



## ARTICLE

## Customary Sanctions

## Social Control of Rural Development

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**Abstract:** The whole community should be involved in rural development. However, occasionally, some obstacles cause a lack of community participation. Therefore, several aspects, like socio-cultural and customary practices, are utilized for the rural development of indigenous peoples. This study aimed to analyze customary sanctions' function as social control in rural development for the indigenous Pepadun community in Srimenanti Village, Negara Batin sub-districts, Way Kanan Regency. This field research used a descriptive qualitative approach. The primary data were collected from interviews and observations, while the secondary data were assembled from Statistics Indonesia and customary records owned by informants. Transcription and description were conducted for data processing and analysis. As a result, customary sanctions enforced by Members of the Indigenous Council (Anggota Dewan Adat) have an important role in the social control of deviant behavior through agreed *Bia* (*Biaya Adat*/Customary Fees). Additionally, customary rules also play a role in filling both physical and non-physical rural development of the skills in the rural government and customary administrators. These customary sanctions run on community participation in complying with agreed customary rules.

**Keywords:** customary sanctions; social control; rural development; Lampung Pepadun.

## 1. Introduction

The sustainable development paradigm is an effort to meet the needs of the current generation but also consider future generations introduced by the World Commission on Environment and Development (WCED) (Azis, 2010), and future communities will not be adversely affected by the implementation of this development (Tay & Rusmiwari, 2019). The sustainable development paradigm agreed upon by UN countries is referred to in the Sustainable Development Goals (SDGs) indicators. Globally, many national developments are lagging, especially in poverty indicators, so it need to be integrated into the SDGs, which contain 17 goals and 169 (Ermalena, 2017). Vulnerable and poverty-stricken communities are important issues in rural development.

The form of the presence of the State is through the mandate in Law Number 6 of 2014 concerning villages where national development efforts start from the periphery, namely village development, in accordance with the government's vision. Budgetary support to support village development through the National Budget in the form of village funds given to villages every year, taking into account the population and area size. Utilization of Village Funds is based on the priority of their use, which has been regulated in the Village Minister Regulation. The local potential of villages from various aspects such as geographical location, socio-cultural conditions, economy, ecology, and the level of vulnerability to disaster threats for each village is different (Yulianto et al., 2023), of course, the priorities for using village funds will also vary and give color to the development dynamics of every village in Indonesia. Research results show that village development actors are still partial, especially regarding planning, implementing activities and monitoring evaluation (Yulianto et al., 2023).

It is important to involve the entire community in developing a village. Yet, the lack of community participation is the main obstacle to sustainable development. One of the obstacles is the local government does not pay attention to the socio-cultural aspects of the community, such as customs and beliefs (Wardiha, 2018). The customary rules conducted in a village are formed with deliberative values. According to Wulansari and Aep Gunarsa (2016), the pattern of customary rules includes togetherness, religion, and tradition. Not only those aspects, the customary rules also embrace communal, concrete and visual, open and simple, changeable and adaptable, uncodified, and deliberative and consensus.

The customary and religious (Islamic) rules have grown and developed in society long before the enactment of civil laws. The current development of Indonesian laws cannot be separated from customary and Islamic values (Aditya, 2019). Siregar (2018) says that customary law, namely original law originating from Indonesia, which originates from unwritten legal rules, then develops and is preserved in society. Customary rules are regulated based on community agreement in the interests of mutual security and reassurance.

Therefore, customary rules are needed for the village in the development process. The impact caused by the existence of customary rules implemented in the village creates order. Regularity in society is a part of the potential resources that must be owned internally to face various life problems, including economic, social, and cultural. Customary regulations or customary laws are very important because they play a role in village development, creating stability, security and comfort for the community. Conditions of security and comfort among community groups also encourage implementing village development according to planning without any discrimination or social conflict, which becomes an obstacle in the challenge itself.

Meanwhile, external support is also required to encourage initiative and productivity from these communities (Syahra, 2003). These values inherent in customary rules are certainly a necessity that must continue to be preserved.

### 1.1. Lampung Pepadun Indigenous People

Community groups consist of social systems and structures, including the Pepadun indigenous community group in Srimenanti Village, Negara Batin District. The social structure of indigenous communities is unique and different from that of general community groups. This is due to the support of cultural values and traditions internalized from generation to generation in forming culture in society (Nurcahyono & Astutik, 2018). Furthermore, Nurcahyono and Astutik (2018) says that social capital that develops and is preserved will become a strong bond for the Tengger people through a diverse culture.

According to cultural traditions, Lampung Province has 2 (two) indigenous community groups, namely Saibatin and Pepadun. According to Hadikusuma (1989) and Nurdin and Jesica (2018), the differences between the Saibatin traditional community group and the Pepadun community group are differences in the dignity of position, level of position, form of marriage system, traditional clothing, descent and title.

Srimenanti Village, Negara Batin sub-districts, Way Kanan Regency, is one of the villages of the Lampung Pepadun community that performs customary rules in daily life. With the existence of customary rules, it is expected that their life will be more orderly and minimize social conflicts between residents. This regularity is a form of village independence that strongly supports development. The purpose of this study is to analyze (1) the form of customary rules accomplished by the Pepadun community and (2) the community perspectives on the impact of customary rules in the rural development process in Srimenanti Village, Negara Batin sub-districts, Way Kanan Regency.

Precisely, based on the Indonesian Dictionary, the custom is a rule (deeds and so on) commonly followed or conducted since immemorial. Meanwhile, Wardiha (2018) states that custom is the form of cultural ideas consisting of cultural values, norms, laws, and rules related to each other in a system. Almost all parts of Indonesia live in customary traditions that bind all the activities of people's lives, such as marriage procedures and birth/death ceremonies. For people living in rural areas in Indonesia, customs also have a close relationship with their daily life, such as building permits (Widyarti & Kurniawan, 2012) for community organizations, forestry laws, and environmental management and maintenance (Indrawardana, 2012).

In contrast to custom, a belief, according to the Indonesian Dictionary, is the presumption or faith that something is convinced to be true or real. In another sense, 'belief' is a term for the religious system which does not include one of the five official religions in Indonesia. In the first sense, belief can be considered a religion whether the state officially recognizes it or not because religion is related to the belief in God. In religion, in addition to belief in God, there is also belief in sin and the punishment for conducting those sins. This belief builds traditions or customs, which are strong binding ropes in developing community order, where violations of these traditions can cause feelings of guilt in the personal self of the adherents (Ningrum, 2012). These beliefs underlie the community's behavior, including the Indonesian people's daily lives and rural development. Even the research results from Putri et al. (2018) portray that customary rules can also be used in managing customary village funds.

On the other hand, customary rules become the social capital owned by the village. The power of social capital can be explained through its three typologies: bonding, bridging, and linking. The customary rules can bond, reach over, and connect one villager to others as this social capital can be a lubricant that facilitates relationships and cooperation. The social capital also uses rural mythology, developed and preserved by society (O. et al., 2018). Because of this potential strength of social capital, individual expectations, interests, and needs can be achieved efficiently and effectively.

In addition, customary rules can also become a social control for managing the behavior of a community to achieve reassurance. However, the effectiveness of the customary rules as social control will depend greatly on the effectiveness of the sanctions imposed on violators and potential offenders (Son, 2018). Still, according to [Sudharma Putra \(2018\)](#), sanctions are a form of suffering, a heavy burden of loss deliberately created by social institutions to force community members to comply with existing norms. Three sanctions are used to create social order, including physical, psychological, and economic. Customary rules provide sanctions to people who commit violations, the majority of which are social and economic sanctions. Even in trading, social norms are prioritized in order to uphold moral behavior ([Riehm et al., 2022](#)).

## 2. Methods

This study used field research and included qualitative research with a case study approach. According to [Jones-Hooker and Tyndall \(2023\)](#), case study research offers an in-depth investigation of specific issues in the health services they research. However, the cultural context may be overlooked, thus adding a cultural component to the research design to explain values, beliefs, or traditions that influence the case. Referring to the results of this research, this case study explores cultural studies as is often done by ethnographic research groups.

This study was conducted in Srimenanti Village, Negara Batin sub-districts, Way Kanan Regency. This village performs customary rules daily to create order and impact the rural development process. This study identified customary rules specific to sanctions issued by indigenous peoples for violations within indigenous groups. [Larkin et al. \(2021\)](#) explain that research on behavioral and ethical violations in life aspects impacts managerial and policy implications. Likewise, the customary rules conducted by the Pepadun indigenous community group occur in Srimenanti Village.

The data used in this study consisted of primary and secondary data. The primary data were collected from in-depth interviews and observations. Meanwhile, the secondary data were gathered by documentation of records owned by indigenous figures and other relevant documents such as scientific publications. [Koro et al. \(2023\)](#) state that qualitative data results from intertwined thoughts and deeds. Thus, the interview techniques conducted were open and in a structured form. This technique was used to obtain various information according to the needs of the research objectives and was open to exploring the data obtained from informants. In addition, observation techniques were detailed observations of spatial landscape and the community's social, economic, and cultural activities and interactions. On the other hand, documentation techniques were intended to obtain many facts and data stored in documents, images, and videos. Most of the data available was in the form of irregular and fragmentary records.

The informants in this study were 13 people consisting of traditional administrators representing the people of Srimenanti Village. The informants were

determined purposefully from their understanding of the application of customary rules, especially indigenous figures. The technique for determining informants used snowball techniques by asking the village head and the head of the traditional management.

Primary data collected through in-depth interviews with informants was used as a transcription. Then the results of the transcriptions were grouped based on the similarity of the same data components using a matrix. Data completeness is seen from the variations in data that appear and provide relationships with each other. In addition, in the data processing process, two or more informants found the same answers so that these answers could be generalized, but different and even conflicting answers needed to be cross-checked again to get valid data.

In the process of analyzing data, descriptive qualitative data analysis was used. The process included three stages, namely, data collection process, data classification, and triangulation, to test the data's correctness. This triangulation technique was conducted by examining the data of the research results by comparing them with data from other sources until achieving saturation.

Data analysis is carried out before entering/plunging into the field by making field notes, which can be immediately analyzed and identified to become data search material for subsequent informants and after finishing in the field. The analysis begins by formulating and explaining the problem before going into the field and continues until the writing of the research results (Sugiyono, 2015). This research focuses on the data collection process in the field, especially data from interviews with informants, the analysis process and after being in the field. The data analysis stages follow the process of data reduction, data presentation, drawing conclusions and verification. The final interpretation is obtained from the analysis results and is supported by comparing previous research results. This is in line with what was conveyed by Sheard (2022) that when processing data, verbatim quotations from informant interviews are findings, and the data must be analyzed comparatively based on the findings of similarities and differences.

### 3. Results and Discussion

#### 3.1. The Characteristics of the Research Area

Srimenanti Village is a research location because it is one of the villages whose ethnic characteristics are still homogeneous, namely the Lampung ethnic group. In this village, all the people belong to the Pepadun indigenous community group. Srimenanti Village highly upholds traditional regulations in daily community life, which have long been internalized in their lives.

Agricultural activities in Srimenanti Village are more dominant in plantation crops such as cassava, rubber, oil palm, and sugarcane. Several people joined in partnership with nearby sugarcane plantation companies. Those who do not own large enough land or even none, usually work as agricultural laborer in private companies. Some villagers have more agricultural land. Their land is managed by others whose homes are still in the village.

Judging from the land use type, Srimenanti Village has 120 Ha rice fields and 7118 Ha non-rice fields. Although it was recorded to have paddy fields, the management of the rice fields is in the form of rainfed rice fields with a farming system or huma. The planting and harvesting of rice are only once because the topography of Kampong Srimenanti is partly lowland and swampy, often affected by floods during the rainy season and drought during the dry season. The non-paddy

land or dry land in Srimenanti Kampong consists of 78 Ha of yards, 367 Ha of land, 510 Ha of plantations, and 6,163 Ha of others, which were unmanaged land so that it developed into private forests.

Srimenanti Village has an activity group consisting of 1 Karang Taruna Group (youth organization), 10 Farmer Groups, and 1 PKK Group (Family Welfare Movement). The Karang Taruna group in this village is driven by the Muli Mekhanai group (young ambassadors). The Muli Mekhanai group usually participates in competitions between villages between sub-districts and performs cooperation in implementing customs in Srimenanti Village. The existence of this Muli Mekhanai group becomes urgent in the implementation of traditional events due to the existence of a traditional procession that required this group to be present to witness the declaration of traditional titles.

Health services and Family Planning (KB) services in Srimenanti Village consist of 1 village nurse, 1 baby shaman, 1 Family Planning post, and 1 Integrated Services Centre (ISC). ISC activities and family planning services are managed monthly by involving the community as health cadres. The number of acceptors and types of contraceptive use in this village consists of vasectomy for two people, implants for 16 people, injections for 67 people, pills for 31 people, condoms for eight people, and Intra Uterine Devices for 5 people.

Education services in Kampung Srimenanti consist of 1 public elementary school and one kindergarten. Where this research was conducted, the school was not functioning properly due to the COVID-19 pandemic, so students were studying from home. Students' limitations in accessing gadgets cause the schoolteacher to provide materials and school assignments to all students' homes and then take them to the teacher's house. There are 18 kindergarten and 43 elementary school students (BPS, 2020). The number of students is very small because most villagers leave their home area to make a living.

Most of the people of Srimenanti Village are Lampung ethnic with the Pepadun custom. However, currently, inter-ethnic mixing starts to occur through marriages with other ethnic groups, which, according to [Yulianto et al. \(2022\)](#), marriage with other ethnicities will minimize cultural tensions. This is due to the emergence of a strong tolerance value that encourages stability and security in the community. The customary rules are also agreed upon to create stability, security, and reassurance in the community environment from the perspective of rural development. Srimenanti Village has an administrative area and customary territory. The administrative area is divided into hamlets, neighborhoods, and families. The customary territory is divided into several traditional villages, which are formed based on the ancestry of ancestors or genealogy. The traditional village is led by the traditional head and his administrators, whose position is recognized in Srimenanti village.

### 3.2. Customary Rules of the Pepadun Community in Srimenanti Village

Way Kanan Regency is one of the administrative areas in Lampung Province, which is included in the Pepadun traditional group with dialect A. According to [Hadikusuma \(1989\)](#), a person's dignity in a traditional position in Pepadun is not fixed. It can be transferred by the *Cakak Pepadun* ceremony (ascending the throne/position). *Cakak Pepadun* activities occur during traditional/*Begawi* ceremonies during weddings, and a few occur during traditional circumcision ceremonies. This is in line with research results by [Cathrin et al. \(2021\)](#) which showing that *cakak pepadun* or rising pepadun is the appointment of the *Penyimbang* as a descendant of the king of Lampung,



where every series of activities in the *Cakak Pepadun* traditional ceremony contains philosophical values including spiritual values, moral, sentimental, material, social, economic, aesthetic, and entertainment.

The people in Srimenanti Village can be said to be 100% Lampung tribe. Some immigrants got married and settled in Srimenanti Village. This is because they have been considered as the family of Srimenanti residents. Therefore, even if the residents of Srimenanti Village marry men or women from other tribes, they will eventually be regarded as Lampungnese.

The customary rules in Srimenanti Village are referred to as the *Hadeka* Custom. *Hadeka*'s traditional philosophy is interpreted as living equally, or no one feels their status is low or higher. In terms of local councilors, it mentions "*makdok raja, makdok bedua*," which means "no king and no slave." In the beginning, the people of Srimenanti Village were part of the Mangku Bumi Kingdom, located in the Inner State territory. However, as time passed, the people of Srimenanti Village tried to break away from the customary system that bound them to realize the same social status. This is in line with the research results that giving customary titles means respect and social status, setting relationships, symbols of maturity, and a form of cultural preservation (Kholiffatun et al., 2017).

The movement of the people of Kampung Srimenanti to break away from the traditional system of the Mangku Bumi Kingdom is an effort to abolish the social class among them. As Karl Mark stated, social classes are formed due to economic demands. According to Marx, the division of social classes consists of the working, capitalist, and landlord classes. Although Marx's social class division was based on economic aspects, the fact is that the people of Srimenanti Village also experienced that the class division they perceived in the customary system in the previous Kingdom also affected their economic life.

When Srimenanti Village joined the Mangku Bumi Kingdom, it was impossible for a younger sibling to do *begawi* (*mancahaji*), if the elder's offspring *begawi* first. Apart from that, if you get a son-in-law in Srimenanti Village, you must first bow down to King Mangku Bumi to get the traditional title. Through the *Hadeka* Custom, anyone can uphold their Pepadun without prioritizing older descendants in their kinship system. According to Johan Galtung, cultural conflicts occur due to gaps in social status (Fadilah, 2021).

The *Hadeka* custom regulates *bia* (customary fees) in several cases, including customary sanctions, Pepadun facilities and rank fees, *begawi* facilities, *buterang muakhe*, *muli kebakbaian*, and *begawi ngakuk muli*. Srimenanti village almost no longer has a *begawi* (*mancahaji*) because there are too many costs. Therefore, through the *Hadeka* Custom, some aspects of *begawi* are replaced by paying customary fees. Nevertheless, this article focuses on customary sanctions.

### 3.3. Customary Sanctions

Customary sanctions or *delik adat* is an act that is contrary to customary values and rules conducted by a person or group so that it can result in disruption of reassurance and cause community reaction (Eka Suadnyana & Yuniastuti, 2019). Sanctions in the *Hadeka* Custom are compensation given to a person or group for violating customarily agreed values. In the customary rules, it has been agreed by local leaders and administrators regarding the amount of fees to be paid. There are 3 (three) levels of sanctions based on the level of misbehaving committed, namely:

A. *Selip*

*Selip* is an offense committed by a person or group of unintentional community members. For example, if someone forgets to provide a goat head menu for the dish to the oldest, then the event party must pay a sanction worth 8 with a fine of Rp80,000.

B. *Cempala*

It is a violation caused by willfulness, yet the impact is still mild. The sanction value of *cempala* is 12, with a customary fine to be paid of Rp120,000. For example, a man and woman are married, but the man "give a signal" like a wink to other women with a familial relationship to their respective marriages. Hence, traditionally, this is included in the offence.

C. *Ila-ila*

A deliberate offense that is fatal in the form of damage to the good name of both parties of the family involved. For example, raping a girl, a married woman, a married husband, or a wife who still has their respective partners committing infidelity. This violation already knows the principle is wrong, yet it is still done. The value of customary sanctions amounted to 24. Then, the fine that must be paid was Rp240,000. Both parties have to pay the sanction each, which was two times Rp480,000.

*Selip* and *cempala* violations in everyday life in Kampung Srimenanti are not exaggerated, or in other words, they are rarely implemented. Community members commit many violations; however, as customary administrators, they have to be careful to prevent the problems from worsening. This is because they mutually maintain the good name and honor of each member of the community so as not to cause sustainable social problems. This is in line with the structural function theory, which lies in the concept of social order, which assumes that society is static or balanced and that all components have a role in maintaining its stability (Nugroho, 2021). Fines are a form of compensation that must be paid for violations from someone/family/related parties. The fine that must be paid for violations comes from a person/family/related party. If two parties are from the same Srimenanti village, the customs administrator pays the fine twice. The payment of customary fines is conveyed at a meeting of customary council members at the time of customary implementation in the village of Srimenanti. For example, when council members gather just before the residents' wedding.

### 3.4. *Pepadun Telungkop* (backwards *Pepadun*)

Customary violations committed by a person or group will impact their good name and their position/*Pepadun* (*Pepadun telungkop*). *Pepadun telungkop* is a situation where his position in *adat* is no longer valuable. In addition, there are also binding social sanctions for violations committed in the form of "exclusion" from customary activities.

Serious violations at the *Ila-ila* level cause a person to be turned upside down or lose their position in custom. While at the slip error level, the form of social sanctions is a reprimand. In a short time, the mistake can be corrected. It is said that *Pepadun telungkop* is usually processed at the same time as the country's law. While *selip* and *cempala* has not led to any accompanying State laws.

Exclusion in any of these traditional activities means not being allowed to attend, sit, and play the village counterweight (balancer *tiu*) role in any traditional procession. This social sanction is given until the custom fee is paid to the customary



council. Then, the Customary Council will announce to the Balancing Council that Si Fulan has been declared clean of his mistakes and has regained his position in the pepadun.

The impact of this *telungkop Pepadun* is also sensed by the sons of the *ila-ila* perpetrators. The Pepadun indigenous people adhere to a patrilineal hierarchical system where lineage and power are passed down to the eldest son (Nurdin et al., 2020). Thus, boys, whether married or still *mechanai* (single), may not join in any form of the traditional ceremony until the customary sanction fee is paid to the members of the Customary Council. Because the head of the family and their offspring hold one Pepadun, the wife of the perpetrator is also not allowed to be involved in traditional ceremonies, where usually groups of mothers also have a role in traditional ceremonies known as *anjau ukhau tiuh*.

### 3.5. The Role of Customary Council Members

A member of the customary council is appointed and is a representative of the village *lebuh* (smallest village) to manage the community in terms of customs. *Penyeimbang* (oldest villager) is a married man, *butekhang* (proclaimed), given a title, and paid all the requirements determined in the traditional ceremony. Kampung Srimenanti consists of 14 *lebuhs*, each of which consists of a Customary Council appointed by the village advisor from the *lebuh*. Of the 14 members of the Customary Council, the Customary Board of Trustees was appointed as Chairman, Deputy, Secretary, and Treasurer. The Village Government protects the Customary Council administrators.

Members of the Customary Council regulate the planning, implementation, and procession of traditional ceremonies until members of their community obtain a Pepadun (position) in custom and are recognized by the *adat* community. Members of the *Adat* Council agree on what must be implemented in a traditional ceremonial procession and determine the amount of money that must be paid by community members who will be serving. At present, the *Hadeka* customary rules in Kampung Srimenanti are still being perfected as written customary rules and in the form of official documents in the village administration.

Members of the Customary Council also manage funds from customary sanction payments or *begawi* facilities. The funds are used for the following purposes:

1. 25% of total funds for Honor for Board administrators (4 people), Council more (14 people), and Village Head (1 person);
2. 25% of total funds for *Muli-mekhanai* (Bujang-gadis);
3. If the remaining 50% of funds are above Rp500,000, then it is divided by 2, some of which are distributed directly to *Penyeimbang Tiyuh* (village) who were present at the event, and some become the savings/treasury of members of the Customary Council. However, if the balance is below Rp500,000, then all of the funds are saved.

The proceeds from the savings are intended to help renovate the village customary hall and purchase supporting needs. Apart from that, it is also used to support the traditional *muli-mekhanai* (Bujang-gadis) activities with the term "*naktak bakha*" which is for cleaning and decoration of the traditional hall to welcome the Eid holiday, which will be used as a *canggot* place. The role of customary council members is currently quite strong and impacts rural development. However, institutional strengthening is needed. This is supported by research results from Sri Nugroho (2018), which show that villages have open space to prioritize economic development while strengthening village government

institutions are still marginalized. If the government does not pay attention to this, one day, the customary institutions in the village will disappear and no longer be part of the rural development component.

### 3.6. The Role of Customary Sanctions in the Rural Development Process

Support from government officials is necessary for upholding customary sanctions by giving authority to members of the Customary Council to plan, decide, and implement agreed customary rules. Customary rules play an important role in the rural development process in Srimenanti village regarding social sanctions. The problem of customary violations at the *ila-ila* level, if drawn into the legal space, will become a matter for the authorities/police.

These social sanctions become social controls that aim to create harmony and stability in the process of social change because of their preventive (preventing disturbances) and repressive (restoring harmony) nature, where the process is coercive (without violence and coercion) (Soekanto, 2016). Customary sanction fines are a form of social sanction that are directly given by indigenous peoples to perpetrators so that it will affect their social life, which is excluded from traditional activities. Meanwhile, in social life, *adat* in Srimenanti Village is important to socialize and interact. The most important social need is to gain recognition and position in society.

Customary rules can resolve several social problems in Srimenanti Village. The strictness of customary rules means that it is forbidden to socialize according to custom if the person with the problem has not paid the customary fine and the fine requested by the conflicting families. The prohibition of socializing customarily means that all customary deviants in the Srimenanti village agree through their customary group that a person must first pay the fine.

The social capital owned by these traditional groups provides participation in rural development through non-infrastructure, namely order, security, and regularity. An individual who feels he has committed a customary violation and has not paid for it automatically himself and his family are excluded. The development of a village cannot be separated from the role of formal leaders (village government) and informal leaders (local leaders). The community highly trusts local leaders, and even the presence of local leaders can provide peace and harmony. Local leaders are considered to be able to represent the community in dealing with ancestors who act as mediators (Rostiyati, 2009).

Violations that disrupt the stability of village communities can be subject to state legal and customary sanctions, both of which can provide social sanctions in society. The customary values agreed orally and verbally are then internalized in the village community, which are believed to be the truth. These customary rules will serve as a reminder that the agreement cannot be violated, considering the impact it will have on the Pepadun family.

Customary rules also provide a solution for peace so that they do not spill over into the legal space, and this aims to reduce the burden that the perpetrators of these customary violations will receive. However, this peace solution will be closely related to how the parties respond to the problem, which is also assisted by the traditional council. The peace solution is an agreement between the extended families of both parties, which usually compensate each other for their actions apart from the *bia* (costs) of customary sanctions.

The customary sanctions in the Srimenanti village uphold order and awareness in customary society. In the development process, members of the *adat* council, together with government officials as decision-makers, are agents of rural development. Compliance exercised by the community is a form of community participation in rural development.

Community participation in implementing customary sanctions with full awareness of admitting their mistakes and dutifully obeying all signs from the Customary Council is a form of community self-help that supports the development process in Srimenanti Village. Community participation currently has various channels related to the development of science, as the research results presented by [Tejedo-Romero et al. \(2022\)](#). Based on the results of this study, it is assumed that the participation of indigenous peoples will follow current social changes. The stages of customary rules in rural development consist of:

1. Physical Development

- a. Development Planning

Planning is a systematic initial design to perform agreed laws. customary rules influence because *adat* is an intermediary medium for creating community order. Meanwhile, local leaders are mediators who exercise customary rules that play a role in supporting rural development programs.

- b. Development Implementation

The form of community self-help in filling rural development has the value of cooperation. One of the roles of customary rules is to mobilize the community to participate in implementing traditional ceremonies so that community members in Kampung Srimenanti gain recognition and position in *adat*, which is a form of local cultural wisdom.

2. Non-Physical Development

- a. Preserving Cultural Values

The pressure of people's lives, which has such a big influence from technological developments, threatens the loss of cultural values. Therefore, cultural values must be preserved from generation to generation. Local cultural values are a form of expression of the life of the local community, which need to be upheld in supporting rural development.

- b. Empowering Customary Values

Traditional values need to be empowered in social life by involving the participation of young groups so that the transformation of traditional values takes place in their lives. The *muli-mekhanai* group participating in a series of traditional ceremonies in Kampung Srimenanti is an effort to preserve a culture that needs to be continuously developed so that these traditional values can continue to exist in supporting sustainable rural development.

## 4. Conclusion

The people of Kampung Srimenanti are part of the Pepadun indigenous people in Lampung Province, and they have *Hadeka* customary rules in regulating their life order. These customary rules are a form of verbal collective agreement and are applied without written rules. Even so, indigenous peoples obey these customary rules. Violations of these customary rules cause Pepadun or family customs to be broken. The implication received for customary violations is to get customary sanctions (*Selip*, *Cempala*, and *Ila-ila*) in the form of social sanctions by being

ostracized within indigenous peoples and paying *bia* (customary fees) to members of the Customary Council, which also includes economic sanctions. These customary rules are an integral part of the rural development process because binding customary rules influence village government policies. Customary rules and state laws are separate yet support each other. The customary rules also provide mutual support in filling rural development both physically in the planning and implementing development and non-physically through preserving cultural values and empowering traditional values. The contribution of the results of this research is part of efforts to encourage rural development through the governance aspects of customary rules, which are part of the multidisciplinary focus and scope of Jurnal Bina Praja.

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