

Jojokh as a Socio-Spatial Practice in the Coastal Wedding Tradition of Lampung, Indonesia

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ARTICLE INFO	ABSTRACT
Article History: Received: 2026-05-26 Accepted: 2026-09-10 Published: 2026-09-30 Keywords: Cultural geography; Customary marriage; Generational change; Jojokh; Marriage payments; Saibatin identity Corresponding author: Novia Fitri Istiawati Email: novia.istiawati@fkip.unila.ac.id DOI: 10.37905/jgej.v7i2.39198 Copyright © 2026 The Authors  This open access article is distributed under a Creative Commons Attribution-NonCommercial (CC-BY-NC) 4.0 International License	Across Lampung's coastal settlements, Jojokh remains central to customary marriage, yet its meaning is being renegotiated amid modernization, gender equality debates, and digital connectivity. This study investigates how space, place, and generational change shape the continuity and transformation of Jojokh in contemporary coastal Lampung. A qualitative ethnographic case study was conducted in Pesisir Barat, Tanggamus, and South Lampung from February to November 2025. Data were gathered through participant observation, in-depth interviews, focus group discussions, and document analysis involving forty-six customary leaders, parents, millennials, and scholars. The data were examined thematically and spatially, while triangulation and member checking strengthened credibility. Findings reveal that Jojokh values vary according to proximity to historic maritime trade routes and levels of urbanization, suggesting a qualitative association between coastal setting and cultural practice. Jojokh also persists as a marker of Saibatin identity through selective adaptation, including its negotiation in social media spaces. Rather than rejecting the tradition, millennials act as cultural modifiers who balance economic realities, gender equity, and ancestral belonging. The study demonstrates that customary marriage payments are neither static nor simply declining. It contributes a spatial and intergenerational perspective to cultural geography and offers a basis for participatory, adaptive, and sustainable cultural preservation policies.

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1. Introduction

The traditional wedding ceremony of the Lampung Pesisir community is a cultural heritage that continues amid modernization and globalization. One of its central elements is Jojokh, a payment from the groom's family to the bride's family that participants describe as a symbol of respect, kinship, and customary legitimacy. In the present study, Jojokh is examined within the distinct social and geographical context of coastal Lampung. Field accounts from Pesisir Barat, Tanggamus, and South Lampung describe amounts ranging from tens to hundreds of millions of rupiah, with differences associated with family status, education, and customary titles.

Jojokh is relevant to cultural geography because its meaning is formed through practices situated in particular places. Research on rural Pakistan illustrates how cultural landscapes are organized through social relations, space, and time (Mughal, 2023); it provides a conceptual comparison rather than evidence about Lampung's maritime history. In this study, participants' accounts connect Jojokh to coastal exchange, Saibatin identity, and movement between villages and cities. Research in South Africa similarly shows that mobility, marriage, and ceremonial economies can be interconnected, although its agricultural context differs from coastal Lampung (Hornby & Hull, 2023). The persistence of the "dowry for groom" tradition in Pariaman offers an Indonesian comparison while also demonstrating the need to distinguish the direction and customary meaning of marriage payments across communities (Busyro et al., 2023).

Initial field accounts indicate that younger participants in coastal Lampung question the amount of Jojokh in relation to household finances and gender equality. Educational mobility, interethnic marriage, and digital communication provide contexts in which its terms are discussed. Research on online mass media and marriage decisions in Indonesia provides a relevant national comparison, without establishing the same effects specifically for Jojokh (Rahman et al., 2024). Some participants described negotiating the amount for economic reasons, while others emphasized retaining the ritual as an affirmation of ethnic identity. Accounts of maritime exchange and contact with Bugis, Banten, and

Javanese communities form part of the local historical narratives examined in this study. *Jojokh* is therefore approached as a practice whose meaning is produced and reproduced through interactions across places and generations.

Previous studies show that marriage payments need to be understood within their particular economic and gender relations. [Khanal and Sen \(2020\)](#) examine dowry in South Asia at the intersection of markets and patriarchy, while [Chiplunkar and Weaver \(2023\)](#) analyze the development of dowry within marriage markets in India. These studies do not examine *Jojokh* or establish a general pattern of millennial behavior in Southeast Asia. They nevertheless provide a basis for asking how economic conditions and family relations shape marriage payments. In applying this comparison, the present study distinguishes *Jojokh*—a transfer from the groom’s family to the bride’s family—from practices classified as dowry in other settings.

In the Indonesian context, [Ash-Shabah et al. \(2021\)](#) examine how state regulations and customs shape mahar amounts in Aceh and Selangor, Malaysia. [Sinaga \(2021\)](#) discusses the commodification of kinship among local ethnic communities in Lampung, providing a closer regional context for examining the relationship between customary relations and social value. Research in Padang Ratu, Tanggamus, also examines family agreements over marriage payments from an Islamic legal perspective ([Susanti, 2024](#)). Research on the customary consultative assemblies of Nias and West Sumatra addresses institutional survival and adaptation ([Syahrul et al., 2024](#)), while a study of Bugis families examines gender roles in traditional and modern settings ([Baharuddin et al., 2025](#)). Together, these studies inform questions about customary continuity and change; they do not directly establish spatial variations in *Jojokh* or patterns of digital negotiation among coastal Lampung millennials.

The literature reviewed here brings together economic, legal, kinship, and institutional approaches, but does not provide an integrated account of *Jojokh* across the three coastal regencies examined in this study. A cultural-geographical analysis can address this limitation by connecting the meanings of payment to place, mobility, and everyday practice. A second concern is how younger participants interpret and negotiate obligations alongside customary leaders and family elders. A third is how these negotiations relate to the maintenance of Saibatin identity in both physical and digital settings. These are the specific gaps addressed by this study, rather than a claim that no previous research has examined customary marriage or generational change.

The study connects these concerns through a comparison of Pesisir Barat, Tanggamus, and South Lampung. It examines how *Jojokh*’s amount, symbolic role, and negotiation vary with participants’ accounts of coastal history, accessibility, and urban mobility. The comparison treats each locality as socially differentiated rather than assuming a uniform Lampung coast. It also follows how mobile and digitally connected participants reconcile inherited obligations with economic circumstances. This focus extends the discussion of customary marriage payments by bringing spatial and generational differences into the same analysis.

Three questions guide the study. First, how is *Jojokh* interpreted and practiced within the coastal cultural landscapes of Lampung? Second, how do millennial participants negotiate customary expectations in relation to economic circumstances and gender equality? Third, how does *Jojokh* contribute to the continuity and transformation of Saibatin identity? Participants’ concerns about payment burdens and customary reform make these questions relevant to cultural preservation. Examining them can inform strategies that are participatory, context-sensitive, and attentive to differences in families’ capacity to meet customary obligations.

This study pursues three objectives that the findings directly answer. First, it examines *Jojokh* as a socio-spatial practice, asking how coastal geography, maritime history, and kinship logic jointly produce its symbolic and material meaning. Second, it compares how *Jojokh* is practiced and valued across Pesisir Barat, Tanggamus, and South Lampung, tracing variation linked to trade-route proximity and local urbanization. Third, it identifies how millennials negotiate *Jojokh*—adjusting its amount, reframing its purpose, or blending tradition with personal circumstance—without abandoning the custom outright. Together, these objectives move the discussion beyond description toward an explanation of how place, generation, and tradition interact.

2. Method

2.1 Research Design

This study uses a qualitative ethnographic case study design informed by social constructivism. It investigates the meanings, values, and social practices through which Jojokh is maintained and negotiated in the Lampung Pesisir community. Qualitative inquiry is appropriate for interpreting participants' accounts and the contexts in which practices acquire meaning (Pratt, 2025). Research on multisited ethnography also provides methodological guidance for attending to locality, everyday interaction, and the contingencies of fieldwork (Sacramento, 2025; Vanke, 2026). The cultural-geographical perspective treats space as both shaped by and constitutive of social practice (Lefebvre, 1974/1991). The design is exploratory, descriptive, and interpretive, focusing on experiences and narratives across the three regencies. Table 1 summarizes the units of analysis, case boundaries, and forms of field immersion.

Table 1. Operational Parameters of the Ethnographic Case Study

Dimension	Operational Description
Unit of analysis	The customary marriage event in which <i>Jojokh</i> is negotiated and handed over, treated as one bounded case per regency (3 cases total).
Sub-unit of analysis	Individual households engaged in a Jojokh exchange, tracked from initial family deliberation through post-ceremony reflection.
Form of immersion	Participant observation of musyawarah (family deliberation) meetings, the <i>Jojokh</i> handover ritual, and informal pre/post-ceremony gatherings; semi-structured interviews; 3 focus group sessions; documentary review — not single scheduled interviews alone.
Field visit frequency	Repeated visits per regency across the 10-month period (Feb–Nov 2025): concentrated (roughly weekly) during the local wedding season, and spaced every 2–3 weeks otherwise, allowing the same families to be followed across more than one ceremonial cycle.
Case boundaries	Geographic: Pesisir Barat, Tanggamus, South Lampung only. Ethnic: <i>Saibatin</i> customary marriage (<i>Pepadun</i> excluded). Temporal: events occurring or recalled within Feb–Nov 2025. Exclusion: urban non-Saibatin households and marriages finalized before the fieldwork period.

The unit of analysis is the customary marriage event itself—specifically, the negotiation and handover of Jojokh—nested within each of the three regencies as separate, bounded cases. Each sub-unit, a household preparing for or having just completed a Jojokh exchange, was followed from the initial family discussion through post-ceremony reflection, not only at the moment of payment. Immersion took the form of sustained presence rather than one-off visits: researchers sat through family deliberation meetings (*musyawarah*) at the customary hall, observed the Jojokh handover ritual at the bride's home, and joined informal gatherings before and after ceremonies rather than arriving only for scheduled interviews. Across the ten-month period, each regency received repeated visits—concentrated during the local wedding season and spaced roughly every two to three weeks otherwise—so researchers could follow the same families and customary leaders across more than one ceremonial cycle, not just a single snapshot. The case itself is bounded in three ways: geographically, to Pesisir Barat, Tanggamus, and South Lampung; ethnically, to Saibatin, not Pepadun, marriage customs; and temporally, to events occurring or recalled within the February–November 2025 window. Households outside these boundaries—urban families without Saibatin lineage, or marriages finalized before the fieldwork period—were excluded, keeping the case analytically manageable. Table 2 maps the five cultural-geographical indicators to their operational definitions and corresponding applications in the analysis.

Five cultural-geographical indicators organize the analysis. Place refers to the settings where Jojokh is enacted and acquires meaning, including family halls, bridal homes, and kinship gatherings. This use of place draws on the relationship between landscape and social practice discussed in rural Pakistan (Mughal, 2023). Identity refers to participants' accounts of Jojokh as a marker of Saibatin belonging; research on urban landscapes in Van, Turkey, offers a comparison concerning the relationship between place, identity, and memory (Aşur et al., 2022). Mobility concerns educational migration, work-related movement, and digital communication. Spatial variation refers to differences in payment amounts and

ritual emphasis among the three regencies. Cultural landscape brings these dimensions together through participants' accounts of coastal history and exchange. Table 2 links each operational indicator to the part of the analysis in which it is used. This mapping makes the analytical framework explicit and supports comparison with other coastal or customary-marriage settings.

Table 2. Indicator Application Map

Indicator	Operational Definition	Analysis
Place	The coastal locale where <i>Jojokh</i> rituals are physically enacted (family halls, bridal homes).	<i>Jojokh</i> as a spatial practice shaped by maritime history.
Identity	<i>Jojokh</i> as a symbolic marker of <i>Saibatin</i> ethnic belonging.	Preservation as identity bulwark.
Mobility	Geographic, educational, and digital movement of millennials.	Millennial renegotiation of terms.
Spatial variation	Differences in nominal value and ritual emphasis across regencies.	Variation by trade-route proximity and urbanization.
Cultural landscape	The coast as a historically layered terrain of trade and acculturation.	Coastal space as representational space.

2.2 Location and Time of Research

This research was conducted in the coastal areas of Lampung Province, encompassing three districts: Pesisir Barat Regency, Tanggamus Regency, and South Lampung Regency (see Figure 1). These three districts were selected purposively because they represent the typology of the Saibatin Coastal Lampung community, which still adheres to customary marriage practices, including the giving of Jojokh. The location selection took into account the diversity of coastal geographic characteristics, the intensity of maritime interactions, and variations in the nominal Jojokh between regions. The research was conducted over a ten-month period, from February 2025 to November 2025, divided into four stages: preparation and preliminary studies, field data collection, data analysis, and report preparation and validation of findings. The selection of a long time span was intended to allow researchers to conduct adequate ethnographic immersion to capture the dynamics of Jojokh practices in various social moments, including the traditional wedding season in the coastal areas of Lampung. The table below adds sub-district detail anchored to areas already documented as centers of Saibatin customary practice and coastal-trade history in each regency.

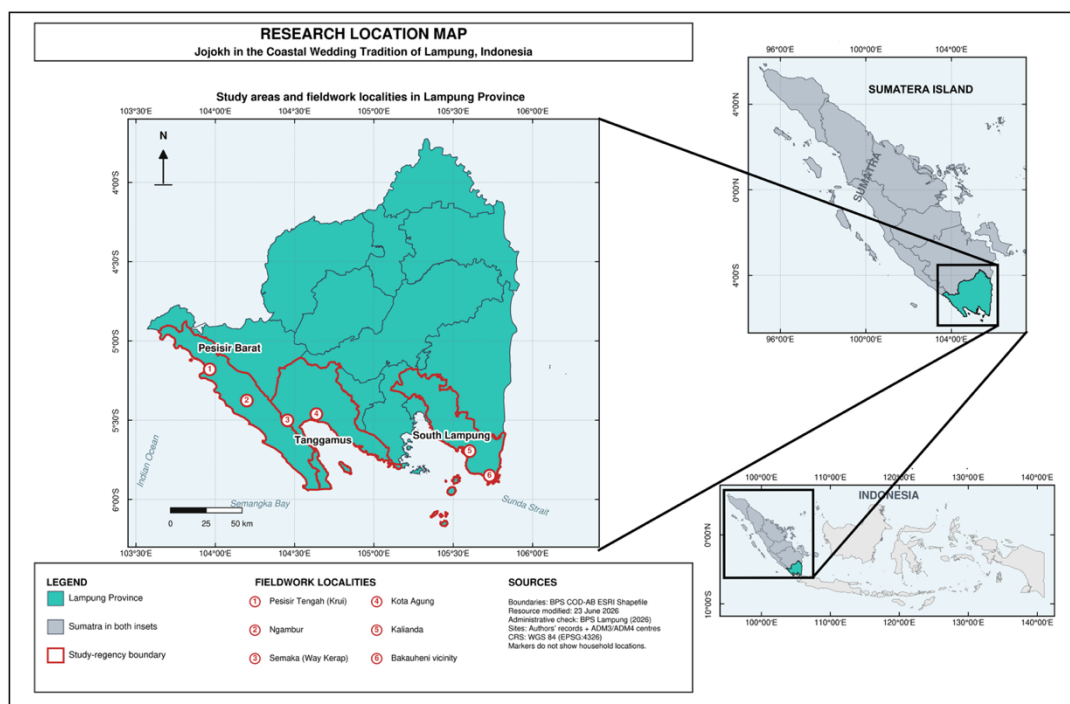


Figure 1. Research Location Map

Table 3 presents the characteristics of the research sites and the rationale for their selection. The three regencies were selected purposively to examine contrasts in coastal setting, customary authority, accessibility, and outmigration relevant to the research questions. The three study sites represent contrasting geographical and customary settings within the Saibatin coastal region of Lampung. Pesisir Barat is characterized by a narrow coastal plain facing the Indian Ocean, relatively limited road access, and the historical concentration of Saibatin *kepaksian* leadership. Within this customary setting, *Jojokh* is generally regarded as the “crown” of marriage and is therefore treated as a relatively fixed and authoritative component of the wedding process. Tanggamus, particularly the settlements surrounding Semaka Bay, developed through long-standing connections with maritime routes leading to the Sunda Strait. Historical interaction with Bugis, Bantenese, and Javanese traders contributed to changes in the material form of *Jojokh*, which was previously presented through commodities such as gold, pepper, and cloth before becoming predominantly monetary. South Lampung represents the most accessible and urbanized setting, particularly because of its proximity to Kalianda and the Bakauheni crossing. Although *Jojokh* remains closely connected to Saibatin title conferral and marital recognition, greater exposure to wage employment, formal education, migration, and urban lifestyles has created more space for younger families to negotiate its amount and implementation. These geographical and customary contrasts enabled the study to examine how *Jojokh* is shaped by historical exchange, spatial accessibility, customary authority, and contemporary social mobility across the three research locations.

Table 3. Research Locations

Regency	Sub-district/Village	Reason for Site Selection	Field Visit Period
Pesisir Barat	Kecamatan Pesisir Tengah (Krui) and Kecamatan Ngambur: several Saibatin <i>pekon</i> under local <i>kepaksian</i> /marga leadership	center of Saibatin customary authority, giving direct access to senior customary leaders (Suttan, Pun) able to speak to <i>Jojokh</i> 's philosophical meaning.	Feb–Nov 2025, with visits concentrated during the local <i>Saibatin</i> wedding season.
Tanggamus	Kecamatan Semaka (<i>Pekon</i> Way Kerap) and Kecamatan Kota Agung.	Selected for its documented maritime-trade history and the resulting adaptation in <i>Jojokh</i> 's form over time.	Feb–Nov 2025, with visits concentrated during the local wedding season.
Lampung Selatan	Kecamatan Kalianda and nearby <i>pekon</i> close to the Bakauheni crossing.	Selected to capture how proximity to urban centers and outmigration shape millennial negotiation of <i>Jojokh</i> .	Feb–Nov 2025, with visits concentrated during the local wedding season.

2.3 Research Informants

Informants were selected through purposive and snowball sampling to obtain perspectives from social actors with different roles in *Jojokh*. The study reports 46 informants: six customary leaders, 12 informants directly involved in family and religious aspects of the negotiations and handover, 24 millennials aged 22–40, and four experts in cultural geography, anthropology, or local cultural preservation. Millennial participants were selected to include differences in gender, marital status, and educational background. The customary leaders included Pun, Suttan, and other community authorities familiar with the philosophy and practice of *Jojokh*. The sampling strategy sought accounts from different generations and levels of involvement in customary marriage. Data saturation was used as a consideration in assessing the adequacy of the sample.

Quoted participants are identified by role-based codes: CL denotes customary leaders, FR denotes family informants, and ML denotes millennial participants. Each code is used consistently in the narrative, interview excerpts, and tables. The numeric suffix distinguishes participants and does not indicate their status or rank.

2.4 Data Collection and Analysis Techniques

Data collection combined four techniques: participant observation, semi-structured interviews, focus group discussions, and document analysis. Observation covered wedding ceremonies, family gatherings, and the Jojokh handover ritual. Methodological research on multisite ethnography highlights the value of attending to context, although its public-health setting differs from this study (House et al., 2025). Interviews used flexible guides to explore participants' experiences and interpretations. Three focus group sessions, each involving six to eight millennials, examined shared and differing views of Jojokh. Documents included customary archives, historical materials, photographs, relevant studies and regulations, and selected social media content. Field notes and reflective journals documented the research process. Interviews and discussions were recorded with participants' consent and transcribed verbatim.

2.4.1 Participant Observation

Researchers observed 9 complete Jojokh handover ceremonies (3 per regency: Pesisir Barat, Tanggamus, South Lampung), together with 14 family deliberation (musyawarah) meetings held prior to those ceremonies. Each observation was logged through structured field notes (setting, participants, sequence of events, verbatim quotations where possible) and a same-day reflective journal entry; ritual objects and the physical setting of the customary hall were photographed with informant consent.

2.4.2 Semi-Structured In-Depth Interviews

One individual interview was conducted with each of the 46 informants, supplemented by 10 follow-up member-checking interviews with the 6 customary leaders and 4 expert informants, for 56 interview sessions in total. Average duration was approximately 65 minutes per session (75–90 minutes for customary leaders and family elders; 45–60 minutes for millennial and expert informants). All sessions were audio-recorded with consent and transcribed verbatim within one week of the interview date.

2.4.3 Documentation Study (Including Social Media)

Approximately 30 customary and archival documents were reviewed, with about 10 documents from each regency. The collection included marga genealogies or silsilah adat records, historical photographs of earlier Jojokh handover ceremonies held in family or marga archives, and local government regulations (Perda) or customary decrees referring to marriage payments. It also included academic theses, journal articles, and student research on Lampung Pesisir marriage, together with correspondence or written agreements relating to specific Jojokh negotiations where these were available and informant consent had been obtained.

2.4.4 Social Media Data Collection Procedure

Social media material was collected from Instagram, TikTok, YouTube, and public Facebook groups or pages associated with Lampung Pesisir customary communities. Searches used the terms "Jojokh," "Nayuh Lampung Pesisir," "adat Saibatin," and "pernikahan adat Lampung pesisir," in Indonesian and the local dialect. The search covered publicly posted content from January 2022 to November 2025 to capture the post-pandemic resumption of large customary weddings.

Purposive keyword and hashtag searches were followed by snowball tracing of linked accounts and comment threads. An initial pool of approximately 80 posts or videos was screened for relevance, and 25 items were selected for qualitative content analysis. Only publicly accessible material was retained; private messages and non-public accounts were not accessed. Identifying details of private individuals appearing in the posts were neither transcribed nor retained. The social media material supplemented the interviews and observations for triangulation.

Thematic analysis followed six phases: familiarization with the data, initial coding, searching for themes, reviewing themes, defining and naming themes, and producing the report (Braun & Clarke, 2006). A qualitative spatial-cultural comparison then examined differences in Jojokh amounts, meanings, and practices across the research locations. This comparison interprets patterns in participants' accounts and observations; it does not constitute a statistical test of spatial correlation.

The interpretation draws on social construction (Berger & Luckmann, 1966), the social production of space (Lefebvre, 1974/1991), and participants' accounts of intergenerational negotiation. Table 4 shows the relationship between the codes, operational definitions, categories, and themes. Findings are presented through contextual description and interview excerpts.

Table 4. Thematic Analysis

Code	Definition	Category	Theme
<i>Jojokh</i> as traditional bridge	References to <i>Jojokh</i> as the customary mechanism that validates a marriage under adat law	Symbolic legitimacy	Theme 1
Trade-route influence on value	Links between <i>Jojokh</i> 's historical form/value and coastal trade history	Spatial-historical construction	Theme 1
Locational nominal variation	Qualitatively observed association between <i>Jojokh</i> 's nominal value and proximity to trade routes / urbanization	Spatial variation	Theme 1
Identity-loss anxiety	Statements linking the loss of <i>Jojokh</i> to the loss of Saibatin identity	Identity bulwark	Theme 2
Adjust, don't increase	Elders describing deliberate non-escalation of nominal value while keeping ritual completeness	Selective tradition	Theme 2
Digital contestation	References to social media as a venue for producing/debating <i>Jojokh</i> -preservation narratives	Digital space as identity arena	Theme 2
Negotiated to be realistic	Millennial statements reframing <i>Jojokh</i> 's nominal amount to match economic capacity	Pragmatic-economic negotiation	Theme 3
Respect, not price	Millennial women reframing <i>Jojokh</i> as a gesture of respect rather than a transaction	Gender-aware reframing	Theme 3
Modifying-agent disposition	Interpretive code for millennials' hybrid stance between inherited and rationalized habitus	Habitus negotiation	Theme 3

Table 4 shows how codes were organized into categories and three themes. The definitions specify the meaning of each code, such as “*Jojokh* as traditional bridge” and “Identity-loss anxiety.” Categories connect related codes to the broader themes: the spatial construction of *Jojokh*, preservation and identity, and millennial negotiation. This structure makes the analytical movement from empirical material to interpretation more explicit.

The coding summary contributes to the audit trail by linking interpretive themes to identified patterns in the data. It is an analytical aid rather than proof of credibility by itself. Recent guidance on thematic analysis reporting emphasizes methodological coherence, reflexive openness, and clarity about how interpretations are developed (Braun & Clarke, 2024). This guidance helps frame the presentation of the analysis; the evidentiary basis remains the interview transcripts, field notes, and documented analytical decisions.

2.5 Trustworthiness

Data validity was tested using four trustworthiness criteria—credibility, transferability, dependability, and confirmability—set out in naturalistic inquiry (Lincoln & Guba, 1985). Credibility was achieved through triangulation of sources, methods, and theories; extended field involvement; and member checking, where analysis results were reconfirmed with key informants to ensure interpretations were consistent. Transferability was supported through the presentation of detailed descriptions that allow readers to assess the relevance of the findings to other contexts. Dependability was achieved through an audit trail that documented all methodological decisions, including field notes, interview transcripts, and analysis logs. Confirmability was supported through peer debriefing with two fellow researchers with expertise in cultural geography and anthropology (Ahmed, 2024). Research ethics were maintained through informed consent, assurance of informant confidentiality using anonymized participant codes, and customary approval from local customary leaders. Research reflexivity was maintained throughout the process to examine the researchers' role in producing

interpretations, consistent with discussions of positionality in feminist geography (Elledge, 2022). In addition, the researchers applied the principle of cultural sensitivity by respecting local customary norms, involving traditional figures as research partners, and providing symbolic compensation in accordance with Lampung coastal traditions as a form of ethical reciprocity for the informants' participation in this research. The study received ethical approval from the Faculty of Medicine, Brawijaya University with certificate number No. 0287/KEPK-FKUB/EC/II/2025.

3. Results and Discussion

3.1 Results

Table 5 presents a location-based qualitative comparison of Jojokh practices in three research districts—Pesisir Barat, Tanggamus, and South Lampung—to systematically illustrate how geographic and historical contexts shape variations in the meanings, forms, and preservation strategies of this tradition. The comparison is structured along five complementary analytical dimensions: geographic-historical context, emphasized symbolic meanings, forms and nominal values over time, preservation strategies, and millennial negotiation patterns.

Table 5. Location-Based Qualitative Comparison of *Jojokh*

Dimension	Pesisir Barat	Tanggamus	Lampung Selatan
Geographic & historical context	Indian Ocean coastline; historically the seat of <i>Saibatin</i> kepaksian leadership.	Coastal bay (Teluk Semaka) on the Sunda Strait; long history of contact with Bugis, Banten, and Javanese traders.	Coastal area closest to the Sunda Strait crossing; greater everyday exposure to urban life and outmigration to cities such as Jakarta.
Symbolic meaning emphasized	<i>Jojokh as legitimacy and honor: "a traditional bridge... the crown of Saibatin marriage," required for the marriage to be valid under adat even when it is already valid religiously and legally.</i> (CL-01, interview, March 18, 2025)	<i>Jojokh as a marker shaped by exchange: "our Jojokh has its own value, influenced by the sea, trade, and foreign visitors."</i> (FR-05, interview, March 22, 2025)	<i>Jojokh as the line that keeps ethnic identity from disappearing: "If Jojokh is lost, Saibatin identity is also lost."</i> (CL-02, interview, April 4, 2025)
Form & nominal value over time	Participants described Jojokh as a fixed, largely non-negotiable element; no adjustment of the amount was reported in the Pesisir Barat accounts.	<i>Historically paid in gold, pepper, and cloth from Bugis traders; now rendered in cash — "the spirit remains the same: respect."</i>	<i>Deliberately not increased: "we're not increasing the Jojokh amount; we're actually adjusting it."</i> (FR-09, interview, April 11, 2025)
Preservation strategy	Preservation through fixity — the ritual's required, crown-like status is itself the safeguard.	Preservation through continuity of spirit across changing form (goods → cash), i.e., the trade-history form adapts while the meaning of respect holds.	Preservation through 'selective tradition': nominal amount adjusted, but ceremony completeness and title-conferral kept intact.
Millennial negotiation pattern	<i>Millennial negotiation emerged as a cross-cutting pattern rather than a finding attributed exclusively to Pesisir Barat.</i>	<i>Millennial negotiation emerged across the study locations and was not attributed exclusively to Tanggamus.</i>	Participants linked study and work migration to Jakarta with continued observance of Jojokh, indicating negotiation under conditions of outmigration.

3.1.1 *Jojokh* Construction in the Perspective of Cultural Geography

The findings show that *Jojokh* in the Lampung Pesisir community is not merely a material transaction, but rather a social construct formed through historical processes, space, and kinship relations that occur across generations. A traditional figure in Pesisir Barat Regency, CL-01 (62 years old), explains the philosophical meaning of *Jojokh* as follows:

Jojokh isn't a woman's price, son. It's a symbol of honor for two families. Simply put, Jojokh is a traditional bridge. Without Jojokh, our marriage is not valid according to tradition, even though it is valid according to religion and the state. That's why we always say, Jojokh is the crown of Saibatin marriage. (CL-01, interview, March 18, 2025)

This excerpt confirms that *Jojokh* functions as a symbolic marker that strengthens the social legitimacy of marriage. Furthermore, from a cultural geography perspective, *Jojokh* shows how a cultural practice binds space into a meaningful place, where the Lampung coast is not only a geographical locus but also an arena where cultural identity is produced. This is reinforced by the narrative of FR-05 (55 years old), a female elder in Tanggamus:

We on the coast are different from those in Pepadun. Our Jojokh has its own value, influenced by the sea, trade, and foreign visitors. Once, Jojokh was paid in gold, pepper, and even cloth from Bugis traders. Now it's changed to cash, but the spirit remains the same: respect. (FR-05, interview, March 22, 2025).

This narrative links Jojokh's changing material form to participants' memories of maritime exchange. It suggests that continuity in the meaning of respect can accompany changes from goods to cash. Research on mahar in Aceh and Selangor provides a comparison concerning the interaction of customary expectations and formal regulation, rather than direct evidence about Lampung's trade history (Ash-Shabab et al., 2021). Across the three study sites, observations and interviews indicated differences in payment amounts and practices that participants associated with local history, accessibility, and urbanization. These are qualitative interpretations of the field material.

3.1.2 Preserving *Jojokh* Tradition and Local Identity

The findings indicate collective efforts to preserve the *Jojokh* tradition as a marker of ethnic identity in Coastal Lampung. CL-02 (68 years old), a traditional leader in South Lampung, emphasized:

If Jojokh is lost, Saibatin identity is also lost. Young people can go to college and live in Jakarta, but when they marry, they must continue to use Jojokh. This is our way of preserving family dignity and keeping traditional titles alive. (CL-02, interview, April 4, 2025).

This statement presents Jojokh as a means of sustaining family dignity and Saibatin identity across geographical mobility. Hall's understanding of cultural identity as historically produced and continually negotiated offers an interpretive lens (Hall, 1990). The interview illustrates this process within the particular context of coastal Lampung. Retaining identity does not necessarily require maintaining a fixed payment amount. This distinction appears in the account of FR-09 (44 years old), a mother who had recently married off her daughter:

We're not increasing the Jojokh amount; we're actually adjusting it. The important thing is that the ceremony remains complete, the traditional title is still given, and the groom's family respects our family. For me, that's true preservation, not the amount of money. (FR-09, interview, April 11, 2025).

The account illustrates selective preservation: the ritual and its symbolic obligations are retained while the amount is adjusted. Williams's concept of selective tradition provides a way of interpreting this emphasis on particular elements of an inherited practice (Williams, 1977). Here, the interpretation concerns the participants' stated priorities rather than a general claim that all coastal Lampung families negotiate in the same way. The field material also indicates that social media provides a setting in which

narratives about Jojokh are produced and debated, extending these negotiations beyond face-to-face customary gatherings.

3.1.3 Millennial Generation Negotiations With Jojokh

The most dynamic finding concerned millennial participants, who occupied an ambivalent position between respecting tradition and critically assessing its practice. ML-01 (29 years old), a newly married graduate, said:

I'm proud of Lampung traditions, but honestly, the Jojokh amount can sometimes be burdensome. My wife and I agreed to continue with the tradition, but we negotiated the amount to be realistic for our financial situation as a young couple. Fortunately, my wife's family was open and understanding. (ML-01, interview, April 15, 2025).

This statement shows a pragmatic negotiation strategy: ML-01 sought an amount proportionate to the couple's financial circumstances while retaining the customary payment. It can be read in relation to glocalization, which examines the interaction of local particularity and broader processes of change (Robertson, 1995). This is an interpretive comparison, not a test of glocalization theory. ML-09 (26 years old), a woman from Pesisir Lampung working in Jakarta, similarly stated:

For me, Jojokh is a form of respect, not a selling point. I don't want the price to be so high that it would burden my future husband. But I also don't want Jojokh to be removed, as it's what makes me feel truly Lampung. (ML-09, interview, April 20, 2025).

The two accounts indicate that younger participants seek a voice in defining Jojokh without necessarily abandoning it. The amount, the meaning of respect, and women's position within the exchange become subjects of negotiation. Feminist family research provides a useful lens for considering how gender and power shape family practices (Few-Demo & Allen, 2020); it does not establish the behavior of coastal Lampung millennials in advance. In this study, the term "modifying agents" describes the participants' efforts to retain selected ritual obligations while adjusting their economic expression. Their accounts show that Jojokh carries meanings that exceed the transfer of money, but that these meanings remain open to disagreement. Cultural preservation therefore needs to attend to who participates in negotiation and whose interests are represented.

3.2 Discussion

The findings demonstrate that Jojokh represents not only a preserved traditional marriage practice but also a dynamic socio-spatial cultural process shaped by the interaction of place, history, mobility, and intergenerational negotiation.

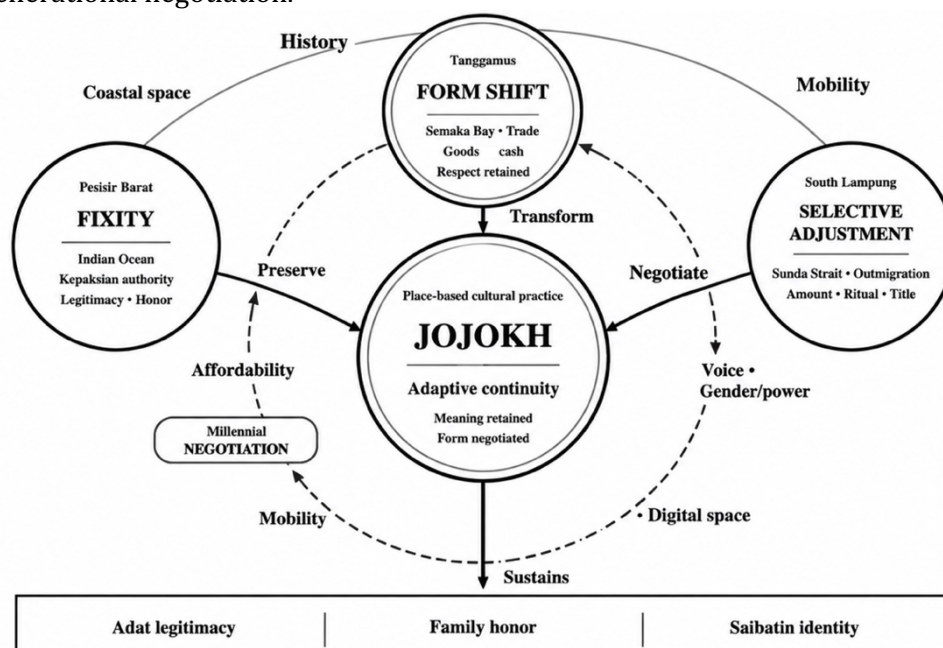


Figure 2. Jojokh cultural continuity through place, history, mobility, and generational negotiation

As illustrated in [Figure 2](#), the socio-spatial dynamics of Jojokh cultural continuity reveal that its sustainability emerges through adaptive continuity, whereby communities maintain core symbolic meanings while selectively transforming its forms in response to changing social and economic conditions. Spatial variations across Pesisir Barat, Tanggamus, and South Lampung demonstrate that cultural continuity is produced through distinct pathways: stability through Saibatin authority and honor, transformation through historical interactions and economic exchanges, and selective adjustment through mobility and exposure to contemporary influences. These pathways indicate that cultural sustainability does not depend on resisting change, but rather on the capacity of traditions to negotiate transformation while preserving their fundamental identity. Within this process, millennials emerge as active cultural agents who redefine aspects of affordability, representation, and relevance, thereby ensuring that Jojokh continues to function as a living cultural practice within contemporary society.

3.2.1 The Social Construction of *Jojokh* as a Practice of Cultural Geography

The findings position Jojokh as a symbolic institution whose meaning is reproduced across generations. Berger and Luckmann's account of social construction offers an interpretive framework through externalization, objectivation, and internalization ([Berger & Luckmann, 1966](#)). Participants express meanings through the practice, customary expectations stabilize those meanings, and younger generations learn and reinterpret them. CL-01's description of Jojokh as the "crown of Saibatin marriage" illustrates how an obligation is presented as shared customary knowledge. Contemporary discussion of the social construction of institutions further highlights the relationship between individual interaction and institutional meaning ([Ocasio, 2023](#)). The present interpretation concerns the observed Lampung case rather than evidence of a universal pattern in coastal marriage payments.

A cultural-geographical perspective connects this institutional meaning to the settings in which it is enacted. FR-05's account of the influence of the sea, trade, and visitors links Jojokh to remembered histories of exchange. Such accounts can be considered alongside research on the relationship between cultural landscapes and social organization in rural Pakistan ([Mughal, 2023](#)). A more local comparison is provided by a study of marriage payments in Padang Ratu, Tanggamus, which examines family agreements about monetary and material transfers from an Islamic legal perspective ([Susanti, 2024](#)). Its local terminology and legal focus require care when comparing mahar with Jojokh. The present study extends this discussion by examining spatial and intergenerational differences across three field sites.

The field material indicates qualitative differences in the amount and meaning of Jojokh across settings with different levels of accessibility and urbanization. Massey's relational understanding of space provides a framework for considering how local practices connect to wider social and economic relations (Massey, 2005). These findings do not establish a statistical correlation or show that greater connectivity necessarily increases the payment. Research on dowry markets in India demonstrates that marriage payments can have economic determinants (Chiplunkar & Weaver, 2023), while the Lampung interviews foreground meanings of respect, family honor, and customary legitimacy. The analysis therefore considers economic circumstances together with participants' interpretations of the exchange.

The social production of space provides a lens for examining how Jojokh is enacted differently across the three regencies ([Lefebvre, 1974/1991](#)). In Pesisir Barat, customary leaders describe the payment as the wedding's "crown." In Tanggamus, participants recall payments in gold, pepper, and cloth, linking changes in material form to histories of exchange. In South Lampung, accounts emphasize adjusting the amount while maintaining the ceremony and customary title. [Table 6](#) summarizes these relationships between coastal characteristics, the form of Jojokh, and negotiation patterns. Research using social media to map collective memory in Nanjing, China, provides a comparison for examining digitally mediated representations of place ([Qiu et al., 2025](#)). Its findings do not establish the meaning of Jojokh; they help frame a question about how physical rituals and online representations interact in the Lampung material.

[Table 6](#) synthesizes the connections between coastal characteristics, the form of Jojokh, and negotiation patterns. [Table 5](#) provides the more detailed comparison of five analytical dimensions, including interview excerpts. The additional millennial row in [Table 6](#) represents a cross-cutting pattern and should not be read as evidence that every form of negotiation occurs equally in all three regencies.

Table 6. Location, Coastal Character, Form, and Negotiation of *Jojokh*

Location	Coastal Space Characteristics	Form of Jojokh	Negotiation Pattern
Pesisir Barat	Stronghold of Saibatin customary hierarchy; regarded as the symbolic origin of the title system.	Framed as the wedding's 'crown' a required, largely fixed customary element.	Rarely negotiated in amount; families prioritize symbolic completeness over cost.
Tanggamus	Historic maritime trade hub across the Sunda Strait; long contact with Bugis traders.	Originally paid in gold, pepper, and cloth; now rendered in cash.	Form adapts from goods to cash while the underlying gesture of respect is preserved.
Lampung Selatan	Closer to urban centers; greater exposure to wage economy and outmigration.	Tied to formal title-conferral; nominal amount is openly discussed within families.	Mothers actively trim the nominal value while keeping ritual steps intact—adjustment without abandonment.
Cross-cutting: Millennials	Urban migration (e.g., to Jakarta) and digital/social-media connectivity across all three regencies.	Jojokh retained, but reframed as a gesture of respect rather than a bride price.	Pragmatic renegotiation of amount to match income, without rejecting the custom outright.

3.2.2 Preserving Tradition as a Local Identity of Coastal Lampung

The findings indicate an effort to preserve Jojokh as a marker of Saibatin belonging. CL-02, the traditional leader from South Lampung quoted in Section 3.1.2, links its continuity to the preservation of family dignity and customary titles. Hall's account of cultural identity supports an interpretation of this continuity as an ongoing process rather than an unchanged inheritance (Hall, 1990). At the same time, FR-09's account shows that preserving ritual obligations can coexist with adjusting the payment amount. The evidence thus distinguishes commitment to a symbolic practice from insistence on a fixed monetary value.

This distinction can be interpreted through selective tradition (Williams, 1977): participants prioritize particular elements of Jojokh while modifying others. It also resonates with glocalization as an interaction between local practices and broader social change (Robertson, 1995). These concepts help interpret the findings but do not demonstrate that modernization has a uniform effect on the community. Preservation in the cases examined involves negotiation over which obligations remain essential, who can propose changes, and how those changes are justified.

Social media adds another setting in which Jojokh is represented and discussed. The selected posts and videos served as supplementary material for examining narratives of preservation, rather than a representative sample of online opinion. Research on online mass media and marriage decisions in Indonesia provides a national comparison (Rahman et al., 2024), while work on collective memory mapping in Nanjing illustrates how digital material can be examined in relation to place (Qiu et al., 2025). Neither source establishes the specific effects of digital media on Jojokh. Within this study, the combination of field and digital material suggests that customary meaning is negotiated through both face-to-face interaction and mediated representations.

A comparison with research in Ghana shows that customary marriage obligations can persist alongside changes in gender roles and social conditions (Gyan & Ossom, 2026). The comparison is useful for identifying questions about continuity and negotiation, but it does not imply that the Ghanaian and Lampung payment systems are equivalent. In coastal Lampung, the participants' accounts specifically distinguish retaining the ritual from maintaining a fixed amount. Understanding this distinction requires attention to the local direction of payment, customary authority, and the position of women within family negotiations.

The preservation of Jojokh is also linked in participants' accounts to Saibatin titles and customary recognition of marriage. These are claims about customary legitimacy, which should be distinguished from legal validity under state law. Research on kinship commodification in Lampung provides a relevant regional discussion of the relationship between customary relations and social value (Sinaga, 2021). The present findings show that participants may affirm customary status while questioning increases in the payment. This combination should be examined as a negotiated tension rather than assumed to eliminate economic inequality or gendered pressure.

3.2.3 Millennial Generation Negotiations: Between Pragmatism and Cultural Identity

Millennial participants did not simply reject Jojokh; they negotiated its amount and meaning. ML-01's description of an amount made realistic for the couple's finances illustrates this position. The term "modifying agent" is used here as an interpretation of the field material. Eisenstadt's account of multiple modernities offers a broader lens for understanding why social change need not follow a single path of cultural abandonment (Eisenstadt, 2000). ML-09's account similarly distinguishes respect from the idea of a price attached to a woman. Feminist and intersectional family research helps frame questions about whose interests are recognized in such negotiations (Few-Demo & Allen, 2020). The interview material supports attention to women's agency and economic burdens without establishing that the payment is free from patriarchal expectations.

Economic circumstances are central to these negotiations. Participants at the beginning of their working lives described the amount of Jojokh as something to be considered alongside income and household needs. Research on dowry markets in India offers an economic comparison (Chiplunkar & Weaver, 2023), but it does not provide evidence about younger generations in Southeast Asia. In the Lampung accounts, some older participants interpreted reductions as a weakening of customary obligations. The resulting disagreement shows that economic adjustment and symbolic continuity may be negotiated unevenly within and between families.

Bourdieu's concept of habitus provides another interpretive lens for this tension (Bourdieu, 1972/1977). Customary expectations learned through family life can coexist with perspectives shaped by education, employment, and urban mobility. In the present material, respect for the ritual does not always translate into acceptance of a fixed amount. The resulting practice combines continuity with adjustment. This interpretation describes dispositions expressed in the interviews; it does not claim that the study measured habitus or demonstrated a uniform transformation among all millennials.

Millennial positions were not uniform. The field accounts describe differences among participants living in their hometowns, urban migrants, and those entering interethnic marriages. Some accounts indicate that Jojokh can be modified or expressed through gifts suited to the partner's family context. These variations suggest flexibility within the cases examined, but their distribution cannot be generalized to all coastal Lampung communities. Further comparison would be needed to determine how residence, mobility, gender, and interethnic marriage shape the opportunities to negotiate.

3.2.4 Theoretical Implications and Reflections on Cultural Geography

The findings contribute to cultural geography by connecting customary marriage payment to place, social relations, and generational negotiation. A relational understanding of space helps organize these connections (Massey, 2005), while methodological work on multisited ethnography supports attention to differences across field settings (Sacramento, 2025; Vanke, 2026). The contribution is an interpretation of Jojokh across three coastal regencies, not the validation of a general theory of customary marriage. Bringing physical settings, mobility, and digital representations into the same discussion also identifies questions for further research into how cultural practices acquire different meanings across scales.

The study also informs discussion of glocalization by showing how participants describe adapting a local practice in response to wider changes (Robertson, 1995). Jojokh's continuity in these accounts depends partly on internal negotiation rather than cultural isolation. Its role in expressing Saibatin identity is therefore maintained through both inherited obligations and selective adjustment. These findings connect cultural geography with the study of family relations, while leaving open the question of how widely the observed patterns extend beyond the participating communities.

3.2.5 Cross-Context Comparison and Directions for Cultural Safeguarding

Cross-context comparison highlights both continuity and the potential burdens of marriage payments. Research in Ghana examines the persistence and transformation of marriage-related gender roles amid modernization (Gyan & Ossom, 2026). A recent qualitative study of domestic violence survivors in Bangladesh identifies dowry demands, economic strain, and gendered power relations as contributors to abuse, alongside barriers to obtaining support (Banarjee & Sikder, 2026). These settings differ from Lampung, including in the direction, legal status, and customary meaning of payment. They therefore provide comparisons rather than interchangeable examples of Jojokh. Read alongside the

present interviews, they underline the need to assess cultural continuity together with women's agency, economic burdens, and the conditions under which family negotiation occurs.

The findings support adaptive and participatory approaches to cultural preservation. Local governments, customary institutions, and educational institutions can facilitate intergenerational discussion of Jojokh's meanings and economic demands. Cultural education, documentation, and opportunities for young participants to contribute to preservation are possible directions for development rather than interventions tested in this study. The Convention for the Safeguarding of the Intangible Cultural Heritage recognizes heritage as continually recreated by communities and emphasizes their participation in safeguarding (United Nations Educational, Scientific and Cultural Organization, 2003). This framework supports attention to community involvement while requiring respect for human rights. Further research could examine spatial and economic variation quantitatively, compare Saibatin and Pepadun practices, and investigate online representations through a dedicated digital ethnography.

4. Conclusion

Jojokh persists not through the unchanged transmission of tradition, but through the continuing efforts of Saibatin families to reconcile customary legitimacy, place-based identity, and contemporary economic realities. Across Pesisir Barat, Tanggamus, and South Lampung, participants associated variations in its monetary value and enactment with locally specific histories of maritime exchange, accessibility, and urban mobility, while consistently regarding the practice as a marker of marital legitimacy, familial respect, and collective belonging. Millennial participants occupy a particularly consequential position as modifying agents who retain Jojokh's symbolic authority while negotiating its financial demands, gender implications, and representation in digital spaces. These findings position Jojokh as an adaptive socio-spatial institution whose continuity depends on selective modification rather than the preservation of a fixed monetary form. Cultural safeguarding should therefore prioritize intergenerational dialogue and the continuity of symbolic meaning instead of standardizing payment amounts. As this interpretation is grounded in three Saibatin communities, spatial-quantitative analysis and comparison with Pepadun communities are required to determine whether the identified pattern applies more broadly.

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Data Availability. The data supporting the findings of this research, including interview transcripts, observation notes, and field documentation, are available upon reasonable request to the corresponding author. Some data are not published publicly to maintain the confidentiality of informants in accordance with ethical approval.

Declaration of Use of AI. The authors declare that artificial intelligence (AI) was used in a limited manner to assist with language editing, grammar checking, and sentence restructuring for greater conciseness. The authors are responsible for the ideas, analyses, interpretations, conclusions, and accuracy of the manuscript.

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