

# Contestation of Human Rights Values and the Protection of Women within the *Mak-Dijuk Siang* Tradition

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## Abstract

**Problem statement:** Issues pertaining to women's protection rights have ignited social debate within the framework of the mak dijuk siang tradition. This tradition, upheld by the indigenous people of Lampung, forbids divorce and conveys the moral message that marriage is sacred, noble, and honourable, thus necessitating its preservation until death separates the couple. **Objective:** This study seeks to investigate the underlying reasons for the conflicting values associated with the mak dijuk siang tradition among the indigenous Lampung community, as well as to evaluate the relevance of this tradition in the heterogeneous social context of the indigenous Lampung populace. **Methods:** A qualitative approach was employed for this study. Primary data were collected through interviews with a diverse range of informants, including community leaders, traditional leaders, and community members from the sub-districts of Anak Tuha, Gunung Sugih, and Bumi Ratu Nuban in Central Lampung Regency. Theories of justice and gender served as the analytical framework for data analysis. **Results:** The findings indicate that the prevailing social reality, which prioritises the protection of women and human rights, has led to a debate between traditional and contemporary values concerning the mak dijuk siang tradition. The middle ground in this value debate advocates for a dialectic between the principles of justice and equality in gender relations, grounded in human rights. **Conclusion:** The fact that women are seeking divorce through the Religious Court in an area with strong traditional ties to this practice demonstrates that the tradition is no longer uniformly upheld. This study advocates for the local government to continue recognising and promoting local customs that possess positive values for family resilience.

**Keywords:** Human Right, *Mak dijuk Siang*, Marriage Tradision, Women Protection Right.

## Abstrak

Isu terkait hak perlindungan perempuan telah memicu perdebatan sosial dalam tradisi mak dijuk siang. Tradisi ini, dijunjung tinggi oleh masyarakat adat Lampung yaitu melarang perceraian dan menyampaikan pesan moral bahwa pernikahan adalah suci, mulia, dan terhormat, sehingga memerlukan pelestariannya hingga maut memisahkan pasangan. Penelitian ini bertujuan untuk menyelidiki alasan di balik pertentangan nilai-nilai yang terkait dengan tradisi mak dijuk siang di kalangan masyarakat asli Lampung, serta untuk mengevaluasi relevansi tradisi tersebut dalam konteks sosial yang heterogen di komunitas asli Lampung. Studi ini menggunakan pendekatan kualitatif. Data primer melalui wawancara dengan berbagai informan, termasuk pemimpin komunitas, pemimpin tradisional, dan anggota komunitas di kecamatan Anak Tuha, Gunung Sugih, dan Bumi Ratu Nuban di Kabupaten Lampung Tengah. Teori keadilan dan gender digunakan sebagai kerangka analitis untuk menganalisis data. Temuan menunjukkan bahwa realitas sosial yang mendahulukan perlindungan perempuan dan hak asasi manusia telah memicu perdebatan antara nilai-nilai tradisional dan kontemporer terkait tradisi mak dijuk siang. Titik tengah dalam perdebatan nilai ini mengadvokasi dialektika antara prinsip keadilan dan kesetaraan dalam hubungan gender, yang didasarkan pada hak asasi manusia. Fakta perempuan mengajukan gugatan cerai melalui Pengadilan Agama di daerah dengan ikatan tradisional yang kuat terhadap praktik ini menjadi bukti bahwa tradisi tersebut tidak lagi dijunjung tinggi secara seragam. Penelitian ini memberikan perhatian bagi pemerintah setempat untuk tetap memperhatikan adat lokal yang memiliki nilai positif dalam ketahanan keluarga.

**Kata Kunci:** Hak Asasi Manusia, *Mak dijuk Siang*, Pernikahan Adat, Perlindungan Hak Perempuan.

## Introduction

The issue of women's protection, human rights, and the entrenched patriarchal system that underlies the tradition of 'mak dijuk siang' has ignited a debate between traditional values and contemporary perspectives that continue to evolve. The philosophical significance and traditional values inherent in this practice suggest that marriage is regarded as a sacred, noble, and sublime institution, necessitating that every husband and wife uphold this bond until death separates them. This local tradition remains upheld by certain indigenous communities. However, in recent years, there has been a gradual transformation. Evidence of this shift is reflected in several cases of divorce initiated by women. The trend of women initiating divorce proceedings in various Religious Courts in Lampung Province exemplifies the diminishing relevance of this tradition among some indigenous communities in the region. The divorce rate in Lampung Province has shown an upward trajectory, with the number of divorce case (Kiki Adipratama, 2023), marking an increase of approximately 933 cases. According to data from the Lampung Religious High Court, the majority of divorce filings were initiated by women, amounting to 13,496 cases in the form of divorce suits, while there were around 3,547 cases of divorce by repudiation. The ongoing discourse surrounding studies on gender, justice, and human rights has become a focal point of debate concerning values. Nevertheless, customary law in the Lampung region continues to exert a significant influence, particularly in the domain of family law (Mujib, 2014).

In numerous literature reviews, studies addressing the prohibition of divorce within marriage frequently emphasise the maqashid sharia perspective concerning objectives (Fauzi et al., 2022), and the advantages of this norm (Wijayati et al., 2021). Research on marriage (Suhairi et al., 2022), and divorce within local cultures predominantly focuses on the description of norms and their evolution. However, prior studies have overlooked the perspectives of the individuals or actors in marriages who experience difficulties within their households, failing to consider the implications from the standpoint of women's protection, human rights, and gender equality. Previous investigations into the tradition of prohibiting divorce in marriage have concentrated on three primary areas: 1) cultural shifts in the prohibition of divorce and the acceptance (Sururi, 2016) of this local wisdom, which are associated with a decline in divorce rates (Sururie et al., 2023); 2) the prohibition/taboo surrounding divorce in the context of Islamic legal philosophy (Tim ADHKI, 2021); maqashid syari'ah (Fauzi et al., 2022) and gender (Péter Berta, 2023); and 3) studies examining divorce by mutual consent (Muntaha Gharaibeh, Nahla Al Ali, Jomana Odeh, 2020.), the factors contributing to divorce, and its impact (Zainuddin et al., 2022) on women (Berat Karaagac, 2023), children (Viola Corradini a, 2023), and education (Ya-Hui Huang, 2024). Nevertheless, this research remains pertinent as it seeks to explore mak dijuk siang within Lampung tradition, an area that has not been thoroughly examined in previous studies concerning human rights and the broader protection of the parties involved. Instead, existing studies predominantly analyse the aspects of maslahat and mudharat related to divorce and the tradition of divorce taboo.

This study addresses the limitations of prior research that failed to consider the perspectives of subjects (husbands or wives) directly confronted with both old

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and new values, particularly in relation to the tradition of *mak dijuk siang*. The viewpoints of couples engaged with this tradition will elucidate the subjective experiences of individuals regarding their efforts to uphold traditional values while potentially transitioning to modern values, and will offer an assessment of the advantages and disadvantages associated with both value systems. Accordingly, this study poses three academic questions. Firstly, what accounts for the debate surrounding values in the *mak dijuk siang* tradition among the indigenous people of Lampung? Secondly, how is the continuity of the *mak dijuk siang* tradition perceived in terms of women's protection and human rights? Thirdly, what are the implications of a husband and wife's decision to divorce on the continuity of the *mak dijuk siang* tradition? The responses to these inquiries will enhance our understanding and contribute to the development of an action plan that ensures protection for parties in conflict within the household.

This study posits that the *mak dijuk siang* tradition, on one hand, restricts women's autonomy in domestic conflicts that remain unresolved. This tradition has overlooked the necessity of safeguarding women's rights to make their own life choices, particularly the choice to extricate themselves from domestic discord through divorce. The protection of women within certain indigenous traditions is not yet fully assured, thereby exposing them to risks and rendering them victims of violence. There are at least three factors that contribute to women's vulnerability to the neglect of their rights within the *mak dijuk siang* tradition. Firstly, the negative stigma associated with the indigenous community's perception that divorced women bring shame to the family. Secondly, women's vulnerability is exacerbated by a limited understanding of the laws and regulations that could fundamentally safeguard their rights. Thirdly, there is a lack of protective systems for women susceptible to domestic violence, alongside a neglect of human rights, particularly those informed by local culture. Therefore, it is crucial to strengthen the understanding of justice and equality within communities that adhere to the *mak dijuk siang* tradition. A dialectic between traditional and contemporary values is necessary as a foundational approach to formulating action plans that are more solution-oriented for married couples facing domestic conflicts.

## Methods

This research employs a qualitative approach within the framework of field research. The data utilised comprises both primary and secondary sources. Primary data were gathered from specific research locations in Central Lampung, namely the subdistricts of Anak Tuha, Gunung Sugih, and Bumi Ratu Nuban, all of which exhibit a strong adherence to the *mak dijuk siang* tradition. This primary data was collected through interviews with a range of informants, including married couples engaged in traditional customs, community leaders, traditional leaders, religious leaders, and members of the general public. The selection of these locations was based on several considerations. First, the majority of the population in this region consists of Lampung people who remain deeply committed to the *mak dijuk siang* tradition. Second, there has been a notable increase in the divorce rate recorded by the Religious Court in this region each year. Third, the authority of traditional leaders in the research locations remains robust in public and social contexts, although it appears to diminish at the domestic level. Secondary data were obtained through a

comprehensive literature review encompassing various references, Religious Court documents, research journals or articles, online media, and other relevant sources. This literature review included the classification, explanation, and identification of literature sources, alongside a systematic description. To ensure the validity of the collected data, the results of the interviews and documentation were systematically coded.

The analytical method employed is descriptive analysis, utilising justice theory and gender theory as analytical frameworks—specifically, structural-functional theory drawn from the perspectives of gender scholars, particularly within the social domain (Marzuki, 2007). This theoretical framework is widely applied in the sociological examination of familial issues. Conclusions were subsequently drawn, and a classification scheme was developed to facilitate the discourse surrounding the interplay between *mak dijudik siang* values, human rights, and the protection of women.

### **Protection of Women, Human Rights, and the Mak dijudik Siang Tradition**

The protection of women constitutes an essential endeavour aimed at fulfilling women's rights and safeguarding them from various forms of discrimination, as well as verbal and non-verbal violence (Hamdy et al., 2024). Such violence is often perpetuated by the dominance of patriarchal systems (de Souza Santos et al., 2022). Ensuring the protection of women from violence mitigates its psychological impact and secures their survival in both social and emotional contexts. Furthermore, the protection of women is intrinsically linked to the protection of children, as both groups are particularly vulnerable to intimidation and threats (Destriana et al., 2022). This situation results in a significant gap in the safeguarding of rights and leads to both material and immaterial losses, particularly for women who are frequently perceived as second-class citizens. Addressing the protection of women and children from domestic violence is a critical issue that necessitates the attention of both governmental authorities and society at large (Nikolova et al., 2020). Such violence is categorised as a violation of human rights, rooted in gender-biased social systems and structures, and remains prevalent across the globe (Dawa & Genene, 2022). In patrilineal indigenous societies, women are often regarded as unequal to men, as evidenced by disparities in familial and cultural structures (Safta et al., 2010). Consequently, there exists a global consensus condemning all actions that fail to support the protection of women, both within domestic and public spheres.

Gender-based violence has been a pervasive issue since the inception of human civilisation and remains a significant concern today (Guaita-Fernández et al., 2024). A crucial step towards addressing this issue involves the implementation of preventive measures aimed at identifying the root causes of the problem. Contributing factors to the various forms of violence against women include social, cultural, and economic influences. To maximise the protection of women, preventive measures that engage all sectors of society are deemed highly effective (González-Alonso et al., 2023). In certain regions of the world, 52% of women are reported to be victims of physical violence perpetrated by their intimate partners (Boughima et al., 2018). The spectrum of violence experienced by women encompasses rape, domestic violence, trafficking for sexual exploitation, as well as practices such as forced marriage and child marriage (Dawa & Genene, 2022). Women can be

safeguarded from these abuses through the enhancement of legal frameworks and the provision of support services (Safta et al., 2010). Consequently, it is imperative for relevant stakeholders to educate women about their rights and ensure they have adequate access to information to mitigate the risk of their rights being overlooked. The neglect of women's rights within the domestic sphere intersects with broader human rights, as delineated by existing legislation.

The concept of human rights in Islam is encapsulated in five fundamental principles known as *al-Dharuriyat al-Khams* (Tahir, 2016). These principles are as follows: first, the right to protect religion (*al-Hifz al-Din*); second, the right to protect life (*al-Hifz al-Nafs*); third, the right to protect reason (*al-Hifz al-'Aql*); fourth, the right to protect offspring (*al-Hifz al-Nasb*); and fifth, the right to protect property (*al-Hifz al-Mal*). Human rights serve as the primary reference point in both social and state life, as they are inherent to every individual. These rights encompass the right to life, the right to develop one's potential, the right to family life, the right to equitable treatment free from all forms of oppression, the right to communication, and the right to security and welfare. The recognition of human rights is codified in Indonesian legislation, including Law No. 39 of 1999 on Human Rights and Law No. 23 of 2004 on the Elimination of All Forms of Domestic Violence. Women possess the right to be free from all forms of violence and threats of violence, as well as the right to equitable treatment in relation to men (Maheswari et al., 2023). Numerous countries continue to urge their governments to reform laws pertaining to the protection of women and anti-violence regulations within the domestic sphere to ensure they are more comprehensive (Slenes, 2014). A significant number of women experience violence in the domestic sphere to the extent that it leads to divorce.

Traditions in certain communities perceive divorce as taboo and prohibited, signifying that marriage can only be dissolved through death. This tradition is referred to as "*mak di juk siang*" (Sururi, 2016), which denotes that divorce is considered taboo within the institution of marriage. The prohibition of divorce is rooted in its potential to disrupt the traditional and social order of the community. The philosophy of marriage in the indigenous Lampung community does not acknowledge divorce; thus, marriages are understood to conclude only with death. This tradition is rigorously upheld in the traditional region of Lampung Pepadun. It specifically applies to married couples who both originate from the Lampung tradition, and it extends to Lampung men and women who enter into unions with individuals from outside the Lampung community, provided there is prior appointment or recognition in accordance with tradition. The endeavour to maintain marital bonds within the Lampung indigenous community is part of the broader effort to preserve self-respect (*piil pasenggiri*), thereby ensuring that marriage can only end through death.

In essence, neither religious doctrines nor indigenous norms endorse the dissolution of marriage through divorce. Fundamentally, marriage may only be terminated by death. Islamic teachings regard divorce and litigation as actions detested by Allah SWT. Likewise, Christian teachings do not permit divorce, except in cases of adultery, which necessitates the interpretation of religious texts to assist women (wives) experiencing domestic violence. (Renti Ardina Gajah et al., 2023). Additionally, within Dayak tribal tradition, there exists a sanction in the form of a singer for the party who initiates divorce in the marriage.

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### The Dialectic of Traditional and Contemporary Values in the Mak Dijuk Siang Tradition

The traditional territory of Lampung, referred to as '*Sai Bumi Ruwa Jurai*', encompasses both the Pepadun and Saibatin indigenous communities (Fitra Endi Fernanda, 2020.). These communities share a common philosophical framework known as *Pi'il Pesenggiri* (Arifin, 2020), which is characterised by a sense of shame associated with actions deemed despicable and contrary to religious values, cultural norms, and personal dignity. This philosophy encapsulates positive values that underscore the significance of upholding dignity and self-respect, extending to the individual, family, and traditional kinship structures. Within the Lampung Pepadun community, a highly esteemed customary principle is that of deliberation and togetherness. In the hierarchical structure of Lampung Pepadun customary society, the roles of the *Penyimbang* and customary leaders are pivotal in regulating all members of the customary community. These leaders not only oversee relationships among community members but also govern interactions with the surrounding environment and nature. Consultation between traditional leaders and the *Penyimbang* occurs in meetings known as *Perwatin-Adat*. In Lampung society, the title of *Penyimbang* is held in high esteem and wields significant influence in decision-making processes within kinship groups, with the title being inherited by the eldest son of the incumbent *Penyimbang*.

The philosophical framework embraced by the indigenous Lampung community, denoted as *Pi'il Pesanggiri*, has evolved into a cultural value that has engendered the tradition of *pantang cerai* (prohibition against divorce). *Pi'il Pesanggiri* represents an amalgamation of teachings derived from the Kuntara Raja Niti, Keterem, and Cempala scriptures, in conjunction with Islamic teachings. The maintenance of self-respect within Lampung society is a reflection of the local philosophy articulated by the Lampung people, namely *Pi'il Pesanggiri*. This philosophy, applied universally among the Lampung populace, constitutes a cultural heritage passed down from their ancestors. The values inherent in this traditional philosophy ought to serve as a model of local wisdom for contemporary generations. The self-esteem of the Lampung community is likely to flourish and gain prestige when these values of local wisdom are actively embraced.

The values embodied in the *mak dijuk siang* tradition, as upheld by traditional leaders in the Anak Tuha District and Bumi Ratu Nuban District of Central Lampung Regency, are consistently preserved and disseminated to families and the wider community. Various considerations underpin the discourse surrounding this tradition, necessitating careful deliberation.

Data Source	Statements and Considerations	Coding
In. 1. SSN, BR. Nuban, 4 Juni 2023	Maintaining the dignity of traditional leaders ( <i>punyimbang</i> ), the indigenous community, and their families is of paramount importance. Upholding the philosophy of <i>piil pasenggiri</i> constitutes a collective responsibility of the indigenous community in question.	Traditional leader

<b>In. 2. AS, Gn. Agung, 5 Juni 2023</b>	This tradition constitutes a cultural heritage of indigenous communities; therefore, violations of it will result in customary and social sanctions that will impact both the divorcing couple and their extended family. The extended family will also bear the moral burden and social sanctions, manifested as shame and disgrace, which can tarnish the family's dignity.	Traditional leader
<b>In. 3 UE, Gn. Agung, 5 Juni 2023</b>	Wedding ceremonies can be quite costly; therefore, it would be unfortunate if a marriage were to culminate in divorce. Couples ought to reflect on the financial investments associated with their previous wedding ceremonies.	Traditional community figure
<b>In. 1. PNB, Gn. Agung, 7 Juni 2023</b>	There exists a tendency for women to forfeit their rights to property acquired during the wedding (sesan) upon filing for divorce. This phenomenon arises from the fact that a wife who initiates divorce proceedings typically retains no claim to the property bestowed upon her by her husband or to the sesan property she contributed during the wedding ceremony.	Traditional figure
<b>In. 1. MKh, BR. Nuban, 4 Juni 2023</b>	Marriage encompasses profound and esteemed values, rendering the dissolution of this sacred bond a taboo. A husband and wife who are unable to sustain their marriage are perceived as disrespecting the sanctity of the institution of marriage.	Traditional figure
<b>In. 5. DM, BR. Nuban, 4 Juni 2023</b>	Divorce can have lasting emotional effects on children born of the marriage, and it often adversely impacts their descendants as well. Children of divorced parents frequently experience feelings of shame.	Traditional community figure
<b>In. 6. TB. Gn Sugih</b>	The contemporary societal landscape, characterised by significant intellectual advancement, has led to a diminished observance of the tradition of mak dijuk siang among couples in conflict. Moreover, the severity of these conflicts has reached a level where traditional leaders and extended families are no	Traditional community figure

	longer able to facilitate reconciliation. Indeed, any attempt at reunification may yield detrimental consequences for both parties involved, namely the husband and the wife.	
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Based on the aforementioned interviews, it is possible to categorise the fundamental perspectives of community leaders, traditional leaders, and religious leaders regarding the *mak dijuk siang* tradition. Firstly, the dignity of the individual and customary kinship must be upheld by the indigenous community in question. Secondly, marriage is regarded as a profoundly sacred institution and a bond that unites two extended families. Thirdly, divorce is perceived to have significant repercussions on the social status of the divorcing couple and on the children born from the marriage. These factors are taken into account in the preservation of the Mak Dijuk Pagi tradition, despite the challenges posed by evolving thought and the influence of external cultural dynamics on its maintenance.

The significance of local wisdom in marriage traditions can be understood as a fundamental bond that facilitates the continuation of human life and the expansion of kinship ties, enabling individuals to support one another and perpetuate the genealogy associated with their familial identity. Marriage serves to unite families, thereby fostering cultural development (Habibi & Kusdarini, 2020). These cultural values have been transmitted from one generation to the next; however, their binding force is not as strong or coercive as it was during the era of previous generations. Factors contributing to the decline in the coercive power of local traditions include advancements in information dissemination and the pervasive influence of global flows. This phenomenon is also evident in the local traditions governed by the customary law of the Lampung community. In Lampung society, encompassing both the Pepadun and Saibatin customs, spouses are expected to uphold household harmony and adhere to the customary values and traditions prevalent within their cultural community.

The fundamental principles encapsulated within the philosophy of *piil pasenggiri* comprise: 1) *Juluk-adek*; customary titles are conferred based on kinship agreements and familial lineage. An individual may acquire a customary title if their status and position are linked to the nuclear family and are derived from the title/name in the second or third lineage and beyond (Ariyani, 2014). An individual who possesses a customary title is obligated to uphold it in social interactions, as the title is intrinsically associated with the individual concerned. 2) *Nemui-Nyimah*, which denotes politeness and respect for others; manifestations of commendable self-esteem involve the appreciation of others and the cultivation of amicable relations with all individuals. This principle encompasses the enjoyment of giving in both joyous and sorrowful circumstances. 3) *Nengaah Nyapuh*, defined as the ability to communicate effectively as a member of society, facilitating harmonious interactions across various social strata. 4) *Sakai sembayan*, which signifies collaboration in social life and the rejection of discrimination within social engagements (Fachruddin, 1996).

### **The Contestation of Traditional and Contemporary Values in the *Mak Dijuk Siang* Tradition**



The varied responses of communities to the tradition of tabooing divorce are shaped by differing interpretations of this tradition. Groups that adhere to the philosophy of *Piil Pasenggiri* regard the tradition of *mak dijuk siang* as non-negotiable, asserting that a husband and wife may only be separated by death, rather than through talak or divorce proceedings. According to the Adat Leader of Anaktuha District, stated,

"Philosophically, the tradition of *mak dijuk siang* holds positive values and does not conflict with the existing legal system in Indonesia, encompassing both national and religious law. Furthermore, if this tradition is upheld by indigenous communities, it can contribute to a reduction in the divorce rate, preserve the integrity of extended families, honour ancestors, and safeguard the welfare of children born from the marriage." (SSN, 2023)

Conversely, indigenous communities that advocate for the protection of women, basic human rights, and the safeguarding of life understand that divorce is not inherently taboo. A community leader from Gn Agung District, noted,

"Divorce is, in fact, a last resort in emergency and urgent situations, and it is permissible when a household encounters irreconcilable issues. For instance, when a wife endures ongoing domestic violence, which poses significant physical and psychological risks. Therefore, divorce may be an appropriate resolution for the couple. However, the engagement of family members, religious leaders, and traditional leaders prior to the decision to divorce is imperative, and such discussions must occur through deliberation, taking into account the potential positive and negative consequences that may arise in the future." (PNB, 2023)

The tradition of abstinence from divorce is deeply rooted in the socio-cultural and philosophical values upheld by the Lampung traditional community. The values contested within this tradition arise from both positive and negative aspects that warrant careful consideration. The negative dimensions, in particular, can engender psychological distress for individuals who perceive that reconciliation within the marriage is no longer feasible, especially for those enduring adverse treatment from their partners. For instance, a wife subjected to ongoing domestic violence or inappropriate behaviour by her husband, or a wife abandoned by her husband for an extended period without any support. Conversely, a husband may find it challenging to sustain the marriage if his wife fails to fulfil her obligations or engages in actions contrary to religious and legal norms. In such cases, the husband may conclude that divorce is the only viable option for addressing the disobedience of the wife.

The original purpose of this tradition was to illustrate to society that marriage embodies noble and robust values, serving to unite two extended families into a singular kinship. The dissolution of a marriage is akin to the severance of kinship ties. Moreover, divorced women are often perceived as incapable of managing their households and families. The parents of the woman are viewed as unable to educate their children, thereby rendering them incapable of raising good wives. Divorce is understood as a mutual agreement between husband and wife, as well as their extended families, which necessitates careful consideration and should not be hastily undertaken. Both husband and wife possess proportional rights in the

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decision to divorce (Imron, 2016). Consequently, no individual feels more honoured or entitled to the decision reached.

Fiqh literature defines divorce as a last resort in situations of emergency. It is deemed permissible when no other means of preserving the marriage is available, such as in cases where a husband discovers his wife's involvement in adultery or an extramarital affair (Sayid Sabiq, n.d.). This perspective is notably moderate and may effectively address contemporary challenges associated with divorce resolution. However, the definition of an emergency remains somewhat abstract and appears to prioritise the interests of men, often neglecting the considerations of women. This raises the question: what if a husband inflicts harm on his wife, whether physically or psychologically? Examples include a polygamous husband or one who engages in infidelity, a husband committing domestic violence, a husband failing to provide for his wife both materially and emotionally, or a husband abandoning his wife and children without any communication. Can these circumstances be classified as emergencies? Islamic law neither prohibits divorce nor advocates for it, viewing it as a last resort in cases of emergency when no alternative to preserving the marriage exists. The Qur'an, in Surah Al-Tahrim (verses 3 and 4), narrates the incident involving one of the wives of the Prophet Muhammad (SAW), who expressed jealousy towards another wife (specifically Mariya Qibtiyah), leading the Prophet (SAW) to issue a divorce. This verse elucidates that the actions of the Prophet (SAW) are not justified by mere jealousy, as it states: "*He (Hapshah) is an expert in prayer and fasting; he is your angel in Heaven.*"

This text presents the guidance of Allah SWT to the Prophet Muhammad (peace be upon him), which conveys a moral message regarding the prohibition of divorce. It asserts that the absolute prohibition of divorce or the facilitation of divorce matters is not an unequivocal directive; rather, it must take into account the specific circumstances, conditions, and the welfare of both parties, with the primary aim of preserving household harmony. An unwavering adherence to the tradition of abstaining from divorce could result in detrimental consequences for individuals, particularly in households that are on the brink of collapse. It is thus argued that the continuation of a marriage in such cases may be more harmful than beneficial. The maintenance of amicable relations (*mu'asarah bil ma'ruf*) between spouses is essential for the actualisation of family principles. This entails a relationship characterised by equality and partnership, free from coercion or violence between husband and wife (Wagianto, 2021).

Based on the preceding description, it can be inferred that the advancement of science, technology, information, and cross-cultural communication facilitates cultural acculturation. Consequently, it is plausible that this tradition may be marginalised by the Lampung Pepadun indigenous community in the Anak Tuha and Bumi Ratu Nuban districts of Central Lampung Regency. This tradition embodies both positive and negative values. A notable positive aspect that can be integrated into family law reform is the relatively low percentage of divorce among the indigenous Lampung Pepadun community. Therefore, it is pertinent to uphold this tradition as a means of reducing divorce rates. It is essential to cultivate an awareness that the patterns of production in both the public and domestic spheres are a shared responsibility and right of both husband and wife. As such, fostering partnerships and equitable relationships between men and women within family

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life is imperative. Furthermore, several laws and regulations have recently begun to favour the protection of women and children, prompting many women to initiate divorce proceedings in response to experiences of domestic violence.

### Implications of New Values for the *Mak Dijuk Siang* Tradition

The increase in domestic violence, incidents of infidelity, and the practice of polygamy without the consent of the wife are among the factors that contribute to divorce within households. These social conditions undoubtedly intensify the debate regarding the preservation of the tradition of *makujuk siang* (abstinence from divorce). Acts of domestic violence perpetrated by husbands against their wives not only jeopardise the integrity of the household but also endanger the safety of the wife (Hikmah et al., 2020). Customary norms that elevate the status of men (husbands) above women (wives) are significant contributors to the rise in domestic violence cases within Lampung society. In certain instances, wives who have endured abuse from their husbands may refrain from seeking divorce, as they are motivated by the desire to preserve their own dignity and that of their extended family. A married woman is regarded as valuable when she is able to uphold her dignity as a wife and mother, and maintain the integrity of her household throughout her life. A family that dissolves due to divorce is perceived as failing to uphold the dignity of the extended family and clan.

On one hand, the trend of divorce in Lampung, which is influenced by the *makujuk siang* tradition and initiated by both women (wives) and men (husbands), is on the rise. This phenomenon is particularly evident within the jurisdictions of the Gunung Sugih Religious Courts (Central Lampung), Sukadana, Kotabumi, and Central Tulangbawang. Data compiled from Supreme Court publications spanning the years 2021 to 2023 indicates the following figures for divorces by petition and divorces by talaq:

Table 1. Divorce Rates in Religious Courts in Lampung Province

No	Religious Courts	Divorce Rates		
		2021	2022	2023
1.	Gunung Sugih	2.380	2.358	2.508
2	Sukadana	2.276	2.277	2.427
3	Kalianda	1.844	1.997	1.894
4	Tanjungkarang	2.233	1.953	1.796
5	Tanggamus	883	956	658
6	Kotabumi	939	929	1064
7	Pringsewu	845	776	612
8	Gedong Tataan	727	721	807
9	Metro	722	583	334
10	Blambangan Umpu	527	573	565
11	Tulangbawang	590	596	631
12	Tulangbawang Tengah	507	569	631
13	Krui	597	592	566
14	Mesuji	354	318	481

Source: Supreme Court Directory

The data presented above indicate that the divorce rate, particularly in regions that continue to adhere strongly to the tradition of *mak dijuk siang* (the "daytime divorce"), remains relatively high. This includes the Religious Courts of Gunung Sugih, Sukadana, Kotabumi, Tulang Bawang Tengah, and Tulang Bawang. In these four jurisdictions, the divorce rate has increased, albeit not significantly, from 2021 to 2023. Nevertheless, this trend suggests that marital issues among couples who continue to observe this tradition frequently culminate in divorce.

Based on observations, online research, and interviews with court clerks in the aforementioned jurisdictions, it is evident that the divorce process is predominantly characterised by legal actions initiated by the wife. Several factors contribute to these divorces, including domestic violence (Profil Anak Provinsi Lampung, 2022), lack of spousal support, spousal misconduct, and polygamy/infidelity. In numerous instances, both wives and children endure significant mental and physical stress. The burdens women carry within the household, both physically and mentally, compel them to pursue divorce. Despite efforts to reconcile couples through the involvement of extended family, traditional leaders, and community representatives, these attempts have proven largely unsuccessful.

Table 2. Interview with a Couple Experiencing Domestic Conflict

Data Sources	Divorce Factors	Mediation initiatives
In. 1. ND (Abung Selatan, 23 Mei 2023)	We have been married for five years, and in recent years, my husband has exhibited abusive behaviour, frequently lashing out at me. Initially, I demonstrated patience; however, over time, I found it increasingly intolerable. Subsequently, I discovered that my husband had been involved with a mistress.	Efforts have been undertaken to reconcile the extended families of both the husband and wife, as well as community elders and religious leaders.
In. 2. RN (Anak Tuha, 29 Mei 2023)	We have been married for four years and have two children. Since our marriage, we have resided with my husband's parents due to his unemployment. Consequently, I am employed as a shop assistant at the market. However, my husband has expressed suspicions regarding my fidelity, believing that I am having an affair with a coworker. He has consistently resorted to insults	Mediated by the extended families of both the husband and wife, as well as the traditional elders of both parties, the efforts, however, did not yield results.

	and physical violence whenever I attempt to speak up or defend myself. Over time, I found his behaviour increasingly intolerable.	
<b>In. 3. SM (Sukadana, 2 Juni 2023)</b>	We have been married for ten years and have four children. Two years ago, I discovered that my husband had entered into a secret marriage with a widow. Since that time, he has seldom returned home; in fact, he has not been present for several months. Furthermore, he has ceased to provide financial support for me and the children. Fortunately, as a civil servant, I possess sufficient income to cover my children's educational expenses. In light of the uncertainty regarding my marital status, I have decided to initiate divorce proceedings.	Mediated by the extended families of both the husband and wife, as well as the traditional elders representing both parties, the process, however, did not yield significant results.
<b>In. 4. SR (Anak Tuha, 3 Juni 2023)</b>	I have been subjected to both verbal and physical abuse for the past three years, following the revelation of my husband's infidelity. I have found myself unable to disclose this situation to anyone, let alone initiate divorce proceedings. This reluctance stems from the potential embarrassment and disgrace that such a revelation would bring to my extended family and community. Furthermore, my extended family would not condone a divorce, as it would be perceived as detrimental to the family's dignity.	Mediated by the extended families of both the husband and wife, as well as the traditional elders representing both parties, the efforts did not yield any results.
<b>In. 5. YL (Anak Tuha, 3 Juni 2023)</b>	My husband has not provided for me for several years, compelling me to seek employment as a domestic helper in the city. In contrast, he remains idle at home, displaying	Mediated by the extended families of both the husband and wife, as well as the traditional elders of both parties, the



	a lack of concern for his wife and children. However, I have reconciled myself to this situation and have refrained from filing for divorce due to the prohibitions imposed by my extended family.	efforts did not yield results.
<b>In. 6. AT (Bumi Ratu Nuban, 12 Juni 2023)</b>	Since I have been married for approximately five years, I have endured repeated instances of physical and verbal abuse, attributed to my husband's excessive jealousy and suspicion regarding my professional activities as a private employee. However, I have not yet summoned the courage to initiate divorce proceedings, as I hold a strong belief in the familial tradition of avoiding divorce.	Mediated by the extended families of both the husband and wife, as well as the traditional elders of both parties, the efforts did not yield any results.
<b>In. 7. MS (Gunung Sugih, 13 Juni 2023)</b>	MS (30 years old) has had to return to her parental home on multiple occasions as a result of ongoing disputes and instances of physical abuse. The catalyst for these issues has been her husband's addictions to gambling and alcohol. I subsequently initiated divorce proceedings at the Religious Court. Initially, my extended family was opposed to my decision; however, upon providing a comprehensive explanation of my circumstances, they ultimately expressed their support.	Mediated by the extended families of both the husband and wife, as well as the traditional elders representing both parties, the process, however, did not yield successful results.

Based on the table presented above, it can be concluded that a significant proportion of divorce cases are instigated by an imbalance in husband-wife relations and instances of domestic violence, particularly within the jurisdiction of the Gunung Sugih Religious Court in Central Lampung Regency. The escalating incidence of domestic violence (Sentosa, 2022), (Muhammad, 2023) perpetrated by husbands against their wives and children serves as a catalyst for divorce cases initiated by wives at the Lampung Provincial Religious Court during the period from 2022 to 2023. In total, there were 307 reported cases of domestic violence across

various areas of Lampung Province. The distribution of these cases is illustrated in the graph below:

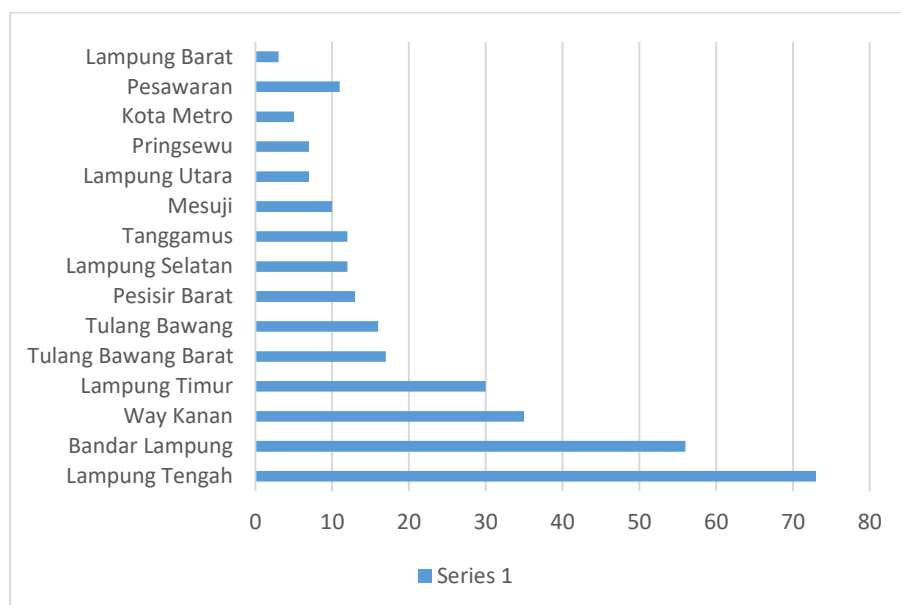


Figure 1. The Incidence of Violence Against Women and Children in Lampung Province in 2023

The graph presented above indicates that the Anak Tuha, Gunung Sugih, and Bumi Ratu Nuban sub-districts are located within Central Lampung Regency. This region exhibits the highest incidence of domestic violence cases in Lampung Province, recording a total of 73 cases. This figure encompasses acts of violence against women and wives perpetrated by their husbands. Following Central Lampung, Bandar Lampung City reports 56 cases, Way Kanan 35 cases, East Lampung 30 cases, West Tulang Bawang 17 cases, Tulang Bawang 16 cases, and West Lampung, with the lowest incidence, at 3 cases. The elevated divorce rates in this region can be attributed to various factors, including domestic violence and the gender inequality experienced by women within the domestic sphere.

Based on the aforementioned interviews, it is evident that this tradition is deeply entrenched among those who marry within the Lampung Pepadun tribe. Divorce among Lampung Pepadun women who marry within the same community is exceedingly rare, as they exhibit a reluctance to disregard this tradition. An examination of the volume of divorce cases filed within the jurisdiction of the Religious Court, predominantly comprising the Pepadun indigenous community, illustrates a shift in women's perceptions regarding the tradition of *mak dijuk siang*. Divorce cases at the Gunung Sugih Religious Court and the Tulang Bawang Religious Court are predominantly initiated by women. The unequal roles and functions ascribed to women and men within the traditions of the Lampung indigenous community, particularly in the domestic sphere, engender gender inequality. In several observed instances within the Lampung Indigenous Community, a wife tends to remain in a marriage despite enduring maltreatment from her husband, experiencing neglect without support, suffering acts of violence, and even facing polygamy without her consent. The constraints imposed by this tradition inhibit

women's agency in making decisions regarding the dissolution of marriage through divorce.

The concept of gender as an academic construct is instrumental in formulating and implementing relations of equality and justice between men and women (Sodik, 2012). Gender differentiation leads to role differentiation, which frequently results in injustice. Feminists concur that gender, sex, reproductive organs, and biological characteristics are inherently indisputable. However, the gender roles associated with feminism and masculinity are identities constructed to perpetuate inequality and injustice (Asmaret, 2018). The differentiation of roles and responsibilities between men and women is merely a cultural and societal construct and is not permanent. In other words, these roles and responsibilities can be interchanged depending on the situation, conditions, location, and time pertaining to each gender. For instance, tasks such as laundry, cooking, and childcare are not solely the duties and responsibilities of women, nor is the provision for the family's needs exclusively the responsibility of men; these can be negotiated between men and women. This is the essence of equality, which must be collectively understood by married couples.

Gender injustice, (Fakih, 2001) is manifested in various practices that give rise to inequality in the dynamics of male and female relations, namely: 1) the quantity of women's workload often exceeds that of men, particularly in the domestic sphere. This phenomenon is termed a burden. Almost all household responsibilities are shouldered by women, accompanied by the assumption that women's work is confined to the domestic sphere while men's work is situated in the public sphere; 2) Women are consistently perceived as second-class citizens across all domains (education, economic, political, and social), with the subordination of women evident in multiple aspects of life; 3) The process of marginalisation and economic impoverishment, as women tend to have limited involvement in decision-making regarding family finances and other significant matters; 4) The presence of negative labelling (stereotypes); and 5) Acts of violence (violence). Women are more likely to experience violence, both physical and psychological. Consequently, there is a pressing need for courage to act based on the understanding that women are equally capable of rational thought as men. Such courage can ultimately dismantle the myth that women are inherently emotional and men rationally superior.

Islamic teachings prioritise the concept of justice at all levels of society and across genders (Mansour Faqih, 2006). Islam promotes equal rights and responsibilities between men and women in establishing and maintaining household harmony. According to feminist activists, conflating the concept of gender with sex can lead to gender inequality (Yunahar Ilyas, 1997). Islamic teachings legitimise equality for women by affording them a balanced share of rights, obligations, and equality before the law. Furthermore, Islam provides a suitable and appropriate social and environmental space for women. This legitimacy is clearly and firmly articulated in the verses of the Quran, which stipulate equal compensation for men and women when they perform good deeds.

The concept of justice is not understood as absolute equality or identical treatment; rather, it entails equality in the status of men and women. Biologically, men and women exhibit differences that complement each other. Legal justice

ensures that women have the right to live with dignity, free from fear and anxiety, particularly within the domestic sphere. Feminism, as a movement advocating for women's rights, challenges marginalisation, subordination, and the degradation of women's dignity based on prevailing traditions and cultural norms. This movement seeks to achieve gender equality and balance, or gender interrelations (Ismail, 2019). Women are often victims of gender-based violence, both in the domestic sphere and in the public sphere.

The social and cultural constructs embraced and understood by society are contributing factors to various issues within the family unit. A superficial understanding of the narratives surrounding superiority and dominance, as well as the disproportionate distribution of roles between masculine and feminine family members, is often misinterpreted by certain groups, particularly those who adhere to patriarchal or matriarchal ideologies. In patriarchal environments, men are frequently positioned and prioritised with special privileges, particularly within the familial context. While relationships between men and women in upper-middle-class and educated communities may appear relatively equitable, balanced relationships have yet to develop in certain larger demographic groups. Consequently, an examination of the tradition of '*mak dijuk siang*' reveals that in typical household situations or those devoid of serious conflict, the traditional values associated with this practice should be upheld. Conversely, in instances characterised by significant conflict that is detrimental to one of the partners, both physically and emotionally, this tradition ought to be disregarded by the conflicting couple.

## Conclusion

The discourse surrounding values within the tradition of *mak dijuk siang* emerges from the intersection of customary practices and the principles of justice, human rights, and gender equality. Among the Lampung indigenous people, the *mak dijuk siang* tradition embodies at least three fundamental values and philosophies imparted by the founders of the tradition: First, marriage is perceived not merely as a union between two individuals, but as a joining of two extended families and customary kinships, thereby creating bonds that are deemed inseparable. Second, divorce is regarded as a taboo that can undermine the dignity of the individuals involved, their families, and their customary kinships, as divorced couples are often viewed as incapable of maintaining their households. Third, divorce inflicts a negative impact and stigma upon the individual who is divorced, setting a detrimental example for future generations. However, the prevalence of domestic violence and the neglect of husbands' responsibilities within the household complicate the discourse surrounding these esteemed values. The philosophies espoused by traditional elders have elicited both support and opposition from human rights and gender advocates, as they often fail to offer a sense of justice for women who are victims of domestic violence.

Consequently, it can be concluded that this tradition encompasses both positive and negative values, necessitating a dialectical analysis of its implementation. The justification for upholding this tradition is inextricably linked to the objective of preserving familial unity and preventing discord within extended families and local kinships. Thus, the application of this tradition is restricted to

couples married within the same ethnic group, specifically the Lampung Pepadun, who belong to the same jurai (tribe). Divorce is considered a last resort, permissible only in emergency circumstances where irreconcilable issues arise within the household. In principle, family law in Indonesia aspires to establish a legal framework that promotes justice, human rights, and gender equality. Consequently, local traditions and cultures that conflict with the principles of justice and equality for both men and women may be set aside by the indigenous communities involved. It is imperative for every citizen to recognise the significance of upholding the noble values cherished by the founders of historical traditions, facilitating the integration of both traditional and contemporary values. Traditional and religious leaders should extend protection to women who opt for divorce as a result of domestic violence perpetrated by their husbands.

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