The Values Of Islam Nusantara’s Civilization And Religious Moderation In Lampungnese Culture Community

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ABSTRACT

Islam Nusantara is a form of Islam that developed in Indonesia with the characteristics of friendly, tolerant, and mutual respect, in accordance with the identity and character of the people of the archipelago. As a manifestation of the spirit of spreading Islam, Islam Nusantara is integrated with local culture to unite religious teachings and indigenous local wisdom. The transformation and relationship between religion and culture creates the distinctiveness of each locality, as seen in the ethnic culture of Lampung. The relationship between Islam and Lampung culture influences each other, where Islamic values enrich Lampung culture, and vice versa. The people of Lampung express religious moderation as a cultural value that bridges religious diversity in Indonesia. This moderation reflects the harmony between Islam Nusantara and local wisdom, where both do not negate each other, but seek solutions with tolerance. Understanding the values of Nusantara Islamic civilization and religious moderation in the indigenous people of coastal Lampung is an explanation of the relationship between Islam and culture in the development of Lampung society.
INTRODUCTION

The Indonesian has various ethnic backgrounds, making its situation into an interesting cultural diversity. The diversity is due to differences in interpretation of elements of a culture (Schaefer, 2021). One of the diverse cultures rich in its uniqueness and characteristics is Lampung Province. Lampung Province is one of the provinces in the Sumatra archipelago which separated by Sunda Strait with the Java Island. Where the Lampungneses have various traditional cultures which viewed from a cultural perspective is a spot with a unique culture. This local culture develops and becomes a habit among people in Lampung.

Lampung culture is divided into two main groups, namely inland community or pepadun and coastal community or pesisir. The pepadun community comes from highland areas such as the Abung, Way Kanan, Pubian, Mesuji, and Tulang Bawang areas, with a community structure that has been passed down from generation to generation. Meanwhile, the coastal Lampung community is a group that lives in the coastal areas such West Lampung, West Pesisir, Tanggamus, till Pesawaran and Kalianda beaches in South Lampung. Apart from geographical differences, these two groups also have differences in their customs (Isnaeni & Hakiki, 2017). Lampung customs, which originated from local wisdom passed down from generation to generation, were formed as an order that is closely related to religion, especially because the majority of Lampungnese adheres to Islam. The impact is appeared in the dominance of Islamic culture in traditional processions and cultural symbols, which can be proven through historical and cultural heritage that still preserved today (Lundeto, 2023).

The periphery issue in current religious studies discusses the transformation and relationship between religion and local culture. Each ethnic has a unique culture, often referred to as local culture, which can become local indigenous that is upheld by the
community. This also applies to the Lampung ethnic community, which upholds the noble local indigenous values from its culture. The relationship between Islam and Lampung culture influences each other, where Islam is influenced by Lampung culture, and Lampung culture is enriched by Islamic treasures, creating a value that cannot be separated in that society (Kusno, 2014). The combination of the two shows the characteristics of a syncretic culture. Although Islam does not try to form a monolithic culture. It is clear that in fact they are all Muslims, they do not always have the same cultural products from one region to another. Islam offers its adherents an opportunity to maintain and develop their own culture (Wijaya, 2019; Zuchdi & Nurhadi, 2019).

The Islamization of culture in Indonesia can be interpreted through the use of new vocabulary which produces the concepts of Indonesian Islam and Archipelago-cultured Islam or Islam Nusantara (Kasdi, 2017; Wibowo, 2019). Islam Nusantara refers to Islam that combines Islamic theological values with local traditions, culture and customs in Indonesia. In this context, Indonesian culture is considered equal to Arab culture in its adoption and application of Islamic tenet. The Islamic traditions of the archipelago reflect variations in Islam from various regions in Indonesia, indicating the diversity of Islamic culture in the region (Fathurrohman, 2016; Hakim, 2017). On a practical level, the Islam Nusantara’s typology has long been realized in the archipelago. A model of thinking, understanding and practicing Islamic tenet by taking into account local traditions or cultures, hence in matters other than substance, it is able to express a model of Islam that is unique according to the archipelago and different from other models of Islam in the Middle East, India, Turkey and so on (Qomar, 2016). Because Indonesia is full of cultural diversity, the development of Islam in Indonesia uses methods or names that are adapted to local socio-culture.

Nusantara is a term that describes the archipelago region from Sumatra to Papua. This word comes from Javanese manuscripts around the 12th to 16th centuries as the concept of the Majapahit State. Meanwhile, in 19th century English language literature, Nusantara refers to the Malay archipelago. Ki Hajar Dewantoro used this term in the 20th century as a recommendation for the name of a region of the Dutch East Indies.
Because the majority of these islands are in the territory of Indonesia, the archipelago is usually synonymous with Indonesia (Kurniasih et al., 2022; Mardotillah & Zein, 2017). In Indonesia, this term is also constitutionally confirmed by MPR Presidential Decree No. IV/MPR/1973, concerning Guideline of State Policy Chapter II Sub E. The word Nusantara was added with the word insight (Brondizio & Tourneau, 2016). This term was coined by Aqil Siradj, Chairman of PBN. According to him, Islam Nusantara is an Islam that only Indonesia has, namely the heterogeneous model of Islam Nusantara. One region and another region have their own characteristics, but have the same spirit. The same breath is the essence and wisdom of the centuries-long journey of Islam in Indonesia which has produced a characteristic that prioritizes the esoteric aspects of hakikah, rather than the exoteric aspects of the Shari'a (Astiti & Tarantang, 2020).

Thus, the anthropological-historical search refers to the customs of the Lampung community, especially the coastal Lampung community. Cultural activities from birth, circumcision, marriage, till death, have the nuances of cultural Islamization. Islam in Lampung is referred to as Islam Nusantara, which entered through non-violent cultural acculturation, creating a cultural blend that complements and strengthens each other. This point is in line with the theme of religious moderation emphasized by the government. In Lampung customs, religious moderation has long appeared in everyday life and is reflected in the variety of ethnic cultures that have been preserved over time. Religious moderation is a middle way amidst religious diversity in Indonesia. Moderation is an Indonesian culture that goes hand in hand, and does not mutually negate religion and local wisdom. Not opposing each other but looking for a tolerant solution (Arif, 2021; Azra, 2020).

Based on the data, Lampung Province ranks 24th nationally in the Religious Harmony Index (IKUB) survey. The survey was carried out by the Research and Development Agency (Balitbang) of the Indonesian Ministry of Religion. “There are three variables in the assessment, namely tolerance, the result is 72.38, equality 73.75 and cooperation 75.40, while for the national standard the score is 78,” said the Head of the National Unity, Politics and Community Protection Agency (Kesbangpol).
Lampung Province (Kurniasih et al., 2022). The results of other research show that the Lampung language and its culture are threatened with extinction. In fact, there are several studies which state that Lampungnese culture and language will be abandoned by the people. Lampung traditional ceremonies have high cultural value, but as time goes by, some people pay less attention to them, especially in Lampung traditional wedding processions which focus on two sub-cultures, namely Pepadun and Saibatin. The identity of the Lampung tribe could be threatened because many people forget and do not even understand the meaning of cultural symbols in these traditional processions. Many Lampung people only follow traditions without understanding their significance, so that traditional processions are considered formalities that complicate daily activities. As a result, current traditional processions tend to be short and lose the sacred value. What is interesting and needs in-depth study is in the coastal Lampung community, specifically in the village (Pekon) Gunung Terang, Bulok District, Tanggamus Regency. The results of the author's research show that the residents of this village are indigenous Lampung tribes who have a complex customary system and have not been eroded by circumstances, but still preserve the culture and cultural values which have been passed down from generation to generation and even indicate the existence of massive cultural preservation efforts, both by prominent figures, traditions and youth and their communities. Where the community has lived in this area since 1806, before that it was Gunung Sugih village (Arsip Pekon Gunung Terang) so it is very interesting to study the life cycle of a community that has values and religious moderation. This is reinforced by the appointment of Gunung Terang Village as a Religious Moderation Village with the number Decree: 002 of 2023 (Head of KUA in District Bulok Tanggamus, personal communication, 2023). Referring to this, Lampung is a province that is conducive to inter-religious harmony with good categories and its uniqueness and characteristics, the author is interested in studying the Values of Indonesian Islamic Civilization and Religious Moderation in Lampung Indigenous Communities (Study of Cultural Islamization in Coastal Lampung Communities).
RESEARCH METHOD

The type of research used in this research is ethnography with a descriptive qualitative approach design. Ethnography is an approach to qualitative research methods that seeks to explore a community's culture. Ethnography is used to examine human behavior related to the development of communication technology in certain social and cultural settings (Escobar Fandiño et al., 2019; Komalasari et al., 2022; Putra & Sawarjuwono, 2019). Ethnography has distinctive characteristics such as full involvement of the researcher, exploring community culture, and requiring depth in data presentation. This is in line with Mustafa (2021) in his work qualitative research in sociology emphasizing three dimensions of ethnography, namely involvement and participation in the topic being studied, attention to the social context data collection, and sensitivity to how the research subject is represented in the research text. The ethnographic research cycle procedure includes six steps, namely: (1) Selecting an ethnographic project, (2) Asking ethnographic questions, (3) Collecting ethnographic data, (4) Taking ethnographic notes, (5) Analyzing ethnographic data, (6) Writing a report (Lofland et al., 2022).

What the author will explore is community activities, in this case the cycle of birth, marriage and death, which is full of activities using strong traditional symbols in Gunung Terang Village, Bulok District, Tanggamus Regency, Lampung Province, with regard to the traditional activities of local communities who are under the auspices of the Buay Tungau Lampung Coastal traditional balancing community. This research explores data from primary sources, including meetings with traditional leaders of the Lampung Community, direct observations of traditional ceremonies, and interviews with residents as complementary information. Supporting data was obtained from reference books, ethnographic theory, the book Acculturation of Islam and Culture, and related journals (Zuchdi & Nurhadi, 2019). Data collection techniques involve observation, interviews with traditional heads and residents, as well as documentation using photographs and traditional book records. Data analysis was carried out using two techniques, namely descriptive analysis and content analysis. Descriptive analysis is an analysis carried out by providing a narrative description of
the condition of the object (discussion) being studied, then analyzed carefully. Meanwhile, content analysis or content study is a research method or technique used to draw valid conclusions from a book or document, or a technique used to draw conclusions through efforts to find message characteristics carried out objectively and systematically (Hasanah, 2017; Moleong, 2014). Conclusions are drawn deductively from general to specific data. The validity of the data is tested through confidence criteria using triangulation techniques.

**RESULTS & DISCUSSION**

The results of investigations regarding the traditional activities of the coastal Lampung community, especially in the Makgha Selimau-Way Lima area, show that the community’s life cycle cannot be separated from cultural acculturation, including Islamic values, Javanese values and Hindu-Buddhist elements. This forms local cultural values that are attractive and rich in the values of Indonesian Islamic civilization, and contain the meaning of religious moderation. Essentially, the processes of birth, marriage and death are part of the cycle of human life. In several regions of Indonesia, traditions and culture involve various aspects in dealing with these three stages. Lampung people, especially in coastal areas, have various traditions related to the three cycles of human life: birth, marriage and death. These three cycles are important because they carry deep meaning and meaning, especially in the context of coastal Lampung customs in the Selimau-Way Lima region, especially Pekon Gunung Terang, Bolok District, which the author can present as follows.

**Birth**

In coastal Lampung customs, especially in the Selimau-Way Lima region, there are traditional activities in the community with several activities which the author himself was involved in, at least there are several stages in the birth process as recounted by the local community.

*Ngebakh Kabakh*
Ngebakh kabakh is a term in Lampung language where the family of a new child will notify relatives that there has been a birth in a healthy and safe condition by notifying them directly, or by using tools such as a gong to indicate the location of the place of birth. This aims to make the traditional clan able to come and to prepare everything to welcome guests who will visit the new baby the next day. This is explained by the Suntan Paksi Marga Mungau as follows. In the Kebandakhan area of Selimau-Way Lima in the 80s, if there was a new baby, the father would ring the gong many times to make sign that there was a new life or a new baby in the house, but for now the activities This is never done anymore considering that technological media such as cellphones make it easier to inform the family (Suntan Paksi Marga Mungau, personal communication, 2023). Even though ngebakh kabakh through a gong is no longer applied when a birth occurs, a traditional activity that has not been abandoned to this day is decorating the walls of the house that has just given birth with kebung or ornamental wall coverings and preparing everything. Even though this custom has begun to be eroded by the times. Where the current generation is looking for something more practical by using foam mattresses which are only for maintaining warmth. However, some people in Bulok still use these traditional symbols and activities.

Bedua/ Gratefulness on Giving Names to a Newly Born Baby

Bedua or gratefulness on giving names to a newly born baby, after a few days when the family is economically ready, there is usually an activity event called bedua. Bedua is a moment when the community gathers in the morning to cook together and in the evening, adult men are invited to pray and through religious leaders to recite prayers also give name for the baby. This activity is explained in detail through the following interview results. In our Lampung tradition, to express gratitude, we usually gather our neighbors and closest relatives to cook, eat and pray together to God. Usually in our village there is a marhabanan event, namely reading prayers and barzanzi chants and surrounding the baby to have its hair shaved, and don't forget that in the middle of the gathering of people praying there is a mahligai whose name is hanging a cooked egg decorated with colorful paper and stuck in it. to a banana tree,
even though this is not actually a Lampung mahligai tradition, this is originally a tradition of Banten people when celebrating the Prophet's birthday. And after praying, everyone ate together and when they went home they took the decorated eggs to bring as souvenirs to their families. This custom is still sustainable and is still carried out by the Selimau-way Lima Community. This activity is a form of gratitude to God for the gift given by the existence of a new life and in order to bring families and neighbors closer together so that they can live side by side and peacefully.

*Saweran When The Child Is Just Walking*

"Saweran" is a term used by the Selimau-Way Lima Community, especially the Gunung Terang Community, as a form of expression of gratitude as well as social education for children who have just been able to walk. This tradition aims to enable children to socialize and recognize their homeland happily, without forgetting their origins when they grow up. Even though it is recognized as a mixture of Banten and Lampung traditions, the values contained show that Lampung society is very moderate and has a high social spirit. The process of "saweran" activities was explained in more detail through interviews, where when the child was first able to walk, neighbors and small children were gathered. The children's parents prepared yellow rice and coins which were thrown randomly for the children to fight over, creating an atmosphere of togetherness. The aim of this activity is so that children do not feel afraid of being with lots of people and can blend into society. Although several sets of customs such as "Kukhuk Limau/Belangekh" during pregnancy and "Teppuk Pusokh/Salai Tabui/Salin Khah/Nyilih Dakhah" after the birth of a baby are still developing, some traditional activities such as "Ngekhuang Kaminduan" during pregnancy and "Betebus" after born babies have disappeared because there is no next generation to continue them.

*Circumcision*

Circumcision or in familiar terms is circumcision where when the child has asked for circumcision then in Lampung tradition the parents are obliged to organize a series of events to circumcise their child, and Khadin Pati Jaya's explanation can be an illustration of the series of events in question. In our village for the circumcision
event, the circumcision ceremony is not carried out until the child himself asks for it, usually when the child is 9-10 years old. When he starts reciting the Koran the child will ask for circumcision, and if the child has asked then the parents will come to in part, to ask for blessing to carry out the circumcision, then the party will order his subordinates or tribal officials to hold a meeting or in our tradition it is called a mupakat. This agreement means determining when is the right time to carry out the circumcision event and dividing tasks or currently forming a committee. Usually it starts with nasang forbu, bekhedaian, followed by the day of implementation, namely ngarak and after the ngarak the child will be circumcised. Nowadays there are orderlies or doctors, in the past around 70-80 we were circumcised by shamans called bengkong. Those who circumcise without medical drugs or anesthesia but directly circumcise using khesi or very sharp bamboo blades. After the child is circumcised, the next event is food or eating and praying together. Based on the results of the interview, it shows that in the Lampung traditional community, any activity always begins with deliberation, which is in line with the breath of Islam that has entered local culture. At least the circumcision event has three sets of customs, namely: mupakat, Ngarak, circumcision, and closing with food. This activity is participated in by all the people who belong to their respective clans or groups.

**Figure 1.** Ngarak Event Before Circumcision

**Marriage**

According to customary law in Indonesia, marriage is not only meant as a civil engagement but also a customary engagement and at the same time a kinship and neighborly engagement, so the occurrence of a marriage bond does not merely have consequences for civil relations such as rights and the obligations of husband and wife,
joint property, the position of children, the rights and obligations of parents, but also regarding relations between customs and inheritance, kinship, kinship and neighborliness as well as regarding traditional and religious ceremonies. The traditional marriage traditions of the coastal Lampung community are carried out on a large scale and over a long period of time. From the time the proposal was held until the end of the wedding party. For balancing families (saibatin) these events are accompanied by the giving of titles to the eldest son. This is something they must follow, especially since Islam is included in the Lampung tribe, Islam really influences their lives, including the traditional marriage traditions of the Lampung people. The following is a series of customs from the beginning before the wedding to post-wedding carried out by the people of coastal Lampung.

_Nutuk Luyuk_

In Lampung customs, since ancient times, young men or the term bachelors and girls are teenagers who are very guarded and have their dignity held within the customs, so that in any case their activities are within the customary rules, the term free dating is not even known as it is now, to visit. Of course, they have to get permission first from the head of the mekhanai in the Makhga area where the girl lives, and to be able to visit the girl's house or want to express the bachelor's feelings for the girl, they have to go through a series of permits from the local tribal chief or what is termed in custom is nutuk luyut. Nutuk luyut is an activity where the bachelor will go to his traditional figure that the bachelor has feelings for the girl and asks permission to visit the girl's house or the term in Islam or currently is the term ta'aruf. Although this nutuk luyut is no longer carried out, because this activity once occurred, it is necessary in the ethographic study that the author describes to reconstruct traditional and social activities to find the values contained therein.

_Marriage Proposal_

What is meant by proposing is the process where the bachelor proposes or approaches the girl's family to get married. In the coastal Lampung custom, proposing has several series. Where the bachelor's family betanguh or ask for permission from the family to be able to propose to the girls that their single children ask for, if they
have received permission then the family will order several traditional figures who really have good speaking skills to become representatives or spokesperson during the application process. Apart from that, there are also several mandatory food requirements that men must bring during the application process. From this interview, it can be understood that the process of applying in Lampung customs is a serious matter to pay attention to because errors in words or items which can result in disappointment for the bride and groom or traditional leaders who welcome the girl can complicate or even thwart the further process.

Marriage Agreement

After the customary activity of applying for marriage is accepted by the prospective besan, the men will carry out a traditional discussion or family consensus followed by tribal/pandia Pak Sakha consensus for the division of tasks in terms of implementing them. Even though in fact each task is regulated permanently, only within its implementation must involve deliberation. Based on the researcher's observations, the division of mupakat tasks is as follows: jenang khesi, sanggabu, sangga pangakh, penetop embokh. The agreement activity is essentially a deliberation on the division of the wedding committee, which usually takes place one month before the day of the ceremony, which usually, in addition to dividing the tasks, determines the time for the implementation, namely: nasang kubu, cooking spices, ngekuk event and socializing the time of the wedding. So that togetherness and family activities will be felt even though it takes quite a long time and takes up time in the activities.

Khekhedaian

Khekhedaian is where all the traditional customs are held, three days before the wedding day, a number of people, especially khadin and minak, begin to mobilize their subordinates to arrange and install various motifs and wall covering ornaments in the homes of the people who will be holding the reception. And the ornamental wall covering is called kebung cloth and in its use it is usually equipped with khekhedayan. Installed by arranging using bamboo. Khekhedayan is a cloth arrangement consisting of various types of Lampung cloth arranged on a kebung cloth using certain rules based on the level of the wearer's position and the traditional ceremony being carried.
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The host at the traditional ceremony does not take out a cloth for the khekhedayan. Khekhedayan is made from cloth brought by subordinates or relatives (Hamisah, personal communication, 2023). The kebung cloth used by the Lampung Saibatin people does not all have the same decoration. The motifs on the decorative kebung cloth in several regions are different. There are areas that use square motifs, flora and there are also those that use decorative fauna motifs. The various differences in motifs in the decoration of this kebung cloth are caused by the influence of other cultures. The decoration on the kebung cloth consists of rhombus, triangle, rectangular and line motifs showing the history related to the life of the Lampung Saibatin people, especially Buay Semaka, to this day which still adheres to the kinship and kepunyimbanyan system. Each color on the basic cloth represents the position of its owner. The colors of the kebung cloth, namely white, dark yellow, light yellow, red and black, also show how the people expect a leader to be, and how the people should behave towards their leader. The variety of decorations on the kebung cloth also shows that the people of Lampung Saibatin are familiar with the existence of a bureaucratic leadership system which has now been known since the time of their ancestors.

Ngekuk

The ngekuk event is an activity where a day or two before the wedding ceremony the prospective bride is picked up in advance to be bedded and shown to the makhga or traditional balancer. Where the special event is attended by women with a series of entertainment, rhyme songs containing advice for the prospective bride and groom, and closed with the event of eating rice porridge which is eaten together with liquid brown sugar or what is called kekuk, usually after the mothers' event is finished, there is still another event, namely the muli-mekhanai event. This event is held until late at night with various entertainment such as throwing scarves and a place to introduce and find a mate between fellow single girls. This was also explained in an interview with (Minak Anggin, personal communication, 2023) as follows the ngekuk event is actually held two days or the night before the marriage ceremony with the aim of introducing the prospective son-in-law to the indigenous community, usually starting with the morning event by making rice porridge or ngegalu kekuk by bachelors and
girls working together, then continued with the evening event especially for mothers by showing the prospective bride and groom dressed in typical Lampung traditional clothes. The event contains rhymes, entertainment for the bride and groom to introduce them to customs and so they don't get nervous during their wedding ceremony. The songs sung are not just any songs but poems containing advice like this;

- Lehot ku, Lehotku jama niku
- Lehot ku jama niku
- Betik betik kon cakha
- Ditingkah, ditingkah khek di laku
- Sopan santun mu jaga
- Ditingkah khek di laku wi lawi puakhi lawi
- Ditingkah khek di laku
- Sopan santun mu jaga

From the explanation of the interview, it shows that the people of coastal Lampung are a society that really maintains the values of brotherhood and keep manners in giving advice, they also use elegant methods, namely rhymes, and to introduce newcomers to the customs of their village, they simply show traditional activities without having to explained at length to his son-in-law. This method will really protect feelings and will make the prospective daughter-in-law comfortable in socializing and adapting to her new family environment. As well as an easy way to introduce yourself to a man's extended family.

**Ngarak Maju**

In the marriage customs of the Lampung Coastal Traditional Community, the term "Ngarak Maju" is already known. Ngarak according to the term is procession, while Maju is Bride. Hence "Ngarak Maju" is a traditional Lampung bridal procession which is carried out at the groom's place, as a sign that the man has officially married the woman (bride). In the ngarak tradition, the element influenced by Islamic culture is the use of the Rabana musical instrument as an accompanying musical instrument for processions and the chanting of Salawat and Arabic poetry known as Old Zikir and New Zikir. Likewise, when the bride arrives at the groom's house (after being paraded), the man's family welcomes the Arakanese group by singing the Arabic poem "Lail" (created by Imam Maliki). This is in line with what (Khadin Pati Jaya, personal
communication, 2023) explained from this explanation it shows that the ngarak activity is an effort by the bride and groom's family to inform and show off their future son-in-law in society, apart from that, the ngarak activity shows an activity where manners and etiquette are taught at the level of the social class in the makhganya. The explanation of these traditional figures shows that Islamic values are deeply rooted in traditional events, which if you look at the shape of the musical instruments and the types of poetry sung are identical to the assimilation of Banten Javanese customs which have been influential since the 16th-17th century AD.

**Marriage Contract**

A marriage contract is a process where the testimony of both parties between the woman's guardian and the prospective groom vow to marry the woman mentioned in his vows. The marriage contract process in Lampung customs is the same as the requirements in Islamic rules, namely that there are pillars that must be fulfilled, namely: the consent of Kabul, the bride and groom, two witnesses and the woman's guardian. As previously explained, after the process of dancing and welcoming each other between the traditional families of the bride and groom, the next process is the marriage contract. While this activity is usually carried out at the groom's house, currently, on the contrary, many marriage ceremonies are held at the woman's house. There are no traditional events or rites carried out by the customary parties and will hand it over to religious leaders or religious leaders to carry out the Kabul consent procession. This presentation shows that ethics or manners are very much paid attention to in order to maintain self-respect and religious principles are adhered to firmly and are the basis for every stage of the halal process for a husband and wife.

**Sebakh Adok**

Lampung society, especially Saibatin, also has a stratification system that has been in effect for generations since ancient times. This social stratification system is called the title system or Adok. Adok is a Lampung traditional title given to someone (depending on their position and function) in the traditional community in Saibatinan. In the traditional community of Coastal Lampung, adok is not given to someone immediately but must have (already been established) a traditional community unit.
called Ke-Saibatinan. The establishment of Saibatinan must also look at the clan origin and lineage of the person who will be appointed as Saibatin. The person who will be appointed as Saibatin is a straight descendant of the oldest male in the local community. If the oldest male has died or for other reasons and has no children, then the second oldest brother is taken. When giving adok or a title, where the title will show one's social status, there are guidelines where taking the dok must be based on where the makhga comes from or its spiritual lineage which is a consideration in giving the adok, apart from that it is necessary to consider the level of the adok that will be given. This will be clearer when you understand the explanation of suntan paksi marga tunga (personal communication, 2023). The use of this title can be explained as follows: 1) Pandia Pakusha (inner neighborhood nobility/nuclear family); 2) Courtier (Khakhayakhan). Other matters related to the appointment of the gelakh or adok follow the rules in the customary regulations in each kebandaknya. As the rules that have been explained in the previous discussion relate to customary regulations, and in principle the use of the title or adok will make the work and technical function very clear when carrying out customs or customary activities such as weddings, circumcisions or deaths. Where each title will serve according to their social strata, which is in accordance with the division of tasks to create mutual cooperation or harmonious cooperation between one another.

**Pangan Santekhi**

Pangan santekhi is a series of customs after the marriage contract process and the awarding of the title or adok, then all the traditional celebrants and guests who have witnessed the procession of conferring the traditional title are held at a joint meal or another term is food or the origin of the word papenganan or food. In this pangan santekhi, each person faces each other to eat together, and women who eat at a high level are called talam bekaki showing their title or sister, at least their inner wife or the person who represents their inner self. Meanwhile, other women in their social strata are considered as servants of the tribe or only as subordinates of their inner circle. To strengthen the explanation regarding the bekaki tray, it can be seen in the picture at the tukhun ajang ceremony.
Tukhun Ajang

Tukhun ajang means that every tribe or person involved in a traditional celebration must bring food which is placed in their legs to be given to people who are carrying out traditional celebrations such as circumcisions, weddings, or even death, consisting of various cakes or food which will then be distributed equally to the traditional balance, existing in order of title. As explained by Khadin Pati Jaya (2023). This tukhun ajang activity has a deep meaning related to how fellow brothers and society can help each other and carry each other's burdens, so that the values of unity between members of the community will be created. However, it is a shame that tukhun ajang and food santekhi activities are rarely carried out by the community due to the erosion of customs and practical terms in the community, such as food is a communal meal which of course requires lots of dirty plates, glasses and spoons and is now being replaced more practically with bowls or side dishes and The rice is wrapped or taken home by each invited guest. Meanwhile, tukhun ajang is replaced by giving envelopes to those who wish, although the intention is the same, but in terms of cultural philosophical values, this is certainly different.

Buasakh-Asakhan

Buasakh means cleaning or in linguistic terms it is cleaning. This is what Lampung's bujang girls do to help families who have just finished holding an event to tidy up or clean dirty equipment or items. As stated by Minak Anggin (2023), he said that the jasakh-asakhan activities have positive values that other customs do not have. Where forms of harmony and brotherhood are closely intertwined, traditional activities are not only limited to ceremonial aspects, but to the point of helping to complete and arrange tools that have been used so that they can be returned to their original place, even all the kitchen utensils and equipment that are used are obtained from the community who lend their items to help complete a community celebration event.

Manjau Pedom

In Manjau pedom, the word comes from manjau which means to visit and pedom which means to sleep, whereas if translated into free language, manjau pedon is the
activity of visiting the man's side to the woman's family or in-laws by staying overnight at the bride's house. This is intended to respect the family of the woman whose child has been taken as a son-in-law, apart from that, it also aims to introduce the male side to the woman's family, so that there is a strong and harmonious relationship. The values of brotherhood and kinship at this event are very strong. This activity is a place for friendship and mutual giving of gifts to familiarize and unite the two parties to become more harmonious and bound in brotherhood which is not only symbolic but truly maintains the value of ukhuwah as in prescribed in the Islam. However, unfortunately the author has not found documentation regarding the manjau pedom event, but this activity is still carried out to this day and has become a cultural specialty in the Selimau-Way Lima area or Lampung Coastal in general.

_Ngelama_

Ngelama or the basic word is Kelama, which is the term for male consciousness from the mother's side, where the ngelama event aims to introduce the son-in-law to the brothers from the mother-in-law's side. This event usually means that the mother-in-law's family will be notified of the Manjau Kelama to the mother's oldest sibling, and ngekuku activities will also be carried out, but only limited to the closest family. This is as explained by Minak Anggin (2023). The values contained in the ngelama custom are intended to strengthen the brotherhood between children and their mothers. This is important considering that Lampung customs have a more intensive line of closeness towards the father's side so that sometimes in practice the children and grandchildren are not close to their mother's family of origin. And this ngelama activity unifies and balances the brotherhood between the two. And the ngelama event is still being preserved to this day in Selimau-Way Lima.

_Death_

When someone dead or dies in Selimau Way Lima communities, especially the Bulok community, where there are series of traditional activities that have been carried out from generation to generation by the community, namely:

*When Sakaratul Maut/Illness Before Death*
When a person is dying, the extended family will be gathered to read the Yasin surah in congregation and sit next to the sick until the soul leaves the body. Muhtadin (2023) explained this when someone suffers death by involving a shaman, this still happens today, this is influenced by the assimilation factor of cultural customs that are mixed between Islam and old customs in Lampung society. Even though not all of them use it, some people still carry out this activity. When the person is declared dead or deceased, the family will announce the news of his death at the mosque/mshola for the wider community to know. And then the people will come to the place of disaster which is called ngelayat.

Mourning

This was conveyed directly by Minak Anggin (2023), that the next traditional activity which is very strong with an attitude of tolerance and brotherhood is the ngelayat moment where the community gathers to help the activities of families affected by disaster by helping with both energy and kitchen needs for cooking.

When Washing, Shrouding And Praying

Based on the results of interviews regarding the process of bathing and praying, there is no difference in the management of the body as per the rules of Islamic jurisprudence and the author will not explain this series to avoid expanding the study in this research. In essence, the activities for caring for the corpse are in accordance with Islamic rules, although there are a few spices or additional activities that do not damage the terms and harmony of caring for the corpse, such as bathing the corpse with a mixture of cucumber water to avoid the fishy smell, and when finished praying for the corpse, the participants pray in give an envelope or just enough money, usually two thousand to ten thousand rupiah for alms for the deceased. And in the West Coast and Liwa areas, after praying, the congregation is usually given a pack of matches as a sign of asking for prayers so that the journey through the grave of the deceased will be brightly lit.

When accompanying the body

According to Kahdin Jaya Kusuma’s (2023) explanation, after the burial of the body is complete, there is a series of further events, namely accompanying the body to
the grave or grave. This is slightly different from the perspective of the Shari'a because there is a series of different customs that have been carried out for generations. The activity of accompanying the corpse is unique and a cultural heritage that deserves to be preserved so that it can be a lesson in the future that respecting ancestors and protecting their inheritance as a form of respect and maintaining the dignity and self-respect of the deceased is a must for their children and grandchildren. This is illustrated by the way Lampung people accompany the bodies of their parents, those who lift the coffins are their own children and grandchildren. As in the following picture accompanying the body of Khatu Tuha Gunung Terang or the mother of Suntan Paksi Makhga Mungau:

![Figure 2. Accompaniment of corpses in the Lampung Traditional Community](image)

Source: Private Documentary

Events After the Funeral

After the funeral procession in the Bolok community, there is the next traditional activity, namely tahlil or reading prayers with the community and extended family starting the first night after burial, as explained by Muhtadin (2023) tahlil activities in Lampung society are strongly influenced by the culture of the Sultanate of Banten. Where the Lampung area, especially the southern coastal region, has had many Banten residents who entered the Lampung area in the 1818 era, even in Bulok itself, almost 40% of the people are of the Banten tribe, so this cultural mix can be found. Avoid what is happening now, where Lampung customs do not yet recognize the tahlilan event. Currently, Lampung people have carried out tahlilan like the Banten community.
CONCLUSION

The past values are very strong in the process of implementing customs in coastal Lampung communities, although the assimilation of Hindu-Buddhist culture, Javanese Islam and Lampung customs into one unit makes this culture have its own values and characteristics that are in accordance with the meaning of Islam Nusantara, namely the merge of Islam values into the culture of the archipelago and has become its own culture that is not owned by other countries.

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