
Revealing the philosophical meaning of ben-giben bejik-tettel in the marriage tradition of madurese society

Suhaimi*, Achmad Rifai , Firman Sjah, Sapto Wahyono, Izet Alfian Fatahillah, Rofi Wahyuni

Universitas Madura, Indonesia

e-mail: suhaimi.dorez@gmail.com, riflaw94@unira.ac.id, firmanjah@gmail.com,
saptowahyono57@gmail.com, izetalfian@gmail.com, rofiwahyuni@gmail.com

*Corresponding Author.

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Abstract: Madurese society has a myriad of unique traditions that are not only read in the local scope but have been famous at the national and even international levels. Judging from the marriage momentum, there is one tradition that is considered to have its uniqueness, namely *Ben-Giben Bejik-Tettel*. This tradition is considered a necessity by most Madurese societies as a symbol of the only tradition that other traditions cannot replace. *Bejik-Tettel* is a kind of traditional cake that, in the community's opinion, must be included in carrying out a marriage as part of *Ben-Giben* or a gift brought by the groom's family to the bride's family. The cake is a symbol of the closeness of the two brides and grooms who are getting married and also a sign of the unity of two large families. Therefore, it is very urgent to uncover the secret behind this tradition by examining it from a philosophical perspective. The researchers chose a qualitative approach that aimed to reveal a symptom that occurred in the field and was contextual in seeking and understanding the traditions of the Madurese society related to the philosophical meaning of the *Ben-Giben Bejik-Tettel* tradition in Madurese marriage. The research results obtained first, *bejik-tettel* had a long-term meaning for the sustainability of household life between husband and wife to create a *sakinah, mawaddah, and warahmah* family. Second, in the review of Islamic law, the tradition of *ben-giben bejik tettel* had a positive value.

Keywords: *Ben-Giben, Bejik-Tettel, Marriage.*

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Introduction

Marriage in Madura is very interesting to study academically by observing in depth the practices that occur in the field. There is an emergence of various unique events related to the traditions that develop in Madurese people's lives. It can be said that the customs or traditions of the Madurese people are very heterogeneous (Suhaimi, n.d.).

The socio-cultural heterogeneity of the Madurese society can be seen in various important and sacred events, including marriage. Marriage is a series of events carried out by humans as a form of manifestation of social beings and applies naturally as creatures of God Almighty, besides being a religious mandate for religious humans.

In the marriage process, there needs to be guidance that must be followed legally, both religious, state, and customary laws. In religious law, it has been determined absolutely based on the teachings of each religion. For example, in Islam, the provisions regarding marriage have been explicitly regulated in the Qur'an and the Prophet's hadiths, coupled with detailed explanations by scholars.

In a formal legal manner, the provisions of marriage have been regulated according to positive law that the state has ratified as a form of state protection for its citizens. A marriage certificate from the Ministry of Religion proves the marriage's legal force. The normative basis related to marriage law is covered in Law Number 1 of 1974 in conjunction with Law Number 16 of 2019.

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The most unique law in community life is customary law. Customary law is a law that occurs in society as a result of social construction that has occurred over a long period, has been running between generations until now, and continues to run continuously. The cultural construction of marriage is very diverse, with a series of processes that must be carried out, from pre-marriage to the marriage procession. The pre-marriage procession is commonly called engagement, which, according to Islamic law, is called *khitbah*.

In customary law, engagement must be carried out as an initial step to carry out further introduction (*ta'aruf*) so that, as much as possible, people can find out the nature, character, and family of each prospective couple who wants to get married. The practice of engagement is carried out according to local traditions. In general, the practices carried out by the Madurese people are the Binsabin and Tonggebban traditions (Suhaim et al., 2021)

When the marriage is carried out, the traditional Madurese society involved in the marriage must follow customary practices. First, they should hold a proposal event together with the *walimatul 'ursy* event or marriage contract brought by the groom's party. In this proposal procession, the groom and his extended family, who participated in the marriage contract in groups, came to the bride's family home in order to be married according to the time and hour that had been determined and agreed upon by both families.

Second, in the proposal event, the groom's party is required to bring a set of *Ben-giben*, which contains several kinds of household knick-knacks, especially for the needs of the women's party. A set of these items in the Madurese tradition is called *tandha pangestoh*. In Indonesia, it is familiarly called *tali asih* (*hablun mahabbah*).

A set of *tali asih* given by the groom to the bride contains various kinds of items. However, the unique thing when examined is that there is a classic cake that is required to be present so that the marriage that is carried out is considered perfect and valid according to customary law. The classic cake in question is *Bajik-Tettel*, a traditional cake made by the Madurese society whose existence is very urgent in a wedding ceremony.

Bajik-Tettel is a cake of choice for Madurese people, and it is considered to have its uniqueness in wedding ceremonies. Its existence is considered to have a philosophical meaning that reaps great benefits for married life in the future. Therefore, in order to find out the philosophical meaning of *Ben-Giben Bajik-Tettel* in Madurese marriage and its review according to Islamic law, researchers tried to conduct an in-depth study of the issue.

Method

In this research, researchers used a qualitative approach. A qualitative approach is a research procedure that produces descriptive data in the form of written words or writings from people or observed behavior (Muhajirin et al., 2024). This approach was more suitable because it was related to the explanation of the *Ben-Giben Bajik-Tettel* tradition issue, which must be described descriptively so that it was conveyed clearly and validly.

The data collection procedure could be done interactively and non-interactively. The interactive method was done through in-depth and direct interviews. Meanwhile, a non-interactive method was done through observation and analysis of document content (Suhaimi, 2019).

Results and Discussion

Madurese society marriage

Talking about Madura will emerge a very heterogeneous paradigm of thought and broaden the horizon of thinking about the acculturation of Islam and culture. The researchers took one of the objects of several intriguing research objects and reaped sympathy from academics and practitioners

whose concerns were in the field of Islamic and cultural sciences. The research object was Madurese society marriage.

Marriage in Madura is understood not only as a religious message that needs to be implemented but also as fulfilling customary or traditional obligations that have been running as a form of cultural construct. The marriage of the Madurese community and, indeed, other regions in Indonesia are definitely influenced by the local wisdom of the local community (Umam et al., 2019).

Every religious command carried out by its adherents is certainly influenced by the local culture, which will later experience acculturation. Therefore, sometimes, it cannot be determined with certainty which is a pure religious teaching and which is a cultural construct. Both have been integrated into their implementation in society's lives. In other words, both are in dialectic between normative law and culture as society's products (Muslimat, 2019).

Each developing culture has its characteristics, depending on the customs that apply in each region. Marriage in Madura has many unique features that are considered urgent to be studied further related to the substance of its culture and the philosophical meaning contained therein. The obligations in carrying out marriage in Madura are mostly not only to follow religious and statutory provisions but also to follow traditional trends that have been passed down from generation to generation in the society's life. Therefore, it is necessary to implement it with the intention of not being ostracized by society.

Any form of action that deviates from customary provisions in Madurese marriage will certainly be considered deviant behavior. All forms of behavior that deviate from customary law, in society's eyes, are considered negative behavior, although religious law permits it (Alam, 2022).

Madurese marriage has a myriad of unique traditions that people outside Madura do not possess. The marriage that is carried out is very kinship because it is required to involve many people, such as relatives, neighbors, and people whose presence is important (Susantin, 2021). Understandably, the Madurese traditional house tradition is called "*Taniyan Lanjang*," which means a wide and long yard. This means that when holding an event, including a wedding, a very large place is needed because many relatives will attend it. The marriage tradition in Madura also recognizes the term customary marriage. In various literature, it is stated that there are three customary marriage systems in general (Susantin, 2018). First is the endogamy system, which is a customary marriage system that requires the husband and wife to come from their relatives. One of them is not allowed to come from an outside family other than their relatives. It is a form of prohibition of marriage according to their customs.

Second, the exogamy system is a customary marriage system that requires the marriage of a man and a woman from outside the family. It means that marriage is not allowed for couples from within the family. Third, eleutherogamy is a form of marriage that does not require both to be from within the family or from outside the family. This third system is flexible and is still used by most Madurese people. The principle that is the reference for the Madurese people is to love each other without being forced by anyone so that they can live a harmonious, loving, and compassionate household and receive the approval of Allah SWT.

The marriage of the Madurese people is thick with the spirit of togetherness or is known as "*ayong-royong sateratanan, ayong-royong satangga'an*," which means a motto to invite relatives, family, and neighbors to work together in making the wedding a success.

Several weeks before, a discussion is usually held with the extended family and involves neighbors to share tasks. The men are usually assigned to rather heavy work, for example, setting up tents and cleaning the wedding venue by cutting down trees that are considered disturbing and inappropriate to see at a wedding. Women are given tasks related to food, making wedding cakes, and things that should be women's work to support the implementation of the wedding (Firmansyah & Firmanyah Program Studi Pendidikan Sejarah FKIP Untan Pontianak, 2019).

Marriage, from the Madurese society's perspective, is very sacred. Therefore, it needs to be prepared well in advance. A wedding is not a small event but involves two parties of the extended family. Thus, the success of the marriage is the main goal in order to maintain the dignity or honor of the family whose event occurred. Everything has been carefully considered so that it is not gossiped about by others. Especially for rural communities that are thick with their friendly nature (*gemenshif*), sometimes negative traits emerge when one sees the shortcomings of the weddings held by other people. Then, it becomes a topic of gossip wherever they are.

One of the preparations made well in advance is determining the time of the wedding. In Madurese, this time determination is called "*Nyareh Dinah Bagus*," which means finding a good time for a smooth wedding event. Some Madurese people still have a strong mystical culture in determining the time of the wedding. They go to a *kiai* or a smart person who is considered to have the ability to determine the best time to hold an event. In this case, it determines the day's date and even the hour, complete with seconds, so that the event is not disturbed by anything.

Nyareh dinah bagus, in the Madurese society's view, is done for several reasons. First, marriage is a sacred event that is done once in a lifetime for those who are not allowed to remarry. Second, fear of denial causes the event to not run smoothly because of many disturbances, both disturbances from real and unreal (*ghaib*) objects. Third, there are no natural disturbances in the form of strong winds, rain, or other things that can disrupt the sanctity of marriage. Fourth, with the hope that the two brides and grooms, in navigating the majesty of household life, can become a *sakinah*, *mawaddah*, and *warahmah* family.

Ben-giben tradition in madurese society marriage

The knick-knacks in Madurese society weddings show a wealth of unique traditions that have lasted a long time and are continuous between several generations until the present generation. The tradition in question is *ben-giben* in marriage.

Ben-giben originally comes from the Madurese language, which means goods carried. Some say the term *binsambin* has the same meaning as goods carried. *Ben-giben* is luggage brought by the groom to the bride's family when carrying out the wedding (Susantin, 2021). The items brought are household equipment such as mattresses, difans, cupboards, kitchen utensils, cakes, and other equipment that can support the journey of the household. It aims to ensure the continuity of the life of the husband and wife so that they live healthily, calmly, and peacefully (Rahmania, 2024).

Ben-giben must be brought during the walimatul 'ursy event, namely the wedding event (*'Aqd al-Nikah*), together with accompanying the prospective husband to the prospective wife's house to be married while carrying the luggage. After the wedding is over, the items are handed over through a representative who acts as the head of the group. Usually, it is handed over symbolically to the representative of the woman's family as a sign of affection.

Madurese traditional marriage follows matrilineal marriage. It means that after the marriage is over, the husband must be left at his wife's house until he has his own house. This tradition is commonly carried out in the Madura region as a sign that the husband must accompany his wife in terms of temporary residence. Some people from the wife's side even provided an empty house as a place for married couples. The belongings in the form of *ben-giben* are placed in the house as a facility for living in a household (Susantin, 2018).

Madurese marriages do require a considerable amount of money because they have to buy several items at quite expensive prices. At least the quality of the items is standard, which is usually given by most society. It aims to maintain the honor (image) of the groom's family so that it does not become the subject of gossip if the items brought are of cheap quality. Whatever the risk or how expensive the items are, they must be provided as a social law or collective awareness so that they are not considered to be against the customs that have developed (Mamnunah, 2023).

Madurese society is very close to kinship. They work together, shoulder to shoulder, and help each other in carrying out the *Ben-giben* wedding practice. All the knick-knacks of the items brought to be given to the bride can be easily fulfilled through the spirit of togetherness between the extended family.

The most interesting *Ben-giben* and one that needs to be analyzed in depth regarding its philosophy are the items brought in the form of *bajik-tettel*. It is an obligation or requirement of customs for the two cakes. It is considered not following the Madurese customary provisions if it does not exist to fulfill the existence of *bajik-tettel*. It is even stated that the marriage is not main (*afdhal*) if the existence of the two cakes is set aside. Its existence has been hereditary from previous ancestors. Until now, it is still relevant to be implemented.

The philosophical meaning of ben-giben bejik-tettel in madurese society marriage

Every region must have a unique tradition that is used as an icon to become a characteristic in carrying out a local-based national cultural life in the sense that in each region, its cultural excellence will emerge to gain national recognition. Therefore, every unique tradition must be maintained for a long time so that it can be passed on to the next generation in order to get positive values from the tradition in question.

Marriage is a human nature that is bestowed by Allah to be manifested in his life to get rewards as a form of carrying out worship ordered by religion. In addition, a servant can have a place or vehicle for channeling sexual libido, which is a human need biologically and psychologically. Hence, it is channeled according to the natural path that the teachings of Sharia have determined.

Talking about marriage it is not only focused on one side. Marriage is merely a religious command. However, on the other side, it has a cultural effect as a construct or human product inspired by God's mind to foster cultural creativity.

Looking at marriage in Madurese society, there is a tradition of *Ben-Giben Bejik-Tettel* whose existence is required at the wedding ceremony as a condition of perfection and validity according to custom. At the groom's party at the time of walimatul 'ursy, luggage (*Ben-Giben*) in the form of household equipment and various cakes must be brought to the bride. Among the various cakes brought, there must be a *bejik-tettel* cake, as is a tradition of the Madurese people who are getting married.

The existence of *bejik-tettel* is on the same level as *sere-penang*, which is an absolute tradition for marriages in Madura. *Sere-penang* is a tradition of the ancestors of the Madurese people as a symbol of hope for the bride and groom and the hopes of both extended families so that the continuation of the marriage is eternal and not easily shaken even though tested by various household problems.

Sere is symbolized by a plant that never interferes with the survival of other plants, even though it lives side by side with plants of different types. The meaning of *betel* leaves is that they contain hopes and prayers that the bride and groom, in navigating their household life, have the same humble nature, give in to each other, and have a happy *ashor*. Therefore, it is not easy for arguments to occur that cause the destruction of the household.

Penang is symbolized by a mighty tree that is upright and towering high into the sky. It means that the husband and wife who are bound by the bonds of marriage are expected to have a tough nature and be responsible for carrying out their household life. In more formal language, after the marriage contract process, the husband and wife are subject to legal consequences called rights and obligations. Husband and wife must be able to carry out their respective rights and obligations in order to create a harmonious household life in this world and the hereafter.

The goods brought in the form of *bejik-tettel* also have a very deep philosophical meaning. *Bejik-tettel* are two different types of cakes, namely *bejik* and *tettel*. Both are ancient cakes originating

from the ancestors of the Madurese people, whose origins are unknown and are still preserved even though the era is modern.

Bejick cake is a type of cake made from glutinous rice, which is processed in such a way that it is mixed with sweeteners (sugar) and coloring. Hence, the cake is colorful and sweet, making it very difficult and taking a long time. In comparison, *tettel* cake is a type of cake made from white glutinous rice flour processed mixed with coconut milk with very difficult processing and requires a very long time to get good results. Usually, the cake is white and chewy.

The elders of the Madurese community included *ben-giben bejick-tettel* as a tradition at weddings, not just ordinary cakes without meaning but with a very deep philosophical meaning. First, *bejick* in Madurese is often called *ta'jit-ngejjit* (not surprised). It means that the bride and groom, in navigating their household life, are expected not to make the two extended families often surprised by the state of their household and negative information from other people who want to break up their household life.

The philosophical meaning of *bejick* cake has a long-term meaning for the sustainability of household life between a husband and wife. If there is a dispute between a husband and wife, they should keep and resolve the problem internally between them. There is no need to involve both families (parents) so that the problem does not spread, which, in the end, can add to the burden on both families' minds. In addition, it will also add to the problem of getting more complicated and bigger because it involves two extended families, which, in the end, will cause the household to break down.

Second, *tettel* cake in Madurese tradition is familiarly called *sajan abuntel*. Hopefully, in household life, the two brides and grooms will become closer, closer, united, and inseparable even though various tests hit them in household life. In line with the shape of the cake, it is made of sticky rice flour and is very chewy. Thus, it is not easy to separate the cake into several parts using only your hands unless you use a cutting tool in the form of a sharp knife.

Third, the essence of the existence of *bejick-tettel* is the hope or prayer for the bride and groom to become a harmonious, peaceful family without quarrels and be able to unite the two large families. In religious language, it is stated as a *sakinah*, *mawaddah*, and *warahmah* family, which is always hoping for the blessing of Allah SWT.

Review of islamic law on ben-giben bejick-tettel in madurese society marriage

Islamic law regulates all aspects of life, including the relationship between humans and Allah, the relationship between humans and others, and the relationship between humans and their environment. This regulation aims to create welfare in human life as a servant of Allah both in this world and in the hereafter.

Islamic law maintains human life in five ways that are described through the objectives of sharia (*Maqashid al-Syariah*), including maintaining religion (*hifdhu al-din*), maintaining property (*hifdhu al-mal*), maintaining descendants (*hifdhu al-nasl*), maintaining reason (*hifdhu al-aql*), maintaining the soul (*hifdhu al-nafs*). All five are elements that can make humans gain glory before the Creator.

The regulation of Islamic law is very relevant to human life, and the mindset and culture that it produces must be in harmony with these rules. As a cultured human being, it will certainly produce heterogeneity of traditions or cultural products as a construct of human culture. This cultural construct does not have to be accepted without a filtering process. However, its suitability with the applicable religious law must be examined. If it does not conflict with religious provisions, then it is permissible to do it as a good tradition (*'urf shohih*). If it conflicts with religious law, then it should not be practiced or made a tradition because it is a bad tradition (*'urf fasid*). The tradition of *ben-giben bejick-tettel* in Madurese marriages is one of the Madurese cultural constructs that is included in the category of *'urf shohih*, meaning good habits. Every good habit is permissible to do and will become law in society. According to the rules of fiqh, which are very famous among fiqh and ushul scholars:

العادة المحكمة

Meaning: “*Custom or tradition will become a law.*”

A tradition is said to be good if it fulfills two elements that have been required in sharia law. First, the tradition does not conflict with Islamic law. Second, it gets a good assessment from the majority of society. In the rules of fiqh, it is stated:

ما راء الناس حسنا فهو عندالله حسن

Meaning: “*Things that are considered good by humans are also good in God’s eyes.*”

The tradition of *ben-giben bejik-tettel* is considered good by the Madurese people in carrying out marriage practices. Thus, its existence has survived as a tradition on Madura Island. After being examined in depth, the tradition contains meanings related to religious legitimacy and values of wisdom that can create harmony in society life.

Ben-giben is an item brought by the groom’s family to the bride’s family as a gift or a bond of affection so that the emotional ties between the two families will increase. In addition, married couples can increase their sense of love so that the expected relationship is created, namely *mawaddah* (spreading love for each other).

Gifts given by Muslims to other Muslims, especially to the prospective wife and her family, can increase the sense of deep love, which in Madurese is known as “*atambah tresnah tor estoh.*” The person who is given the gift feels that he is being cared for, so a feeling of happiness arises in his heart. This feeling of joy will give rise to feelings of mutual love and respect. In accordance with the words of the Prophet Muhammad narrated by Abu Hurairah ra.:

عَنْ أَبِي هُرَيْرَةَ، عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَقُولُ: تَهَادُوا تَحَابُّوا

Meaning: “*From Abu Hurairah, the Prophet sallallaahu’ alaihi wa sallam said, “Give each other gifts, surely you will love each other.”*”

Ben-giben bejik-tettel is given at the time of the wedding ceremony (*walimatul’ ursy*) directly to the bride’s party. It is a momentum for the *silaturrahim* event between the two large families from the groom and the bride. *Silaturrahim* is a religious command that is considered *sunnah* for those who do it. In accordance with the command of the Prophet saw. In his hadith:

مَنْ أَحَبَّ أَنْ يُبْسَطَ لَهُ فِي رِزْقِهِ، وَيُنْسَأَ لَهُ فِي أَثَرِهِ، فَلْيَصِلْ رَحِمَهُ

Meaning: “*Whoever wants his sustenance to be expanded and his death to be postponed (his life to be extended) should maintain silaturrahim.*”

Based on the explicit meaning of the hadith, *silaturrahim* can bring great benefits to those who do it, namely: (1) it can smooth sustenance; (2) it can extend life. Both of these things can be felt directly by those who perform *silaturrahim*.

In addition, *silaturrahim* can be a momentum for the elimination of sins. In the legitimacy of religion, it has been widely believed that when a Muslim meets another Muslim, then shakes hands with both of them. Furthermore, neither of them receives a reward except that Allah SWT forgives their sins.

Conclusion

From the discussion that has been presented above, it can be concluded that, First, *ben-giben bejik-tettel* originated from the ancestors of the Madurese people in the past. Its philosophical meaning is that it has a long-term meaning for the continuation of household life between husband and wife. Keeping the husband and wife’s disgrace and maintaining the good name of both families. Thus, it can become a closer family, united and not easily separated, even though various household tests hit it.

Second, *ben-giben bejik-tettel*, from an Islamic law perspective, does not conflict with Sharia regulations at all. In fact, it is a cultural construct that has positive value for the harmony of household life in particular and community life in general.

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