

**THE ROLE OF WAITING FOR TUBANG WHO MIGRATES TO STUDY
MUARA TENANG VILLAGE, SEMENDE DARAT TENGAH DISTRICT,
MUARA ENIM REGENCY**

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ABSTRACT

This study aims to analyze the changes in the role of Tunggu Tubang in the Semende community, especially in the context of overseas, and examine these roles based on structural, normative, behavioral, interactional, and role expectation dimensions. The method used is a qualitative approach with data collection techniques through in-depth interviews, observations, and documentation. The informants in this study consist of Tunggu Tubang, family members, and traditional leaders (Meraje). The results of the study show that there has been a shift in the role of Tunggu Tubang from direct management of heritage in the village to indirect management through economic contributions and remote supervision. Nevertheless, the status and responsibilities of Tunggu Tubang remain inherent and recognized in the customary system. In the structural dimension, the role of Tunggu Tubang is in a collective system with the involvement of extended families and supervision of Meraje. In the normative dimension, the role is governed by customary values and norms that emphasize responsibility and sustainability of inheritance. In the behavioral and interactional dimensions, the role of Tunggu Tubang is manifested through management, communication, and deliberation with families and traditional leaders. Meanwhile, in the dimension of expectation, the community has expectations that Tunggu Tubang will be able to carry out its role optimally in order to maintain family harmony. This study concludes that the Tunggu Tubang system is adaptive to social changes, especially due to overseas, without eliminating the basic values that are the foundation of customs. These changes are actually a form of strategy in maintaining the sustainability of the customary system in the midst of the dynamics of modern life.

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INTRODUCTION

Indonesia is a country that has cultural diversity and kinship systems that develop in various community groups. Each indigenous people has a system of values, norms, and social rules that govern relationships between family members and the management of family resources. The system not only functions as a guideline in social life, but also as a mechanism to maintain the sustainability of social structures in society. In the customary system, it is seen as an important part of the social structure that regulates the pattern of kinship relationships, division of roles, and inheritance systems in the family.

The customary system that is still known in the people of South Sumatra is the Tunggu Tubang customary system that developed in the Semende community. This system is an important part of the social structure of the Semende community that regulates the management of family inheritance and kinship relationships in the lineage. In this system, the eldest daughter in the family is given the responsibility to maintain and manage family heirlooms such as houses, rice fields, and gardens inherited by their parents. This role is not interpreted as private ownership, but as a family trust that must be maintained for the common good. (Hidayati et al., 2023; Septiasih et al., 2025)

Semende was the remnant of the Palembang sultanate who fled to Pasemah (*Perdipe*) Some of them fled to Prapau and from Prapau to Panggung island (Kec. Semende Darat Tengah, Semende Darat Laut, Semende Darat Ulu. Muara Enim regency). The evacuation was caused by a political crisis with the kingdom of Mataram. The leaders of that time gathered to determine the head of government and the elected one was Puyang Rena.

The Semende tribe began to migrate or migrate to the South in 1876. One of them is spread across various other regions such as Bengkulu, Lampung, Jambi, and several areas in South Sumatra Province. In these overseas areas, the Semende community generally forms relatively organized social groups. This grouping not only serves to strengthen social relations between fellow nomads, but also as an effort to maintain cultural identity. One form of cultural preservation can be seen from the continued implementation of Semende customs, especially the Tunggu Tubang custom, which is still used as a guideline in the social life of the Semende people in overseas areas. (Parsyah et al., 2024)

Semende comes from the word *se* which means one and *mende* which means mother or mother. In addition, there are also those who state that the meaning of Semende is related to two syllables, namely *seme* and *ende*. *Seme* means the same, while *ende* is the price, which means semende is the same as "the same price". That is, between men and women is the same in the Semende custom which according to the Semende dialect is called *the same rege*, namely *betine* (women) do not buy and bachelors (men) do not buy. The definition of Semende is interpreted as a marriage relationship (semende) that men come not to be sold and women wait not to buy. (Hudaidah et al., 2025)

The Semende community applies a matrilineal kinship (maternal) system, where descendants according to the female line are prioritized in their community. The wife is in control of the affairs of the household, family, and relatives, especially if the wife is the eldest child of Tunggu Tubang (Waiter of the parent's undivided inheritance), and the eldest daughter is usually considered to be the Tunggu Tubang, which is usually supervised by *Lebu jurai* (Brother or younger brother of the great-grandfather of *Tunggu Tubang*) *Jenang jurai* (Grandfather on the mother's side), *Payung jurai* (Mamak head of inheritance), *Apit jurai* (The whole family either from the right of the male *meraje* or from the female side of *the caress child* (Solihan et al., 2025)).

Semende people, the term "tubang" refers to a bamboo stick that is hung lengthwise over a stove in the kitchen, which serves as a place to store spices. Meanwhile, "Tunggu Tubang" literally refers to the activity of waiting for tubang in the kitchen, which is culturally associated with the role of women due to their frequent routines in the area. Terminologically, Tunggu Tubang refers to the eldest daughter in the family who is given the responsibility of safeguarding, maintaining, and utilizing the family's heritage. In addition, Tunggu Tubang is also in charge of producing food for family members, especially traditional elders. The heirloom managed by a Tunggu Tubang

includes gardens, rice fields, and houses, which are categorized as high heirlooms and should not be divided. The house serves as a place of residence for extended families, as well as a return point for migrating family members and the location of traditional ceremonies. The gardens and rice fields function as a means to meet the food needs of large families. (Haq et al., 2022)

Wait tubang is a role given to the eldest daughter from generation to generation. The position in a family has the main responsibility for maintaining, maintaining, and managing ancestral inheritance inherited from generation to generation. In the kinship system, the eldest daughter is given a special position as the recipient of the family trust, which is accompanied by the provision of a piece of agricultural land as a source of livelihood and a house as a place to live and a symbol of family sustainability. These two assets may not be sold but may be used as much as possible for the welfare of the family. The eldest daughter in a family will have the status and role of *Tunggu Tubang* after she gets married. This provision still applies to *Tunggu Tubang* after marriage and continues to be continued on a hereditary basis to the next descendant. (Adiyanto et al., 2022)

The kinship system of the Semende community, *Tunggu Tubang* holds the main responsibility for the management of the inheritance and the welfare of her younger siblings until they are able to be independent and form their own families. In this tradition, the eldest daughter who plays the role of *Tunggu Tubang* does not have the authority to sell or transfer the inheritance to another party. She is only given the right to use and enjoy the proceeds of the common property, without having personal ownership rights over it. When the heir dies, the inheritance is not divided among the heirs, but remains intact as it is and the management is continued by the eldest daughter as *Tunggu Tubang*, who functions as the guardian and manager of the parents' legacy. In carrying out this role, *Tunggu Tubang* is accompanied by an eldest brother called *Payung Jurai*, who acts as the family's protector and advisor.

A person who is designated as *Tunggu Tubang* is expected to be able to be an example for other family members, especially for his younger siblings. He is required to be fair, patient, trustworthy, and able to solve various household problems wisely, so as to maintain harmony and sustainability of kinship values in the Semende family. (Ambarwati et al., 2025)

Although the *Tunggu Tubang* rules govern the above, it does not mean "Obeying" the rules. Many families end up leaving the inheritance system as their custom due to changes in social conditions. Mindsets, shifting values, and outside cultural intervention are the reasons, so that in some it is found that the eldest daughter refuses to become a *Tunggu Tubang*. There are also because they have family problems, finally the eldest daughter is not given the title of *Tunggu Tubang* in the family. And married *Tunggu Tubang* women do not settle in the Semende area because they have reasons to follow their husband's domicile and continue their education to a higher level. (Widodo et al., 2025)

Based on the initial observations that have been made by researchers, there are several problems related to the implementation of the *Tunggu Tubang* custom, especially for *Tunggu Tubang* in the city of Palembang. First, currently many individuals with the status of *Tunggu Tubang* choose to migrate to other areas, especially to urban areas. This condition causes a reduction in their direct involvement in carrying out customary roles and responsibilities in their home environment. Social mobility and the transfer of residence indirectly affect the sustainability of the traditional practice of *Tunggu Tubang*. Second, the intensity of the implementation of traditional activities, such as apik jurai and alms, has decreased.

Traditions that were once carried out routinely and were an important part of strengthening family relationships and social solidarity, are no longer carried out consistently. In addition, there have been changes in the procedures for implementing customs. For example, in the past, every family member who attended alms events was required to bring a butt as part of the traditional symbol, but nowadays this practice is rarely done. Similarly, the role of *Tunggu Tubang*, which used to be directly involved in traditional service activities, such as helping with the garaje, is now starting to change, where some of the responsibility is transferred to others with a wage system.

These changes show the role of the implementation of the *Tunggu Tubang* custom as a result of the development of the times and changes in the social conditions of the community. The *Tunggu Tubang* custom, which was initially inherited from generation to generation as a value system and guideline in family life, is now beginning to undergo a shift in function and meaning. The place and role of *Tunggu Tubang*, which used to function as a center for gathering, deliberation, and as a forum to strengthen family friendship, is no longer functioning optimally.

The social changes that have occurred have had a significant influence on customary provisions that apply normatively. Nevertheless, customary *Wait for the Tubang* is still maintained as a form of effort to maintain the cultural identity that distinguishes the Semende community from other communities. In the provisions of traditional customs, a *Wait for the Tubang* bound by various rules that include roles, residences, and responsibilities for the implementation of customary obligations. However, based on findings in the field, the role of *Tunggu Tubang* today is no longer fully bound by normative customary rules as it was in the past. Customary rules that used to function as the main guidelines in regulating the rights, obligations, and responsibilities of *Tunggu Tubang*, are now beginning to undergo a shift in their implementation. This shows that there is a dynamic of roles as a result of social changes, where individuals who hold the status of *Tunggu Tubang* make adjustments to the demands of modern life, so that not all customary provisions are strictly implemented as before.

This situation forces *Tunggu Tubang* to leave the land or houses in Semende, this makes many dynamics that exist, dynamics that occur in the Semende community resulting in obligations that should not be carried out optimally, both to the extended family and in meeting the demands of customs. This happens because most of the (Sofiana et al., 2025) *Tunggu Tubang* who live in urban areas or outside the Semende area no longer carry out and utilize their rights as stipulated in customary rules. This phenomenon shows the role of waiting for *tubang*, especially for those who live far from their land of origin.

Several studies are related to discussing the tradition of *Tunggu Tubang*, research conducted by shows that when Gustar (2019) *Tunggu Tubang* does not carry out its obligations as it should, disharmony arises in family relationships and in the social structure of society. Furthermore, he explained that there was a conceptual shift, where the control of the heirloom house (*tungguan*) was handed over to the women as *Tunggu Tubang*, while the management of the property (*harte*) was more held by men called *Jenang*. added that the change marked a shift in local wisdom values that were originally in harmony with the natural environment and community customs, but are now undergoing quite drastic changes. In addition, the research conducted by the company found that conflicts related to Yusuf et al. (2025) *the Tunggu Tubang* property often arise, although the resolution should ideally be done through family and friendship. In some cases, there are even violations of customary rules, such as the sale of *Tunggu Tubang* inheritances, which although considered deviant, are still tolerated by the community for reasons of economic needs, especially if the sale is carried out by parents from *the Tunggu Tubang* side. The research emphasizes more on aspects of inheritance, kinship structure, and cultural values in the local context, Meanwhile, studies on how the meaning and dynamics of the role of *Tunggu Tubang* take place among the Semende people who live outside the area of origin are still very limited. In fact, the phenomenon of the Semende diaspora in various regions actually presents a new reality that is important to be researched. (Lestari & Hudaidah, 2023)

Other problems that occur in *Wait Tubang* are overseas. The use of the concept of Robert K. Merton (1957). Role is a pattern of behavior that is expected of a person who has a certain status in a social structure. Merton emphasized that individuals in society usually do not only have one role, but have several roles at once related to the various social relationships they have. This concept is known as *Role Set*, which is a collection of roles related to one particular social status.

In addition to the concept of *Role Set*, Merton also explained that in carrying out a role, a person can experience several forms of social problems. One of them is *Role Conflict*, which is a situation when a person has two or more roles that contradict each other so that it is difficult to carry out them at the same time. For example, a working mother

often faces a conflict between her role as a worker at work and her role as a mother who has to take care of the family at home. These two demands sometimes cannot be fulfilled at the same time, causing role conflicts.

In addition to role conflicts, there is also the concept of role *strain*. Role tension occurs when a person has difficulty carrying out demands that come from the same role. This is usually caused by the many responsibilities or expectations that must be fulfilled in one particular role. For example, a teacher is required to teach well, make learning administration, guide students, and participate in various school activities. The number of these demands can cause pressure for individuals in carrying out their roles. (Agusti & Faisal, 2026)

The concept of role is also closely related to role expectations (*Role Expectation*) that come from society. Role expectations are the views or demands of society on behavior that should be carried out by a person according to their status. These expectations are usually influenced by social norms, cultural values, and rules that apply in a society. Therefore, the implementation of roles is not only influenced by the individual's abilities, but also by the social system and environment in which the individual is located.

However, the role experienced by Tunggu Tubang overseas can be understood as a process of adjustment between the normatively inherent customary status and the social reality faced in urban life. Therefore, this research is important to fill the gap in the study of the role of Tunggu Tubang in the overseas context. The urgency of this research lies not only in its contribution to the development of sociology, especially in the concept of the role of customary kinship systems, but also in understanding how an customary status is still carried out in different social contexts. From a sociological perspective, every individual who has a certain status will carry out the role inherent in that status in accordance with applicable social norms and expectations.

Based on this background, this study aims to describe how the role of Tunggu Tubang is carried out by the Semende community in Palembang City and analyzes the role of Tunggu Tubang during migration. Through a sociological approach to roles, this study seeks to understand the relationship between customary status and the implementation of roles in different social structures, as well as how Tunggu Tubang adjusts the implementation of its role in maintaining the sustainability of the Semende kinship and customary system in the midst of changing social contexts.

METHOD

This research uses qualitative design. Bogdan and Taylor (in Moleong, 2017:4) interpret qualitative research as a method that can be used in a series of studies whose main purpose is to produce data in the form of images that are expressed orally or in writing from the behavior and words of the people being observed. The qualitative methodology used in this study is a qualitative descriptive research method, the focus of the research is directed at changes in the role of waiting tubang while migrating in the city of Palembang. It is formulated in one research question and uses five dimensions, namely the Normative Dimension, the *Behavioral Dimension*, the Structural Dimension, the Interactional Dimension, and the *Role Expectation Dimension*. The researcher analyzed social expectations, behaviors, and social relationships to shape the implementation of the waiting role of Tubang. Data collection in this study was carried out through three main techniques as explained by Creswell (2013), namely in-depth interviews, observations, and documentation. In-depth interviews were used to intensively dig qualitative information through prepared questions, where informants were given the freedom to express their views without pressure. Observation was carried out by going directly into the field to observe the implementation of Wait Tubang in the city of Palembang. The researcher recorded and recorded in detail each activity as a non-participant observation. Meanwhile, documentation was carried out by collecting written archives and relevant photographs. This data analysis research technique is carried out by organizing data into categories, detailing it into units, and selecting important information so that the conclusions produced are easy to understand. Referring to Miles and Huberman (in Saldana, 2014), data analysis includes three main stages, starting from data condensation which includes the process of

selection, focusing, abstraction, and simplification and transformation of data to ensure that only relevant information about changes in the waiting role is analyzed.

RESULT AND DISCUSSIONS

This study examines the role of waiting tubang in the Semende community who migrated to Palembang City. Based on the results of observations, interviews, and documentation, it was found that the role of waiting tubang has changed in its implementation practice, but still maintains basic customary values. These changes include normative, behavioral, structural, interactional, and expectation, social aspects that develop in the overseas context.

Changes in the Role of Waiting for Tubang Overseas

Traditionally, the waiting tubang had the main responsibility in maintaining and managing the family heirloom directly in the hometown. However, in the context of overseas, this role has undergone an indirect transformation. The waiting tubang who migrated still has symbolic authority over the inheritance, but its management is often delegated to other family members in the village.

The results of the study show that the role of waiting tubang shifts towards the function of connecting (mediator) between families in the village and life in the city. In addition, the economic role has become more dominant, where waiting tubang contributes through financial support to the family. This shows that there is an expansion of the meaning of the role from originally agrarian based to adaptive to urban context. Nevertheless, moral and social responsibility as guardians of the family's trust is still maintained.

Normative Dimension

The normative dimension shows that the role of waiting for tubang is still bound by strong customary values and norms, even though they are overseas. These norms regulate the obligation to maintain inheritance and maintain family harmony. The success of the role is assessed not only from the material aspect (the preservation of inheritance), but also from the social aspect (family harmony). In addition, there is a social control mechanism in the form of sanctions and customary supervision. Violations of norms, such as the transfer of inheritance without consent, can lead to reprimands and evaluation of the feasibility of the role. Under certain conditions, customary authorities such as meraje can temporarily take over the management of property. This shows that the customary system is collective and has mechanisms to maintain the sustainability of customary values.

Behavioral Dimension

The behavioral dimension shows how the role of waiting tubang is manifested in real actions. In villages, this role is carried out through direct management of houses and heirloom land. However, overseas, the form of behavior has undergone adjustments. Wait tubang continues to carry out its responsibilities through remote supervision, intensive communication with family, and involvement in decision-making. In addition, economic contribution is a prominent form of behavior. This change shows that the practice of roles has become more flexible and contextual, without eliminating the essence of responsibility for the sustainability of the estate.

Structural Dimensions

Structurally, the position of waiting for tubang remains unchanged even though the individual is overseas. The status as the eldest daughter remains inherent and recognized in the matrilineal kinship system of the Semende community. This position provides legitimacy in decision-making related to family and inheritance. However, in practice there is a division of roles in the customary structure. Daily management is often carried out by other family members, while waiting tubang remains the main authority holder. In addition, the role of the meraje as a supervisor and mediator of conflicts reinforces that this system is collective and organized.

Interactive Dimension

The interactional dimension shows that the role of waiting tubang is highly dependent on social relationships and communication with various parties. In decision-making, interaction with families and traditional leaders is carried

out through deliberation. This reflects that the customary system prioritizes collective and participatory principles. Overseas, interaction continues to take place through long-distance communication, such as telephone and social media. In addition, waiting for tubang also builds new relationships in the urban environment. This condition shows that social interaction is an important means of maintaining roles while adapting to the new environment.

The interactional dimension of waiting tubang also shows that the authority of the customary is not solely determined by symbolic status, but is formed continuously through the ability to maintain the quality of communication. This position requires the skills of expressing opinions, listening to aspirations, relieving tensions, and building understanding among extended family members. In this context, wait tubang not only acts as a recipient of customary mandates, but also as a liaison that articulates collective interests into mutually acceptable actions. The strength of this role lies in its interactional capacity, namely the extent to which it is able to maintain social trust in the midst of changing family and environmental situations. (Niadi et al., 2023)

These interactional relationships become even more complex when waiting for tubang to be overseas. Geographical distance changes the pattern of direct encounters to more scheduled, short, and sometimes situational communication. This change affects the depth of deliberation, because the emotional nuances, nonverbal expressions, and social closeness that are usually present in face-to-face meetings cannot always be replaced by digital media. As a result, wait tubang needs to develop a more adaptive communication strategy in order to continue to carry out its representative function without losing traditional legitimacy. This condition shows that overseas is not just a transfer of living space, but also a new arena that tests the resilience of traditional interaction patterns. (Hidayati et al., 2023)

In the urban environment, the interactional dimension of waiting tubang shows an ongoing process of identity negotiation. It is between two equally strong demands, namely maintaining an ethics of customary communication that emphasizes respect, hierarchy, and consensus, as well as facing a more individual, fast, and pragmatic urban culture. This situation encourages the birth of a more flexible form of interaction, where traditional values are not always displayed formally, but adapted to the social context at hand. This kind of adaptation shows that the role of waiting tubang is not weakened, but undergoes a transformation of the way of expression to remain relevant in modern life. (Parsyah et al., 2024)

Interactional analysis also shows that the success of waiting tubang to maintain its role is greatly influenced by the quality of the social network it has. This network includes nuclear families, extended relatives, traditional leaders, neighbors, and nomadic communities that become new support spaces. Through this network, wait tubang obtains information, moral legitimacy, practical assistance, and strengthening cultural identity. The social network functions as social capital that allows the role of indigenous people to continue to live even outside their hometown. The stronger the relationship built, the greater the opportunity for waiting tubang to maintain their social authority in a changing situation. (Hudaidah et al., 2025)

This dimension ultimately confirms that interaction is not only a medium of communication, but also a mechanism of customary reproduction. The values, norms, and responsibilities of waiting for tuban are not inherited in the abstract, but are studied, negotiated, and affirmed through repetitive social relationships. From this process, it can be seen that the sustainability of the role of waiting tuban relies heavily on the ability to maintain the continuity of communication between generations and between social spaces. Customs persist not because of their rigid nature, but because the perpetrators are able to take care of interactions as a space for adjustment, strengthening meaning, and re-establishing cultural authority in a life that continues to change.

Dimensi Harapan (Role Expectation)

The community has high expectations of waiting for tubang, especially in maintaining inheritance and family harmony. Wait tubang is expected to be able to prioritize family interests over personal interests and carry out customary mandates with full responsibility. When these expectations are not met, social assessments emerge that function as controls and reminders. However, this assessment is not solely sanctioned, but aims to maintain the

sustainability of customs. Thus, the dimension of hope is an important mechanism in maintaining the existence of the waiting role for tubang.

The results of this study show that the role of waiting for tubang has not been eliminated, but transformation. Changes occur in the practical aspect, while basic values are maintained. This confirms that the Semende customary system has adaptive properties to social changes, especially mobility and urbanization. This role transformation shows a shift from traditional patterns that are direct and agrarian to a more flexible and contextual pattern. However, key principles such as responsibility, family sustainability, and inheritance management remain at the core of the role of waiting tuban. (Solihan et al., 2025)

CONCLUSION

Based on the results of the research, it can be concluded that the role of waiting tubang in the Semende community who migrated to Palembang City has undergone a transformation in the form of implementation, but has not changed the essence of its values and responsibilities. The changes that occur are more adaptive to social, economic, and environmental conditions overseas.

Normatively, the customary values that govern the role of waiting tubang remain strong and become guidelines in carrying out responsibilities, especially in maintaining inheritance and family harmony. In terms of behavior, roles that were previously carried out directly have undergone adjustments to be indirect, such as through communication, remote supervision, and economic contribution to the family in the village. Structurally, the status of waiting tubang remains inherent as part of the matrilineal kinship system, although in practice there is a division of roles with other family members and supervision from the family. In the interactional dimension, the role is carried out through communication and deliberation involving families and traditional leaders, both directly and indirectly. Meanwhile, in the dimension of expectation, the community still has high expectations of waiting tubang to carry out the customary mandate responsibly.

Overall, this study shows that the traditional system of waiting for tubang is dynamic and adaptive to social changes, especially in the context of overseas. Despite the shift in implementation practices, basic values such as responsibility, family sustainability, and attachment to inheritance are still maintained. Thus, the role of waiting for tubang does not regress, but develops in accordance with the demands of the times without losing its meaning and function in maintaining the sustainability of the family and customs.

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