

The Shifting Meanings of Monetary Gift-Giving Traditions in Weddings Across Generations in Lampung Society: An Islamic Family Law Analysis

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ABSTRAK

Tradisi pemberian amplop (ngamplop) dalam resepsi pernikahan merupakan praktik sosial yang mengakar dalam masyarakat Indonesia, termasuk di Lampung, yang awalnya dimaknai sebagai bentuk solidaritas dan gotong royong. Namun, modernisasi dan perkembangan teknologi telah mendorong terjadinya pergeseran makna dalam perspektif lintas generasi. Penelitian ini bertujuan menganalisis perubahan makna tradisi ngamplop serta implikasinya terhadap hukum keluarga Islam. Metode yang digunakan adalah pendekatan kualitatif dengan jenis field research berbasis sosio-legal melalui wawancara, observasi, dan studi literatur. Hasil penelitian menunjukkan bahwa Generasi X memaknai ngamplop sebagai kewajiban sosial-adat, Generasi Y sebagai bentuk resiprositas dan investasi sosial, sedangkan Generasi Z memaknainya secara lebih personal, selektif, dan berbasis teknologi digital. Pergeseran ini mencerminkan transformasi dari praktik kolektif menuju praktik yang lebih rasional dan individualistik, serta berimplikasi pada potensi perubahan dari konsep hibah menuju pertukaran yang mengandung ekspektasi timbal balik. Oleh karena itu, diperlukan penyesuaian pemaknaan agar tradisi ini tetap mencerminkan keadilan dan tidak menimbulkan beban sosial-ekonomi.

Kata Kunci: Tradisi Ngamplop, Lintas Generasi, Hukum Keluarga Islam

ABSTRACT

The tradition of giving monetary envelopes (ngamplop) in wedding ceremonies is a deeply rooted social practice in Indonesian society, including Lampung, originally understood as a form of solidarity and mutual cooperation. However, modernization and technological developments have led to a shift in its meaning across generations. This study aims to analyze the transformation of the ngamplop tradition and its implications for Islamic family law. The research employs a qualitative socio-legal approach through field research, including in-depth interviews, observation, and literature review. The findings indicate that Generation X perceives ngamplop as a socio-cultural obligation, Generation Y as a form of reciprocity and social investment, while Generation Z interprets it in a more personal, selective, and digitally mediated manner. This shift reflects a transformation from collective practices toward more rational and individualistic tendencies, with implications for a potential transition from hibah (voluntary giving) to reciprocal exchange involving expectations of return. Therefore, reinterpretation is needed to ensure the practice remains aligned with principles of fairness and does not impose socio-economic burdens.

Keywords: Ngamplop Tradition, Intergenerational Perspective, Islamic Family Law

INTRODUCTION

The *ngamplop* tradition constitutes an essential part of Indonesia's social culture, passed down across generations. This practice functions not merely as a form of gift-giving, but also as a mechanism for strengthening social bonds, preserving cultural continuity, and reinforcing collective identity amid the currents of modernization.¹ In various communities, particularly in Java and Lampung, *ngamplop* represents the values of solidarity and mutual cooperation through a reciprocal system that binds kinship relations. Socially, this practice serves a dual function: as economic support for families hosting events and as a symbolic mechanism for maintaining social cohesion.² These values are aligned with the traditions of *rewang* and *munggah kap*, which emphasize the importance of collective responsibility, social participation, and harmony within community life.³

Theoretically, the practice of giving envelopes (*ngamplop*) can be understood through the concept of *hibah* in Islam, which emphasizes sincerity,⁴ as well as Marcel Mauss's theory of reciprocity which explains that every act of giving entails the obligations to give, receive, and reciprocate.⁵ Meanwhile, Satjipto Rahardjo's theory of social change⁶ demonstrates that social norms continuously evolve in response to societal dynamics.⁷ In this context, the practice of *ngamplop* has undergone a transformation from communal solidarity toward more rational, symbolic, and even economic social relations.

This shift in meaning is clearly reflected through an intergenerational perspective within Lampung society. Generation X perceives *ngamplop* as a socio-cultural obligation and a form of respect for kinship relations, reflecting participation and the preservation of family honor.⁸ Generation Y, on the other hand, views it more flexibly as a means of maintaining social relationships while expanding networks, thereby functioning as a form of social investment.⁹ Meanwhile, Generation Z tends to interpret *ngamplop* in

¹ Farida Ariyani, Ronaldo Fisda Costa, And Mohammad Ridwan, "Ngejuk - Ngakuk Dalam Bingkai Adat Perkawinan (Lampung – Jawa)," *Kejawen* 1, No. 2 (November 1, 2021): 116–25, <https://doi.org/10.21831/Kejawen.V1i2.46281>.

² Heidy Sisiliani Rindang, Bani Sudardi, And Widodo Aribowo, "Habitus In Rewang As A Manifestation Of Community Solidarity," *Filitra Cultura* 1, No. 1 (January 22, 2025): 40–45, <https://doi.org/10.20961/Filitra.V1i1.1992>.

³ Aftakhul Shokhibiyah Afta, "Simbol Dan Makna Munggah Kap Dalam Pembangunan Rumah Pada Tradisi Masyarakat Suku Jawa," *TAMADDUN: Jurnal Ilmu Sosial, Seni, Dan Humaniora* 3, No. 1 (April 30, 2025): 1–11, <https://doi.org/10.70115/Tamaddun.V3i1.246>.

⁴ Karmila Karmila Et Al., "A Comprehensive Analysis Of Ariyah, Hibah, Hadiah, And Samsarah: Theoretical And Practical Perspectives," *Maslahah : Jurnal Manajemen Dan Ekonomi Syariah* 2, No. 3 (June 7, 2024): 01–15, <https://doi.org/10.59059/Maslahah.V2i3.1289>.

⁵ Volker M Heins, Christine Unrau, And Kristine Avram, "Gift-Giving And Reciprocity In Global Society: Introducing Marcel Mauss In International Studies," *Journal Of International Political Theory* 14, No. 2 (June 21, 2018): 126–44, <https://doi.org/10.1177/1755088218757807>.

⁶ Satjipto Rahardjo, *Hukum Dan Perubahan Sosial: Suatu Tinjauan Teoritis* (Yogyakarta: Genta Publishing, 2007).

⁷ Anisa Rizki Fadhila Anisa Rizki Fadhila, "TEORI HUKUM PROGRESIF (Prof. Dr. Satjipto Rahardjo, S.H.)," *SINDA: Comprehensive Journal Of Islamic Social Studies*, 2021, <https://doi.org/10.28926/Sinda.V1i1.966>.

⁸ Wawancara Dengan Lilik Sumantri Dan Sutrisno, Pada Minggu 9 Nov 2025

⁹ Wawancara Dengan Ismail Soleh Dan Rizki Maulana, Pada Sabtu 25 Oktober 2025

a more pragmatic and selective manner, based on personal closeness, and increasingly adopts digital forms such as e-wallet transfers and online invitations.¹⁰ These findings indicate that the *ngamplop* tradition has transformed from a collective practice into a more flexible and individualistic one. Therefore, this study positions *ngamplop* as a living tradition within contemporary Lampung society.

Although numerous studies have examined gift-giving traditions in wedding contexts, most of them still focus on collective symbolic and normative values,¹¹ without positioning an intergenerational perspective as a primary variable.¹² Studies on *rewang*,¹³ *munggah kap*,¹⁴ and other gift-giving practices highlight the strength of social solidarity¹⁵ while more recent research has begun to reveal shifts driven by modernization and technological developments. However, studies that specifically analyze the transformation of the *ngamplop* tradition based on an intergenerational perspective remain limited. Addressing this gap, this research offers novelty by examining the dynamics of meaning-making of *ngamplop* across Generations X, Y, and Z through a socio-legal and cultural approach.

RESEARCH METHOD

This study positions the Lampung community as a subject in a socio-cultural sense, rather than within a framework of normative customary law. Values such as *Piil Pesenggiri* are understood as living values that influence social behavior, not as a formally binding legal system. Through this approach, the study seeks to interpret the *ngamplop* practice as an expression of reciprocity, negotiation of values, and transformation of family law norms within the context of modernity.

Methodologically, this research employs a field research approach¹⁶ using a socio legal based qualitative descriptive method.¹⁷ Data were collected through in-depth interviews, participant observation, and literature review, utilizing purposive sampling techniques involving informants from Generations X, Y, and Z. The study was conducted in Metro City and East

¹⁰ Wawancara Dengan Aulia Rahman, Dinda Pertiwi, Dan Fajar Pratama, Sabtu 8 Nov 2025

¹¹ Noer Azizah, Sudirman Sudirman, And Burhanuddin Susanto, "Resiprositas Tradisi Membalas Amplop Pesta Pernikahan 'Tompangan' Terhadap Peningkatan Kohesi Sosial," *JURNAL AL-IJTIMAIYYAH* 7, No. 1 (June 30, 2021): 39, <https://doi.org/10.22373/Al-Ijtimaaiyyah.V7i1.9517>.

¹² Nike Ardila Et Al., "Basodo: Tradisi Pemberian Uang Kondangan Pada Pasangan Pengantin," *Al-Ijtima 'I: International Journal Of Government And Social Science* 11, No. 1 (October 31, 2025): 89–101, <https://doi.org/10.22373/Jai.V11i1.8678>.

¹³ Rindang, Sudardi, And Aribowo, "Habitus In Rewang As A Manifestation Of Community Solidarity."

¹⁴ Afta, "Simbol Dan Makna Munggah Kap Dalam Pembangunan Rumah Pada Tradisi Masyarakat Suku Jawa."

¹⁵ Dhita Mariane Perdhani Putri Manik, "Dinamika Tradisi Nyumbang Pada Masyarakat (Studi Kasus: Desa Pematang Ganjang, Serdang Bedagai)," *Jurnal Indonesia Sosial Teknologi* 2, No. 4 (April 21, 2021): 595–602, <https://doi.org/10.36418/Jist.V2i4.127>.

¹⁶ Soerjono Soekanto, "Pengantar Penelitian Hukum, Hal.93.36," *Jakarta: UI Pres*, 2007.

¹⁷ Endah Labati Silapurna Ika Atikah, Nanda Dwi Rizka, Basri, Josef Mario Monteiro, Elan Jaelani, *Pengantar Metode Penelitian Hukum Sosio-Legal* (Bandung: Widina Media Utama, 2024).

Lampung Regency as representations of urban and semi-rural communities, in order to capture variations in intergenerational interpretations. Data analysis was carried out through processes of reduction, categorization, and interpretation to identify patterns of change in the meaning of the *ngamplop* tradition.

Preliminary findings indicate differences in interpretation across generations. The selection of informants was conducted through purposive sampling techniques¹⁸ as summarized in Table 1, which illustrates a shift from social obligation toward personal flexibility.

Aspect	Generation X	Generation Y	Generation Z
Meaning Of Giving	Social Obligation	Social Reciprocity	Expression Of Personal Closeness
Practice Orientation	Communal Solidarity	Social Exchange	Flexible And Individual
Social Pressure Level	High	Moderate	Low
From Of Giving	Cash Envelope	Cash And Digital Transfer	Digital Transfer
Main Consideration	Social Norms And Family Honor	Balance of Reciprocity	Relational Closeness and Financial Ability

Table 1. Source : Field Data Processed by The Author, 2025.

These differences affirm that the *ngamplop* tradition is no longer understood in a homogeneous manner, but continues to transform in response to social, economic, and technological changes. Therefore, this study is expected to provide both empirical and conceptual contributions to the development of family law studies, sociology of law, as well as the reinterpretation of local traditions within contemporary Indonesian society.

RESULTS AND DISCUSSION

1. The Shift in the Meaning of the *Ngamplop* Tradition: Intergenerational Representation and Socio-Cultural Context

The *ngamplop* tradition in Lampung wedding ceremonies is not merely understood as a form of financial assistance, but rather as a social practice that represents a system of value exchange, relationships, and honor. From a sociological perspective, this practice functions as social capital as well as a mechanism of mutual cooperation that sustains social cohesion. In line with the theory of reciprocity proposed by Marcel Mauss, the giving of envelopes is not value-free; rather, it entails the obligations to give, receive, and reciprocate, which maintain the continuity of social relations. In the Lampung

¹⁸ Amiruddin dan Zainal Asikin, *Pengantar Metode Penelitian Hukum* (Jakarta: Raja grafindo, 2020).

context, this practice is closely intertwined with the value of *Piil Pesenggiri*,¹⁹ where giving serves as a means of affirming self-esteem and family honor within the community.

However, along with social change, the meaning of this tradition is no longer singular. The transformation of social structures from communal patterns toward more rational and individualistic ones has given rise to intergenerational differences in interpretation.²⁰ This shift reflects the dynamics of *living law*, as explained by Satjipto Rahardjo, in which social norms continuously adapt to the development of the times, including the influences of modernization and technology.²¹

Among Generation X, the *ngamplop* tradition is maintained as a strong moral obligation that is socially binding. Based on interviews with informants, giving an envelope is not merely understood as an economic transaction, but as a form of respect, care, and recognition of kinship relations.²² In interviews, an informant stated: "Giving an envelope is not about whether we have money or not, but about preserving the family's honor. If we do not attend or do not give, it is as if we are neglecting kinship relations. It becomes a kind of 'customary debt' carried over the long term."²³ This statement shows that *ngamplop* has become part of a moral imperative embedded in the social identity of the family. This dimension of honor is further reinforced in relation to the value of *Piil Pesenggiri*. Another informant emphasized: "In Lampung, maintaining self-respect is paramount. *Ngamplop* is a way for us to show that we are still part of the community. If we do not attend or do not give, a sense of shame will arise because we are considered not to understand social norms."²⁴ Moreover, this practice is also understood as a form of long-term social investment that ensures the continuity of intergenerational relationships. This is reflected in the following statement from an informant: "A wedding invitation is not merely an ordinary invitation, but a call of obligation. What we give now will return when our family holds a similar event. This is a way of maintaining relationships so that they remain connected."²⁵

¹⁹ Rudy Roberto Walean, "Memahami Falsafah Hidup Masyarakat Lampung " Piil Pesenggiri " Dalam Konteks Bermasyarakat To Understanding The Life Philosophy Of Lampung Community " Piil Pesenggiri " In The Community Context," *Mawar Saron: Jurnal Pendidikan Agama Kristen Dan Gereja*, N.D., <https://doi.org/10.62240/Msj.V1i1.14>.

²⁰ Puspawidjaja Rizani, *Hukum Adat Dalam Tebaran Pemikiran* (Bandar Lampung: Universitas Lampung, 2006).

²¹ Khofifah Karalita Arifin And Helena Primadianti, "Reviewing The Implications Of The Living Law As An Expansion Of The Legality Principle In The Criminal Code," *Sriwijaya Crimen And Legal Studies* 1, No. 1 (June 20, 2023): 44, <https://doi.org/10.28946/Scs.V1i1.2732>.

²² Wawancara Dengan Enam Informan Yaitu Bapak Shn, Pry, Ddn Dan Ibu Ngtn, Slr, Dyh Pada Desember 2025

²³ Wawancara Dengan Bapak Shn Dan Pry Pada 6 Desember 2025

²⁴ Wawancara Dengan Ddn Dan Ibu Ngtn Pada 13 Desember 2025

²⁵ Wawancara Dengan Ibu SLR, DYH Pada 13 Desember 2025

In this perspective, *ngamplop* reflects the concept of *total prestation* as proposed by Marcel Mauss,²⁶ in which exchange is not merely economic in nature, but also encompasses moral, social, and symbolic dimensions. This practice also demonstrates the strong operation of *living law*,²⁷ where compliance is not determined by formal sanctions, but by social pressures such as shame and concerns over the deterioration of family reputation. This transformation from voluntary solidarity toward stricter reciprocity is consistent with findings in various other regions in Indonesia, such as Aceh,²⁸ Madura,²⁹ West Sumatera,³⁰ and North Sumatera.³¹

In contrast to Generation X, Generation Y exhibits a more rational and flexible pattern of interpretation. *Ngamplop* is still regarded as a means of maintaining social relationships, but it is increasingly influenced by economic considerations, relational proximity, and social interests. The practice of recording contributions indicates that *ngamplop* is beginning to be positioned as a form of social investment that takes into account the balance of reciprocity. Thus, while the symbolic dimension remains, it is increasingly accompanied by a more measurable logic of exchange.

Meanwhile, Generation Z demonstrates a more significant shift in meaning. The practice of *ngamplop* is no longer understood as a binding social obligation, but rather as a selective personal expression. The decision to give is highly influenced by emotional closeness and the relevance of relationships. In addition, technological developments have transformed the form of this practice through the use of digital transfers and online invitations.³² Physical presence is no longer a necessity, as it has been replaced by more efficient forms of symbolic participation.³³

In its further development, the *ngamplop* tradition has also undergone a process of economization. The increasing costs of wedding ceremonies have encouraged some members of society to treat envelope-giving as a strategy to

²⁶ Heins, Unrau, And Avram, "Gift-Giving And Reciprocity In Global Society: Introducing Marcel Mauss In International Studies."

²⁷ Santiago Bachiller Et Al., "*Eugen Ehrlich, Living Law, And Plural Legalities*" ,In *Theoretical Inquiries In Law, Revista De Trabajo Social*, Vol. 11, 2008, http://www.desarrollosocialyfamilia.gob.cl/storage/docs/informe_de_desarrollo_social_2020.pdf <http://revistas.ucm.es/index.php/CUTS/Article/View/44540/44554>.

²⁸ Ratih Purwati Ningsih And Wirdanengsih Wirdanengsih, "Orang Minangkabau Dalam Tradisi Rewang Dan Nyumbang," *Culture & Society: Journal Of Anthropological Research* 4, No. 1 (June 2022): 59–67, <https://doi.org/10.24036/Csjar.V4i1.100>.

²⁹ Kutsiyatur Rahmah, "Analisis Pergeseran Makna Esensi Dalam Pemberian Amplop Pada Walimatul Urs Di Desa Sokolelah Kadur Pamekasan."

³⁰ Ningsih And Wirdanengsih, "Orang Minangkabau Dalam Tradisi Rewang Dan Nyumbang."

³¹ Azizah, Sudirman, And Susanto, "Resiprositas Tradisi Membalas Amplop Pesta Pernikahan 'Tompangan' Terhadap Peningkatan Kohesi Sosial."

³² Muhammad Ihsan Aulia Rahman, Soetji Lestari, And Ignatius Suksmadi Sutoyo, "Tradisi Dan Teknologi: Adaptasi Resiprositas Sosial Dalam Undangan Digital," *Nusantara : Jurnal Ilmu Pengetahuan Sosial* 12, No. 9 (2025): 3681–93, <https://doi.org/10.31604/jips.V12i9.2025.3681-3693>.

³³ Andre Mustofa Meihan, "Pembelajaran Sejarah Terintegrasi Nilai-Nilai Falsafah Piil Pesenggiri Sebagai Wujud Menjaga Eksistensi Kearifan Lokal Lampung Integrated Historical Learning Philosophical Values Of Piil Pesenggiri As A Form Of Maintaining The Existence Of Lampung Local W," *Socia: Jurnal Ilmu-Ilmu Sosial* 20, No. 2 (2023).

offset event expenditures.³⁴ In certain cases, the number of invited guests is expanded to increase the potential income from envelopes.³⁵ This phenomenon is similarly observed in several regions mentioned above, where communities perceive giving as part of an economic calculation that will influence future returns.³⁶ This condition indicates that *ngamplop* no longer functions solely as a symbol of solidarity, but also as an instrument within socio-economic calculations.³⁷

Overall, the shift in the meaning of the *ngamplop* tradition in Lampung demonstrates a clear intergenerational transformation. Generation X interprets it as a moral obligation and a symbol of honor, Generation Y as a form of social reciprocity and relational investment, while Generation Z views it as a flexible, technology-based personal expression. Therefore, the *ngamplop* tradition cannot be understood as a static practice, but rather as an arena of negotiation between customary values, modernity, and generational dynamics within contemporary Lampung society, serving as a space for the internalization of *Piil Pesenggiri*.³⁸

2. Reciprocity Values, Social Change, and Their Implications for *Fiqh Munakahat* and Family Law

The practice of giving envelopes in wedding receptions demonstrates that social relations within society cannot be separated from reciprocity. Various studies affirm that gift-giving practices—whether in the form of *ngamplop*, customary contributions, or social assistance—operate within a framework of social exchange that entails reciprocal obligations. This aligns with the ideas of Marcel Mauss, who emphasized three obligations in gift exchange: to give, to receive, and to reciprocate, as the foundation of traditional social cohesion. In practice, traditions such as *tompangan* in Aceh and *buwuh* in East Java illustrate how giving, which was initially voluntary, can shift into a form of “social debt” that becomes binding.³⁹

This transformation is increasingly evident in the evolution of wedding practices across various regions. In Java, a series of customary rituals reflects a high level of social participation and the significant role of

³⁴ Kutsiyatur Rahmah, “Analisis Pergeseran Makna Esensi Dalam Pemberian Amplop Pada Walimatul Urs Di Desa Sokolelah Kadur Pamekasan.”

³⁵ “Wawancara Dengan Ismail Soleh (Generasi Y), 6 Oktober 2025,”

³⁶ Lutia Yunara And Rozalinda, “Tradisi Hadiah Pernikahan Berbalut Hutang Di Kalangan Masyarakat Kerinci Perspektif Islam,” *Al-Qanun: Jurnal Pemikiran Dan Pembaharuan* ... 26, No. 2 (2023).

³⁷ Walean, “Memahami Falsafah Hidup Masyarakat Lampung " Piil Pesenggiri " Dalam Konteks Bermasyarakat To Understanding The Life Philosophy Of Lampung Community " Piil Pesenggiri " In The Community Context.”

³⁸ Wawan Hernawan, Intan Cahya Putri, And Hasan Basri, “Perilaku Budaya Dalam Pernikahan Tradisi Lampung Pesisir,” *Journal Media Public Relations (Jmp)* 3 (2023): 61–70.

³⁹ Marcel Mauss, *The Gift : Form And Functions Af Exchange In Archaic Societies* (London: Presses Universitaires De France, 1966).

extended families and the broader community.⁴⁰ Furthermore, the shift from collective labor (*rewang*) to the use of professional services such as catering and wedding organizers indicates a substantial change in social structure. *Ngamplop*, which was once a symbol of solidarity, has evolved into an instrument of economic reciprocity and even a marker of social status.⁴¹ This shift signifies a transformation from socio-cultural reciprocity toward a more economic and quasi-contractual form of reciprocity, in which giving begins to carry expectations of return, even if not formally articulated.

A similar phenomenon can also be observed in various regions such as North Aceh, Mandailing, and Lampung. The strong social obligation in organizing wedding receptions often drives families to adopt economic strategies such as selling assets or incurring debt.⁴² This indicates that reciprocity functions not only as a form of social cohesion, but also as a tangible social pressure. In traditions such as *tuhor*⁴³ and *nayuh*,⁴⁴ the magnitude of social contributions even serves as an indicator of family honor. This demonstrates that reciprocity has shifted into a social mechanism that is not only morally binding, but also economically burdensome.

From a legal perspective, this condition reflects the operation of *living law* as proposed by Eugen Ehrlich and Satjipto Rahardjo, where unwritten social norms possess strong binding force within society.⁴⁵ This shift also underscores that law and norms continuously evolve in accordance with social dynamics. Gift-giving in wedding receptions is no longer merely a form of solidarity, but has developed into a social mechanism for maintaining honor, avoiding social sanctions, and preserving one's position within the social structure.

The transformation of reciprocity in wedding practices indicates that customs, economic conditions, and social structures have undergone significant changes. Modernization, urbanization, and social demands have shifted gift-giving practices from expressions of solidarity toward the fulfillment of social expectations, prestige, and even economic cycles that burden families. Therefore, within the context of *Fiqh Munakahat* and Islamic family law, a reassessment of this practice is necessary to ensure its alignment

⁴⁰ Eka Yuliana And Ashif Az Zafi, "Pernikahan Adat Jawa Dalam Perspektif Hukum Islam," *Al-Mashlahah Jurnal Hukum Islam Dan Pranata Sosial Islam*, 2020, 315–26, <https://doi.org/10.30868/Am.V8i02.745>.

⁴¹ Afika Fitria Permatasari And Mahendra Wijaya, "Perubahan Perilaku Masyarakat Jawa Dalam Penyelenggaraan Resepsi Pernikahan Di Kota Surakarta," *Jurnal Analisa Sosiologi* 6, No. 1 (February 2018), <https://doi.org/10.20961/Jas.V6i1.18134>.

⁴² Eviana And Alwi, "Proses, Motif, Dan Upaya Keluarga Dalam Melaksanakan Resepsi Pernikahan Pada Masyarakat Aceh Di Gampong Teupin Baja Aceh Utara," *Jurnal Sosiologi Usk (Media Pemikiran & Aplikasi)* 14, No. 2 (December 2020): 181–202, <https://doi.org/10.24815/Jsui.V14i2.19835>.

⁴³ Asrul Hamid Et Al., "Pergeseran Makna Mahar Dalam Tradisi Perkawinan Adat Mandailing: Perspektif Hukum Islam Dan Nilai Sosial," *Familia: Jurnal Hukum Keluarga* 6, No. 1 (2025): 22–41, <https://doi.org/10.24239/Familia.V6i1.298>.

⁴⁴ Hernawan, Putri, And Basri, "Perilaku Budaya Dalam Pernikahan Tradisi Lampung Pesisir."

⁴⁵ Satjipto Rahardjo, "Pendayagunaan Sosiologi Hukum Untuk Memahami Proses-Proses Sosial Dalam Konteks Pembangunan Dan Globalisasi," *Jurnal Hukum Ius Quia Iustum* 4, No. 7 (1997).

with the fundamental principles of marriage, such as simplicity, justice, and public welfare (*maslahah*).

When the practice of *ngamplop* shifts into a social obligation that carries expectations of return, normatively it risks moving beyond the category of *hibah* (voluntary gift) and approaching a form of exchange (*'iwadh*). This raises concerns within Islamic law, as it blurs the boundary between voluntary giving and transactional obligation.⁴⁶ Therefore, the approach of Social Fiqh (*al-fiqh al-ijtima'i*) becomes essential to understand this practice contextually, by taking into account the evolving social realities.⁴⁷

Within the framework of *maqāṣid al-sharī'ah*, reciprocity practices must be directed toward public welfare (*maslahah*), particularly in maintaining family harmony and preventing hardship (*raf' al-ḥaraj*). Traditions that generate social pressure and economic burdens are not aligned with the principle of ease (*taysīr*) in Islamic law. Therefore, *maqāṣid*-based family law reform becomes essential to ensure that customary practices continue to support family resilience and do not cause harm (*mudharat*).⁴⁸

Ultimately, a reinterpretation of the *ngamplop* tradition is necessary so that it remains within the domain of voluntary *hibah* and does not transform into a burdensome social obligation. The synchronization between custom (*adat*), *fiqh*, and Islamic family law is crucial to ensure that reciprocity practices remain grounded in public welfare, justice, and family sustainability. In this way, an adaptive and contextual approach to Islamic law is expected to address the dynamics of modernity without abandoning its fundamental principles.

3. Reinterpreting the *Ngamplop* Tradition as a Reflection of Social Legal Transformation and Lampung Cultural Identity

The custom or tradition of *ngamplop* remains a persistent social practice within Indonesian society, including in Lampung. This tradition is not merely an expression of affection or an economic transaction, but encompasses intertwined values of custom, religion, social solidarity, and reciprocity. From an intergenerational perspective (Generations X, Y, and Z), *ngamplop* has undergone shifts in meaning in line with social, economic, and technological dynamics. It has become a meeting point between traditional values such as *Piil Pesenggiri* and the logic of modern urban society, which is increasingly evident among Generations Y and Z.

⁴⁶ Mahmud Huda And Muhammad Habib Badawi, "Pisuke Dalam Pernikahan Perspektif Maqāṣid Al-Shariah," *Jurnal Hukum Keluarga Islam (Jhki)* 6, No. 2 (2021): 100–124.

⁴⁷ Andi Darna, "Perkembangan Hukum Islam Di Indonesia: Konsep Fiqih Sosial Dan Implementasinya Dalam Hukum Keluarga," *El-Usrah : Jurnal Hukum Keluarga* 4, No. 1 (2021): 90–107.

⁴⁸ Abdul Majid, "Islamic Legal Reform Based On Maqāṣid Syarī ' Ah : A Study Of Al-Ghazālī ' S Thoughts And Its Relevance In The Context Of Indonesian Family Law," *Usrah : Jurnal Hukum Keluarga Islam* 6, No. 4 (2025): 1–11.

Previous studies indicate that this practice cannot be separated from the social structure of society. The *tompangan* tradition in Aceh demonstrates a strong pattern of reciprocity, where giving entails an obligation to reciprocate.⁴⁹ while the *buwuh* tradition in East Java has shifted from voluntary giving into a binding form of “social debt.”⁵⁰ This shows that *ngamplop* functions as a mechanism for social cohesion, but also has the potential to generate socio-economic pressures within society.

In the Lampung context, these dynamics are closely related to the value of *Piil Pesenggiri*, which emphasizes honor, self-respect, and the obligation to maintain social relationships. *Ngamplop* becomes a representation of social integrity, where attendance and giving are interpreted as forms of participation in maintaining collective honor.⁵¹ Absence is often perceived as neglect of social norms, reinforced by the philosophy of *Nengah Nyappur*, which emphasizes the importance of being “socially present.”⁵² However, among younger generations, the meaning of presence has begun to shift toward greater flexibility through digital invitations and fund transfers as forms of technology-based symbolic participation.

In practice, *ngamplop* is no longer always voluntary; in certain contexts, it has come to be perceived as a social obligation. This condition has the potential to create pressure, particularly for economically disadvantaged communities, so that the originally voluntary value of solidarity may shift into a coercive social mechanism. Therefore, socially imposed obligations are considered inconsistent with the principle of ease (*taysīr*) and should not lead to hardship (*raf' al-ḥaraj*) within Islamic law.⁵³

Intergenerational differences in interpreting the *ngamplop* tradition have become increasingly evident. Generation X perceives it as an expression of togetherness and respect imbued with moral and spiritual values; Generation Y views it as a form of social investment with a transactional tendency; while Generation Z understands it in a more personal, selective, and efficient manner through digital technology. This shift reflects a transformation from a collective ritual toward a more flexible and individualistic practice. As a consequence, a tradition that once strengthened

⁴⁹ Azizah, Sudirman, And Susanto, “Resiprositas Tradisi Membalas Amplop Pesta Pernikahan ‘Tompangan’ Terhadap Peningkatan Kohesi Sosial.”

⁵⁰ Shafiya Aurelia Rachmawati And Moch. Khoirul Anwar, “Budaya Dan Tradisi Buwuh Sebagai Hutang Piutang Dalam Adat Pernikahan Di Kota Surabaya,” *Jurnal Ekonomika Dan Bisnis Islam* 4, No. 3 (2021): 69–83.

⁵¹ Fitra Utama, “Piil Pesenggiri Dalam Masyarakat Lampung : Antara Instrumen Bina Damai Atau Dalih Kekerasan,” *Journal Balitbangda Lampung* 7, No. 2 (2019).

⁵² M. Nafi Nur Farid, Bintarsih Sekarningrum, And Aditya Candra Lesmana, “Internalisasi Falsafah Nengah Nyappur Pada Nilai Piil Pesenggiri Sebagai Upaya Menjaga Kerukunan Antar Suku Di Kabupaten Pesawaran,” *Sosioglobal : Jurnal Pemikiran Dan Penelitian Sosiologi* 9, No. 2 (2025): 211–28.

⁵³ A. Syamsi et al., “Praktik Keharusan Menyumbang Dalam Hajatan Pernikahan Perspektif Hukum Islam Di Desa Pematang Rahim Kecamatan Mendahara Ulu,” *Arus Jurnal Sosial Dan Humaniora (AJSH)* 5, no. 2 (2025): 955–61.

solidarity has the potential to evolve into a latent form of “social debt” that burdens family relations.

Therefore, reinterpretation is necessary to ensure that this tradition remains aligned with the values of sincerity, care, and public welfare (*maslahah*), and does not turn into a burdensome reciprocal obligation. From the perspective of *fiqh munakahat* and Islamic family law, the principles of ease (*taysir*) and the elimination of hardship (*raf‘ al-ḥaraj*) must serve as the foundation for evaluating this practice. Moving forward, social education through the role of customary and religious leaders is essential to ensure that giving continues to be understood as a form of solidarity rather than an economic burden. In this way, the *ngamplop* tradition can remain a reflection of social dynamics and the capacity of local culture to adapt without losing its essence.

CONCLUSION

1. Conclusion

The tradition of giving envelopes (*ngamplop*) in wedding receptions within Lampung society has undergone a significant shift in meaning from an intergenerational perspective. Generation X interprets it as a socio-cultural obligation related to honor and communal cohesion; Generation Y views it as a form of reciprocity and social investment; while Generation Z perceives it as a more personal, selective practice based on digital technology. This shift reflects a transformation from a collective, solidarity-based practice toward a more rational and individualistic pattern, while also affirming that *ngamplop* constitutes part of a dynamic *living law* that adapts to social, economic, and technological changes.

From the perspective of Islamic family law, this transformation has implications for a potential shift from the concept of *hibah* (voluntary giving) toward *‘iwāḍ* (exchange) that carries expectations of reciprocity, thereby creating the risk of social pressure and economic burden. Therefore, a reinterpretation based on *maqāṣid al-sharī‘ah* is necessary to ensure that this practice remains grounded in sincerity, justice, and ease (*taysir*), and is free from hardship (*raf‘ al-ḥaraj*), so that it continues to be relevant as a form of local wisdom in contemporary Lampung society.

2. Recommendations

Efforts are needed to educate the public through the roles of customary and religious leaders in emphasizing that the tradition of giving envelopes (*ngamplop*) should remain voluntary and not socially binding. In addition, a more contextual understanding within Islamic family law is required to ensure that this practice remains aligned with the values of justice and does not impose economic burdens. Future research is recommended to examine similar practices in other regions in order to enrich comparative perspectives on the dynamics of tradition and their implications for family law.

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