

Anak Mikhrul : Exposing Gender Inequality in Lampung Custom Practices

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Abstract

Traditional practices are one of the factors that cause gender inequality because they consider women to be inferior to the superiority of men. The purpose of this study is to reveal the customary practices of Lampung which then cause gender inequality to be hereditary by focusing on the term mikhrul. By using qualitative research data was collected through interviews with

traditional leaders, religious and community leaders. In addition, indirect observation was used to strengthen data that was not disclosed at the time of the interview. Secondary data obtained from journals and books. By using descriptive analysis, the findings of this study are: mikhrul is a customary term that is socialized to girls from a young age which means that girls are daughter-in-law while boys are biological children. Consequence, girls do not have access, participation, and control in the family, because the role of girls is temporary, namely before marriage. Therefore, daughters are only custodians of family assets. Meanwhile, sons have a substitute role for their parents, are responsible for family members who are not yet independent, and have responsibilities for their wives, so that sons have power over all parental assets. In the name of custom, the superiority of sons in the family is passed down from generation to generation, so that women experience gender inequality. responsible for family members who are not yet independent, and have responsibility for the wife, so that the son has power over all the assets of the parents. In the name of custom, the superiority of sons in the family is passed down from generation to generation, so that women experience gender inequality. Responsible for family members who are not yet independent, and have responsibility for the wife, so that the son has power over all the assets of the parents. In the name of custom, the superiority of sons in the family is passed down from generation to generation, so that women experience gender inequality.

Keywords: Gender Inequality, Anak Mikhrul, Lampung Customs, Lampung Women

A. Introduction

Efforts to eliminate gender inequality have been carried out, such as those carried out at the ASEAN level, namely the MDGS program (*Millennium Development Goals*) is a program

implemented to measure the achievement of gender equality. From the MDGs it is stated that gender equality has experienced significant progress when compared to before access was opened for women in various fields such as politics, education, and the labor market, so that women can participate in the economy without formal restrictions, resulting in consistent progress in occupying many spaces in society (Asongu, Nnanna, & Acha-Anyi, 2020; Chuanchuan & Jingwen, 2021; Martínez, Nazif-Munoz, Rojas, & Magaña, 2022; Obasola & Omomia, 2014; Pujar, 2016).

However, gender inequality still exists. This is due to customary practices that are still inherent in the community. While the state does not have power over these customary practices. Thus, this gender inequality cannot be simply cut off, even though it is nothing new that customary practices have led to gender injustice for women which continues to occur. No one criticizes customary practices because these practices have been collectively agreed upon and have even become habits that must be carried out (Agassi, 1989; Cooray & Potrafke, 2011; Islam, Pakrashi, Sahoo, Wang, & Zenou, 2021). Therefore, exposing gender inequality due to customary practices, especially in Indonesia, which has various ethnic groups, is important. The Lampung tribe, which is full of traditional practices, regulates the relationship between women and men which then influences women's position, such as the customary practice of positioning women as mikhul children in the family, which means that daughters are in-laws so they do not have a social role like sons.

In a gender study, research that focuses on gender inequality is broadly categorized into inequality: *First*, inequality in the economic field (Asongu et al., 2020; Brzezinski, 2021; Chuanchuan & Jingwen, 2021; Giménez-Nadal, Mangiavacchi, & Piccoli, 2019; Islam et al., 2021; Martínez et al., 2022; Wang & Cheng, 2021). The study of economic inequality puts it in a corner that women do not have access in the economic sector, due to

their limited skills. Therefore, even if women are able to access economic jobs, they often get a double burden. Furthermore, they do not have access to occupy a strategic position. *Second*, the study of inequality in the political field (Cooray & Potrafke, 2011; Casale & Posel, 2021). This study concerns women's access in the public world which often does not get a strategic place. Even though there is a quota of 30 percent for women's access to politics, this quota has never been fulfilled because women themselves have no motivation to enter politics, as a result of the pretriarchal culture or background of the women themselves. *Third*, research on inequality due to culture (Agassi, 1989; Brien & Oakley, 2015; Edgerton & Roberts, 2014; Hermawati, 2007; Studies, Faculty, Culture, & Padjadjaran, 2011; Mudege, Mdege, Abidin, & Bhatasara, 2017; Obasola & Omomia, 2014; Pujar, 2016; Siregar, 2018; Wei et al., 2021). This study focuses on the inequality that occurs in women because of a patriarchal culture which causes women to be unable to have broad access compared to men.

The study shows that inequality experienced by women has long been the center of attention of researchers because cases of women experiencing inequality have an impact on the absence of women in the public sector. However, the study of Lampung's cultural inequality, especially regarding concepts *mikhrul* which is a Lampung traditional practice that is attached to girls, not many have studied it. Even though Lampung culture deserves to be studied because women who are marginalized as a result of customary practices need to be disseminated to the general public through publications so that customary practices can be adapted to the era in which women are equal to men. Therefore, Lampung's customary practices are worth studying.

Research like this is important so that the culture that causes gender inequality can be minimized *political will* many government policies have been implemented but local culture is thought to hinder gender equality (Soetjipto, 2005). In this

regard, it is necessary to raise gender inequality caused by local cultural customs so that practices that corner women's roles can be minimized as happened in the indigenous people of Lampung.

Lampung is one of 33 provinces in Indonesia which has a fairly low level of equality compared to other provinces. This can be seen from the gender equality index survey in Indonesia, namely 27 of the 33 provinces in 2020. Those that adhere to a patriarchal family system have a cultural system that implicitly has a strict distance between men and women (Zuhraeni, 2017). Even though the values of children are generally the same between boys and girls, in practice customary values differentiate the two. This can be seen from the customary practices carried out by the Lampung traditional family.

Girls traditionally have titles *mikhrul* which means that the property of parents-in-law has an impact on the devotion of daughters to parents much smaller than that of sons because daughters are perceived as biological children as long as they are not married, whereas after marriage, parents no longer have full obligations to their daughters. Vice versa, children do not also have full responsibility for parental care when they are elderly. The responsibility of daughters is more on the parents-in-law than on the biological parents.

With reference to the cases above, this study formulates the problem as follows: what are the consequences of the customary terms *mikhrul* for Lampung women? is there a gender imbalance with the *mikhrul* customary terms? What is the perception of traditional Lampung women towards the customary of *mikhrul* that is attached to them?

This study aims to prove that the traditional practice of Lampung by positioning *mikhrul* in girls is a source of gender inequality in Lampung women who have been socialized since childhood which then has an impact on women's unconsciousness that this position has cornered them in the various resources

they have. Both of these studies aim to show the limitations of women's actions in accepting the impact of Lampung's customary practices. Third, increase sociological understanding related to inequality caused by customary practices.

B. Discussion

1. Patriarchal Culture in Indigenous Lampung

Custom is a tradition attached to a society. Adat regulates the behavior of its members which are socially inviolable. Although there are no legal rules governing the implementation and violation of customary traditions (Dilli, Carmichael, & Rijpma, 2019; Obasola & Omomia, 2014). However, the family is a very important institution, because in essence the family is the birthplace of a person. Respect for the family is also related to the ethic that men must respect their wife as the person who has given birth (Edgerton & Roberts, 2014; Hermawati, 2007). The family where the patriarchal cultural values were socialized for the first time.

The Lampung tribe adheres to a patriarchal culture. The paternal or male lineage is very dominant. Boys are the successors of their offspring. That is why boys have high value in the family. Boys have a big responsibility in the family because their position is a substitute for parents. That is why since childhood boys have been "older" by their siblings even though the boys are younger siblings. Mentions for boys are usually called *Minak*, *Abang*, some have even given titles like *Tuan Isinan*. Meanwhile, girls do not have responsibility towards the family. Taking care of the elderly life of his parents is the son's responsibility. That is why sons are often not allowed to leave their parents' house after marriage even though economic conditions are well established. Even if the family is going out of the house,

While the status of daughters in the Lampung family is *mikhrul*, after she is married, daughters belong to husbands and

in-laws, so that after marriage she will join her in-laws, even live in the same house as her in-laws. The obligation to serve is no longer the parents, but the husband's family. Therefore, while still living with her parents, the daughter of the Lampung Tribe gets affection from her parents and will not replace her affection with her son. For them to have a daughter or in the local language "noble child" is a matter of pride and honor.

The Lampung traditional tribe adheres to a patrilineal system, namely the lineage following the father's lineage. The Lampung tribe has its own customs, especially in choosing a life partner because the family functions to maintain and continue their offspring and even perpetuate the customs of the Lampung people. In this regard, marrying another ethnic group is highly prioritized for the indigenous *Pepadun* tribal family. This aims to anticipate various kinds of household conflicts due to differences in life principles that lead to divorce. That is why the Lampung people will try to marry off their sons to the Lampung tribe so that the Lampung custom is not lost.

In Lampung culture, boys receive special treatment, for example, parents will not let go of their children even if they are economically well established. Therefore, the decision to move house or not is the decision of the male's parents. While the position of son-in-law becomes an important position in his new family. Son-in-law takes care of family affairs including managing the household. Even in social affairs, son-in-law plays an important role (Marga, Nyerupa, & Tengah, 2017).

2. The position of girls is not equal to boys

Gender is all social attributes regarding men and women, for example men are described as having masculine characteristics such as being strong, rational, strong. While women are described as having feminine traits such as delicate, weak, sensitive, polite, cowardly. These differences are learned from family, friends, community leaders, religious and cultural institutions, schools,

workplaces, advertising and the media. The term gender was introduced to refer to the differences between women and men without purely biological connotations. So the formulation of gender in this case refers to the differences between women and men which are social formations, differences that still appear even though they are not caused by biological differences concerning gender (Martínez et al., 2022; McDonald et al., 1999).

The history of gender differences between male and female human types has occurred through a very long process. Therefore, the formation of gender differences is due to many things, including being formed, socialized, strengthened and even socially and culturally constructed through religious and state teachings (Fakih, 1999).

Through a long process, gender socialization is finally considered to be God's provision, as if it is biological in nature that cannot be changed anymore, so that gender differences are considered and understood as the nature of men and women. This sometimes makes women considered lower than men. Even the culture that has been formed for a long time, most of the roles assigned to women are roles that are weak, less challenging and internal or domestic (Ponce de Leon et al., 2020; Sharma, 2017).

Gender discrimination is a characteristic of almost every society that adheres to a patriarchal system. Labeling men who are strong, rational, and have great responsibility in the family has an impact on men who have far more power and superiority over women. Because of this, men are given broad access to enter the workforce which is far more strategic than women. While women are inferior to men. Labeling women as gentle, protective, nurturing, and irrational has an impact on giving jobs that are domestic in nature. This domestic work takes much longer hours than men work, and financial gain is also not obtained from this domestic work (Acker, 1990; Ponce de Leon et al., 2020; Rahmawati & Hartini, 2019).

The division of work based on gender differences is not a problem if it does not harm one party, because the division of work is fair. However, it will be different if the work creates inequality for one party. Women experience gender inequality. Women often experience excessive workload with long and long working hours that do not generate money. Even the work is considered a job that is not appreciated by some groups. Domestic work is not work because it is not financially rewarding. On that basis women only maintain the family's wealth resources but do not have strategic access so that in addition to the double workload (Agassi, 1989; Edgerton & Roberts, 2014; Sharma, 2017; Wei et al., 2021)

Symbolic violence can be in the form of what is revealed by customary practices that something that is done is not suitable for men and women. Many expressions were put forward to reveal that it was irrelevant for men to do such activities *tabu*. Based on and framed by adat, these words are not critical of their existence. Gender differences are actually not a problem as long as they do not give rise to gender injustice. However, it turns out that gender differences have given birth to various injustices, both for men and especially against women. Gender injustice is manifested in various forms of injustice, namely marginalization or the process of economic impoverishment, subordination or the notion of being unimportant in political decisions, the formation of stereotypes or through negative labeling, violence (violence), longer and more workloads (burden), and the socialization of gender role ideology (Cooray & Potrafke, 2011; Giménez-Nadal et al., 2019; Ponce de Leon et al., 2020; Wang & Cheng, 2021).

Such social construction can harm the position of women or men both in building a healthy and prosperous family or their participation in community development and activities. Because gender is a cultural product, gender can change from time to time according to the conditions of society and the state, it can differ between cultures and even within the same culture.

Despite differences across cultures and times, gender relations around the world reflect the unequal power relations between men and women as a pervasive feature (Cooray & Potrafke, 2011; Sharma, 2017).

Gender inequality is the result of a gender construction which says that women are meek, irrational. In addition, women are also very sensitive so they often cause emotions. It is not surprising that because of his soft energy, he has the energy that is not excessive to do things that are public in nature. This construction is because women have organs that function to conceive, give birth, and adjust. Thus, the task of women is only limited to domestic studies. Because of this, according to Fakhri (1997) that gender construction creates gender inequality which causes the marginalization of women which has an impact on poverty. The subordination to women causes women to never have strategic access but to their secondary nature. Besides that, there was also violence at the household level and at the larger level, such as in the community. This violence is not only physical but also non-physical. Basically this violence also creates verbal violence with symbolic languages that corner women. Social construction will also lead to the fact that there are multiple roles that must be borne by women.

This dual role is not only the role that must be carried out in the domestic sector but also the role in the public sector. Thus, this construction creates various gender inequalities for women. Basically this violence also creates verbal violence with symbolic languages that corner women. Social construction will also lead to the fact that there are multiple roles that must be borne by women. This dual role is not only the role that must be carried out in the domestic sector but also the role in the public sector. Thus, this construction creates various gender inequalities for women. Basically this violence also creates verbal violence with symbolic languages that corner women. Social construction will also lead to the fact that there are multiple roles that must be

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Custom is one of the causes of the strengthening of gender inequality. This is not without reason because the custom that is carried out by its adherents causes everyone to adhere to it. Even customs that have been carried out from generation to generation have become a part of life so one does not know whether this is the cause of gender inequality or not because each person carries them out without any criticism of the customs being carried out (Acker, 1990; Obasola & Omomia, 2014; Pujar, 2016).

Child of the tribe *Lampung Pepadun* are biological and adopted children. Biological children are children who are biologically descended from them, while adopted children are children who are adopted for the sake of something. In this case the adopted child is done because the family has no children. Even though he is married, he has not been blessed with a son or daughter. Because of that the family will adopt a child either from their own family or from someone else. The adoption was also carried out because the family did not have a son.

Boys, have great responsibility towards the family. Both parents and other family members without exception for the daughter are the responsibility of the son later when the father's parents are gone. That is why it is known as a son is a substitute for parents. As a substitute for parents, boys have been socialized with responsibility for the household. The son who will live in the house of his parents and is also responsible for the existing inheritance and is responsible for the parents and the continuity of the family itself.

In Lampung custom, the position of boys is higher than girls. This high position causes boys to have more facilities than girls. Boys have power over girls, especially in terms of

responsibility. Therefore, boys have the power to make decisions about girls' lives. Including determining a mate and determining the direction of life, without exception, also determining who he will marry. The blessing of a son is expected.

Boys have more access to opportunities in deciding how to continue the family. Boys also get special facilities from both parents. At the time of marriage the son gives a high dowry, and also gets the opportunity to live with his parents and has high facilities regarding the condition of the house. Even if the head of the family is a son and son-in-law in the house, the position of the parents is equal. This includes deciding on the operation of social and religious life. Son-in-law has an important role compared to daughters in the house.

Boys also have more facilities than girls. Sons besides having access to their parents' house, which is where they live after marriage, if deemed necessary, parents are also responsible for providing a private house for their son. Their parents have not been able to let go of their children after marriage before giving a house to their son and son-in-law. Even though the house that was built was not too far from the parents, the parents still built a house for their son.

Marriages are financed by the man and the man has the right to arrange all the marriage processes even after marriage life is still the responsibility of the man's parents, according to custom, boys who marry like this are called "taking wives", so the wife is not allowed to file for divorce even if she gets unpleasant treatment as revealed in the interview with this informant:

"... I have received harsh treatment from my husband and parents-in-law, but I did not put up a fight and just kept quiet, because it was uncomfortable and I had no right to rebel, because I was married and what would be done with their authority..." (Informant R, 2021).

Sons for Lampung traditional tribal families are substitutes for both parents, therefore at the time of marriage men have a big responsibility for financing marriage. Parents will pay for the entire marriage process both according to custom and national receptions. Traditionally it will be celebrated at least in a long process, namely seven days. However, this is no longer the case, because it has been modified so that the wedding will be held in one day and one night with custom porses and receptions.

At the time of marriage, the male's parents are the most busy place. In this context, boys are considered to have children, so the men's family will be busy. They prepared the wedding process starting from the dowry and the necessities of marriage. In this context, girls no longer have a burden because boys take over all the financing.

The man's family is the happiest family when their children are married, because according to tradition they "get children" who will then continue the male generation. That's where they got their son-in-law who would be part of them forever. They even have power in managing the household. Because of this, the role of son-in-law that they get from sons becomes their own happiness, as revealed in an interview with one of the informants:

"...boys get married, we are happy because we gain, not lose, like letting go of girls. That is why we are so happy to have a father-in-law, because he will later become our child... (Informant S, 2021).

The informant's expression is an expression in the courtship system in general, meaning that the man gives a dowry to the woman. The man in this case is considered by the Lampung tribe to get a child so this makes the in-laws very happy. However, it is different for families who use a marriage system with a *smanda* system. In this system, the men do not get even the men feel disadvantaged because the man will lose his authority in front of the wife's family.

This system exists and applies in customary law. But often it is rarely used even though it exists. This system makes the man have no power in customary terms because his status follows his wife. Even in traditional ceremonies, he does not have a high position in adat. For male families who use the *smanda* marriage system, all duties and responsibilities with the male family are free and he is not entitled to receive inheritance from his family, because the system is children from parents-in-law.

3. The Position of Daughters Before and After Marriage

Girls are well known for the concept of *mikhrul* in the Indigenous Lampung tribe. *Mikhrul* in this case the position of the child who can still be managed or borne by the parents is when he is not married, so he is still with his parents. Nothing has changed for the families of boys and girls, who receive the same love, because they are both children, as one of the traditional leaders stated below:

“...both boys and girls are the same, both children. If we eat chicken then all eat chicken, but if there are no side dishes then we will eat as little as possible. It’s just that the daughter’s job is to cook, there is no obligation for the son to prepare food for the family. The daughter is the one who is responsible for the domestic part...” (Interview with Ar, 2021).

For families, a daughter must have a lot of domestic knowledge, because she will eventually be faced with household matters when she gets married. Therefore, girls often work much longer hours than boys. Daughters from childhood follow their mother from morning preparing breakfast to dinner for the family. Girls are also asked to have expertise in managing the household, both in spending money and in processing food ingredients. Because it is not surprising that girls are asked to be good at many things in the domestic sector.

Lampung tribal girls are not free to make decisions in life, including choosing a school. Parents are the only role in determining choices in a daughter's life, including in determining the school she goes to. Girls are asked to follow directions from their parents. Related to this, the informant revealed:

“...a daughter is fully supported by her life because they often don't think about life. Therefore, it is the responsibility of parents and older brothers who are in charge of protecting her, including choosing which school to go to. School has a lot of costs so don't let school later become useless for her life. Therefore, if she decides to go to a school that is considered by her parents to be irrelevant, then the girl will follow her parents, including the older brother who will replace the father's role...” (Informant W, 2021).

Apart from parents, boys are role models that girls have to respect. Girls must respect boys, because boys have a higher status traditionally than girls. That is why girls are asked not to call boys by name but have their own nickname or in the local language is *totor* for boys, as revealed by the informant below:

“boys have a much higher position in the family than girls, because later they will be responsible for continuing the lineage and must be respected. Even if a boy is born last, he must be called honorific for girls...” (Informant S, 2021).

Girls who marry under the patrilineal system or are known in the local community are the general system where women are given a dowry from the man. After marriage, the daughter is the daughter-in-law, that is why the daughter is called the *mikhrlul* child. The whole life of a married daughter has been taken over by her parents-in-law. Parents are only obliged to complete their duties as parents when their children are before marriage. After marriage, parents no longer follow their daughters. Mother-

in-law is a person who is fully responsible for her life. Because of that, this daughter in the in-laws' house is obligatory even though she already has her own house. Parents-in-law become parents for him, so the obligation to be filial is much higher than the obligation to be filial to both parents.

Her position in the mother-in-law's house is a surrogate mother. Therefore, in-laws and sons-in-law are asked to cooperate with each other in managing survival. For his mother-in-law, the house he has is his son-in-law's house. Even in some households, since marriage the management of the household has been given or taken over by the son-in-law, as revealed by the informant:

“...since we got married, my parents-in-law's house is my house. My parents-in-law give full responsibility to me to manage the household. I was asked to prepare daily dishes. I was asked to stay here until my in-laws sincerely let me go out of the house...(Infoman, M, 2021).

The position of married women is that they must live and serve their parents-in-law. When asked by informants, all informants said that this was customary. If we refuse it is considered against custom. This is what Lampung women have to accept.

There is an assumption that sons are substitutes for fathers and are responsible for all family members, so household chores such as cooking, taking care of children, and taking care of the household are mandatory jobs for women. Boys are not fit to do domestic work. Moreover, there is an opinion that if boys do domestic work, they will not progress, because their minds are narrow. This narrow mindedness is something that is prohibited for the Lampung custom because generally men are socialized to be brave and have a broad mind and insight.

Therefore, women are the main workers in household affairs taking care of children and taking care of their husbands. Their work cannot be replaced because if there is a man who will

help then other family members will forbid and allow them to go and do other work that is not a domestic matter, as revealed by an informant who is husband and wife below:

“.....my husband rarely helps with cooking, taking care of children and also cleaning the house, because since childhood he was not allowed by his parents. What’s more, if other family members find out that she is taking care of the children and the household, then the family members will sneer and be cynical at me, because my husband comes down from the kitchen. Because of that, I also don’t want my husband to go into the kitchen and only take care of domestic affairs, said the Lampung person taboo, not only against the husband who is sinful but ordering the husband to help in the kitchen violates custom... (Informant R, 2021).

Pantangan for men to do domestic affairs as a daily routine was also recognized by Lampung residents, by giving examples of several family members who asked their husbands to work. There they tell that a husband who submits and obeys his wife’s instructions by carrying out and cleaning up household chores every day does not seem like a man’s nature, because men generally work hard, not work done by women. Once upon a time, a husband did a woman’s job, namely cooking, the husband did not know what spices to put in to make vegetables so that they could be eaten by other family members. Because he was confused, the husband did not know that the vegetables he was cooking were burnt. Examples like this are repeated by family members in regular meetings. From there it was stated that abstinence was not only very big in nature, but the burnt vegetables also indicated abstinence which should not have happened.

The people of Lampung consider domestic work to be a very easy job so they only waste their time doing domestic work. This is not that they don’t care about household matters, but according to them there is work that is difficult and can only be

done by men. Therefore, work that is considered light, such as household chores, is delegated to women. This ease of work is then considered a waste of time, energy and thought.

Facing this domestic work, women are not limited by space and time, they even do domestic work day and night. They feel guilty when their work is not done, especially in the family where there are in-laws or male relatives. Because of this, women often cook while carrying their children so that family members are ready to eat at the right time. In addition, women are also faced with social work. At this stage it is also a woman's work that requires energy and proper management, because women are obliged to attend to these social activities besides that she also has to complete household chores.

In the household, it is something that the Lampung traditional family can do that in the household there is always a family member from the husband's side who lives together, be it in-laws or sister-in-law. It is the duty of a woman to take care of other family members who live with her. Because of this, women often have excessive obligations and are not allowed to receive anything they don't like. Because respecting the husband's family members is a symbol of respecting the husband. Thus the role of Lampung women in traditional practices has an impact on a double burden.

4. Inheritance sharing which refers to Customary Practices

The distribution of inheritance to the Lampung *Pepadun* tribe actually refers to the distribution of inheritance according to Islam. However, not all of the parents' assets are distributed when they die, but when the parents are still alive they are also given. This system is carried out to reduce parents worries about misunderstandings about the distribution of parental assets.

The Lampung *Pepadun* tribe says that the distribution of parental property or inheritance really depends on the condition

of the parents' own family. If something is inherited, several systems will be carried out according to custom which are no different from Islam. However, inheritance distribution is highly prioritized for sons, even if the boy is not married. While the inheritance received by daughters will be given after the daughters are married. Inheritance distribution can be divided into several distribution systems, including:

First, done before the testator died. The process of inheritance by forwarding or transferring and giving a mandate is carried out when the heir is still alive to the sons, especially the oldest son in the family. However, if the son is still underage, the heir will give it to a trusted person, in this case, the heir's older brother or younger brother. The process is given to the heirs with recalculation. Meanwhile, the distribution of inheritance for girls is given when the girls are married with the distribution of inheritance referring to Islamic teachings, namely getting one in two with boys.

In addition, the inheritance process is also carried out after death. First, this distribution system is given directly to the heirs. Second, the distribution is done through a discussion process (time, interpreter, and method of distribution). For those who have a lot of assets, the family appoints a notary and brings in the police to be a witness in the distribution. However, for families who are categorized as lower middle class, they only discuss with their siblings and relatives from the male side who died or their heirs.

In addition, there are provisions that must be considered before the inheritance becomes the property of the heirs. The most important provision is that the distribution of inheritance is carried out based on the position of the heirs in the family. Distribution of inheritance The distribution of inheritance is very necessary when a spouse, family member or relative who still has a close relationship with the heir who has passed away.

According to the customs that apply to the Lampung *Pepadun* tribal custom, the time for inheritance distribution is carried out after the heir dies after seven days (*seven days*), forty days (*forty days*) or after the implementation of the event one hundred days (*full hundred days*). The death ceremony was carried out by holding a *tadarusan*, namely reading *Yasin* letters and remembrance and closing by praying for the spirits of relatives. The distribution of inheritance is given after these events, with the aim that the heir who died has returned in peace and the family left behind is ready to accept the decision. In addition, there is also an opinion that dividing inheritance before seven, forty days or even one hundred days is taboo or something that is not commonly done because it is ethically unethical. As revealed by the informant below:

“The distribution of the inheritance is carried out at least after seven days, apart from being busy receiving guests and also carrying out recitations, it also seems unethical if the distribution is carried out before seven days. The condition is grieving and also each is not ready to accept decisions or at least not yet ready to carry out work related to the heirs” (Informant E, 2021).

For Lampung girls, children who are about to get married, household items, as well as money and gold, will be given to them by their parents. The treasure was then taken to her husband’s house. The property is given according to custom after the consent granted. Thus, married women will already have household items, as revealed by the informant as follows:

“...I married carryingsansanwhich is then called handover from parents. The items included cupboards, cots, refrigerators, motorbikes, and other household items such as plates, tablecloths, as well as 10 million in cash. The money was then taken to my husband’s house which became my inheritance. After that, I didn’t get the other half

of my parents because it belonged to my older brother..." (Informant K, 2021).

Innate assets are all inherited assets that are inherited by the husband and/or wife prior to marriage. This inheritance during the customary marriage process is reported by the woman or traditional leaders. All treasures were reported in detail in front of the attending audience. This was intended to be known by all present, that the married daughter had received an inheritance. This inherited property is obtained by a daughter before she is married, in the Lampung language, it is known as *sansan*. When compared to the inheritance of sons, the inheritance received by daughters is much lower. This is because customary law is very strong, so no one dares to challenge it. There were several informants who stated that this happened because of the position of sons, especially the eldest son, having the obligation to continue the responsibility of his parents to meet every family need and to care for and provide for his younger siblings until adulthood.

C. Conclusion

Traditional practices have created inequality for women. In Lampung traditional practice, the designation *mikhrul* for girls is proof that this concept does not merely show affection for girls, but behind that it has been standardized that the role of women is not the same as that of men whose roles have been socialized into the family since childhood. The impact is the socialization of the *mikhrul* concept, women have the same access as boys. Roles and responsibilities in the family have long been abandoned as well as access to inheritance distribution. Traditionally, the role of sons, namely being responsible for supporting their wives, family members who are not yet independent, and parents and sons as surrogate parents, has an impact on male superiority over women. All of this makes

traditional practices difficult for women to deny. Because customary practices that contribute to gender inequality are considered normal and even considered not the cause, because customary practices are practices that are consciously carried out and imitated by the actors involved in them.

This research is still limited to Lampung traditional practices with a focus on the *mikhrul* concept so that what is produced is still limited to one existing practice. However, it will be even more interesting if we trace the customary practices that occur in other tribes in Indonesia which are very famous for their various tribes and have different customary practices. Thus, it will produce more diverse customary practices and produce interesting discussions to add insight and solutions that these customary practices live in the midst of society not to create gender inequality but instead to increase the existence of women.

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