



Analysis of moral repressive actions through the implementation of local customary norms: 'Cuci Kampung' in Bengkulu City

Atika Susanti

Departement of Primary Teacher Education, University of Bengkulu, Bengkulu, Indonesia

ARTICLE INFO

Article history:

Received Jun 30, 2024

Revised Jul 1, 2024

Accepted Jul 19, 2024

Keywords:

Ceremony in Bengkulu
Cuci Kampung
Customary Norms
Local Traditions
Repressive Moral Actions

ABSTRACT

This study aims to describe the moral repressive actions occurring through the implementation of Local Customary Norms and Traditions, particularly in the practice of 'Cuci Kampung' in Bengkulu City. The research seeks to comprehend how customary norms and local traditions lead to moral repressive actions within the local community. Employing a qualitative descriptive research method involving data collection through in-depth interviews with relevant parties, participatory observations, and documentation analysis of narratives depicting the execution of 'Cuci Kampung' and its impact on individuals and communities. Subsequently, the data was cross-checked to ensure accuracy. Data sources included local customary leaders and religious figures in the Pondok Besi neighborhood. Analysis was conducted using the Miles and Huberman approach, involving data reduction, data presentation, and conclusion drawing. The result of this research is an analysis of the relationship between local traditions, the customary norms of 'cuci kampung,' and moral repressive actions. The study discovered that the implementation of Local Customary Norms and Traditions, such as in the practice of 'Cuci Kampung,' could become a powerful mechanism for social control. However, it often imposes moral pressure on individuals not entirely in line with the existing norms, resulting in internal and external conflicts.

This is an open access article under the [CC BY-NC](https://creativecommons.org/licenses/by-nc/4.0/) license.



Corresponding Author:

Atika Susanti,

Primary Teacher Education,

University of Bengkulu,

Jl. WR. Supratman, Kandang Limun, Kec. Muara Bangka Hulu, Sumatera, Bengkulu 38371, Indonesia

Email: atikasusanti@unib.ac.id

INTRODUCTION

Indonesia boasts a diverse array of ethnicities, religions, languages, and traditions, which should be preserved as the nation's cultural wealth. Darmansyah et al (2022) states that the cultural diversity of Indonesia is reflected in traditions formed through generations within community groups, encompassing cultural values and shaping a system with patterns and norms that regulate and enforce sanctions and threats against violations. Considering the vastness of this diversity, it inevitably brings forth various distinctions among different groups. For instance, disparities can be observed between regions, ethnic groups, or in connection with other factors, reflecting differences

in terms, concepts, and perspectives on interpreting various issues, especially within the context of firmly upheld ancestral customs (Muzaki & Tafsir, 2018). The existence of revered and integral customary practices, passed down through generations since ancient times, has over time been acknowledged as a form of law for communities adhering to these traditions (Elfira et al., 2023).

The current situation in Indonesia reflects growing concerns regarding cases of early marriage and sexual violence that violate societal norms and rules (Kunratih, 2019). Despite legal norms regulating the prohibition of free sex, perpetrators are often not considered violators if there are no aggrieved parties, leading to an increase in early marriage cases, especially among young people, and a rise in sexual violence against children (Yusyanti, 2020). Indonesia has witnessed a surge in early marriage cases, with approximately 50 million people experiencing early marriage, with an average marriage age of 19 years. Over 15% of adolescents engage in premarital sexual activity each year, and around 15 million teenage girls experience pregnancy (Umah, 2020).

Bengkulu is one of the provinces in Indonesia, also faces serious challenges related to free association and cases of early marriage. Free association can create a shift in social values and norms, as well as have negative impacts on the family and community environment (Adityaningrum, 2021). However, on the other hand, free association can also enhance diversity and tolerance within society. Free association in Bengkulu is influenced by various factors, including education levels, economic conditions, premarital pregnancies, understanding of religious values, customs, local culture, and a lack of attention from parents, friends, and media (Fatu et al., 2022). In the context of marriage, educational inequality or difficult economic conditions can trigger early marriage. Premarital pregnancy can also exert extra pressure on individuals to marry early. Additionally, understanding of religion and local culture plays a significant role in shaping marriage patterns in society (Ernawati et al., 2022).

According to the Department of Women's Empowerment, Child Protection, Population Control, and Family Planning (DP3AP2KB) of Bengkulu Province, many children in Bengkulu are involved in early marriages due to the influence of free association. The Head of the Child Protection Division of DP3AP2KB Bengkulu Province stated that approximately 20% of children under the age of 19 choose to marry early due to the influence of free association, with around 20% of them identified, especially in the school environment, being involved in free association (Bisri, 2022). Customs, traditions, and local culture also play a significant role in shaping marriage patterns. The values embraced by the community in the context of customs or culture provide a foundation for decision-making, influencing the dynamics of interpersonal relationships to carry out actions and behaviors that are not allowed due to conflicts with customary norms (Hisyam, 2021). Considering various factors, it can be seen that free association is a complex phenomenon influenced by diverse aspects of life. Free association refers to attitudes or actions undertaken by individuals or groups without being restrained by their surroundings (Setiawan et al., 2019). A comprehensive analysis of these factors can help design more effective prevention strategies for free association and promote community awareness regarding the importance of careful consideration before entering into marital bonds.

The richness of local wisdom in Bengkulu encompasses a set of values, norms, and traditions passed down from one generation to the next. This wisdom is not only felt in the social, cultural, and spiritual aspects of Bengkulu society but also portrays the cultural diversity that characterizes Bengkulu. Juri & Dominika (2019) demonstrate that the local culture in the city of Bengkulu reflects a unique and distinct cultural heritage from various ethnic groups. Each ethnic group brings different cultural characteristics, with norms shaping standardized rules in community life. According to Darmansyah, et al., (2022) local wisdom in customs and traditions is one of the distinctive features of a region. The values and moral actions in these rituals can be carried out and adhered to in accordance with the local customary law. These norms play a role in

shaping a religious and culturally rich society, aligning with the religious values and local wisdom towards Indonesian culture as expressed by Ratih (2019). Customary norms and traditions in the city of Bengkulu serve not only as behavioral guidelines but also as social cohesion and cultural identity. These norms often reflect values considered important by the local community. The role of customary norms in society reflects the complexity of social and cultural dynamics that form the foundation of communal life. The community actively contributes to the continuity of existing norms in the societal order (Herdiana & Nurul, 2020).

The significance of preserving customs and traditions in Bengkulu illustrates that local culture plays a primary role in shaping the identity and life of the community. "Cuci kampung," as a traditional practice, serves as an implementation of customary norms in response to moral violations. Therefore, this research aims to reveal the essence of moral messages in the customs and traditions of the community in the city of Bengkulu, specifically in Pondok Besi Village, with a focus on repressive moral actions through the implementation of local customary norms, such as "cuci kampung." Through a deep understanding of the factors causing free association, the implementation of customary norms, and local wisdom, it is hoped that this research can provide better insights into efforts to prevent free association and early marriage, while appreciating the role of local culture in shaping a civilized society. According to Darmansyah & Susanti (2023) Moral is a set of values that encompasses rules, norms, guidelines for living, traditions, and serves as a measure to assess the goodness or badness of individual or societal behavior.

Regulations regarding indigenous communities, in accordance with Law No. 32 of 2009 concerning Environmental Protection and Management, refer to groups of people who traditionally inhabit a specific geographic area due to their ancestral ties with rooted norms. These deeply rooted norms, embedded in history and tradition, play a crucial role in guiding the behavior and social interactions of community members. Over time, communities build and uphold norms as the foundation of their collective identity. The norms referred to are customary norms, constituting customary law itself, which are considered more effective and believed to be a satisfactory solution to achieve justice for all parties (Sudirman et al., 2021).

The term "hukum adat" is used to describe regulations recognized as norms within religion, community institutions, customs, or other rules identified and followed by specific community groups (Aditya, 2019). Customary law refers to customary practices that are coercive with mandatory sanctions to be obeyed by the community (Aziz, 2023). This customary law originates from repeated customary practices, eventually evolving into customary law. Examining its characteristics, customary law is marked by features such as being traditional, visual, religious, concrete, communal, simple, open to adaptation to changing times, non-codified, and based on deliberation and consensus, playing a crucial role in customary norms. Sonia & Sarwoprasodjo (2020) conclude that communities and customary institutions play a vital role in coordinating and leading the implementation of customary and religious rituals in society, serving as providers of information, protectors of ancestral heritage, and key actors in preserving nature and culture.

Based on the heritage of traditions held by each ethnic group in Indonesia, these values continue to be passed down and practiced in line with the times. The cultural diversity of various ethnic groups in Indonesia is considered a wealth that must be preserved and maintained by all members of society (Gustianingrum & Affandi, 2016). The focus of this research is on the Bengkulu region, serving as the center of research observation, where norms are found as guidelines in societal order, based on rules emerging from local customs. These norms include norms of customary violations, such as "celako" referring to violent actions like hitting that causes injury, "merabal" referring to actions of touching or groping the opposite gender who is not a mahram, "zina" violating norms and rules regarding adultery, "bertandang" and "numpang temalam" as rules for those staying overnight in the house of the opposite gender, and other norms such as

"cempalo mulut," "cempalo mato," "cempalo tangan," procedures for making promises, neighborly conduct, and meetings. The customary sanction known as "Cuci Kampung" is still practiced by the community in the city of Bengkulu. This sanction is imposed on individuals considered to have violated the cultural values respected by the local community. The tradition of "Cuci Kampung" practiced in several regions in Indonesia aims to cleanse the village from any form of pollution or negative behavior originating from its residents. One area actively preserving and implementing the customary sanction of "Cuci Kampung" is Pondok Besi Village in the city of Bengkulu. "Cuci Kampung" is a procedure in addressing or a method expressing one's wrongdoing based on customary norms violated by an individual or a community (Devi, 2016). Research conducted by Rahmadiana et al (2022) concludes that "Cuci Kampung" is a sanction process applied to individuals engaged in adultery through traditional court proceedings, referencing customary law. The imposition of this customary sanction is considered a form of punishment for the perpetrator, as they are deemed to have violated the values and norms prevailing in the community. Norms violated due to actions against norms must be sanctioned with "Cuci Kampung" given by the traditional leader to the violator (Feronika et al., 2022). This is because every customary ritual carries implicit moral messages.

The diversity of the community continues to undergo dynamic development. This cultural variety transforms the nuances of life in various traditional forms (Alifia et al., 2021). Nevertheless, within this diversity, local culture manifested through customs is still respected and well-preserved, both by the indigenous people of Bengkulu and other ethnic groups. The sustainability of local customs becomes evident when certain situations require resolution according to tradition, as seen in the "Cuci Kampung" ceremony. To maintain this local culture, the customary council of the city of Bengkulu establishes rules in the form of customary sanctions if these processes do not adhere to the agreed-upon customary regulations (Sirajuddin et al., 2023). The mentioned circumstances affirm that local culture encompasses all human activities physically, materially, morally, mentally, and spiritually. It begins with efforts to regulate oneself as an individual and the collective harmony within the community, ultimately forming culture in all aspects of life.

Bengkulu City's culture can be understood as the perspectives, beliefs, way of life, and aspirations embedded in the minds of its people. In this research, local culture refers to the culture of Bengkulu City that persists in Pondok Besi Village. The focus of the study is not only on the culture of the indigenous population but also on the culture brought by migrants, experiencing dynamic acculturation. Therefore, local culture within the cultural community in Bengkulu City is the essence of an abstract culture shaped by different worldviews and experiences among its members. Local culture is a defining element of our identity as a unique community (Setyaningrum, 2018). Although this culture is plural and dynamic, the acculturation that occurs can mutually support and benefit regional development.

Based on these considerations, the researcher argues that this study is conducted to preserve customs and traditions in Bengkulu City. The research aims to reveal the essence of repressive moral actions inherent in the customs and traditions of Bengkulu City's community residing in Pondok Besi Village. Building on this phenomenon, the research seeks to answer the question of "Repressive Moral Actions through the Implementation of Local Customs and Traditions: The 'Cuci Kampung' Tradition in Bengkulu City."

RESEARCH METHODOLOGY

This research employs a qualitative approach with a descriptive method. McCusker & Gunaydin (2015) state that qualitative methods are used to respond to questions related to a natural phenomenon. Sugiyono (2019) explains that descriptive qualitative research is a method based on

postpositivism philosophy, generally applied to investigate objective natural conditions. Data collection techniques involve in-depth interviews with relevant parties, participatory observation, and document analysis of narratives depicting the implementation of "Cuci Kampung" and its impact on individuals and communities. Subsequently, the data is cross-checked to ensure its accuracy. This study is conducted in the Village/Subdistrict of Pondok Besi, Teluk Segara, Bengkulu City, Bengkulu Province. Data sources include traditional leaders and religious figures in the Pondok Besi. The research analysis follows Miles and Huberman's approach, involving data reduction, data presentation, and drawing conclusions. The result of this research is an analysis of local traditions, "Cuci Kampung" traditional norms, and moral repressive actions.

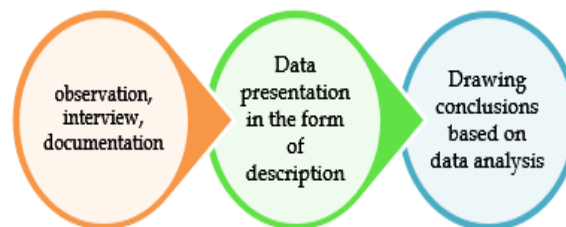


Figure 1. Stages of data analysis

RESULTS AND DISCUSSIONS

Local Customary Norms of "Cuci Kampung" in Bengkulu City Merabal Customary Norms

Merabal Customary Norms as Stipulated in Bengkulu City Regional Regulation Article 23 No. 29 of 2003 Merabal is an act that involves activities of touching or feeling the opposite gender without the bond of marriage between them. This phenomenon is often identified as a violation of social norms and customary values prevailing in a society. Norms play a crucial role in the life of the community because laws regulate human behavior. The presence of norms cannot be separated from society, and vice versa, as norms not only function passively but also play an active role in controlling every individual's actions and striving to guide the community towards planned changes (Sari & Suryaningsi, 2022). Merabal not only reflects physical actions but also carries significant social consequences. In many cases, this behavior is deemed inappropriate and contrary to the ethics and morals held in high regard within a community. According to Susanti & Darmansyah (2022), moral values and actions suggest guidance on how an individual conducts their life and existence.

According to the Chief of Adat in Pondok Besi Village, Mr. F, violations of the customary norm of "merabal" can result in the imposition of two types of sanctions. Light sanctions involve an apology and the traditional ceremony of "Tepung Setawar Sedingin." On the other hand, severe sanctions include the implementation of "cuci kampung," and the offender may be expelled from the area. In the context of inadvertent actions that do not evoke desire or lust towards the opposite sex, the offender is subjected only to the customary penalty of the "Tepung Setawar Sedingin" ceremony. However, if the act involves violence, violates marital bonds, is a repeated offense, or is carried out deliberately by a group, then additional customary penalties determined through consensus with the "Rajo Penghulu" can be imposed. If the act takes place in public, supplementary sanctions may be applied as per the decision of the consensus with the "Rajo Penghulu." It is essential to note that actions involving the use of hands or other body parts for touching, kissing, or engaging in lewd behavior that violates social etiquette may also incur sanctions in accordance with prevailing customary regulations.

Kanesa & Maryana (2021) state that legal efforts involve the creation and implementation of regulations aimed at regulating norm behaviors. Norms can create a clear foundation for what is accepted and not accepted in society, as well as establish consequences for ethical violations. With an effective legal system, the community can feel protected and confident that violations of ethical norms will be addressed according to the applicable laws. The act of merabal can have varying impacts depending on cultural, religious, and local values. The values embedded in societal life regulations are norms that must be implemented in community life (Tansala et al., 2019). In some societies, merabal may be considered a serious violation of social norms, triggering social stigma, rejection, or even customary sanctions aimed at punishing and disciplining the perpetrators. Indigenous law in Indonesia itself has received official recognition from the government and is accepted by the entire community as a valid legal system that can be officially used in society, alongside laws and regulations created by the government (Arliman, 2018).

Based on *Violations of Normative Rules, the Applicable Rules Strongly Influence Community Life* (Raodah, 2019). It is important to note that perspectives on merabal can vary across cultures and communities. Some societies may show greater tolerance for such actions, while others might be very strict in responding to and enforcing norms related to merabal behavior. Overall, merabal reflects the complexity of social norms and ethics within a society, and it is crucial to understand the cultural context before passing judgment on such behavior. Changes in values and culture influence norm violations occurring in society, and such behavior can result from the progress of time and the impact of globalization affecting an individual's lifestyle (Misran, 2020).

The progress of time and the flow of technology are not obstacles to continuing the practice of customary norms within the framework of community life (Kartika & Edison, 2020). However, customary law is not merely a set of regulations but a heritage of values of truth and justice that live and develop at the heart of society. In its existence, customary law reflects cultural roots and binding norms shared among community members. It is not only a legal system formally recognized by the government but also a foundation that provides moral and ethical grounding in daily interactions. Thus, customary law becomes a mirror of the identity and unity of a community, creating a foundation for shared life based on values of truth and justice respected by all community members (Bria, 2023). If someone commits a severe violation like engaging in immoral acts, which becomes a societal issue, the individual or perpetrator may face significant sanctions such as *cuci kampung* and may even be expelled from their hometown.

Cuci Kampung Norms

Based on interview results, according to (SA), the tradition of *cuci kampung* involves cleaning the hamlet again from events that damage its reputation and create discomfort. The focus is on responding to immoral acts or adultery by local residents or newcomers. Meanwhile, (YS) presents a broader perspective, stating that *cuci kampung* not only occurs when there is a violation of the hamlet's reputation but also when the hamlet is considered to frequently experience disasters such as accidents or criminal acts. Through *cuci kampung*, the community hopes to purify their hamlet, with the expectation of avoiding negative events that have tainted the place. The norm of *cuci kampung* is a norm that plays a very fundamental role in the sustainability of law in society, as norms serve as drivers and indicators for the continuity of the law. Law without norms cannot be effective and cannot provide adequate protection to the community (Nasution, 2018). The tradition of *cuci kampung* is considered a very positive step in maintaining the tranquility of a village and as a preventive effort against the behavior of adultery, which is currently a serious concern. In daily life, the *cuci kampung* ceremony is often held when a resident is proven to be involved in adultery or commits embarrassing actions within a village. Moreover,

the tradition of *cuci kampung* has been practiced for a long time, becoming a cultural and customary tradition in society that serves as a guideline for rules in social life within the community. This tradition is not only seen as a physical cleansing ritual of a hamlet but also as a form of upholding moral and social norms. The norm of *cuci kampung* establishes that actions such as adultery or disgraceful behavior that tarnish the reputation of a place require an immediate response in the form of a ceremony to clean the hamlet again. In this norm, there is a profound understanding of the importance of preserving the morality and image of a community. Thus, *cuci kampung* is not just an effort to clean a physical place but also an expression of firmly held norms and values to maintain harmony and the sustainability of the community.

The "Cuci Kampung" custom plays a specific role in upholding moral values within Bengkulu communities in several ways. Firstly, "Cuci Kampung" focuses on cleansing the village or community of internal issues, including social conflicts and moral transgressions like early marriage and sexual violence. This practice aims to restore social and moral order within the community in accordance with traditional values. Secondly, it promotes active involvement from traditional leaders and community members in upholding customary norms, which are regarded as foundational moral principles in community life.

The Process of "Cuci Kampung"

Cuci kampung procession will be carried out if there are indications of adultery in a village. Each procession is attended by village officials, religious officials and the Traditional Deliberative Body. The target of the procession is prospective bridal couples who want to get married but are already pregnant. The village washing procession itself aims to cleanse the village of all forms of adultery and regulate relations for the younger generation so that they do not commit acts that are prohibited by religion and customs. This procession is very sacred, meaning that if adultery occurs in a village and the village is not washed, then the village will be in danger. This procession is also a form of social sanction for the perpetrator (Raharjo, 2017).

The process of "Cuci Kampung" is a ceremony consisting of a series of ritual steps aimed at cleansing and purifying a village from events that have tarnished its reputation. The initial step typically involves announcing to the community the incident that triggers the need for "Cuci Kampung." Subsequently, a committee or community leaders set fines for the offenders who have violated the prevailing norms for the implementation of the "Cuci Kampung" process. The designated leader then initiates the ceremony with prayers and symbolic rituals expressing the intention to cleanse and purify the village. Following this, the community collectively engages in cleaning the physical environment of the village, including public roads and other communal areas. Additionally, the ceremony often involves social activities such as community meetings, discussions, or awareness-raising sessions to enhance understanding of the norms that need to be upheld. The "Cuci Kampung" process encompasses not only the physical aspect but also social and spiritual dimensions that strengthen community bonds and preserve moral integrity.

According to the informant (OKS), if there are villagers or newcomers who violate customs by engaging in immoral acts or actions leading to unwed pregnancies, they are required to undergo the tradition of "cuci kampung" (village cleansing). The process involves the preparation of yellow rice offerings known as "jambar nasi kuning" and the sacrifice of a goat. The wrongdoer is paraded around the village from one end to the other during daylight hours, and in severe cases, they may be expelled from the village if they are deemed incompatible with community life. "Jambar nasi kuning" is made from glutinous rice with added turmeric, topped with chicken. This rice offering is commonly used for those involved in immoral acts or tarnishing someone's reputation. The slaughtered goat is then cooked into a goat curry ("Gulai kambing"), which must be consumed on-site without removing it from the cooking pot. During the feast, the food is served

in banana leaves, and all dishes must be finished without any leftovers. Taking home remnants of rice or curry is not allowed to prevent the recurrence of such incidents, emphasizing that the lesson is meant for that specific day only. On the other hand, according to the informant (YS), those involved in assisting the "cuci kampung" process, both men and women, must not be unmarried individuals. For women, they must be mothers who are no longer at risk of pregnancy, referred to as "kerebai lepas" in Serawai language. Similarly, for men, they must be fathers who have reached an old age, specifically 40 years and above. Individuals playing a role in assisting the "cuci kampung" tradition or washing the village are typically a traditional healer or the village chief.

Cuci Kampung as a Moral Reaffirmation Act

Cuci kampung as a moral reaffirmation act reflects a robust initiative to restore the depth of moral values within a community. Values refer to guiding principles that distinguish between good and bad behavior, or in other words, values reflect the inherent goodness in something (Susanti et al., 2019). The village cleansing ceremony is not merely interpreted as a physical process to clean the village from deeds that tarnish its reputation but also as a decisive step in revitalizing and strengthening shared social norms. The participation of women who have surpassed their reproductive years and men who have entered old age signifies a selective choice in their presence in this ceremony, acknowledging the life experiences and wisdom possessed by those involved. As a reaffirmation act, the village cleansing process is not only to erase the traces of damaging events but also to serve as a moral teaching platform for the entire community. In this way, village cleansing not only restores a close ethical order but also becomes a strong foundation to maintain harmony and integrity in everyday life, creating deep moral bonds in society.

Cuci kampung has a positive impact on the wrongdoer, creating a deterrent effect on both the surrounding community and the individual. Someone who violates norms and engages in actions contrary to the norm will face sanctions according to the prevailing customary regulations in the community and is obligated to undergo the village cleansing process established through generations by the customary institution. This step is an effort to implement customary norms involving a series of processes aimed at refreshing and renewing the understanding and application of customary norms in a society. The process involves the participation of customary figures, community leaders, and influential individuals who play a crucial role in safeguarding and upholding customary norms. The initial steps include a clear identification of customary norms deemed necessary for renewal or reinforcement.

CONCLUSION

Based on the research on the Analysis of Moral Repressive Actions through the Implementation of Local Customary Norms in the Cuci Kampung Tradition in Bengkulu City, it can be concluded that the Cuci Kampung tradition in Bengkulu City is heavily influenced by local customary norms. These norms not only shape the community's perception of moral behavior but also serve as the basis for repressive actions deemed in line with customary values. The implementation of customary norms in Cuci Kampung not only creates physical moral repression but also has significant social and psychological impacts on individuals who violate these norms, including social stigmatization and mental pressure. Therefore, there is a need for active involvement from the government and relevant institutions to manage the implementation of customary norms wisely, prevent excessive repressive actions, and develop an inclusive approach that involves community participation in the renewal of customary norms. Thus, it is hoped that moral repressive actions can be directed in accordance with the principles of human rights while still respecting and preserving local cultural heritage. The implications of the research findings emphasize the importance of integrating local customs into a broader legal framework to address

social issues such as early marriage and sexual violence. This integration can enhance the effectiveness of legal measures by aligning them with cultural norms and values, thereby fostering greater community acceptance and compliance.

References

- Aditya, Z. F. (2019). Romantisme Sistem Hukum Di Indonesia: Kajian Atas Kontribusi Hukum Adat Dan Hukum Islam Terhadap Pembangunan Hukum Di Indonesia. *Jurnal Rechts Vinding: Media Pembinaan Hukum Nasional*, 8(1), 37–54.
- Adityaningrum, A. (2021). PENYULUHAN TENTANG DAMPAK PERGAULAN BEBAS DAN FREE SEX PADA REMAJA DI DESA DUNGGALA KABUPATEN GORONTALO. *JPKM: Jurnal Pengabdian Kesehatan Masyarakat*, 2(2), 111–128. <https://doi.org/10.37905/jpkm.v2i1.11265>
- Agung, S. (2017). *Pemerintahan Asli Masyarakat Adat: Sebuah Studi Kepemimpinan Adat di Lembah Timur Ciamis, Jawa Barat*. Yogyakarta : Deepublish.
- Alifia, H. N., Salma, D., Arifin, M. H., & Istianti, T. (2021). Internalisasi Keberagaman Budaya dengan Pendidikan Karakter di Sekolah Dasar. *Jurnal Gentala Pendidikan Dasar*, 6(2), 100–111.
- Arliman, L. (2018). Hukum Adat Di Indonesia Dalam Pandangan Para Ahli Dan Konsep Pemberlakuannya di Indonesia. *Jurnal Selat*, 5(2), 177–190. <https://doi.org/10.31629/selat.v5i2.320>
- Aziz, K. (2023). Praktik Pelarangan Organ Tunggal Dalam Pesta Pernikahan di Desa Kotopetai Kabupaten Kerinci: Studi Teori Communal Customary Law. *Innovative: Journal Of Social Science Research*, 3(6), 1816–1826. <https://doi.org/https://doi.org/10.31004/innovative.v3i6.6508>
- Bisri. (2022). *Banyak Anak di Bengkulu Nikah Dini Akibat Pergaulan Bebas*. <https://www.rri.co.id/daerah/64555/banyak-anak-di-bengkulu-nikah-dini-akibat-pergaulan-bebas>
- Bria, K. (2023). *Hukum Adat Perkawinan Matrilineal Orang Malaka*. Malang : Rena Cipta Mandiri.
- Budi Setyaningrum, N. D. (2018). BUDAYA LOKAL DI ERA GLOBAL. *Eksprei Seni*, 20(2), 102. <https://doi.org/10.26887/ekse.v20i2.392>
- Darmansyah, A., Djuwita, P., & Susanti, A. (2022). Tradisi Ritual Sekujang: Kearifan Lokal Masyarakat Suku Serawai Kabupaten Seluma Ditinjau Dari Perspektif Guru Dalam Pembelajaran Sekolah Dasar. *MIND Jurnal Ilmu Pendidikan Dan Budaya*, 2(2), 31–39. <https://doi.org/https://doi.org/10.55266/jurnalmind.v2i2.142>
- Darmansyah, A., Puspa Djuwita, & Abdul Muktedir. (2022). ANALISIS RELEVANSI NILAI-NILAI MORAL RITUAL SEKUJANG SUKU SERAWAI DALAM PEMBELAJARAN PPKN TEMATIK TERPADU SISWA KELAS V SDN 81 SELUMA. *Jurnal Pembelajaran Dan Pengajaran Pendidikan Dasar*, 5(2), 334–345. <https://doi.org/10.33369/dikdas.v5i2.15338>
- Darmansyah, A., & Susanti, A. (2023). Kearifan Lokal Masyarakat Serawai dalam Tradisi Nujuh Likur : Relevansi Nilai-nilai Moral untuk Meningkatkan Literasi Budaya Siswa Sekolah Dasar. *EduBase : Journal of Basic Education*, 3(2), 127–141. <https://doi.org/https://doi.org/10.47453/edubase.v3i2.660>
- Devi, S. (2016). Orang Rejang dan Hukum Adatnya: Tafsiran Atas Kelpeak Ukum Adat Ngen Ca’o Kutei Jang Kabupaten Rejang Lebong. *Jurnal Antropologi: Isu-Isu Sosial Budaya*, 18(1), 39–50.
- Elfira, E., Agustang, A., & Syukur, M. (2023). PRINSIP MASYARAKAT ADAT KAJANG DALAM MEMPERTAHANKAN ADAT ISTIADAT (STUDI KASUS DALAM KAWASAN ADAT AMMATOA). *JISIP (Jurnal Ilmu Sosial Dan Pendidikan)*, 7(1). <https://doi.org/10.58258/jisip.v7i1.4230>
- Ernawati, H., Wijayanti, A. R., Anni, A., & Setiawan, F. (2022). *PERNIKAHAN DINI - Culture Serta Dampaknya*. Jawa Tengah : CV. Amerta Media
- Fatu, S., Gideon, G., & Manik, N. D. Y. (2022). Dampak Pergaulan Bebas Di Kalangan Pelajar. *SERVIRE: Jurnal Pengabdian Kepada Masyarakat*, 2(1), 103–116. <https://doi.org/10.46362/servire.v2i1.97>
- Feronika, V., Warsah, I., & Nafrial, N. (2022). *Tradisi Cuci Kampung Dan Dampaknya Terhadap Perilaku Seks Remaja Pranikah di Desa Air Dingin (Doctoral dissertation, IAIN CURUP)*.
- Gustianingrum, P. W., & Affandi, I. (2016). Memaknai Nilai Kesenian Kuda Renggong dalam Upaya Melestarikan Budaya Daerah di Kabupten Sumedang. *Journal of Urban Society's Arts*, 3(1), 27–35. <https://doi.org/10.24821/jousa.v3i1.1474>
- Herdiana, D., & Nurul, S. (2020). IMPLIKASI TATANAN NORMAL BARU TERHADAP KEHIDUPAN SOSIAL KEMASYARAKATAN. *Jurnal Ilmiah Dinamika Sosial*, 4(2), 300.

- <https://doi.org/10.38043/jids.v4i2.2462>
- Hisyam, C. J. (2021). *Sistem Sosial Budaya Indonesia*. Jakarta : Bumi Aksara.
- Juri, J., & Dominika, S. (2019). Eksistensi Nilai-Nilai Kebudayaan Pada Tradisi Adat Melah Pinang Dayak Iban Kabupaten Kapuas Hulu. *Jurnal PEKAN*, 4(2).
- Kartika, T., & Edison, E. (2020). Masyarakat Baduy Dalam Mempertahankan Adat Istiadat Di Era Digital. *Prosiding ISBI Bandung*, 1(1). <https://doi.org/http://dx.doi.org/10.26742/pib.v1i1.1309>
- Kanesa, P., & Maryana, M. E. (2021). Problematika Moral Bangsa Terhadap Etika Masyarakat. *Jurnal Rechten: Riset Hukum dan Hak Asasi Manusia*, 3(3), 25-35. <https://rechten.nusaputra.ac.id/article/view/72>
- Kunratih, R. (2019). Dampak Pernikahan Dini Terhadap Keberlangsungan Rumah Tangga (Studi Kasus di Kecamatan Gemawang). *Jurnal Ilmiah Citra Ilmu: Kajian Kebudayaan Dan Keislaman*, 15(30), 11-26. <https://doi.org/https://ejournal.inisnu.ac.id/index.php/JICI/article/view/69>
- Laia, S. W. (2019). PERANAN Hukum Adat Nias Dalam Menyelesaikan Kasus Perzinahan (Studi di Desa Hiliorudua Kecamatan Aramo Kabupaten Nias Selatan). *Jurnal Education And Development*, 7(4), 294-294. <https://doi.org/https://doi.org/10.37081/ed.v7i4.1419>
- McCusker, K., & Gunaydin, S. (2015). Research using qualitative, quantitative or mixed methods and choice based on the research. *Perfusion*, 30(7), 537-542. <https://doi.org/10.1177/0267659114559116>
- Misran, M. (2020). EKSISTENSI HUKUM ADAT GAYO DALAM MENYELESAIKAN PERKARA DI KUTACANE ACEH TENGGARA. *LEGITIMASI: Jurnal Hukum Pidana Dan Politik Hukum*, 9(1), 67. <https://doi.org/10.22373/legitimasi.v9i1.7327>
- Muzaki, I. A., & Tafsir, A. (2018). Pendidikan Multikultural dalam Perspektif Islamic Worldview. *Jurnal Penelitian Pendidikan Islam*, 6(1), 57. <https://doi.org/10.36667/jppi.v6i1.154>
- Nasution, A. R. (2018). Penyelesaian Kasus Pelanggaran HAM Berat melalui Pengadilan Nasional dan Internasional serta Komisi Kebenaran dan Rekonsiliasi. *JURNAL MERCATORIA*, 11(1), 90. <https://doi.org/10.31289/mercatoria.v11i1.1509>
- Raharjo, D.A. (2017). Menghindari pergaulan bebas Ka KUA dukung prosesi cuci kampung. Kementerian Agama RI provinsi Bengkulu. Diakses tanggal 13 Juli 2024, dari <https://bengkulu.kemenag.go.id/>
- Rahmadiana, A., Nabilah, P., & Rahmawati, T. (2022). Kajian Kriminologis atas Sanksi Adat 'Cuci Kampung' terhadap Pelaku Zina. *Journal of Judicial Review*, 24(1), 19. <https://doi.org/10.37253/jjr.v24i1.5817>
- Raodah, R. (2019). Tata Krama dalam Adat Istiadat Orang Katobengke di Kota Bau-bau Provinsi Sulawesi Tenggara. *Patanjala*, 11(2), 281-296. DOI: 10.30959/patanjala.v11i2.475
- Ratih, D. (2019). Nilai-Nilai Kearifan Lokal Dalam Tradisi Misalin Di Kecamatan Cimaragas Kabupaten Ciamis. *ISTORIA Jurnal Pendidikan Dan Ilmu Sejarah*, 15(1).
- Saddam, S., Mubin, I., & SW, D. E. M. (2020). Perbandingan Sistem Sosial Budaya Indonesia Dari Masyarakat Majemuk Ke Masyarakat Multikultural. *Historis. Jurnal Kajian, Penelitian Dan Pengembangan Pendidikan Sejarah*, 5(2), 136-145. <https://doi.org/https://doi.org/10.31764/historis.v5i2.3424>
- Sari, D. V., & Suryaningi, S. (2022). Studi Kasus tentang Pelanggaran Norma Masyarakat yang Membuang Sampah Sembarangan dan Peningkatkan Kesadaran Masyarakat. *De Cive: Jurnal Penelitian Pendidikan Pancasila dan Kewarganegaraan*, 2(1), 16-24. <https://doi.org/10.56393/decive.v2i1.1493>
- Setiawan, S., Gustaf, M., Pambudi, E., Fatkhurrozi, M., & Anwar, S. (2019). pergaulan Bebasdi Kalangan Mahasiswa dalam Tinjauan Krimologi dan Hukum. *European Psychologist*, 5(2), 142. <https://doi.org/10.1027/1016-9040/a000314>
- Sirajuddin, M., Nasron, H. K., & Hakim, M. A. R. (2023). Implementasi Hukum Adat Berbasis Kearifan Lokal melalui Peraturan Daerah. *Kaganga: Jurnal Pendidikan Sejarah Dan Riset Sosial Humaniora*, 6(2), 492-509. <https://doi.org/https://doi.org/10.31539/kaganga.v6i2.7572>
- Siska, Y. (2016). *Konsep Dasar IPS untuk Sd/MI*. Yogyakarta : Garudhawaca.
- Sonia, T., & Sarwoprasodjo, S. (2020). Peran Lembaga Adat dalam Pelestarian Budaya Masyarakat Adat Kampung Naga, Desa Neglasari, Kecamatan Salawu, Tasikmalaya. *Jurnal Sains Komunikasi Dan Pengembangan Masyarakat [JSKPM]*, 4(1), 113-124. <https://doi.org/10.29244/jskpm.4.1.113-124>
- Sudirman, S., Yunus, A., & Arif, M. (2021). Implementasi Nilai-Nilai Hukum Adat dalam Mewujudkan Hukum Yang Bersendikan Kearifan Lokal. *Journal of Lex Generalis (JLG)*, 2(1), 89-106. <https://doi.org/https://doi.org/10.52103/jlg.v2i1.298>
- Sugiyono. (2019). *Metode Penelitian Kuantitatif, Kualitatif dan R&D*. Bandung : Alfabeta.
- Suparlan, E. (2018). Pelaksanaan Sanksi Adat Bagi Pelaku Zina Di Kecamatan Seluma Utara Kabupaten

- Seluma Perspektif Hukum Islam. *Qiyas: Jurnal Hukum Islam Dan Peradilan*, 3(2), 166–178.
- Susanti, A., & Darmansyah, A. (2022). Analisis Makna dan Nilai Moral dalam Pantun Tradisi Sekujang: Sesuainkah Menjadi Materi Pembelajaran Siswa Sekolah Dasar?. *Eduprof: Islamic Education Journal*, 4(2), 80–104. <https://doi.org/https://doi.org/10.47453/eduprof.v4i2.143>
- Susanti, Asyhari, A., & Firdaos, R. (2019). Efektivitas Lkpd Terintegrasi Nilai Islami Pada Kemampuan Literasi Sains Effectivity of Lkpd Integrated Islamic Value on ProblemBased Learning To Improve Scientific Literacy. *Indonesian Journal of Science and Mathematics Education*, 02(2), 64–78. <https://doi.org/http://www.ejournal.radenintan.ac.id/index.php/IJSME/article/view/3987>
- Tahan, A., Kehik, B. S., & Mael, M. Y. (2021). PERANAN TOKOH ADAT DALAM MELASTARIKAN KEBUDAYAAN LOKAL DI DESA LAKANMAU. *Jurnal Poros Politik*, 3(1), 1–7. <https://doi.org/10.32938/jppol.v3i1.1960>
- Tansala, R. K., & Tangkudunug, J. P. Harilama, S. H. (2019). Peranan Komunikasi Kelompok Dalam Melestarikan Adat-Istiadat Morowali Utara oleh Lembaga Adat Suku Mori. *Acta Diurna Komunikasi*, 1(2). <https://ejournal.unsrat.ac.id/v3/index.php/actadiurnakomunikasi/article/view/25463>
- Umah, H. N. (2020). Fenomena Pernikahan Dini Di Indonesia Perspektif Hukum-Keluarga-Islam. *Jurnal Al Wasith: Jurnal Studi Hukum Islam*, 5(2), 107-125. <https://doi.org/https://doi.org/10.52802/wst.v5i2.11>
- Yusyanti, D. (2020). Perlindungan Hukum terhadap Anak Korban dari Pelaku Tindak Pidana Kekerasan Seksual. *Jurnal Penelitian Hukum De Jure*, 20(4), 619. <https://doi.org/10.30641/dejure.2020.V20.619-636>