

Ngumbai Lawok Ceremony: Social Construction and 'Urf Perspective of the Coastal Muslim Community of Lampung

Muhammad Saidun Anwar^{1*}, Izomiddin², Endang Rochmiatun³, Muhammad Noupal⁴, Choirudin⁵

¹ UIN Raden Fatah Palembang; Institut Agama Islam Ma'arif NU (IAIMNU) Metro Lampung, Indonesia; saidun.anwar@gmail.com

² UIN Raden Fatah Palembang, Indonesia; izomiddin@gmail.com

³ UIN Raden Fatah Palembang, Indonesia; endang_dbj@yahoo.com

⁴ UIN Raden Fatah Palembang, Indonesia; muhammadnoupal_uin@radenfatah.ac.id

⁵ Institut Agama Islam Ma'arif NU (IAIMNU) Metro Lampung, Indonesia; choirudiniaimnumetro@gmail.com

* Correspondence

Received: 2022-04-01; Accepted: 2022-07-10; Published: 2022-08-28

Abstract: The study aims to explain the process of externalization, objectification, and internalization in the urf study of the implementation of *ngumbai lawok*. The research uses an ethnographic approach where data is taken by looking directly at the ceremonies and traditions to obtain details of the performance carried out. Analysis of the data used is a descriptive analysis technique by describing the object's state under study. The results of this study represent *ngumbai lawok* is a form of traditional ceremony celebrated or carried out by the people of the West Coast as a form of gratitude to Allah swt to get fruitful results and avoid the calamity that will occur. The externalization process creates the *ngumbai lawok* ceremony, which is obtained based on his beliefs. The objectification process, which includes the *ngumbai lawok* ceremony, is obtained from the externalization process. Institutional agents consist of traditional leaders, community leaders, village heads, and fishing communities. The internalization process is explored in the name of the community again, perceiving and interpreting every meaning of the *ngumbai lawok* ceremony. Based on the urf theory review, *ngumbai lawok* is a form of gratitude in God's nature. In addition, it is a custom that has been accepted by the wider community, justified by considerations of common sense, brings good, and rejects damage. In *ngumbai lawok*, the request is also purely addressed to Allah and hopes for the blessing and salvation. In addition, in the *ngumbai lawok* ritual, in essence, the Coastal community only respects their previous ancestors and carries out traditions from generation to generation. The *ngumbai lawok* is not just a routine or an annual ritual an integral part of society that cannot be separated from Lampung culture, which symbolizes the preservation of sustainability and *local wisdom*.

Keywords: Coastal Muslim Community of Lampung, Ngumbai Lawok Ceremony, Social Construction, 'Urf Perspective.

Abstrak: Kajian ini bertujuan untuk menjelaskan proses eksternalisasi, objektifikasi, dan internalisasi dalam kajian urf implementasi *ngumbai lawok*. Penelitian ini menggunakan pendekatan etnografi dimana data diambil dengan melihat secara langsung upacara dan tradisi untuk mendapatkan detail dari pertunjukan yang dilakukan. Analisis data yang digunakan adalah teknik analisis deskriptif dengan menggambarkan keadaan objek yang diteliti. Hasil penelitian ini merepresentasikan *ngumbai lawok* merupakan salah satu bentuk upacara adat yang dirayakan atau dilakukan oleh masyarakat Pesisir Barat sebagai bentuk rasa syukur kepada Allah swt karena mendapatkan hasil yang bermanfaat dan terhindar dari musibah yang akan terjadi. Proses eksternalisasi tersebut *ngumbai lawok* yang diperoleh berdasarkan keyakinannya. Proses objektifikasi yang meliputi *ngumbai lawok* diperoleh dari proses eksternalisasi. Pelaku kelembagaan terdiri dari tokoh adat, tokoh masyarakat, kepala desa, dan masyarakat nelayan. Proses internalisasi digali kembali atas nama masyarakat, mempersepsi dan memaknai setiap makna *ngumbai lawok*. Berdasarkan urf tinjauan teori *ngumbai lawok* merupakan bentuk rasa syukur pada hakikat Tuhan.

Selain itu, merupakan kebiasaan yang telah diterima oleh masyarakat luas, dibenarkan dengan pertimbangan akal sehat, mendatangkan kebaikan, dan menolak kerusakan. Dalam *ngumbai lawok*, permohonan juga murni ditujukan kepada Allah dan mengharapkan keberkahan dan keselamatan. Selain itu, dalam *ngumbai lawok* pada hakikatnya masyarakat Pesisir hanya menghormati leluhur terdahulu dan menjalankan tradisi secara turun temurun. *Ngumbai lawok* bukan sekedar rutinitas atau ritual tahunan yang merupakan bagian integral dari masyarakat yang tidak dapat dipisahkan dari budaya Lampung yang melambangkan pelestarian kelestarian dan kearifan lokal.

Kata Kunci: Masyarakat Muslim Pesisir Lampung, Upacara Ngumbai Lawok, Konstruksi Sosial, Perspektif 'Urf.

1. Introduction

Ngumbai lawok is a social tradition passed down from generation to generation in Coastal Lampung to contribute to the sea as a form of gratitude for the sustenance received by the community. In this way, the sea must be cleaned, supervised, and focused by performing it, separated by the butcher by throwing the buffalo's head into the sea as a form of appreciation for God's pleasure (Ruslan & Wakhid, 2019). This custom is also a picture of the friendship between fishers and the ocean (humans and nature). The tradition of *ngumbai lawok* comes from the ancestral heritage of the Lampung coastal community before the entry of Islamic values, where many people adhere to the teachings of dynamism through worshipping spirits. Throwing a buffalo's head into the sea is a form of *offering* that used to believe in the education of vitality, but with the current development, *ngumbai lawok* is still carried out as a form of tradition in the form of offerings and rituals, which are considered by the people of Coastal Lampung not contrary to Islamic teachings (BS, Customary Head, Personal Communication, January 12, 2022).

Ngumbai lawok is apart from being a tradition that depicts the gratitude of the fishers to God, it is also believed to be carried out to ensure that anglers are given safety, and the sea catches become more abundant. It is understandable because their profession as fishers will depend on the situation and natural conditions. If the natural weather supports it, the catch will be a lot. On the other hand, if the wild weather is not supportive, the marine product will decrease. Therefore, to support nature and abundant catches, it is necessary to carry out the *ngumbai lawok ritual*. In this context, the *ngumbai lawok ritual* is called a *factive ritual* because the goal is to increase the fisher's marine products that continue to be obtained so that, in the end, their welfare will also improve (Ruslan & Wakhid, 2019).

Implementing the traditions that exist in the Lampung Coastal community is still carried out from generation to generation, but the facts on the ground are that many of these traditions adopt the teachings of dynamism, such as offerings and belief in spirits and worship ceremonies. Religiously, these traditions are related to the values of the Lampung people. There is no direct correlation with Islamic values. However, this culture is carried out by the community forever and is considered not to be contrary to Islam. For this reason, it is necessary to conduct an in-depth study related to community construction regarding the culture and traditions of the Lampung coastal community.

Studying the social culture construction refer to the social construction theory initiated by Berger and Luckmann (Berger & Luckmann, 2016; Dreher, 2016), which is the basis of contemporary sociology of knowledge theory. Berger and Luckmann explain that reality is built through social values, and truth and knowledge become two keywords that understand each other. Berger & Luckmann laid the foundation for basing science and knowledge into a reality known as *par excellence* or the primary truth (*paramount*) (Laqueur, 2017).

This research is different from several studies that previous researchers have carried out, and experts see tradition as a cultural system that appears to focus on the study of Islamic typology in the context of a society which is termed as a study that views the relationship of Islamic traditions with an acculturative pattern as a social construction such as studies (Hidayatullah & Bhakti, 2020; Setiyani, 2020; Sukamto, Ruja, & Purnomo, 2018). The researcher has not found a study similar to what the researcher did based on the description above. This study focuses on coastal communities as

subjects with a cultural context and the ability to preserve them while changing ways of thinking through acculturation and syncretism. This study will produce a different understanding that emphasizes the dimensions of socio-cultural construction of ceremonies in the Coastal Lampung community and complements and strengthens the acculturation that occurs and how the process of both occurs in its integration with the socio-religious-cultural Coastal Lampung community. For this reason, the social construction theory formulated by Peter L Berger & Luckmann, especially those related to Externalization, Objectification, and Internalization, is needed to reveal the values that exist in coastal communities according to the constructs of the Coastal Lampung community. By knowing these values, it can be concluded that the nature of culture in terms of *urf theory* is a method of studying law in Islam.

2. The Tradition of *Ngumbai Lawok* for the Coastal Community of Lampung

Ngumbai lawok consists of two syllables, namely *ngumbai* and *lawok*. *Ngumbai* is a ceremony to free people or places from lousy luck (Ministry of Education and Culture 2015). Meanwhile, *lawok* (sea) is a collection of salty water (in large quantities or broadly) that inundates and divides land over continents and islands (Ministry of Education and Culture 2015). So *ngumbai lawok* is a ceremony celebrated or carried out by coastal communities or fishers to free people from bad luck or calamity that will befall the coastal community (BS, Customary Head, Personal Communication, January 12, 2022).

Based on the results of the interview with the Customary Chief, BS (the traditional title of Prince Andika Ratu 2), said that:

Ngumbai lawok tumbaini adalah suatu upacara dilom rangka ngejalin hubungan jama penunggu lawok si gelakhni Matu (bangsa Jin) agar terjalin perdamaian makhluk kasakh khik halus, in mansa keselamatan di waktu ngelawok khik mansa hasil si malamon

Ngumbai lawok (ruwat sea) used to be a ceremony to establish a relationship with the sea's ruler named matu, namely to establish peace between rough and smooth creatures (humans and supernatural nations) to get safety while at sea and get much fish (BS, Customary Head, Personal Communication, January 12, 2022).

Ngumbai lawok (ruwat sea) is a belief of coastal communities or fishermen. In dealing with their lives, they get safety, either avoiding harm or being provided with sustenance in the form of abundant fish catches, by carrying out a ngumbai lawok ceremony (ruwat sea)—implementation of ngumbai lawok (ruwat sea) on the West Coast. Of course, it has several objectives, as stated by ZH, as a public figure and the chairman of the organizer of ngumbai lawok, the people of the West Coast.

"Dilom ngelaksanako ngumbai lawok harus bakhong jama sasembahan pengantak, hal seno butujuan supaya tian nelayan terhindar jak segala macam malapetaka si disebabko oleh gangguan jak penghuni lawok, baik makhluk halus maupun dewa-dewa si menguasai lawok".

Carrying out *ngumbai lawok* (*ruwat sea*) must be accompanied by offerings. It is intended that fishers avoid disasters caused by disturbances from sea dwellers, both spirits and gods who rule the sea (ZH, Chairperson of *Ngumbai Lawok* organizers, Personal Communication, January 15, 2022).

From the opinion above, we can understand holding to get fruitful results and avoid catastrophe. Every journey of human life is sure to experience various forms of problems it faces. The various issues faced by society will undoubtedly be different according to the culture of the community itself. In solving these problems, multiple methods are used to achieve what they aspire to, including the fishing community.

The tradition of *ngumbai lawok*, often called the *salvation* of the sea, is an effort to establish a relationship with the sea's ruler to get much fish and avoid calamity or bad luck that will befall. With *ngumbai lawok*, it is hoped that the fishing community will be safe from the disturbance of the spirits of the beach guards and the fishers with scanty sustenance (getting much fish) are also safe from waves and storms.

As stated by Geertz, he asked why to hold salvation, so the answer was people are asked to keep you from spirits and not disturb you (Geertz, 1973). Geertz's expression above has similarities with what was said by historical figures and cultural figures on the West Coast, namely Mr. Mursi or "Mamak Lawok." *Ngumbai lawok* ceremony on the West Coast aims to prevent fishing communities from all kinds of disasters caused by the ruler of the sea or the God of the sea and spirits who are disturbed in their lives (UM, Personal Communication, January 18, 2022).

So *ngumbai lawok* provides offerings. The community assumes that the disaster, the danger that will befall them, will not happen if the people on the coast or at sea have carried out the tradition. Even the income of fishers in fishing sometimes increases when they have performed offerings or *ngumbai lawok* (HS, Village Elders, Personal Communication, January 21, 2022).

According to historical and cultural figures from Lampung, it is primarily the West Coast, UM, who is often known as *Mamak Joke*.

Sejarah ngumbai lawok inji tumbaini/dinana sa tilaksanako setiap haga wat pemimpin marga si bugelar sultan atau sibatin. Diantara seno Sultan Way Napal, Sultan Tenumbang rek sai bakheh ni juga, sedangko di Pesisir barat tumbai kukhuk di lom daerah kesultanan Tenumbang. Dinana awal mulani Ngumbai Lawok inji di gelarko Ngumbai Matu (Kerajaan Jin di Laut). Menurut kepercayaan jelema tumbai matu seno adalah Negara atau rang mukim ni makhluk halus sai di tengah-tengah lawok, sai dipercaya tian dacok luar mid daratan gegoh bekhupa jama manusia sai cantik nihan kik ia bebai, rek lagak nihan kik ia bakas. Wat pun tujuanni tian seno luakh mid daratan ialah haga ngeniko peringatan jama manusia sai wat didaratan, untuk ngeniko sasembahan jama lawok sai bentukni uluni Kebau Kemak Uluni Jawi bakas, sererincianni kembang, minyak hakhum rek kane'an sai disusun jadi sai pekhangkat kakhadu jak seno diakhak lapah mid lawok kadu di ayut ko pakai jukung lunik kimawat khakit sai tisani khusus jama masyarakat waktu dinana, indang tekhjadi bencana khik malapetaka sai dacok gaoh tekhjadi, baik seno berupa sunami atau juga kelopni pakha nelayan si nyepok iwa di lawok.

That history of *ngumbai lawok* was carried out by every clan leader called the Sultan or Saibatin. Among them are Sultan Waynapal, Sultan Tenumbang, and others, while on the West Coast, it used to be included in the area of the Sultanate of Tenumbang. At first *ngumbai lawok* was called *ngumbai matu* (Lord of the sea). According to ancient beliefs, *Matu* is a country of residence for spirits who are in the middle of the ocean, which is believed to be able to come out to land like humans who are so beautiful when they are a woman, and so handsome when they are a man. As for their purpose to give a warning to humans on land, offerings to the sea in the form of the head of a buffalo or bull, various flowers, fragrances, and food are arranged into one component, which is then paraded into the sea and carried away using a *jukung lunik* or raft. It was specially made by the community so that disasters and disasters could not occur, whether in the form of a tsunami or the sinking of fishers looking for fish in the sea (UM, Personal Communication, January 18, 2022).

Based on the excerpts of interviews conducted with ZH as the Chairperson of the organizer of *ngumbai lawok*, he said that:

Upaca ngumbai lawok seno merupakan kepercayaan ni masyarakat pesisir (Nelayan) si dilaksanako dilom waktu se tahun sekali, yaitu pas bulan Muharram di awali jama ngabentuk panitia tekhlebeh dahalu sampai jama pengumpulan dana si jak tokoh-tokoh adat maupun jak masyarakat, kik dana khadu tikumpul ampai kadu saunyinni panitia rek masyarakat ngabeli rek nyani perlengkapan ngumbai lawok, baik sibentukni kane'an ataupun buah-buahan sai bakhehni, untuk dipandai lebih jelasni mengenai bentuk pelaksanaani ngumbai lawok inji.

Ngumbai lawok ceremony is a belief of the coastal community (fishers) held once a year, namely in the month of Muharram. It begins with creating a committee first until the collection of funds from traditional leaders and the community itself. After the funds are collected, all the committee and the community buy or make *ngumbai* equipment lawok from food or other ingredients to know more details about implementing *this ngumbai lawok* (ZH, Chairperson of *Ngumbai Lawok* organizers., Personal Communication, January 15, 2022).

From the dialogue, the *ngumbai lawok* tradition is carried out from generation to generation. However, after Islam came in and many people embraced Islam, some still maintained the religion of their ancestors. Whereas in Islam, this tradition is contrary to Islamic teachings. So there was a dispute between Muslims who still preserve the faith of their ancestors. However, after decades and more and more people are embracing Islam until there are only a few who still maintain the religion of their ancestors. Finally, the *ngumbai lawok ceremony* has changed its aims and objectives to be still carried out as a tradition or local culture owned by coastal communities. So that, in today's modern era, the *ngumbai lawok* ceremony is still carried out, but the intent and purpose are to ask Allah swt.

Before the *ngumbai lawok event* begins, the community, community leaders, traditional leaders, and village government hold a meeting to discuss the implementation *ngumbai lawok (ruwat sea)*. The discussion is the determination of the day, the implementation committee, the equipment needed, and community donations. One day before, at around 4 pm, a genealogy reading to Sheikh Abdul Qadir Jailani was carried out, which was carried out on the beach and equipped with several offerings, such as chicken breast, burning incense, flowers, rice that had been given yellow color and mixed with coins and coconut flowers, which will be scattered among the people who are looking at the reading place and perfume. The reading function of Sheikh offerings is as *tawasul* (intermediary) to convey the goals and intentions of the fishing community. Moreover, in the evening, entering the first day, the whole community gathered in a place provided by the committee to celebrate the form of *riungan*, the meaning was as *tawasul* so that the wishes they wanted were granted by Allah swt (ES, Peratin Parada Suka, Personal Communication, January 24, 2022).

The washing of the offerings or *larung* uses a *jukung lunik* (small boat) filled with various offerings, including seven kinds of flowers and multiple types of food, including the head of a buffalo. This small boat is then brought to be presented to the ruler of the sea accompanied by several other *jukung*, which are decorated with various offerings such as food, a cup of coffee, cigarettes, and young green coconuts, after arriving in the middle of the sea, the handler reads a prayer and burns incense and sprinkled with sea flowers. The dish is left to float in the ocean. After that, the offerings are returned by the beach waves and become objects of contention for the people participating in the *ngumbai lawok* ceremony. They think the offerings will bring blessings in life (BY, Youth Leader, Personal Communication, January 27, 2022).

Various kinds of elements must be fulfilled in the offerings that are washed away (*larung*), such as food, drink, and flowers, including animal heads. Here are the details:

1. The food elements consist of red porridge, white tumpang rice, and *ketupat*.
2. The drink elements consist of red lemonade, sparkling water, sweet coffee, bitter coffee, white wine, sweet tea, and clear water.
3. Fruit elements include mango, orange, salak, apple, guava, papaya, pineapple, and banana.
4. Cigarette elements consist of *madat*, cigars, and tobacco.
5. The floral elements consist of roses, yang, jasmine, Cempaka, double sulis, and paper flowers put in a container filled with water (Ruslan & Wakhid, 2019).

After the prayer reading on the beach, the drifting event (*larungan*) is led by the community or traditional leaders. The conditions for removing the head of an animal are white cloth, seven kinds of flowers, two raw chicken eggs, and burning incense. For eggs and burning incense, this is only a condition. The buffalo's head is removed accompanied by prayers for safety so that it is kept away from all calamities (disasters), such as trance storm surges, and to make it easier to find fish. In contrast, the buffalo meat is cooked and then eaten jointly by the people who carry out the *ngumbai lawok* (Documentation the Ngumbai Lawok Event *Defected* on 10 Muharram 2021).

Ngumbai lawok is a traditional ceremony celebrated or carried out by the people of the West Coast as a form of gratitude. The structure of this gratitude is to hold this *ngumbai lawok ceremony* in which there are activities carried out together such as reading Yasin's letter., reading *khadarod* to the Prophets and Apostles, friends and guardians of Allah, and prayers by asking God Almighty to avoid calamities, disasters, which can occur at any time as well as a request to get abundant sustenance while fishing in the sea.

Based on this, *ngumbai lawok* is not only meant as an expression of gratitude but also has a philosophical meaning. Society is aware and understands that life cannot occur without natural resources such as earth, air, water, sunlight, animals, and plants. For this reason, the predecessors or ancestors have planned a day to save the preservation of natural resources and the environment and its contents by doing *ngumbai lawok* or *ruwat sea*. *Ngumbai* or *ruwat* means nurturing or caring for, preserving, saving, cleaning, and empowering nature and the environment. The West Coast community tries to balance nature, the environment, and its guards by carrying out the traditional *ngumbai lawok ceremony*. Through this ritual, people believe they will avoid dangers and disasters that can occur.

On the other hand, *ngumbai lawok* expresses the fishers' gratitude for the past year and safety in fishing activities. Pray to Allah SWT so that sources of income at sea can be preserved and given fruitful results (ID, Personal Communication, January 30, 2022).

From the findings in the field, it can be analyzed that *ngumbai lawok* is a local culture that has existed for a long time and has been preserved until now by the people of the West Coast (Zamhuri, Chairperson of *Ngumbai Lawok* organizers, Personal Communication, January 15, 2022). They believe that *ngumbai lawok* helps clean the sea from evil forces that can threaten their safety. In addition, *ngumbai lawok* is also an expression of respect for someone considered the sea's ruler. *Ngumbai lawok* is held every year. The West Coast people believe the sea's rulers who have cared for and guarded the sea need to be given "deities" in reflecting their respect for always being protected by the sea as a place for them to earn a living.

3. Social Construction of *Ngumbai Lawok* Ceremony

As stated earlier, culture results from human creation, which was created to benefit and continue to meet human needs. Likewise, the tradition of the *ngumbai lawok ceremony*, which is part of the culture in Indonesia, is still preserved by the fishing communities on the West Coast. In this case, the researcher uses the Social Construction Theory of Peter L. Berger and Thomas Luckmann (Berger and Luckmann 1991) to analyze the data from the research results in the field. According to Berger and Luckmann, two main objects related to knowledge are subjective reality and objective reality. Personal reality is an individual's knowledge or construction of a definition of reality that is owned by an individual that is obtained through the process of internalization. The subjective reality possessed by each individual is the basis for involving oneself in the process of externalization or social interaction with other individuals in a social structure.

In this context, subjective reality is seen from the knowledge possessed by individuals. This knowledge is obtained through a process of understanding and meaning by seeing and observing the tradition of the *ngumbai lawok ceremony*. Such as natural or sea conditions that are sometimes less friendly, less variable weather conditions, and storms that can come at any time. People believe something must be done when going to sea from natural events like this: holding a *ngumbai lawok ceremony*. From the process of understanding by seeing what happens outside of his control, the individual is drawn into his subjective world, called personal reality. Then make the knowledge that has been obtained for the next stage, namely externalization.

Each individual has a solid understanding that differs from one another depending on the point of view. Likewise, the West Coast fishing communities have different interpretations and meanings based on what they have understood, the purpose of the *ngumbai lawok ceremony*, the procedures for implementation, and the offerings used. From the process of observing, individuals have their meaning. This is what is called subjective reality.

Meanwhile, objective reality is in the form of social facts or the complexity of the definition of reality and established and patterned routines of actions and behaviors, which individuals interpret as facts outside the individual. When individuals see the tradition of the *ngumbai lawok ceremony*, this can be said as an objective reality that exists outside of the individual. In this case, the objective reality in the tradition of the *ngumbai lawok ceremony* owned by the West Coast fishing community is how the processions and rituals are carried out.

Humans are creators or creators in this world who continuously pour out their thoughts, both in the form of ideas and in everything they do. Then, through the outpouring (externalization) carried out and created, objective reality is created external to humans. At this stage, humans have made it through externalization, which is called objectivation. This objectivation stage produces a product, where humans are unconsciously even regulated by a product.

Then, the objective reality that has been created is absorbed back into humans, which is called internalization as is the case with the tradition of the *ngumbai lawok ceremony*. It is still being preserved by the fishing communities of the West Coast. In the beginning, this tradition did not only exist and became a tradition for the local community. Instead, it is the result of human creation, which is said to be a social construction that is continuously carried out without time limit for the sake of cultural heritage from their ancestors and an activity that has been entrenched as a legacy that comes from ancestors the West Coast.

There is a dialectic between individuals who create society and vice versa. According to Berger and Luckmann, there are three processes of the dialectical moment of social reality construction, including externalization, objectivation, and internalization.

Externalization Moment

Externalization is a process of adaptation to the socio-cultural world as a human product, or a process of the continuous outpouring of human personality into the world, both in physical and mental activities. Externalization is nothing but a result of the pervasive internalization process that is continuously carried out, including adaptation to social products introduced to individuals. Language and action are means for individuals to construct their socio-cultural world. At this stage, social reality is pulled out from within the individual.

The process of externalization in the tradition of the *ngumbai lawok ceremony* is the understanding and belief that the West Coast fishing community has gained so far, then poured it back into the social world that is outside of itself to create a tradition. Fishing communities believe that spirits interfere with their fishing process when they go to sea.

In addition, the community realizes that in their efforts to go to the sea to catch fish, they do not live alone but live side by side with nature and other creatures that are God's creation. So to avoid things that are not desirable, they must try to make friends with heart and always be grateful for the fortune obtained so far. So, through this understanding and experience, a tradition was created, namely the *ngumbai lawok ceremony*, to ask for safety protection to avoid disturbances that occur at sea. Which used to be only cultural, but now it has been acculturated with Islamic teachings by not eliminating the original culture in every ritual implementation.

The community continuously expresses its desire to properly preserve the tradition of the *ngumbai lawok ceremony* that was carried out by their ancestors long ago. However, it has changed with the Islamic teachings in the form of inserting the reading of the holy verses of the Qur'an and prayers in every ritual implementation. This tradition is carried out regularly every year, namely on the month of Muharram. Community participation in implementing the *ngumbai lawok ceremony* shows that acceptance has existed for a long time and has been packaged so that it becomes a form of effort to preserve culture. Every action taken by the West Coast fishing community is adapted to their socio-cultural world, both values and norms that apply in people's lives. Thus, this externalization process, namely the *ngumbai lawok ceremony*, is a tradition owned by the Muslim community in Coastal Lampung, preserved and carried out every year.

Objectivation Moment

Objectivation is the process of carrying a product of both physical and mental activity in social interaction with institutionalized intersubjective. This stage is also referred to as social interaction through an institutionalization called legitimacy. In institutionalization, legitimacy as an agent in charge of attracting the world of subjectivity will become an objective world through social

interactions that have been built together by individuals. This institutionalization will result in an intersubjective understanding or a subject-subject relationship.

Objectivation occurs because of the externalization process. Through externalization, all symbols in society are adopted and understood by the community or individuals. In objectification, signification appears, namely the making of signs by individuals. In this context, the tradition of the *ngumbai lawok ceremony* owned by the West Coast community, especially fishers, is a process of objectivation. The *ngumbai lawok ceremony* exists and was created through an externalization process carried out by the community. When in the externalization process, the community interprets the implementation of the *ngumbai lawok ceremony* as an expression of gratitude when they get great marine products and ask for safety protection to keep them away from disturbances by spirits. Besides that, its implementation was thick with culture, but now it has changed with the integration of Islamic teachings without losing the original culture. Which is then adapted and known by the community through elders and parents based on what has been passed down by their ancestors. In this case, there is legitimacy or recognition because, in terms of implementation and equipment, it has been recognized, agreed upon, and carried out every year by the West Coast fishing community.

There is a sign (signification) by individuals in the objectivation process. In this case, the sign-in interpreting the tradition of the *ngumbai lawok ceremony* is the participation of the people who carry out the *ngumbai lawok ceremony* as a sign of cultural preservation—*slametan* activity by giving *blessings* as a sign of food alms. Every society certainly has a different meaning, but all of the goals are to continue to carry out the tradition of the *ngumbai lawok ceremony*. Thus, the practice of the *ngumbai lawok ceremony* is an objectivation process because this tradition was created through an externalization process carried out by the West Coast fishing community. In the *ngumbai lawok ceremony*, the institutional agents consist of traditional leaders, community leaders, village heads, and the West Coast fishing community.

Internalization Moment

Internalization is the process of permeating a reality by humans and changing it from the structure of the objective world into the system of subjective consciousness. In this stage, the individual will absorb all natural things. After that, they are transformed subjectively. This internalization process lasts for an individual's lifetime, so it cannot be separated from the socialization process (Suharto, 2021).

In implementing the *ngumbai lawok ceremony*, individuals or communities re-absorb and interpret (interpret) the meaning of the *ngumbai lawok ceremony*. This tradition has existed for a long time and is carried out jointly by the community, especially the fishers of the West Coast. In implementing the *ngumbai lawok ceremony*, individuals or communities have their meaning.

First, the variable natural/sea conditions so that storms often occur, which cause a decrease in marine catches, and even worse, is threatening the safety of the fishing community. People are encouraged by the community to carry out the tradition of the *ngumbai lawok ceremony* to avoid the disturbance of spirits by holding a *slametan*.

Second, the implementation of this tradition is also interpreted as a form of giving back to the earth, which has been considered *a sikep* (brother) for fishers because it has provided various necessities of human life, both clothing, food, and shelter.

Third, the *ngumbai lawok ceremony* is interpreted as an expression of gratitude addressed to Allah SWT before the harvest in the hope that the seafood will be abundant and given safety protection to avoid bad things. With offerings that are used only as an intermediary to be given the smooth running of the *ngumbai lawok ceremony*.

Even though people have different meanings, the goal remains the same: performing the *ngumbai lawok ceremony*, which is entirely only prayed to Allah SWT. The community also understands how this tradition is carried out. The purpose of the ritual and the meaning of the offerings used. From this understanding process, the community began to realize the importance of carrying out the *ngumbai lawok ceremony* by re-learning the values and meanings in each ritual, which were obtained from the

socialization process by participating in the implementation *ngumbai lawok ceremony*. It is called internalization by perceiving values outside the individual (objective world) rather than being drawn into the individual (subjective world).

Three dialectical processes, including externalization, objectivation, and internalization, will continue and be interconnected. Even though the individual has died, in society, the process continues. Thus, the process will eventually return to the internalization stage.

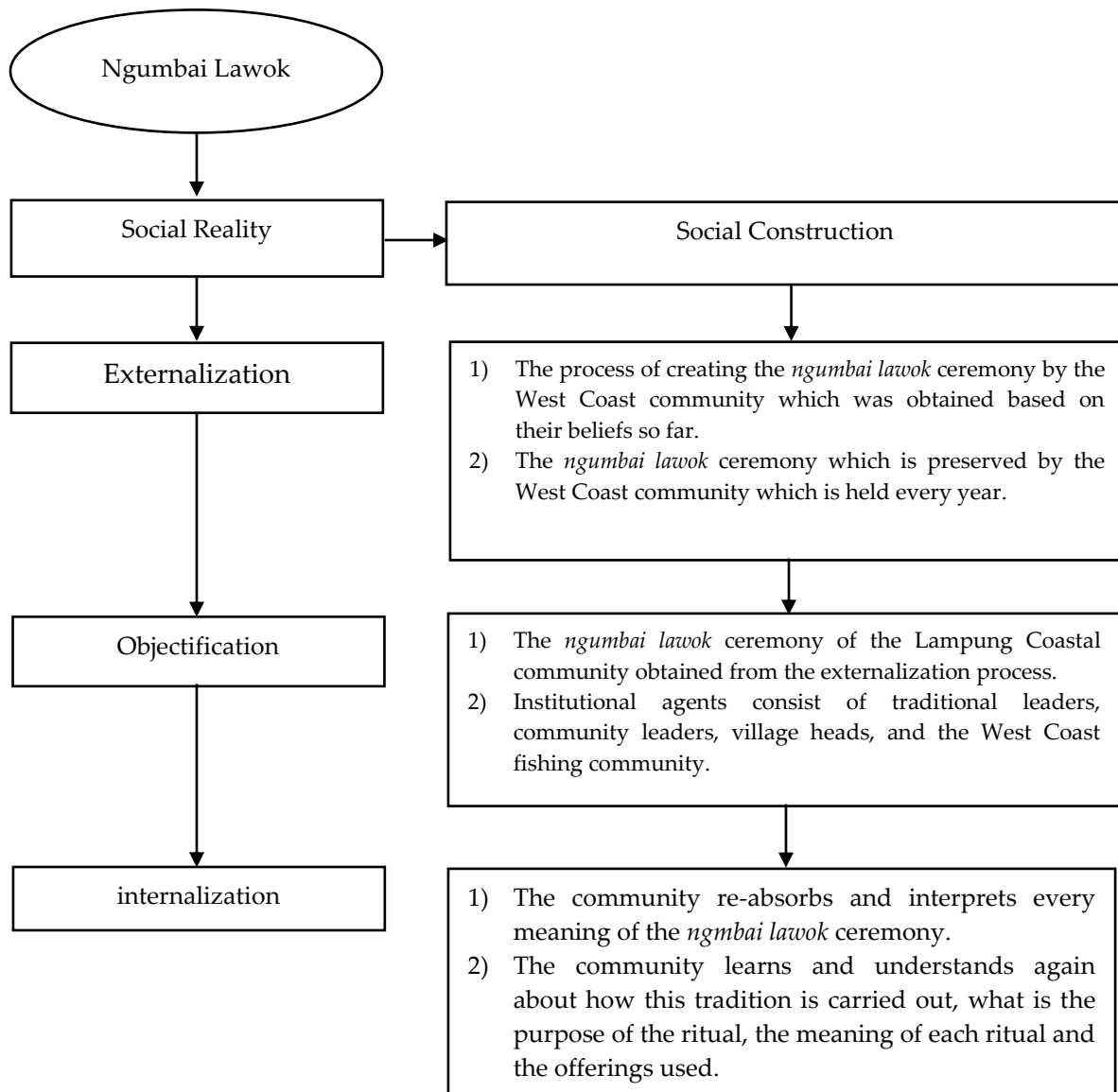


Figure 1. Implications of Ngumbai Lawok's Social Construction Theory

Based on the explanation that has been described on figure 1, it shows that the construction of the meaning of the *ngumbai lawok ceremony* in the fishing community on the West Coast is not only singular but varied. *First*, the unpredictable natural/sea conditions so that storms often occur, which cause a decrease in marine catches, and even worse, is threatening the safety of the fishing community. People are encouraged by the community to carry out the *ngumbai lawok ceremony* to avoid the disturbance of spirits by holding a *slametan*.

Second, the tradition of the *ngumbai lawok ceremony* is also eaten as a return to the earth, which is considered a brother to farmers because it has provided various human needs such as food, clothing, and shelter.

Third, the *ngumbai lawok* ceremony is interpreted as a form of gratitude addressed to Allah SWT hoping that the marine products obtained are abundant and given safety protection to avoid bad things. The offerings are used only as intermediaries to be given the smooth running of the *ngumbai lawok ceremony*. However, the tradition of the *ngumbai lawok ceremony* is acculturated with Islamic teachings, namely the addition of reading the holy verses of the Qur'an in every ritual. It does not reduce the values contained in the tradition and does not eliminate the original culture of the West Coast fishing community still carries out this tradition until now.

4. Overview of 'Urf Ngumbai Lawok Ceremony

The word alms "*sodaqah*" means "thankful"; that is, we are grateful for what Allah SWT has given to the fertility of the village. In Indonesian, gratitude is "praise for people who give kindness, for that kindness" in Indonesian, and gratitude means grateful (Al-Jauhari, 1983). While the term gratitude in religion as described by Ibn al-Qayyim: "*gratitude is showing the presence of God's favor on him, by verbal means, namely in the form of praise and self-awareness that he has been given a favor. Through the heart, in the form of witness and love for Allah. Through the limbs of obedience and obedience to Allah*". The author Madarijus Salikin said, "*Gratitude is a term to know favors because knowing this favor is a way to know the gift of favors. That is why Allah named Islam and faith in the Qur'an with gratitude.*" (Al-Jauziyah, 2013).

Ngumbai lawok ceremony is a form of gratitude. Gratitude is the nature of God, who is *husna*. Allah will surely repay every good deed done by His servants, without missing a single person and without a single practice. Allah Ta'ala says: "*Indeed, Allah is Ghafur and Thanksgiving.*" (Departemen Agama RI, 2015). An expert commentator, Imam Abu Jarir Ath-Tabari, interprets this verse with narration from Qatadah, "*Ghafur* means Allah is Most Forgiving of sins, and Gratitude means Most Avenger of sound so that Allah will multiply the reward (Ath-Tabari 2008). Giving charity is highly recommended, apart from being a form of gratitude for all the blessings that Allah SWT has given. Giving charity can also distance oneself from miserliness and disbelief in favors and calamity. It is essential to carry out the *ngumbai lawok ritual*. *Ngumbai lawok* is a celebration held by fishers as a sign of gratitude (Sugono, 2008).

According to some scholars, 'Urf, fiqh proposal is equated with customs, namely activities in society are commonly carried out from generation to generation. In the fiqh perspective, it is called 'urf. Although some equate it with customs, some think that 'urf and businesses are different (Az-Zuhaili, 2011). Realistically, the meaning of 'urf in verse above is the linguistic meaning, namely a good tradition that has been known to the public. Furthermore, the most critical condition if 'urf does not conflict with the texts in the Qur'an and hadith, 'urf is authentic, is a habit that applies during society that does not conflict with the readers (verses or hadiths), does not eliminate the benefit them, nor do they harm them.

Betyanto said that most *ngumbai lawok* ceremonies in the West Coast region had not been carried out. This is because *ngumbai lawok* is believed to be a form of shirk in socio-cultural and religious values. After all, the implementation structure involves many beliefs and the worship of spirits (BY, Youth Leader, Personal Communication, January 27, 2022).

In addition, it is a custom that has been accepted by the community, widely justified by considerations of common sense, brings good, and rejects damage. In this tradition of *ngumbai lawok*, the requests and requests are also purely addressed to Allah, and they expect the pleasure and safety of the Almighty. In addition, in the *ngumbai lawok ritual*, the Coastal community only respects their previous ancestors and carries out traditions from generation to generation.

Ngumbai lawok ritual can be said as 'urf *shahih*. Besides that, in this ritual, the Margadana community held a *tahlilan* together the night before. In one Hadith narrated by Ahmad from Abdullah ibn Mas'ud it is stated, "*What is considered reasonable by Muslims, then with Allah is also good*". (Hosen & Hosen, 2020).

This hadith is understood by the *ushul fiqh* experts (as the basis) that the community's traditions that do not conflict with Islamic law principles can be used for establishing Islamic law. Abdullah bin Mas'ud said: "*Traditions considered good by Muslims are reasonable according to Allah. According to Allah,*

Muslims' traditions that are considered harmful are also insufficient (HM, Religious Leader, Parda Suka, Personal Communication, February 3, 2022). Based on this description, *ngumbai lawok* is giving something to others for the results of fishermen (fish catch) as an expression of gratitude to God Almighty for the abundance of blessings He has given.

Ngumbai lawok is a ceremony or activity to remember the Creator Allah SWT, who has given His grace to humans on this earth, especially to fishers' families whose lives rely on marine products along the Lampung Coast.

Thankful to the creator for what has been bestowed on all humanity, Allah SWT has created the earth with all its contents, and Allah SWT has also taken care of it, with various seasonal changes that have affected the earth's cycle to balance and various other natural phenomena that sometimes humans do not understand. Can realize that all of it shows the power and greatness of Allah SWT. One form of gratitude to Allah SWT, who has created the earth with all its contents, is to carry out the ritual of the *ngumbai lawok ceremony* (HM, Religious Leader, Parda Suka, Personal Communication, February 3, 2022).

Ngumbai lawok ritual for the Lampung Coastal community is one way and as human respect for the sea, the source of life. This *ngumbai lawok* ritual is considered by *the people of Coastal Lampung* as one of the most dominant symbols for *Coastal Lampung*, especially fishers, to show affection and as a human appreciation for the earth given life to humans.

Ngumbai lawok, in the tradition of *the Lampung Coastal community*, is also a form to express and express gratitude to God Almighty for the blessings and blessings He has given so that the entire *Coastal Lampung community* can enjoy it. As in the word of Allah, which means: "*Indeed We have blown on them a wind that brought stones (which hit them), except the family of Lut. We save them before dawn. As a favor from Us, Thus We reward those who are grateful.*" (Departemen Agama RI, 2015).

Ngumbai lawok ceremony is a ritual carried out by the people of Lampung, especially Coastal Lampung. *Ngumbai lawok* means saving the sea or the intention of giving alms as a form of gratitude. Giving charity is highly recommended, apart from being a form of appreciation for all the blessings that Allah SWT has provided.

From Umar Radhiyallahu Anhu, that the Prophet sallallahu 'alaihi wa sallam said, Charity depends on the intention, and a person only gets according to his intention. Whoever emigrated to Allah and His Messenger, then his emigration was to Allah and His Messenger, and whoever emigrated for the sake of the world or because of the woman he wanted to marry, then his emigration was according to where he migrated." (Narrated by Bukhari, Muslim, and four Imams of Hadith Experts) (Pranadita, 2017).

HM said the *ngumbai lawok ceremony* is allowed as long as it does not contradict the Qur'an and hadith, but it depends on how someone reacts to it. The *ngumbai lawok ceremony* in Coastal Lampung does not conflict with the teachings of Islamic Shari'a, because even though the *ngumbai lawok ceremony* in Coastal Lampung is a legacy of ancestral traditions that are always carried out from generation to generation every year, the substance of the *ngumbai lawok ceremony* is not contrary to the teachings of Islam, namely as follows: gratitude for the gifts that God has given (HM, Religious Leader, Personal Communication, February 3, 2022).

The belief of *the Lampung Coastal community* "The *ngumbai lawok ceremony* is carried out to express gratitude to Allah SWT for the marine products that have been given to *the Lampung Coastal community* every year because the majority of livelihoods in Coastal Lampung are fishermen.

People also have to be friendly with nature, and it is from marine products that humans get sustenance. Based on this, it reminds humans that the earth, sea, and spirit in its entirety belong to Allah SWT, and on this earth, humans live their lives.

Humans themselves are encouraged to give charity, and Allah will provide a reward commensurate with what is done. The word of Allah in the Qur'an means: "*There is no good in most of their whispers, except the whispers of those who tell (humans) to give alms, or do ma'ruf, or make peace between people. Furthermore, whoever does this, seeking the pleasure of Allah, then later we will give him a great reward*" (QS. an-Nisa 4:114).

Ngumbai lawok ritual as one of the community traditions that developed in the reality of the life of the Lampung Coastal community, a solid marker to reveal the nature of the embodiment of Islam as a doctrinal part that synergizes actively with developing local culture, is required academically to prove that the nature of humans, society and culture dialectically related (Kahmad, 2006).

Humans as actors of culture must manifest human beings, in reality, to publish to the general public that religious doctrines that humans believe provide a relatively strong pattern of faith in daily life. This *ngumbai lawok ceremony* is one of the traditional rituals of the people in Lampung, which has been going on for generations from the ancestors of the previous Lampung people. This *ngumbai lawok* ritual is usually carried out by the people of Lampung who work as fishermen and depend on the lives of their families and relatives of the Lampung people to earn sustenance by utilizing the natural wealth in the sea.

For the people of Lampung, especially the fishermen, the annual ritual tradition such as *ngumbai lawok* is not just a routine. The *ngumbai lawok ceremony* has more meaning than that. The traditional *ngumbai lawok ceremony* has become an integral part of society that cannot be separated from Lampung culture, which implies a symbol of the preservation of sustainability and *local wisdom*. Typical for the fishing community in Lampung.

Based on this description, it is clear that an alms is a form of gratitude conveyed by the people of Coastal Lampung by donating marine products. The implementation is by holding a *ngumbai lawok ritual* to thank God Almighty for His blessings. *Ngumbai lawok* is not only a tradition handed down from ancestors but has a deeper meaning, namely so that Allah SWT always gives prosperity, welfare, and peace and is kept away from all calamities.

In addition, at the peak of the *ngumbai lawok* ritual, the ceremony ended by reciting a prayer together by the people of Coastal Lampung, led by traditional elders.

In the history of Lampung culture, the implementation of the *ngumbai lawok ceremony* originated from the tradition of worshiping spirits or respecting ancestors. *Ngumbai lawok* is carried out by the community to give offerings to ancestral spirits. In the view of the people of Lampung, *ngumbai lawok* is an offering to gods or nerves in the sea.

Ngumbai lawok shows a belief in animism and dynamism, namely the belief in the existence of other forces outside of humans in the form of spirits or gods who can influence life.

The purpose and objective of implementing this *ngumbai lawok* are to seek the safety of life by carrying out salvation together in every month of Muharram in the hijrah calendar system. In subsequent developments, along with the development of the mindset and culture of the community, the purpose of implementing *ngumbai lawok*, in most locations where the population is Muslim, has shifted from time to time. For the people of Coastal Lampung, the implementation of *ngumbai lawok* is an embodiment of gratitude to God Almighty, even though the practice is not much different from the initial tradition.

In line with the above expression, the essential thing in implementing *ngumbai lawok* is to motivate to seek inner peace and belief in the existence of other forces outside humans, both spirits or ancestral spirits or something *supernatural*.

Therefore it is necessary to respect by carrying out the *lawok ngumbai*. In this case, *ngumbai lawok* is seen as a form of community gratitude. In the view of the people, they live on the coast, get food and drink from the sea, get great marine products, and do all their activities in the ocean.

That's because seno tian ngakhasa pekhlu performs ngumbai lawok as a form of tekhima love for the people of the earth, besides seno ngumbai lawok it is also a form of gratitude for the safety of khik khezeki si accepted by the community.

Because of that, they feel the need to do *ngumbai lawok* as a form of gratitude to the earth. In addition, *ngumbai lawok* is also a form of gratitude for the safety and all the sustenance received by the community (SK, Personal Communication, February 6, 2022).

The purpose of holding the *ngumbai lawok ritual* is to be grateful for God's blessings and ask Him for better blessings to be bestowed in the next year. It is intended to avoid the feeling of a possible harmful impact on the lives of the villagers, especially in the fishing sector.

Thus, the purpose and objective of implementing the *ngumbai lawok ceremony* can be said, on the one hand, as a form of community expression to get inner peace and safety of life from various disturbances from the influence of spirits or ancestors or other supernatural beings. On the other hand, as a form of expression of joy (gratitude) for success or safety and all the sustenance received from the sea.

5. Islamic Education Values in *Ngumbai Lawok Culture*

Gratitude for *Coastal Lampung* is a form of gratitude to God Almighty for the blessings He has given, "a form of gratitude for *the people of Coastal Lampung* based on the embodiment of the *ngumbai lawok ceremony*. As Allah says in the Qur'an, Surah Al-Baqarah: 172, which means: "O you who have believed, eat from the good things which We have provided for you and be grateful to Allah if it is [indeed] Him that you worship."

Based on the verse above, the writer analyzes that gratitude is one way for a servant to thank the creator of this universe to him. Obedience and obedience to God can also be seen from the many gratitude to Him, the Word of Allah SWT in the Qur'an Surah Ad-Duha: 11, namely: "And to the favor of your Lord. Then you should state it (with gratitude)."

Based on the above verse, a form of gratitude is carried out in Coastal Lampung by implementing the *ngumbai lawok ceremony*. This form of implementation is a form of gratitude to God Almighty for the blessings of catching fish, great fishing results, and maintaining village safety. The verse above also explains that Allah SWT will add more benefits if humans want to worship Him and give charity as a form of human gratitude.

According to, values for humans are the basis or motivation in all behavior or actions. Then according to Cheng, value is something that has potential in the sense of a harmonious and creative relationship so that it functions to perfect humans, while quality is an attribute or trait that should be possessed (Umanailo & Chairul, 2014).

According to Gordon Allport, values are beliefs that make a person act based on his choice. So it can be concluded from the opinions of the experts above that value is one of the various values that underlie the actions of a person or group of people based on consideration of the belief that something is considered correct according to religion, namely that which contains demands to be done or abandoned (Halimatussa'diyah, 2020).

Based on the views on values above, what is meant by this understanding of values refers to the axiology of education, the extent to which education raises and applies the time which education raises and applies values/morals to humans. It is necessary to believe that it is equated rather than desirable. Values are defined based on the need for personality and socio-cultural systems to achieve order and respect for others in social life. From some of the experts' opinions above, the researcher can conclude that the value is abstract, such as assessing whether something is good or bad, important or less important, what is better or less good, and what is more accurate or not accurate. It can affect human behavior in acting or doing something in social life. Values exist, they are facts of nature, humans, and culture, and at the same time, they are realized norms.

Values in the *ngumbai lawok culture* have positive values, where values are known to be cooperation values, the value of unity, cultural values, and character values. These values exist at the time of implementing the *ngumbai lawok culture*. All communities play a significant role in implementing the *ngumbai lawok culture* by upholding the value of gotong royong, the importance of unity, cultural values, and character values.

The values in Islamic education, which, according to the researcher, are related to *ngumbai lawok*, are as follows:

1. The Value of Gratitude

Gratitude is a form of humility/acknowledgment of God's grace. The next, in another sense, gratitude is praise and acknowledgment of Allah's favors as evidenced by humility and love of receiving them accompanied by words and actions that are in harmony with these words. Gratitude is an act that aims to be grateful for all the abundance of blessings that Allah SWT has given. So always be thankful if we are given favor from Allah SWT, regardless of whether the popularity is a lot or a little, because people who are always grateful to Allah SWT will increase pleasure.

Praying has a form of gratitude to God. Praying and giving part of what is obtained is a form of gratitude. The word of God in the letter of Abraham verse 7: *And [remember] when your Lord proclaimed, 'If you are grateful, I will surely increase you [in favor]; but if you deny, indeed, My punishment is severe.*

In the *ngumbai lawok* culture, the people of Coastal Lampung are grateful for all the graces, and abundance of sustenance, the blessings that Allah SWT has given by way of *ngumbai lawok*.

2. Value of Friendship

Warson interprets the womb as interbreeding and kin (Istianah, 2018). Based on these two understandings, the literal meaning of *silaturahmi* is to connect affection or kinship that requires goodness. In terms of the intention of friendship, among other things, it can be understood from what Al Maraghi said, namely, connecting excellence and rejecting something harmful to the best of his ability. Meanwhile, Imam As-Shon'ani defines friendship as an allusion to doing good to relatives who have kinship relations and being gentle, loving, and paying attention to their condition (Gani, 2020).

Silaturahmi is a friendly relationship between people related by blood and people outside of it because the word *womb* is love and does not refer to the meaning wisdom in attitude or blood relations. Regardless of the meaning of the language, what most people mean by friendship is doing good deeds to relatives or anyone, whether in attitude, speech, or other things. Indeed, in a narrow sense, charity is visiting. However, no visit is part of the friendship as long as you keep in touch and do good.

By the word of Allah SWT in the verse of the Qur'an Surah Muhammad verses 22-23 as follows: *"So would you perhaps, if you turned away, cause corruption on earth and sever your [ties of] relationship? Those [who do so] are the ones that Allah has cursed, so He deafened them and blinded their vision* (Ministry of Religion RI 2016).

In carrying out the *ngumbai lawok* culture, *friendship* is established for the *Lampung Coastal community*. As already explained, charity is meeting and doing good deeds for relatives or anyone. In the *ngumbai lawok activity*, there is cooperation, each of which has the task of making 40 kinds of cakes, while the gentlemen make cake mats, namely boats, and therefore cause kinship between residents. This will strengthen the relationship.

3. The Value of Mutual Cooperation

Bintarto said that *gotong royong* is a concrete social behavior (Wardani & Yuniariyah, 2021). This principle is referred to as the moral principle of reciprocity between individuals, which is not based on money and material things but on the hope of getting help back when they need it. The attitude of mutual support as in the word of God in the letter Al-Ma'idah verse 2, namely: "

O you who have believed, do not violate the rites of Allah or [the sanctity of] the sacred month or [neglect the marking of] the sacrificial animals and garlanding [them] or [violate the safety of] those coming to the Sacred House seeking bounty from their Lord and [His] approval. However, when you come out of ihram, [you may] hunt. Moreover, do not let the hatred of a people for having obstructed you from al-Masjid al-Haram lead you to transgress. Moreover, cooperate in righteousness and piety, but do not cooperate in sin and aggression. Furthermore, fear Allah; indeed, Allah is severe in penalty (Ministry of Religion of the Republic of Indonesia 2016).

Gotong royong is one of the characteristics of the Indonesian people, especially Bulukumba, as stated in the Pancasila, namely the third principle of "Indonesian unity since time immemorial. *gotong royong* is the nation's personality and is a culture that has been firmly rooted in people's lives. *Gotong*

royong is an activity carried out together and is voluntary so that the activities carried out can run smoothly, quickly, and lightly. Examples of activities that can be carried out in cooperation include building public facilities and cleaning up the surrounding environment.

In the *ngumbai lawok* culture, the people of Coastal Lampung always cooperate in implementing the *ngumbai lawok*. Nothing is done individually. Everyone takes part and always works together in the procession of implementing the *ngumbai lawok* culture.

As the author mentioned in the friendship section, *gotong royong* is very closely related to implementing the *ngumbai lawok ceremony* because for the implementation of the *ngumbai lawok ceremony*, each other is where *gotong royong* is formed.

4. Togetherness Value

An activity that is carried out together and has a common goal. Difficult to pass or face together. As social beings, humans by nature cannot be separated from a sense of togetherness. No individual can stand alone without the help of others. Therefore, togetherness has the essential value that can bridge humans in achieving the true nature of life (Mahyuddin et al., 2020).

The culture of *ngumbai lawok* in carrying out *ngumbai lawok activities* is always carried out together. No one does everything alone, so the culture of *ngumbai lawok* can be carried out with the togetherness of all communities in Coastal Lampung. Because the community works together and helps each other, it strengthens the sense of togetherness among those who do not know because togetherness is valued.

5. Value of Concern

Caring is a form of concrete action the community takes in responding to a problem. In (Big Indonesian Dictionary), caring is also participation. Social care is an attitude of connectedness with humans, and empathy for every human member to help others or others (Ministry of Education and Culture 2015).

Social awareness is needed daily in social interaction. Environmental factors around them can influence this caring and caring attitude. The culture of *ngumbai lawok* vigorously implements a caring attitude toward others in carrying out *ngumbai lawok* in Coastal Lampung. Such as maintaining culture and caring in the sense of sensitivity in implementing the *ngumbai lawok ceremony*.

6. Alms Value

Alms is an absorption term from Arabic (*Shodaqoh*), which means giving from a Muslim to others to get a reward from Allah SWT. The gift can be in goods, services, or related to human activity for another human being. This is based on several hadiths from the Prophet Muhammad, stating that a sincere smile is only part of the charity.

Alms is also a good deed commanded by Allah SWT. where people who give charity will be rewarded with a priceless reward in the sight of Allah SWT.

By the word of Allah SWT in Surah Al-Baqarah (2): 267, namely: *O you who have believed, spend from the good things which you have earned and from that which We have produced for you from the earth. Moreover, do not aim toward the defective from that place, spending [from that] while you would not take it [yourself] except with closed eyes. Moreover, know that Allah is Free of need and Praiseworthy* (Ministry of Religion RI 2016).

What has been explained above is that in the culture of *ngumbai lawok* in Coastal Lampung, carrying out the culture of *ngumbai lawok* to give alms to fellow Muslims, fellow communities around, through the culture of *ngumbai lawok*.

7. Value of Worship (praying together, praying against reinforcements, begging for forgiveness, and praying for salvation)

Worship is broadly defined as a human activity aimed at seeking the pleasure of Allah SWT. In comparison, the narrow understanding of worship is a religious ritual that has determined the procedure, reading, and time. It can be said that worship is a form of human behavior and actions that are only intended or intended to seek the pleasure of Allah SWT. If in *ngumbai lawok*, for example, during the implementation of *ngumbai lawok*, you will pray for blessings, safety, and rejecting reinforcements.

Praying together, as described above, is by the *ngumbai lawok* culture, which in practice always prays together. Then, when implementing the *ngumbai lawok* culture, all the people participated in the implementation process. By constantly working together, nothing was done by themselves. They all took part in implementing the *ngumbai lawok* culture until the implementation of *ngumbai lawok* was completed. *ngumbai lawok* culture is always carried out every year, and the community always cooperates for smooth performance.

Once a year, during the implementation of the *ngumbai lawok* culture, there is never a commotion between the people. They always take care of each other and complement each other in making everything that has become a stipulation when implementing the *ngumbai lawok* culture. Then, during the *ngumbai lawok* culture implementation, all people take a day off to do other work. Because everyone in one day only focuses on implementing the *ngumbai lawok* culture, no one does not participate. All of them always participate in the implementation of the *ngumbai lawok* culture.

Ngumbai lawok culture does not affect people's beliefs because the community carries out the *ngumbai lawok* culture based on gratitude for all the abundance of sustenance to God Almighty. The methods do not affect the thoughts or beliefs of the people. The readings used are like a prayer to reject reinforcements, congratulations, then after that, the food is taken back and eaten with the whole community after reading the prayer, so there is nothing wrong according to the community in the process of implementing the *ngumbai lawok* culture.

6. Conclusion

Ngumbai lawok is a kind of ceremony or activity whose point is to remember the Creator Allah SWT, who has given His grace to humans on this earth, especially to fishers' families whose lives rely on marine products along the Lampung Coast. *Ngumbai lawok* ritual for the Lampung Coastal community is one way and as human respect for the sea, the source of life. This *ngumbai lawok* ritual is considered by *the people of Coastal Lampung* as one of the most dominant symbols for *Coastal Lampung*, especially the fishermen, to show affection and as a human appreciation for the earth given life to humans.

Based on the results study in the field and the data analysis carried out, it can be concluded that there is the process of externalizing, objectifying, and internalizing of the *ngumbai lawok ceremony* in the Lampung Coastal Muslim community. The externalization process is carried out as a process of creating the tradition of the *ngumbai lawok ceremony* by the West Coast community, which is obtained based on their beliefs so far. The tradition of the *ngumbai lawok ceremony* is preserved by the West Coast community held every year. The objectification process includes the tradition of the *ngumbai lawok ceremony* of the Coastal Lampung community obtained from the externalization process. Institutional agents consist of traditional leaders, community leaders, village heads, and the West Coast fishing community. Furthermore, the process of internalization was dug up in the name of the community, again perceiving and interpreting every meaning of the tradition of the *ngumbai lawok ceremony*. The community learns and understands how this tradition is carried out, the purpose of the ritual, the essence, and the offerings used.

In addition, there is *Urf* theory as a legal *istinbath* on the implementation of the *ngumbai lawok* ceremony in the coastal Muslim community of Lampung. *Ngumbai lawok* ceremony is a form of gratitude to God. In addition, it is a custom that has been accepted by the community, widely justified by considerations of common sense, brings good, and rejects damage. In this tradition of *ngumbai lawok*, the requests and requests are also purely addressed to Allah, and they expect the pleasure and safety of the Almighty. In addition, in the *ngumbai lawok ritual*, the Coastal community only respects their previous ancestors and carries out traditions from generation to generation.

Acknowledgment

Thanks to Raden Fatah State Islamic University, Ma'arif NU Institute of Islamic Religion (IAIMNU) Metro Lampung, and all traditional leaders in the Coastal Muslim Community of Lampung who have assisted in the completion of this study.

References

- Al-Jauhari, I. bin H. (1983). *Ash-Shihhah Taaj Al-Lughah Wa Shihah Al-'Arabiyyah*. Beirut: Dar 'Ilm lil Malâyin.
- Al-Jauziyah, I. Q. (2013). *Madarijus Salikin: Penjabaran Kongkrit" iyyaka na'budu wa iyyaka nasta'in"*. Jakarta Timur: Pustaka Al-Kautsar.
- Az-Zuhaili, W. (2011). *Fiqh Islam wa Adillatuhu*. Jakarta: Gema Insani.
- Berger, P., & Luckmann, T. (2016). The Social Construction of Reality. In W. Longhofer & D. Winchester (Eds.), *Social Theory Re-Wired*. London: Routledge.
- Departemen Agama RI. (2015). *Al-Quran an terjemahan*. Bandung: Departemen Agama RI.
- Dreher, J. (2016). The Social Construction of Power: Reflections Beyond Berger/Luckmann and Bourdieu. *Cultural Sociology*, 10(1), 53–68. <https://doi.org/10.1177/1749975515615623>
- Gani, R. A. (2020). Toleransi Menurut Al-Qur'an dan Hadits. *Al Ashriyyah*, 6(2), 137–154.
- Geertz, C. (1973). *The Interpretation of Cultures*. New York: Basic Books, Ins, Publisher.
- Halimatussa'diyah. (2020). *Nilai-Nilai Pendidikan Agama Islam Multikultural*. Surabaya: Jakad Media Publishing.
- Hidayatullah, A., & Bhakti, W. P. (2020). Kontruksi Sosial Tradisi "Omah Pitu" Dukuh Situmpeng Dalam Perspektif Paradigma Dakwah Kultural. *SOSFILKOM: Jurnal Sosial, Filsafat Dan Komunikasi*, 14(02), 1–13.
- Hosen, I., & Hosen, N. (2020). *Ngaji Fikih: Pemahaman Tekstual dengan Aplikasi yang Kontekstual*. Yogyakarta: Bentang Pustaka.
- Istianah, I. (2018). Shilaturrahim Sebagai Upaya Menyambungkan Tali yang Terputus. *Riwayah: Jurnal Studi Hadis*, 2(2), 199–210. <https://doi.org/10.21043/riwayah.v2i2.3143>
- Kahmad, D. (2006). *Sosiologi Agama*. Bandung: PT. Remaja Rosdakarya.
- Laqueur, W. (2017). *Weimar: A Cultural History* (W. Laqueur, Ed.). London: Routledge. <https://doi.org/10.4324/9781351299602>
- Mahyuddin, N., Rusdi, M., Ilham, M., Nugrahayu, N. N. R., Anggriana, A. J., & Ayun, S. Q. (2020). *Agama dan Masyarakat Multikultural: Pilar-pilar Membangun Kebersamaan dalam Perbedaan*. Parepare: IAIN Parepare Nusantara Press.
- Pranadita, N. (2017). *Resepsi Dan Harmonisasi Kaidah Syariah Islam Dalam Undang-Undang Tentang Hak Cipta Pada Sistem Hukum Indonesia*. Universitas Islam Sultan Agung.
- Ruslan, I., & Wakhid, A. A. (2019). Tradisi Islam Pesisir: Ritual Ngumbai Lawok Di Kabupaten Pesisir Barat Provinsi Lampung. *Al-Adyan: Jurnal Studi Lintas Agama*, 14(2), 133–158.
- Setiyani, W. (2020). The Exerted Authority of Kiai Kampung in The Social Construction of Local Islam. *Journal of Indonesian Islam*, 14(1), 51–76. <https://doi.org/10.15642/JIIS.2020.14.1.51-76>
- Sugono, D. (2008). *Kamus Besar Bahasa Indonesia Pusat Bahasa*. Jakarta: Gramedia Pustaka Utama.
- Suharto, B. (2021). *Moderasi Beragama: Dari Indonesia Untuk Dunia*. Yogyakarta: LKiS Pelangi Aksara.
- Sukamto, S., Ruja, I. N., & Purnomo, A. (2018). Social Construction on Cultural Multiculturalism. *Jurnal Teori Dan Praksis Pembelajaran IPS*, 3(1), 59–68. <https://doi.org/10.17977/um022v3i12018p059>
- Umanailo, M. C. B., & Chairul, M. (2014). *Ilmu Sosial Budaya Dasar*. Namlea: FAM PUBLISHING.
- Wardani, P. E., & Yuniariyah, S. (2021). *Sistem Sosial, Solidaritas, dan Pemberdayaan Masyarakat*. Jakatra: Guepedia.



© 2022 by the authors. Submitted for possible open access publication under the terms and conditions of the Creative Commons Attribution (CC BY SA) license (<https://creativecommons.org/licenses/by-sa/3.0/>).

This page is intentionally left blank