

The Relevance of Applying Traditional Sanctions in Karang Memadu Village, Penglipuran, to Achieve Gender Equality in Sustainable Development Goals

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Abstract

This study aims to analyze the relevance of applying Karang Memadu customary sanctions to efforts to achieve gender equality within the framework of the 2030 Sustainable Development Goals (SDGs). This study focuses on the relationship between customary values, social norms, and the principles of gender justice that have developed in the Penglipuran Traditional Village, Bali. This study uses a qualitative method with a literature review approach by examining various scientific literature, customary documents, previous studies, and regulatory sources related to customary law and gender equality. This approach allows researchers to critically examine the position of women in the customary structure, the applicability of Karang Memadu sanctions, and the opportunities for adapting customary norms to contemporary thinking about gender equality. The study results show that although Karang Memadu sanctions function as a social mechanism to prevent polygamy, some customary rules still place women in a less balanced position than men. However, there is potential for a more inclusive reinterpretation that preserves customary values while supporting the principle of gender equality. This study is limited to a literature review and the local context of Penglipuran Village without the involvement of field data collection. This study is expected to enrich the discussion on harmonizing customary law with the sustainable development agenda.

Keywords: Karang Memadu Customary Sanctions, Gender Equality, Sustainable Development

1. Introduction

Gender equality is an important issue that continues to be raised and must be improved to achieve the Sustainable Development Goals (SDGs). The importance of gender equality has been evident since 2000, when, prior to the SDGs, countries had the Millennium Development Goals (MDGs) until 2015. However, in the progress of achieving the desired targets, improvements in gender inequality remain limited. Therefore, at the beginning of the SDGs in late September 2015, 193 UN member states launched a new agreement called the Sustainable Development Goals (SDGs) in the document Transforming Our World: The 2030 Agenda for Sustainable Development to overcome the limitations of gender inequality (Palulungan et al., 2020).

In the SDGs, gender equality is the fifth goal, which shows the importance of eliminating all forms of harmful practices, such as violence, slavery, and forced marriage of women, to achieve gender equality in this modern era. Gender equality emerged because, during the colonial era, many women were enslaved as servants, and their rights were restricted compared to men. At that time, women were prohibited from pursuing education, and some were made slaves to satisfy the colonizers' desires. This is what drove most women to seek independence and freedom for themselves. From that moment on, many changes took place, driven by several women who became heroes and spoke out loudly about gender equality. Gender equality consists of two words, namely "equality" and "gender."

According to United Way of the National Capital Area (2024), on its blog page, equality is a state where everyone is equal in terms of status, rights, and opportunities. Equality means that every individual or group is given the same resources and opportunities, regardless of their circumstances. Thus, "equality" can be simplified as a state in which everyone, both men and women, has the same rights, status, and opportunities. Meanwhile, "gender" is often equated with the biological sex of men and women, but in essence, gender is a definition that comes from a person's biological and physical characteristics. According to Oakley (1972), gender is a social construct or attribute imposed on humans that is constructed by human culture (Sarah Juddin, 2020).

Therefore, gender is the difference between women and men that can be seen in terms of roles, functions, rights, characteristics, and behavior shaped by society through various sectors of life, such as social, cultural, political, ideological, defense, and security. In Indonesia, efforts to overcome gender inequality have been regulated in several positive laws, namely several laws such as Law Number 7 of 1984 concerning the Elimination of Discrimination Against Women, Law Number 23 of 2004 concerning the Elimination of Domestic Violence, Government Regulation No. 10 of 1983 on Employment, and Minister of Education and Culture Regulation No. 23 of 2013 on Women's Empowerment in Education. In addition to regulations, the government has created several programs and policies that support the implementation of these regulations, such as the establishment of the Ministry of Women's Empowerment and Child Protection, the Family Hope Program, the formation of the National Agency for Women's Empowerment and Children, and the Gender-Based Poverty Reduction Program (Tanjung et al., 2024).

Several regulations and programs created by the government are part of efforts to overcome gender inequality in Indonesia to achieve the Sustainable Development Goals (SDGs). One form of gender inequality that occurs frequently is discrimination against women in terms of gender justice, such as in polygamy. Polygamy consists of two words, "poly" and "gamien," which come from Greek: "Poly" means many and "gamien" means wives, so it can be interpreted as the marriage of a man to many women or a woman to many husbands in a marital status (Oktaria et al., 2025). In Indonesia, the word polygamy is familiar, as this practice has existed since ancient times, beginning with rulers such as kings who took several wives. However, as times have changed, this practice is no longer common because it is a form of discrimination against women in terms of the justice they should receive in marital relationships.

Husbands are allowed to practice polygamy, but only under certain conditions stipulated in Law Number 1 of 1974 concerning Marriage, as amended by Law Number 16 of 2019 concerning Amendments to Law Number 1 of 1974 concerning Marriage. In principle, the law governing marriage is based on the principle of monogamy, which is confirmed in Article 3 paragraph (1) of this law, which reads "In principle, in a marriage, a man may only have one wife and a woman may only have one husband." This article explains that a man may only have one wife and a woman may only have one husband at the same time, thus implying that there can be no third person in a marriage. However, despite this explicit regulation, data related to polygamy in Indonesia increased between 2023 and 2024. The Central Statistics Agency reported 849 cases of polygamy in 2024, compared to 738 cases in 2023. This shows that gender inequality still exists due to the practice of polygamy.

This situation has a profound psychological impact on wives and children born into polygamous marriages, many of whom do not receive the love and attention they deserve from their parents, particularly their fathers. Few men who have entered into polygamous marriages with low economic conditions have the opportunity to exploit their children and wives because they have to earn a living themselves, especially in terms of their children's education, which is certainly neglected due to the

instability of dividing finances in the household (Suastini et al., 2024). Of the many cases of polygamy that occur in various provinces in Indonesia, uniquely in the province of Bali, there is one traditional village that strongly opposes polygamy within the village. This village is called Penglipuran Traditional Village and is located in Bangli Regency. The people of Penglipuran Traditional Village still maintain strong behavioral patterns and social relationships based on the values of mutual cooperation, togetherness, and family.

When faced with problems, whether within the family or in the traditional village, residents always prioritize deliberation to find a fair and mutually acceptable decision. The agreement resulting from the deliberation is then incorporated into the *awig-awig*, thus becoming a binding rule for the entire Penglipuran traditional community. These *awig-awig* are essentially not much different from the rules of other traditional villages in Bali because they are based on the *Tri Hita Karana* philosophy. This philosophy emphasizes the importance of maintaining a balance between three basic relationships: the relationship between humans and God (*parahyangan*), the relationship between humans in social life (*pawongan*), and the relationship between humans and the environment (*palemahan*). These three principles form the basis for regulating community life to ensure that it remains harmonious and in tune with local traditions (Suastini et al., 2024).

What distinguishes this village from other traditional villages is the *pawongan* part of the *Tri Hita Karana* philosophy, whereby the community values this philosophy by prohibits polygamy for men in the village. Men who wish to practice polygamy must undergo a unique marriage ceremony called the "*binatang*" ceremony, after which they are placed separately in a hut in the traditional village cemetery, an area known as the *Karang Memadu*. *Karang Memadu* has long been recognized as a customary sanction in this village. According to the beliefs of the traditional community of Penglipuran, the customary sanction of *Karang Memadu* is imposed on men who engage in polygamy. The traditional community believes that polygamy is an animalistic trait, which in Hinduism is symbolized by the goddess Durga, who resides in the cemetery (*Setra*). This is why polygamy in the traditional village of Penglipuran is known as animal marriage, practised by men in the local traditional community who want to marry other women repeatedly (Suastini et al., 2024).

The *Karang Memadu* customary sanction is a form of respect for women in the traditional village of Penglipuran. Women are a powerful symbol of balance in achieving harmony; therefore, physically or psychologically harming a woman in a marriage and causing her suffering is strongly opposed by the traditional community of Penglipuran. The traditional village of Penglipuran is well-known for its interesting *Karang Memadu* customary sanctions. When viewed in the context of positive law in Indonesia, which also regulates polygamy in the Marriage Law, it is clear that these two things have always gone hand in hand. Positive law respects all kinds of customary sanctions that have been trusted and passed down from generation to generation by the indigenous community with a clear purpose: to create harmony and balance.

The existence of the *Karang Memadu* customary sanction in the indigenous village of Penglipuran has resulted in a 0% rate of polygamy in the village, meaning that there are no cases of polygamy at all. Most men do not dare to violate these sanctions because the penalties are very severe and not to be taken lightly. The existence of the *Karang Memadu* customary sanctions is one of the efforts to achieve the Sustainable Development Goals in terms of overcoming gender inequality. The relevance between gender equality and the *Karang Memadu* customary sanctions is very strong in eliminating deviant patriarchal cultures in Bali, Indonesia. Respect for women's rights in the economic, social, cultural, and political spheres in this modern era is a must. The strong patriarchal culture in Bali cannot continue, and many current policies and regulations support women's rights to speak up and take action.

The existence of *Karang Memadu* customary sanctions, which have survived amid the development of knowledge and technology, is not easy. Therefore, it is interesting to study how *Karang Memadu* customary sanctions can serve as an example of eliminating gender inequality in Indonesia, especially

in Bali, which is famous for its patriarchal culture. Therefore, it is important to understand the relevance of gender equality with the application of Karang Memadu customary sanctions in the traditional village of Penglipuran Karangasem to realize equal rights, responsibilities, and opportunities in all aspects of life, thereby eliminating discrimination and creating a more just society.

2. Literature Review and Hypothesis Development

The literature review is a part of the process that complements quantitative, qualitative, and mixed methods of research, in which the analysis process takes place continuously to answer questions about theory and method, thereby providing a critical review of various literature and confirmation of the characteristics of the research to be conducted (Yam Hoy, 2024). The literature review in this study uses several research literatures, namely scientific articles that also raise topics related to the customary sanctions of Karang Memadu in the traditional village of Penglipuran, Karangasem. A previous study titled "Gender Justice in Polygamy According to M. Quraish Shihab and Its Relevance to the Sakinah Mawaddah Wa Rahmah Family" by Suci Oktaria, Mohammad Yasir Fauzi, and Ahman Fauzan in 2025 further explains the Islamic law perspective that examines M. Quraish Shihab's views on polygamy and its relevance to the concept of a Sakinah Mawaddah Wa Rahmah family. This ultimately shows that if a husband can treat his wife well and then realizes their respective roles in a family, they can create a Sakinah Mawaddah Wa Rahmah family (Oktaria et al., 2025). Further research by Suantini et al. (2024), entitled "Animal Marriage as Customary Law to Prevent Polygamy (An Ethnographic Study of the Penglipuran Village Community, Bangli Regency) " further explains the philosophy of polygamous marriage with animal ceremony processes in the traditional community of Panglipuran Village (Suastini, 2024).

Further research entitled "Customary Sanctions in Karang Memadu as an Effort to Anticipate Polygamous Marriage in the Traditional Village of Penglipuran, Bangli District, Bangli Regency, Bali Province by Ni Luh Sriyani and Vincensia Indah Sri Pinasti in 2022 further explains why the residents of Penglipuran traditional village prohibit polygamous marriages and explores the forms of traditional sanctions in greater depth (Sriyani, L., et al. 2022). The next study, entitled "Juridical Analysis of the Prohibition of Polygamy in the Awig-Awig of Penglipuran Village in Review of the Marriage Law and Islamic Legal Complications" by Danny Trisno Susetyo, Aditya Fajri Kurnia Pradana, and Herwin Sulistyowati in 2025, focuses on analyzing the Awig-awig of Penglipuran Village in light of the Marriage Law and Islamic Law Complications in order to create harmony between customary law, state law, and religious teachings (Susteyo, T., et al. 2025). The next study, titled Harmonization of Customary Law and Gender Equality Principles in Kemang Indah Village, by Nada Marazena, Victor Fernando Panjaitan, et al. in 2023, further explains gender equality in customary law that applies in society, especially in the village of Kemang Indah.

It concludes that customary law can coexist and support gender equality to create a just and equal society in the village of Kemang Indah (Marazena et al., 2023). In a subsequent study titled "Karang Memadu: An Antipolygamy Village Called Penglipuran" by Putu Lirishati Soethama in 2017, the basics of karang memadu, a unique tradition in the traditional village of Penglipuran, are explained. In addition to the scientific works discussed above, research on the customary sanctions of Karang Memadu has continued to develop over the past five years, particularly highlighting the relationship between customary law, family dynamics, and gender equality. One relevant study is by Ratnayanti and Jayanegara (2021), which emphasizes how the prohibition of polygamy in the traditional village of Penglipuran functions not only as a behavioral control norm but also as a social mechanism to avoid gender inequality in family structures. This study shows that the Karang Memadu plays a strategic role in maintaining household harmony while protecting women from discriminatory practices.

Another study by Yuniari and Pasek (2020) found that the implementation of these customary sanctions has shaped more equitable family relationships, thereby creating a social environment that supports the fulfillment of women's rights. A different study by Kusuma and Triguna (2021) revealed that the

community's view of customary sanctions is increasingly accepted and considered to be in line with modern values of gender equality. Meanwhile, Widyastuti (2019) shows that the existence of customary rules such as Karang Memadu can serve as an example of local practices that support sustainable development goals, particularly in terms of gender equality and strengthening customary institutions.

Research by Ayu Prabandari (2020) adds that the practice of preventing polygamy through customary mechanisms can also be seen as a preventive measure against gender-based violence, which often occurs in polygamous marriages. From these various studies, it can be seen that studies on Karang Memadu generally focus on the prohibition of polygamy, the role of customary institutions in maintaining household harmony, and their relevance to gender equality values. However, there has been little research that specifically links the customary sanctions of Karang Memadu with the implementation of the Sustainable Development Goals (SDGs), particularly goal number 5 on gender equality and goal number 16 on strong and just social institutions.

Therefore, this study aims to fill this gap by examining how the Karang Memadu customary sanctions are not only a norm prohibiting polygamy but also a socio-cultural instrument that strengthens gender equality, family stability, and community participation in building a more equitable social environment. Based on various previous studies discussing the prohibition of polygamy and the application of Karang Memadu customary sanctions in Penglipuran Traditional Village, it appears that these customary rules are not only a form of social control but also a way for the community to maintain justice and harmony in the family. However, most studies still focus on the role of customs in preventing polygamy without directly linking it to sustainable development goals and efforts to strengthen gender equality at the local level.

From this gap, this study hypothesizes that the application of the Karang Memadu customary sanction has a positive effect on the realization of gender equality and supports the achievement of Sustainable Development Goals, particularly those related to gender equality and strengthening social institutions in the community. This hypothesis is based on the assumption that Karang Memadu customary sanctions not only prevent polygamy but also help create a social environment that respects women's rights, reduces potential injustices in marriage, and strengthens women's positions in family and community structures. Thus, this study proposes that the more consistently these customary rules are applied, the greater their contribution to creating a more equitable and harmonious society that is in line with the values of sustainable development.

3. Methodology

This qualitative study, in the form of a literature review, examines the relevance of the application of Karang Memadu customary sanctions in the traditional village of Penglipuran, Karangasem, in realizing gender equality. According to Subagyo (1997), a literature study is conducted to obtain complete and important information by collecting data from libraries in the form of books, scientific journals, scientific papers, and collections of legal articles related to the research topic (Putri Marenza et al., 2023). This study analyzes how the traditional sanctions of Karang Memadu have developed in the traditional community of Penglipuran village amid the development of science and technology.

In addition, it analyzes the relevance or suitability of these traditional sanctions in realizing gender equality. The main sources in this study are the *awig-awig* (customary laws) of Karang Memadu and Law Number 1 of 1974 concerning Marriage, as amended by Law Number 16 of 2019 concerning Amendments to Law Number 1 of 1974 concerning Marriage. Using this approach, this study focuses on the relevance or suitability of Karang Memadu customary sanctions in helping to achieve gender equality in sustainable development goals in the current era of scientific and technological development. This study uses several reference sources, such as the book on Gender Equality, articles discussing Karang Memadu customary sanctions, and several other relevant and useful sources in

developing this study.

4. Results and Discussion

4.1 Karang Memadu sanctions in Penglipuran village in realizing gender equality in the era of scientific and technological development

In Indonesia, especially in indigenous communities, marriage is viewed as a very important event in the social life. Marriage not only unites the bride and groom but also involves the extended families of both parties. Parents, siblings, and other relatives play a role in the marriage process, so this event is considered a shared affair that has social, cultural, and familial value. Therefore, marriage is treated as a moment that is not only personal but also part of communal life, which strengthens inter-family relationships and preserves the traditions of indigenous communities. Marriage is a relationship between a man and a woman bound together through a sacred procession to produce offspring. Law No. 1 of 1974 on Marriage, Article 1, explains that marriage is a physical and spiritual bond between a man and a woman as husband and wife, with the aim of forming a happy and harmonious family (household) based on belief in God Almighty.

In reality, the practice of husbands having more than one wife is still common for various reasons. Some of these reasons include the first wife being unable to bear children, not yet having a son, or other factors considered important by the family, leading the husband to choose polygamy. However, polygamy often triggers social problems such as conflict, disharmony, and tension in family life. Conversely, some people view polygamy as an effort to fulfill the purpose of marriage, especially in relation to the continuity of offspring. From the perspective of customary law, polygamy is not always acceptable. In some indigenous communities, this practice is considered very sensitive and taboo. An example of this can be found in the traditional village of Penglipuran in Bangli, which strictly prohibits its residents from practicing polyandry.

Anyone who violates this rule receives a customary sanction in the form of placement in a special area or separate land within the village. This provision is intended to maintain social harmony and preserve traditional values that have been passed down from generation to generation. The application of customary sanctions is not carried out arbitrarily but must have a justifiable basis from both legal and non-legal perspectives. This basis serves as a guideline for the community to implement customary rules that are still alive and evolving in the traditional village of Penglipuran. This foundation not only functions as a binding rule but is also rich in cultural values and magical elements that are deeply rooted in the lives of the local community. Thus, every customary sanction imposed has a deeper meaning and remains grounded in the traditions upheld by the villagers (Sriyani Luh. 2022).

The Karang Memadu sanction applied in Penglipuran Traditional Village is a form of customary regulation that plays an important role in maintaining social stability and interfamily relationships. This sanction arises from local values that have been passed down from generation to generation and is based on the community's collective experience of living their social lives. In the Penglipuran community, polygamy is seen as an act that violates customary norms and has the potential to disrupt the balance of family life. Therefore, the rule prohibiting polygamy is enforced through strict sanctions, namely, placing violators in a special settlement area separate from the main community settlement. The application of these sanctions is not solely to punish the perpetrator but also to convey a moral message that every citizen must respect the values of loyalty, responsibility, and justice in marriage.

From the perspective of the Penglipuran indigenous community, polygamy is seen as creating injustice

for wives and children. This is based on the view that marriage is not only a private matter between two individuals but also the foundation for harmony within the extended family. Thus, this customary rule serves as a "bridge" to maintain harmonious relationships among community members and avoid internal conflict. In the development of science and technology, which has brought about major changes in mindsets and social structures, the existence of the Karang Memadu sanction shows that customs have not lost their role in modern society. These customary rules have become a form of community adaptation to the needs of the times, especially in the context of gender equality.

Today, awareness of the importance of protecting women and recognizing their rights is growing worldwide. The practice of polygamy, which potentially places women in a more vulnerable position, has been clearly restricted by custom through this sanction. From a gender equality perspective, the Karang Memadu sanction can be considered a local mechanism that supports efforts to create equitable relationships between men and women in marriage. This rule provides indirect protection to women so that they do not experience injustice as a result of polygamy. In other words, the indigenous community of Penglipuran has an internal regulatory system that aligns with modern principles of women's rights and gender equality.

The development of information technology has also made it easier for people to access knowledge about human rights, legal regulations, and the values of justice. However, this progress does not necessarily eliminate the role of customs in the law. In contrast, customs remain a moral guideline that serves to balance social dynamics. The fact that customary rules in Penglipuran are still maintained today shows that local norms can synergize with contemporary times. Tradition does not have to be opposed to modernity; the two can complement and reinforce one another. In addition, the existence of the Karang Memadu Sanction signals that indigenous peoples are not closed to developments in the understanding of social justice, especially those related to the protection of women in Islam.

Placing polygamists in a special zone is not merely an attempt to deter others but also affirms that the community prioritizes harmony and equality in family life. This shows how Indigenous peoples maintain a balance between traditional rules and current social needs. This sanction also plays a role as a social control mechanism that ensures that every individual's actions remain within the corridor of norms and values that have been collectively agreed upon by the community. Thus, customary rules not only regulate behavior but also guide the community in understanding and appreciating the essence of husband-wife relationships: mutual respect, mutual support, and maintaining a shared commitment.

Amidst increasingly modern developments, the Karang Memadu sanctions remain relevant because their substance does not conflict with the universal values upheld by contemporary society, such as justice, equality, and harmony. These rules reflect how a traditional community can maintain its identity without turning a blind eye to broader social developments. Overall, the Karang Memadu sanction in the traditional village of Penglipuran is not only a cultural heritage but also a representation of traditional mechanisms that support gender equality values. Amidst rapid changes due to advances in science and technology, this traditional rule continues to play an important role in maintaining social harmony, protecting women from potential injustice, and maintaining society's overall moral balance. The existence of this sanction can be seen as proof that traditional values can coexist with modern awareness to create a more just, harmonious and civilized society.

4.2 The relevance of the Karang Memadu customary sanction in realizing gender equality in the Sustainable Development Goals

The application of Karang Memadu sanctions in the traditional village of Penglipuran is not a

spontaneous process but rather a long and careful one. As the most severe customary sanction in the village, its imposition must go through a clear, open, and accountable mechanism in accordance with the customary norms that have long been upheld by the community. This sanction is imposed on residents who insist on practicing polygamy without any desire to end one of their marriages. Therefore, imposing this sanction requires careful deliberation and consideration involving all members of the traditional village. The initial stage of imposing a sanction begins with summoning the party accused of polygamy. During this process, the *prajuru* or traditional village officials summon the individual concerned to ask for an explanation of the actual situation.

During deliberation, the perpetrator is given the opportunity to present their reasons and defend themselves against the accusations directed at them. Simultaneously, the traditional *prajuru* explains the applicable customary rules, including a detailed explanation of the consequences that must be borne if a person decides to continue practicing polygamy. The *prajuru* usually provides a very detailed explanation of the Karang Memadu sanctions, because these sanctions not only affect the perpetrator, but also their family. Perpetrators of polygamy are reminded that the steps they have taken are not only a personal matter but also have an impact on the harmony of the village and the continuity of traditional values that have been upheld for a long time.

The purpose of the discussion in this first stage is to give the perpetrator space to reconsider their decisions. If the perpetrator remains adamant about maintaining their polygamous relationship during the first summons, the process enters the second stage. This stage involves the construction of a "gubug" or simple house that becomes the perpetrator's family's residence. The hut is built collectively by the villagers on a special plot of land called "Karang Memadu." This land has long been reserved for residents who violate customary rules regarding polygamy. The construction of the hut symbolizes the perpetrator being placed in an area separate from the main settlement as a form of social consequence for their actions.

The third stage is the placement of the offender and their family in the hut. At this stage, the Karang Memadu sanction is considered to be officially imposed and cannot be revoked. Placement in Karang Memadu is not only a matter of where to live, but also has social and moral implications, as the offender must take responsibility for their actions in accordance with customary rules. This sanction also affirms that the Penglipuran community upholds justice and family harmony as important parts of communal life. Among the various customary sanctions that apply in traditional villages in Bali, the Karang Memadu sanction is considered one of the strictest and most comprehensive mechanisms.

This sanction balances moral values and emphasizes that polygamy is not an acceptable practice in the social life of Penglipuran. Although there are many other sanctions in the *awig-awig*, the Penglipuran community views this sanction as a form of social protection to preserve values that have been passed down for a long time. The process of implementing the Karang Memadu sanction cannot be separated from community participation through *paruman* or traditional deliberation forums. In the *paruman*, all community members, together with traditional leaders, are directly involved in decision-making. In this forum, various views, inputs, and considerations are combined to determine whether a person deserves to receive the sanction or if there are other options that can be pursued. These deliberations ensure that decisions are not unilateral but rather collective agreements based on *awig-awig*.

These sanctions are crucial for maintaining social order and preventing the practice of polygamy, which is considered to disrupt the balance of family relationships. Penglipuran residents believe that polygamy can cause jealousy, conflict, and disharmony, which ultimately affects the community's broader social life. Therefore, the Karang Memadu sanction serves as a mechanism for both the prevention and

enforcement of customary norms. Interestingly, since it was first implemented, the Karang Memadu sanction has not undergone any significant changes. This shows the strong commitment of the community to maintaining customary rules, even though times continue to change. The era of globalization, which brings outside influences, lifestyle changes, and technological developments, has not shifted the existence of this sanction.

In contrast, the existence of this sanction proves that the Penglipuran community has succeeded in maintaining a balance between tradition and changing times. The continuation of this sanction also shows that the community still has a strong collective awareness of obeying customary rules. The implementation of the Karang Memadu sanction serves as a social lesson for the residents of Penglipuran that customary rules are not just symbols but guidelines that influence real life. By consistently applying this sanction, the community demonstrates discipline and integrity in maintaining harmony in the village. Ultimately, the Karang Memadu sanction serves not only as a form of punishment but also as a tool for socializing the community. The community that witnesses the process of imposing this sanction will understand that customs have the power to maintain balance and uphold the values of justice. Moreover, the existence of this sanction strengthens the cultural identity of the Penglipuran community, as they remain faithful to the values of their ancestors while being able to adapt to the changing times without losing their identity.

The Karang Memadu customary sanctions that apply in the traditional village of Penglipuran are a concrete example of how customary rules can play an important role in maintaining social order while guiding the community towards a more just life. One of the main focuses of these sanctions is the prohibition of polygamy, which is considered to cause injustice, family breakdown, and disharmony in domestic life. This prohibition is not only seen as a form of punishment but also as a form of social responsibility to protect the dignity of women and strengthen their position in the family and traditional community structures. In a broader context, these sanctions play a major role in supporting efforts to achieve gender equality as an important agenda in the Sustainable Development Goals (SDGs).

Gender equality is a global goal because many social and cultural practices still place women in a disadvantaged position. In many cases, polygamy reinforces this inequality, whether emotionally, socially, or economically. With the Karang Memadu sanction, Penglipuran Village has demonstrated its commitment to protecting women's rights and dignity. This rule creates a social environment that supports equal, harmonious, and planned family relationships, giving women more space to participate in development and social activities in the UAE. In the framework of sustainable development, the role of customs is very important because local values are part of the community's identity and form the foundation of collective behavior. The Karang Memadu sanction demonstrates how customary law can synergize with global goals without eliminating long-standing cultural wisdom. The strictness of customary rules against violations, such as polygamy, reflects the courage of the village community to uphold moral values while adapting to the times, especially in responding to modern challenges related to gender equality.

By maintaining family integrity and ensuring that men and women have equal rights and obligations, these sanctions indirectly build a strong social foundation for an inclusive and just society. The application of Karang Memadu sanctions provides an example of how local wisdom can be an effective instrument for guiding social change. By promoting the principle of equality, this rule not only protects women but also provides moral education for all villagers that every action has consequences. Through this approach, the community is encouraged to think more deeply about the importance of respecting their partners, maintaining family stability, and avoiding behaviors that could harm others. Indirectly, this process supports the formation of a generation with a more just and open view of gender equality.

In addition, the application of customary sanctions such as Karang Memadu shows that sustainable development is not only related to economic and environmental aspects but also includes social dimensions, including gender equity. When women receive social protection and a more equal position in the family, they have greater opportunities to participate in economic activities, education, and in community life. In the long term, this will have a positive impact on the progress of the village and improve the overall quality of life of the community.

The customary sanctions of Karang Memadu are highly relevant to efforts to achieve gender equality as part of the Sustainable Development Goals, because these rules not only prohibit practices that have the potential to cause injustice to women, such as polygamy, but also demonstrate the commitment of Indigenous peoples to maintaining more equal and harmonious family relationships. Through the implementation of these sanctions, Penglipuran Village has succeeded in promoting local values as a social force that supports the protection of women's rights and their empowerment in family and community. This step also proves that traditional wisdom can serve as an instrument of social development that encourages the creation of an inclusive, fair, and sustainable environment for all villagers to live in harmony.

5. Conclusion

5.1 Conclusion

The Karang Memadu customary sanction in Penglipuran Traditional Village is a concrete example of how local norms can create a social order that aligns with the principles of justice, balance, and respect for women's rights. As the highest form of customary sanction imposed on perpetrators of polygamy, the Karang Memadu mechanism was developed through a long process of deliberation and careful consideration by the village officials and residents. Stages such as summoning the perpetrator, explaining the consequences, and placing the perpetrator's family in a special area show that the customary community does not impose sanctions unilaterally but also prioritizes the principles of prudence and communal justice.

The existence of this sanction is highly relevant to achieving gender equality because it provides real protection for women from unequal and potentially emotionally, socially, and economically harmful marriage practices. With the closure of space for polygamy, women are guaranteed more equitable and dignified domestic relationships in the future. The traditional values contained in Karang Memadu function as social control and as an instrument of indirect gender empowerment. In the context of sustainable development goals (SDGs), especially goal number 5 on gender equality, this sanction is proof that local forces can support a global agenda. Penglipuran Village shows that tradition is not a barrier to modernity but rather a cultural asset that can strengthen inclusive, fair, and human dignity-respecting social development efforts. Even amid technological developments and globalization, the community continues to maintain the effectiveness of the Karang Memadu sanction because it is considered relevant, adaptive, and in line with current social needs. Thus, this customary sanction not only maintains social harmony but also serves as an important foundation for creating a gender-equitable and sustainable society.

5.2 Restrictions

This study has some limitations. First, it only highlights the relationship between Karang Memadu customary sanctions and efforts to achieve gender equality, particularly in the context of preventing polygamy. This study does not discuss other gender issues outside the context of marriage, such as gender-based violence, domestic division of labor, or women's access to education and the economy.

This study focuses on how customary sanctions can function as a social instrument that supports the creation of more equal relations between men and women.

Second, this study did not collect empirical data through direct interviews or field observations but was descriptive-analytical in nature, based on relevant literature, customary documents, and academic studies. Thus, the analysis presented is an interpretation of secondary data and does not include the direct views of the community or traditional leaders as the main actors in applying sanctions. Third, the discussion related to the Sustainable Development Goals (SDGs) in this study is limited to goal number 5, namely gender equality, and its relationship with the traditional values that have developed in the Penglipuran Village. Other SDG aspects, such as poverty reduction, quality education, and environmental sustainability, were not analyzed in depth because they are not the main focus of this study.

5.3 Recommendations

To ensure that Karang Memadu customary sanctions continue to positively impact gender equality and sustainable development, several important steps must be taken. Local governments and customary institutions must strengthen their cooperation in disseminating customary values to the community, especially the younger generation, so that the principles of justice and gender equality are understood and consistently implemented. Customary rules also need to be continuously documented and studied so that they can serve as examples for other customary communities to protect women's rights. In addition, customary leaders must conduct periodic evaluations to ensure that sanctions remain relevant to social developments and continue to respect human values. Women's involvement in customary institutions is crucial to ensure that customary decisions reflect the needs of all citizens. With these measures, Karang Memadu sanctions can continue to serve as a customary mechanism that maintains harmony, strengthens the protection of women, and supports sustainable development goals.

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