

The Significance of *the Popene'e* Tradition in Lauje Customary Weddings in Palasa Village, Palasa District

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ABSTRACT

This study was conducted in Palasa Village, Palasa District, and addressed four research questions: (1) What characterizes the culture of the community in Palasa Village, Palasa District? (2) How is the customary wedding tradition performed in Palasa Village, Palasa District? (3) What is the meaning of the *Popene'e* tradition in the customary weddings of the Lauje people in Palasa Village, Palasa District? (4) How is the *Popene'e* customary wedding tradition preserved among the Lauje community in Palasa Village, Palasa District? This study aimed to describe the culture of the community in Palasa Village, Palasa District; describe the implementation of the Lauje customary wedding tradition; analyze the meaning of the *Popene'e* tradition in Lauje customary weddings; and analyze efforts to preserve the *Popene'e* tradition as part of the community's cultural heritage. This study employed a qualitative research method. Data collection techniques included observation, interviews, and documentation. The results indicate that the community of Palasa Village continues to maintain traditions passed down through generations, as evidenced by its language, knowledge systems, social organizations, livelihoods, religious systems, and preserved arts. Lauje customary weddings continue to follow the applicable customary stages, including the *Popene'e* tradition, which symbolizes respect for parents, the acceptance of the bride into the groom's family, and the strengthening of familial bonds. The *Popene'e* tradition continues to be preserved through the transmission of cultural values and its practice in every customary wedding.

ABSTRACT

Fatimah Azzahrah, 2026. "Makna Tradisi *Popene'e* dalam pernikahan suku Lauje di desa Palasa kecamatan Palasa". Skripsi. Program Studi Pendidikan Sejarah, Jurusan Pendidikan Ilmu Pengetahuan Sosial. FKIP Universitas Tadulako, Pembimbing (1) Haliadi, SS, M.Hum., (2) Prof. Dr. Misnah, S.Pd., M.Pd. Penelitian ini dilaksanakan di Desa Palasa Kecamatan Palasa dengan 4 rumusan masalah, yaitu: (1) Bagaimana Kebudayaan masyarakat di Desa Palasa Kecamatan Palasa?. (2) Bagaimana pelaksanaan tradisi pernikahan di Desa Palasa Kecamatan Palasa?. (3) Bagaimana makna tradisi *Popene'e* dalam pernikahan suku Lauje di Desa Palasa kecamatan Palasa? (4) Bagaimana pelestarian tradisi pernikahan adat *Popene'e* pada masyarakat suku Lauje di Desa Palasa Kecamatan Palasa? Penelitian ini bertujuan mendeskripsikan kebudayaan masyarakat di Desa Palasa Kecamatan Palasa, mendeskripsikan pelaksanaan tradisi pernikahan suku Lauje, menganalisis makna tradisi *Popene'e* dalam pernikahan suku Lauje, serta menganalisis upaya pelestarian tradisi *Popene'e* sebagai warisan budaya masyarakat. Penelitian ini menggunakan metode penelitian kualitatif. Teknik pengumpulan data yang digunakan dalam penelitian ini yaitu observasi, wawancara dan dokumentasi. Berdasarkan Hasil penelitian menunjukkan bahwa masyarakat Desa Palasa masih mempertahankan kebudayaan yang diwariskan secara turun-temurun, yang terlihat dari bahasa, sistem pengetahuan, organisasi sosial, mata pencaharian, sistem religi, serta kesenian yang masih dijaga. Pelaksanaan pernikahan suku Lauje masih mengikuti tahapan adat yang berlaku, termasuk tradisi *Popene'e* yang memiliki makna sebagai penghormatan kepada orang tua, penerimaan pengantin perempuan dalam keluarga laki-laki, serta penguat hubungan kekeluargaan. Tradisi *Popene'e* juga masih terus dilestarikan melalui pewarisan nilai-nilai budaya dan pelaksanaannya dalam setiap pernikahan adat.

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1. Introduction

Indonesia is an archipelagic country characterized by ethnic, linguistic, religious, and cultural diversity. This diversity constitutes both a source of national wealth and an aspect of national identity, as *reflected in* the motto *Bhinneka Tunggal Ika*. Cultural diversity is not only an ancestral heritage but also a source of strength in reinforcing national identity (Saputra et al., 2025:30778).

Culture encompasses all aspects related to the creativity, sensibility, intentions, and works of a community. Under Law No. 5 of 2017 on Cultural Advancement, customary practices constitute one of the objects of cultural advancement that must be protected, developed, and preserved. Humans and culture have an inseparable relationship because humans create culture while also being shaped by it through processes of social interaction and everyday life (Mahdeyani et al., 2019:154).

The culture of traditional communities transmitted from generation to generation is referred to as tradition. Tradition is the product of human creativity and endeavor and may take the form of customary practices, arts, beliefs, or habits transmitted from the past to the present (Muharam et al., 2023:15; Salamah et al., 2023:151). Traditions that remain alive within a community become part of the identity and social life of the communities that sustain them.

In Indonesian society, traditions are also evident in the conduct of customary weddings. A customary wedding is not merely a union between a man and a woman but also a process of uniting two families that embodies symbolic values, customary practices, local wisdom, and social and cultural values. Forms of customary marriage in Indonesia vary and are related to the kinship system and social structure of local communities (Nurlita et al., 2023:100).

One community that continues to maintain its customary wedding tradition is the Lauje people of Palasa Village, Palasa District, Parigi Moutong Regency, Central Sulawesi. The Lauje community continues to uphold customary practices inherited from its ancestors, including those associated with customary weddings (Sunuh, 2020:227). One tradition that continues to be practiced is Popene'e, the first visit by the bride and groom to the home of the groom's family or parents after the

wedding. This tradition symbolizes respect for parents and marks the bride's acceptance as part of the groom's family (Baso Malla, H. A. et al., 2021:332).

The Popene'e tradition holds important social and cultural values in the lives of the Lauje people. It reflects togetherness, cooperation, mutual respect, the strengthening of familial ties, and community solidarity. Therefore, Popene'e is regarded not only as a sequence of wedding ceremonies but also as a tradition that is significant to the community's social life (Sulis et al., 2025:63-70).

Theoretically, culture can be understood from several perspectives. Edward Burnett Tylor viewed culture as a complex whole encompassing knowledge, belief, art, morals, law, customary practices, and habits acquired by individuals as members of society. Clifford Geertz viewed culture as a historically transmitted pattern of meaning embodied in symbols. Meanwhile, Bronislaw Malinowski viewed culture as a form of human adaptation to the environment and an effort to sustain life based on traditions upheld by the community.

Of these three perspectives, Clifford Geertz's theory is the most relevant to this study because the Popene'e tradition contains various cultural symbols and meanings. Each stage, action, and rule within Popene'e can be understood as a symbol reflecting the values, beliefs, and worldview of the Lauje people. The tradition also serves as a means of conveying and transmitting cultural values to subsequent generations.

Tradition consists of customs transmitted from generation to generation and maintained by a community. Van Reusen (1992:115) explained that tradition is a heritage encompassing rules, customary practices, and norms that remain alive in society. However, tradition is not rigid because it can develop in accordance with the behavior and patterns of community life.

According to W.J.S. Poerwadarminta (1976), tradition encompasses everything related to community life that continues over time, such as culture, habits, customary practices, and beliefs. Meanwhile, Johanes Mardimin (1994:12) viewed tradition as an inherited custom that becomes a community's collective practice and consciousness.

Among these theories, Van Reusen's perspective (1992:115) is the most relevant to this study because the Popene'e tradition is a customary heritage encompassing the rules, norms, and habits of the Lauje people. This tradition has been transmitted from generation to generation and continues to be practiced in community life today.

According to Hilman Hadikusuma (2003:70), a customary wedding is the practice of marriage in accordance with procedures based on customary provisions that are applied and upheld by the community from generation to generation. Thus, a customary wedding is concerned not only with the relationship between a man and a woman but also with the community's social and cultural life.

According to Nurlita et al. (2025), marriage is a sociocultural institution conducted through a series of specific customary practices and traditions that are transmitted from generation to generation, rich in symbols, and reflective of the values, norms, and identity of the local community.

Based on these two perspectives, Hilman Hadikusuma's theory (2003:70) is the most relevant to this study because the Popene'e tradition forms part of the Lauje customary wedding sequence. This tradition is conducted according to customary provisions and practices transmitted from generation to generation and embodies values and meanings for the community.

Preservation is an effort to protect and maintain something so that it continues to exist and can be transmitted to subsequent generations. In the cultural context, preservation aims to sustain cultural values, norms, traditions, and identity so that they are not lost as a result of the passage of time.

According to Koentjaraningrat (2009), cultural preservation constitutes an effort to safeguard cultural heritage and local identity through the transmission of cultural values, norms, traditions, and symbols from one generation to the next. Meanwhile, A.W. Widjaja (1986) explains that preservation is an activity carried out continuously, purposefully, and in an integrated manner to achieve specific objectives while taking into account the dynamic and evolving nature of culture.

In this study, Koentjaraningrat's (2009) theory is considered the most relevant because the Popene'e tradition is the cultural heritage of the Lauje people, maintained through the transmission of values, norms, symbols, and customary practices to subsequent generations. This theory can be used to analyze how the Popene'e tradition continues to be maintained as part of the cultural identity of the Lauje community in Palasa Village, Palasa District.

Based on this theoretical framework, this study of the Popene'e tradition in the customary wedding of the Lauje people in Palasa Village, Palasa District, focuses on three main aspects: cultural meaning, customary wedding tradition, and cultural preservation. Clifford Geertz's theory is used to understand the meanings and symbols within the Popene'e tradition; Van Reusen's theory is used to understand Popene'e as a tradition that is inherited and develops within the community; Hilman Hadikusuma's theory is used to understand its position as part of the customary wedding; and Koentjaraningrat's theory is used to analyze efforts to preserve the tradition.

Thus, the Popene'e tradition is not merely a series of activities within a customary wedding but also serves as a symbol of respect for parents, the acceptance of new family members, the strengthening of family relationships, togetherness, responsibility, and a means of maintaining the cultural identity of the Lauje community (Baso Malla, H. A. et al., 2021:332; Sulis et al., 2025:63–70).

2. Methods

Research design

This study used a qualitative method with a descriptive approach. According to Sugiyono (2014:1), qualitative research is conducted in *natural settings* and produces qualitative data. This method is widely used to gain an in-depth understanding of social and cultural phenomena.

A descriptive qualitative approach was used because this study aimed to directly describe the implementation and *meaning* of the Popene'e tradition in the customary weddings of the Lauje people in Palasa Village, Palasa District. The research data were obtained through words, observations, interviews, and

documentation. Qualitative methods produce descriptive data in the form of written or spoken words and observed behavior (Bogdan and Taylor in Baso Malla, H. A. et al., 2021).

Research location and timeframe

The study was conducted in Palasa Village, Palasa District, Parigi Moutong Regency, Central Sulawesi. This location was selected because the Lauje community in Palasa Village continues to preserve and practice the Popene'e *tradition* in customary wedding ceremonies.

Preliminary observations were conducted on October 9, 2025, whereas the study was conducted for approximately one month after the research permit was issued.

Research participants

The research participants were customary leaders, customary elders, and community leaders who were knowledgeable about, understood, and were involved in implementing the Popene'e tradition in the customary weddings of the Lauje people in Palasa Village.

Types and sources of data

This study used qualitative data obtained through observation, interviews, and documentation to understand the implementation and meaning of the Popene'e tradition.

The data sources consisted of:

1. Primary data comprised data obtained directly from the research site through observation, interviews, and documentation of the Popene'e tradition procession. The study informants included customary leaders, customary elders, and community leaders in Palasa Village.
2. Secondary data comprised supporting data obtained from various literature sources, such as books, articles, journals, scholarly works, and previous studies relevant to this research.

Data collection techniques

Data were collected through three techniques:

1. Observation

Observation is a data collection technique involving the examination of ongoing activities (Syaodih in Satori & Komariah, 2014:64). In

this study, observation was conducted by examining the cultural life of the Palasa Village community, the implementation of customary weddings among the Lauje people, the customary stages of the Popene'e tradition, the meanings contained within it, and community efforts to preserve the tradition.

2. Interviews

An interview is a question-and-answer process between the researcher and an informant to obtain information, opinions, and experiences related to the object of study. Esterberg in Sugiyono (2014:72) explains that an interview is a meeting between two people to exchange information and ideas through questions and answers.

In this study, interviews were conducted with customary leaders, customary elders involved in the Popene'e tradition, and community leaders who understood the tradition.

3. Documentation

Documentation was used to supplement and strengthen the data obtained from observation and interviews. According to Sugiyono (2014:82), documents are records of past events and may take the form of writings, images, or other works.

Documentation in this study consisted of notes, interview recordings, photographs, and videos of the implementation of the Popene'e tradition in the customary weddings of the Lauje people in Palasa Village.

Data analysis techniques

Data were analyzed systematically using interview results, field notes, and documentation. According to Sugiyono (2024:131), data analysis involves organizing, elaborating, arranging, selecting important data, and drawing conclusions so that the research findings can be readily understood.

Data analysis in this study consisted of three stages:

1. Data reduction

Data reduction was conducted by summarizing, selecting, and focusing on data considered important in accordance with the research focus. Data obtained through observation and interviews were objectively selected to obtain information related to the implementation, meaning, and preservation of the Popene'e tradition.

2. Data presentation

The reduced data were then organized and presented in the form of descriptive accounts or narratives. The data were presented systematically so that the relationships among the information could be readily understood and used to address the research problem.

3. Drawing conclusions

The final stage involved drawing conclusions based on the reduced and presented data. The conclusions contained the core findings regarding the implementation, meaning, and preservation of the Popene'e tradition in the customary weddings of the Lauje people in Palasa Village, Palasa District.

3. Results and discussion

The findings indicate that the Lauje community in Palasa Village, Palasa District, continues to maintain culture and customary practices passed down from generation to generation. This is evident in the use of the local language, strong social relationships, harmonious religious life, arts, and the implementation of various customary traditions, including the Popene'e tradition in customary weddings. Although technological and educational developments have brought changes to community life, ancestral cultural values continue to serve as guidelines in daily life.

This condition is consistent with Clifford Geertz's (1973) view of culture as a historically formed pattern of meaning expressed through symbols. In the context of the Palasa Village community, culture is evident not only in customary practices and traditions but also in patterns of life, history, language, symbols, social relationships, and community identity. This culture continues to be passed on to subsequent generations, thereby becoming part of the identity of the Lauje people.

Implementation of the Popene'e tradition in Lauje customary weddings

The findings indicate that the Popene'e tradition is an important component of Lauje customary weddings in Palasa Village. This tradition is performed after the marriage contract and constitutes the bride and groom's first visit to the groom's family home. This practice is not merely a visit; it signifies the bride's acceptance as a new family member

and provides an opportunity to introduce the couple to the groom's extended family.

The *implementation* of Popene'e continues to follow customary procedures passed down from generation to generation and involves both spouses, their families, and customary leaders. Several stages of this procession include welcoming the couple; using *customary ceremonial items*; the *mongkoni* alatu wahu jopa mogahu process of bringing kitchen equipment and *cooking*; the recitation of prayers for well-being; Mopanange, or communal dining; and sungkeman to the groom's family.

These findings indicate that Popene'e cannot be separated from the customary weddings of the Lauje community. This is consistent with Hilman Hadikusuma's theory (2003:70), which explains that customary weddings are conducted according to customary provisions and procedures passed down from generation to *generation*. Thus, Popene'e forms part of the customary wedding system and serves social and cultural functions for the Lauje community.

Meaning of the Popene'e tradition

The Popene'e tradition has a broader meaning than merely a post-wedding visit. The findings indicate that this tradition symbolizes respect for the groom's parents and family, signifies the bride's acceptance as part of her husband's family, and serves as a means of strengthening relations between the two families.

Each stage of Popene'e *embodies* particular values. The welcoming process signifies acceptance of the bride. The use of specific items in the customary procession carries symbolic meanings associated with married life. The stages involving kitchen equipment represent preparedness and responsibility in family life, whereas Mopanange, or communal dining *through* mutual feeding, conveys the message that husband and wife should assist, understand, respect, and care for one another. The procession then concludes with sungkeman as an expression of respect and gratitude, as well as a request for prayers and blessings from parents and family.

Thus, the principal values embodied in the Popene'e tradition include respect for parents, acceptance of new family members, the responsibilities of husband and wife, togetherness, familial bonds, and cultural preservation. These values are why the Lauje

community continues to maintain the *Popene'e* tradition in marriage.

Preservation of the *Popene'e* tradition

The *Popene'e* tradition is still practiced by the Lauje community at every customary wedding. Preservation is undertaken primarily by maintaining the tradition and involving younger generations in customary processions. Parents and families provide younger generations with opportunities to observe and participate directly so that they can understand the procedures and values embodied in *Popene'e*.

Although changes have occurred as a result of contemporary developments, they are more apparent in the equipment used and the increasingly practical ways in which activities are prepared. Meanwhile, the principal customary stages and values embodied in *Popene'e* continue to be maintained, particularly the values of respect for parents, togetherness, and kinship.

These findings are consistent with Koentjaraningrat's (2009) theory, which views cultural preservation as an effort to safeguard cultural heritage and local identity through the transmission of cultural values to subsequent generations. In the *context of* the Lauje people, *Popene'e* is maintained not only as a wedding procession but also as cultural heritage and a local identity that distinguishes the Lauje people from other communities.

Discussion

The findings show that *Popene'e* is a tradition that serves social, cultural, and symbolic functions in the lives of the Lauje people. This tradition provides a means of introducing the bride to the groom's extended family, building relationships between the two families, and affirming the bride's acceptance as a member of her husband's family. The existence of *Popene'e* also *demonstrates* that customary practices continue to hold an important position in the lives of the Lauje people.

From Geertz's perspective, the *various* stages of *Popene'e* can be understood as symbols that carry particular meanings. The tradition serves as a medium for conveying community values and worldviews concerning respect for parents, married life, responsibility, togetherness, and kinship. Meanwhile, based on Koentjaraningrat's theory, the continuity of

Popene'e indicates an *ongoing* process of cultural transmission through direct practice and the involvement of younger generations.

Thus, the *Popene'e tradition* is not only part of the customary wedding procession but also a means of transmitting Lauje values, identity, and culture. Its continuity to the present demonstrates the community's awareness of the need to preserve ancestral heritage, although its mode of implementation has begun to adapt to contemporary developments.

4. Conclusion

Based on the findings of this study on the meaning of *the Popene'e* tradition in Lauje weddings in Palasa Village, Palasa District, the following conclusions can be drawn.

1. The culture of the Lauje community in Palasa Village, Palasa District, remains well preserved and constitutes part of daily life. This culture is reflected in the continued use of the local language, community knowledge that continues to develop without abandoning customary values, strong social relationships, livelihoods derived largely from natural resources, harmonious religious life, and traditional arts that are still maintained. The community views culture as ancestral heritage that must be protected to prevent its loss amid contemporary developments.
2. The implementation of customary wedding traditions in Palasa Village, Palasa District, continues to follow customary procedures passed down from generation to generation. The customary wedding sequence is carried out through several customary stages, beginning with family discussions and wedding preparations, *followed by* the marriage contract and the implementation of the *Popene'e* tradition. Although there have been minor changes in the equipment and facilities used due to technological developments, the customary procedures and values embodied in the customary wedding continue to be maintained by the community.
3. The meaning of *the Popene'e* tradition in Lauje customary weddings extends beyond a customary sequence performed after the customary wedding, as it holds profound significance for the community. This tradition symbolizes respect for parents and extended family, signifies the bride's acceptance as a

member of her husband's family, strengthens kinship ties between both sides, and symbolizes togetherness, mutual respect, and the maintenance of harmony in community life. The Popene'e tradition also constitutes part of the cultural *identity* of the Lauje people that continues to be maintained today.

4. The preservation of the Popene'e *customary* wedding tradition is undertaken through various efforts, namely, by continuing to *practice* the Popene'e tradition at every customary wedding, transmitting customary values to younger generations through families and customary leaders, maintaining the cultural identity of the Lauje community, and involving the community in every implementation of the tradition. These efforts demonstrate that the community of Palasa Village has a strong awareness of the need to safeguard cultural heritage so that it remains known and is passed on to subsequent generations as part of the local cultural identity.

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