

Psychological Dimensions of the Family in the *Uleman Ago Nikahken Anak* Tradition of the Lampung Pepadun: Perspectives of Marcel Mauss's Reciprocity and 'urf

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INTRODUCTION

Tradition practices in traditional societies have social consequences that are not always empowering (Bimantoro et al., 2024). Obligations imposed through tradition norms and mechanisms in certain situations can develop into burdens for families, especially when social

demands are not in line with their economic capacity. This burden is often invisible directly because it is legitimized by the values of honour and communal solidarity that place the dignity of the family as a measure of social acceptance. This condition shows that traditions not only function as a means of maintaining social cohesion, but can also cause social and psychological pressures that affect family welfare.

Tradition law in indigenous communities serves as a living and flexible social mechanism, rooted in the values of togetherness, honour, and communal solidarity. Its enactment not only regulates individual behavior but also shapes the structure of social recognition and moral legitimacy in people's lives (Efrianto, 2024). As a dynamic legal system, traditional law is able to adapt to changing times, but still maintains its essence as a guardian of the balance of social harmony and the collective identity of a community. In the indigenous people of Lampung Pepadun, tradition law is internalized through the philosophy of *Pi'il Pesenggiri*, namely the value of self-esteem and dignity, which is the foundation of social relations as well as a measure of individual and family honour. These values are embodied in the principle *Finding Your Home* and *Sakai Sambayan* as an ethos of openness, solidarity, and collective social responsibility (Minandar, 2018). One of the tradition practices that represents this value in terms is *Uleman*, a tradition *Uleman* system that functions as an instrument of binding social relations and recognition of status in the structure of society (Penyimbang, 2025).

This *Uleman* practice is specifically carried out by the Lampung Pepadun community, who live in Central Lampung Regency. In context *A Married Man With A Child* (marriage of daughters), *Uleman*, it not only functions as a means of conveying information, but as an instrument of social legitimacy that helps determine the position and honour of the organizing family in front of the indigenous community (Kunjungan, 2025). Facts on the ground show that every *Uleman* received directly gives birth to a reciprocal obligation in the form of giving *Not a Piece of Paper*, the sustainability of which is under the social supervision of the community. The data obtained revealed that at certain times, especially during the festive season, the intensity of *Uleman's* acceptance in one family tends to increase, thus requiring the allocation of large financial resources. This phenomenon shows that there is a gap between *das sollen* and *das sein*. Ideally (*Das Sollen*), the *Uleman* is understood as a means of social solidarity and the manifestation of the value of helping in indigenous communities. However, in reality (*Das Sein*), this practice, under certain conditions, develops into an economic burden that has a direct impact on the psychological dimension of the family. The inability to meet mutual obligations is not only interpreted as a financial limitation, but is perceived as a failure to maintain *Pi'il*, which leads to shame, social anxiety, and concerns about the decline of family dignity. This pressure is reinforced by community surveillance mechanisms that work subtly through gossip, social assessments, and the formation of social distancing against families who are considered not to be carrying out tradition obligations.

From the perspective of social psychology, the condition can be understood as a form of psychological dimension that arises as a result of the meaning and acceptance of moral obligations shaped by community norms in family life. Tradition obligations that continue to be maintained through reciprocity in the community have the potential to cause ongoing problems, trigger differences of opinion in the family, and give birth to self-adjustment strategies (*Coping*) that are less adaptive, especially when social demands are not proportional to the family's economic ability (Lazarus & Folkman, 1984; Thoits, 1995). However, this psychological dimension has not received much attention in the study of Lampung Pepadun customs. As a result, the practice of *Uleman* is more often understood normatively as a tradition that must be maintained, without a critical analysis of the psychosocial impact it causes.

The urgency of this study lies in the need to critically examine the mechanism of reciprocity in the practice of *Uleman*, which not only has a social and economic dimension but also has an impact on the psychological condition of the family. Referring to Marcel Mauss's Theory of Reciprocity,

every practice of giving in traditional societies contains an obligation to give, receive, and repay (Mauss, 2002). However, when such obligations are carried out without considering the economic capabilities of individuals or families, tradition practices that originally functioned as a means of benefit and reinforcement of social solidarity can turn into a source of structural pressure that burdens family life. Therefore, this study is important to bridge the gap between efforts to preserve the value of family honour and the reality of the welfare and psychological health of the Muslim community in Central Lampung, as well as provide an argumentative basis regarding the limits of tradition practices that can be categorized as *'urf ṣaḥīḥ* in the perspective of Islamic law.

Several previous studies have examined the practice of giving in tradition marriage as a social obligation that has an impact on the family's economic condition, especially when tradition demands develop beyond financial ability and become a structural burden in its implementation (Anggraini et al., 2025; Kurnia et al., 2022; Sanusi et al., 2025; Tamam, 2024). Meanwhile, a study on the psychological impact of tradition practices, especially those examining the emotional pressure, shame, and social anxiety of families due to moral obligations and community oversight mechanisms (Athoillah, 2018; Ayuwandani & Tondok, 2024; Fitriya et al., 2022; Y. Ramadhani, 2025; Sugeng, 2019; Yunara, 2023).

Then, a number of other studies have discussed the tradition of donation as a social phenomenon (Azizah et al., 2021; Rohmah, 2023; M. R. Setiawan & Sudrajat, 2024). However, studies on Lampung Pepadun customs in general still limit *Uleman* to cultural rituals without analyzing them as a construction of moral obligations that have real socio-legal implications (Minzarly, 2023; Saputri, 2024; Suhairi, 2021; Zakiy et al., 2024). In addition, research on reciprocity in customs generally views the practice of giving donations in wedding celebrations as an instrument of social cohesion and solidarity, but has not been widely studied as a moral obligation that has implications for the psychological dimension and family honour (Abdullah, 2007; Azizah et al., 2021; Bariroh, 2024; Madoko, 2009; Nurainun & Wirdanengsih, 2023; Rajali et al., 2025; Ramadhana, 2021). On the other hand, the study of *'urf* highlights more the philosophical and social ethical aspects, but is not comparatively linked to Marcel Mauss's Reciprosias to read the dynamics of change in traditional practices (Chafid & Masrokhin, 2024; Helpina, 2025; Muhtadi, 2019; Nururi, 2024; Permata, 2025; Putri & Hasan, 2025; Rahmah, 2024; Santosa, 2017; B. P. Setiawan et al., 2025; Sunarto et al., 2024; Syamsi et al., 2025; Wibowo, 2019; Yusuf, 2020). This study fills a gap in the literature by proposing a conceptual framework that integrates Mauss's Theory of Reciprocity with the concept of *'urf* in Islamic law to read the legally binding force of *Uleman* practices, a perspective that has not been comprehensively explored.

In addition, there are still limited studies that specifically link the practice of *the Uleman to marry children* with social consequences in the form of community supervision, assessment of family honour (*Pi'il*), and forms of social sanctions that take place indirectly. The limitations of this analysis cause the practice of *Uleman* to tend to be understood normatively as a tradition that must be maintained, without a critical reading of the socio-economic implications and the power of its legal binding power in the life of the Lampung Pepadun community today.

Based on this background, this study aims to analyze the practice of *Uleman ago nikahken children* as a construction of moral obligations based on reciprocity and assess its psychological implications for the family in the Lampung Pepadun community. The main question to be answered is: how the mechanism of reciprocity in the practice of *Uleman* shapes the moral obligation of the family, the extent to which the practice imposes a psychological burden, and how does it stand as *'urf ṣaḥīḥ* in the perspective of Islamic law based on the rules of *al-'ādah al-muḥakkamah*.

The justification for this study departs from the urgent need to respond to the shift of tradition functions from an instrument of social solidarity to a structural burden that has an impact on the psychological well-being of the family. In the rules of Islamic law, it is emphasized that the law must be oriented towards ease and the elimination of difficulties (*taysīr wa raf' al-ḥaraj*). Therefore, a

critical reading of *the practice of Uleman* is important to assess the extent to which traditional stakeholders, together with the Muslim community, can adjust and re-arrange basic norms to remain consistent with the principles of justice and benefit. This article makes a theoretical and practical contribution to the development of the sociology of Islamic law by placing the psychological health of the family as an important indicator in assessing the sustainability and legitimacy of traditional practices amidst modern socio-economic dynamics.

METHODS

Design

This study employs a qualitative approach with a field study design. It aims to gain an in-depth understanding of the *Uleman* tradition regarding child marriage as a construction of moral obligation based on reciprocity. Furthermore, this research explores the social and psychological implications of this tradition for the Lampung Pepadun indigenous community.

Participants and Procedure

The research participants were selected using a purposive sampling technique. The group consists of traditional leaders (*pembembang*), families who implement and receive the *Uleman*, as well as community members in Central Lampung Regency who are directly involved in the tradition.

Instruments

The researcher acts as the key instrument in this study, supported by several data collection tools. These include semi-structured interview guidelines, observation sheets, and documentation related to social experiences and obligations within the tradition.

Data Analysis

Data analysis is conducted through three systematic stages: data reduction to filter relevant information, data display to organize findings, and conclusion drawing. These steps are implemented to obtain a comprehensive and holistic picture of the tradition being studied.

RESULTS AND DISCUSSION

Result

Typology of Uleman

Invitation letters are one way to attract guests to a wedding celebration (KBBI, 2025). In the past, people were only told verbally about the wedding to tighten the cord of friendship and show the good intentions of the inviter. While the theory about *Uleman*, according to Lampung custom, *Uleman* often refers to the traditional delivery of *Uleman's* by bringing cakes, dodol, and money wrapped in cloth or folding cloth to each clan (Lampung, 2008).

Uleman, in the indigenous people of Lampung, not only serves as a means of delivering *Uleman's*, but also as a symbolic medium that represents kinship relations, traditional authorities, and social positions in the community. The difference in the shape and value of the objects used in *the Uleman* serves as a cultural mechanism to mark the relational closeness and position of the recipient, so this practice plays an important role in affirming the structure of social stratification that is alive and inherited in Lampung society.

Field findings show that *the Uleman* is not just an information medium, but a symbolic instrument that clearly reflects social stratification in the Lampung Pepadun community. Each form of *Uleman* contains a certain symbolic meaning that marks the social position, kinship closeness, and tradition position of the recipient. The hierarchical structure is reflected in several levels of *Uleman* that apply in traditional practice. These levels, along with their symbolic meanings and reciprocal obligations, are summarized in Table 1.

Table 1. Typology and Reciprocity Mechanism of Uleman Tradition

Level	Type of Uleman (Gift)	Target Recipient	Symbolic Meaning	Reciprocal Obligation (Reply)
First (Sacred)	<i>Sekin</i> (Money with Mr. Likur nominal, e.g., 240, 2,400)	Primary kin: <i>Kelamo</i> , <i>Kemaman</i> , Grandparents, Brothers.	Blood ties, high kinship authority, and sacred honour.	Major household goods (Cabinets, beds, washing machines).
Second	<i>Barang</i> (Cloth/Sarong)	Extended family: Siblings, in-laws outside the main four groups.	Protection, respect, and social appropriateness.	Medium household appliances (Fans, simple cabinets).
Third	<i>Commodity</i> (Cigarettes - specific brands)	Relatives outside the core group and close neighbours.	Social recognition and prestige/status marking.	Basic household necessities of standard quality.
Fourth	<i>Cleaning Utensils</i> (Soap/Toiletries)	General community or neighbours within the same village.	Purity, readiness, and basic social etiquette.	Flexible; based on ability (money or small goods).

First level in structure *Uleman* is *Sekin* (sacred), which is manifested in the form of money with a special nominal known as *Mr. Likur*, such as 240, 2.400, 24.000, 240.000, and their multiples. *O'Neill* is given specifically to relatives who have blood ties and important positions in the kinship structure, which includes four main groups, namely *Kelamo* (maternal uncle), *Kemaman* (uncle on the father's side), grandfather, and brother who has a family. In context *A Married Man with A Child* (marriage of daughters), *Uleman*, it does not focus on the personality of a person as a traditional collaborator, but rather emphasizes the strength of kinship relationships. Reciprocal obligations in *Uleman* with shape *Sekin*. Generally, it is not realized in the form of money with a commensurate nominal value because the amount will be measurable. On the contrary, the reply *Uleman* is more often given in the form of household necessities, such as cabinets, tables, and chairs, beds, dining tables, dressers, washing machines, refrigerators, and other equipment (Kunjungan, 2025). This reciprocal pattern shows that reciprocity in *Uleman* is not intended as a nominally measurable economic exchange, but as a form of moral responsibility and social solidarity that maintains a balance of kinship relations in the indigenous people of Lampung Pepadun.

The second level in the structure *Uleman* is an item (cloth), which is realized through the provision of sarongs for men or clothing materials for women. Shape *Uleman*. It represents a form of reverence that is practical, while at the same time marking a relatively close social relationship, but it is below the sacred level of *Sekin*. Cloth as a symbol contains the meaning of protection, appropriateness, and sustainability of social relations between givers and recipients, *Uleman*. Recipient *Uleman*. In the form of cloth, it generally comes from relatives and close family outside of the four main groups, such as siblings and in-laws. Reciprocal obligations of the recipient *Uleman*. This is manifested in the form of providing household appliances such as fans, cabinets, and others with simpler quality than the rebuttal to *Uleman Nagau* (Kunjungan, 2025). This reciprocity reflects the principle of balance and appropriateness in the reciprocity relationship of the indigenous people of Lampung Pepadun.

Third level in structure, *Uleman* is a commodity in the form of cigarettes, which clearly reflects the differences in social status in the community. The type and brand of cigarettes given are not uniform, but are adjusted to the social status of the recipient. In this context, *Uleman* cigarettes function as a marker of social recognition, where the party who has the wish indirectly affirms the

position and level of prestige of the *Uleman* recipient in the structure of the Lampung Pepadun indigenous people. Recipients *Uleman* at this level, they generally come from relatives outside the four main groups, as well as other close families. Reciprocal obligations of *Uleman* are manifested in the form of providing household necessities of lower quality than the previous level (Kunjungan, 2025). These differences in quality are seen, for example, in the provision of the same goods as fans but with different brands and specifications, which reflects the principle of balance and propriety in the reciprocity relationship of indigenous peoples.

Fourth level in structure, *Uleman* is a cleaning utensil, which is generally in the form of soap that is complemented by toiletries. Shape *Uleman*, it is not purely practical, but it contains symbolic meaning as an expression of respect in the context of a particular ceremony. In the traditional view, cleanliness is interpreted as purity and readiness, so this gift represents moral and symbolic appreciation to the recipient. Recipient *Uleman* at this level, it is generally people who live in the same village as the giver *Uleman*. Reciprocal obligations of *Uleman* at this level it is not determined rigidly, but are adjusted to the ability of each recipient. The form of retaliation can be in the form of goods or money, as long as it is considered appropriate and does not violate the social propriety that prevails in indigenous peoples (Penyimbang, 2025). This pattern suggests that reciprocity in *Uleman* is not always uniform, but flexible according to the social context of the indigenous people of Lampung Pepadun.

It can be understood that the context of marriage for girls, known as *bubbai larian*, the *Uleman* goes beyond the informative function and turns into an instrument of social legitimacy to obtain collective support called *batteu barang sesan*. In the traditional order of Lampung Pepadun, *sesan* is understood as the bride-to-be's inherited property in the form of various household supplies. The existence of *sesan* is not solely seen as a material gift from parents to children, but as a manifestation of family dignity that is closely related to the philosophy of *Pi'il Pesenggiri*. The more complete and valuable the *sesan* brought, the higher the appreciation and social recognition given by indigenous peoples and the groom's family to the bride's family.

Sociologically, the collection of *sesan* is supported through a *Uleman* mechanism that reflects the principle of *Sakai Sambayan* (mutual cooperation). The recipients of the *Uleman* feel that they have a moral responsibility to make a real contribution in equipping the bride and groom to enter domestic life. In this context, the *Uleman* serves as a rallying point for material solidarity, where the symbolic value contained in it encourages the participation of relatives and colleagues to jointly maintain the honour of the bride's family. Thus, *sesan* in the Pepadun custom is not only a symbol of the initial economic independence of the new couple, but also evidence of the strong kinship that supports each other in order to maintain the existence of traditional values. In conclusion, the hierarchy detailed in Table 1 illustrates that *Uleman* is not merely a logistical necessity for a wedding, but a profound cultural instrument that reinforces the social fabric and moral economy of the Lampung Pepadun people.

Reciprocity of Uleman in Family Social Relations

Field findings indicate that the practice of *Uleman ago nikahken anak* functions as a system of reciprocity that regulates reciprocal relationships between families in the traditional community of Lampung Pepadun (Penyimbang, 2025). *Uleman* is not understood solely as a medium of *Uleman*, but as a symbolic exchange mechanism that contains a moral obligation to give, receive, and retaliate. This pattern is in line with Marcel Mauss's idea of *Total service*, where giving in traditional societies is not voluntary, but is bound by social norms that bind relationships between individuals and families. Mauss asserts that in this system, "Giving creates a strong bond because in it there are three inseparable obligations: the obligation to give, the obligation to receive, and most importantly, the obligation to repay the gift in order to preserve honour" (Mauss, 2002).

Reciprocal measures in practice, *Uleman* are determined by two main considerations, namely the type of *Uleman* received and a track record of previous gifts. The higher level *Uleman*, such as *Sekin*, then the greater moral obligation to repay it properly. When *Uleman* received at a higher level than the previous giveaway, the type of *Uleman* is the main benchmark in determining the form of reply, while differences in the quality of goods are used to maintain the principle of propriety and balance of relations (Kunjungan, 2025). This is in line with what Siti and Matria experienced when they received several *Ulemans* at close times (Maimunah, 2025; Matria, 2025).

This pattern suggests that reciprocity, *Uleman* It is not intended as a nominally equal economic exchange, but rather as a social mechanism to maintain honour and relational justice in tradition structures. This is in line with Marshall Sahlins' view that "Balanced reciprocity does not aim at seeking material gain, but rather at reaffirming social ties and ensuring the balance of power between related groups" (Sahlins, 2013).

The diversity of materials included in the *Uleman*, starting from money, *Mr. Likur*, cloths, cigarettes, and hygiene supplies, functions as a marker of the recipient's social position in the community. The variation confirms that *Uleman* is working in a living and mutually recognized system of social hierarchy. In Pierre Bourdieu's framework, this practice is a form of symbolic capital accumulation, in which "Symbolic capital is any form of capital that is recognized and considered legitimate. Thus, giving power to its owner to gain recognition and dignity in the social structure" (Bourdieu, 1986). Therefore, denying or ignoring reciprocal obligations is seen as a failure to maintain social relations and family honour (*loss of face*).

Therefore, *Uleman* can be understood as a dynamic social contract, where each symbolic exchange serves to maintain harmony, strengthen kinship networks, and ensure the sustainability of the traditional structure of Lampung Pepadun. In addition, the mechanism *Uleman* also reflects the principles of *Sakai Sambayan* as a form of collective mutual cooperation. Hilman Hadikusuma explained that "The principle of *Sakai Sambayan* in Lampung society is not just a physical help, but a form of communal solidarity based on feelings of solidarity and the obligation to maintain each other's dignity (*Pi'il*) between others" (Hadikusuma, 1989). Through *Uleman*, social support is converted into material support in the form of *Not a Piece of Paper*, which sustains the dignity of the bride's family. This system of reciprocity ensures that social solidarity does not stop at symbols, manifested in tangible contributions that strengthen the bonds of brotherhood among fellow indigenous peoples, while serving as economic assistance for families who have a wish.

Uleman as 'urf and Social Solidarity Mechanism

Practice *Uleman* in the tradition of the Lampung Pepadun community can be categorized as a form of *'urf*, which is a social consensus that lives and is practiced sustainably by the local community (Sucipto, 2015). If viewed from the classification of Islamic law, *Uleman* Included in the group *'urf fi'li* because the practice is in the form of real deeds that are carried out repeatedly in community life. In addition, this tradition is also classified as *'urf sahih* because its essence is not contrary to the Quran and Hadith, but in line with the religious command to honour guests and maintain friendship (Syarifuddin, 1999). This statement was corroborated by Sutan Kanjeng Peyimbang and Pangerang. The visit was related to the tradition of *Uleman* with the absence of deviations from activities that are not in accordance with Islamic teachings (Kunjungan, 2025; Penyimbang, 2025).

This tradition is not only carried out because of hereditary factors, but also because of the social legitimacy that makes it the main guide in managing relationships between families. In the structure of indigenous peoples, *Uleman* acts as a binding norm because each stage represents the values of honour, propriety, and integrity that are highly valued (Minzarly, 2023). Theologically, the position of this tradition as *'urf* is stronger through the rules of *usul fiqh*, which recognizes that

consistent customs can be used as a legal basis as long as they do not contradict religious principles (Desmuliati et al., 2025; Irfandi, 2025).

As *'urf, Uleman* has a regulatory function that strengthens social unity through a system of reciprocity. Through this exchange of assistance, the community forms a social network that ensures that each family unit remains integrated in the tradition order. The essence of *Sakai Sambayan* It appears clearly in this activity, where the support given goes beyond mere symbols of brotherhood, but manifests itself in tangible material contributions that sustain the needs of the family, especially in the sacred moments of marriage. This is in line with the findings (Wulandari et al., 2022) and (Evan & Rahmat, 2023), which affirm that *Sakai Sambayan* fosters collective character, volunteerism, and harmony in the midst of the challenges of an increasingly individualistic era. In addition, this practice reflects the concept of *Living Qur'an*, where the values of love and care are concretely realized to ease the burden (Anwar & Nasrulloh, 2024).

Validity *Uleman* as a law of habit, it is also reflected in its role in maintaining the stability of social interactions. The unwritten principles of the standard of giving become a shared commitment that governs public behavior without the need for the coercion of formal sanctions. This mechanism works preventively by relying on moral awareness and individual responsibility to maintain community harmony. However, behind this orderliness, there is a strong psychological drive to maintain a family image rooted in the philosophy of *Piil Pesenggiri*. This philosophy requires every individual to have high self-esteem while still upholding the ethics of socializing and generosity in public spaces (Nururi, 2024).

Therefore, *Uleman* is not just an ordinary cultural ritual, but a system of solidarity that unites traditional values, moral obedience, and the spirit of mutual cooperation (A. E. Ramadhani & Hasan, 2025). His position as a *'urf* Clarify why this pattern of reciprocal relationships has a very dominant influence in people's lives. Thus, the *Uleman* not only serves as a cultural tradition, but also as a mechanism of social solidarity that integrates traditional values, social compliance, and mutual cooperation practices. The position of the *Uleman* as *'urf* explains why the practice of reciprocity in it has such a strong binding force and why the psychological implications that arise in the practice need to be understood as a part of broader social dynamics, not just individual issues.

Psychological Dimension in Uleman Practice

Field findings show that the reciprocity mechanism of the *Uleman* is an integral part of the family economic system that has its own thoughts, because providing the reciprocity received requires the expenditure of funds that are not small, depending on the type of *Uleman* received at that time, especially when getting several *Ulemans* at the same time (Kunjungan, 2025). This is supported by field findings, which were conveyed by Patimah and Siti Hawa stating that this *Uleman* practice provides space to create a sense of security collectively, where each family believes that the contributions they make now will be reciprocated in the future when they have similar wishes.

Based on Peggy A. Thoits' frame of mind, the surge in spending that occurs when the intensity of the celebration increases can be understood as *Chronic strain* or ongoing challenges that require careful management of family resources (Thoits, 1995). This is in line with the analysis of Azizah et al. (2021) and Isro Puad et al. (2024), who see that the tradition of donation has developed into an instrument of social cohesion that has measurable reciprocity (Azizah et al., 2021; Puad et al., 2024).

Recent research on tradition, *Atatoil* and *Cecce'an* reinforcing these findings by showing that donations are often interpreted as "receivables" recorded in collective memories or written records. This condition requires families to always balance between fulfilling tradition standards of propriety and maintaining household economic stability, so that social relations are maintained (Istiqomah et al., 2023; Mansur et al., 2024).

In this context, the *Uleman* serves as a very subtle social regulation mechanism in maintaining relationships between citizens. The inability to fulfill mutual obligations is not only seen in terms of economic limitations, but is a reflection of the depth of a person's commitment to values *Pi'il Pesenggiri*. As explained by (Masitoh, 2019), *Pi'il Pesenggiri* is a philosophy of life that underlies the Lampung people's dignity, which includes the principle of *Nemui Nyimah* (hospitality) and *Sakai Sambayan* (mutual cooperation).

In Thoits' perspective, the effort to maintain self-esteem (*Self-esteem*) through these cultural values is an important *coping* resource. Properties *Pi'il Pesenggiri* which is the foundation of identity, as reviewed by (Febriana & Masya, 2023), make compliance with the norms of the *Uleman* as a form of validation of self-integrity. Therefore, for the Lampung people, maintaining honour in the practice of *Uleman* is a manifestation of social responsibility that is highly upheld.

The family's response to these dynamics shows a creative *coping* strategy. Some families apply *problem-focused coping* by adjusting the form of reply that still prioritizes the value of social appropriateness. *Istiqomah* et al. (2023) in their study on *the principle of Ka'buka'an* explained that transparency in recording and announcing donations is part of moral accountability that helps families manage social expectations.

Meanwhile, some other families activate instrumental social support by relying on kinship networks to fulfill tradition obligations collectively, reflecting the real essence of *Sakai Sambayan*. This strategy shows that the psychological dimension of the *Uleman* is integrated with the social structure, where the family experience is shaped by the negotiation process between tradition demands, economic capacity, and the desire to continue to maintain harmony and the sustainability of kinship relations. Thus, the practice of *Uleman* not only functions as a system of social reciprocity but also forms a space for family psychological experience. This experience is not always problematic, but is part of the social negotiation process in maintaining honour, harmony, and sustainability of kinship relations in the indigenous people of Lampung Pepadun.

CONCLUSION

The practice of *Uleman* in the tradition of the Lampung Pepadun community is a system of total reciprocity that integrates moral obligations, social stratification, and family economics in one unit. As a mechanism of symbolic exchange, *the Uleman* creates a strong social bond where every gift demands a commensurate return to maintain the dignity of the family or *Pi'il Pesenggiri*. This condition clearly forms a dynamic psychological dimension of the family. On the one hand, it provides a sense of collective security through guarantees of future assistance, but on the other hand, it creates emotional distress and social anxiety when tradition demands exceed financial capacity. From the perspective of Islamic law, this tradition is still recognized as *'urf Saheeh* because of its social function in strengthening friendship and the spirit of *Sakai Sambayan* (cooperation), which eases the burden on the organizers of the wish. Overall, the psychological well-being of the family in this practice is highly dependent on the ability of the community to negotiate tradition standards of propriety with economic reality, so that the noble value of honour is maintained without neglecting the principles of justice and ease of living.

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AUTHOR CONTRIBUTIONS STATEMENT

AF agrees to the final version of this article.

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