

# Transmission of Cultural Values in the *Sekura* Tradition Between the Baby Boomer and Z Generations in Balik Bukit, West Lampung

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## ABSTRACT

This research examines the patterns of cultural value transmission in the *Sekura* tradition between Baby Boomers and Generation Z in Way Mengaku Village, Balik Bukit District, West Lampung. The research objectives are (1) to identify patterns of value transmission, (2) to describe how Generation Z interprets these values, and (3) to evaluate the extent to which transmission influences value internalization in Generation Z. The study uses a qualitative approach with a case study design; data collection techniques include participant observation, in-depth interviews, and documentation. Data analysis is conducted through data reduction, data presentation, and conclusion drawing. The results show that the transmission of *Sekura* values is dominated by vertical (family) and oblique (traditional figures) patterns, while horizontal (peers) and digital platforms play a supporting role. The intensity of involvement—particularly active participation in ritual practices—correlates with a higher level of value internalization; passive involvement tends to result in symbolic and partial understanding. Generation Z interprets traditional values in diverse ways: some internalize core values (mutual cooperation, solidarity, respect for

ancestors), while others prioritize esthetic expression and creativity. The findings confirm the need to strengthen the role of families and traditional leaders, as well as develop educational digital strategies and participatory programs to preserve the depth of meaning and sustainability of traditions.

**Keywords:** Transmission of cultural values, *Sekura* tradition, Generation Z, Baby Boomers, internalization of values

## INTRODUCTION

Cultural transmission refers to the process of transferring cultural values, customs, and symbols from one generation to another (Akhmar et al., 2023). Within local communities, cultural transmission functions as the foundation for maintaining collective identity and intergenerational continuity. However, globalization and rapid social change have created generational gaps in cultural understanding and practice. Younger generations often reinterpret inherited values in ways that align with modern lifestyles, while older generations tend to preserve the original meanings as a form of respect for ancestral heritage (Purnama Sari & Susilo, 2020). This dynamic is evident in the *Sekura* tradition in West Lampung, Indonesia. *Sekura* tradition is one of the cultural

heritages of the people of West Lampung, featuring a variety of symbolism, rituals, and social practices. The *Sekura* tradition is a mask tradition in the West Lampung community, held every year in the month of Shawwal and during the farmers' harvest festival, which represents gratitude, solidarity, and respect for ancestors (Ragaman et al., 2023). According to the Ministry of Education, Culture, Research, and Technology (2023), globalization and the low integration of local values into education are driving changes in cultural participation patterns. Over the past two years, the involvement of Generation Z (15–24 years old) in *Sekura* has decreased: Baby Boomers remain active participants, while Generation Z more often plays the role of spectators. This phenomenon reflects the gap in meaning between generations and threatens the continuity of cultural value transmission.

The research by Purnama Sari & Susilo (2020) titled 'Strategies for Preserving *Sekura* Culture through Community Participation', revealed that young people tend to view *Sekura* only as an annual entertainment event, not as a tradition rich in historical and social value. This finding indicates that conservation efforts solely focused on the ceremonial aspect are not yet sufficient to ensure the sustainability of the cultural values contained within. Additionally, research conducted by Aulia et al., (2025), titled "Integrating Local Wisdom in Social Studies Learning in Elementary School to Form Cultural Love Character", argues that cultural preservation will be more effective if supported by a systematic and sustainable educational approach.

These two findings indicate that the preservation of tradition cannot rely solely on annual rituals, but must be supported by deeper mechanisms for transferring values. In the context of the *Sekura* tradition, this is closely related to the process of intergenerational cultural value transmission, where the Baby Boomer generation serves as the custodian and

transmitter of the tradition's core values, while Generation Z is in the position of receiver and reinterpreter of those values. If the transmission process is not effective, a gap in meaning occurs, and the internalization of cultural values in Generation Z weakens. Therefore, studying the patterns and processes of cultural value transmission in the *Sekura* tradition is important to understand how the continuity of the tradition can be maintained amidst social changes and the challenges of globalization.

This research highlights the role of Generation Z as recipients of cultural values, and how they revitalize these values thru forms of social participation and expression appropriate for the contemporary context. Based on this description, the study of cultural value transmission in the *Sekura* tradition between Baby Boomers and Generation Z not only concerns symbolic inheritance but also relates to how Generation Z interprets and adapts these values within the current social context.

## MATERIALS & METHODS

The research location is in Way Mengaku village, Balik Bukit, West Lampung Regency.



Picture 1. Research Location

Sources: <https://batas-admin.geoit.dev/>

This research uses a qualitative approach with a case study. The data collection

techniques in this study are observation, interviews, and documentation. The observation technique is used to directly observe the *Sekura* tradition and the dynamics occurring at the location, so that the researcher can explain the phenomenon as it is and contribute to the contextual interpretation of the data (Azhar et al., 2024). In-depth interview technique was chosen because it allows researchers to deeply explore the meaning, personal experiences, and intergenerational perceptions of both Baby Boomers and Generation Z regarding the values, cultural symbols, and changes occurring within the *Sekura* tradition (Kaharuddin, 2021). Last is technical documentation is used to collect supporting data such as photos or historical records that can provide insight into the *Sekura* tradition. Data analysis in this study was conducted in three stages: data reduction, data presentation, and conclusion drawing. Data obtained from interviews and observations were reduced to sort and select relevant information, which was then presented systematically to facilitate interpretation. This process aims to identify patterns and mechanisms of cultural value transmission in the *Sekura* tradition, while also examining the dynamics of meaning change that have emerged from the baby boomer and Z generations.

## RESULT & DISCUSSION

### The Transmission Pattern of the *Sekura* Tradition's Values from the Baby Boomer and Z Generations.

The research results indicate the presence of vertical (through parents) and oblique (through traditional figures) transmission patterns in the *Sekura* tradition. The process of transmitting cultural values occurs thru socialization, which includes ritual practices, oral communication, and the active involvement of the community in preserving the continuity of traditions. This finding aligns with Koentjaraningrat's (2009) concept of cultural transmission, which emphasizes the continuous

inheritance of values, norms, and culture thru social interaction within a community.



Picture 2. Oblique pattern

However, in the last 5 years, the meaning of the *Sekura* tradition has shifted between the Baby Boomer and Gen Z generations. For Baby Boomers, this tradition is seen as a cultural practice rich in social values and reflecting the collective identity of the community. Meanwhile, Gen Z is more likely to view it as entertainment or a performance. This shift is evident in the use of organic waste as a prop to liven up events, an innovation that makes the tradition more appealing to the masses. This phenomenon, when viewed thru the lens of Cavalli-Sforza and Feldman's (1981) theory of cultural transmission and modification, indicates that culture is dynamic and constantly changes according to social context and the needs of each generation.



Picture 2. Organic waste properties

The use of organic waste as an esthetic element in the *Sekura* tradition has a dual impact. On one hand, this presents exciting innovations that interest Generation Z, but on the other hand, it poses challenges for environmental sustainability. This finding suggests that preserving traditions is not enough just to highlight esthetic aspects; it is also necessary to instill social values and collective identity in the younger generation. Additionally, sustainable environmental management should be an important part of efforts to revitalize the *Sekura* tradition. Thus, these findings necessitate interventions that not only emphasize the revitalization of esthetic aspects but also integrate value education and environmental management (Hasni et al., 2024).

### **Interpretation of Cultural Values in the *Sekura* Tradition by Generation Z**

The research findings indicate differences in the interpretation of the traditional *Sekura* cultural value between Baby Boomers and Generation Z. Baby Boomers understand *Sekura* tradition as a symbol of courage, solidarity, and the preservation of cultural identity passed down thru traditional rituals and symbolism. Conversely, Generation Z interprets *Sekura* thru esthetic dimensions, identity expression, and entertainment, with a strong interest in visual aspects. Different transmission patterns are a key factor, with Baby Boomers gaining meaning thru direct experience and traditional upbringing, while Generation Z is more exposed thru digital platforms and peer interaction. Therefore, Generation Z's understanding tends to be partial, resulting in a lack of internalization of the deep meaning related to the *Sekura* ritual and history.

This finding shows that the differences in the interpretation of *Sekura* cultural values between Baby Boomers and Generation Z are influenced by transmission mechanisms and the context of experience. Referring to Mo et al., (2022) interpretive approach, socio-cultural values shape individuals' self-

narratives, leading Gen Z to understand *Sekura* more thru visual aspects and prideful identity, except when they are directly involved in cultural practices. Mannheim's (1952) concept of generational consciousness further confirms that different socio-historical experiences give rise to different perspectives, with Baby Boomers interpreting *Sekura* conservatively and literally, while Generation Z is more flexible and adaptable according to the context of the digital era. Thus, the transmission strategy needs to be directed toward an innovative approach that combines direct practice, the digitalization of indigenous figures' narratives, and relevance to contemporary issues so that the essential values of *Sekura* remain fully internalized among the younger generation.

### **The Influence of the *Sekura* Tradition Cultural Transmission Process on Internalization**

This research shows that the transmission of *Sekura* cultural values significantly internalizes values in Generation Z in Balik Bukit District, West Lampung. This internalization is reflected in daily life thru practices of mutual cooperation, solidarity, and respect for ancestors, which are not only conceptually understood but are actually carried out as part of cultural identity. Effective transmission mechanisms involve a combination of direct participation, guidance from traditional and family figures, and the use of digital media as a means of education and promotion (without external citations, but consistent with general findings on cultural value transmission). Furthermore, Generation Z's sense of belonging and cultural awareness toward the *Sekura* tradition grew stronger, allowing the tradition to remain relevant despite facing the challenges of modernization. Visual adjustments—such as costume innovations or modern music—map the original values of tradition within a contemporary context.



Picture 3. Wooden's Sekura



Picture 4. Cloth's Sekura (modified)

In the context of Pierre Bourdieu's theory, these results can be understood through the concepts of habitus, cultural and social capital, and social arena (Farid, 2021). Habitus is formed from early experiences of values and traditions, shaping the dispositions and behaviors of Generation Z in the cultural realm. As explained, habitus encompasses a person's habits, perceptions, and ways of acting, which are influenced by social structures and life experiences. The values and skills of the *Sekura* tradition become cultural capital, while intergenerational relationships build social capital.

The values and skills of the *Sekura* tradition become cultural capital, while intergenerational relationships build social capital. Meanwhile, the social arena of the *Sekura* tradition serves as a place for practicing habitus and cultural/social capital—where Generation Z gains recognition while also updating the tradition to make it relevant. This meaning aligns with Bourdieu's framework of cultural reproduction: the process of transmitting values, practices, and norms across generations, maintaining cultural continuity in society. Bourdieu's approach also emphasizes that culture is formed and reproduced through the interaction between

social structures and individual actions (Suradi, 2018).

## CONCLUSION

Based on a case study in Way Mengaku Village, Balik Bukit District, West Lampung, this research concludes that the transmission of cultural values in the *Sekura* tradition significantly contributes to the internalization of values in Generation Z. The transmission mechanisms—especially the vertical (family) and oblique (traditional figures) patterns, supported by horizontal patterns and digital platforms—facilitate the appreciation and practice of values such as mutual cooperation, solidarity, and respect for ancestors. The intensity of involvement (active participation) correlates with a higher level of internalization, whereas passive involvement tends to result in symbolic understanding. Although there are adaptations in the esthetic expression of tradition (e.g., costume and music modifications), the essence of the values remains intact if the transmission is carried out in a directed manner. From Pierre Bourdieu's perspective, this process can be understood through the formation of habitus, the accumulation of cultural and social capital, and practices within *Sekura's* social

arena that enable Generation Z to act as both preservers and agents of cultural renewal.

### Declaration by Authors

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