

Gender Equality: Deprivation of Women's Rights in the Pitti Rambang Tradition

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Abstract: Gender equality is an essential issue in the context of human rights. In traditional Indonesian society, practices such as Pitti Rambang or Kawin Tangkap still take place and often contradict the principles of gender equity. This study uses a normative method to evaluate the effectiveness of applicable laws in protecting women. It analyzes the gap between ideal legal norms (*das sollen*) and social reality (*das sein*), such as national and international legal perspectives, and how customs can create gender inequality. The study highlights the importance of legal reforms that refer to the Law on the Elimination of Domestic Violence and the International Convention on the Elimination of Discrimination against Women (CEDAW). The results show the need for collaboration between law enforcement and cultural approaches to create inclusive and equitable solutions for women in Indigenous communities.

1. Introduction

Gender equality has become one of the most pressing human rights issues in the modern world. In many countries, women still face discrimination and barriers to equal opportunities with men. Gender equality is an important issue in the context of human rights that aims to ensure that women and men have equal access and opportunities. However, in Indonesia, certain traditional practices often contradict the principles of gender equality and justice. One of them is the practice of Pitti Rambang or Kawin Tangkap, which is still found in some indigenous communities.²

92 married women in Summersari District, Jember Regency, Indonesia. We collected data through structured interviews conducted between January and March 2023, and the data was analysed with univariate, bivariate and multiple logistic regression. The unmet need for family planning among the married women was 33.7%.³ Married women who had 3-4 children and low edu-

¹ None Khoirunnisa et al., "Kesetaraan Gender Dalam Perspektif Sila Kelima Pancasila," *PACIVIC Jurnal Pendidikan Pancasila Dan Kewarganegaraan* 4, no. 1 (April 28, 2024): 21-27, <https://doi.org/10.36456/p.v4i1.8486>.

² Elia Setri and Asep Suherman, "Aplikasi Kesetaraan Gender Dalam Menegakkan Hak Dasar," *ejournal.warunayama.org*, November 22, 2024, <https://doi.org/10.3783/causa.v7i8.7026>.

³ Ni'mal Baroya, Kuntoro Kuntoro, Lutfi A. Salim, Shrimarti R. Devy. "Unmet need for family planning among married women in urban areas of Jember Regency, East Java, Indonesia: Does gender equality matter?" *African Journal of Reproductive Health (AJRH)* Vol. 28 (10s), 2024: 175-183, <https://doi.org/10.29063/ajrh2024/v28i10s.21>.

cation were at greater risk of unmet need for family planning (OR 9.2; 95% CI 3.22-26.28 and OR 11.7; 95% CI 2.3-60, respectively). Married women who experience unequal gender relations with their husband were more at risk of unmet needs for family planning (OR 10.3; 95% CI 2.97-35.55) as well as women who agree with the husband's beating of his wife (OR 8; 95% CI 2.53-25.80). Gender inequality was a determinant of the unmet need for family planning among married women living in urban areas. Therefore, it is necessary to improve women's empowerment programs to reduce unmet need family planning among married women.

After the Kartini era, female figures emerged in the struggle for gender equality. The fact is that there are still a lot of people who consider it taboo if women take a role in the public sphere.⁴ Meanwhile, women need support from all levels of society, including the family, in carrying out real action to empower them. Whether we realize it or not, women's empowerment activities are very dependent on stigma and support from various parties, especially men. When the wider community realizes the importance of empowering women, surely Indonesia's development will experience rapid and sustainable development.

The practice of Kawin Tangkap (Pitti Rambang) in Southwest Sumba often involves coercion and decision-making without the consent of the victimized women.⁵ This not only violates women's right to freedom and dignity but also has the potential to cause deep physical and psychological trauma. Although some communities consider it part of their cultural heritage, the practice is increasingly criticized as it is no longer relevant to modern values and violates human rights.⁶

Historically, Kawin Tangkap originated from customary traditions that originally aimed to symbolize the courage of a man to take his life partner. The practice of Kawin Tangkap is also influenced by local beliefs of the Sumbanese community, such as Marapu and the practice of Wulla Poddu rituals. However, the practice of Kawin Tangkap in Sumba is no longer considered the old tradition. It feels more like a criminal act of kidnapping and depriving women of their human rights in choosing potential partners.⁷ In some communities, this action is carried out as a form of respect for the customary system that regulates social relations and marriage. However, over time, this practice has often turned into a coercive act involving the violation of women's rights. This practice's traditional values are often misinterpreted or misused, doing more harm than good. The argument. It means that women have certain experiences and qualities (moral, ethical and new political styles) that need to be integrated in politics to change policies and institutions that are very male-centered. The last, the role model. The presence of women in representative institutions will encourage other women to get involved in politics

From a national legal perspective, Kawin Tangkap (Pitti Rambang) violates various regulations, including: 1) Law No. 23/2004 on the Elimination of Domestic Violence, which protects women from physical, psychological, and sexual violence; 2) Law No. 39/1999 on Human Rights guarantees individual freedom and protection from inhumane acts; 3) Articles 28G and 28I of the

⁴ Wardah Yuspin, and Shofiana Aulia. 2022. "Traces of Gender Equality in Indonesia". *International Journal of Social Science Research and Review* 5 (10), 279-84. <https://doi.org/10.47814/ijssrr.v5i10.601>.

⁵ Marthen Malo, Daud Saleh Luji, and Yakobus Adi Saingo, "Praktik Kawin Tangkap Di Sumba Barat Daya Dalam Perspektif Perkawinan Kristen," *KAMASEAN Jurnal Teologi Kristen* 4, no. 2 (December 14, 2023): 113-29, <https://doi.org/10.34307/kamasean.v4i2.251>.

⁶ Naomi Femilia et al., "Analisis Pengaruh Tradisi Kawin Tangkap Di Sumba Terhadap Hak Asasi Perempuan," *Www.Review-Unes.Com*, October 15, 2023, <https://doi.org/10.31933/unesrev.v6i1.1023>.

⁷ Konradus Doni Kelen, "Kawin Tangkap Di Sumba Dan Ketidakadilan Gender," May 27, 2022, https://www.jurnal.ideaspublishing.co.id/index.php/ideas/article/view/795#google_vignette.

1945 Constitution regulate the right to security, personal freedom, and protection from all forms of discrimination. At the international level, Indonesia has ratified the Convention on the Elimination of All Forms of Discrimination Against Women (CEDAW) through Law No. 7/1984 on the Ratification of the Convention on the Elimination of All Forms of Discrimination Against Women.⁸ This Convention obliges states to eliminate discrimination against women in tradition and culture. Therefore, arranged marriages contradict Indonesia's commitment to protect women's rights.

Article 9 of the Convention on the Elimination of All Forms of Discrimination against Women (CEDAW). Article 9 sets out the guarantee of women's agency in nationality determination processes (acquisition, change, and retention), particularly targeting the situation of married women and ensuring non-discrimination in transmission of women's nationality to their children. The objective of the provision is to guarantee women's unfettered exercise of all rights guaranteed by the State party to its citizens and to prevent women and their children from being without any legal identity and rendered stateless as a result of gender-discriminatory nationality laws, policies, and practices. However, women's rights to equality in nationality remain under threat by States parties' actions to revoke nationality as a measure of retribution for women's civic engagement. The CEDAW Committee has condoned depriving any woman of citizenship and, in particular, where citizenship may be revoked on grounds of engagement in a group, a party, or an organization that adopts principles or doctrines which can be interpreted to harm national interests.

This issue is worth raising because it involves complex aspects, namely the conflict between preserving local culture and respecting human rights. The practice also reflects the gender inequality that remains a problem in many regions, where women are often placed at a disadvantage. In addition, the impact, which ranges from individual trauma to social harm, heightens the urgency of resolving this issue. This practice also reinforces gender stereotypes that disadvantage women, such as the notion that women are objects that can be treated without their consent. To address this problem, comprehensive efforts are needed, such as education on human rights, empowerment of women, and strict law enforcement against perpetrators.

According to Lawrence Friedman's legal system theory, *Kawin Tangkap's (Pitti Rambang)* problem can be analyzed through substance, structure, and legal culture. The substance of the law, in the form of applicable regulations, is often inadequate to protect women. Meanwhile, legal structures, such as local governments and law enforcement, face the challenge of balancing tradition with the protection of human rights. On the other hand, legal culture, which contains community values and beliefs, is often the biggest obstacle in eliminating these discriminatory practices. In this case, we will examine how these factors interact with each other and influence the resolution of the issue of *Kawin Tangkap (Pitti Rambang)*. The study aims to explore the cultural roots of the practice of *Kawin Tangkap (Pitti Rambang)*, its impact on women, and the steps that can be taken to ensure gender justice and equality. By respecting cultural diversity while upholding human rights, we can find inclusive and equitable solutions.

⁸ Sulini Sarugaser-Hug. Article 9', in Patricia Schulz, and others (eds), "The UN Convention on the Elimination of All Forms of Discrimination Against Women and its Optional Protocol: A Commentary," 2nd Edition, *Oxford Commentaries on International Law* (2022; online edn, Oxford Academic), <https://doi.org/10.1093/law/9780192862815.003.0011>.

2. Method

The research method used in this study is normative research, with data retrieval through tertiary sources that focus on studying various legal rules, doctrines, and principles relevant to the issues discussed. Normative research aims to examine and understand how legal rules are applied in society and evaluate the extent to which these norms are in accordance with the practices that occur in the field. This study is not only Normative research that focuses on laws and regulations but also involves legal interpretation, fundamental legal principles, and expert views.

Through this approach, normative research can assess the effectiveness of the law in achieving specific goals, such as guaranteeing human rights and promoting gender equality. This research studies the relationship between formal law and its application in society. The analysis involves identifying obstacles in implementing the law, including potential clashes with customary values or traditions that are not in line with national or international rules. As an illustration, the practice of *Kawin Tangkap* in some parts of Indonesia is an important phenomenon to study, as it often contradicts regulations that protect women's rights.

Normative research also aims to uncover gaps between idealized legal norms (*Das Sollen*) and the reality of society (*Das Sein*). This includes analyzing various obstacles, such as the lack of law enforcement, people's lack of awareness about their rights, or the cultural complexities that affect law implementation. By understanding these issues, research can provide strategic advice to strengthen the law's implementation and improve protection for vulnerable groups. Moreover, normative research is not only limited to analyzing existing laws but also offers new insights into how laws should be designed to suit society's needs better. This research can serve as a foundation for formulating policies oriented toward the protection of human rights while still respecting cultural diversity. Overall, normative research serves as a theoretical study and a means of evaluating and improving the legal system. By analyzing issues such as *Kawin Tangkap* (*Pitti Rambang*) that involve a clash between tradition and human rights, this research contributes to forming laws that are more just, inclusive, and relevant to the times.

3. Gender Equality: Deprivation of Women's Rights in the Pitti Rambang Tradition

The practice of girl marriage in Indonesia is a social reality that has been going on from generation to generation. Although the average level of education in Indonesia is increasing and the government has limited the practice of child marriage, in some areas of East Java province the tendency of parents to marry off their underage girls remains. This study aims to identify gender-based power relations within the practices of girl marriage in poor family in East Java province. This study is also aimed at revealing how the social reproduction of gender inequality values takes place in the girl marriage practices. Gender-based-power relations between young wives with husbands, parents and in-laws are not equal. The unequal gender-based power relations in girl marriage practices in poor family are relate to limitation of knowledge and reproduce of power. The unequal gender relations are continuously reproduced through the imposition of negative social labeling on girls. The prevention of girl marriage requires a comprehensive approach by addressing the social and cultural values, especially promoting equal gender relations. One of the solutions is empowerment based on equal gender perspective.⁹

⁹ Emy Susanti. "Unequal gender relations in the practices of girl marriage in poor families at East Java Province." *Masyarakat, Kebudayaan dan Politik* 312018: 440–450. doi:[10.20473/mkp.v31i42018.440-450](https://doi.org/10.20473/mkp.v31i42018.440-450).

Gender equality is a fundamental principle in human rights that emphasizes the fair treatment of all genders without discrimination.¹⁰ This principle emphasizes the importance of equal opportunities for all individuals, regardless of gender. Gender equality also aims to eliminate stereotypes and social norms that limit individual development based on gender. For example, in the world of work, gender equality means providing equal opportunities for men and women to obtain equal positions and salaries without discrimination based on sex. It also means removing the stigma that certain jobs are only suitable for one gender so that all individuals have the opportunity to develop according to their potential and interests without being limited by gender stereotypes. However, efforts to achieve gender equality in Indonesia face obstacles from traditional practices that perpetuate injustice, one of which is *Pitti Rambang*, or *Kawin Tangkap*. This tradition, although considered a cultural heritage, often violates women's rights and contradicts the principles of human justice.¹¹

Women's representation in politics is needed for the following reasons: First, justice and equality. From the perspective of justice, democracy basically involves rights and as a consequence there must be opportunities for all groups of people to participate in various relevant policies.¹² Men and women have the same right to participate in political policy making, the output of which greatly influences their lives. Second, the interests of women. Considering that women have different interests from men, women must be involved in the process of making political policies to improve the quality of life of women who cannot be represented by men to fight for it.

The practice of *Kawin Tangkap* itself has different names in each region such as *Wenda Mawine* in Southwest Sumba (*Wewewa Tribe*), *Yappa Mawinni* in Central Sumba (*Anakalang dialect*), and *Kedu Ngidi Mawineyang* in West Sumba (*Loli dialect*), all of which mean taking away women. The practice of *Kawin Tangkap* is also influenced by local beliefs, such as *Marapu*, which considers the act a tribute to ancestral spirits and traditions passed down through generations. This belief is also considered as a mediator with the transcendent God, the *Marapu* ritual held by the Sumba community is *Wulla Poddu* which is believed to have a deep meaning and is closely related to the practice of *Kawin Tangkap*. *Wulla Poddu* is a traditional ritual in West Sumba called the Bitter Moon. This ritual influences the family's decision in the practice of *Kawin Tangkap*, which is carried out in order to

In addition to strong belief factors, the practice of *Kawin Tangkap* also arises due to low awareness of human rights and low education. Low education in Sumba often results in a less open mindset to change, so traditional practices such as *Kawin Tangkap* are still carried out and normalized despite the development of modern thought.¹³ Sometimes, women in this traditional practice are often used as a form of "debt redemption" by their families. Suppose an agreement on the *belts* is not reached. In that case, *Kawin Tangkap* can be a way out for the male party to get a partner without going through a long proposal process and a debt repayment solution, especially from the woman's side.¹⁴

¹⁰ Amelia Suci Rahmadani, Tenti Ayu, and Dwi Putri Lestari, "Kesetaraan Gender Menurut Hak Asasi Manusia," *ejournal.warunayama.org*, November 12, 2024, <https://doi.org/10.3783/causa.v7i3.6795>.

¹¹ Endang Saptorini, "Kesetaraan Dan Keadilan Dalam Islam: Tinjauan Hasil Konferensi CEDAW Tentang Feminisme Berdasarkan Karakteristik Islam," *Tarbiatuna Journal of Islamic Education Studies* 4, no. 3 (July 24, 2024): 30–36, <https://doi.org/10.47467/tarbiatuna.v4i3.7149>.

¹² Audra Jovani. 2020. "Women's Representation in Politics: Case Study of Women Legislative Member in Regional of Representatives Nusa Tenggara Timur Period of 2014-2019". *KnE Social Sciences* 4 (10), 367–376. <https://doi.org/10.18502/kss.v4i10.7426>.

¹³ Mega Selviana Putri, "Peningkatan Kualitas Pendidikan Di Sumba Barat Daya, NTT." *Kompasiana*, October 18, 2023, <https://www.kompasiana.com/megasp812/652f90d4110fce45ce06cc72/peningkatan-kualitas-pendidikan-di-sumba-barat-daya-ntt>.

¹⁴ Hidayatun Nadzifah, Anas Ahmadi, and Ririe Rengganis, "Wujud Ketidakadilan Gender Pada Novel Perempuan Yang Menangis Kepada Bulan Hitam Karya Dian Purnomo/ : Pendekatan Antropologi Feminisme," *Diskursus Jurnal Pendidikan Bahasa Indonesia* 7, no. 1 (June 26, 2024): 29, <https://doi.org/10.30998/diskursus.v7i1.23308>.

In addition, the position factor in the Sumba Community (*Social Strata*) also affects men of noble descent when they carry out the practice of *Kawin Tangkap*. Families with high social status, such as aristocrats, often have more power in determining partners for their children. In this case, it is believed that men in the Sumba community are all noble descendants, so this practice continues to live and take root in the Sumba community. From a legal perspective, the practice of *Pitti Rambang* or *Kawin Tangkap* violates various national and international legal instruments. Through Articles 28G and 28I of the 1945 Constitution, the Indonesian Constitution guarantees the right to personal freedom, security, and protection from discrimination. These rights include the right not to be tortured, the right to personal privacy, and the right not to be detained without just cause. In addition, the Constitution protects every citizen from discriminatory treatment based on ethnicity, religion, race, and gender. This principle is an important foundation in upholding human rights in Indonesia.

The practice of *Pitti Rambang* or *Kawin Tangkap* is an event that has been previously arranged and planned by the male party and the male party's family in which the woman is taken in public places or public spaces such as roads, traditional markets, traditional activities, in the garden, even in the woman's house. In the past, *Kawin Tangkap* may have had a positive connotation and was considered part of the legal marriage process. Today, however, the practice is often viewed as an act of kidnapping that deprives women of their right to choose their life partner. In a social context, *Pitti Rambang* emphasizes the subordinate position of women in a patriarchal society, where they are seen as objects subject to the will of men. The practice of "*Kawin Tangkap*" in Sumba is one of the traditional practices that perpetuate injustice against women. *Komnas Perempuan* emphasizes the need for measures to eliminate violence against women committed in the name of tradition and culture.¹⁵ For example, in the practice of *Kawin Tangkap*, women are often forced to marry men who have kidnapped or raped them. This deprives women of their right to choose a life partner and is detrimental to their overall well-being. Article 28B paragraph (2) of the 1945 Constitution also affirms that every child has the right to survival, growth and development, and protection from violence and discrimination. Law No. 39/1999 on Human Rights prohibits any action degrading human dignity. In addition, Law No. 23 of 2004 on the Elimination of Domestic Violence includes protection of women from physical, psychological, and sexual violence. The practice of *Kawin Tangkap* can be categorized as an act of violence that violates this law.

The process of *Kawin Tangkap* consists of a few simple steps: 1) 1. Prior Consent: A man who is attracted to a woman enlists the help of his friends to "capture" her, usually without her consent, using force and taking her elsewhere; 2) Family Notification: Afterward, the man notifies his family and the woman's family. The man's family apologizes and tries to resolve the issue through deliberation; 3) Close Shame: The madman's family sends a traditional spokesperson and makes a sign in the form of a horse and machete to express regret for the abduction; 4) Engagement (*Belis*): The male family negotiates and compensates the female family with a dowry or gift; 5) Traditional Rituals: The wedding is followed by a traditional ritual symbolizing the union of the two families, using traditional items with specific cultural significance.

¹⁵ Guidora Julianta Kopong, "Kekerasan Berbasis Gender: Telaah Teoritis 'Kawin Tangkap' Dalam Budaya Sumba (NTT)," *Optimisme: Jurnal Bahasa, Sastra Dan Budaya* 1, no. 2 (2019), <https://ejurnal.undana.ac.id/index.php/optimisme/article/view/8000>.

However, over time, *Kawin Tangkap* is no longer performed according to the traditional procedures used in the beginning. This tradition has changed recently and is detrimental to women personally. *Kawin Tangkap* or *Pitti Rambang* seems to make women feel harassed, kidnapped, and even worthless.¹⁶ Women are often not allowed to refuse or choose their partner. According to the Law of the Republic of Indonesia Number 39 of 1999 on Human Rights, human rights are fundamental rights established from birth, universal, and cannot be canceled. Human privileges from birth must be respected, protected, and defended and must not be ignored, deprived, or reduced by anyone. On the other hand, it is sad that the tradition of *Kawin Tangkap* that occurs in Sumba is clear evidence of the neglect of women's human rights.¹⁷

Kawin Tangkap or *Pitti Rambang* is a marriage tradition in Sumba that occurs based on coercion from one of the parties, which is currently considered more like kidnapping and degrading women and harassing traditions that have been passed down from generation to generation in Sumba. The practice of *Kawin Tangkap* violates Indonesian Law Number 1 of 1974 concerning Marriage and causes injustice and trauma to Sumbanese women. This tradition also creates conflict between customary norms and state law. In this case, it is necessary to apply the principle of *dwingenrecht*, where the law is prioritized and customary law is overruled. This refers to the *Lex Superior Derogat Lex Inferior* principle, where the higher law overrides the lower law.

The practice of *Pitti Rambang* demonstrates the difference between preserving local culture and respecting human rights; in particular, if the practice of *Kawin Tangkap* is used for the motive of exploitation of women, then this treatment violates Law No. 21/2007 on the Eradication of Trafficking in Persons (TPPO), showing how the practice of *Pitti Rambang* not only violates fundamental rights but can also be categorized as a serious violation of criminal law.

At the international level, Indonesia has ratified the Convention on the Elimination of All Forms of Discrimination Against Women (CEDAW), which requires states to eliminate traditional practices that harm women. In addition, the Universal Declaration of Human Rights (UDHR) guarantees the right of every person to live free from violence, inhumane treatment, and discrimination. This ratification binds Indonesia under international law to ensure that practices such as *Pitti Rambang* are abolished. However, implementing CEDAW is not optimal in eliminating this practice because it is hampered by cultural factors and people's perspectives on their ancestors' customs.¹⁸ Therefore, the government needs to enact a new law that explicitly regulates the *Kawin Tangkap* practice in which regions.

The practice of *Kawin Tangkap*, often considered part of the tradition, remains a significant problem in some areas, including *Pitti Rambang*. Although rooted in custom, the practice often involves coercion and violations of women's human rights, which should be protected by the principles of equality and freedom to choose a life partner. This creates injustice as women are denied the right to make decisions regarding their lives freely and with dignity.

¹⁶ Astrid Budi, "Tinjauan Kriminologis Budaya Nusa Tenggara Barat Tradisi Kawin Tangkap (Piti Rambang)," *Fundamental Jurnal Ilmiah Hukum* 10, no. 1 (June 15, 2021): 81-96, <https://doi.org/10.34304/jf.v10i1.40>.

¹⁷ M Mohsi, "Analisis Perkawinan Paksa Sebagai Tindak Pidana Kekerasan Seksual Dalam RUU PKS," *Al-Adalah Jurnal Hukum dan Politik Islam* 5, no. 1 (April 12, 2020): 1-15, <https://doi.org/10.35673/ajmpi.v5i1.578>.

¹⁸ Enik Setyowati, "Konvensi Internasional Cedaw: Kiprah Pbb Dalam Menghapus Diskriminasi Wanita Dukungan Indonesia Melalui Ratifikasi," *Jurnal Artefak* 8, no. 2 (October 27, 2021): 127, <https://doi.org/10.25157/ja.v8i2.6277>.

The need to reform these harmful practices comes with increasing awareness of the importance of equal human rights and women's empowerment. One step that can be taken is to establish laws that not only prohibit arranged marriages but also protect victims and provide alternatives for a more just and inclusive cultural change. The government's role in this is crucial, as it needs to recommission laws or form new laws and ensure that law enforcement structures are at the forefront of their implementation.

Laws designed to prevent and address the human rights-violating practice of *Kawin Tangkap* should focus on protecting women from pressure and coercion in marriage. It should also aim to provide strict penalties for perpetrators who use physical, psychological, or customary violence in arranged marriages while ensuring that victims receive appropriate protection. With a law that explicitly regulates this customary practice, the government can focus more on finding a solution; as stated in the *Lex Specialist derogat lex Generalis* principle, the government can prioritize more specific regulations in imposing sanctions on violators.

In addition, the law must also pay attention to its scope, including a prohibition on all forms of *Kawin Tangkap*, setting boundaries between customs and practices contrary to human rights, and imposing sanctions on the perpetrators. Victims are also entitled to legal assistance, psychological support, and rehabilitation without being forced to continue the marriage that occurred as a result of the practice. With a clear scope, this will provide legal certainty for each victim and the excuse that no punishment without clear regulations can be avoided (*Nullum Crimen Sine Lege*).

The government must also encompass the legal structure, which involves law enforcement agencies, local governments, and other relevant agencies; the role of this legal structure is key to the implementation of the new law. Local governments are expected to be at the forefront of handling elopement cases. At the same time, law enforcement agencies are tasked with following up on reports, conducting investigations, and strictly enforcing the law. Inter-agency collaboration, including with civil society organizations and advocacy groups, is essential to protect victims' rights. To change people's views, the government must socialize the negative impacts of *Kawin Tangkap* and the importance of gender equality and work with traditional, religious, and community leaders to create alternative traditions that better respect women's rights.

In addition, the laws must also provide benefits and education for the perpetrators of *Kawin Tangkap* to create a deterrent effect by imposing criminal sanctions, fines, or a combination of both. With the active role of the legal structure in implementation and supervision, this discriminatory tradition can be eliminated without ignoring cultural values based on human rights principles.

4. Conclusion

The tradition of *Kawin Tangkap* or *Pitti Rambang* in Sumba, which was initially part of a customary tradition, has now deviated into an act of coercion that violates women's rights and the principle of gender equality. Although considered part of cultural heritage, this practice violates various national and international legal regulations that guarantee women's freedom to choose a life partner. Low levels of education, social pressure, and cultural misinterpretation contribute to this practice's destruction. Therefore, the government must immediately draft a special law that prohibits arranged marriages, stipulates criminal sanctions for perpetrators, and provides legal protection and rehabilitation for victims. The law enforcement structure must also be strengthened through the capacity building of relevant institutions and establishing special units that handle

complaints and victim protection. In addition, it is necessary to educate the community about women's rights, the importance of education, and the negative impacts of this practice. Collaboration with traditional leaders, religious leaders, and local stakeholders is needed to encourage cultural changes that respect women's rights. With these efforts, the practice of *Kawin Tangkap* can be eliminated and replaced with more equitable, inclusive traditions in line with human rights principles.

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