

The Value of Local Wisdom in the Practice of Fine Fee Treatment at the Mosu'sa Festival, Traditional of the Kaili Da'a Inland Tribe

Rahayu Indriasari^{1*}, Andi Mattulada², Abdul Pattawe³, Jurana N.S⁴, Latifah Sukmawati Yuniar⁵, Nurhaja Djasman⁶, Andi Selviani⁷, Mia Lestari Sangadji⁸

^{1,2,3,4,5,6,7,8} Tadulako University, Indonesia.

*Corresponding author: Indriasari398@gmail.com

Abstract: This study aims to reveal the practice of the treatment of fine costs at the Mosu'Sa Traditional Festival of the Kaili Da'a Inland Tribe, Kaliburu Village, Sindue Tombusabora District, Donggala Regency, Central Sulawesi. This research is a qualitative study with ethnographic study analysis techniques. The results of the study found that the traditional festival is not only about the costs in implementing the traditional festival but there is another burden that is an additional burden, namely the cost of customary fines that can occur in the process of implementing the traditional mosu'sa festival due to customary violations. The practice of the treatment of fine costs in the Da'a inland tribe, especially in Kaliburu Village, is about honor, responsibility, and solidarity of one tribe.

Keywords: Cost, Da'a Tribe, Customary Fines, Local Wisdom Values

1 Introduction

Indonesia, with its diverse and unique cultural tribes, each with its own language, customs, arts, and traditions, constitutes the wealth and identity of the Indonesian nation that must be protected and preserved. These customs and culture are manifested in customary law, which must not be violated by the community. Some regions in Indonesia still uphold customary law, which must be obeyed by the community. In the current reform era, indigenous communities in these regions are given the freedom to practice customary law to maintain their existence. This is stipulated in Law Number 6 of 2014, Article 2, paragraph 1 concerning Villages, which states that customary villages are autonomous, meaning they have the right to manage and implement their own social, religious, and social community regulations. Rahman Jeddawi & Rahman (2020) states that customary villages are autonomous, meaning they have the right to manage and implement their own social, religious, and social community regulations. The types of customary violations that result in the imposition of customary fines serve to prosecute

customary violators.

Customary law is implemented with the aim of resolving customary disputes. The practice of resolving customary law in the form of customary fines is a local wisdom that must be maintained and serves as an unwritten convention for resolving customary disputes. Customary fines can also be a tool for developing a customary justice system that is accepted by the community and can reduce customary conflict. Furthermore, customary fines can result in the imposition of customary fine fees. Fine fees generally refer to costs that will arise due to violations of laws or regulations. As stated by (Sударsono, 2004), fine fees are costs incurred due to violations of applicable laws or regulations by individuals or companies, while customary fine fees are costs incurred due to violations of established customary law.

The Kaili Da'a tribe is one of the indigenous tribes in Indonesia located in Central Sulawesi, specifically in Kaliburu Village, Sindue Tombusabora District, Donggala Regency. They live in the Lalulo Mountains at an altitude of 350 meters above sea level. The Kaili

Da'a tribe has traditions and culture that are still maintained to this day. One of these is traditional festivals, which are considered important and sacred moments in their social and spiritual lives. The Kaili Da'a tribe also holds strong principles with full belief that traditional festivals must be held. This traditional festival is interpreted by the term "Mosu'sa Customs" or "Making Customs" which involves various rituals and celebrations and requires considerable costs. This tradition also reflects the Kaili Da'a people's way of life in maintaining a strong balance between humans, nature, and their ancestors. Therefore, traditional festivals are one of the main elements that show the cultural identity of the Kaili Da'a tribe.

The Mosu'sa Customs in the Da'a kaili culture plays a central role in maintaining social and spiritual relationships in the community. Every traditional celebration involves the participation of all family members of the Da'a tribal community, both physically and materially, based on established terms and conditions. The terms and conditions of the traditional celebration are determined by the traditional elders who are authorized to make decisions. Some of the provisions include that members of the community or family who wish to help by providing donations to the women are required to contribute in the form of goods, including sugar, coffee, and rice. This is based on the belief that women have an obligation to cook during the 'Mosu'sa Customs' process. Meanwhile, if a donation is made to the men, the donation must be in the form of money, as they believe that the men have an obligation to provide the money for the 'Mosu'sa Customs' process.

The economic and social conditions of the Da'a tribe, especially in Kaliburu Village, Sindue Tombusabora District, Donggala Regency, live below the poverty line, and traditional traditions require significant costs, so the traditional *Mosu'sa* party is considered a burden. However, it is not only the cost of the traditional party that is a challenge for the Kaili Da'a inland tribe in holding a traditional *Mosu'sa* party, but there is another burden that is an additional burden, namely the cost of traditional fines in the traditional *Mosu'sa* party.

Customary fines are a form of traditional sanctions that have been applied from generation to generation from the time of the Da'a tribe's ancestors to the present era as customary law with the aim of handling violations of norms, rules, or values that apply in the Kaili Da'a tribal community. In the implementation of the traditional Mosu'sa party, there are several celebratory rituals that are carried out carefully to avoid

customary fines given by the traditional totua or tribal chief. The cost of customary fines in the traditional Mosu'sa party of the Kaili Da'a tribe varies depending on the type of violation committed, starting from the planning of the party until the end of the traditional Mosu'sa party. The occurrence of customary violations will result in fines. Fines are given based on the level of violation, namely there are small fines for small mistakes and large fines for major mistakes. This makes it interesting to study how the Kaili Da'a people practice the treatment of fines in the implementation of traditional *Mosu'sa*. This study aims to reveal the practice of treating fines in the traditional Mosu'sa party of the Kaili Da'a tribe.

1.1 Theoretical Review

1.1.1 Cost

Cost is a sacrifice of economic resources measured in monetary units to obtain something or achieve a specific goal. Cost can also be interpreted as an expenditure to obtain goods or services that are useful in the future, or have uses for more than one accounting period [Dunia \(2018\)](#). This is in line with what was stated by [Mulyadi \(2012\)](#) that cost is a sacrifice of economic resources measured in monetary units to achieve a specific goal, such as obtaining goods, services, or generating profits. So it can be concluded that cost is an economic sacrifice measured in the form of money or other resources spent by individuals, organizations, or companies to obtain goods or services, produce output, or carry out certain activities. Costs can include direct or indirect expenses related to operations, investments, or other purposes. Thus, in general, costs refer to the sacrifice of resources, either directly or indirectly, to achieve a specific goal or obtain something. In business and economics, costs usually refer to the expenditures or sacrifices required to produce goods or services. Cost is a sacrifice of economic resources measured in monetary units, which has occurred or is likely to occur to achieve a specific goal [Mulyadi \(2012\)](#). Meanwhile, [Ustry \(2004\)](#) states that costs are a value incurred in theoretical studies to obtain goods or services which are measured in monetary units and involve the sacrifice of resources aimed at producing benefits in the future.

1.1.2 Customary Fines

Customary fines are a form of sanction or punishment applied in traditional communities as a consequence

of violating prevailing norms, rules, or customary values. As stated by Hadikusuma (2003), customary law is a custom accompanied by sanctions. Thus, customary fines are a form of sanction in the form of an obligation to pay a certain amount of property or objects imposed on an individual or group who violates the norms, rules, or customary traditions prevailing in a traditional community, with the aim of restoring social balance, eliminating problems, and providing a deterrent effect for the perpetrator and the community. The forms of customary fines vary, ranging from payment of property to social sanctions such as ostracization or exile.

Customary fines are a form of sanction imposed on violators of customary norms, aimed at restoring social balance and restoring the honor of the customary community. Customary fines are believed to be a form of punishment imposed on violators of customary norms as a way to maintain the honor of customary customs. In the context of customary law, customary fines are an unwritten legal instrument used to peacefully resolve social conflicts by adapting sanctions to violations of local cultural values.

1.1.3 Ethnography

According to Creswell, ethnography is a research strategy in which researchers study a cultural group in a natural setting, usually over a long period of time, using data collection methods through observation and interviews. The goal is to gain insight into the research subjects, with an emphasis on depicting everyday individual experiences. The term ethnography is loosely borrowed from social anthropology and refers to empirical descriptions of existing societies and races. Other terms for ethnography include fieldwork procedures, qualitative sociology, or participant observation, which are referred to as the science of studying behavior within a culture. The ethnographic approach combines participant observation with in-depth interviews to explore social phenomena and the importance of sensitivity to the dynamics of interactions between researchers and research subjects (Bryman, 2020).

Ethnography aims not only to understand, but more than that to discover and demonstrate that cultural themes discovered do not yet exist or are not yet known to exist. Ethnography is a comprehensive study of cultural elements or issues from ethnic groups and communities from a region throughout the world with the aim of understanding the history and process of evolution and spread of culture in the world. Material for

the cultural unity of ethnic groups in a society. From an ecological geographic area, or to a specific administrative area that is the object of its description. The ethnographic method actually aims to understand and discover cultural themes in this study. Discovering and demonstrating that something previously discovered did not exist or was unknown to exist because ethnography means learning from people who will explain directly from the culture and subculture of the individual. Ethnography in general is a rewriting of what happens in society. Ethnography builds theories or cultural explanations about how people think, believe, and behave in local space and time.

2 Research methods

This research is a qualitative study using an ethnographic approach. Therefore, the ethnography in this study focuses on an in-depth understanding of the culture, behavior, and social interactions of an indigenous Da'a tribal group. Through ethnography, the researcher seeks to understand and describe in depth the way of life, norms, values, behavior, and social interactions of a group or community within the cultural context of the indigenous Kaili Da'a tribe, especially regarding the treatment of fines at the traditional *Mosu'sa* party.

The data collection techniques used in this study are 1) Observation, in this case the researcher collects data by conducting direct meetings at the research location with the aim of allowing the researcher to find out what information is needed by the researcher from the informants. 2) Interviews, the researcher interacts directly with the informants or informants, discussing various activities related to the practice of determining customary fines at the traditional *Mosu'sa* party as a meaning both spiritually and materially. 3) Documentation as supporting evidence in the research. The results of observations and interviews with informants will be more credible (trustworthy) if supported by documentation related to the research.

The stages used by researchers to create an ethnographic paper, according to Spradley (2006), include: domain analysis, taxonomic analysis, and cultural theme analysis. The research location is in Kaliburu Village, Sindue Tombusabora District, Donggala Regency. This location was chosen because the majority of the village's population is of the Kaili Da'a ethnic group. The informants in the research can be seen in the following table:

Table 1. List of Informant Names

No	Informant Name	Position
1	Ansor M. Saleh	Head of Kaliburu Village
2	Iswan	Head of Hamlet
3	Nias	Totua Adat
4	Nenja	Indigenous Community
5	Isedoa	Indigenous Community

3 Results and Discussion

The Kaili tribe is an important part of Indonesia's cultural diversity, with its customs, customary laws, and traditions. The Kaili tribe has a phenomenal cultural heritage that enriches the culture of the archipelago, especially Central Sulawesi Province. Although their traditions have undergone adaptation due to the influence of religion and modernization, the essence of the Kaili tribe's customs remains intact, reflected in the harmony between culture and religious teachings. One of the Kaili tribes in Central Sulawesi Province is the Kaili Da'a tribe. The Kaili Da'a tribe has various unique ceremonies and traditions, most of which have been acculturated with Islam. Some examples of traditional ceremonies or *Mosu'sa* Adat include marriage, death, harvest, and healing ceremonies. In addition, they also have a tradition of mutual cooperation known as "*Sintuvu*" or commonly called "*Mosiala Pale*" which means mutual cooperation, helping each other, and protecting each other.

The traditional *Mosu'sa* ceremony of the Kaili Da'a tribe in Kaliburu Village is usually held during a wedding reception. The wedding process begins with a proposal ceremony. The proposal ceremony is the initial stage, which begins with an agreement between the two parties, namely the *Mombine* (woman) and the *Langai* (man) regarding the customs that will be used in the traditional *Mosu'sa* ritual. The Da'a tribe has two customs in the wedding procession, namely the *Papitu* (seven) and *Sasio* (nine) customs. Both customs are chosen based on their ancestral descent. The two customs have differences, namely, in the *Papitu* custom, also known as the seven customs, *Guma* (ancestral machete) is not used and *Dula* (ancestral tray) is not used but still uses 70 *pinga bato* (ordinary plates), 50 *manu* (chickens), 1 *kebe* (goat) and must use a *pinga* (ancestral plate) with a motif according to the request of the *Mombine* (woman). Meanwhile, in the *sasio* tradition or what is called the Sembilan tradition, they use *guma* (ancestral machetes) which come from their ancestors which can be recognized as property and can be bought and sold, and they also

use *dula* (ancestral tray) as a container for the traditional dowry from the groom. Equipped with a *pinga* (ancestral plate), which has various motifs, among others, the *pinga tavanunu* (banyan leaf plate), the *pinga matabau* (fish eye plate), and the *pinga tava kelo* motif (moringa leaf plate). The choice of motif is determined directly by the *mombine* (women). In addition, the *sasio* tradition is also equipped with 90 plain white stone plates. *Mesa* (ancestral sarong), *buku saya* (traditional equipment), *rante* (ancestral necklace), *botiga* (traditional equipment), bracelets, 1 *kebe* (goat) and 60 *manu* (chickens).

At the engagement ceremony, not only did the customs to be used but also the religious wedding schedule was agreed upon. As is known, with the development of the times, the Da'a tribe has experienced acculturation with Islam. Before they converted to Islam, they were married using the traditional *Morongo* (traditional marriage) method. When they liked each other, they were allowed to live together. As time progressed, the Da'a tribe slowly began to embrace Islam, so it was mandatory to marry according to Islamic law. After marrying according to religion, they built a new household by working together to earn a living, collecting money together to hold a traditional *Mosu'sa* celebration with the aim of releasing the traditional wedding. In the traditional *Mosu'sa* celebration, the groom and his family had full responsibility to provide traditional equipment and money according to the request of the bride's family.

The Da'a tribal community believes that men are responsible for providing food while women are responsible for cooking during the traditional *Mosu'sa*. The concept of *Mosiala Pale* (mutual assistance) is created. In the Da'a tribal community, mutual assistance is still upheld, namely that men are helped with money or chicken, while women are helped with 2 liters of rice, 1 kg of sugar, and 1 pack of coffee from their families. This assistance can be provided in installments once or twice, or even up to three times, with the term *Sampe Maopu* (until finished) if the family providing the assistance is unable to afford it. The provision of assistance will be agreed upon through a *molibu* (meeting) with the aim of discussing a mutual agreement between the woman and the man, witnessed by the *Totua* Adat (traditional leader) and the indigenous community and families from both parties. This agreement follows the ability of the man, with a time limit that has been determined together.

However, there is another thing that casts a dark shadow over them, in accordance with the beliefs and

convictions of the Da'a indigenous people that traditional parties are not just celebrations, but a form of respect for ancestors and part of spiritual balance. If they ignore it, not only will the *Mombine* party sue the *langai*, but it could also be considered inviting disaster, both in real and supernatural forms. The word *Mosu'sa* comes from the Kaili Da'a language which means "to cleanse" or "to purify." In the context of custom, *Mosu'sa* adat is a ritual of purification of oneself and the environment to avoid evil spirits (*anitu*), disaster (*bala*), social/customary sins, disturbances from invisible spirits, and even the possibility of causing mental disorders in their children. Their belief in this is still very strong, so that it becomes a shadow that creates its own fear in the minds of the Kaili Da'a indigenous people, especially those who live on Mount Lalulo in Kaliburu village.

The fear of not performing traditional *Mosu'sa* (removing traditional customs) drives them to be more enthusiastic about earning money. However, the Da'a tribe still lives below the poverty line. Their strong sense of responsibility and fear of abandoning their customs have led them to adopt the principle of "*agina mangande kadue ante loka*" (eating sweet potatoes and bananas rather than buying rice). They prioritize saving money and prioritize basic necessities. Their limited financial resources and the high cost of traditional customs force them to carry out their customs in stages, paying in installments according to their means.

After collecting the money, the men and women, along with the traditional elders and other elders, held a *Molibu* (meeting) to discuss the date of the traditional *Mosu'sa* (traditional festival). The traditional *Mosu'sa* was held in the settlement of the Da'a tribal community in the silamolo mountains, precisely in Bantaya. In welcoming the traditional celebration, the Da'a tribal community gathered firewood, repaired the Bantaya (traditional house), invited their families from various mountains, including Mount No'o, Mount Ranomayang, Mount Uvepore, Mount Vanja, Mount Valao, Mount Onjolosi, and prepared all the equipment for the traditional festival. During the implementation of the traditional *Mosu'sa*, violations often occurred, committed by the men or women.

Based on the results of interviews and data analysis, this research found two dimensions of the practice of determining customary fines at the traditional *Mosu'sa* festival, namely:

1. Light Customary Fines

A light customary fine is imposed if there is a violation of customary rules during the *Mosu'sa* cus-

tomary procession. This is based on the level of error and violation as follows:

- **Hair was found in the food**

In the traditional *mosusa* celebration, the Mombine in the Kaili Da'a tribe have the primary obligation to serve food as part of their social responsibility and as a symbol of respect for the *langai* and other traditional guests. The obligation to serve food is carried out by the mombine using the *mosiala pale* method. When a hair is found in the serving of food, it is considered a minor violation. In this case, the *Langai* has the right to impose a customary fine on the mombine on the basis that the *langai* has fulfilled their responsibility, namely providing money for the Mombine, and the Mombine has the responsibility to serve the best. The customary *totua*, as the mediator and judge, determines the sanction of the customary fine when hair is found in the food. The customary fine given is a minor customary fine in the form of chicken. The *langai* will determine how many chickens they request, this chicken fine can be cashed according to the price of the chicken. The fine is handed over to the *langai* witnessed by the customary *totua*.

- **The feet enter the bantaya hole**

A *bantaya* is a traditional house or hall of the Kaili Da'a tribe, built through *Mosiala Pale*, or mutual cooperation. Traditional houses are constructed using natural materials such as planks, wood, and *rumbia* leaves. *Bantaya* are built with a large space estimated to accommodate hundreds of people. There is a kitchen on the right side of the *Bantaya*, which is prepared for cooking during celebrations. Inside the *bantaya*, the Da'a tribe gathers to hold traditional weddings, harvests, funerals, and other traditional celebrations. Before the celebration, the woman's family, namely the father of the bride, is responsible for repairing and cleaning the *bantaya*, covering the holes between the existing boards and removing scattered dust. Closing the holes in the *bantaya* is done to prevent accidents such as feet being trapped. According to Mr. Agus, the head of Kaliburu Village, there was an incident experienced by Dollo, a young man

from the Kaili Da'a tribe who was a waiter and carrying a food tray. While serving guests, his left foot fell into a hole in the bantaya that was covered by a carpet. Following the incident, the Langai had the right to fine the mombine for failing to properly repair the bantaya. The traditional elders, acting as mediators, imposed a light fine. The customary fine was either a chicken or cash, and the Mombine was also responsible for covering the victim's medical expenses.

- **Standing while eating**

Mutual respect for each other is a characteristic of the culture of the Da'a inland tribe. Their form of respect is included in every series of traditional ceremonies. When eating inside the bantaya, neither the langai nor the mombine are allowed to stand or walk. This is a form of their respect for food. If anyone stands up, they will be subject to a light customary fine in the form of a customary pingga (customary plate) which is determined directly by the traditional *totua*.

- **Collecting plates and cutlery before guests finish eating**

Before the meal is over, collecting plates or lifting them is strictly prohibited, as it is considered a violation of etiquette and customary manners. This tradition is still strongly maintained by the Da'a indigenous people, as the Mosu'sa ceremony has a set timetable and sequence, both during and after eating. Violators are subject to a small customary fine in the form of a chicken or money.

2. Heavy Customary Fines

During the implementation of the traditional Mosu'sa ritual in the Kaili Da'a inland tribal culture, there were several violations that were considered serious and categorized as serious violations. If this is done, heavy customary fines (*givu matanak*) will be imposed. This heavy customary fine is believed not only to punish, but also to maintain the balance of traditional, spiritual and social values within the Kaili Da'a tribe. The following are things that are included in heavy customary violations/fines:

- **Harassment**

The Da'a indigenous people hold a traditional mosusa feast for two days and two nights, known as moroa-roa man-

gande manu (gathering or gathering to eat chicken). In gathering together to welcome the traditional Mosu'sa party, langai kabilasa children (young men) are not allowed to touch mombine rando'o children (young women) without being married. This is a case in which Bimo, a member of the kabilasa langai, kissed the daughter of mombine rando'o Dui, a member of the rando'o mombine from Mount Ojolosi. Dui's parents objected and demanded a customary fine of Rp 2,000,000 and a goat from Bimo.

- **Postponing the Predetermined Day**

Before holding the traditional mosusa celebration, the langai and mombine, along with the traditional leader and other totua, hold a molibu (meeting) to discuss a suitable day according to custom for the Mosu'sa party. Once the date and time have been agreed upon, no one may violate or alter the celebration. Typically, the langai postpones the celebration for various reasons, such as insufficient funds. According to the beliefs of the Da'a indigenous people, postponing the predetermined date by the langai can have negative consequences for their livelihoods. In this case, the langai will be subject to a heavy customary fine, typically exceeding Rp 2,000,000, plus a goat or cow, at the request of the woman.

- **Intoxication during the traditional mosusa procession**

During the traditional mosusa ceremony, all members of the Da'a indigenous tribe are strictly prohibited from consuming alcoholic beverages. This is to maintain order and prevent disturbances and chaos that could arise from intoxication. Therefore, in this case, a heavy customary fine will be imposed directly by the traditional elders, ranging from Rp 2,000,000 to Rp 5,000,000.

- **Reducing/changing customary demands**

Men are responsible for fulfilling the customary demands of women, both in the *papitu* (seven) and *sasio* (nine) traditions. When a woman uses the sasio tradition, the man must fulfill the woman's customary demands, provided they can be paid in installments, but they cannot be reduced or changed. Failure to do so will result in a

substantial customary fine, including one cow and the money requested by the woman. Responsibility is the basis of the obligations that are owned. In making a traditional *Mosu'sa* wedding party is the responsibility of every community of the Da'a inland tribe as an obligation that they must carry out with confidence to avoid unwanted bad things. The implementation of the party requires a considerable cost and is considered an obligation of the *langai*, no matter how heavy the burden is borne, if borne together it will feel light and "Mosiala Pale" one of the characteristics that is still maintained by the Kaili Da'a tribe, namely helping each other to lighten heavy things. Helping each other with the hope of reciprocation when faced with the same circumstances, this solidarity is one of their strengths in facing responsibilities amidst still low incomes. However, it does not only end in the context of the costs of the traditional *mosusa* party, but during the course of the traditional *mosusa* party, customary fines are also applied for both minor mistakes (light fines) and major mistakes (heavy fines) which are recognized as additional burdens. Tekhu Soa et al. (2024) in her research results explained that the function of customary fines in the marriage legal system of the Langa indigenous community is to enforce customary norms and rules, restore good name, efforts to break the bond of engagement or marriage between men and women and realize justice and balance in community life, including in matters of marriage. For the inland Kaili Da'a tribe, customary fines have a unique function, namely as an effort to purify oneself for mistakes made and restore spiritual balance. Customary fines are considered part of the ancestral tradition that must be preserved from generation to generation that must be maintained and respected, as a way to strengthen the community, and avoid prolonged disputes. Therefore, customary fines stand in the middle as a mediator of justice. With the existence of customary fines, they can provide moral lessons and a sense of fear not to make mistakes with sanctions/punishments that are quite costly. While customary law is effective in

suppressing moral violations, its implementation still faces legal challenges related to the legality of customary sanctions and the protection of individual rights (Miftahudin et al., 2025). Customary fines during the traditional *Mosu'sa* celebration are still maintained and preserved to this day to maintain and strengthen customary law and preserve local wisdom values in the modern era.

4 Conclusion

This study highlights that the practice of customary fines in the *Mosu'sa* traditional festival of the Kaili Da'a inland tribe is not merely an economic burden but embodies deep local wisdom values such as honor, responsibility, and social solidarity. The classification of fines into light and heavy sanctions reflects a structured customary system that regulates behavior, maintains social order, and preserves spiritual balance within the community. Despite economic limitations, the community continues to uphold these traditions, demonstrating the strong role of mutual cooperation (*mosiala pale*) and collective responsibility in sustaining cultural practices.

This research is limited by its qualitative ethnographic scope, which focuses on a single community in Kaliburu Village. As a result, the findings may not be generalizable to other indigenous groups with different socio-cultural contexts. Additionally, the reliance on a relatively small number of informants may restrict the diversity of perspectives, particularly regarding the economic implications and potential conflicts between customary law and formal legal systems. The study also does not deeply explore the long-term socio-economic impact of customary fines on community welfare.

Future studies are recommended to expand the scope by comparing similar customary fine practices across different indigenous communities in Indonesia to identify broader patterns and variations. Quantitative or mixed-method approaches could also be employed to measure the economic impact of customary fines more systematically. Furthermore, research exploring the interaction between customary law and national legal frameworks would provide valuable insights into issues of legality, human rights, and cultural preservation in the modern era.

References

- Ayyuhda, C., & Karsiwan. (2020). Nilai-Nilai Kearifan Lokal Kitab Kuntara Raja Niti Sebagai Pedoman Laku Masyarakat Lampung. *Social Pedagogy: Journal of Social Science Education*, 1(1), 11–18. <https://e-journal.metrouniv.ac.id/ndex.php/social-pedagogy>
- Bryman, A. (2020). *Social Research Methods*. November .
- BUSTAMI, B. N. (2006). *Akuntansi Biaya Teori dan aplikasi Bastian Bustami, Nurlela*. Yogyakarta : Graha Ilmu.
- Dunia, F. A. (2018). *Akuntansi Biaya*. Jakarta: Salemba Empat.
- DPR. (2014). *Undang-Undang Republik Indonesia Nomor 6 TAHUN 2014 TENTANG DESA*.
- Hadikusuma, H. (2003). *Pengantar Ilmu Hukum Adat Indonesia*. Bandung: Mandaar Maju.
- Jeddawi, M., & Rahman, A. (2020). Identifikasi Hukum Adat yang Masih Berlaku dalam Penyelesaian Persoalan Sosila di Desa Kawo Kabupaten Lombok Tengah. *Jurnal Konstituen*, 2(2), 89–100.
- Murchison, J. M. (2010). *Ethnography Essentials: Designing, Conducting, and Presenting Your Research* . America: Jossey-Bass A Wiley Imprint .
- Mulyadi. (2012). *Akuntansi Biaya*. Yogyakarta: UPP STIM YKPN.
- Moleong, L. J. (2008). *Metodologi Penelitian Kualitatif*. PT. Rosda Karya.
- Muhadjir, N. (2002). *Metodologi Penelitian Kualitatif* (4th ed.). Rake Sarasin.
- Nurhasanah. (2019). *Kajian Etnomatematika Penetapan Uang Adat dalam Pernikahan Adat Lampung*. Universitas Islam Negeri Raden Intan.
- Reeves, S. (2013). *Ethnography in Qualitive Educational Research* (Vol. 35). AMME Guide: Medical Teacher.
- Miftahudin, R., Sinaga, R. N., Kurniawan, A. T., Jayanti, G. D., & Wardani, Y. (2025). PENERAPAN DENDA ADAT DALAM PENYELESAIAN DELIK KESUSILAAN DALAM MASYARAKAT DI DESA MARGA SAKTI KECAMATAN PADANG JAYA KABUPATEN BENGKULU UTARA. *Quantum Juris: Jurnal Hukum Modern*, 7(2).
- Sudarsono. (2004). *Bank dan Lembaga Keuangan Syariah*. Yogyakarta.
- Tekhu Soa, Falentina., Yossie Maria Y. Jacob, & Orpa J. Nubatonis. (2024). Penerapan Adat Waja (Denda) dalam Praktik Perkawinan Masyarakat Langa Kecamatan Bajawa, Kabupaten Ngada. *Federalisme: Jurnal Kajian Hukum Dan Ilmu Komunikasi*, 1(4), 213–220. <https://doi.org/10.62383/federalisme.v1i4.338>
- Usry, C. (2004). *Akuntansi Biaya*. Jakarta: Salemba Empat.
- Wijaya, H. (2021, 30 April). *Analisis data kualitatif Model Spradley(Etnografi)*.