

Serawai Tribe Community's Efforts to Build Family Resilience Through the Tradition of Fighting for Girls from Maslahah Murlah's Perspective

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Abstract

This study examines of the betorang tradition for girls in strengthening family resilience among the Serawai ethnic community through the perspective of maslahah mursalah. The study used a qualitative approach combining legal-sociological and normative methods. Data were gathered by observing, conducting detailed interviews, and reviewing documents from traditional leaders, religious people, parents, and young women. The findings indicate that the betorang tradition serves as a medium for internalizing religious, moral, and social values, contributing significantly to the psychological and spiritual readiness of young women for family life. It also plays a strategic role in preventing family conflicts, strengthening social relations, and fostering ethical awareness. From the perspective of maslahah mursalah, this tradition fulfills the principles of maqashid al-shari'ah, particularly in safeguarding religion, life, intellect, lineage, and property, thus remaining relevant as a contextual model of family education based on Islamic values and local wisdom.

Keywords: Family Resilience, Beterang Tradition, Serawai Tribe, Maslahah Murlah, Local Wisdom.

Introduction

Family well-being is one of the ways used by people living in Kecamatan Air Nipis, Kabupaten Bengkulu Selatan, through the Beterang tradition for their daughters. The Beterang tradition is practiced by a Muslim community. The Serawai community in Kecamatan Air Nipis, Kabupaten Bengkulu Selatan, believes that if daughters are not explained therefore, the child will not grow well like children who are given explanations. When a daughter does household chores such as cooking, the food is not good and the taste is bland¹. In addition, the child is considered to lack understanding of the shahada, and her religious life may not be good in the future. Even based on several reliable sources, in the Beterang tradition of the Serawai ethnic group, if it is not performed for one of the

¹ Derry Ahmad Rizal and Moh. Syaiful Bahri, 'Peranan Agama Dalam Pengembangan Masyarakat', *ICODEV: Indonesian Community Development Journal* 2, no. 2 (2021): 77–85, <https://doi.org/10.24090/icodev.v2i2.6299>.

daughters, the child may be considered or equated with an illegitimate child². For parents, if they do not fulfill the Beterang traditional practice for their daughters, they may be socially criticized and rejected by customary norms, as they are considered incapable of caring for their children and irresponsible in carrying out their parental obligations. Several literature studies have discussed this issue, including the Kayik Nari tradition, also known as the Beterang tradition, among the Serawai community by Juniarti Weli, entitled “Islamic Educational Values in the Kayik Nari Traditional Practice in Kabupaten Bengkulu Selatan, Provinsi Bengkulu.”³. The study focuses on revealing the Islamic educational values contained in the traditional procession. The Kayik Nari tradition is viewed as a medium for internalizing Islamic teachings, particularly in fostering community morality and transmitting religious values to the younger generation. The research emphasizes the Islamic educational values embedded in the Kayik Nari or Beterang tradition and relates them to how the tradition influences the social status of girls within the social structure of the Serawai community, with particular focus on the perspective of Islamic education and the impact of tradition on women’s social status⁴.

Method

This research employs a qualitative approach focusing on legal and social aspects to understand the meaning, values, and philosophical significance of the Beterang traditional practice, and to analyze it from the perspective of Islamic law using the *maslahah mursalah* approach⁵. This study is classified as field research because it was conducted directly on the object being studied. The research location is Kecamatan Air Nipis, Kabupaten Bengkulu Selatan⁶. The primary data sources were obtained through purposive sampling and snowball sampling methods. The data collection techniques included interviews and documentation, while the data analysis technique used in this study was interactive analysis⁷.

Discussion

1. General Overview of the Serawai Community and the Beterang Tradition

Culture is a historical heritage that has an important role in Indonesian society. It serves as a symbol of identity that is passed down over generation, with its own uniqueness

² Lola Pitaloka and Muh. Wasith Achadi, ‘Nilai Pendidikan Islam Dan Konsep Status Sosial Anak Perempuan Pada Upacara Kayik Nari Beterang Di Kabupaten Bengkulu Selatan’, *Ej 7*, no. 2 (2025): 193–207, <https://doi.org/10.37092/ej.v7i2.988>.

³ Weli Juniarti, *Niai-Nilai Pendidikan Islam Dalam Tradisi Adat Kayik Nari Di Kabupaten Bengkulu Selatan Provinsi Bengkulu*, n.d.

⁴ Pitaloka and Achadi, ‘Nilai Pendidikan Islam Dan Konsep Status Sosial Anak Perempuan Pada Upacara Kayik Nari Beterang Di Kabupaten Bengkulu Selatan’.

⁵ Burhan Bungin, *Analisis Data Penelitian Kualitatif, Ed. 1* (PT Raja Grafindo Persada, 2005).

⁶ Sugiyono, *Metode Penelitian Kuantitatif, Kualitatif, dan R&D*, (Bandung: Alfabeta, 2018).

⁷ Mathew B. Miles dan A. Michael Huberman, *Analisis Data Kualitatif*, (Jakarta: UI-Press, 2009).

and meaning, reflecting the existence of traditions as well as community activities. Kabupaten Bengkulu Selatan has considerable potential that can be developed to enhance regional value, including its cultural and religious diversity. This diversity creates a unique social atmosphere within the community and strengthens harmonious social relationships. The presence of various ethnic groups in the region forms the foundation for a wide range of cultural richness, both in the form of traditional arts and customary practices. If these cultural assets are properly managed and developed, they can become an attraction that draws public interest as well as tourists. One of the ethnic groups living in Provinsi Bengkulu is the Serawai ethnic group, which is part of the indigenous communities inhabiting the region, particularly in Kabupaten Seluma and Kabupaten Bengkulu Selatan. The Serawai community is known for maintaining strong customary traditions that continue to be preserved, especially in matters related to family life, marriage, and social relations. One important tradition in the life of the Serawai community is the *beterang* ritual for girls. This tradition consists of a series of customary activities performed when a girl enters adolescence or prior to marriage. Etymologically, the word *beterang* means to provide illumination, explanation, or advice. In Serawai culture, *beterang* for girls refers to providing guidance, teaching moral values and social norms, as well as offering an understanding of women's roles and responsibilities within the family and society. This tradition is usually carried out by parents, customary leaders, and religious figures through advice, guidance, and traditional symbolic practices. The content of the *beterang* tradition includes teachings about manners, social ethics, responsibilities as a daughter, a future wife, and a future mother, as well as the cultivation of values such as patience, self-respect, and resilience in facing challenges in married life. The *Beterang* tradition is a customary ritual that has been practiced by ancestors for generations. This ritual is performed when a girl begins to enter adolescence or reaches puberty, approximately between the ages of seven and twelve. A child who undergoes this ritual participates in several customary activities, such as *ke aik* (swimming in water or a river) and traditional dancing. The Serawai community also considers the *Beterang* tradition highly recommended, and even customary norms within the community regard it as an obligation for a girl to undergo the *beterang* process. This procession is performed when a girl enters adolescence.⁸

Implementation of the Beterang Tradition for Girls

The research findings indicate that the *Beterang* tradition for girls is carried out through several main stages, namely:

- 1. Family and customary preparation:** The family prepares the time, place, and the customary or religious figures who will deliver the advice. Generally, this stage is reflected in the preparation process of the *Kayik Nari* dance ceremony, which states that after the implementation time is determined, the family distributes invitations to relatives, acquaintances, and the surrounding community. The family must also

⁸ Alan Sigit Fibrianto and Ananda Dwitha Yuniar, 'PERAN BUDAYA ORGANISASI DALAM PEMBENTUKKAN KARAKTER, ETIKA DAN MORAL SISWA SMA NEGERI DI KOTA MALANG', *Jurnal Analisa Sosiologi* 9, no. 1 (2020).

decide which traditional healer or ritual leader will be entrusted to lead the Kayik Nari procession. Furthermore, the family prepares a series of ritual equipment according to the instructions of the ritual leader, such as betel leaves with stalks, durian leaves with stalks, cooling leaves (daun sedingin), banyan leaves placed on water, various ceremonial flowers, lime, turmeric mixed with oil, rice and coins, sweet coconut wrapped in banana leaves, lime paste and areca nut, two pandan mats, coconut shoots, traditional musical instruments (kelintang and rebana), bathing cloth, traditional clothing, and an umbrella⁹. After all the equipment has been declared complete and the predetermined day has arrived, the Kayik Nari traditional ceremony is ready to be carried out.

2. **Advice delivery procession** : Customary leaders deliver guidance concerning manners, social interaction, and women's responsibilities. This stage constitutes the core of the Beterang tradition within the Serawai community. It is usually conducted after the customary preparation stage and attended by customary leaders, religious figures, family members, and the surrounding community. In a solemn and respectful atmosphere, the customary leader begins the procession with prayers, followed by advice containing symbolic meaning and moral values. The advice is delivered orally using refined traditional language, rich in metaphors and figurative expressions, so that it is easily understood and remembered by the girl undergoing the ritual. The customary leader acts as a role model who transmits cultural values, social norms, and religious teachings. The delivery is often dialogical, accompanied by concrete examples relevant to everyday life. This procession is not merely a symbolic ritual but also functions as a medium for character education, the formation of Serawai female identity, and mental and spiritual preparation toward adulthood and family life.
3. **Internalisasi nilai**: The girl is expected to reflect upon and practice the messages she receives. She is provided with guidance regarding the importance of emotional control, perseverance, and patience in facing life's challenges, enabling her to build a harmonious and resilient family in the future. The tradition is conducted solemnly and is rich in symbolic meaning, thereby leaving a deep impression on the girl. Interestingly, if the implementation of the Beterang tradition is intended to support the realization of family resilience and to achieve the goals of marriage as outlined in law and religion, a question arises as to why only girls are required to undergo this tradition, while boys are not, considering that marriage is a physical and spiritual bond between a man and a woman. What, then, is the philosophical meaning of the Beterang tradition for girls, its relevance to the development of family resilience, and how the concept of *masalah mursalah* views this practice.

⁹ Berdasarkan hasil wawancara peneliti dengan Dukun Beranak Ibu Nihar, di Desa Tanjung Besar Kecamatan Manna, pada hari Sabtu 23 November 2025

These things form the basis for why the research presented in this study is important to conduct.

2. Family Resilience in Social and Islamic Perspectives

Family resilience refers to the ability of a family to cope with various challenges whether social, economic, cultural, or spiritual while maintaining harmony, stability, and well-being¹⁰. Family resilience encompasses several main dimensions, namely :

1. Physical-economic resilience, referring to the ability to fulfill basic family needs;.
2. socio-psychological resilience, including harmonious relationships, communication, and emotional stability.
3. Moral and value resilience, involving the internalization of religious, ethical, and cultural values..

From an Islamic perspective, family resilience is closely related to the goal of establishing a *sakinah, mawaddah, and rahmah* family. Islam emphasizes the importance of early education, particularly for women, as a foundation for developing strong and morally grounded generations.¹¹ The tradition of *beterang* for girls can therefore be understood as a form of family education rooted in local culture that directly contributes to strengthening family resilience, especially in the aspects of values, morality, and spirituality.

Contribution of the *Beterang* Tradition to Family Resilience

Based on interviews and observations, the *beterang* tradition provides significant contributions to family resilience, including:

- a. Enhancing women's mental and emotional readiness in facing marriage and household life. Strengthening moral and religious values, thereby helping to prevent conflict and deviant behavior. Girls are taught the importance of politeness in speech, humility, and respect toward parents, customary leaders, and others. Courtesy is positioned as a reflection of women's dignity and family honor¹².
- b. Developing a sense of responsibility, both as future wives, mothers, and members of society. The guidance emphasizes boundaries in interactions between men and women, the importance of maintaining personal honor, and avoiding behaviors that may damage the reputation of the family and community. Girls are encouraged to be selective in choosing friends and social environments. Customary leaders instill awareness of women's strategic roles within the family as daughters, wives, and

¹⁰ Laily Fitriani and Sri Bintang Gelang, 'MEMBANGUN PENDIDIKAN RAMAH ANAK DALAM KELUARGA DI ERA PANDEMI COVID-19', *EGALITA* 15, no. 1 (2020).

¹¹ Alimatusakdia Panggabean et al., 'Arah Dan Tujuan Pendidikan Islam', *IHSANIKA: Jurnal Pendidikan Agama Islam* 2, no. 1 (2024): 25–35,.

¹² Reza Nopita Sari and Sri Dwi Fajarini, *Komunikasi Ritual Pada Tradisi Beterang Anak Perempuan Di Desa Keban Jati, Bengkulu Selatan*, 4 (2023).

mothers while preparing them to develop responsibility, independence, patience, and resilience in facing household dynamics.

- c. Strengthening family relationships, as the *beterang* process involves intensive communication between the child, parents, and customary leaders. The advice also contains religious teachings, such as the obligation to perform worship, maintain modesty, uphold honesty, and adopt Islamic values as life guidance. These values function as a spiritual foundation in shaping righteous female character.

3. Tradisi Beterang sebagai Sarana Pendidikan Nilai dan Karakter

The *beterang* tradition functions not only as a customary ritual but also as a form of non-formal education. The main values instilled include: (a) religious values teaching girls about religious obligations, respect toward parents, and noble character; (b) values of modesty and self-respect maintaining behavior, speech, and social interaction in accordance with religious and customary norms; (c) responsibility preparing themselves as future wives and mothers capable of managing household life; and (d) mental resilience readiness to face household conflicts, economic pressures, and social dynamics. Through this tradition, girls are prepared not only psychologically but also equipped with practical understanding regarding domestic and social roles, enabling them to become key pillars in maintaining family stability in the future¹³.

4. The Perspective of Maslahah Mursalah in the Beterang Tradition

a. Basic concept Maslahah Mursalah

Maslahah mursalah refers to public benefit that is not explicitly mentioned in the Qur'an or Hadith but aligns with the general objectives of Islamic law (*maqashid al-shari'ah*) and does not contradict its fundamental principles¹⁴. Scholars of *usul al-fiqh*, such as Al-Ghazali, Al-Shatibi, and Najmuddin al-Thufi, state that *maslahah* may serve as a basis for legal determination when it fulfills three main criteria: (1) it is real and substantive (*haqiqiyyah*), (2) it is general or collective (*kulliyyah*), and (3) it does not contradict definitive religious evidence (*qat'i*). In socio-cultural contexts, *maslahah mursalah* functions as an adaptive instrument of Islamic law toward social dynamics, ensuring its continued relevance and problem-solving capacity.

b. The Beterang Tradition within the Framework of Maqashid al-Shari'ah

The *beterang* tradition for girls can be analyzed through the five essential objectives of Islamic law (*al-dharuriyyat al-khams*):

1. Hifdz al-Din (Protection of Religion)

¹³ Sari and Fajarini, *Komunikasi Ritual Pada Tradisi Beterang Anak Perempuan Di Desa Keban Jati, Bengkulu Selatan*.

¹⁴ Imam Syafi'i and Tutik Hamidah, 'Maslahah Controvers As Sources, Methods And Objectives (Comparative Analysis Study Of The Four Madhab)', *Al-'Adalah : Jurnal Syariah dan Hukum Islam* 7, no. 1 (2022): 19–38,.

Within the concept of *maslahah mursalah*, Imam al-Ghazali argues that, in principle, *maslahah* refers to obtaining benefits and preventing harm in order to preserve the objectives of the Sharia (*maqasid al-sharia*).¹⁵ The Beterang tradition contains strong religious values, such as instilling the obligation of worship, respect toward parents, and the strengthening of moral character. These aspects function to maintain the continuity of Islamic values within family life, enabling girls to grow with a strong spiritual awareness.

2. **Hifz al-Nafs (Protection of Life).**

Advice concerning social ethics, self-control, and mental readiness to face household conflicts functions to protect individuals from psychological pressure, domestic violence, and deviant behavior that may endanger personal dignity and safety. *Hifz al-Nasl (Protection of Lineage)*¹⁶.

3. **Hifz al-‘Aql (Protection of Intellect)**

The provision of knowledge, guidance, and wise advice in the Beterang tradition contributes to strengthening cognitive capacity, emotional maturity, and wisdom in making life decisions. This helps girls avoid impulsive actions that may potentially harm themselves and their families.¹⁷

4. **Hifz al-Nasl (Protection of Wealth)**

Mental and moral preparation as future wives and mothers becomes an important foundation for producing a quality generation. The Beterang tradition instills awareness of the responsibilities of childrearing and education, thereby ensuring the continuity of a generation with noble character.¹⁸

5. **Hifz al-Mal (Protection of Wealth)**

Advice concerning simplicity, family financial management, and work ethic functions to build household economic independence, thereby preventing structural poverty and conflicts arising from financial problems¹⁹.

c. Usul Fiqh Analysis: Validity of Maslahah in the Beterang Tradition

From the perspective of *ushul fiqh* principles, the Beterang tradition meets the criteria of *maslahah mursalah* that can be used as a normative consideration for several

¹⁵ Al Halim Kusuma and Laila Rahmadani, ‘Imam Al-Ghazali Dan Pemikirannya’, *Jurnal Ekshis* 1, no. 1 (2023): 23–31.

¹⁶ Fuji Astutik, *Sebuah Systematic Literature Review mengenai penerapan Islamic minfullness pada kesehatan mental*, n.d.

¹⁷ Ahmad Munif Suratmaputra, *Filsafat Hukum Islam Al- Ghazali: Masalah Mursalah & Relevansinya Dengan Pembaharuan Hukum Islam*, 1st ed. (Pustaka Firdaus, 2002).

¹⁸ Rahmat Aziz and Zamroni - -, ‘Analisis Faktor Konfirmatori Terhadap Alat Ukur Kesehatan Mental Berdasarkan Teori Dual Model’, *Psikoislamika : Jurnal Psikologi dan Psikologi Islam* 16, no. 2 (2020): 1,.

¹⁹ Fitria Akibun et al., ‘Financial Literacy In Gen Z Generation (Case Study at Bina Taruna University Gorontalo)’, *Jurnal Ekonomi, Manajemen, Akuntansi Dan Keuangan* 6, no. 2 (2025): 8,.

reasons: a) It does not contradict the sharia texts (nash syar'i) The values taught in this tradition are aligned with Islamic teachings concerning education, morality, and family responsibility. This ritual serves as a medium of customary communication to convey new responsibilities to girls entering puberty. It also preserves the cultural identity of the Serawai ethnic group, which, as long as it does not contradict Islamic creed, is considered acceptable within customary law. b) It brings tangible benefits²⁰ The tradition has been shown to contribute to the development of women's character, fostering resilience, moral integrity, and readiness to build a household. c) It has a preventive function. It serves to prevent potential harms such as divorce, domestic violence, and moral degradation. Therefore, the Beterang tradition can be viewed as a form of socio-cultural ijhtihad that carries devotional value, as it aims to realize public welfare (masalahah). This tradition also seeks to provide broader understanding to the community that each element within the practice contains profound meaning that can be applied in everyday life.²¹

d. Masalah Mursalah and Family Resilience

Family resilience within the Beterang tradition is developed through a preventive–educative approach. The benefits (masalahah) generated are not only individual in nature but also collective, including: (1) individual benefit, namely the development of women's emotional and spiritual maturity; (2) family benefit, reflected in the creation of harmonious, stable, and resilient households; and (3) social benefit, demonstrated through the preservation of a moral and cultured social order. This indicates that the Beterang tradition is not merely a customary ritual but also a strategic instrument for strengthening family resilience based on the principles of maqashid al-shari'ah. Relevance of the Beterang Tradition to Modern Challenges particularly the currents of globalization and modernization, families face serious challenges such as value shifts, individualism, permissive social behavior, and the weakening of social control. The Beterang tradition functions as a cultural and moral safeguard that reinforces identity and family resilience. Preserving this tradition does not merely mean maintaining ancestral heritage but also actualizing its values within the context of modern life so that it remains relevant and applicable.²²

Masalah Mursalah Analysis of the Impact of the Beterang Tradition

An in-depth analysis of the practice of the Beterang tradition for girls shows that it contains comprehensive and sustainable dimensions of masalahah. These benefits can be classified into three levels:

1. Masalah Dharuriyyah (Primer)

²⁰ Syech Ibrahim Muhammad Al-Jamal, *Fiqhul Mar'ah Al-Muslimah* (CV. Asy-Syifa, 2008).

²¹ Fakhrudin Fakhrudin et al., 'From Fiqh Al-ibadat to Muamalat: Repositioning Zakat Management in Indonesia in the Perspective of Maqāsid Al-Sharī'ah', *Samarah: Jurnal Hukum Keluarga Dan Hukum Islam* 8, no. 1 (2024): 495

²² Dian Kemala Dewi, *Antropologi Hukum*, 1st ed. (CV BRAVO PRESS INDONESIA, 2025).

Protecting religion, life, intellect, and lineage through the internalization of religious values, moral development, and mental strengthening.

2. **Maslahah Hajiyyah (Sekunder)**

Providing social and psychological adaptation for women in entering married life, thereby reducing the potential for stress, conflict, and family dysfunction.

3. **Maslahah Tahsiniyyah (Tersier)**

It contributes to the formation of a harmonious, polite, and civilized social order, while also enhancing relationships within families and the wider community. From the perspective of *maqāṣid al-sharī'ah*, the Beterang tradition can be viewed as an effective social instrument in realizing the objectives of Islamic law, particularly in the context of family education and generational development. Therefore, this practice deserves to be preserved, revitalized, and contextualized in order to remain relevant to the dynamics of modern life. This also has social and educational implications, as the Beterang tradition for girls provides several significant contributions, including:

- a) serving as a model of character education based on local culture that is aligned with Islamic values;
- b) functioning as a preventive strategy to reduce the risk of family conflict and moral decline; and
- c) acting as a means of strengthening cultural identity, so that younger generations remain connected to their traditional roots.

Conclusion

The Beterang tradition for girls plays a strategic role in strengthening family resilience within the Serawai community. This tradition functions not only as a customary ritual but also as a medium for internalizing moral, spiritual, and social values that support harmonious relationships within families and society. Through the *maslahah mursalah* approach, Beterang can be understood as a social practice that contains broad benefits, including protection, education, and character formation for girls. The humanitarian, religious, and communal values embedded within it make this tradition relevant for further development and contextualization in modern life. Therefore, the preservation of the Beterang tradition should continue to be encouraged as an effort to maintain cultural identity while strengthening the foundation of family resilience amid ongoing social change.

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