

Mental Rehabilitation of Divorce Prohibition Victim Wives Through the Balancing Institution of Megou Pak Customary Pepung and its Implications Against Household Harmony

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Abstract

This article examines the role of Lembaga Penyeimbang Pepung Adat Megou Pak in conducting mental rehabilitation of wives who are victims of domestic conflict. Lampung Megou Pak customary society has a rule called Mak Dijuk Siang (prohibition of divorce), but this customary rule has led to household disharmony, which has an impact on the wife's mental psychology. The question of this article is what impact does the implementation of the prohibition of divorce have on household harmony? What are the efforts of the Penyeimbang Pepung Adat Megou Pak Institution in mentally rehabilitating the wives of victims of domestic violence? The method used is qualitative, the type of field research conducted in the Lampung Megou Pak indigenous community in Tulang Bawang Regency, the approach used is an ethnographic approach (ethnic approach), primary data sources are obtained from Lampung Pepadun Megou Pak traditional leaders and wives of victims of domestic violence. The results of the study found that the prohibition of divorce led to household disharmony, the wife became a victim of neglect of livelihood. The Penyeimbang Pepung Adat Megou Pak institution plays a significant role in carrying out traumatic recovery of wives as victims of domestic violence, this traditional institution as a conflict resolution in mediating husband and wife and contributing to reconciling the parties and contributing to resolving household conflicts, so that divorce can be prevented.

INTRODUCTION

The Indonesian Constitution recognizes the existence of customary law (Asnawi, 2023), as Article 18 B paragraph (2) of the 1945 Constitution (Saputra, 2023). The meaning contained in the Constitution is that the state recognizes and respects customary law and community traditions, provided that the customary law is in line with the principles of the state (Tjahjani 2020). Quoting Barora, customary law is recognized by the state provided that the customary law does not conflict with the values of human civilization, this is reflected in the term conditionally constitutionality (Barora 2020). Recognition of the existence of customary law illustrates that the Indonesian state has a wealth of diversity in customary law, culture, tradition and ethnicity or tribe, this is how the cultural treasure in the Indonesian state is like a hidden pearl in its hometown (Nawawi, 2022). Even the people of Lampung have a motto called Sai Bumi Khua Jukhai (Sang Bumi Ruwa Jurai), which is a symbol of Lampung's ethnic and cultural diversity (Hakiki 2016).

Among the customary cultures in Indonesia that still exist and are maintained is the customary law of Lampung Marga Empat or in Lampung language called *Megou Pak* (meaning clan four) in Tulang Bawang Regency, Lampung Province (Sutendy, 2023). The Lampung *Megou Pak* Tulang Bawang indigenous community has a unique customary tradition, namely the prohibition for husband and wife to divorce, in Lampung society this is termed *Mak Dijuk Siang*. Quoting Ali, when there is a household conflict or even the wife becomes a victim of domestic violence, both physical and psychological violence, taking the path of divorce is still prohibited, whether it is a religious divorce or a state divorce (Ali 2019). In fact, it is better to ignore each other and leave the house than to divorce. *The advice* in Lampung Pepadun *Megou Pak* society states: "*Siang matey, mak kow siang ughik*", meaning: divorce dead, no divorce alive (Source: Pre Research 01 May 2024).

This tradition of prohibition of divorce has a negative impact on the wife when divorce is still prohibited, namely when the husband prefers to abandon his wife and children by not fulfilling family maintenance, in cases that occur the wife is also a victim of physical and psychological violence (Putri, 2023). When the wife is a victim of domestic violence, the wife experiences prolonged trauma, this can cause the wife as a victim to experience *post traumatic stress disorder* (PTSD). In this position, the

wife as a victim still feels afraid if she has to take the path of divorce, conditions like this then occur household disharmony (Khalid, 2023).

Efforts to overcome the problem of wives as victims of domestic violence, and so that wives as victims can mentally return to their original state, the Lampung *Megou Pak* Community has a Customary Institution or referred to as the *Penyimbang Pepung Adat* Institution. This customary institution acts as an institution that mentally rehabilitates the wife of a victim of domestic conflict, so that the wife as a victim is not traumatized in building a household. In addition, the customary institution is also a forum for resolving household conflicts whose purpose is to mediate husband and wife so that the household remains harmonious.

Apart from the impact on wives as above, it cannot be denied that the customary law system in Indonesia is the social law of the community (Asrori 2023). This is a law that is applied to society or commonly referred to as *socio-legal*, where the customary legal system as *socio-legal* is carried out, obeyed and believed to contain noble values and in social these noble values become legal constructions, this is marked as law is believed to be a good value and norm because this is an ancestral heritage that is still preserved in its existence (Ardiansyah, 2020). As the customary law of *Mak Dijuk Siang*, which is still practiced and believed to be an effort to resolve household conflicts and maintain the dignity of the Pepadun good name which is very proud of today, the sociology of law will be interestingly used to see the existence of this customary law.

This article explores the results of previous research which is also related to the prohibition of divorce regulated in Lampung Pepadun customary law. Previous research was conducted in other *clans* which are certainly different from the study of this article, previous research has not touched on the role of customary institutions and the psychology of wives in the household. As research by (Ali 2019). Ali's research was conducted in the Lampung Pepadun *Abung Siwo Mego* indigenous community, in Najib's research it was explained that although there is a prohibition on divorce in the Lampung *Abung Siwo Mego* community, the fact is that the indigenous people of the *Sewo Mego* clan still choose to divorce, this divorce case was carried out on married couples of different ethnicities, such as Javanese and Lampungese. Research (Jayusman 2020). Jayusman's research object is the same as the research above which was conducted in the Lampung Pepadun *Abung Siwo Mego* community. Research on the prohibition of divorce *Mak Dijuk Siang* Lampung Pepadun *Abung Siwo Mego* was analyzed with the *maqosyid as-syari'ah* approach. The conclusion of Jayusman's research states that the prohibition of divorce is not in line with the principles of Islamic law. Research Mardihartono (2011) research explains the philosophy of life of the Lampung Pepadun community, this philosophy of life is called *Piil Pasenggiri*, one of the norms contained in *Piil Pasenggiri* is the prohibition of divorce, Mardihartono's research reveals various Lampung Pepadun traditions, but the focus of his study is only on the historical context. From the above studies, the focus of the study is different from the *research gap* of this article, the *research gap* of this article emphasizes the implications of the application of customary rules regarding the prohibition of divorce and the role of the Customary Institution in conducting mental rehabilitation.

The question to be answered in this article is the implication of the tradition of prohibition of divorce on household harmony, then how the role of Lampung Customary Institution *Megou Pak* in conducting mental rehabilitation of wives of victims of household conflict. This mental rehabilitation is because the wife experiences psychological problems when her household is disharmonized. Practically, this article is useful as a contribution to the reform of Islamic family law in Indonesia. Referring to the high divorce data in the Court Institution in Indonesia, it is necessary to add special rules, that one of the requirements for divorce in the Court Institution is that there needs to be a certificate from the Customary Institution that the process of lawsuit or divorce application has previously made peaceful efforts through the mediator of the Customary Institution, this allows husband and wife who are going to divorce to think carefully about taking divorce considering the strict requirements for divorce in the Court Institution.

METHODS

This article is analyzed using a qualitative method, which aims to analyze in more depth related to the role of the *Penyimbang Pepung Adat Megou Pak* Institution as a customary institution that has the power to carry out customary rules and the application of customary sanctions if the customary community does not comply with these customary rules. This type of article is the result of field research, which was conducted in the Lampung *Megou Pak* indigenous community in Tulang Bawang Regency, Lampung Province.

While the method used in writing this article uses an ethnographic approach, this approach emphasizes empirical analysis on the study of traditions in a particular ethnicity or tribe, the ethnicity in question is ethnic Lampung. The reason the research was conducted on the Lampung *Megou Pak* community is because the tradition of *Mak Dijuk Siang* or the prohibition of divorce is a unique tradition that is still enforced and maintained, in this tradition contains Islamic values based on local wisdom.

Data collection techniques through three ways, namely observation, interviews and documentation. Observation is carried out by observing the patterns of life and behavior of the Lampung *Megou Pak* indigenous people in obeying the traditional rules of the prohibition of divorce and the practice of the traditional institution *Penyimbang Pepung Adat Megou Pak* conducting mediation in resolving household conflicts and handling the rehabilitation of wives as victims of neglect of livelihood by husbands. Interviews were conducted directly and face-to-face with sources of information related to the focus of the

study of this article. Then documentation is obtained through literature sources, both books and accredited scientific journals whose studies are relevant to this article.

Primary data sources were obtained directly from several respondents, including Lampung traditional leaders *Megou Pak* and several wives who were victims of domestic violence. Data analysis techniques are carried out with a deductive framework using legal effectiveness theory analysis. This theory is an analytical framework in seeing the extent to which customary rules regarding the tradition of prohibition of divorce are truly effective and adhered to by indigenous peoples. The research procedure can be seen through the following chart:



Figure 1. Research Procedure

RESULTS AND DISCUSSION

Profile of the Megou Pak Customary Pepung Balancing Institution

Customary Institutions when referring to the Regulation of the Minister of Home Affairs No. 5 of 2007 concerning Guidelines for Structuring Community Institutions, it is explained that Customary Institutions are Institutions that are formed structurally and Institutions that are formed naturally, natural in the sense that these customary institutions grow and develop in accordance with the historical situation and conditions of the growth of community customs born at that time (Purnami, 2015).

The Customary Institution was formed to maintain the values, norms and beliefs of indigenous peoples, the norms that exist in the Customary Institution to maintain the balance and goodness of the indigenous community's way of life so that it is well maintained (Ramayanti, 2020). Structurally, this Customary Institution is occupied by a customary leader and several members who are formed according to the needs of the indigenous community. This Customary Institution was formed and has the authority to regulate customary rules whose purpose is to control indigenous peoples, so that they obey the norms regulated in the rules of the Customary Institution. In addition to preserving customary culture, the Customary Institution also acts as a place to resolve all problems of the indigenous community, both public and domestic issues (Bayhaqi, 2022).

Meanwhile, when referring to Lampung Province Regional Regulation (*Perda*) No. 2 of 2008 concerning the Maintenance of Lampung Culture, the *Perda* regulates Lampung Customary Institutions. Lampung customary institutions are organizations formed with the sole purpose of preserving the culture and customs of Lampung indigenous peoples (Saputra, 2023). From the regulations above, it can be seen that customary law in Indonesia is recognized and respected. And one of the customary traditions that still exists today is the customary tradition of the Lampung Megou Pak community. The traditions that exist in the Lampung Megou Pak community are very diverse, one of the traditions that is still in effect today is the prohibition of divorce. And to maintain the existence of the diversity of these traditions, a customary organization was formed called the Megou Pak Customary Pepung Balancing Institution. In this customary institution, a management organization is arranged in accordance with their respective objectives and functions.

The following is the structure of the Reorganization Formation Team of the Federation of Customary Institutions of Marga Empat / Megou Pak Tulang Bawang Regency, Number: SK.002 / Format. FAM.IV / TBB / II / 2019. The picture above is a bookkeeping of the organizational structure of the *Megou Pak* Tulang Bawang Customary Institution. The *Penyimbang Pepung Adat* institution still has a strategic role in resolving household conflicts. Conflict resolution is carried out by *Penyimbang* through *Pepung Adat* (customary deliberation) (Purnami, 2015). In the practice of deliberations related to strategic plans or programs of indigenous peoples, including the resolution of household conflicts, the process is carried out in the Customary House or called *Nuwo Sesat Balai Agung*, this location is where traditional leaders conduct customary deliberations.

The role of the *Penyimbang Pepung Adat* Institution in conflict resolution acts as a mediator/facilitator and currently the resolution of community conflicts is mostly carried out through family mediation mechanisms. The existence of the role of Customary Institutions in Lampung indigenous peoples is closely related to the principle of *Piil Pesenggiri* which is the principle of honor and dignity of Lampung people. Dispute resolution by Lampung customary institutions is peace-oriented, the decision taken is the best decision for all parties, namely victims, perpetrators and the community through *musyawarah* and consensus (Mutiya, 2016). One of the uniqueness of the *Penyimbang Pepung Adat* Institution is the practice and purpose of this Customary Institution, namely as a community conflict resolution, especially households in the Lampung Pepadun indigenous community, especially Megou Pak.

So that solutions and steps to maintain the household and create a *sakinah* family, coaching efforts are made through peaceful efforts carried out by the Lembaga *Penyimbang Pepung Adat*. This institution acts as a facilitator as well as a mediator in fostering community families under the auspices of Lampung Pepadun custom. (Source: Pre-research 01 May 2024). The traditions and culture that exist in Lampung indigenous people, especially Lampung Pepadun Tulang Bawang, have a wealth of traditions inherited by their ancestors. These traditions are highly honored by the local indigenous people because they contain Islamic values contained in the philosophy of the Lampung indigenous people called *Piil Pasenggiri* (Susanti 2019). This

philosophy is very much maintained and preserved by the indigenous people of Lampung *Megou Pak* Tulang Bawang and the role of the *Megou Pak* Customary Institution as a Customary organization to regulate the practice of existing traditions and prohibitions and sanctions if customary traditions are violated by indigenous peoples (Asnawi et al. 2018).

The role of the *Penyimbang Pepung Adat* Institution in efforts to prevent divorce until now its existence is still practiced and maintained because divorce in the Pepadun *Megou Pak* indigenous community is a very taboo event because divorce is a matter prohibited by their customary ancestors, even the provision for divorce has become a strong belief in the household life of the Lampung Pepadun indigenous people (Sururi 2016).

The Meaning of Prohibition of Divorce in Lampung Megou Pak Indigenous Community

The term Mak Dijuk Siang consists of 3 (three) syllables. Mak means do not or not, Dijuk means may, and Siang means separation or divorce. Thus, Mak Dijuk Siang means that it is not allowed to divorce (Asnawi et al. 2022). The word Siang comes from the original or ancient Lampung spelling/language, while now most of them more often use the word Cekhai which means divorce, an absorption word from the Indonesian language. The advice in Lampung Pepadun Megou Pak community states: Siang matey, mak kow siang ughik, meaning: divorce dead, no divorce alive (Nawawi 2022).

The history of the application of the Mak Dijuk Siang tradition has been around for a long time, namely along with the birth of the Lampung Pepadun indigenous people in the land of Sumatra, namely in the 12th Century. This means that since the Lampung people existed in the land of Sumatra, traditions, one of which is the Mak Dijuk Siang tradition, emerged based on habits, became customs, then taught and applied. The values or norms contained in the Mak Dijuk Siang tradition are felt to provide goodness for the people of Lampung, therefore so that this tradition is not lost in history and is feared to be unknown by their children and grandchildren, the *Mak Dijuk Siang* tradition needs to be written in customary rules so that it can become a life guide. The importance of life guidelines in Lampung customary society is known as the practice of *piil pesenggiri*. So then the term *piil pesenggiri* philosophy is contained in a book that is a guide to the life of Lampung indigenous people to this day, namely the *Kuntara Raja Niti* book, this book is estimated to have been born in the 16th century.

The *Mak Dijuk Siang* tradition is the philosophy of life of *Pi'il Pesenggiri* in Lampung Pepadun customary society, especially *Megou Pak*. If a husband and wife violate the *Mak Dijuk Siang* customary law, they will be subject to customary sanctions. The husband and wife are subject to customary sanctions because the husband and wife have damaged the ancestral teachings of Lampung Pepadun, namely *Fiil Pasenggiri*. This means that if they continue to take steps to divorce, the *Pi'il Pesenggiri* of the divorced couple will be damaged (Sururi 2016). The consequences of violating *Mak Dijuk Siang* were stated by Lampung Pepadun traditional leader *Megou Pak* of West Tulang Bawang Regency who explained that:

"...It is true that the Lampung Pepadun *Megou Pak* Tulang Bawang community believes that if a person violates *Mak Dijuk Siang*, his dignity and his family have been destroyed, because he has violated *Fiil Pasenggiri*. This social sanction is even more severe than the traditional sanction of slaughtering livestock in the form of buffaloes or other traditional processions..." (Source: Interview with Traditional Leaders of *Megou Pak*, West Tulang Bawang Regency. Mr. Drs. Abu Tholib, M. Hum., Ph.D. Titled Tuan Gusti Adat, Customary Leader of *Megou Pak* West Tulang Bawang Regency).

As a result of the research findings, it was found that if a husband and wife violate the provisions of the *Mak Dijuk Siang* custom, it is not only the husband and wife and their family who are destroyed, but the Pepadun that oversees them is also destroyed. The Pepadun in question is an association in which this association oversees one clan. The meaning of the association being destroyed here is the destruction of the degree of dignity and honor in the eyes of the community, as if the association is no longer taken into account in the consideration of customary association. Quoting Ahmad Isnani, the violation of *Mak Dijuk Siang*'s teachings also affects his descendants. The extended family and descendants will bear the shame of their parents' actions (Hakiki 2016).

In addition, if the husband and wife still choose the path to divorce, the traditional leaders will impose customary sanctions. The husband and wife are subject to customary sanctions because the husband and wife have damaged the ancestral teachings, namely *Fiil Pasenggiri* (Asnawi 2022). The belief of the Lampung Pepadun community is that if someone violates *Fiil Pasenggiri*, his dignity and family have been destroyed. Even this social sanction is heavier than traditional sanctions in the form of slaughtering a buffalo / cow or other traditional processions (Sabaruddin 2020). In addition, the implications of the sanctions given also have an impact on the Pepadun clan getting a negative image in the eyes of other communities. Pepadun, under which there are several clans, one of which is the *Megou Pak* clan, must maintain its good name and honor, because Pepadun is the house of the Association that protects the indigenous people of Lampung (Nasution and Nasution 2021). Husband and wife who choose to divorce then they are considered to destroy the spirit and degree of Pepadun. When Pepadun's image is damaged, it will also have a social impact on its descendants. The extended family and descendants will bear the shame of their parents' actions (Irawan, 2019).

When a husband and wife choose the path of divorce, this is when the husband and wife come from different tribes, such as between the Lampung tribe and the Javanese tribe, where the marriage process is not carried out in the traditional ceremony of appointing the Lampung clan.

Based on the results of interviews with traditional leaders of Megou Pak Tulang Bawang Regency, Drs. Abu Tholib, M. Hum., Ph.D. (Titled Tuan Gusti Adat), explained that the prohibition of divorce is an ancestral heritage, so that the Lampung Megou Pak indigenous people are obliged to observe it, and if they violate it, they will be subject to customary sanctions. The purpose of the prohibition of divorce is as follows.

Table 1. Meaning of *Mak Dijuk Siang Megou Pak*

No	Section	Describe
1	Maintaining <i>Piil Pasenggiri</i>	<i>Piil Pasenggiri</i> is believed by the Lampung traditional community as a norm that must be obeyed, because it contains values of dignity and self-respect that must be maintained and defended. One of the things regulated in <i>Piil Pasenggiri</i> is <i>Mak Dijuk Siang</i> , which means the prohibition of divorce. The prohibition of divorce for husband and wife is considered to contain divine values that should not be violated. Practicing <i>Mak Dijuk Siang</i> means maintaining family dignity and maintaining social order. Obeying <i>Mak Dijuk Siang</i> is the same as maintaining <i>Piil Pesenggiri</i> , which is a joint or collective obligation in the Lampung <i>Megou Pak</i> community order.
2	Honoring the heritage of our ancestors	The rules of <i>Mak Dijuk Siang</i> are the mandate of the ancestors of the <i>Megou Pak Indigenous community</i> , so in practice indigenous people must obey because this customary rule is a legacy that must be maintained.
3	Maintain the good name of the extended family	If a divorce occurs, both the wife's and husband's families will be subject to customary sanctions, which socially tarnishes the family name, so that the reputation and honor of the extended customary family is socially stigmatized negatively.

Implications of the Tradition of Prohibition of Divorce on Household Harmony

As reviewed above, the meaning of *Mak Dijuk Siang* is a prohibition for husband and wife to divorce, this aims to maintain *Piil Pasenggiri* (Samsuri 2020). When a husband and wife experience household conflict, the husband and wife are required to maintain the household. Based on the results of the study, when there is a household conflict, the husband or wife prefers to leave their respective rights and obligations, even the husband also often leaves the house by not providing maintenance, this is done because the husband and wife as members of the customary community are bound by the customary rules of *Mak Dijuk Siang*, because in the Lampung *Megou Pak* customary society there is a customary principle referred to as "*Siang matey, mak kow siang ughik*", this principle is interpreted that what exists is a death divorce, there is no life divorce. With this principle, then in any household situation, the husband and wife have no path to divorce.

In this situation, the customary rules have implications for wives and their children when divorce remains prohibited, namely when husbands prefer to abandon their wives rather than violate the sacredness of the *Mak Dijuk Siang* customary law, this then causes *disharmony* in the household. Household disharmonization is where a husband and wife remain in a marriage bond, but there is no harmony and tranquility in their domestic life (Arifin, 2024).

Households that experience disharmonization are in a situation where family members, especially husband and wife, have failed to fulfill their respective roles and duties, disharmonization in practice no longer has the position of the rights and obligations of husband and wife, thus creating disharmony in carrying out their respective functions and roles in living household life (Arifin, 2024). The disharmonization situation creates an atmosphere between husband and wife, each of whom feels that there is no harmony anymore, due to frequent physical and psychological disputes (Masrar, 2024).

Lampung *Megou Pak* indigenous people who are married are automatically bound by customary law, namely the prohibition of divorce, so that even though the household is disharmonized, the husband and wife still do not dare to file for divorce, either religious divorce or divorce through the state (Religious Court). This was conveyed by the wife who experienced disharmony, saying that:

"...My children and I have been left by my husband for a long time, before my husband left us, my husband also never provided for us, both of us also did not dare to divorce, because we and our extended family could be given customary sanctions, because we were said to have violated *Piil Pasenggiri*...". (Source of interview with SF female victim of household disharmonization, 12 March 2024).

From the results of these interviews, it appears that the practice of tradition has two positive and negative sides. The positive side of the prohibition of divorce is simply that the institution of marriage must be maintained properly and in harmony,

because marriage is a sacred event, if it is not maintained, an unharmonious marriage will have a negative impact on the husband and wife and children, especially the husband and wife's extended family.

Mak Dijuk Siang's practice proves that the percentage of divorce rates in the Lampung Pepadun Megou Pak indigenous community in quantity is very small, meaning that it is rare for Lampung Pepadun Megou Pak indigenous people to take the path of divorce. Based on the results of interviews with traditional leaders of Megou Pak District, Tulang Bawang Regency, explained that.

"...In our indigenous community, few take the step of divorce in the Religious Court, when household conflicts occur, the efforts they take are not divorce but rather to maintain their household by trying to improve and self-evaluate so that the household is maintained in integrity, the indigenous community has also understood that divorce is a form of violation of Piil Pesenggiri..." (Source: Interview with Traditional Leader of Megou Pak, Tulang Bawang Regency, Mr. Alamsyah, titled Minak Raja Alam/Raja Medan, March 20, 2024).

The Lampung Pepadun Megou Pak community considers that maintaining the Mak Dijuk Siang tradition can minimize the level of child delinquency due to their divorced parents. Children who come from families whose parents are divorced, some of whom grow up as broken homes, tend to commit actions that harm themselves and society because there is no or lack of attention and affection from parents who have separated due to their parents' divorce. Minimizing the number of divorces will also reduce the level of risk caused by it.

Although there are rules or traditions of Mak Dijuk Siang, it does not mean that all members of the Lampung Pepadun indigenous community do not divorce at all, based on research it was found that there are still married couples who take steps to divorce when household conflicts occur, but these married couples are not bound by the Mak Dijuk Siang customary rules, this is as stated by Lampung Pepadun traditional leaders, Tulang Bawang Regency, that.

"...The customary rules of Mak Dijuk Siang do not apply absolutely, provided that if a couple whose marriage is carried out in a different tribe, for example, the wife is Lampung tribe and the husband is Javanese tribe, and the Javanese husband has not performed the traditional ceremony of appointment as the clan of Lampung children, so that the Javanese husband is not yet subject to customary responsibilities, because he is not yet a balancer. The key lies in the Lampung customary appointment ceremony, not the marriage between different tribes, meaning that even though the husband and wife are of different tribes, and have carried out the Lampung Pepadun clan appointment ceremony, the husband and wife are still bound by the Mak Dijuk Siang tradition, especially if they violate it, they will be subject to customary sanctions..." (Source: Interview with Megou Pak Traditional Leader of Tulang Bawang Regency. Mr. Alamsyah, titled Minak Raja Alam/Raja Medan, May 20, 2024).

While the negative impact of the Mak Dijuk Siang tradition is when there is household disharmonization, a condition in which the husband and wife often experience conflict, then there is no certainty of status between them, because the family disharmonizes the role of responsibility, rights and obligations can no longer be fulfilled, while the path of divorce is prohibited in the customary legal system, so whether you want it or not, like it or not, the husband and wife must remain in their marital status, because in the Lampung Megou Pak customary society the principle of traditional marriage is that there is no living divorce, what exists is a dead divorce. Their concern when choosing to divorce alive is the sanction given by the Customary Institution, the sanction received is not only for the husband and wife, but also the husband and wife's extended family, this is what makes the husband and wife still maintain their status as husband and wife who are bound in marriage despite the fact that their household life no longer has harmony.

Apart from the negative impact as above, the tradition of prohibition of divorce is a teaching that contains Islamic values, namely the principle of "mistaqon gholidzan", this Islamic principle which strengthens that in the institution of marriage must be maintained properly so that divorce does not occur. This is why the tradition of prohibition of divorce is still maintained.

Even though indigenous families experience household disharmony, Lampung Customary Institutions still regulate how efforts can be made so that indigenous households can be harmonious again. One of the efforts that must be made is that a married couple or one of the victims of disharmony can complain or report to the Customary Institution or Penyimbang Pepung Adat Megou Pak. This customary institution was formed as a step in providing guidance for members of the indigenous community who have problems with customary law or household conflicts.

Mental Rehabilitation Process of Wife Victims of Domestic Violence

Based on the results of the interviews, it was found that the role of the Lampung Customary Institution Megou Pak is very strategic in resolving conflicts of indigenous peoples. The conflicts that exist are very diverse, but the ones that are mostly handled or resolved by the Customary Institution are household conflicts. The emergence of household conflicts is caused by many factors. One factor that often occurs is due to economic factors. With the emergence of these household dynamics, the problem is that the husband and wife want to resolve it by divorce. However, the husband and wife are bound by the Lampung

Table 2. Household Conflict Resolution Strategies Through Customary Institutions or *Penyimbang Pepung Adat Megou Pak*

No.	Case	Conflict Resolution Strategy
1	Disharmonization	Mediation Identifying the Emergence of the Problem Problem Solving Options Analysis and evaluation Mediation Agreement Result
2	Wife of Violence Victim	Mental Rehabilitation Family Therapy

Megou Pak customary rules, namely the Mak Dijuk Siang customary rules. Thus, to anticipate that the husband and wife do not take the divorce route, the Customary Institution or *Penyimbang Pepung Adat Megou Pak* carries out several strategies. Strategies in handling household conflicts are as follows.

To resolve the two cases in the table above, *Penyimbang Pepung Adat Megou Pak* conducted humanist communication with the wife as the victim. Every woman victim of domestic violence who comes to *Penyimbang Pepung Adat Megou Pak* has different conditions or problems. Therefore, in the early stages, the counselor must get to know his client first before discussing the problem. The introduction is by having light conversations so that the counseling does not feel tense (Rahman et al. 2022). This is what is called building *rapport*. The goal is for clients to feel safe and comfortable so that they openly share their problems. Because the success of the counseling process is determined by: First, the openness of the counselor. Second, the client's openness in expressing his heart, his feelings, and also his hopes. This is determined by the counselor factor, namely the client can trust him if the counselor does not lie, is honest, understands, and respects. Third, the counselor involves the client continuously in the counseling process. That way the counseling process can run smoothly and the counseling objectives will be achieved (Rahman et al. 2022).

Based on the table above, household conflicts handled by the Customary Institution or *Penyimbang Pepung Adat Megou Pak* can be grouped into two types of cases, namely cases of household disharmony and secondly cases of wives as victims of physical and psychological violence. Household conflicts that have an impact on disharmony are handled by the parties through the Lampung Customary Institution process, *Penyimbang Pepung Adat Megou Pak* summons both parties, summoning both parties is a process to bridge the interests of the parties with the aim of finding a "win win solution" (Asnawi, 2023). The customary chief as a mediator in the process will identify the beginning of the emergence of problems that occur in the household. Problem identification is important to find the causes and factors of the problem. By identifying the problem, the parties will know the problem point, so that the husband or wife will understand the condition of their household conflict. The mediator will provide advice related to paran, responsibility and the importance of functioning the rights and obligations between husband and wife in fostering the household.

After observing household problems, the customary chief as a mediator conducts the next stage, namely analyzing and evaluating solutions to problems being faced by the parties. This evaluation aims to make the parties realize that the household is experiencing conflict, the mediator will provide solutions and solutions. There are certainly several options, so the mediator will make an offer to the parties, the solution that will be offered is the best solution for the benefit of the parties, and the solution provided depends on each problem faced by the parties.

Then the next step is, after finding the right solution point to the problem faced by the parties, and the parties agree on the problem solving, then the final step of the mediation effort is peace and the agreement of the parties experiencing domestic conflict is proven by a written agreement. The handling of cases in disharmonization cases aims to reconcile the parties to the conflict, with this mediation step the hope of the Customary Chairperson is that the husband and wife can return to harmony and peace again in building a household.

Then in the second case, namely the wife as a victim of violence, the wife as a victim is also still prohibited from taking the divorce route. So the customary chief also took strategic steps, namely by mentally rehabilitating the wife. Mental rehabilitation is very important, because the wife is experiencing conditions due to physical and psychological violence due to her husband's behavior. If mental rehabilitation is not handled by *Penyimbang Pepung Adat Megou Pak*, the wife as a victim can experience post traumatic stress disorder (PTSD). As the results of an interview with SS, age 25, stated that.

"...I was a victim of my husband's violence for 5 years, my husband often hit me, besides violence my husband also had an affair, so I was fed up with his behavior and my husband left me and my children..."

A wife's mental distress due to this traumatic experience can change the way a victim of domestic violence interacts with those around her. Examples of changes experienced include difficulty trusting other people. Despite the prolonged impact, *Penyimbang Pepung Adat Megou Pak* has several ways to eliminate the trauma of domestic violence that can be done, including. Seeking professional advice and counsel. The wife as a victim asked for advice and counsel from the *Penyimbang Pepung Adat*

Megou Pak was the right step, because this traditional institution is an organization that is expert in providing advice and counsel. The advice given is also spiritual advice, the Customary Institution provides motivation that all of this is a test, so sincerity in facing life's trials requires patience (Lestari, 2023).

Making the victim aware that the relationship is unhealthy (Apriana, 2023). *Penyimbang Pepung Adat Megou Pak* makes victims aware that a household full of conflict cannot provide good health for their wives and children. But the fact is that some victims often cannot recognize this. Because cases of domestic violence are not always in the form of physical violence. *Penyimbang Pepung Adat Megou Pak* provides awareness that although the trauma experienced by the wife due to domestic violence can make it difficult for her to think objectively, it is important to understand that this condition is not the wife's fault.

The wife as a victim is given awareness of the importance of loving herself. Mental rehabilitation through this second stage, *Penyimbang Pepung Adat Megou Pak* asked the victim to do relaxation and meditation which aims to balance the negative emotions that have been felt. Victims are also asked to open themselves up to social interaction, looking for peers who can provide support and feel what the victim feels. In this context, victims are asked to tell all their suffering and share their stories with their peers.

The things that must be considered as a measure of the success of the mental rehabilitation process for wives of victims of domestic violence include: decreased client anxiety, changes in client behavior in a more positive, healthy, and dynamic direction, a life plan in the future with a clear program, and positive attitude changes (Yani 2021). Based on the findings of researchers in the field, it was found that before ending the mental rehabilitation of clients, *Penyimbang Pepung Adat Megou Pak* needs to conclude and evaluate the course of the counseling process. This is done to ensure that the client's problem has been resolved and *Penyimbang Pepung Adat Megou Pak* can see a change in him. If the change is in a positive direction, then the mental rehabilitation process can be ended, because the termination of mental rehabilitation by *Penyimbang Pepung Adat Megou Pak* is carried out when the client shows positive changes in himself and mental rehabilitation is no longer needed by the client.

CONCLUSIONS

The impact of the implementation of the tradition of prohibition of divorce in Lampung *Megou Pak* indigenous people, in practice, has positive and negative impacts. The positive impact is that the prohibition of divorce can minimize the high number of divorces both religiously and by the state, the indigenous people will think twice if they intend to divorce, because the *Pepadun Customary Institution* will impose customary sanctions on the husband and wife, so that inevitably the husband and wife when building a household really have to be guarded, because in the Lampung *Pepadun Megou Pak* customary society there is no living divorce, what exists is a dead divorce. Meanwhile, the negative impact is that the tradition of prohibition of divorce creates household disharmony. Husband and wife when experiencing household conflicts, they prefer to leave their respective functions and roles as household members, there are no rights and obligations of husband and wife in it, even though the husband and wife are still legal husband and wife, however, there is no harmony in the household in it. Disharmony gives birth to domestic violence. When the wife becomes a victim of domestic violence, the wife experiences prolonged trauma, this can cause the wife as a victim to experience post traumatic stress disorder (PTSD). So that the Lampung Customary Institution handled by *Penyimbang Pepung Adat Megou Pak* carried out a special strategy to carry out mental rehabilitation of wives who were victims of violence. The strategy carried out by *Penyimbang Pepung Adat Megou Pak* is through Family Therapy, this step aims to restore the wife's mental or psychological condition in its original form, the steps include the wife as a victim being given advice and advice on the importance of enthusiasm for life and patience; then *Penyimbang Pepung Adat Megou Pak* makes the victim realize that the conditions that occur are unhealthy conditions; then the wife as a victim is asked to tell the story she is experiencing to other people who can provide encouragement, this is so that the heartache can also be reduced because other people also feel, besides that the wife as a client must open herself to the social environment.

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