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# Negotiating Women's Rights in a Plural Normative Order: Dewangsanization and Inter-Wangsa Marriage among Lombok Hindus

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## Abstract

This study examines the transformation of women's rights protection in inter-*wangsa* marriages among Lombok Hindus, focusing on the experiences of *nyerod* women within a plural normative order. Drawing on the concept of *dewangsanization*, the study investigates how declining hereditary hierarchies reshape women's social identities, family relationships, and access to recognition and protection. Employing a qualitative socio-legal approach, data were collected through participant observation, in-depth interviews, and document analysis in Mataram City and West Lombok Regency. The findings reveal that although inter-*wangsa* marriages continue to involve symbolic changes in hereditary status, these changes no longer necessarily result in familial exclusion or social marginalization. Instead, women's acceptance and protection increasingly emerge through negotiations involving customary traditions, Hindu religious ethics, state law, and human rights principles. These overlapping normative systems facilitate the reconstruction of social legitimacy, family reconciliation, and women's dignity without requiring the abandonment of cultural identities. The study's principal theoretical contribution is the formulation of Negotiation of Rights Protection, a conceptual framework extending *dewangsanisasi* beyond the weakening of hereditary stratification to explain how inclusive mechanisms of recognition and protection are socially constructed. This framework demonstrates that the erosion of traditional hierarchies does not automatically produce gender equality; rather, women's rights protection emerges through continuous normative negotiation among social actors and institutions. The study contributes to broader debates on normative pluralism, gender justice, and social transformation in contemporary religious communities.

**Keywords:** dewangsanization; inter-wangsa marriage; normative pluralism; negotiation of rights protection; women's rights; Lombok Hindus.

## 1. Introduction

Marriage has long been recognized as one of the most important social institutions through which communities reproduce cultural values, social identities, and systems of social hierarchy. Within Balinese and Lombok Hindu society, marriage is not merely a personal union between two individuals but also a social mechanism that regulates kinship relations, ritual obligations, social status, and collective identity. The wangsa system has been a major organizing principle of social relations, shaping the modes of respect, prestige, and social recognition of community members throughout the ages. Although contemporary Hindu communities are increasingly emphasizing equality and

individual achievement, remnants of wangsa-based social stratification continue to affect mundane social interactions, especially in marriage and kinship terms.

One of the most controversial expressions of this social system is the practice commonly known as nyerod, namely marriages between women from higher wangsa backgrounds and men from lower wangsa groups. Traditionally, such marriages were frequently associated with symbolic status degradation, loss of hereditary titles, restrictions in ritual participation, and varying degrees of social exclusion. As a consequence, women often occupied a vulnerable position, experiencing not only changes in formal social identity but also challenges related to family acceptance, social recognition, and cultural legitimacy. The experience of Nyerod women, therefore, provides an important lens through which to examine broader processes of gender relations, social transformation, and cultural negotiation within contemporary Hindu societies.

The academic literature on nyerod and inter-wangsa marriage has typically focused on caste hierarchy, social stratification, customary law, and gender inequality. Inter-wangsa marriage is an important space for negotiating traditional values, social status, and cultural authority, according to research by Atmaja (2008), Pasek Diantha (2010), Sudantra et al. (2011), and Yoga Segara (2015). The studies have added a lot to our knowledge on the effects of wangsa-based social structures on women, especially on their changing status, discrimination, and the reproduction of patriarchal norms. But much of the literature continues to present women as the objects of social consequences produced by pre-existing cultural structures, rather than as the actors embedded in dynamic processes of social negotiation and transformation.

Recently, the social reality of Nyerod among Hindus in Lombok appears to have become more complex. Gradual processes of modernization, of the expansion of education, urbanization, bureaucratic rationalization, economic mobility, and the growing impact of discourse about human rights have altered the ways in which communities understand social status and interpersonal relationships. In many cases, the traditional prohibition on inter-wangsa marriage has relaxed, and acceptance of nyerod women by families and social recognition has become more common. These developments show that accounts of contemporary transformations that focus only on the decline of wangsa-based stratification are insufficient. Instead, they talk about the emergence of new social mechanisms that increasingly protect and negotiate women's dignity, rights, and social legitimacy in everyday life.

More general studies of the Hindu society of Bali and Lombok have noted similar processes of change. Mayuni and Sutrisno (2022) state that, according to Triguna, social legitimacy has shifted from status descent to social and cultural capital based on participation, education, and collective contribution amid current socio-cultural change. The change means that social recognition is increasingly linked to traditional hierarchy and less to individuals' ability to contribute to community life.

In theory, these changes pose important questions about the relationship of social transformation to normative authority. There are a few modern societies that function within a single normative order. Rather, a person functions within a matrix of multiple normative orders, such as the customary law, religious values, state law, and human rights. This condition was conceived as legal pluralism by Griffiths (1986), but later

scholarship has broadened the conversation to encompass more general forms of normative pluralism in which different systems of authority coexist, intersect, and interact. In such contexts, social protection is not necessarily the product of a single hegemonic legal or cultural system but can result from processes of negotiation among multiple normative sources.

While scholarship on inter-wangsa marriage is growing, little attention has been paid to the construction of protection mechanisms for nyerod women within such plural normative environments. Existing studies have generally been focused on social discrimination, status transformation, and customary regulations. Little is known about the collective contribution of customary institutions, Hindu ethical teachings, state law, and human rights principles to the protection of women in contemporary Hindu society. This, in turn, leaves a major gap in our understanding of how social recognition and rights protection are produced through interactions among multiple normative systems rather than through the authority of a single normative order.

This article argues that the protection of Nyerod women in present-day Hindu society in Lombok is not the result of the dominance of any single normative system, but rather a process of negotiation among customary law, Hindu religious ethics, state law, and human rights principles. This study proposes the concept of Negotiation of Rights Protection as a theoretical framework for explaining the construction of social recognition, family acceptance, and women's dignity under conditions of normative pluralism. The concept is based on the concept of dewangsanization by Triguna. The idea expands on existing debates about dewangsaization beyond the decoupling of a wangsa-based hierarchy to the processes of inclusion that produce mechanisms of protection in changing Hindu communities.

In this regard, the present study addresses the following research question: How is the protection of Nyerod women constructed and negotiated within the plural normative environment of contemporary Lombok Hindu society? In so doing, the article contributes to broader discussions on gender, social change, legal pluralism, and intercultural negotiation in contemporary religious communities.

## 2. Theoretical Framework and Methodology

### 2.1 Dewangsanization and Social Transformation

In the past, the social organization of Balinese and Lombok Hindu communities has been shaped by the wangsa system, a socio-cultural framework that structures social identity, prestige, ritual obligations, and patterns of social interaction. The wangsa system is occasionally compared to the Indian caste system. But the wangsa system had its own historical course with local cultural adaptations. In this sense, social status has traditionally been linked to lineage by birth, producing symbolic differences that influence the practices of marriage, social recognition, and access to positions of cultural authority.

This social structure has important consequences, as is evident in inter-wangsa marriages, particularly when women from higher wangsa groups marry men from lower-status groups. In the past, the effects of such marriages have been symbolic, including the loss of hereditary titles, changes in ritual status, and varying degrees of social exclusion. Such practices reveal how social

hierarchy is embedded in everyday cultural institutions and family relations.

But these have been big social changes in modern Hindu societies. The expansion of educational and economic mobility opportunities, urbanization, bureaucratic modernization, and the idea of democratic citizenship have all facilitated the decline of traditional status hierarchies. In this regard, Triguna (1997) coined the term dewangsanization to express the gradual decline of wangsa-based dominance in determining social position and recognition. Dewangsanization does not mean the disappearance of wangsa identity but a transformation in which hereditary status is increasingly losing its monopoly as the main source of social legitimacy.

This perspective echoes Bourdieu's (1986) theory of symbolic capital . Bourdieu argues that social systems of prestige and distinction are effective only to the extent that they are collectively recognized. The social valuation of alternative forms of capital, including educational attainment, professional achievement, and economic success, can diminish the authority of inherited symbolic status. Thus, social legitimacy is distributed across several sources, not concentrated in hereditary ones. From this perspective, dewangsanization can be understood as a more general process of social transformation in which traditional symbolic capital is reconfigured in changing social circumstances.

The idea of de-wangsanization is an important analytical basis for understanding the contemporary changes affecting women involved in inter-wangsa marriages. The concept, however, explains the weakening of hereditary hierarchy but does not fully account for how new mechanisms of protection, acceptance, and recognition emerge after the decline of traditional stratification. Hence, there is a need for a broader theoretical perspective to understand the construction of women's protection within contemporary Hindu society.

Triguna's (1997) notion of dewangsanization is especially significant for understanding contemporary Hindu society, as it recognizes the shift from hereditary-based prestige to achievement-based legitimacy. This transformation does not necessarily destroy cultural identity but rather restructures the basis on which social recognition is granted. Further studies point to social transformation in Hindu communities as an ongoing process of reinterpreting inherited cultural values in changing social contexts (Triguna et al., 2022).

### 2.2. Legal pluralism and normative pluralism

In modern societies, it is not common for a single normative order to prevail. People are situated within different systems of authority that influence their choices, identities, and social relations. Such systems may include customary norms, religious doctrines, state laws, human rights norms, and informal community expectations. The coexistence of these normative systems has been widely discussed in the scholarship on legal pluralism.

Griffiths (1986) defines legal pluralism as "the existence of multiple legal orders, each claiming authority within the same social field". This view challenges the view that state law is the only source of normative authority. Social life is more governed by the interplay of normative institutions, each with varying degrees of legitimacy and power. Later scholars such as Hooker (1975), Merry (1988), and Menski (2006) extended this view by demonstrating that social actors

often operate within overlapping legal and cultural systems, rather than in pure state law.

The concept of legal pluralism primarily focuses on the coexistence of different legal systems. But this study uses the concept of normative pluralism. Normative pluralism accepts that social regulation is shaped not only by formal legal institutions but also by religious ethics, customary values, cultural traditions, and human rights discourses. Such normative frameworks may sometimes conflict with one another, but may also coexist through negotiation, adaptation, and mutual accommodation.

Normative pluralism in the Hindu society of Lombok is particularly evident in the areas of marriage, kinship, and the position of women. Customary traditions continue to inform perceptions of wangsa identity and ritual obligations. Hindu religions contain ethical teachings on human dignity and social harmony. State law gives formal guarantees of equality and citizenship. Human rights discourse demands gender justice and non-discrimination.

Thus, Nyerod women's social experiences cannot be fully understood within a single normative framework. Instead, they are the product of the simultaneous operation of different systems of authority within a society.

2.3 The Recognition Theory, Gender, and Women's Rights

Apart from legal protection, people need social recognition to feel dignified, to belong, and to experience self-worth. Recognition theory provides an important framework for understanding the part social acceptance plays in human flourishing and social inclusion. According to Honneth (1995), a basic precondition for the formation of personal identity is recognition. Self-confidence, self-respect, and self-esteem are learned in relationships of mutual recognition in families, communities, and other social institutions.

From this perspective, social exclusion and misrecognition are not merely psychological phenomena but social injustices that threaten the individual's very dignity. Recognition is especially important when there is a change of status, symbolic degradation, or cultural marginalization. Recognition of women in inter-wangsa marriages takes not only the form of formal legal acceptance but also of belonging to the family, respect in the community, and cultural legitimacy.

The theory of recognition is closely related to gender studies. Berger and Luckmann (1966) argue that social realities are constructed through the processes of externalization, objectification, and internalization. So gender roles and social expectations are not natural in given realities but rather socially produced realities that can change over time. By analogy, Beauvoir (1949), Butler (1990), and Walby (1990) argue that women's social positions are shaped by historically constructed systems of power rather than biological determinism.

Symbolic interaction and cultural mediation can also illuminate the process by which people re-signify inherited cultural categories. Symbols are dynamic cultural instruments, not static representations, through which societies negotiate meaning, identity, and social relationships (Triguna, 2000). Changes in hereditary titles and social labels should therefore be understood not only as administrative modifications but as changes in symbolic systems that influence collective recognition.

These perspectives are especially important for understanding the shifting experiences of Nyerod women. Historically, women's identities were read through patriarchal and hereditary filters that identified them as bearers of family honor and status. But modern developments have opened new opportunities to understand the role of women on the basis of the principles of equality, dignity, and human rights. Hence, women's protection increasingly depends on recognition processes that are not related to hereditary status, but to common human worth.

This study employs recognition theory to integrate gender scholarship to understand the construction of women's protection in contemporary Hindu society by interweaving social acceptance, family relationships, religious values, and human rights discourses.

2.4 Methodological Approach

This research employs a qualitative socio-legal approach to study the protection of Nyerod women who are married to inter-wangsa individuals within the Hindu community of Lombok. The rationale for choosing a qualitative design is that the study aims to understand social meanings, lived experiences, and normative negotiations, which cannot be adequately captured by quantitative measurement alone. The socio-legal lens allows exploration of the relationship among law, culture, religion, and social practices in the context of women's everyday experiences.

The field research was conducted in Mataram City and West Lombok Regency, which are important centers of Hindu community life in Lombok. The places were chosen to offer varied examples of inter-wangsa marriages and to reflect the continually evolving social relationships, customary practices, and the community's views on the status of women.

Data were gathered through participant observation, in-depth interviews, and document analysis. The research participants were Nyerod women, inter-wangsa couples, customary leaders, Hindu religious leaders, and community members with knowledge and experience of inter-wangsa marriage practices. Participants were purposively selected for their relevance to the research objectives and their ability to provide rich, contextual information.

Data analysis was approached in an interactive model of data reduction, categorization, interpretation, and inference. Interview transcripts, field notes, and documentary materials were coded and thematically grouped into social transformation, normative pluralism, recognition, and women's protection. Credibility was further strengthened by triangulating findings from different sources of evidence and interpreting them through the theoretical perspectives used in this study.

This study aims to generate analytical insights into the mechanisms by which protection for Nyerod women is constructed in contemporary contexts of social transformation and normative pluralism. It is not meant for statistical generalization.

Methodologically, the study is also informed by the interpretive approaches in religious and cultural studies that emphasize contextual meaning-making and researcher reflexivity in understanding social phenomena (Triguna, 2026). This approach is particularly relevant for the study of the lived experience of Nyerod women in the intersection of cultural, religious, and legal contexts.

## 3. Results and Discussion

### 3.1 Dewangsanization and the Reconfiguration of Women's Social Identity

One of the most important results of this research is the changing meaning of wangsa identity among the Hindu communities of Lombok. Women marrying inter-wangsa still undergo some symbolic changes in status, but they no longer have the same social implications as earlier. Field data indicate that change is primarily at the level of hereditary titles and symbolic markers rather than total social exclusion or breaking of family bonds.

One participant expanded: “Statusnya hanya berubah dari Gusti menjadi biasa (sudra), tapi perlakuan keluarga dalam keluarga lama tetap sama.

Another participant said much the same: “It was certainly the status within the family. “Biasanya gelar I Gusti itu hilang dan namanya diganti menjadi Ayu.”

These stories reveal a big difference between symbolic identity and substantive social relations. Hereditary titles may change with marriage, but family love, kin obligations, and social contacts are often in force. The results indicate an increasing dissociation between symbolic status and social worth in contemporary Hindu society in Lombok.

Bourdieu (1986) claims that hereditary titles have historically been a form of symbolic capital that can confer social prestige and legitimacy. But symbolic capital only works if it is recognized collectively. The more important education, occupation, income, and civic participation are as sources of social standing, the less exclusive the power of ancestry. Thus, the symbolic capital of Wangsa identity is no longer the primary producer of social legitimacy.

From a symbolic perspective, hereditary titles are cultural signs that are constantly reinterpreted in changing social settings. As Triguna (2000; 2025) points out, symbols have no intrinsic value; their value is determined by collective interpretation. Thus, the loss of the social authority of hereditary titles is not an indication that the symbols themselves have disappeared, but rather an indication of a change in their social meaning.

These findings support the concept of dewangsanization (Triguna), the gradual decline of hereditary hierarchy as a factor of social relations. But the present study extends beyond such an idea, arguing that dewangsanization is not simply a decline in hierarchy. Rather, it is a continuation of the reorganization of social identity, in which traditional markers of status are combined with new criteria of social recognition. The Wangsa identity still retains some cultural significance but has lost much of its power to determine a person’s dignity and social worth.

The finding also correlates with recent studies on the naming practices and cultural identity of the Balinese and Lombok communities. Names are symbolic markers through which people negotiate belonging, cultural memory, and social identity (Triguna, Sugiharta, and Aryaningsih, 2026). The transformation of Nyerod women thus entails not only transformations of hereditary titles but also broader processes of symbolic reconstruction of identity in contemporary Hindu society.

Therefore, the results suggest that the changes in Lombok Hindu society today should not be interpreted as a loss of tradition,

but as a renegotiation of its social relevance. What changes is not the wangsa's real existence but the social authority historically associated with it.

### 3.2 Social Recognition and the Reconstruction of Family Relationships

Another important finding is the shifting role of family relations in the experiences of Nyerod women . Historical accounts tend to describe inter-wangsa marriage as a cause for exclusion from the natal family. However, field evidence indicates that contemporary practices are increasingly emphasizing reconciliation, acceptance, and relational continuity.

One participant described the process as: “Dari selabar terjadi empat kali proses pembicaraan sampai ledang dan pelaksanaan widiwidana, kemudian seminggu setelah widiwidana dilaksanakan upacara mepamit.

Another participant said similarly: “Disetujui tiga bulan setelah berlangsungnya pernikahan, beserta keluarga inti suami untuk mepamit.

These accounts show that ritual processes, such as mepamit, are no longer merely mechanisms of separation. Instead, they are increasingly becoming symbolic bridges reaffirming the relationship of women with their birth families. Rather than a sign of exclusion, such rituals enable reconciliation and mutual recognition between families linked by inter-wangsa marriage.

This change can be explained by Honneth’s (1995) theory of recognition. Honneth argues that recognition is an essential condition for the formation of a person’s identity and human dignity. When people are accepted in meaningful social relationships, they develop self-confidence and self-respect. But exclusion and social rejection are corrosive of personal dignity and social belonging.

Family acceptance is a crucial form of recognition in the experience of Nyerod women. Recognition here is not only of a legal or ritual nature but also entails emotional affirmation, social inclusion, and recognition of women's continued membership in their familial networks. Such recognition helps women maintain a sense of belonging amid changing hereditary status.

The findings, therefore, suggest that family institutions are no longer simply sites for reproducing hereditary hierarchy. Rather, they are becoming increasingly sites of negotiation where conflicting values such as tradition, affection, equality, and social change are weighed. This reconfiguration of familial relations is an important mechanism of the social production of women’s protection in contemporary Hindu communities.

### 3.3 Normative Pluralism and the Emergence of Women's Protection

The study also finds that the protection of Nyerod women is embedded in a complex, pluralistic normative environment. Women’s experiences are shaped by customary traditions, Hindu religious ethics, state law, and human rights principles. These normative systems do not operate in isolation but are in constant interrelation in the production of social responses to inter-wangsa marriage.

Customary norms still influence ritual obligations, kinship relations, and symbolic aspects of social identity. At the same time, Hindu religious teachings are increasingly stressing universal spiritual equality and the dignity of all human beings. State law guarantees constitutional rights to equal citizenship and non-discrimination, and

human rights discourse has strengthened public awareness of gender equality and women's rights.

These normative frameworks co-exist, and this is an example of what Griffiths (1986) terms legal pluralism. However, the findings suggest a more general phenomenon that may be better described as normative pluralism. In Hindu society in Lombok, social regulation is not limited to formal legal institutions but also includes religious morality, customary expectations, cultural values, and rights-based discourses.

Of course, the interaction of these normative systems does not necessarily lead to conflict. Instead, they often work through accommodation and negotiation. Community members selectively draw on various normative sources of authority to justify social acceptance, settle disputes, and forge legitimate forms of protection for women. Women's protection is therefore not the result of the dominance of a single normative order, but of the ability of multiple normative orders to interact positively.

The interaction among social actors who reinterpret inherited traditions in the present context leads to the development of several normative systems. The same patterns are evident in the trends of cultural transformation among Hindu communities, where old values are continually reinterpreted in light of new social realities rather than preserved or abandoned (Triguna & Mayuni, 2022).

The discovery undermines the prevailing view that the protection of the law is a matter of state law. Protection, in turn, should be understood as an ongoing, socially embedded process of negotiating legitimacy across multiple normative domains.

### 3.4 Negotiating Rights Protection: Toward a New Theoretical Perspective

The most important contribution of this study lies in the development of what may be termed the Negotiation of Rights Protection framework. While dewangsanization effectively explains the weakening of hereditary hierarchy, it does not fully explain how new forms of protection emerge after traditional structures lose their regulatory dominance.

Field evidence shows that the decline of wangsa-based stratification does not automatically lead to protection for nyerod women. Rather, it is actively constituted through ongoing negotiations between families, religious authorities, customary institutions, legal norms, and human rights values. Protection is therefore not imposed from above or derived from one source of authority. Rather, it is the product of a process of collective accommodation by multiple normative actors.

Hindu religious leaders have expressed views consistent with this process. One religious authority stated, "Women are not regarded as trash to be thrown away. Tetap dirangkul sama, jangan dibuang untuk mendapatkan pengayoman, menjaga harkat dan martabat wanita."

This statement illustrates how religious discourse is increasingly being used to promote inclusion rather than exclusion. Religious legitimacy is not used to support a hereditary hierarchy but to establish human dignity and moral equality. Similar processes are at work in families and in community institutions, where social acceptance is achieved through dialogue and mutual adjustment rather than rigid adherence to inherited status distinctions.

The concept of Negotiation of Rights Protection, therefore, refers to a social process of interaction between different normative systems for the formation of socially accepted forms of protection. It describes the role of customary values, Hindu ethics, state law, and human rights principles in recognizing and protecting women, without requiring the elimination of cultural identity or local traditions.

Conceptually, the relationship among the study's findings may be illustrated as follows:

**Dewangsanization**
↓
Weakening of Wangsa-Based Hierarchy
↓
Normative Pluralism
(Customary Law – Hindu Ethics – State Law – Human Rights)
↓
Normative Negotiation
↓
Rights Protection
↓
Social Recognition – Family Acceptance – Women's Dignity

This framework is the main theoretical contribution of this study. It extends Triguna's notion of dewangsanization beyond the study of social stratification and towards an understanding of the appearance of protection mechanisms in societies with plural normative orders.

Ultimately, the results point to a contemporary social transformation among Lombok Hindus characterized not only by the decline of hereditary hierarchy but also by the rise of new forms of social protection based on recognition, equality, and negotiated legitimacy. In this sense, the change in the status of Nyerod women is a part of a broader transition from hierarchical social relations to increasingly recognition-oriented forms of social integration.

## 4. Theoretical Implications: Beyond Dewangsanization

Originally formulated by Triguna (1997), dewangsanization was intended to explain the declining significance of hereditary hierarchy in contemporary Hindu society. The present study confirms the continuing relevance of this concept while extending it in a new direction. Whereas dewangsanization explains the erosion of hierarchical authority, the concept of Negotiation of Rights Protection explains how new forms of legitimacy, recognition, and protection emerge after that erosion occurs.

The findings of this study suggest that dewangsanization does not completely account for the current transformation of Lombok Hindu society. The formulation of Triguna remains highly relevant to understanding the gradual weakening of the wangsa-based hierarchy and the declining role of hereditary status in determining social position. The empirical evidence presented here demonstrates that hereditary identity is no longer the only source of prestige, authority, and social recognition. Today, education, occupation, income, and civic engagement are increasingly the defining features of legitimacy in our social landscape. In this connection, the study offers additional empirical support for the ongoing relevance of dewangsanization as a framework for analysis of social transformation within Hindu communities.

Yet, the findings also point to significant analytical limitations of current readings of dewangsanization. The concept performs well in accounting for the erosion of

hereditary stratification but less well for the social mechanisms that follow its weakening. Hierarchies are not automatically replaced by equality, recognition, or protection. Social actors still need normative frameworks that allow them to build new forms of legitimacy, acceptance, and social integration. To understand social transformation, therefore, we need to go beyond analysis of declining hierarchy to examine the construction of alternative forms of social protection.

The findings suggest that the experience of Nyerod women is shaped by the interplay of multiple normative systems that coexist in society. Ritual obligations and social identity are still governed by customary law; moral values of dignity and harmony are promoted by Hindu religious ethics; state law provides for legal equality; and human rights discourse supports claims for gender justice. These normative systems are not isolated from one another but are in continuous interaction with one another through processes of adaptation, accommodation, and negotiation. So the forms of protection that are created cannot be assigned to a single normative authority.

The concept of Negotiation of Rights Protection is thus an evolution, not a negation of dewangsanization. Where dewangsanization accounts for the weakening of traditional hierarchy, Negotiation of Rights Protection accounts for the social processes through which new forms of legitimacy and protection emerge in plural normative environments. The idea emphasizes that protection is not simply a legal outcome, but a socially negotiated accomplishment involving multiple actors and overlapping systems of authority. This perspective contributes to the broader discussion of legal pluralism, showing how normative diversity can be both a source of conflict and a productive tool for inclusion and social protection.

Theoretically, the proposed framework offers contributions to three areas of scholarship. Firstly, it contributes to the studies of social transformation by showing that the fall of a hereditary hierarchy is accompanied by the appearance of new forms of recognition and protection. Secondly, it extends discussions on normative pluralism by illustrating constructive interactions among customary law, religion, state law, and human rights. Third, it contributes to gender studies by demonstrating how women's rights are negotiated and institutionalized in culturally specific contexts without requiring the renunciation of local identities and traditions. So the case of Hindu society in Lombok illustrates a broader pattern of social change in which negotiated accommodation, rather than abrupt cultural rupture, is the way social change occurs.

Therefore, this study suggests that future studies on contemporary Hindu societies should pay more attention to the processes by which recognition, dignity, and rights protection are reconstructed in emerging plural normative orders, rather than only to the decay of traditional structures. Such an orientation could offer a more complete picture of how communities negotiate continuity and change in a more interconnected world.

## 5. Conclusion

This study shows that the transformation of inter-wangsa marriage among Lombok Hindus includes the weakening of wangsa-based hierarchy and the emergence of inclusive forms of protection of nyerod women. There continue to be symbolic changes in hereditary status, but these no longer automatically result in social exclusion or loss of family relationships. On the contrary, nowadays, social life increasingly exhibits the process of

acceptance, recognition, and the maintenance of women's dignity. It indicates a significant reconfiguration of the social meaning of wangsa identity amid modernization and social change.

The findings also show that the protection of Nyerod women is constructed within a plural normative environment in which customary traditions, Hindu religious ethics, state law, and human rights principles are in constant interaction. Protection is thus generated not by a single normative authority dictating it, but through negotiation among these overlapping systems of norms. This study thus argues that normative pluralism should not be seen only as a source of tension or conflict, but can act as a productive mechanism, through which socially legitimate modes of inclusion, recognition, and protection are produced in contemporary Hindu communities.

The main theoretical contribution of this article is the conceptualization of the Protection of Rights Negotiation . This framework, based on Triguna's concept of dewangsanization, explains the rise of new types of protection, legitimacy, and social recognition following the decline of hereditary hierarchy. Drawing on ideas of social transformation, normative pluralism, recognition theory, and gender, the concept provides a broader perspective of the negotiation of women's rights in culturally embedded contexts. Future comparative studies across different Hindu communities may further refine this framework and contribute to wider debates on gender, religion, and social change in plural societies.

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