

The Internalization of Moral Education Values in the *Pelangkahan* Tradition in Wedding Ceremonies in Sidomulyo Village, Mesuji Regency

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ABSTRACT

This study aims to analyze the process of internalizing moral education values in the *pelangkahan* tradition in wedding ceremonies in Sidomulyo Village, Mesuji Regency. This research uses a qualitative approach with field research through ethnographic methods. Data were collected through observation, interviews, and documentation involving traditional leaders, community leaders, and brides. The results show that the internalization process occurs through three stages: understanding, appreciation, and practice. The values internalized include divine values, manners, *ukhuwah*, *qana'ah*, *ta'awun*, and responsibility. The *pelangkahan* tradition functions as an effective local wisdom-based moral education medium in shaping community character. However, there is a shift in meaning towards formality, so strengthening public understanding is needed to maintain its educational function.

Keywords: Internalization of Values, Moral Education, *Pelangkahan* Tradition, Local Wisdom, Islamic Education.

INTRODUCTION

Moral education in the Islamic perspective is a fundamental foundation in shaping individual character, as morals reflect the quality of faith that is internalized in daily behavior. In the context of modern society, the cultivation of moral values faces serious challenges due to globalization and rapid social change, which have led to a decline in values such as respect, responsibility, and social ethics within family and community life (Akhmad, 2022; Kusuma & Hayati, 2021; Zuhdi, 2019). Therefore, a contextual and relevant approach is needed to effectively instill these values in society.

One strategic approach is through the utilization of local wisdom. Local wisdom, as part of culture, contains values, norms, and systems of meaning that are passed down from generation to generation, and it functions as a guideline in the social life of the community (Sibarani, 2020). In the context of moral education, local traditions not only serve as cultural practices but also as effective non-formal educational media in transmitting moral, social, and spiritual values to the younger generation (T. Hidayat & Anwar, 2022; Noor dkk., 2026). Therefore, the integration of Islamic values and local culture is important in shaping a morally upright society (Nasirudin dkk., 2026).

One tradition that embodies these values is the *pelangkahan* tradition in wedding ceremonies. This tradition is performed when a younger sibling gets married before the older one, accompanied by an act of respect as a symbol of seeking permission and expressing reverence. From the perspective of symbolic anthropology, cultural practices are systems of symbols that contain meanings and values collectively understood by society (Geertz, 1973). The *pelangkahan* tradition reflects values such as respect for elders, humility, and moral responsibility within family relationships, which are closely aligned with the principles of moral education in Islam (Munawaroh & Khoiri, 2025).

However, preliminary observations in Sidomulyo Village, Mesuji Regency, indicate that the implementation of the *pelangkahan* tradition has undergone a shift in meaning. Some members of the community perform this tradition merely as a formality without understanding the moral values embedded within it. In addition, the involvement of the younger generation in the traditional process tends to be low, resulting in a less optimal transmission of values. This condition reflects a shift in the function of the tradition from a medium of value-based education to merely a symbolic ritual, which potentially diminishes its educational significance (T. Hidayat & Anwar, 2022; Sutopo dkk., 2022).

Based on these conditions, the main problem of this study is how the process of internalizing moral education values occurs within the *pelangkahan* tradition in Sidomulyo Village, Mesuji Regency. This problem can be formulated into a research question as follows: How does the process of internalizing moral education values through the *pelangkahan* tradition in Sidomulyo Village take place, encompassing the stages of understanding, appreciation, and practice of values within society in the current modern era?

A number of previous studies indicate that local wisdom plays an important role in character education. Sibarani (2020) emphasizes that local traditions contain moral values that can serve as the foundation for shaping community character. Hidayat and Anwar (2022) show that local cultural practices are effective in instilling social and spiritual values. Meanwhile, from the perspective of Islamic education, Kusuma and Hayati (2021) highlight that morality (*akhlaq*) is the result of the internalization of *aqidah* and *sharia* teachings manifested in actual behavior. Nevertheless, most of these studies remain general in nature and have not specifically examined the process of internalizing moral education values within the *pelangkahan* tradition in a particular local context.

Therefore, there is a research gap in the form of a lack of in-depth studies examining the stages of internalizing moral values namely understanding, appreciation, and practice within the *pelangkahan* tradition in Sidomulyo Village. This study aims to analyze the internalization process, identify the core values embedded within the tradition, and examine their relevance to character formation in society. The findings of this study are expected to provide theoretical contributions to the development of moral education based on local wisdom, as well as practical contributions to the preservation of traditions that carry educational values.

RESEARCH METHOD

This study is a field research employing a descriptive qualitative approach through an ethnographic method. The ethnographic approach was chosen because this study aims to understand the *pelangkahan* tradition as a living cultural practice within the community and to interpret its meaning based on the local community's perspective (emic perspective) (Spradley, 1979). The research was conducted over approximately four months, with the researcher directly involved in the field through participant observation.

The qualitative method is employed to gain an in-depth understanding of social phenomena in natural settings, with the researcher acting as the primary instrument. In

the context of ethnography, the researcher establishes intensive interactions with research subjects to explore values, symbols, and patterns of social behavior within the community (Creswell, 2013).

The primary data sources in this study are informants who provide information regarding the internalization of moral education values within the *pelangkahan* tradition in Sidomulyo Village, Mesuji Regency. Informants were selected using a purposive sampling technique based on the following criteria: traditional leaders, brides who have undergone the *pelangkahan* tradition, and community leaders. The total number of informants is three, consisting of a 52-year-old male traditional leader, a 25-year-old female bride, and a 44-year-old female community leader. The selection of informants was based on their involvement in and knowledge of the *pelangkahan* tradition, as well as the principle of data saturation.

Data collection techniques in this study include observation, interviews, and documentation. Observation was conducted in a participatory manner to examine the implementation of the *pelangkahan* tradition as well as the process of internalizing moral values. Interviews were carried out in a semi-structured format to obtain in-depth information, while documentation was used as supporting data in the form of activity photos, sequences of traditional ceremonies, and other related documents.

Data analysis employed an interactive analysis model consisting of data reduction, data display, and conclusion drawing. Data reduction was carried out by selecting and focusing on relevant data, data display was organized systematically in descriptive form, and conclusion drawing was conducted continuously throughout the research process.

To ensure data validity, this study applied source triangulation and technique triangulation. Source triangulation was conducted by comparing information from various informants, while technique triangulation was carried out by comparing the results of observation, interviews, and documentation. In addition, member checking was conducted to ensure the consistency between the data obtained and the meanings intended by the informants.

RESULTS AND DISCUSSION

A. General Overview of Sidomulyo Village, Mesuji Regency

Sidomulyo Village is one of the villages located in Mesuji Regency, Lampung Province. Administratively, this village is under the governance of Mesuji Regency and is divided into several neighborhood units (RT and RW), one of which is RT 001 RW 007. Geographically, Sidomulyo Village is situated in a lowland area predominantly used for agriculture and plantations, with the majority of its residents working as farmers (Mesuji, 2023).

The development of Sidomulyo Village cannot be separated from the transmigration program around the 1980s -1990s, which brought people from the island of Java to settle in this area. Over time, the village has experienced developments in infrastructure, governmental institutions, as well as educational and religious facilities. The majority of the population is Muslim, and the social life of the community continues to uphold values such as mutual cooperation (*gotong royong*), deliberation (*musyawarah*), and local traditions (Mesuji, 2023).

Sidomulyo Village in Mesuji Regency is a community that continues to preserve local wisdom in its socio-cultural life, particularly in the practice of marriage traditions. The majority of the population is Muslim, with a social character that highly upholds values such as mutual cooperation (*gotong royong*), deliberation (*musyawarah*), and respect for customs and traditions. This condition reflects a strong interconnection between religious and cultural values in shaping the behavioral patterns of the community.

One of the traditions that is still preserved is the *pelangkahan* tradition, a procession carried out when a younger sibling gets married before the older one. This tradition is not merely symbolic but also embodies moral education values such as respect for elders, humility, responsibility, and the effort to maintain harmony within the family. These values form part of a social system that is passed down from generation to generation and practiced in everyday community life.

However, in practice, the *pelangkahan* tradition has begun to experience a shift in meaning, where some members of the community carry it out merely as a formality without a deep understanding of the values embedded within it. This condition makes Sidomulyo Village, particularly RT 001 RW 007, a relevant research site to examine how the process of internalizing moral education values occurs within the *pelangkahan* tradition, as well as how these values are understood and practiced in the social life of the community.

B. Forms of the Implementation of the *Pelangkahan* Tradition

1. Preparation

At the preparation stage, the families of the prospective bride and groom hold deliberations (*musyawarah*) to determine the time, place, and procedures for carrying out the *pelangkahan* tradition (TA.01, Traditional Leader). This activity involves traditional leaders, religious leaders, and extended family members. The preparation stage reflects the initial process of internalizing moral education values such as responsibility, togetherness, and *ta'awun* (mutual assistance). These values are instilled through the practice of cooperation and helping one another in preparing the ceremony, aligning with the aim of this study to explore how moral values are internalized through cultural practices within the community. As a cultural system, tradition indeed contains a set of values and norms that regulate patterns of social behavior (Koentjaraningrat, 2009).

2. Request for Blessing

The stage of requesting blessing is carried out by the prospective bride or groom who intends to marry first, by approaching their older sibling with politeness, humility, and accompanied by an apology and a request for permission.

“My dear elder sibling, with all humility, I ask for your permission and blessing. If I have ever made mistakes or hurt your feelings, I sincerely apologize. I intend to take a step toward marriage first. I hope you are

willing to grant your consent and offer prayers so that this good intention may be made easy and blessed by Allah SWT” (P.03, Bride)

This procession serves as a medium for internalizing values such as *ta'dzim* (respect for elders), *tawadhu'* (humility), and proper etiquette in speech and behavior. These values are in line with the cultivation of *akhlaqul karimah* (noble character) through the *pelangkahan* tradition. The habituation of respectful and courteous attitudes in daily life is a core aspect of moral education (Muhaimin, 2012).

3. Giving of Pelangkah

The giving of *pelangkah* takes the form of offerings or certain symbolic items from the prospective bride or groom to the older sibling as a sign of permission and respect.

“My dear elder sibling, with great respect I present this pelangkah as a symbol of my request for your permission and my respect for you. I hope you are willing to accept it sincerely, and may Allah SWT grant you blessings, abundant sustenance, and a good match” (P.03, Bride)

This stage reflects the internalization of values such as sincerity, respect, and responsibility within family relationships. The act of giving is not merely material in nature, but carries symbolic meaning as an expression of gratitude, humility, and the effort to maintain harmony among family members.



Figure 1. The procession of giving *pelangkah* by the bride to her older sibling

This stage internalizes values such as sincerity (*ikhlas*), *qana'ah* (contentment), as well as maintaining the feelings and dignity of family members. These values are closely aligned with the core values embedded in the *pelangkahan* tradition. Symbols in culture function as a medium for conveying meanings and values that are collectively understood by society (Geertz, 1973).

4. Prayer/Deliberation (*Doa/Musyawah*)

The stage of prayer and deliberation marks the closing of the *pelangkahan* tradition. Prayers are offered to seek blessings, safety, and harmony for the marriage and future family life of the couple. The deliberation process strengthens mutual agreement and reinforces kinship ties among family members.

Bismillāhirrahmānirrahīm.

Allāhumma yā Allāh, on this blessed day, we ask You to bestow Your mercy, guidance, and blessings upon us all.

O Allah, bless the bride and groom, ease their affairs, and make their household one that is sakinah, mawaddah, and rahmah.

O Allah, also bless the older sibling who has sincerely given their blessing. Ease their heart, honor their character, and grant them the best life partner according to Your will. Bestow upon them health, happiness, and blessings in every step of their life.

O Allah, unite our family in love and brotherhood, keep us away from conflict and hatred. Forgive our sins, the sins of our parents, and all members of our family.

Āmīn yā Rabbal ‘ālamīn (TA.01, Traditional Leader)

This stage reflects the internalization of spiritual values such as reliance on God (*tawakkul*), gratitude, and strengthening social bonds within the family. Prayer and deliberation not only function as ritual closings but also serve as meaningful moments for reinforcing moral and spiritual values in communal life.

This prayer contains supplications to Allah to bestow mercy, guidance, and blessings upon all those present. It also expresses hopes that the bride and groom will be granted ease in their affairs and be able to build a household characterized by *sakinah* (tranquility), *mawaddah* (love), and *rahmah* (compassion). The prayer is also directed to the older sibling who has been preceded in marriage, asking that they be granted peace of heart, noble character, and be united with the best possible partner, along with a happy and blessed life. In addition, it includes a plea for the entire family to be maintained in unity and affection, protected from conflict, and forgiven for all their sins.

This stage internalizes values such as piety (*taqwa*), brotherhood (*ukhuwah*), and togetherness, thereby strengthening moral education based on

religious and cultural values. From an ethnographic perspective, moral and spiritual values that are integrated into cultural practices are more easily transmitted because they are directly experienced within social life (Spradley, 1980).

C. The Process of Value Internalization in the *Pelangkahan* Tradition

The process of value internalization is a mechanism for instilling moral education values that occurs gradually until these values become integrated into an individual's personality. This process does not stop at cognitive understanding but also involves the appreciation and practice of values in daily life. Value internalization is a habituation process through which positive values are firmly embedded and become guidelines for individual behavior (N. Hidayat, 2016). In the context of the *pelangkahan* tradition in Sidomulyo Village, the internalization process takes place through three main stages: value transformation (understanding), value transaction (appreciation), and value transinternalization (practice).

The value transformation stage is the initial phase of introducing and understanding the moral education values contained in the *pelangkahan* tradition. At this stage, individuals gain knowledge about the meanings of prayers, blessings, respect for older siblings and parents, and responsibilities in building a household. Interview results with community leaders indicate that the *pelangkahan* tradition embodies values of prayer, gratitude, and submission to Allah, enabling the bride and groom to understand that marriage must be grounded in faith. This stage is cognitive in nature, as it emphasizes understanding the meaning of values before they are practiced in everyday life.

The value transaction stage is the phase of appreciating values through individuals' direct involvement in the *pelangkahan* procession and the social interactions that accompany it. Values that have been cognitively understood begin to be felt and internalized emotionally (Joniska dkk., 2025). The bride and groom expressed that during the prayers and advice given in the *pelangkahan* process, they felt a sense of calm and became more spiritually prepared. Attitudes such as politeness, humility, and respect for family are manifested through gestures like *sungkeman*, seeking blessings, and the use of refined language. This process aligns with the view that value internalization occurs through meaningful social experiences (Muhaimin, 2012; Rahmawati dkk., 2023).

The value transinternalization stage represents the peak of the internalization process, where moral education values are reflected in everyday behavior. Interview results indicate that after participating in the *pelangkahan* tradition, the bride and groom become more diligent in prayer, more patient, more respectful toward others, and feel better prepared to fulfill their responsibilities as husband

and wife. This demonstrates that moral values do not end at the level of ritual practice but continue into daily life and serve as guiding principles for behavior.

D. Moral Education Values in the *Pelangkahan* Tradition

Morality (*akhlaq*) in Islam is understood as an inner condition that drives a person to behave well spontaneously. According to Al-Ghazali, morality is a state of the soul from which actions emerge easily without the need for prolonged deliberation (Al-Ghazali, 2015). Moral education aims to shape individuals whose personalities are aligned with Islamic teachings, both in their relationship with Allah and with fellow human beings.

1) Internalization of Divine Values

The results of the study indicate that the *pelangkahan* tradition contains a strong internalization of divine values, reflected in the recitation of prayers, the *ذکر* (remembrance) of Allah's name, and religious advice delivered by traditional and religious leaders before the procession takes place. These prayers include supplications for safety, blessings, and harmony for the bride and groom in their married life. This condition shows that the *pelangkahan* tradition is not merely understood as a customary ritual, but also as a means of drawing closer to Allah SWT. A traditional leader stated:

“Every pelangkahan procession always begins with a prayer so that the couple's household is blessed and protected from harm, because marriage is an act of worship that must be grounded in sincere intention for the sake of Allah” (TA.01, Traditional Leader)

This statement indicates that divine values are transformed through religious symbols and practices, which are then internalized by the bride, groom, and their families as part of their spiritual awareness. Thus, the *pelangkahan* tradition functions as a medium for internalizing the value of *taqwa* (piety), instilling the belief that every stage of life, including marriage, must be grounded in obedience to Allah.

2) Internalization of Adab and Akhlaqul Karimah Values

The internalization of *adab* (proper manners) and *akhlaqul karimah* (noble character) within the *pelangkahan* tradition is reflected in attitudes of politeness, respect for parents and older siblings, and the use of refined language throughout the procession. The bride and groom demonstrate humility through *sungkeman* and by asking forgiveness from the older sibling who is being preceded in marriage, as well as from their parents, as a form of respect and proper conduct. A traditional leader stated:

“The bride and groom are taught to apologize and show respect to their older sibling, so that no feelings are hurt and family relationships remain harmonious” (TA.01, Traditional Leader)

This statement confirms that the *pelangkahan* tradition serves as a medium for moral learning, instilling the importance of politeness, humility, and respect in family life. Through this habituation, the values of *adab* and *akhlaqul karimah* are not only understood conceptually but are also practiced in real life.

3) Internalization of Ukhuwah (Brotherhood) Values

The value of *ukhuwah* (brotherhood) is reflected in the sense of togetherness and harmonious relationships among family members and the wider community in the implementation of the *pelangkahan* tradition. This procession involves traditional leaders, religious leaders, extended family, and surrounding community members who cooperate to ensure the success of the event. A community leader stated:

“In the pelangkahan tradition, all residents take part in helping, so that a sense of togetherness and harmony among the community is clearly visible.” (TM.03, Community Leader)

This statement indicates that the *pelangkahan* tradition serves as a medium for strengthening social relationships and brotherhood. Through this collective involvement, the community learns to maintain harmony, show mutual respect, and reinforce family and social bonds.

4) Internalization of Qana'ah and Ta'awun Values

The values of *qana'ah* (contentment) and *ta'awun* (mutual assistance) are reflected in the sincere acceptance of circumstances and the strong spirit of cooperation in preparing and carrying out the *pelangkahan* tradition. Families and community members voluntarily contribute without expecting any reward, whether in the form of time, energy, or material support. A community informant stated:

“Residents help each other in preparing the event voluntarily, without any coercion; everything is done sincerely.” (TM.03, Community Leader)

This demonstrates that the *pelangkahan* tradition teaches attitudes of acceptance, sharing, and mutual help as part of socio-religious values. The

internalization of *qana'ah* and *ta'awun* values contributes to shaping a community character that is caring and possesses a strong sense of solidarity.

5) Internalization of Responsibility Values

The internalization of responsibility values is reflected in the awareness of the bride and groom in following the entire series of processes in an orderly manner, as well as in their readiness to undertake married life. They understand that marriage is not merely a formal bond, but a trust (*amanah*) that must be carried out with sincerity and commitment. A bride stated:

“After going through this tradition, I feel more prepared and aware that marriage is a great responsibility that must be upheld.” (P.03, Bride)

This statement indicates that the *pelangkahan* tradition plays a role in fostering moral awareness regarding both personal and social responsibility. Thus, the value of responsibility is not only taught but also internalized in the attitudes and behaviors of the bride and groom.

E. The Relationship between Value Internalization, Moral Education, and the *Pelangkahan* Tradition

Moral education is essentially a process of value internalization, namely the instillation of faith-based and moral values until they become integrated into an individual's personality. This process does not only emphasize cognitive aspects but also involves habituation, appreciation, and practice in everyday life (N. Hidayat, 2016). In this context, the *pelangkahan* tradition in Sidomulyo Village can be understood as a cultural medium that functions to transmit moral values through living social practices within the community.

The findings of this study show that the *pelangkahan* tradition embodies values of divinity, *adab* (proper conduct), *ukhuwah* (brotherhood), *qana'ah* (contentment), *ta'awun* (mutual assistance), and responsibility, which are internalized through the stages of understanding, appreciation, and practice. Conceptually, these findings are in line with character education theory proposed by Thomas Lickona, which emphasizes the dimensions of *knowing*, *feeling*, and *acting* (Lickona, 2013). However, when compared to other studies on local wisdom, such as those presented by Sibarani (2020) and Hidayat and Anwar (2022), the internalization of values in local traditions generally occurs implicitly and in an unstructured manner. In contrast, this study finds that the *pelangkahan* tradition demonstrates a relatively more systematic pattern of internalization through clearly identifiable stages, even though these stages are not formally

recognized by the community. This represents one of the distinctive contributions of this research.

On the other hand, when compared with marriage traditions in other regions of Indonesia, such as the *mapacci* tradition in South Sulawesi or the *siraman* tradition in Java, the emphasis of values in the *pelangkahan* tradition is more focused on family relationships, particularly respect for older siblings as a representation of the family's social structure. While other traditions tend to emphasize aspects of self-purification or individual spiritual readiness, the *pelangkahan* tradition highlights the dimension of social ethics and family harmony. This difference indicates that the internalization of moral values in local wisdom is highly contextual and influenced by the socio-cultural structures of each region.

However, there is a contradiction between the ideal values embedded in the tradition and the reality of its practice in society. Normatively, the *pelangkahan* tradition functions as a medium of moral education rich in meaning, yet in practice, some community members perceive it merely as a symbolic ritual. This finding is in line with the study by Hidayat and Anwar (2022), which reveals a tendency toward the degradation of meaning in local cultural practices due to modernization. Nevertheless, in contrast to those findings that suggest a weakening of the educational function of tradition, this study finds that despite the shift in meaning, moral values remain internalized, particularly through emotional experiences and social involvement in the procession.

In addition, when compared to the view of Muhaimin (2012), which emphasizes that value internalization requires a planned and systematic educational process, the findings of this study instead show that internalization can occur naturally through cultural practices without a formal pedagogical design. This indicates that local traditions possess their own strength as a medium of non-formal education based on direct experience (*experiential learning*), although their effectiveness largely depends on the community's level of understanding of the meaning behind the tradition.

Thus, it can be critically concluded that the *pelangkahan* tradition not only represents the integration between moral education and local wisdom, but also reflects the dynamic interplay between the preservation of values and the shifting of meanings within a contemporary social context. The uniqueness of this study lies in identifying the stages of value internalization within a cultural tradition, as well as affirming that even though the practice may become more formalized, moral values continue to exist and be internalized in more implicit forms. This also highlights that the sustainability of the educational function of tradition depends greatly on the community's efforts to reinterpret and reinforce its underlying meanings.

CONCLUSION

Based on the findings of this study, it can be concluded that the process of internalizing moral education values within the *pelangkahan* tradition in Sidomulyo Village occurs through three main stages understanding, appreciation, and practice which operate integratively within the community's cultural practices. This process demonstrates that the *pelangkahan* tradition functions as an effective cultural mechanism for transmitting moral values without relying on formal education systems.

The internalized moral education values include divine values (*taqwa*), *adab* and *akhlaqul karimah*, *ukhuwah* (brotherhood), *qana'ah* (contentment), *ta'awun* (mutual assistance), and responsibility. These values concretely shape individual behavior patterns and strengthen social harmony within families and the broader community. Thus, the *pelangkahan* tradition not only serves a symbolic function but also plays a substantive role as a medium for moral education based on local wisdom.

From an academic perspective, this study affirms that the internalization of moral values can occur effectively through cultural practices that are non-formal and contextual. It also contributes to the field of Islamic education by demonstrating the existence of a natural yet systematic pattern of value internalization within local traditions. These findings address a research gap, particularly the lack of specific studies examining the process of moral value internalization in the *pelangkahan* tradition.

However, this study also identifies a tendency toward a shift in meaning, where the tradition is increasingly perceived as a formality, which may weaken its educational function. Therefore, efforts are needed to reinforce its meaning through the roles of traditional leaders, religious leaders, and families, so that the values embedded within the tradition remain preserved and relevant.

As a recommendation, the *pelangkahan* tradition should be integrated into the strengthening of character education based on local wisdom, both through non-formal education in the community and as a contextual learning resource within formal education, in order to ensure the sustainability of moral values amid the dynamics of modernization.

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