ethnic group possesses distinct customs and traditions. Numerous studies concerning the traditions of the Rejang people. Rejang customs serve as the legal foundation and framework for the Rejang ethnic community, governing interpersonal relationships as well as interactions within groups. Custom is a revered ancestral practice, and its validity is acknowledged by common sense, which embodies universal ideals and norms. Customs are typically unwritten, transmitted verbally, and passed down through generations (Mabrursyah, 2024) (Abdullah Siddik, 2011).

### How to Cite (APA Style):

Serasi, E., Sarwono, S., Yulistio, D., & Murwantono, D. (2025). Values embedded in the *Berasan* tradition of Rejang ethnic wedding customs of Bengkulu. *EduLite: Journal of English Education, Literature, and Culture*, 10 (2), 693-707. <http://dx.doi.org/10.30659/e.10.2.693-707>

---

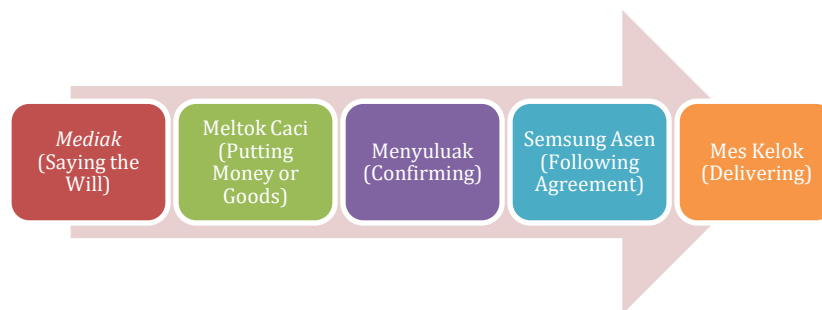
It encompasses familial values, collaborative cooperation, deliberation, and consensus in addressing societal issues. Customs are dynamic rather than static; they evolve alongside human lifestyles, adapting to changing circumstances and warranting periodic examination. According to the Big Language Indonesia dictionary, customs are enduring behaviours transmitted over generations as a legacy, deeply interwoven into societal behavioural patterns (KBBI, 2016).

According to the findings from interviews done by researchers with various informants as outlined in the interview criteria, there are five fundamental steps in the customary marriage rituals performed by the Rejang ethnic group, particularly the Rejang tribe in Lebong Regency, Bengkulu Province (Informan 1).

1. “*Mediak*” Stage (Saying the Will)
2. “*Meltok Caci*” Stage (Placing Money or Goods)
3. “*Menyuluak*” Stage (Deliberation)
4. “*Semsung Asen*” Stage (Connecting Deliberation)
5. “*Mes Kelok*” Stage (Delivering Decision/Agreement Results)

### Process and Structure of the Rice Tradition

In accordance with the focus or limits of this study, the researcher raised the *Berasan* tradition which is an inseparable part of the Rejang ethnic wedding customs. The following are the research results obtained by the researcher related to the process and structure of the *Berasan* tradition of the Rejang ethnic wedding customs:



**Figure 1:** Core Stages of *Berasan*

The five stages in the *Berasan* procession of the Rejang tribe's wedding customs are essential elements that must be observed when the descendants of the Rejang tribe conduct their traditional wedding ceremony. Abdullah Siddik reinforces this in his book, stating that the stages in the traditional wedding procession of the Rejang tribe are rules established by the ancestors of the Rejang tribe hundreds of years ago (Abdullah Siddik, 2011). These stages represent regulations that must not be violated by the descendants of the Rejang ethnic group. Therefore, this traditional wedding procession has been upheld and preserved from one generation to the next up to the present day.

### Values Contained in the Rice Tradition

After the researcher conducted interviews with informants, the researcher found

results from informants that the socio-cultural values contained therein were as follows:

The first value that stands out from the *Berasan tradition* is **mutual cooperation**. Every family member has a role and contribution, both in the form of material and labor. This shows that marriage is not just a matter of two individuals, but involves the entire community. In traditional society, mutual cooperation is the foundation in building social solidarity (Geertz, 1961).

**Family** values are also very strong in this tradition. *Berasan* unites two large families through a harmonious dialogue process. The involvement of many parties shows how important social networks and family relations are in Rejang customs. This is in line with Putnam's (2000) view of social capital, where social ties influence the cohesion and stability of society.

This tradition also teaches the value of **shared responsibility**. Both men and women have equal roles in ensuring the success of the marriage. This shows that in Rejang culture, gender role balance in the context of the family is highly valued (Sardoč, 2021).

In addition, there are values of **honesty and openness** reflected in communication between families during *the Berasan process*. Both parties convey their intentions, hopes, and conditions of marriage openly without engineering. Clifford Geertz (1973) stated that cultural practices like this create symbolic meanings that strengthen moral values in people's lives (Handler, 2003).

The value of **respect and reverence for customs and ancestors** is also evident in the symbols used during *the Berasan procession*. The use of traditional clothing, regional languages, and event structures reflect respect for traditions passed down from generation to generation. This reflects the concept of culture as a symbolic heritage that is full of meaning (Hall, 2020).

The value of **moral cleanliness and good intentions** are reflected in the obligation to bring the intention of marriage sincerely, without deceit. In Rejang society, good intentions in marriage are considered the foundation of a sacred household. This reflects the moral values that are upheld in local culture (Suseno, 2001).



**Figure 2:** *Berasan* process in Rejang Tribe

**How to Cite (APA Style):**

Serasi, E., Sarwono, S., Yulistio, D., & Murwantono, D. (2025). Values embedded in the *Berasan* tradition of Rejang ethnic wedding customs of Bengkulu. *EduLite: Journal of English Education, Literature, and Culture*, 10 (2), 693-707. <http://dx.doi.org/10.30659/e.10.2.693-707>

---

**CONCLUSION**

The implementation of the *Berasan* tradition within the Rejang ethnic community of Bengkulu is a legacy from the ancestors of the Rejang tribe that is still preserved today. Although some variations have emerged in certain locales, the Rejang community continues to engage in the process, albeit with not all fundamental stages being completed.

The standard structure in the *Berasan* tradition in Rejang ethnic wedding customs has 5 core stages, namely: (1) *Mediak* (stating one's wishes), (2) *Meltok Caci/Barang* (placing money or goods) , (3) *Menyuluak* (deliberation) , (4) *Semsung Asen* (continuing the deliberation) , (5) *Mes Kelok* (delivering the results of the decision or agreement).

The *Berasan* ritual of the Rejang tribe's traditional wedding serves not only as a ceremonial procession but also has profound socio-cultural and religious significance. The *Berasan* tradition encompasses the following values: (1) Mutual Cooperation, (2) Family, (3) Shared Responsibility, (4) Honesty and Openness, (5) Ethics and Politeness, (6) Respect for Ancestors, and (7) Goodwill and Sincerity. This study concludes that the *Berasan* tradition is a cultural heritage with functional, symbolic, and pedagogical components that are vital to conserve and may serve as a reference for social ethics in contemporary society. Containing the values therein

**AUTHORS STATEMENTS**

**Reko Serasi** played a major role in conceptualizing the research, developing methodology, collecting field data, writing the initial draft to finalizing the manuscript, as well as coordinating the overall research and writing process. **Sarwit Sarwono** was responsible for data management, formal analysis, and critical review and editing to improve the quality of the manuscript. **Didi Yulistio** is involved in field investigations, providing research resources, and visualizing research results to clarify data presentation. **Didik Murwantono** assisted in finding secondary data and organized the article for publication

**ACKNOWLEDGMENTS**

The authors would like to express their sincere gratitude to the leadership of the University of Bengkulu and Fatmawati Sukarno State Islamic University of Bengkulu for their continuous support in promoting the implementation of the Tri Dharma of Higher Education with academic excellence. Appreciation is also extended to the Institute for Research and Community Service (LPPM) for facilitating research permits, and to the leadership of FKIP UNIB, particularly the Head of the Applied Linguistics Doctoral Program. We sincerely hope that the findings of this study will contribute meaningfully to the advancement of knowledge, particularly in the fields of Cultural Literature Education, Oral Tradition, and Oral Literature.



## REFERENCES

- Abdullah Siddik. (2011). *sistem pewarisan suku bangsa rejang*. Balas Pelestarian sejarah dan Nilai Tradisional.
- Arivia, G., & Boangmanalu, A. G. (2015). Culture, Sex and Religion: a Study of Contract-Marriage in Cisarua and Jakarta. *Jurnal Perempuan*, 20(1). <https://doi.org/10.34309/jp.v20i1.56>
- Arnold, M., & Rajagukguk, Y. V. (2021). Isu-Isu Sosial Budaya. *Jurnal Antropologi: Isu-Isu Sosial Budaya*, 02(December).
- Bartlett, L., & Triana, C. (2020). Anthropology of education: An introduction. *Educacao and Realidade*, 45(2). <https://doi.org/10.1590/2175-623699887>
- Browne, R. B., & Dundes, A. (1967). The Study of Folklore. *The Journal of American Folklore*, 80(317). <https://doi.org/10.2307/537878>
- Cekman, C., & Dedi, D. (2019). Language functions in community gathering events Sindang Kelingi Musi Rawas. *KIBASP Journal (Language, Literature and Cultural Studies)*, 3(1), 179–189. <https://doi.org/https://doi.org/10.31539/kibasp.v3i1.908>
- Diana, E. (2023). Exploration of noble values in the oral tradition of “Berasan” adat marriage Bengkulu City. *Diglossia: Journal of Language, Literature, and His Teaching*, 6(1), 205–222. <https://doi.org/https://doi.org/10.30872/diglosia.v6i1.550>
- Febriani, R., & Riyanto, E. D. (2021). Upacara Adat Tengger di Ambang Komodifikasi: Merawat Tradisi dari Ancaman Desakralisasi. *Jurnal Antropologi: Isu-Isu Sosial Budaya*, 23(2), 148–156. <https://doi.org/10.25077/jantro.v23.n2.p148-156.2021>
- Ferdi Hasan, M., Monita, D., & Sukiman. (2024). Revitalisation of Rejang tribal local wisdom: integration of cultural values in the operational curriculum innovation of elementary schools in Rejang Lebong, Indonesia. *Education* 3-13. <https://doi.org/10.1080/03004279.2024.2318246>
- Frank, J. (2020). Raising Cultural Awareness in the English Language Classroom. *English Teaching Forum*, 2(2), 35.
- Hall, S. (2020). Representation Cultural Representations And Signifying Practices. In *British library Catalogue*iii§.
- Handayani, S., Kirman, & Taqwa, F. (2021). Sistem Informasi Adat Kebudayaan Adat suku Rejang di Provinsi Bengkulu Berbasis WEB. *Jtis*, 4(3).
- Handler, R. (2003). Clifford Geertz: Culture, Custom and Ethics. *American Anthropologist*, 105(4). <https://doi.org/10.1525/aa.2003.105.4.871>
- Haratyk, A., & Czerwińska-Górz, B. (2017). Folk Art and Culture in the Historical and Educational Context. *Czech-Polish Historical and Pedagogical Journal*, 9(2). <https://doi.org/10.5817/cphpj-2017-0011>
- Irsal, I. (2017). Makna Etis “Punjung Nasi Sawo” Pada Acara Pernikahan Suku Rejang Di Kecamatan Batiknau Kabupaten Bengkulu Utara. *Manthiq*, 2(1).
- KBBI, K. (2016). Kamus Besar Bahasa Indonesia (KBBI). *Kementerian Pendidikan Dan Budaya*.
- Kuzmin, I. A. (2020). Specifics of the Mosaic Reflection Method of Elements of Ethnic



### How to Cite (APA Style):

- Serasi, E., Sarwono, S., Yulistio, D., & Murwantono, D. (2025). Values embedded in the *Berasan* tradition of Rejang ethnic wedding customs of Bengkulu. *EduLite: Journal of English Education, Literature, and Culture*, 10 (2), 693-707. <http://dx.doi.org/10.30659/e.10.2.693-707>
- 
- Culture. *Ethnic Culture*, 4 (5). <https://doi.org/10.31483/r-74998>
- Mabrursyah, M. (2024). The Interaction and Acculturation of Islamic Law and Rejang Customary Law in Rejang Lebong Regency. *Al-Istinbath (Jurnal Hukum Islam)*, 9(2), 679–698. <https://doi.org/https://dx.doi.org/10.29240/jhi.v9i2.9052>
- Makhmudova, A. A. (2022). Culture Is a Certain Level of Historical Development of Society, Human Creative Power and Abilities. *European International Journal of Multidisciplinary Research and Management Studies*, 02(09), 99–105. <https://doi.org/10.55640/eijmrms-02-09-23>
- Miles, M. B., & Hubberman, A. M. (1994). Qualitative Data Analysis. In *CEUR Workshop Proceedings*.
- Miles, M. B., Hubberman, A. M., & Saldana, J. (2016). Qualitative Data Analysis : A Methods Sourceboo. *SAGE Journal*, 30(25).
- Mirhosseini, S. A. (2020). Doing qualitative research in language education. In *Doing Qualitative Research in Language Education*. <https://doi.org/10.1007/978-3-030-56492-6>
- Moleong, J. L. (2020). metodologi penelitian kualitatif J lexy Moleong. *Jurnal Ilmiah*.
- Putri, N. A., Cale, W., & Nitin, M. (2023). The Importance of National Integration to Strengthen Religious Diversity in Community Life. *International Journal of Educational Narratives*, 1(2), 100–107. <https://doi.org/10.55849/ijen.v1i2.263>
- Rismadona, R. (2019). PROSES ADAT PERKAWINAN MASYARAKAT DI KABUPATEN MUKOMUKO PROPINSI BENGKULU. *JURNAL PENELITIAN SEJARAH DAN BUDAYA*, 3(1). <https://doi.org/10.36424/jpsb.v3i1.116>
- Sardoč, M. (2021). Citizenship, social change, and education. *Center for Educational Policy Studies Journal*, 11(2). <https://doi.org/10.26529/cepsj.1093>
- Sari, D. P. (2023). Javanese Bride Siraman Ritual In Terms Of Psychological Aspects, Flourishing. *International Conference of ...*, 413–419. <https://www.programdokterpbiuns.org/index.php/proceedings/article/view/310>
- Sari Romundang, P., Wulan, S. R., & Pamadhi, H. (2019). *An Epistemological Study of Rejang Tribe's Kejei Dance in Bengkulu Province*. 327(Icaae 2018), 108–111. <https://doi.org/10.2991/icaae-18.2019.21>
- Skjelbred, A. H. B. (1991). The meaning of folklore. *Acta Borealia*, 8(2). <https://doi.org/10.1080/08003839108580404>
- Sugiyono. (2015). Sugiyono, Metode Penelitian dan Pengembangan Pendekatan Kualitatif, Kuantitatif, dan R&D , (Bandung: Alfabeta, 2015), 407 1. *Metode Penelitian Dan Pengembangan Pendekatan Kualitatif, Kuantitatif, Dan R&D*.
- Sumiran, S., Waston, W., Zamroni, Z., & Mahmudah, F. N. (2022). The principal's role in improving the quality: A concepts framework to developing school culture. *Frontiers in Education*, 7. <https://doi.org/10.3389/feduc.2022.854463>
- Suroh, S. (2021). Pemberian Mahar dan Uang Hantaran Pada Pernikahan Adat Suku Rejang Bengkulu Utara (Prespektif Sosiologi Agama). *Jurnal Manthiq*, 6(1).
- Suseno, F. M. (2001). Etika Jawa: Sebuah Analisa Falsafi tentang Kebijaksanaan Hidup Jawa [The Ethics of Java: A Philosophical Analysis on the Wisdom of Java's Life]. In *PT Gramedia Pustaka Utama* (Vol. 3, Issue 2).
- Syah, M., & Supian, A. (2023). Prosesi Adat Sebelum Perkawinan Suku Rejang Di

- Kabupaten Rejang Lebong Dalam Perspektif Hadits. *Berasan: Journal of Islamic Civil Law*, 2(1). <https://doi.org/10.29240/Berasan.v2i1.6595>
- Syamsurizal, S., Musfeptial, M., Martina, M., & Damayanti, W. (2022). Exploring the Philosophical Values in the Rejang Tribe Traditional Law. *ICON-DEMOST*. <https://doi.org/10.4108/eai.15-9-2021.2315615>
- Wibowo, A. (2019). Pola Komunikasi Masyarakat Adat. *Khazanah Sosial*, 1(1). <https://doi.org/10.15575/ks.v1i1.7142>
- Widiyanarti, T., Shahreza, M., Irwan, I., & Felia, V. W. (2022). Expressions of Cultural Communication in the Use of Songket in Palembang Wedding Customs. *International Journal of Education, Vocational and Social Science*, 1(1).
- Wood, W., & Eagly, A. H. (2015). Two Traditions of Research on Gender Identity. *Sex Roles*, 73(11–12). <https://doi.org/10.1007/s11199-015-0480-2>
- Yondri et al. (2016). Menggali Nilai-Nilai Luhur Masyarakat Masa Lalu Dari Tinggalan Budaya Materi. *Patanjala*, 8, 139–154.
- Yuandara, O., Murniviyanti, L., & Hera, T. (2022). Bentuk Tari Pembauran Dalam Rangkaian Tradisi Pernikahan Di Dusun Prabumulih. *Jurnal Sitakara*, 7(2). <https://doi.org/10.31851/sitakara.v7i2.9052>
- Yunus, M., Wardhana, D. E. C., & Sarwono, S. (2021). Fungsi Bahasa pada Wacana *Berasan* Etnik Rejang di Kabupaten Lebong. *Silampari Bisa: Jurnal Penelitian Pendidikan Bahasa Indonesia, Daerah, Dan Asing*, 3(2), 391–405. <https://doi.org/10.31540/silamparibisa.v3i2.1020>

**Conflict of Interest Statement:** The authors declare that the research was conducted without any commercial or financial relationships that could be construed as a potential conflict of interest.

Copyright©2025. **Serasi, Sarwono, Yulistio, and Murwantono**. This is an open-access article distributed under the terms of the [Creative Commons Attribution 4.0 International License \(CC BY\)](https://creativecommons.org/licenses/by/4.0/). The use, distribution or reproduction in other forums is permitted, provided the original author(s) and the copyright owner(s) are credited and that the original publication in this journal is cited, in accordance with accepted academic practice. No use, distribution or reproduction is permitted which does not comply with these terms.