



Transformation of Religious Values in Lampung Community Culture

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Abstract: This study aims to analyze the relationship between Islamic teachings and the local wisdom of the Lampung community, focusing on the transformation of religious values within socio-cultural life. Lampung has a traditional value system, including *piil pesenggiri*, *nemui nyimah*, *nengah nyappur*, and *sakai sambayan*, which shapes the social identity of its people. In the modern context, these values undergo reinterpretation alongside the development of Islamic *da'wah*, education, and digital media. Using a sociology of religion approach, this study examines how Islam adapts to local wisdom without compromising the substance of its teachings. The analysis is carried out using Clifford Geertz's theory of religion as a cultural system, as well as Ernest Gellner's theory of the tension between normative Islam (*ulama*) and local Islam (the people). The results of the study show that the integration of Islam and Lampung customs produces an inclusive and harmonious form of religiosity, as well as a model of Islam typical of the archipelago that can withstand the currents of modernization and globalization.

Keywords: Islam; Lampung culture; local wisdom; Sociology of Religion; value transformation.

1. Introduction

Islam in Indonesia occupies a position not only in theological and spiritual dimensions but also as a social force shaping community life across various cultural contexts. The presence of Islam in the archipelago emerged through a long historical process, involving intensive interaction with local traditions already present in the community. This process gave rise to a religious pattern that was adaptive, contextual, and rooted in local socio-cultural realities. Islam did not develop as a teaching that stood apart from the community's culture, but rather emerged through a dialogical mechanism that allowed for the adjustment of social values and practices. This condition demonstrates that Islam in Indonesia has a dynamic character that constantly moves with societal changes without losing the substance of its core teachings. This dynamism indicates that religion is not merely understood as a set of normative doctrines, but also as a value system that continues to undergo a process of interpretation in accordance with developments in the social, cultural, and political environment of the surrounding community.

One region that demonstrates the close connection between Islam and local culture is Lampung Province. The Lampung community is known for its strong traditional foundations, passed down from generation to generation as guidelines for regulating social relations. These traditional values are reflected in the concepts of *piil pesenggiri*, which emphasizes self-respect; *nemui nyimah*, which embodies friendliness and openness toward others; *nengah nyappur*, which illustrates the importance of social participation in community life; and *sakai sambayan*, which embodies the spirit of mutual cooperation. All these values form a social ethical system that governs people's daily behavior. In practice, Lampung's traditional values are substantially aligned with Islamic moral principles, particularly those related to respect for human beings, social solidarity, and harmonious collective life. This relationship between custom and religion demonstrates that Islam in Lampung did not develop by erasing local cultural identity, but rather

through an integration process that enabled both to strengthen each other in the community's social life.

The development of modern society has brought changes to the way the people of Lampung understand and practice traditional values and religious teachings. Social transformations influenced by education, advances in communication technology, globalization, and social media have encouraged a reinterpretation of the meaning of local culture within the context of contemporary life. Traditional values previously passed down through oral traditions and community social practices are now being understood within a broader framework through religious approaches and formal education. In this situation, the people of Lampung face a continuous process of cultural adjustment between maintaining tradition and responding to changing times. Islamic teachings play a role in strengthening the moral and spiritual dimensions of traditional values that have lived within the community, while modernization demands that cultural practices adapt to evolving social needs. This dynamic demonstrates that the religious beliefs of the people of Lampung are not rigid, but rather continually evolve to adapt to social change while maintaining cultural identity as an essential part of the community's collective life.

The relationship between religion and culture in community life can be understood through the perspective of the sociology of religion, which views religion as part of the social system. Geertz (2013) views religion as a system of symbols that gives meaning to human actions in social life. This view shows that religion is not only related to rituals and beliefs, but also serves as an interpretive framework for understanding the realities of community life. In the Lampung context, cultural symbols that exist in customs have a close relationship with Islamic values, thus forming a distinctive socio-religious identity. Meanwhile, Ernest Gellner (1983) explains the complex relationship between normative Islam and popular Islam in the lives of Muslim communities. This thinking is relevant to observing the dynamics of religiousness in the Lampung community, which shows the interaction between a textual understanding of Islam and religious practices that have been integrated with local culture. The presence of customs in community life is not understood as a form of deviation from religion, but rather as a socio-cultural medium that strengthens religious expression in everyday life.

This study uses a sociology of religion approach to understand the interplay between Islam and local wisdom in Lampung in shaping the social identity of the community. This approach provides a broader analytical framework for the religious phenomena that develop within the local community. Religious identity is not solely derived from normative religious doctrines but is also influenced by collective social, cultural, and historical experiences that shape the community's mindset. In the context of globalization, which brings rapid changes to social life patterns, local values in Lampung persist through a transformation process that allows local culture to adapt to changing times. This process demonstrates that local wisdom is not lost but rather adapts in form and meaning, thus remaining relevant to modern societal conditions. The presence of Islam in the local cultural space also demonstrates religion's ability to be inclusive in a pluralistic society that continues to change in response to contemporary social dynamics.

The study of the relationship between Islam and local culture in Lampung plays a crucial role in understanding the characteristics of Indonesian Islam, which has developed in a moderate, adaptive, and contextual manner within the community. The relationship between religion and culture in Lampung society demonstrates a process of social integration that has been ongoing through the community's historical experiences. (Hefner, 2011) explains that the development of Islam in Indonesia demonstrates the emergence of a civil form of Islam anchored in social values, tolerance, openness, and cultural dialogue in public life. This concept illustrates that Islam in Indonesia grew through close interaction with long-standing local traditions within the community. In this process, religion did not develop by eliminating local culture, but rather emerged through social adjustments that enabled the formation of a more inclusive religious life. This condition demonstrates that the religiosity of Indonesian society has a unique character

because it is influenced by the dynamics of local culture that shape the broader patterns of social interaction in everyday life.

The development of civil Islam, as explained by Hefner, demonstrates that religion is closely linked to the socio-cultural realities of society. Islam exists as part of collective life, shaping the social and moral values of society in various aspects of life. In the Lampung context, customary values such as *piil pesenggiri*, *nemui nyimah*, *nengah nyappur*, and *sakai sambayan* demonstrate a strong connection to Islamic ethical principles that emphasize respect for fellow human beings, social solidarity, and the importance of maintaining harmony in communal life. These values not only function as customary rules governing social relations but also serve as a medium for internalizing Islamic teachings in daily life. The presence of custom as part of the social structure of society demonstrates that the process of acceptance of Islam takes place through a persuasive and dialogical cultural approach. In the social space of Lampung society, religion and custom develop in a mutually supportive relationship, forming a distinctive socio-religious identity deeply rooted in local traditions.

The value of *piil pesenggiri* in Lampung society holds a crucial position as a symbol of self-respect, honor, and individual dignity in social life. This value contains a moral dimension related to social responsibility and respect for fellow human beings. From a religious perspective, *piil pesenggiri* aligns with Islamic teachings, which emphasize the importance of maintaining self-respect and building social relationships based on good ethics and morals. This value is not only understood as the cultural identity of the Lampung people but also forms part of the formation of the community's social character, influenced by Islamic values. Meanwhile, the concept of *sakai sambayan*, which emphasizes the spirit of mutual cooperation, demonstrates a close relationship with the principle of mutual assistance in Islam. The presence of these values demonstrates that local Lampung culture has ample room to accept and internalize Islamic teachings without losing the cultural identity that has been passed down through generations in community life.

The harmonious relationship between custom and religion in Lampung society demonstrates that Islam developed through a natural pattern of socio-cultural integration. The presence of Islam is not positioned as a force that replaces local culture, but rather as part of a process of value transformation that shapes the broader community's identity. In Lampung society, religious practices often coexist with long-standing customary traditions. This situation demonstrates that religion and culture are not always in conflict but can form a mutually reinforcing relationship in the community's social life. The integration of Islam and local culture also demonstrates the community's ability to maintain a balance between tradition and ongoing social development. Lampung society maintains traditional values as part of its collective identity, while Islamic teachings provide a moral and spiritual foundation that strengthens social life in the face of changing times.

The phenomenon of integration between Islam and local culture in Lampung shares similarities with patterns of religious acculturation that have developed across the Indonesian archipelago. The spread of Islam in Indonesia occurred through a cultural approach that enabled the religion to be widely accepted by communities with diverse socio-cultural backgrounds. Research (Hefner, 2011) on the Wetu Telu community in Lombok shows that local religious practices developed through a process of cultural adaptation that occurred naturally within the community's social life. Local traditions that exist within the community are not understood as a rejection of Islamic teachings, but rather as expressions of religiosity influenced by the local cultural context. These practices demonstrate that religion is present in the social space of society through an interaction process involving cultural experiences, history, and local traditions that have developed over generations. This situation demonstrates that the religious character of the Indonesian archipelago community is diverse due to the influence of the socio-cultural conditions of each region.

Budiwanti's research illustrates that the relationship between Islam and local culture in Nusantara society developed through a flexible and adaptive process. Local traditions were not

completely erased during the process of Islamization, but rather underwent adjustments in meaning so that they could coexist with Islamic values. This approach demonstrates Islam's openness to local culture as part of a social and cultural strategy for spreading religion in the archipelago. In the context of Lampung, a similar pattern can be seen in the interconnectedness between customs and religious practices in everyday life. Local cultural values remain preserved as the community's social identity, while Islamic teachings provide moral and spiritual dimensions to these practices. This relationship between religion and culture demonstrates a continuous dialogue within the community. Islam developed as part of the community's socio-cultural reality, so its existence is inseparable from the dynamics of traditional life that shape the collective identity of the Lampung people to the present day.

The interconnectedness of Islam and local culture in Lampung also demonstrates that the community's religious identity is formed through complex social experiences. This identity stems not only from a normative understanding of religious teachings but is also influenced by cultural traditions within the community's social environment. Traditional values such as *piil pesenggiri* and *sakai sambayan* are part of the social mechanisms that strengthen community solidarity and demonstrate the internalization of Islamic teachings in daily life. This situation demonstrates that the religiousness of the Lampung community develops contextually and in accordance with local socio-cultural realities. Islam serves as a source of moral values that strengthen the community's social structure without eliminating the local cultural heritage that has become an important part of the community's collective identity. In the development of modern society, the relationship between religion and local culture remains relevant because it serves as a crucial foundation for maintaining social harmony, strengthening community solidarity, and maintaining cultural identity amidst ongoing social changes in contemporary society.

2. Research methods

A qualitative approach in social research is used to understand the realities of community life through the process of interpreting social experiences, human actions, cultural symbols, and the meanings that develop in people's daily lives (Creswell & John, 2013). This approach positions social phenomena as something that cannot be understood solely through numbers and statistical measurements, but rather through the meanings that arise from community social interactions. In qualitative research, the researcher has a position as the main instrument that plays a direct role in the process of collecting, processing, and interpreting research data (Moleong, 2017). The involvement of researchers in the social space of society is an important part in gaining a deep understanding of the dynamics of social life being studied. Such an approach provides an opportunity for researchers to understand community experiences contextually according to the cultural environment in which the phenomenon develops. In research on Islam and local culture of the Lampung community, a qualitative approach provides a broader interpretative space in understanding the relationship between customary practices and religious values that live in society socially and culturally.

Qualitative research is fundamentally aimed at understanding social reality as a complex and evolving phenomenon within society. A qualitative approach emphasizes the importance of understanding the meanings individuals and groups construct regarding a particular social issue. In the context of cultural and religious research, this approach holds strong relevance because community religious practices are often influenced by historical experiences, social structures, and cultural values that develop within the collective life of the community. Research on Islam and local culture in Lampung requires an approach that can explain how the community interprets the relationship between custom and religion in everyday life. The social life of the Lampung community demonstrates that customary values and religious practices do not exist in isolation but develop through social interactions that have been passed down through generations. Understanding this reality requires an in-depth interpretation of community social actions,

making a qualitative approach a relevant methodological choice in research on the integration of Islam and local culture in Lampung society.

The analytical descriptive method is used in this study to describe social phenomena in detail while interpreting the relationships between phenomena that develop in community life (Sugiyono, 2017). The descriptive approach is not only directed at presenting social facts systematically, but also seeks to understand the meaning behind people's actions and social interactions. In cultural and religious research, this method provides ample space to explain the dynamics of social change and the process of internalization of values that occur in community life. The descriptive method in social research functions to understand phenomena based on natural conditions that develop in the field without manipulating the social situation being studied. In the context of this research, the analytical descriptive method is used to understand the process of cultural transformation and the integration of Islamic values in the social practices of the Lampung community. The presence of customs and religion in community life is not understood as two stand-alone elements, but as part of a socio-cultural structure that is interconnected in shaping the pattern of community life as a whole.

The use of analytical descriptive methods also allows researchers to explain the relationship between cultural symbols and religious practices in a more contextual manner. The social life of the Lampung community demonstrates a process of cultural adaptation that occurs simultaneously with the development of religious understanding. Traditional values such as *piil pesenggiri*, *nemui nyimah*, *nengah nyappur*, and *sakai sambayan* have a social dimension that is closely related to the ethics of community life. In practice, these values develop alongside Islamic teachings, which provide a moral and spiritual dimension to community social life. The analytical descriptive approach helps researchers understand how the process of internalization of religious values occurs within the local cultural sphere of the community. The research is directed not only at describing social practices superficially but also at understanding the meaningful relationship between culture and religion that shape the social identity of the Lampung community. Through this method, the phenomenon of the integration of Islam and local culture can be explained in more depth based on the social realities encountered in the research field.

Semi-structured interviews are used in qualitative research because they are considered capable of providing in-depth data regarding social experiences and the community's interpretation of a particular phenomenon (Kvale & Brinkmann, 2009). Semi-structured interviews provide informants with the freedom to explain their views, experiences, and interpretations of the issues discussed in the research. This technique does not limit informants' answers to rigid questions, but rather opens up a dialogue that allows for the emergence of broader and more contextual information. In research on Islam and local culture in the Lampung community, interviews were used to understand how the community interprets the relationship between custom and religion in everyday life. Information obtained through interviews provides a picture of how the community understands cultural symbols, customary practices, and religious values that develop in their social life. The semi-structured interview approach helps researchers obtain richer data because informants have the opportunity to explain their social experiences based on their perspectives and the realities of life as they experience them directly in their community environment.

In addition to interviews, observation techniques play a crucial role in sociocultural research because they enable researchers to directly understand community behavior within the context of everyday life (Spradley, 2016). Observation is used to examine patterns of social interaction, cultural practices, customary symbols, and religious activities within the social environment in which these phenomena develop. In research on Lampung society, observation helps researchers understand how Islamic customary values and practices are present in real-life situations. The observational approach allows researchers to observe forms of social interaction that cannot always be explained verbally through interviews. The researcher's presence within the community also helps understand the sociocultural context underlying community religious practices.

Observation is a crucial part of qualitative research because social realities often have symbolic and cultural dimensions that can only be understood through direct involvement in community life. This technique provides a more contextualized picture of the relationship between custom and Islam in Lampung society.

Documentation is used as a supporting source in qualitative research to strengthen the results of interviews and observations conducted in the field. Written documents, traditional archives, socio-cultural records, photographs of community activities, and other written sources play a crucial role in interpreting research data. Documentation helps researchers obtain additional data on the history, cultural symbols, and social practices of the community related to the research theme. In research on Islam and local culture in Lampung, documentation is used to understand how traditional values are inherited and practiced in community life. The use of documentation also helps researchers verify the consistency of data obtained through interviews and observations, thus providing a more robust basis for interpretation. Qualitative research does not rely solely on a single data source; rather, it requires various complementary forms of information to comprehensively and contextually understand social phenomena in the community, reflecting the evolving social realities in the field.

Data analysis in qualitative research is conducted interactively through the stages of data reduction, data presentation, and drawing conclusions as developed by (M.B. & Huberman, 1994). The data reduction stage is carried out through a process of selection, simplification, and grouping data based on main themes related to the research focus. This process helps researchers understand the pattern of relationships between customs and religion based on data obtained from the research field. The next stage is the presentation of data in the form of descriptive narratives that illustrate the relationship between Islam and the local culture of the Lampung community. Data presentation is done to facilitate researchers in understanding the patterns of social interaction, cultural symbols, and religious practices of the community. The final stage is drawing conclusions through interpretation of the meaning of the data that has been previously analyzed. This interactive analysis model provides space for researchers to understand social reality in depth because the analysis process is carried out continuously throughout the research. This analytical approach allows the research to produce a more comprehensive understanding of the dynamics of the integration of Islam and local culture in Lampung society.

Data validity in qualitative research requires a verification process conducted through source and method triangulation as part of efforts to maintain the credibility of research results (Lincoln & Guba, 1985). Source triangulation is carried out by comparing information obtained from various informants so that the resulting data has a stronger level of consistency. Meanwhile, method triangulation is carried out by combining interview techniques, observation, and documentation in the research data collection process. This approach helps researchers gain a more objective understanding of the social phenomena being studied. In socio-religious research, data validity is related not only to the amount of information obtained, but also to the depth of interpretation of the social meanings that develop in community life. Triangulation techniques provide space for researchers to understand the reality of society more contextually through various perspectives and different forms of data. Through this process, research on the integration of Islam and local culture in Lampung society can produce deeper interpretations that are in line with the socio-cultural conditions of the community that is the focus of the research.

The interpretive approach in qualitative research is relevant to the view (Lukens-Bull, 2013) which emphasizes the importance of understanding local religious practices through the social experiences of the community. According to Lukens-Bull, Islamic practices in Indonesia are influenced by social institutions, education, local culture, and the community's historical experiences, so understanding religious phenomena requires an interpretive approach. Religion is understood as part of the community's life experience that develops within a specific socio-cultural context. In research on the Lampung community, an interpretive approach allows researchers to understand how the community interprets customs as part of their religious life. Local cultural

values are understood not only as social traditions but also as part of the community's moral and spiritual expression in everyday life. The interpretive approach provides researchers with the opportunity to understand the relationship between Islam and local culture more deeply based on the social experiences of the community living in the Lampung cultural environment directly and contextually.

(M. Woodward, 2010)'s view of the importance of direct observation of community rituals, symbols, and social practices also serves as a methodological foundation for research on local Islam in Indonesia. The study of Islam in the context of local culture requires the researcher's direct involvement in understanding community life contextually and historically. Observations of customary practices, social activities, and religious activities help researchers understand how cultural symbols and religious values are present in everyday community life. In Lampung society, the relationship between custom and Islam develops through ongoing social experiences within the community's cultural space. The use of interviews, observation, and documentation in this study is aimed at understanding the dynamics of the integration between cultural values and community religious practices in greater depth. The presence of Islam in Lampung society is understood as part of a socio-cultural experience that continues to evolve in line with changing times and the dynamics of contemporary social life. This methodological approach allows the research to produce a comprehensive understanding of the formation of the socio-religious identity of the Lampung community, which grows through a harmonious relationship between custom and Islamic values.

3. Research result

3.1. Integration of Islamic Values and Lampung Customs

The results of this study indicate that the relationship between Islam and local wisdom in the lives of the Lampung people is harmonious and demonstrates a mutually reinforcing relationship between religious and cultural values. The presence of Islam in Lampung society is not understood as an element that replaces pre-existing customs, but rather as a normative force that reinforces moral values rooted in community life. In the social space of Lampung society, customs are not outside of religion, but exist as a social medium that allows Islamic values to be concretely realized in everyday life. The presence of Islam provides a spiritual and theological dimension to cultural practices that are passed down from generation to generation, while customs become a practical space for the actualization of Islamic teachings in social relations in society. This condition shows that the integration between Islam and local culture forms a social system based on religiosity, ethics, and humanitarian values that live within the social structure of Lampung society collectively and sustainably.

Field findings show that the Lampung people view customs as an inseparable part of their religious life. In an interview with Toni, a traditional figure, it was explained that Lampung customs are fundamentally never understood as contradictory to Islam because both place honor, kindness, and human values as the foundation of social life (Wawancara, Toni, 2025). This statement demonstrates the community's collective awareness that customs and religion develop in a complementary relationship. The community does not view customs as a stand-alone cultural heritage, but as part of a value system that has moral legitimacy in their religious life. This pattern of understanding demonstrates how Islam is accepted dialogically through local cultural structures. The presence of religion in the traditional space does not generate social tension, but rather creates a pattern of integration that allows religious and cultural values to grow together as a moral foundation in the lives of the Lampung people.

One of the important findings in this study is the existence of basic Lampung customary values that remain alive as social guidelines for the community. These values include *piil pesenggiri*, *nemui nyimah*, *nengah nyappur*, and *sakai sambayan*, which are substantially close to Islamic ethical principles. These customary values not only serve as symbols of the cultural identity of the Lampung people but also serve as a normative framework that regulates social behavior in daily

life. The community practices these values in family relationships, social environments, customary activities, and even religious activities. In this context, custom is not only understood as traditional social rules, but as a form of life values that are continuously maintained through the collective experience of the community. The presence of Islam strengthens these values by providing a spiritual and moral foundation so that customary values not only have cultural significance but also acquire a religious dimension that deepens their relevance in the lives of contemporary Lampung society.

The value of *piil pesenggiri* is one of the main elements in the Lampung community's value system related to honor, self-esteem, and individual moral awareness in social life. In social practice, *piil pesenggiri* is not merely understood as a symbol of ethnic pride, but as a behavioral guideline that requires individuals to maintain their dignity before family and society. This value is closely related to the concept of *izzah* in Islam, which emphasizes the importance of maintaining self-respect as part of a Muslim's morals. Ghafur, as a religious figure, explained that *piil pesenggiri* not only functions as a cultural identity but also as a form of maintaining dignity as commanded by Islamic teachings (Wawancara, Ghafur, 2025). This view shows that the Lampung community interprets customary values through a religious framework. Self-respect is not only understood in a social context, but also in a spiritual context as part of human moral responsibility before God and fellow human beings.

In Lampung society, *piil pesenggiri* plays a crucial role in shaping an individual's social character from an early age. This value is passed down through family education, social interactions, and daily customary practices. Children are taught to understand the importance of upholding the family's good name, demonstrating polite behavior, and taking responsibility for their actions. This value fosters a moral awareness that honor is not merely an individual matter, but rather part of the collective identity of the community. From an Islamic perspective, this character formation is linked to the concept of morality, which is the primary foundation of a Muslim's life. Lampung society understands that maintaining one's dignity means maintaining good relationships with others while upholding God's trust in social life. The integration of cultural and religious values demonstrates that *piil pesenggiri* has developed as a social ethic that also has a spiritual dimension in Lampung society.

The value of welcoming guests reflects the spirit of hospitality, openness, and respect for others in the social life of the Lampung people. The tradition of receiving guests with respect, welcoming others warmly, and maintaining good manners is part of the implementation of this value in daily life. From the perspective of the Lampung people, welcoming guests is not merely a customary obligation, but part of a moral practice that has religious value. This was emphasized by Khoirul, who stated that in Lampung society, welcoming guests is understood not only as a social obligation but also as part of worship (Wawancara, Khoirul, 2025). This interpretation indicates that customary values have been internalized into the community's religious consciousness. In Islamic teachings, this value is closely related to the concepts of *ta'aruf* and *ukhuwah insaniyah*, which emphasize the importance of building good relationships with fellow human beings. Thus, welcoming guests has developed as a cultural practice that simultaneously serves as an expression of Islamic values in community life.

From (Geertz, 2013)'s perspective religion functions as a system of symbols that gives meaning to social actions. In the context of Lampung society, the act of welcoming guests through the tradition of *nemui nyimah* is not only understood as an ordinary social activity, but as a moral and religious symbol that demonstrates the collective identity of the Lampung Muslim community. Cultural symbols such as hospitality and openness acquire deeper meaning because they are associated with values of worship and moral responsibility towards fellow human beings. Social practices carried out by the community do not stop at cultural rituals, but become a medium for expressing religious values in everyday life. This understanding shows that cultural symbols and religious symbols do not operate separately, but rather are intertwined in shaping the social identity of the community. The social life of the Lampung community is an example of how local

culture can become a living space for the actualization of Islamic values in a concrete and meaningful way.

The value of *nengah nyappur* demonstrates the importance of active individual involvement in the social life of the community. In Lampung culture, a person is considered to have good social standing if he or she participates in social activities and makes a real contribution to communal life. This participation can be seen in traditional activities, village deliberations, socio-religious activities, and other forms of solidarity within the community. This value has a conceptual link with the Islamic teaching of *amar ma'ruf nahi munkar*, namely the social responsibility to promote goodness in community life. In the context of Lampung society, social participation is not only understood as a social obligation, but also as a form of moral and spiritual responsibility. The presence of individuals in the social space is part of the effort to maintain social harmony. The value of *nengah nyappur* demonstrates that involvement in communal life is a form of respect for the community and a reflection of religious values that place social solidarity as an essential part of a Muslim's life.

The value of *sakai sambayan* occupies a crucial place in the lives of the Lampung people, symbolizing mutual cooperation and social assistance. This tradition is evident in various community activities, such as helping those experiencing disaster, supporting traditional activities, and working together on environmental development projects. This value is strongly linked to the Islamic concept of *ta'awun* and *ukhuwah Islamiyah*, which emphasize the importance of cooperation and solidarity among community members. In practice, the Lampung people voluntarily practice *sakai sambayan*, recognizing that helping others is a moral responsibility. The assistance provided includes not only labor but also material and emotional support. This value demonstrates that *gotong royong* is understood not only as a social norm but also as a form of spiritual expression related to sincerity and humanitarian responsibility. The presence of the *sakai sambayan* value demonstrates how Islamic teachings take concrete form through the daily social practices of the Lampung people.

Overall, the research findings demonstrate a strong correspondence between Lampung's cultural norms and the Islamic teachings that have developed within the community. Islam provides theological legitimacy to the customs that exist within the community, while customs provide a social space for the application of Islamic values in daily life. This integration process demonstrates that Islamization in Lampung occurs through peaceful and dialogical cultural mechanisms. This finding aligns with the view (K. Woodward, 2018) that Indonesians generally understand local traditions through the lens of Islamic teachings, allowing culture and religion to develop as a unified social identity. This finding also aligns with research (Budiwanti, 2000) that explains that Muslim communities in Indonesia often utilize customs as a social medium in realizing Islamic ethics. In the Lampung context, the relationship between Islam and customs demonstrates a form of religiosity that is moderate, contextual, and deeply rooted in local traditions.

3.2. Transformation of Local Values in the Context of Modernization

Modernization, urbanization, and globalization have brought significant changes to the social structure of Lampung society in various aspects of social, cultural, and religious life. The development of communication technology, increased social mobility, expanded access to education, and interregional migration have created increasingly complex forms of social interaction in contemporary society. These changes not only affect the patterns of social relationships but also influence how people understand customs, religion, and cultural identities that have been passed down from generation to generation. The presence of digital media and virtual communication spaces has expanded the patterns of interaction between Lampung society and the outside world, bringing local values into direct contact with the ever-evolving global cultural currents. In this situation, society undergoes a process of social adjustment to changing times without completely abandoning the cultural values that have been alive in their collective lives. The results of this study

indicate that local Lampung values have not been eliminated by the currents of modernization, but rather have undergone a process of transformation and reinterpretation so that they can still be practiced according to the social needs of today's society.

The ongoing social changes within Lampung society demonstrate the ability of local culture to adapt to changing times. Traditional values, previously embodied in traditional social practices, have now expanded their meaning in various forms of modern life. Contemporary generations no longer practice traditional customs solely within cultural rituals or conventional social relationships, but also within digital spaces, which have become an essential part of everyday life. Modernization brings new forms of interaction that influence how individuals construct social identities and display their cultural values in public spaces. In this context, local culture does not cease to be a legacy of the past, but develops as a social identity that continues to thrive and adapt to technological developments and social changes. This phenomenon demonstrates the flexibility of Lampung customs in the face of modernity, ensuring that their moral values remain relevant to community life, especially among the younger generation, who live in an increasingly open and globally connected social environment.

Lampung's young generation is demonstrating a new way of practicing traditional values in modern life. The value of *piil pesenggiri*, previously understood as a symbol of honor, self-respect, and social dignity, is now beginning to be manifested in behaviors that maintain self-image in digital public spaces such as social media. The younger generation is striving to build a self-identity that reflects ethics, politeness, and social responsibility in their digital communication activities. Self-respect is no longer understood only in direct social relationships within the community, but also in how one presents themselves in virtual spaces accessible to the wider community. Activities such as minding one's speech, avoiding behavior deemed demeaning, and building an image as a beneficial individual are part of the actualization of *piil pesenggiri* in the context of modern life. This phenomenon demonstrates that Lampung's cultural values are experiencing an expansion of social space from traditional customary environments to the rapidly developing digital communication space in contemporary society.

The transformation of the values of *piil pesenggiri* in the lives of the younger generation demonstrates that Lampung customs continue to influence the formation of social identity in modern society. The value of self-respect, previously embodied through social relationships within local communities, is now translated into individual awareness of maintaining behavior in the digital public sphere. Social media has become a new space for people to showcase their cultural and religious identities. In practice, Lampung's younger generation uses social media not only for entertainment or communication but also as a space for moral and cultural representation. Behaviors such as spreading positive messages, maintaining good manners in online communication, and demonstrating concern for social issues are part of the manifestation of cultural values that have adapted to the times. This situation demonstrates that modernization does not completely eliminate traditional values, but rather creates new spaces for people to practice cultural values in forms that are more contextual to modern life and developments in communication technology.

In addition to the *pesenggiri* (community service), the value of *sakai sambayan* has also undergone a transformation in the social practices of modern society. The spirit of mutual cooperation and mutual aid, which has long been an important part of Lampung culture, is now expressed in various forms of contemporary social activities, such as online fundraising, humanitarian campaigns, and social movements rooted in religious communities. Social activities carried out through digital platforms demonstrate that society maintains the spirit of social solidarity even though its forms of practice have changed with technological developments and urban lifestyles. In this context, mutual cooperation is no longer limited to physical collaboration within the community, but has evolved through forms of social participation based on digital networks. People can provide assistance to others through online media without being limited by geographical space and traditional social relationships. This phenomenon demonstrates that the value of *sakai sambayan*

remains alive as a social ethic in Lampung society despite undergoing transformations in the form of modern society that is increasingly digitally connected.

The changing forms of sakai sambayan practices demonstrate that social solidarity among the Lampung people remains crucial in modern society. The use of digital media in social activities demonstrates that cultural values can adapt to technological developments without losing their inherent moral meaning. Online fundraising to aid disaster victims, youth-based social activities, and humanitarian movements conducted through social media demonstrate how the spirit of mutual cooperation remains present in community life. The value of sakai sambayan is understood not only as a social tradition but also as part of society's moral responsibility to fellow human beings. In practice, the younger generation of Lampung utilizes technology as a means to expand the reach of social solidarity previously practiced within local communities. The presence of digital spaces demonstrates that local culture has the ability to develop into new forms that maintain the substance of humanitarian values and togetherness in contemporary social life.

The phenomenon of the transformation of local culture into modern forms of religiosity demonstrates the dynamic relationship between custom, religion, and social change in Lampung society. From (Gellner, 1983)'s perspective, this situation illustrates the relationship between formal, textual normative Islam and popular Islam, which develops through local culture. Urban life tends to exhibit more individualistic and modern religious patterns, while rural communities still maintain communal traditions rooted in local customs. Nevertheless, both forms of religiosity continue to develop in a complementary relationship within Lampung society. Modern religious practices do not completely abandon local culture, while traditional communities continue to adapt to social developments in contemporary life. This dynamic demonstrates that Lampung society's religiosity develops through a process of social negotiation between tradition, modernity, and the religious experiences of the community in everyday life.

In the process of modernization, the people of Lampung have also experienced changes in their understanding of the meaning of several traditional values that have long been present in their social life. The value of *nemui nyimah*, previously primarily embodied through the tradition of welcoming guests in person, has now expanded in meaning in the context of digital communication. Hospitality and openness are no longer understood solely in terms of face-to-face interactions, but also encompass the ethics of communicating on social media, respecting the views of others, and an awareness of maintaining polite social relationships in virtual spaces. These changes demonstrate that Lampung's cultural values remain relevant in modern life because the community is able to adapt cultural practices to new developments in social communication patterns. The values of politeness and respect for fellow human beings remain as part of the community's social identity despite changing forms of interaction. This phenomenon demonstrates the flexibility of local culture in maintaining its moral essence amidst the ever-evolving currents of modernity and the development of communication technology.

Modernization has also brought changes to the religious practices of urban communities in Lampung. Research shows an increase in Islamic awareness among urban communities, marked by the emergence of various social media-based *da'wah* communities. The presence of these communities demonstrates that digital media has become a new means of disseminating Islamic values related to the local culture of the Lampung community. Lampung-language Islamic studies, visual *da'wah* with local cultural symbols, and digital media-based religious content are increasingly found in the community's virtual public space. This phenomenon demonstrates that Islam in Lampung is developing through a pattern of cultural dialogue that adapts to changing times. Religion and culture are not understood as two opposing elements, but rather as part of a social process that continuously evolves in response to societal changes. The presence of local culture-based digital *da'wah* demonstrates how the Lampung community is developing a modern form of religiosity without relinquishing the cultural identity that is part of their social life.

(Hefner, 2011)'s perspective on modernity in Indonesia demonstrates that the development of modern society does not automatically eliminate local religious and cultural identities.

Modernization, in fact, encourages the emergence of new, more creative, open, and inclusive forms of religiosity in social life. This phenomenon is evident in Lampungnese social practices such as digital fundraising, community-based social movements, and da'wah activities that utilize digital media while maintaining the spirit of sakai sambayan as a local cultural value. This similar view aligns with Lukens-Bull's (2013) perspective, which explains that globalization does not always weaken local cultural identities. In many cases, communities actually strengthen their cultural symbols in response to rapid social change. The increasing use of Lampungnese cultural symbols in digital da'wah content, podcasts, and online studies demonstrates that local culture remains important in shaping the social and religious identities of Lampungnese people in the modern era.

3.3. The Role of Social and Religious Institutions

The transformation of Islamic values and local wisdom in Lampung society takes place through the involvement of various social and religious institutions that function as agents of value socialization in community life. These institutions serve as important spaces for maintaining the continuity of tradition while strengthening the internalization of Islamic values in everyday social practices. In the context of Lampung society, the existence of traditional and religious institutions does not operate in isolation, but rather develops in a mutually supportive relationship, shaping the community's social and religious identity. Cultural values are inherited through customary practices that have been passed down from generation to generation, while Islamic values are reinforced through ongoing educational activities, da'wah, and socio-religious development. The presence of these social institutions demonstrates that the process of cultural and religious transformation in Lampung society occurs collectively through the social spaces that exist within the community. In practice, society does not simply accept cultural and religious values as abstract concepts, but learns them through social experiences that occur in everyday life.

Traditional institutions such as Pepadun and Saibatin play a crucial role in maintaining the continuity of Lampung's cultural values. These institutions serve as guardians of tradition, regulating various customary practices in social life, from traditional ceremonies and deliberations to socio-cultural activities involving the community collectively. The presence of traditional institutions is not only related to the preservation of cultural symbols but also to the maintenance of moral values that underpin social relations in Lampung. Through various traditional activities, the community is introduced to the values of honor, social solidarity, collective responsibility, and ethics in interacting with others. These values are passed down through ongoing social practices in community life, ensuring that customs remain relevant in contemporary life. In this context, traditional institutions serve as social spaces that enable communities to maintain their cultural identity amidst the ever-evolving social changes of modern society.

Pepadun and Saibatin not only serve a symbolic function as representations of local culture, but also play a social role in building a harmonious relationship between custom and religion. Customary deliberations, social problem-solving, and traditional ceremonies demonstrate that customary institutions serve as collective spaces that bring together cultural and religious values in the lives of Lampung people. Through routine customary practices, the community is encouraged to understand that custom is not merely a cultural heritage, but a part of social ethics closely linked to Islamic teachings. The presence of customary leaders in community life also strengthens the social legitimacy of cultural values passed down through generations. In community practice, customary decisions often take Islamic moral values into account, allowing the relationship between custom and religion to develop harmoniously. This situation demonstrates that customary institutions play a significant role in maintaining a balance between the preservation of tradition and the social and cultural development of the religious life of Lampung society.

On the other hand, religious institutions such as Islamic boarding schools (pesantren), religious study groups (Majelis Taklim), and Islamic organizations play a crucial role in the internalization of Islamic values in the lives of the Lampung community. These institutions serve

as a means of moral and spiritual education, strengthening the community's understanding of Islamic teachings in everyday life. Through religious study, preaching, religious education, and social development, the community gains an understanding of Islamic values related to social ethics, solidarity, and moral responsibility in communal life. Islamic boarding schools, for example, serve not only as places for formal religious education but also as spaces for developing social character based on religious values. The Majelis Taklim serve as a medium for religious learning, bringing the community together in a social space that strengthens spiritual bonds and social solidarity. Islamic organizations also play an active role in social activities, ensuring that Islamic values are not merely normative teachings but are embodied in concrete social activities in the lives of the Lampung community.

Cooperation between traditional and religious institutions creates a space for productive social dialogue in the lives of the Lampung community. This collaboration is evident in various social and religious activities that involve elements of both custom and religion simultaneously. Celebrations of Islamic holidays such as the Prophet's Birthday and Isra Mi'raj are often combined with local cultural activities such as kenduri (feasts), Islamic art performances, and indigenous traditions that have developed within the community. In these activities, Lampung cultural symbols are used as a medium to reinforce the message of Islamic da'wah and the moral values conveyed to the community. The use of regional languages, traditional clothing, and local cultural symbols in religious activities demonstrates that Islam develops through a cultural approach that adapts to the lives of local communities. This phenomenon demonstrates that the relationship between custom and religion in Lampung develops through collaborative mechanisms that enable local culture to serve as a means of strengthening religious values in the community's social life in a more contextual way and closer to the community's cultural experiences.

Religious activities integrated with local culture demonstrate the Lampung community's ability to harmoniously integrate cultural symbols with religious practices. Religious celebrations are understood not only as spiritual rituals but also as socio-cultural spaces that strengthen relationships among community members. In Islamic kenduri (feast festivals) and arts performances, for example, communities not only engage in religious activities but also strengthen their collective social solidarity and cultural identity. The cultural symbols used in Islamic outreach activities demonstrate that local culture remains a vital part of the religious life of the Lampung community. The use of local cultural elements in Islamic activities strengthens the community's acceptance of religious messages because outreach is presented in a form closely related to their social life. This situation demonstrates that Islam in Lampung develops through adaptive and dialogical patterns of cultural interaction, allowing religion to be accepted as part of the community's social identity without diminishing cultural values that have been passed down through generations.

From (Asad, 1993)'s perspective, the dynamics of the relationship between religion and culture can be understood as the result of social construction and the discourse of power that develops within society. The relationship between Islam and custom in Lampung does not only occur within the cultural sphere, but also involves a process of meaning production carried out by various social actors such as local governments, religious leaders, and traditional figures. Through cultural policies, religious festivals, culture-based education, and other social activities, various parties play a role in shaping the public's understanding of the relationship between Islam and local cultural identity. The presence of public spaces that bring together religion and culture demonstrates that the meaning of a society's religiosity is formed through ongoing social interactions in community life. This phenomenon demonstrates that the relationship between Islam and custom is not merely a traditional phenomenon, but also part of the social dynamics related to cultural legitimacy and the formation of collective identity in Lampung society in the context of contemporary life.

In addition to formal institutions such as traditional and religious institutions, families and local communities also play a crucial role in transmitting Islamic values and local culture to the

people of Lampung. The family is the first social unit to introduce children to the values of politeness, respect for parents, social responsibility, and self-respect. These values are taught through daily practices that combine cultural and religious elements. Children are introduced to local traditions such as customary activities, communal prayers, family religious studies, and involvement in community social activities from an early age. In this context, family education plays a key role in the formation of the social and religious identity of the Lampung people. The process of socializing values occurs naturally through interactions between the family and the social environment, so that children grow up with an understanding that tradition and religion are interconnected parts of their community's social life.

Social communities also play a crucial role in strengthening the socialization of cultural and Islamic values within Lampung society. The community's tradition of togetherness allows for the transmission of these values through various social activities involving the community collectively. Village religious study groups, community service, community meetings, and participation in traditional ceremonies serve as social spaces that connect the younger generation with the cultural and religious values prevalent within the community. The presence of communities as spaces for social interaction demonstrates that the formation of community identity occurs not only through formal education but also through everyday social experiences that are collectively passed down. In Lampung society, the socialization of values occurs simultaneously through various levels of social institutions, ensuring that the relationship between culture and religion is maintained as part of the community's social identity, embedded in everyday life.

The role of traditional and religious institutions in maintaining local Islamic values aligns with the view (M. Woodward, 2010) that social organizations in Indonesia often act as guardians of tradition and mediators between normative Islam and local cultural practices. In the Lampung context, traditional institutions such as Saibatin and Pepadun carry out this function through various traditional activities, social deliberations, and cultural activities imbued with Islamic values. Meanwhile, (Lukens-Bull, 2013) explains that Islamic educational institutions in Indonesia often integrate local values into their learning systems as part of strengthening the community's cultural identity. This phenomenon is evident in the pattern of da'wah in Lampung, which does not position tradition as something to be eliminated, but rather as a social medium for conveying Islamic ethics to the community. This integration demonstrates that the relationship between Islam and local culture develops in a mutually reinforcing pattern and continues to persist in the social life of the Lampung community to the present day.

3.4. Social Implications and Diversity

The integration of Islam and local wisdom has a positive impact on the social life of the Lampung people, namely:

- a. Strengthening social cohesion by fostering a sense of solidarity and togetherness among residents. Through the values of *sakai sambayan* and *nengah nyappur*, people are encouraged to actively help others and contribute to social activities. This strengthens social bonds and creates stability in community life.
- b. This integration fosters tolerance and pluralism. The values of *nemui nyimah*, which teach friendliness and openness, make Lampung society relatively inclusive of religious and ethnic differences. In a multicultural society like Lampung, which comprises Lampung, Javanese, Sundanese, and Balinese ethnicities, these values serve as a social mechanism for maintaining harmony and avoiding conflict. The Islamic teaching of *tasamuh* (tolerance) finds its local expression in Lampungnese social practices.
- c. From a religious perspective, the integration of Islam and tradition has resulted in a moderate and humanistic pattern of Islamic practice. The community understands Islam not merely as a set of theological doctrines, but as a moral guide relevant to social life. This phenomenon emphasizes the character of Nusantara Islam, an Islam that is friendly, cultured, and contextual. Islam in Lampung is not a rigid or exclusive Islam, but rather an Islam that is down-to-earth and respects tradition.

- d. This integration also provides cultural resilience against the effects of globalization. Local values internalized with Islamic teachings serve as a moral bulwark for communities in the face of rapid social change. While global culture fosters individualistic and materialistic lifestyles, the people of Lampung strengthen the values of collectivity and spirituality through Islamic teachings. Thus, Islam serves not only as a religious force but also as a social instrument that maintains a balance between modernity and tradition.

4. Conclusion

Management The conclusion of this study shows that the relationship between Islam and the local wisdom of the Lampung community develops in an integrative pattern that forms a harmony between religious values and local culture in the social life of the community. Islam does not appear as a force that erases traditional traditions, but rather grows through a process of cultural adaptation that occurs peacefully and contextually. Lampung cultural values such as piil pesenggiri, nemui nyimah, nengah nyappur, and sakai sambayan are closely related to the principles of Islamic teachings so that both reinforce each other in shaping the social morality of the community. Customs become a social space for the application of Islamic values in daily life, while Islam provides moral and spiritual legitimacy to the existence of customs in Lampung society. This relationship forms a social identity of a community that is religious, humanistic, and oriented towards social solidarity. Modernization and globalization also do not eliminate local cultural values, but encourage the reinterpretation of values according to the times. The younger generation of Lampung continues to maintain the spirit of traditional values through modern social forms such as humanitarian activities, community movements, and digital social activities that reflect the values of sakai sambayan and collective solidarity in a contemporary context.

This study also shows that traditional institutions, religious institutions, families, and community leaders play a crucial role in maintaining the continuity of the relationship between Islam and local culture. Through social activities, education, da'wah, and cultural traditions, Islamic and traditional values continue to be passed down as part of the identity of the Lampung community. This integration has resulted in positive social impacts in the form of increased social cohesion, tolerance, solidarity, and moderate religious patterns in the life of a multicultural society. The religious patterns of the Lampung community reflect the character of Islam Nusantara, which is inclusive, culturally friendly, and respectful of humanity. The findings of this study align with the views of Robert W. Hefner (2011), Mark Woodward (2011), and Erni Budiwanti (2000), who explain that Islam in Indonesia developed through dialogue with local culture, resulting in peaceful and contextual religious traditions. Thus, the integration of Islam and Lampung customs can be understood as a model of moderate, adaptive, and relevant religiosity for the life of a pluralistic Indonesian society.

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