



Social Morality Education in the Rejang's Culture of "SERAMBEAK"

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Abstract: The social morality education contained in *Serambeak* is a meeting of the sacred mission of Islamic education with the Rejang culture in terms maintaining the life of the Rejang community. The Rejang community lives on the basis of a rural life system that strongly adheres to a set of cultures and customs called *Serambeak*, which contain social morality education of the community. Thus, this qualitative research was conducted by means of the descriptive-analytic method in a way that the words, sentences, and discourses in the literary work of *Serambeak* were described, and were, then, analyzed by providing understanding and explanations of texts. Data interpretation was carried out resting upon the researcher's and community's perspectives through information shared by traditional and religious leaders. The data analysis technique was carried out by classifying the data based on tracing the sentence clusters in *Serambeak* through the character's speeches and their attitudes. The results of this study revealed the following: First, the use of *Serambeak* as a local culture with its literary beauty makes it easier for the Rejang community to receive the social morality education brought by Islam as a foreign religion. Second, the content of social morality education in *Serambeak* consists of the arrangement of life for action and demands for action. Third, the social morality education contained in *Serambeak* is an effort to erode the old life orders, attitudes, and behaviors of Rejang people.

Abstrak: Pendidikan akhlak sosial yang terdapat dalam *Serambeak* merupakan pertemuan misi suci pendidikan Islam dengan budaya Rejang yang menjaga tatanan kehidupan masyarakat Rejang yang masih sangat kuat memegang budaya dan adat istiadat. Pada penelitian kualitatif yang menggunakan cara kerja deskriptif-analitik, kata, kalimat, wacana dalam karya sastra "*Serambeak*" dideskripsikan, dan kemudian dianalisis dengan memberikan pemahaman dan penjelasan terhadap teks tersebut. Interpretasi data dilakukan dari sudut pandang peneliti dan masyarakat melalui informasi para tokoh adat dan pemuka agama. Analisis data dilakukan dengan mengklasifikasi data berdasarkan penelusuran gugus kalimat pada *Serambeak* melalui ucapan dan sikap tokoh. Hasil penelitian ini menunjukkan bahwa; Pertama, penggunaan *Serambeak* mempermudah masyarakat Rejang untuk menerima pendidikan akhlak sosial yang dibawa oleh Islam sebagai agama pendatang. Kedua, kandungan pendidikan akhlak sosial dalam budaya *Serambeak* tersebut terdiri tiga ranah yaitu; penataan

kehidupan, ajuran aksi, dan tuntutan perbuatan. Ketiga, pendidikan akhlak sosial yang terdapat dalam budaya Serambeak merupakan upaya mengikis dan menghapus tatanan kehidupan, sikap dan perilaku lama masyarakat Rejang. Kesimpulannya, pendidikan akhlak sosial masyarakat Rejang melalui pranata budaya Serambeak sangat efektif karena menyentuh kultur psikologis masyarakat yang memegang teguh adat budaya.

Keywords: Education, Morality, Social, Culture, Serambeak

INTRODUCTION

Morals become an important foundation in Islamic education, even along side with *aqidah* as the main foundation of Islam. Moral education is thus the main stream of the sacred mission of education itself in Islamic education. As a result, moral education does not stand alone in its implementation process; there is a dialectical-integrative relationship between moral education and aspects of life (Wahyudi, 2020). Moral education is influenced by the dimensions of life in which it is applied, including political power, social culture, and belief or religious value systems, in each of its components or elements. This context includes moral education related to community social development, so that the institution cannot be separated from existing cultural intermediaries, including the interaction of education with local culture.

Culture is one of the systems that enables ongoing moral education in order to fulfill the mission of Islamic education. Moral education in society, as part of the process of civilizing the people, is a fundamental and cultural duty and responsibility to the community, and the existence of moral education in all of its forms in society is linked to the responsibility to carry out the Islamic mission itself (Akrim, 2018).

Practically, moral education is the result of thoughts triggered by community needs that are based on, driven by, and developed by the spirit of Islam (*al-Qur'an* and *al-Sunnah*). Moral education as a whole is not something that comes from outside, but rather has a close relationship with Islamic life in general in its growth and development. It is not a static institution, but rather one that evolves and adapts to the

needs of the time and place. This is consistent with the vast area of Islam, which has an impact on the growing number of Muslims (Bahri, 2021).

Cultural institutions, as the social institutions, serve as vehicles for instilling social and cultural values in their members as social beings. Cultural values, customs, and traditions are passed down from generation to generation via these institutions (Cristianto, 2020). Through the process of social and biological reproduction, society plays an important role in maintaining social orders (space and relationships), so that the family is a place for the accumulation of various forms of capital (economic capital, cultural capital, and social capital), as well as a place to divert the accumulation of capital from one place to another, from one generation to the next, particularly in the accumulation of cultural capital in the form of cultural and religious value systems (Bakhtiar, 2017). Besides, culture is a place where values are preserved and how a social action is designed collaboratively in the face of social pressures both within families and from the macrocosm (Riva'i, 2016). Culture can be used to assess a society's strengths and weaknesses. The community structure will be strong and healthy if cultural customs are strong and healthy (Murdiyanto, 2020). Culture, as a system, has the same responsibilities as other social systems, such as task completion, goal achievement, integration and solidarity, and patterns of continuity or maintenance (Zafi, 2018).

Customary institutions are the primary sources of the process of instilling religious and cultural values and the obligation to live these values in social life. This means that

customs play an important role in fostering religious values in people's lives because they are the primary source of information about the duties and obligations associated with practicing Islamic teachings. He or she should set a good example of tolerance and forgiveness by instilling these behaviors early on, lowering the chances of becoming an atheist or developing other disorders, which will affect them later in life (Affandy, 2017).

One form of culture in society is that oral literature contains educational values, such as Siswanto's (2011) writing on literaryisanpapua.blogspot.com entitled Character Education in Papuan Oral Literature. Mishbahul Munir's (2020) research at a Semarang State University in his thesis entitled "The Values of Character Education in Oral Literature" in Abdurrahman Ganjur Folklore in Ngroto Village, Gubug District, Grobogan Regency.

Likewise, Fatmawati A's (2013) research published in the journal of Language and Literature Education, entitled Religious Spiritual Education through Regional Literature: Description and Analysis of Bauda's Oral Literature Text. However, all of these studies have not discussed moral education as a form of meeting local culture with Islam.

Serambeak, one of the treasures of Islamic education found in the Rejang community, is used as a medium of moral education to instill and fortify public morals. Islam, as is well-known, has become a reality in the lives of the majority of Rejang people in various forms and levels of practice. On the other hand, historically, the Rejang people have a rich cultural heritage, particularly in terms of customs and linguistics. It is estimated that the acculturation process of local culture with Islamic values, which later developed into the reality of life to this day - though today it has become blurred as a result of modernity - has been going on for a long time. *Serambeak* is an expression of conscience expressed through language that is subtle, beautiful, rhythmic, and full of figurative words. It is a living cultural

institution that is passed down from generation to generation in order to build a society that behaves well in everyday interactions (Fernani, 2017). *Serambeak* is commonly used when giving advice on how to adapt to one's surroundings and get along with others in accordance with customary and religious norms (Qobri, 2017). *Serambeak* is a literary work that has long existed and is understood by the Rejang people, as well as a culture that is distinctive and is passed down orally from generation to generation and tradition. *Serambeak* is an oral literature that includes the Rejang people's literary expressions and cultures, which is spread and passed down orally or from mouth to mouth. *Serambeak* has a higher value in society, particularly in the dominant culture (Akar Foundation, 2008).

Oral literature can be used to disseminate cultural information in both formal and informal education settings. Oral literature, particularly for formal education, can enrich teaching materials for Indonesian language and literature education, and provides numerous benefits to the supporting community because it can transmit past cultural values that are very useful in the present. Furthermore, in oral literature, the description of norms and customs has a strong influence on the creation of a literary work. These are cultural values, and the majority of them can be applied to those that still exist in modern society. Obedience, *tawakkal*, God's destiny, God's power, gratitude, and the power of faith are cultural values found in the human relationship with God. Human-nature relations, i.e. humans controlling nature, human behaviors and nature, humans and their natural surroundings, and nature utilization human- society relations, humans as members of society, human interactions with other humans, humans with leaders, humans with families, and humans with relatives, and human relationships with themselves, specifically maintaining a balance between will or expectations and reality by increasing faith in Allah SWT (Hanafiah & Yaacob, 2020)

Serambeak is typically spoken by parents to their children, by grandfathers and grandmothers to their grandchildren, or by traditional elder, community leaders, or religious figures to the community. *Serambeak* becomes communal as a result of the direct interaction between the presenter and the audience, resulting in a sense of shared ownership (Fernani, 2017). This is distinct from written literature, which is enjoyed alone and does not necessitate direct interaction between the narrator and the audience.

Serambeak is a collection of literary works or oral texts that are delivered orally, and contains things in the form of culture, history, social society, or in accordance with the realm of literature that is born and disseminated hereditarily based on its aesthetic rate (Akar Foundation, 2008).

Serambeak contains beliefs, principles of life, a way of life, and a code of behavior, as well as politeness derived from the Rejang people's customs and religion (Amda, 2018). According to Haji Abdullah Sidik in his book titled "Hukum Adat Rejang", *Serambeak* is a strong belief, obedience to customs and religion, rules in individual and social relations, as well as customary decency or morality in order to maintain society's welfare (Siddik, 1980). *Serambeak*, in this case, is a verbal transmitter and socializer of Islamic values in the Rejang community which is socialized by elders to the younger generation. This socialization became widespread because it served as a reminder among individuals in society during their daily activities. Furthermore, because it involves sanctions both individually and socially, *Serambeak* becomes a very strong norm or legal bond (Lukman Fernani, 2017). *Serambeak* delivery and socialization involved all levels of society, according to Abullah Sani's book "*Jurai Adat Rejang Tribe: Tumbak Berambai Payung Agung*."

"*Serambeak* is a custom that is more emphasized on the main or aspect for guidelines to apply customary law, in addition to introducing our ancestors'

very valuable legacy, which we will provide for future generations and others. It is also useful to run the wheel of government in the hamlet/village, as according to the customary words, Baek Nyoa Pinang, Gemulung kapung, temtung gais pingai, customary provisions of a one-page village, Kutai natet, Kutai jointly owned, natet (yard) owned by an individual/each. It is mentioned in the customary word; Dusun/kampung berkandang adat, negeri /city fenced by law 2. Harmony of hamlets: 1. Fenced Morality, 2. Cage of taste, 3. Tied with words, 4. Bound with promises, 5. Catch with the eye, 6. Continuous Swearing (Abullah Sani, n.d.).

Serambeak, like other elements of oral literature, is intrinsically about life, a story from which valuable lessons can be learned. Of course, because it involves events in the environment and the life of the community, oral literature will give birth to a message that will impress the listeners. As a result, *Serambeak* embodies noble values that are developed and applied in the business relationship of fostering and creating literature. *Serambeak* preservation is considered critical because *Serambeak* is only stored in the memories of parents or elders, whose numbers are dwindling by the day. *Serambeak* serves as a promoter of spoken language development as well as a revealer of the supporting community's thoughts, attitudes, and cultural values. *Serambeak* is a culture that uses language as a medium and is closely linked to the progress of the supporting community's language. There must be a rescue so that it does not perish and the next generation can recognize and appreciate the richness of oral culture.

This study aims to reveal: first, the contents of social moral values in the oral literature of the Rejang community, namely *Serambeak*; second, how social moral education in the life of individuals as members of the Rejang community is; and third, the formulation of social moral

education in regulating relations between community members; and the formulation of social moral education for actions that are prohibited in the life of the Rejang community.

METHOD

This is a qualitative study that employs the descriptive analytic method. The descriptive-analytic method is used to describe the facts, which are then analyzed. This method only describes the facts, but also provides understanding and explanations. The description-analytic method works by first describing the data (words, sentences, discourses in literary works), then analyzing the text by providing understanding and explanations (Ratna, 2004). While data collection is done in a few stages, including observation, interviews, documentation, and data analysis.

Data interpretation is done from both the researcher's and the supporting community's perspectives. Its goal is to gain an overview of the research site. The informants in this study are divided into two categories: key informants and regular informants. The Customary Consultative Agency's board of directors serves as key informants in this study (BMA). Community leaders and religious leaders are the regular informants.

The data analysis technique involves classifying and categorizing data based on the problem to be solved. The data is classified based on the search for sentence clusters in *Serambeak* through the characters' speech and attitudes, which can be grouped based on the value of monotheism contained in the related culture. The data are then analyzed using a descriptive-analytic method, which includes describing and analyzing.

RESULTS AND DISCUSSION

Social Morality Education

Moral education is an important part of Islamic education because Muhammad's prophetic mission in educating the people is to improve their morals (Imron, 2019). Moral is derived from the Arabic plural form

of *khuluqun*, which means character, temperament, behavior, or personality. Morality, according to this understanding, is related to human activities in relation to themselves, others, and the surrounding environment (Suryawati, 2016). "Morals is a science that explains the meaning of good and bad, explains what some humans should do to others, states the goals that humans should strive for in their actions, and shows the way of what must be done," Ahmad Amin stated (Samsudin, 2020).

Thus, morality, according to Ahmad Amin, is a description of good and bad as a choice for humans to do something that has to be done. Morality is a human mental trait that refers to one's relationship with Allah SWT and with other people in social situations. Morals in schools can be good or bad depending on the education provided by the teacher.

Morals are the realization of one's *aqidah*; one's character can reveal the strength or weakness of one's faith, because morality is the embodiment of faith in the heart. If his deeds are good, it indicates that he has strong faith; if the deed is bad, it indicates that he has weak faith (Ashari, 2020). It is obvious that a person's faith is linked to their character. Morals that are regarded as bad, on the other hand, are actions that violate the principles of faith. Despite the fact that the behavior appears to be positive at first glance. However, if the starting point is not based on faith, it will not be judged by Allah. This act is similar to a mirage in the desert (Imron, 2019).

Morality is not an act, but rather a reflection of the hidden soul. As a result, morality can be defined as *nafsiah*, *psychic*, *maknawiyah*, or something abstract. Morality is the source and behavior is the form that we call *muamalah* or action or behavior (Imron, 2019).

Social morality is a subset of moral teachings that are concerned with the necessity of good behavior and should be avoided in the context of people's social relationships. As a result, the indicators of social morality include the following: first,

structuring the demands of individual behavior as members of social life. Second, procedures for behavior in interacting with social life are established. Third, there are rules that must be avoided or prohibited in the order of people's lives (Elvina, 2017).

There are many values of moral education in relation to fellow human beings in Serambeak Rejang. The following is Serambeak which explains about the predecessors who have thought about and determined the procedures for behaving (in this context it is morals): *Temotoa selosoa ireak ca' o mulo jizei Jang, bepegong magea kelpak ukum adat ngen riyang ca' o deno beak nyoa pinang lem idup bekutei* (Kadirman, 2007). Meaning: Referring to the procedures of the Rejang Tribe's forefathers, guided by the rules of customary law and life norms, as well as the procedures for social life under the auspices of customary law for the Rejang people.

The phrase "riyang ca'o," which means "life procedure," states that in the order of life, both the relationship between individuals, in family life, and in social life are important. The way of life that has been formulated from the Rejang Tribe's forefathers, as stated in the opening sentence, is "Temotoa selosoa ireak ca' o mulo jizei Jang" which means guiding the procedures of the Rejang Tribe's forefathers.

The phrase "beak nyoa pinang lem idup bekutei" (under coconut and penang in the shade of customary law for the people of Rejang) represents the value of human life towards other human lives. According to the Chairman of the BMA Rejang Lebong, the symbol of Coconut and Penang is a tree that is very useful in the Rejang tribe's life. So it is hoped that as a Rejang person, it will be beneficial to other people (Kadirman, 2017).

The following is a Serambeak which contains general provisions regarding morals concerning members of the human body which result in the relationship between human beings and society; *Api pacak mengajea, api limeu tenujuk dalen, apisaleak neloroak, saleak pengeleak, saleak tngoak, saleak pemicang, saleak kecek, saleak*

ile, kuang tenameak, pateak senambung, jujai neket, besirak nelunguk, tun mlitas tena'ak, tun sapie tenawea, benek tnulung, melayang jeninjing, ca' o snu'uk magea bumei nelat. Betemeu talang maket sembeak berupo ca' o (Kadirman, 2017). Meaning: Whoever has knowledge must teach his knowledge to others, people who are lost must be shown the right / straightened path that is wrong to be corrected, wrong vision, wrong hearing, wrong step, wrong speech, wrong behavior, the less is not added, the broken is spliced, the drooping is lifted, the scattered are gathered, the passers-by are reprimanded, new people are accepted and served food according to our abilities, please lighten heavy burdens and carry them, protect the environment that must be respected as God's creation. Meeting the hamlet raises worship in the form of respect and appreciation.

The *Serambeak* above contains the morals of two groups of body members, namely sensory limbs and related behavioral limbs; first, *Saleak pengeleak* (wrong vision), *Saleak tngoak* (misheard), and *Saleak kecek* (wrong tongue) demonstrate controlling the behavior of the five senses, namely the senses of the eyes, the senses of the ears, and the senses of the tongue in accordance with moral guidance. Second, *Saleak pemicang* (misstep) and *Saleak ile* (wrong action) demonstrate that the limbs of the feet and hands must be controlled in accordance with moral guidance regarding other humans or society. Actions or behavior of the senses and groups of other body members directed at other humans.

The sentence "*kuang tenameak, pateak senambung, jujai neket, besirak nelunguk*" (the less is not added, the broken is joined, the drooping is lifted, the scattered is collected) demands that the behavior of the two groups of body members be constantly improved. "*Api pacak mengajea, api limeu tenujuk dalen, api saleak neloroak,*" (Who has knowledge must teach his knowledge to others, people who are lost must be shown the right path / the wrong is straightened out.)
Morals derived from behavior / actions

of the senses and groups of limbs must always be improved through knowledge expansion.

Because of this mutual need, humans frequently form relationships with one another, and these relationships undoubtedly have an impact on social life. As a result, everyone should do good and reasonable things, such as not entering other people's homes without permission, speaking good and true words, not isolating others, not having negative thoughts, and not calling people by negative names (Subianto, 2013). The desire to do as much good as possible for others gives birth to the fundamental attitude of seeking harmony and balance in human relationships, both personally and in relationships with the community and the environment. Everyone has an obligation to start with themselves in order to create a good environment. A safe and happy society will be created if everyone strives to be noble.

Serambeak contains moral education related to other humans, society, or social morality, as follows:

Respecting Other People's Feelings

As *Serambeak* is the handle, the people of Rejang are very respectful and respectful of the feelings of others; "*Tlojok kecek pakai malang, pacak betimbang dalen mai baik, betemeu bliung ngen uyung, ade lot ade ei* (Abdullah Sani, n.d.)" Meaning: *Too much talking arises disaster, can weigh the taste of the road to goodness, meet the ax with the root.*

The phrase "*Tlojok kecek pakai malang*" means that if we talk about others too much, it will affect us and harm others. Excessive talking, which disregards the feelings of others, is a socially divisive act (Syafurudin, 2017).

The phrase "*pacak betimbang dalen mai baik*" refers to the ability to consider (feelings) of others as a means of organizing a good social life (Kadirman, 2017). Tolerance in a society is a social capital that must exist and be cared for by every

individual in the society in order to create a peaceful life.

While the phrase "*betemeu bliung ngen uyung*" means to behave with others, what is done, against whom we act, and how we act must all meet or fit together (Amda, 2018). Community members must behave in accordance with societal norms to create a life full of etiquette.

Moral education about respecting the feelings of others is highly emphasized in the life of the Rejang community both through words, deeds, and behavioral attitudes. The moral of caring for or respecting the feelings of others is also found in this *Serambeak* "*Ade lot ade ei*" the meaning of "*ei*" in Rejang language is upstream, while "*lot*" is downstream. Both of the above definitions are provisions in the Rejang community, and are associated with: a. That the Rejang community's residential area is typically on the river's banks. b. The river serves as a means of communication and a means of conveying news or messages for the people of Rejang, as well as an economic means. c. The community upstream is a union of indigenous communities, as is the community downstream (*Kutei Ei ngen Kutei Lot*).

When it comes to residential areas, the upstream community must always keep the downstream community's feelings and needs in mind. Upstream communities should not act arbitrarily against downstream communities; they should not poison rivers; and not be allowed to change the rivers' course due to the vital needs of the downstream community.

Good at Controlling Speech and Behavior

Talking is frequently at the root of societal disasters or cases, as well as actions (Mahfudh, 2003). Thus, the Rejang community is taught how to maintain morality in speech and actions in community life through *Serambeak*, as in the case of *Serambeak*; "*Ayak miling tenlen kileak biyoa inoa, ayak bekenea kabo tukuk*" (Kadirman, 2017). Meaning: *Swallow saliva before*

speaking, and touch the nape of the neck before acting.

The sentence "*Ayak miling tenlen kileak biyoa inoa*" means that every member of the community must be aware of and think that what he conveys to others has consequences. So before speaking, one should think about it first, it should not just come out of the organ of speech (Amda, 2018). This teaches the Rejang people morals, such as remembering what was discussed, how to talk, and with whom the conversation was delivered (Syafruddin, 2017).

While "*ayak bekenea kabo tukuk*" means that every member of the community wants to do something, they must first understand their status or position in the society. This moral education is consistent with the Rejang people's life philosophy of "*titik nusik, lei becaro, tuwei nego*," which is translated as "*the small is loved, the big is well-mannered, and the old is respected*" (Lukman Fernani, 2017), when this philosophy behaves, it becomes a guide for social life.

This traditional *Serambeak* warning has often been relayed to the people of Rejang, as a wise man once said, "*Your mouth is your tiger, your head will crush.*" This *Serambeak* asks the people of Rejang to be aware of their flaws as humans who are weak and often exaggerate. Thus, before speaking, one must first consider whether the conversation will hurt other people or not, and whether the accusations submitted can be proven or not.

This *Serambeak* contains the value of moral education in the Rejang community, which one must consider before committing an act, both the good and the bad, as well as the pros and cons. The words "*tenlen kileak biyoa inoa and kabo tukuk*" are intended to allow the brain to think. If you've given it some thought, it is unlikely that these conversations and actions will result in actions that are not good or that will offend others.

Gratefulness

Appreciating what others have given is one of the hallmarks of human morality at its

pinnacle. *Serambeak* social moral education teaches the people of Rejang to be grateful, such as "*Kaseak bebales, sayang betimang*" (Abdullah Sani, n.d.). Meaning; Good deeds are reciprocated, love should be considered.

In Rejang's society, *Kaseak* refers to an action performed out of love for others. The act is more concerned with material aid. When people help others, they feel a sense of shame and are able to retaliate (give something in return), even if the giver never asks for anything in return (Qobri, 2017). Even if it is only the intention to thank the person for their assistance, it cannot be reciprocated in material form by simply giving thanks and praying.

The sentence *sayang betimang* teaches the Rejang people that love must be balanced. Affection is an expression of love from the depths of one's heart. This affection is directed not only toward those who still have a family relationship, but also toward those who have no kinship at all. This feeling of affection can be triggered by a variety of factors, including sympathy, one's service to us, close friends, family, physical disabilities, and so on.

The value of moral education found in *Serambeak* is derived from the teachings of Islam as a religion full of love. Islam teaches humans not only to have a good relationship with God, the Almighty Creator, but also to have a good relationship with their fellow humans. Gratitude is one form of good human relations when receiving gifts or favorable treatment from others. Expressing gratitude to fellow humans for their kindness can even indicate whether or not a person can be grateful to God for His favors.

Helping Each Other

Because the Rejang community is primarily comprised of farmers, the attitude and behavior of mutual cooperation or mutual assistance is very strong. *Serambeak* retains the social essence: "*Mueak kakane ade, beripit kakane coa, basen asoak basoak de royot de peroghon, basen kutei*" (Sani, n.d.). Meaning; *it's easy to have a place, it's difficult not to have a place, it feels / is*

discussed among relatives in the family, and it feels like a big community.

The people of Rejang understand that it is human to have limitations and flaws. In order to overcome these limitations and shortcomings, the Rejang community has proposed ways for members to assist one another, both within the family (*asoak basoak*) and in society (*basen kutei*). During the discussion (*basen*), it will be clear what is required for dealing with life's problems as well as carrying out a celebration. Typically, the assistance provided is material, hence the term "*petulung*" in the Rejang community. As an example of actual action on the statement, if there are families experiencing difficulties or planning a celebration, or there is disaster, other families provide assistance in the form of rice, coconut, chicken, and other material forms, and some even contribute money. (Kadirman, 2007).

The amount of assistance provided is not a requirement; what is important is sincerity in providing assistance, as expressed by the people of Rejang who say "*Mueak kakaneade, with kakane coa*". The *Serambeak* sentence conveys the understanding that life's ease must be a genuine action, whereas life's difficulties have no place in the Rejang community.

"*Adat rian bateu mbateu*" (Basic habit of helping), for the people of Rejang, it has become a human custom to help each other to help fellow community members so that heavy burdens become light, difficult jobs become easy, and work that takes a long time is completed in a short time. There is even a *Serambeak* "*Ati minai bi mageak*" (Not yet requested, given), stating that the empathy of fellow Rejang people must be upheld, if you see community members in need without having to be asked, they have to help, such as; *Beto'ok* helps to plant in the garden, *Betegak* helps to erect the frame of the house, or erects the ridge of the house, *Temgak Tarub* helps build the tip/*tarub* when someone is going to have a celebration, *Mapeak* helps pick up firewood and bamboo for the celebration ceremony and so on.

Fulfilling Promises

Islamic teachings state that a promise is a debt (Rahmanto, 2016), then *Serambeak* Rejang demands the community to always keep their promises, even promises to defeat customs, as *Serambeak*; "*Kaleak adat ngen janyei, janyei tunggu*" (Abdullah Sani, n.d.). Meaning; lose the custom with the promise, the promise of waiting.

The phrase "*Kaleak adat ngen janyei*" (*Janyei* in Rejang language is an act between two or more parties about something that must be fulfilled in a material form, deed, or attitude in a certain time. It means that a promise is a strong agreement that must be fulfilled, and promises can even beat custom. The agreement can be made in a written or unwritten agreement. At the end of the interview with the Chairman of BMA on August 10th, 2017 at Balai Adat Jang, he gave an example of a promise to defeat adat, which is that if one promises to pay wages for a job, s(he) cannot demand additional wages even if s(he) loses. While "*janyei menungeu*" means that the promise will not be erased until it is fulfilled by the one who made it, and it remains valid until the person dies, and the heirs are obligated to fulfill it (Syafuruddin, 2017). For example, if one promises to pay off the debt at the agreed-upon time, s(he) must follow through on his or her promise. The morality in fulfilling this promise to the people of Rejang is something associated with time with the word "waiting" (waiting), so it must occupy the agreed-upon time. The morality of fulfilling this promise for the people of Rejang is a value that is always held strong in community life, as reminded by the elders, and even for those who frequently break their promise, it will be reprehensible in community life. This morality is based on the community's belief in Islamic teachings, such as the importance of keeping promises and the threat of punishment for those who break them.

Prohibition to Insult

Insulting others is an act of contempt because it insults God as the creator of all beings. Therefore, *Serambeak* of Rejang

teaches morality in social situations so as not to offend others: “*Setunjuk tunjukne tunjuk o ba mnut bioa matei*” (Sani, n.d.), Meaning: *pointing to index finger and finally wiping away the tears.* This *serambeak* means that one frequently uses one’s index finger to point at others with the intention of insulting or mocking them. It can also mean that one uses the index finger to show the ugliness of others so that the person is insulted in social life. While, the words “*mnut bioa matei*” mean “*cannot respond to insults or ridicule from others,*” (Amda, 2018). This *Serambeak* contains the values that fellow community members should not mock or insult other community members. Insulting or mocking others is the same as insulting or mocking oneself because the Rejang people are descended from a single ancestor.

Morals of not insulting or mocking others are the Islamic teachings that parents always instill in their children in order to maintain relationships. Similarly, parents frequently claim that they are forbidden from responding to insults or ridicules of their children's playmates and always socialize this *Serambeak* at leisure or at family gatherings time.

Maintaining Peace

The Rejang community is a rural community that maintains harmony so that peace is always created. This social morality is contained in *Serambeak*; “*Sekundang dang setumang, titik ati teu si anak, tuei ati teu si bapak, nak dasie bebaso nak latet titeu* (Sani, n.d.)”, meaning; *hand in hand, don't overlap each other, small doesn't mean he's an old kid, doesn't mean he's an adult, at home small talk outside the house is not necessarily.*

The phrase “*Sekundang dang setumang*” means that in social life, we must keep peace and avoid conflict. Even if there are differences, embrace each other; existing differences should not be used to hurt each other (Amda, 2018). The Rejang community's life principle in maintaining community peace is “*Suming bertitip, pateakbergumpal,*” which means that if cracks are

sealed, broken ones are connected, which is the essence of all problems in the community being resolved peacefully.

The phrase “*titik ati teu si anak tuei ati teu si bapak*” means that young age is not necessarily unwise, and vice versa, old age is not necessarily wise. It is common for the elderly to cause more problems in society than the younger generations, and there are numerous parables to support this (Qobri, 2017). The moral basis for maintaining peace is wisdom in dealing with societal problems, rather than the desire to win alone. Wisdom does not depend on a person's age; in fact, young people are sometimes wiser when it comes to resolving societal problems.

The phrase “*nak dasie bebaso nak latet titeu*” represents a crude association between the young and the old, possibly in an emotional state that is sometimes, but not always, resolved with physical confrontation, so that there is no mutual respect between the young and the old (Qobri, 2017). The people of Rejang have been taught the principle of “*titik nusik, lei nbaso, tuwei ngo,*” which means that the little ones are protected/loved, the big ones use manners, and the old ones are respected. This principle seeks to maintain the level of association between ages in social life in order to foster peace (Syafurudin, 2017).

Do Not Be Captious to Find Faults

Every human being makes mistakes, but it is forbidden to find fault of others. *Serambeak* Rejang educates the community's social characters so that the members do not find fault with one another, such as “*Titik meluo meakba melei, lei ite tmitik, titik semlang di sudo sipen*” (Abdullah Sani, n.d.), meaning; small mistakes (in this sense, disgrace) should not be enlarged by minimizing big mistakes/disgrace, and declaring small mistakes finished with no series in the future. The phrase “*Titik meluo meakba melei*” means that in social life, if Rejang people see or find mistakes or minor disgrace of other community members, they do not make mistakes or disgrace that becomes big in the eyes of the community

(Kadirman, 2017). Every member of society is expected to cover up and correct these mistakes or embarrassment, not vice versa, to make mistakes and suffer embarrassment, which becomes the talk of other communities. Even the morals taught in this *Serambeak* are further reduced to the extent of community members' mistakes or major disgrace with the phrase "*lei ite tmitik*." This means that if one discovers a major error or disgrace against a member of the community, it will be resolved through kinship or customary deliberation (Qobri, 2017). It is because disgrace or mistakes that are allowed to fester will become more pronounced when discussed in public. Mistakes that have been forgiven or pardoned should not be repeated in the future, nor should they always be imprinted on the family members of the perpetrator, who is eventually remembered directly by other communities.

The phrase "*titik semlang di sudo sipen*" means that the resolution of members of the Rejang community's mistakes or disgrace must be completed without becoming a mistake in conflict with other mistakes or being an error inherited by other community members (Kadirman, 2017). This *Serambeak* anticipates events that frequently occur in life in the community where problems occur, the origin of which is a small/trivial mistake. Similarly, there is no need to enlarge it for the actions of others against someone's actions or actions based on the nature and form of small/trivial mistakes, as a moral human being must forgive.

Obeying Laws or Rules

The Rejang community has strong customary law that governs how people live individually, in groups, and in relation to the environment. As a social character, *Serambeak* Rejang educates the public to always obey the applicable laws or regulations; "*Betanem lem gelung kanang, bepanuo nak atie dalen, maet lem baris, betareak lem sipet*" (Sani, n.d.), which means; planting in a circle of fences, walking in the core of the road, making holes in a

predetermined line, carving also within a predetermined limit.

The phrase "*betanem lem gelum kanang*" means for the people of Rejang in trying or working to earn a living must obey in accordance with the rules of rights and obligations of our ownership, must not violate or take the rights of others (Kadirman, 2007). Thus, businesses must obey the law or customary and religious rules.

The phrase "*bepanuo nak atie dalen*" means that for the people of Rejang to behave in social life, they must follow the rules and laws that exist in society (Amda, 2018). Obedience to rules and laws is a social character that the elders of the Rejang community always internalize in order to create a harmonious social order.

This *Serambeak* is a symbol that we should work and behave in order to survive the world and the hereafter. We should follow the instructions and existing provisions, both state law and customs. Fostering the morality of rule and law obedience is emphasized once more with the sentence "*maet lem baris, betareak lem sipet*" which means nearly the same as planting in a fence circle, namely living according to existing rules, do not deviate, it gives hope, but obeying the rules is much better (Syafruddin, 2017).

Obedience to the rules is the attitude of submission and obedience to the actions or deeds of Allah SWT, The Prophet SAW, Leaders, or others. There are rules in educational institutions, rules at home, rules in society, and rules must exist wherever we go. It is because rules are made with the intention of establishing order and tranquility. It is legal for the community to follow the applicable rules.

No Revenge

Socialization often results in disagreements, disputes, quarrels, fights, accidents, and even murder. It must be resolved properly in accordance with applicable laws and regulations. If it has been resolved then the litigating party must

not hold a grudge because it is prohibited by custom or religion. *Serambeak* educates people's social morals so as not to hold grudges if they have finished their litigation; "*Penak in sudo, panyang gik igei*" (Sani, n.d.), which means; short already, long that will be again.

The phrase "*Penak di sudo*" means that problems (such as disputes / quarrels, seizure of property, fights, vehicle accidents, or murders) that have occurred between community members must be resolved immediately, and should not be allowed to be longer to avoid resentment among the members of Rejang community (Amda, 2018). If a settlement has been reached through peace, *stepung stawar* (in the Rejang language, *tepung tawea* is a family settlement through a procession of slaughtering animals by the perpetrators to cool the atmosphere), customary court, or court, then community members who are litigating may not hold a grudge (Revenge means a strong desire to retaliate because of anger or hatred).

Problems that have occurred and resolved by customs must be completed in this world and the hereafter. This *Seramaek* teaches morals that it is not permissible to dissolve the events that have occurred, because the disaster is a letter from Allah SWT. Disasters or incidents that befall the community or individuals as a result of the community's or other people's mistakes must be resolved immediately, and there should be no retaliation after that.

The phrase "*panyang gik igei*" means that the people of Rejang must look forward to a better future rather than focusing on their current problems. When the problems are resolved, the litigating party is designated as a relative or a family member with the phrase "*will be dealt with*" (Syafuddin, 2017).

Individual humans cannot exist apart from society and should always rely on and interact with their surroundings. Each individual must possess commendable qualities and be able to position himself positively in the midst of society in order to

establish a good and harmonious relationship with the community. A person's social morals enable him to carry out his obligations and work properly and perfectly, allowing him to live happily. On the other hand, if a person is bad in character, it is a sign of disruption of harmony, harmony in his association with other human beings.

Social moral education is a mission of Islam and Rejang culture in keeping people's lives in order; and acculturation and accommodation occur reciprocally between Islam and local culture.

The use of *Serambeak* as a local culture, with its literary beauty, facilitates the Rejang people receiving social moral education brought by Islam as an immigrant religion. In the *Serambeak* culture, the content of social moral education is partly an arrangement of life, such as respecting the feelings of others, being good at maintaining speech and actions, and being good at being grateful.

Serambeak's social moral education includes suggestions for actions such as helping others and keeping promises. Some people believe that social moral education in *Serambeak* is not required for actions such as not being able to insult, keeping peace, not finding fault, obeying laws or regulations, and not holding grudges. The *Serambeak* culture's social moral education is an attempt to erode the Rejang people's old order of life, attitudes, and behavior. Of course, the Rejang people who live in relatively traditional villages retain primitive elements in their way of life, attitudes, and behaviors.

CONCLUSION

The Rejang people have a strong culture and customary order; one of the existing cultures is *Serambeak*, a meeting of Islam and local culture in terms of social moral education, a mission of Islam and Rejang culture in keeping people's lives in order; acculturation and accommodation occur reciprocally between Islam and local culture. The following are the findings of this study: First, social moral education in *Serambeak* regulates the individual as a

member of society. Second, it governs the manner in which members of the community interact with one another. Third, there is a demand to abandon behavior in social situations. Fourth, education as a local culture with literary beauty facilitates the Rejang people to receive social moral education brought by Islam as an immigrant religion. Of course, the Rejang people who live in relatively traditional villages retain primitive elements in their way of life, attitudes, and behaviors, so that the sacred mission of Islam and Rejang culture is eroded.

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