The Model of the Distribution of Inheritance of the Muslim Community of the Lampung Pubian Tribe in the Perspective of Social Construction Theory

Muhamad Rudi Wijaya *[1], M. Syekh Ikhsan Syaifudin [2], Anas Habibi Ritonga[3]

[1]Sekolah Tinggi Ilmu Syari'ah (STIS) Darul Ulum Lampung Timur, Lampung, Indonesia
[2] Institut Agama Islam An Nur Lampung, Lampung, Indonesia
[3] UIN Syahada Padangsidimpuan, Indonesia

e-mail: *****[1]rudiwijaya68@gmail.com, Syaikhichsan@gmail.com, [3]anashabibi.ritonga@yahoo.com

Abstract

The tradition of the Islamic community of the Pubian tribe in the village of Gedong Tataan regarding the distribution of inheritance is left to the eldest son only. Looking at the situation of modernized societies in many aspects of life, this tradition should have been abandoned, but it should still be maintained. This makes writers interested in exploring deeper traditions. This study is classified as a qualitative study, and the type of study is a case study using a phenomenological approach and is analyzed by social construction theory. The results of this study show that the formation of tradition is at several stages. 1. At the moment of externalization, the process is self-adaptation to the socio-cultural world, which brings about phenomena in the form of adaptation to public inheritance. Traditions, which have historical and normative foundations. 2. At the moment of objectification, the process of self-interaction with the socio-cultural world creates a phenomenon in the form of recognition and belief that public heritage is a positive tradition. 3. At the moment of internalization, the process of self-identification with the socio-cultural world created the phenomenon of social classification based on history and the group that preserved it. The reason the Islamic community in the village of Gedong Tataan has realized and maintained this tradition is that they want to avoid conflicts and divisions and even fight for property.

Keywords: Model, Social Construction, Traditional Inheritance, Pubian Tribe

Abstrak

Tradisi masyarakat Islam suku Pubian di Desa Gedong Tataan mengenai pembagian harta warisan diserahkan kepada anak sulung saja. Melihat situasi masyarakat modern dalam berbagai aspek kehidupan, seharusnya tradisi ini sudah ditinggalkan, namun tetap harus dipertahankan. Hal ini membuat penulis tertarik untuk menggali tradisi lebih dalam.Penelitian ini tergolong penelitian

kualitatif, dan jenis penelitiannya adalah studi kasus dengan menggunakan pendekatan fenomenologis dan dianalisis dengan teori konstruksi sosial.Hasil penelitian ini menunjukkan bahwa pembentukan tradisi berada pada beberapa tahapan. 1. Pada saat eksternalisasi, prosesnya adalah penyesuaian diri terhadap dunia sosial budaya, yang memunculkan fenomena berupa adaptasi terhadap warisan publik. Tradisi, yang memiliki landasan historis dan normatif. 2. Pada momen objektifikasi, proses interaksi diri dengan dunia sosial budaya memunculkan fenomena berupa pengakuan dan keyakinan bahwa warisan masyarakat adalah tradisi positif. 3. Pada saat internalisasi, proses identifikasi diri dengan dunia sosial budaya memunculkan fenomena klasifikasi sosial berdasarkan sejarah dan kelompok yang melestarikannya. Alasan umat Islam di Desa Gedong Tataan menyadari dan mempertahankan tradisi ini adalah karena ingin menghindari konflik dan perpecahan bahkan memperebutkan harta benda.

Kata Kunci: *Model, Konstruksi Sosial, Warisan Adat, Suku Pubian*

Introduction

Indonesian society, which consists of various ethnic groups, has customs that vary from one another and have its own characteristics in it, including customs which include the settlement of inheritance. Inheritance law is one part of civil law as a whole and is part of family law. Inheritance law is closely related to the scope of human life, because every human being will experience a legal event in the form of death. Hilman Hadikusuma[1] said the legal consequences arising from the occurrence of a person's death, including the management and continuation of the rights and obligations of a person who dies.

Eko Budianto[2] said inheritance law that exists and applies in Indonesia, until now is still not a legal unification. Based on the map of inheritance law which is still so pluralistic, as a result, until now the regulation of inheritance issues in Indonesia is still not uniform. However, the pluralistic inheritance law system in Indonesia is not only due to the diverse family system of the community, but also due to the customs of the Indonesian people which are also known to be very varied. Therefore, the existing customary inheritance law system is also diverse and has its own style and characteristics in accordance with the family system of

---

[1] Hadikusuma, Hilman. Hukum Waris Adat. Bandung: Cipta Aditya Bhakti, 1993.

[2] Budianto, Eko. "Hukum Waris Adat Osing Masyarkat Banyuwangi". Ahkam. Juli, 2014.

the indigenous peoples[3].

Inheritance law of a community group is strongly influenced by the form of kinship of the community itself, each kinship or kinship has its own inheritance law system. Theoretically, the kinship system in Indonesia can be divided into three types, namely the patrilineal system, the matrilineal system, and the parental or bilateral system. This heredity system influences and at the same time distinguishes the issue of inheritance law, as well as between one kinship system with another in terms of marriage[4].

Regarding inheritance issues, Islam has regulated in such a way in the Qur'an, but in the practice of daily life not many people use the rules of division as described in the Qur'an. Communities more often use customary law in their respective regions. This is due to the lack of public knowledge about the rules of inheritance distribution according to Islamic inheritance law and the inherent tradition of inheritance distribution from their area. They consider the distribution of inheritance in Islam to be complicated because they have to calculate the entire value of the inheritance of the heirs and then divide it according to the fractions according to the respective inheritance shares[5].

The Muslim community of the Pubian tribe, Gedong Tataan village, Gedong Tataan district, Pesawaran district, in terms of the distribution of inheritance, is only left to the eldest son (hereinafter read: Pubian inheritance). Gedong Tataan Village is one of the villages that still preserves the pubian inheritance tradition. If you look at the current conditions that have occurred in the Gedong Tataan village community in particular and the Pesawaran community in general, which have experienced modernization in various aspects of life, the pubian inheritance tradition that has been carried out for a long time has begun to disappear and be abandoned. However, the reality shows that the pubian inheritance tradition still exists, and is still carried out by the local community. This is strongly influenced by the pubian inheritance tradition itself which has become a local village custom.

From what the author has stated above, it is an interesting study and it is necessary to conduct a research on the implementation of inheritance distribution

---

[3] Budianto, Eko. "Hukum Waris Adat Osing Masyarkat Banyuwangi". Ahkam. Juli, 2014.

[4] Hadikusuma, Hilman. Hukum Waris Adat. Bandung: Cipta Aditya Bhakti, 1993.

[5] Rasyid, Hamdan. Pembagian Waris Menurut Islam. Jakarta: Gema Insani, 1995.

in the village. The focus of the research is what are the stages of the formation of the tradition of dividing pubic inheritance in the Muslim community of Gedong Tataan village, Gedong Tataan sub-district? Why do the Muslim communities of Gedong Tataan village fulfill and maintain this tradition?

  To prove or find the truth about the social behavior that exists in the Gedong Tataan village community related to the pubian inheritance tradition, the researcher uses one of the sociological theories, namely Peter L. Berger's Social Construction as an analytical tool in this study, in which the theory proposed by Berger in reading social construction has three basic ideas that must be used, namely; externalization, objectivation, and internalization.

Method

The type of research used is case study research, while the theory used is social construction theory. This research is a qualitative research by choosing research in Gedong Tataan village, Gedong Tataan sub-district, the location was chosen because the majority of people in the village come from the Pubian tribe. Even the founders of the village or traditional leaders are the indigenous people of Lampung Pubian[6].

The data sources of this research consist of primary data sources, namely data sources obtained or collected directly from the person concerned. In this study, primary data were the results of interviews with pubic heirs and the local community. This research also requires secondary data, namely data obtained or collected by people conducting research from existing sources. This data can be obtained from libraries, books, books related to research topics and news in print and electronic media or from previous research reports[7].

In research, there are generally three types of data collection techniques, namely document study, observation and interview. These three tools can be used individually or together[8]. In searching and collecting data related to research, the authors used interviews and Focus group discussions (FGD). Interview is a method of collecting data in the form of direct communication between researchers (interviewers) and respondents (resources)[9] while "Focus

---

[6] Sistem informasi desa Gedong Tataan,
https://gedongtataan.desa.id/artikel/2020/1/1/sejarah-desa-gedong-tataan.

[7] Hasan, Iqbal. Analisis Data Penelitian Dengan Statistik. Jakarta: Bumi Aksara, 2004.

[8] Soekanto, Soerjono. Pengantar Penelitian Hukum. Jakarta: UI-Press, 1986.

[9] Rahmat, Pupu Saeful. "Penelitian Kualitatif", Equilibrium (Januari-juni, 2009).

group discussion (FGD) is a data collection technique that is generally carried out in qualitative research with the aim of finding the meaning of a theme according to the understanding of a group.").

Data analysis is a "series of activities of reviewing, grouping, systematizing, interpreting, and verifying data so that a phenomenon has social, academic, and scientific value."

The data analysis used in this study is a phenomenological procedure adapted from the thoughts of Stevick, Colaizzi, and Keen.[10]

1. Determine the scope of the phenomenon to be studied: Researchers try to understand the philosophical perspective behind the approach used, especially the concept of studying how people experience a phenomenon. The phenomenon studied in this study is the phenomenon of pubian inheritance that occurs in the Muslim community of Gedong Tataan village, Gedong Tataan district.

2. Develop a list of questions: Researchers write research questions that reveal the meaning of experiences for individuals, and ask them to describe these important experiences.

3. Data collection: Researchers collect data from individuals who experience the phenomenon under study. The data was obtained through long and in-depth interviews with about 5-25 people. This number is not a standard measure, the research subject could only be 1 person.

4. In this study, data were obtained from two groups of informants. The first are people who practice pubian inheritance, namely the family of Mr. Effendi, Mrs. Riska Agus Maya, Mrs. Dzikrina Elfarisi, Mr. Zairosi, Mr. Azhar, Mr. Doni Yansyah and Mrs. Lili Apriyanti. The two local people include Mr. Fuad (a community leader), Mr. Heri and Mrs. Ningsih.

5. Data analysis: Researchers conducted phenomenological data analysis with the following stages:

   a. The initial stage: the researcher fully describes the phenomena experienced by the research subjects.

   b. Horizonalization stage: from the transcription results, the researcher takes an inventory of important statements that are relevant to the topic.

---

[10] Hasbiansyah, O. "Pendekatan Fenomenologi: Penelitian dalam Ilmu Sosial dan Komunikasi". Mediator. Juni, 2008.

c. Cluster of Meaning Stage: Next, the researcher classifies the statements into themes or units of meaning, and sets aside overlapping or repeated statements.

Result and Discussions

A. Traditional Heritage

Customary inheritance is the inheritance law that applies among the Indonesian people which is not based on regulations. Based on the understanding of customary law put forward by Djojodigono, which states that customary law is a law that does not originate from regulations. Meanwhile, according to Teer Haar, namely the rules of rights that govern how from time to time the process of transitioning and passing on tangible and intangible assets from generation to generation[11]. Inheritance customary law is a legal regulation that regulates the process of continuing and transferring intangible property and goods (immaterial gaederen) from the human generation (generatie) to their descendants or heirs[12].

Basically, the legal system for the distribution of customary inheritance is closely related to the form of society and the nature of kinship. While the family system in society, especially Indonesia, stems from the system by drawing a line from descent. With regard to the lineage system, as is well known, Indonesia generally recognizes three types of hereditary systems, namely patrilineal, matrilineal and parental or bilateral.

1. Patrilineal System (fatherly line)

This system in principle is a kinship system that draws from the father's lineage (patriarchy or patriarchy) or the lineage of his male ancestors. This system will affect the giving of tribes or clans for children born, setting rights and obligations in customs, inheritance systems, and others. In Indonesia, ethnic groups or racial groups that adhere to this kinship system include people in Tanah Gayo, Alas, Batak, Ambon, Irian Jaya, Timor, Bali, and Lampung.

---

[11] Ismail Habib, Hasyim Asy'ari, dan Agus Setiawan, "Hak Waris Anak Laki-Laki Tertua Dalam Hukum Adat Lampung Pepadun Perspektif Gender (Studi Di Tegineneng Kabupaten Pesawaran)," Al Hurriyah: Jurnal Hukum Islam 4, no. 1 (2019)

[12] A Mukhlishin, dkk. Studi Hukum Islam Terhadap Kewarisan Masyarakat Adat Semendo Kabupaten Lampung Barat Di Era Kontemporer, Ulul Albab Jurnal Studi Islam 18, no. 1 (31 Juli 2017)

In this inheritance system, the position and influence of the male party is very important. Because the heirs are only from the male side (boys), because the position of a girl who has married using an honest marriage method is then included as a family member from the husband's side and then by becoming the wife she does not become an expert. inherit from his parents if he dies[13]. The heirs in the patrilineal customary law system consist of: 1) Boys, 2) Adopted children, 3) Father and mother and siblings of the heirs, 4) Closest family in an indefinite degree, and 5) Fellowship Adat means that if the heirs mentioned do not exist, then the inheritance will be given or fall to the customary alliance[14].

2. Matrilineal System (Motherly Line)

Matrilineal is a community custom that regulates the line of descent taken from the mother's line. The word matrilineal is taken from two words, namely mater from Latin which means mother, and the second word, namely linea (Latin) which means line. So, it can be concluded that matrilineal is a system that follows the line of descent drawn from the mother's side to the female ancestors[15].

In this system, men do not become heirs for their children, but they become heirs from the female line or from the mother's line, because their children are part of the mother's family. While his father is still a member of his own family.[16]

3. Parental Or Bilateral System (Father-Maternal Traits)

The law of parental or bilateral inheritance is to provide equal rights between male heirs and female heirs, both to husbands and wives, as well as boys and girls, including male and female families. This illustrates that sons and daughters are equally entitled to inheritance (inheritance) left by both parents, even someone who is already a widower and widow in its development also includes inheritance based on reciprocity.(Ismail, Asy'ari, dan Setiawan, tt)

This system is a fusion between matrilineal and matrilineal, namely a system drawn from the father's lineage and the mother's lineage. This means that in giving between male and female heirs, they are aligned equally to get the inheritance left by their parents.

B. Pubian Tribe Society

---

[13] Suparman, Eman. Hukum Waris Indonesia dalam Perspektif Islam, Adat dan BW (Jakarta: Refika Aditama, 2005)

[14] Suparman, Eman. Hukum Waris …

[15] Wignjodipoero, Soerojo. Pengantar dan Asas-Asas Hukum Adat (Jakarta: PT. Toko Gunung Agung, 1995)

[16] Suparman, Eman. Hukum Waris …

The Pubian tribe belongs to the Lampung Pepadun indigenous community, which is one of the two largest customs in Lampung. The Pepadun community adheres to a patrilineal kinship system. The origin of this tribe is called Pubian because the ancestors of the Pubian tribe entered through the outskirts of Way Pengubuan and upstream of Way Pubian. This tribe is most commonly found in the interior and highlands. Even though it belongs to the Pepadun indigenous community, the dialect of the language used by the Pubian Tribe is Lampung language with a dialect "A", which is commonly used by the Lampuung Saibatin or Coastal community. Spoken pronunciation is pronunciation with a swinging and suppressed rhythm or intonation.

In the Pepadun custom, anyone can take a title as long as they have sufficient wealth. Those who want to take the title must hold a traditional ceremony of Cakak Pepadun. Titles or social status that can be obtained through Cakak Pepadun include the titles of Suttan, Raja, Prince, and Dalom. Pubian is one of nine clans in Central Lampung that still live there to this day[17].

The Pubian Lampung tribe is a group that has a very clear cultural organizational structure, which distinguishes it from other communities in Lampung. "The Pubian people are also called the Three Clans Pubian (Pubian Telu Suku) because they used to consist of three clans but now consist of twelve clans. The concept of the clan (tribe) for the Pubian refers to a wider association than other groups in the area, because for them the clan may consist of several tiyuh. Pubian consists of two sub-groups, Pupus Community and Gathering. Many people consist of six clans: Kediangan, Gunung, Selagai, Manik, Nyurang and Kapal. Temu Pupus also consists of six clans, namely Nyuan," Leader of Pati, Leader of Winner, Leader of Bawak Halom, Leader of Senima and Kuning. Pubian lives in the regencies of South Lampung, Pesawaran, Tanggamus, Central Lampung and Bandar Lampung City. "Tiyuh they are in the lowlands that spread to the east. For centuries they had to stay away from the Abung people who forbade them to cross the border between their territories. Currently, the people of Lampung Pubian have mingled with other indigenous peoples and have their own territory[18].

Gedongtataan Village, Gedong Tataan District, Pesawaran Regency was established on October 25, 1908 (formerly in South Lampung Regency) beginning

---

[17] Melalatoa, M. Junus. Ensiklopedi suku bangsa di Indonesia Jilid LZ (Direktorat Jenderal Kebudayaan, 1995)

[18] Asnani, Bartoven vivit nurdin dan asnani. "alangan & uloman the tradition of invitation in the traditional community of lampung pubian telu suku," 2021

and based on historical stories from the predecessors of the village founders or traditional leaders of the Indigenous Lampung Pubian community[19].

The implementation system of the distribution and calculation of inheritance in the customary law of the Lampung Pepadun, the Pubian tribe in the Gedung Tataan District, Kab. The offer is absolute given to the heirs of the eldest son from the first wife. When the first wife does not have children or children, the inheritance can be given to the sons of the second wife. Meanwhile, female or female heirs are not given power of attorney to hold or manage the inheritance that has been left by their parents. The reasons for not being given power of attorney in managing inheritance to daughters in the Muslim community of the Pubian tribe are

1. Girls are considered incapable of managing the inheritance that has been left behind by both parents who have died;

2. When a daughter gets married, she will change her customary title and will follow her husband away;

C. Stages of the Formation of the Pubian Inheritance Tradition in Social Construction Theory

Everyday life has stored and provided reality, as well as knowledge that guides daily behavior. This daily life displays objective reality which is interpreted by individuals or has subjective meaning. Thus, the individual becomes the determinant in the social world that is constructed based on his will. Individuals play a role as a creative medium of production as well as reproduction in constructing their social world. The term social construction of reality (social construction of reality) is defined as a social process through actions and interactions in which individuals create a reality that is shared and subjectively shared[20].

Social construction is a process of meaning that is carried out by each individual towards the environment and other aspects of himself, which is the subjective meaning of objective reality in the consciousness of those who live their daily lives. Berger and Luckman advocate a dialectical view when looking at the relationship between humans and society, humans create society, and society creates humans known as externalization, objectification, and internalization.

---

[19] Sistem informasi desa Gedong Tataan, https://gedongtataan.desa.id/artikel/2020/1/1/sejarah-desa-gedong-tataan.

[20] Berger, Peter L. Langit Suci; Agama Sebagai Realitas Sosial. Jakarta: LP3ES,1991.

1. **Externalization: The Moment of Self Adaptation to the Socio-Cultural World**

In Berger and Luckmann's theory of social construction, externalization is the first step taken by an actor. For an actor, externalization is a momentum to adapt himself to his socio-cultural conditions. Theoretically the process of adjustment to the socio-cultural world can be described as follows;

First: Oral adjustments to community products.

The understanding of society's products is generally the hard effort of the previous community or parents in telling the pubian inheritance tradition that is perpetuated by repeating it.

The results of the understanding of the community's products above have often been used as guidelines and footholds that are able to justify the beliefs of the local community regeneratively, regarding whether or not the virtues of the tradition are true. The more often and the longer the results of understanding the community's products are used as guidelines and practiced, then the values of legitimacy are getting stronger and entrenched.

The practice of pubian inheritance, is a form of legitimacy that is built through the oral results of the construction of understanding and interpretation of the predecessors. The strong legitimacy of pubian inheritance, of course, cannot be separated from the strong influence of periodic oral history, which says that pubian inheritance is a very effective tradition for the distribution of inheritance.

Second: Adjustment to the customs or traditions of the community in carrying out the practice of pubian inheritance.

In general, pubic inheritance is an interesting issue for the community, especially for the Muslim community of Gedong Tataan village. Pubian inheritance carried out by the Muslim community of Gedong Tataan village is a natural thing and has even received strong legitimacy from the community for a long time.

In responding to the image of the Muslim community in Gedong Tataan village towards the practice of pubian inheritance, the individual actions of the people there can be said to have a similar attitude, namely accepting and assuming that what the majority of the Muslim community in Gedong Tataan village do is positive.

2. **Objectivation: The Moment of Self Interaction with the Socio-Cultural World**

For Berger, society is a human product, rooted in the phenomenon of externalization. Human products (including their own world), then are outside themselves, confronting the products as facticities that exist outside of themselves. Even though all cultural products originate from (rooted in) human consciousness, the product does not necessarily get reabsorbed into consciousness. Culture is outside of human subjectivity, into a world of its own. The world that man produces acquires the nature of objective reality.(Berger,1991) All human activities that occur in externalization, according to Berger and Luckmann, can undergo a process of habituation (habitualization) which then undergoes institutionalization (institutionalization)[21]

In the moment of self-interaction with the socio-cultural world, social reality seems to be outside of human beings. At the same time it becomes an objective reality. Because he is in an objective reality, it is as if he is in two realities, namely the subjective self reality and the other reality that is outside the objective self. From these two realities, an intersubjective interaction relationship is formed through the process of institutionalization.

Objectivation is the process of crystallizing into the mind about an object, or all forms of externalization that have been carried out by looking back at the reality in the environment objectively. So in this case there can be new meanings or additional meanings. The objectivation process is also called the moment of interaction between two separate realities, humans on the one hand and socio-cultural reality on the other. These two seemingly separate entities then form a network of intersubjective interactions. This moment is the result of the externalization reality which then manifests as a unique objective reality[22].

The process of social construction will enter a decisive moment when it is at the stage of objectification of the intersubjective world of the consciousness of individuals in an institutionalized society. At the objectivation stage, the culture created by humans then faces its creator as something that is outside it or becomes an objective reality. In this case, the human or society who creates a discourse will experience and feel what he is talking about himself. Through this stage, society becomes an objective reality. Objectivation is the result that has been achieved, both mentally and physically from human externalization activities. The reality of everyday life is objectivated by humans or understood as an objective reality. The objectivation process in this study can be described as follows;

---

[21] Berger, Peter L. Langit Suci; Agama…
[22] Berger, Peter L. Langit Suci; Agama…

First: Pubian Inheritance Tradition Is Considered Fair

The division of inheritance often causes quarrels among the heirs when the method of distribution is not in accordance with the agreement of each member. The Muslim community of Gedong Tataan village in anticipating this is through pubic inheritance, because according to them the distribution of inheritance by pubian method is a fair distribution. The consideration used by the community in the pubian inheritance tradition is that if it is done with the distribution of Islamic inheritance, it is very complicated, and takes a lot of time.

Second: The Pubian Inheritance Tradition is Not Contrary to Islamic Law and Positive Law

The pubian inheritance tradition has existed since ancient times, the people of Gedong Tataan village only preserve the ancestral tradition. And from the past until now there has been no individual or mass organization that has prohibited this tradition, so that the pubian inheritance tradition in Gedong Tataan village is considered not to deviate from religious teachings and state regulations.

3. Internalization: The Moment of Self-Identification in the Socio-Cultural World

Berger and Luckmann state, "in internalization, individuals identify themselves with various social institutions or social organizations of which the individual is a member. Internalization is the re-absorption of reality by humans and transforming them from the structures of the objective world into the structures of subjective consciousness[23].

"Internalization is an individual's act of self-identification in his socio-cultural world. This moment also means the moment of withdrawal of social reality into oneself, or withdrawal of social reality into subjective reality. Social reality can be understood as a reality that exists in humans. In that way, the human self will be identified in his socio-cultural world. More clearly internalization can also be understood as a process of withdrawing objective values from the socio-cultural realm into the subjective reality of each individual. Joachim Wach said that each individual will tend to group with other individuals who have conformity in terms of behavior, thoughts and rituals." Internalization in this study is, individuals identify with social institutions or social organizations where the individual is a member. Two important things in self-

---

[23] Berger, Peter L. Langit Suci; Agama …

identification are socialization which is carried out through two channels, namely the primary socialization path and the secondary socialization path. Including the primary socialization path is the family, while the secondary socialization path is the organization/community. Within this family, understanding and individual actions will be formed in accordance with the understanding held. In this context, a family that is dominated by thoughts that agree with the existence of pubian inheritance, it will produce a similar transformation of thought, and vice versa, if the family is dominated by thoughts that do not agree with the existence of pubian inheritance, it will produce a similar transformation of thought as well.

Dialectic Table of Externalization, Objectification and Internalization

Moment	Process	Phenomenon
Externalization	Adapt yourself to the socio-cultural world	Adjustment to the pubian inheritance tradition, that the tradition has a historical basis and a normative basis
Objectivation	Self-interaction with the socio-cultural world	Awareness and belief that pubian inheritance is a positive tradition for the creation of family harmony
Internalisation	Self-identification with the socio-cultural world	The existence of historical-based social classifications which later gave birth to groups that use and preserve the pubian inheritance tradition

The schema of the pubian inheritance tradition from the perspective of social construction theory
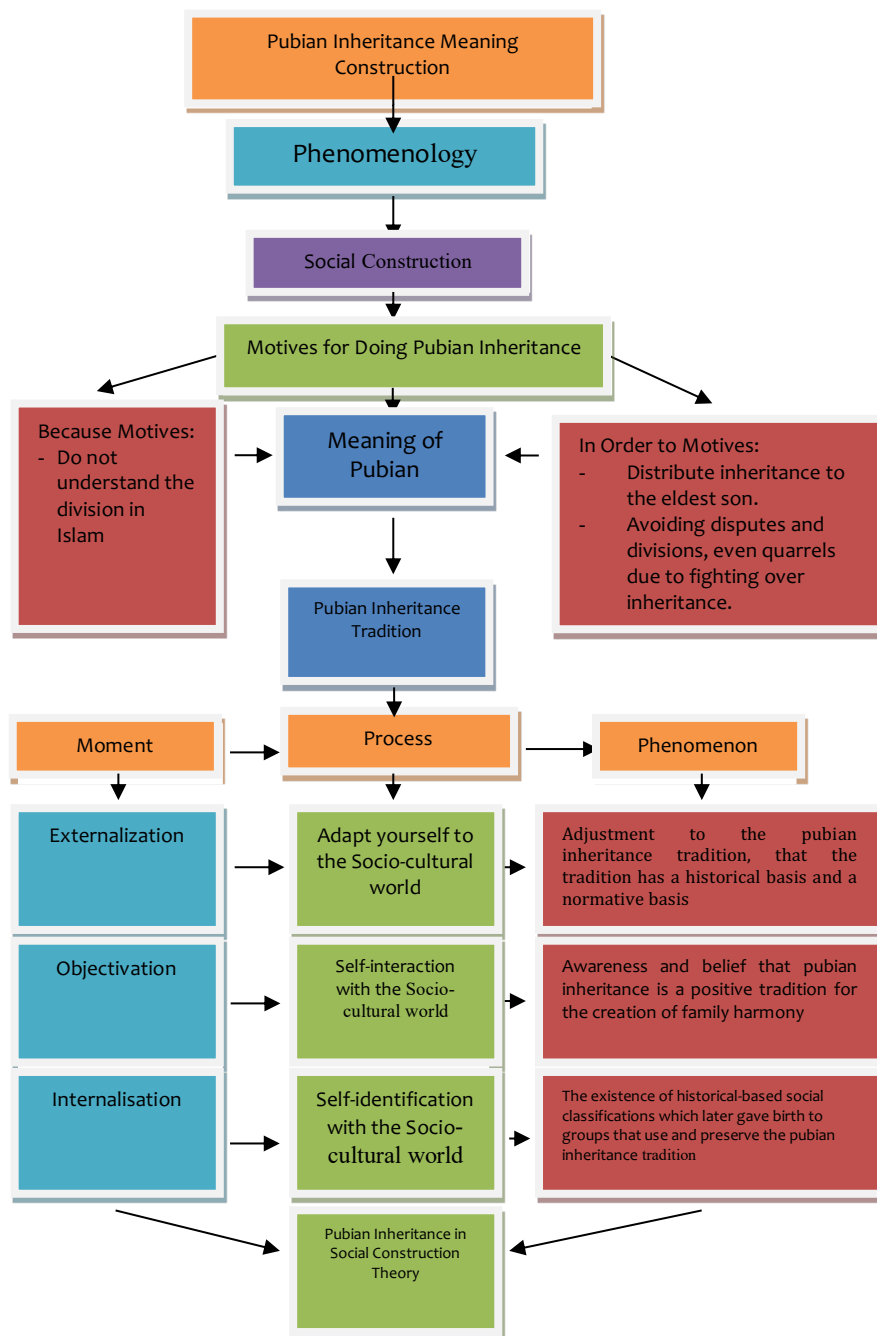
Conclusion

Based on the results of research that has been carried out by researchers related to the tradition of dividing inheritance with pubis in the Muslim

community of Gedong Tataan village, researchers can provide the following conclusions:

1. The establishment of a tradition of inheritance distribution with pubic in the Muslim community of Gedong Tataan Village, Kec. Gedong Tataan kab. Pesawaran is in three stages, the first stage is called the moment of externalization, the process is self-adaptation with the socio-cultural world which produces a phenomenon in the form of adjustment to the pubian inheritance tradition, that the tradition has a historical basis and normative basis, the second stage is called the moment objectivation, the process is the interaction of self with the socio-cultural world which produces phenomena in the form of awareness and belief, that pubian inheritance is a positive tradition for the creation of family harmony, the last stage is the moment of internalization, the process of self-identification with the socio-cultural world then produces a moment of existence historically based social classification, then gave birth to groups that use and preserve the pubian heritage tradition.

2. The reason for the Muslim community in Gedong Tataan Village, Kec. Gedong Tataan Kab. Pesawaran fulfills and maintains this tradition, besides wanting to preserve ancestral traditions, it is because he wants to avoid disputes and divisions, even fights due to fighting over property, and the division of pubian inheritance is the easiest division to do.

References

Berger, Peter L. Langit Suci; Agama Sebagai Realitas Sosial. Jakarta: LP3ES,1991.

Luckman, Peter L. Berger dan Thomas. Tafsir Sosial atas Kenyataan; Risalah Tentang Sosiologi Pengetahuan. Jakarta : LP3S, 1990.

Hadikusuma, Hilman. Hukum Waris Adat. Bandung: Cipta Aditya Bhakti, 1993.

Rasyid, Hamdan. Pembagian Waris Menurut Islam. Jakarta: Gema Insani, 1995.

Tabrani, Imam Suprayoga. Metodologi Penelitian Sosial Agama. Bandung: Rosdakarya, 2001.

Hasan, Iqbal. Analisis Data Penelitian Dengan Statistik. Jakarta: Bumi Aksara, 2004.

Soekanto, Soerjono. Pengantar Penelitian Hukum. Jakarta: UI-Press, 1986.

Budianto, Eko. "Hukum Waris Adat Osing Masyarkat Banyuwangi". Ahkam. Juli, 2014.

Hasbiansyah, O. "Pendekatan Fenomenologi: Penelitian dalam Ilmu Sosial dan Komunikasi". Mediator. Juni, 2008.

Rahmat, Pupu Saeful. "Penelitian Kualitatif", Equilibrium (Januari-juni, 2009).

Ismail Habib, Hasyim Asy'ari, dan Agus Setiawan, "Hak Waris Anak Laki-Laki Tertua Dalam Hukum Adat Lampung Pepadun Perspektif Gender (Studi Di Tegineneng Kabupaten Pesawaran)," Al Hurriyah: Jurnal Hukum Islam 4, no. 1 (2019)

A Mukhlishin, dkk. Studi Hukum Islam Terhadap Kewarisan Masyarakat Adat Semendo Kabupaten Lampung Barat Di Era Kontemporer, Ulul Albab Jurnal Studi Islam 18, no. 1 (31 Juli 2017)

Suparman, Eman. Hukum Waris Indonesia dalam Perspektif Islam, Adat dan BW (Jakarta: Refika Aditama, 2005)

Wignjodipoero, Soerojo. Pengantar dan Asas-Asas Hukum Adat (Jakarta: PT. Toko Gunung Agung, 1995)

Melalatoa, M. Junus. Ensiklopedi suku bangsa di Indonesia Jilid LZ (Direktorat Jenderal Kebudayaan, 1995)

Asnani, Bartoven vivit nurdin dan asnani. "alangan & uloman the tradition of invitation in the traditional community of lampung pubian telu suku," 2021

Sistem informasi desa Gedong Tataan,
https://gedongtataan.desa.id/artikel/2020/1/1/sejarah-desa-gedong-tataan.