

# Islamic Community Empowerment Based on Piil Pesenggiri in Preserving Islamic Cultural Values in Teluk Betung, Bandar Lampung: A Study of the Marga Balak of Coastal Lampung in Negeri Olok Gading Subdistrict

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## Abstract

This study examines the integration of coastal Lampung customary values with Islamic teachings in fostering social harmony in Negeri Olok Gading Subdistrict, Bandar Lampung. Employing a qualitative approach, the findings reveal that traditional structures such as Kebandaran, title bestowal (Adok), as well as communal traditions like tahlilan and nughun, continue to be preserved without exhibiting a dichotomy between custom and religion. Instead, customary practices function as a cultural medium for the transmission of Islamic values. Traditional leaders, including Pangeran and Punyimbang, play a pivotal role in promoting religious moderation and maintaining a balance between tradition and Islamic law. This study proposes an integrative model through the concept of Islamic Community Development and Empowerment (ICDE), grounded in the principles of justice, participation, and mutual assistance. Guided by the framework of Maqasid al-Shari'ah, this empowerment model emphasizes the protection of five essential dimensions religion, life, intellect, wealth, and lineage through the hierarchical priorities of dharuriyyat, hajiyyat, and tahsiniyyat. The al-'urf methodology is employed to legitimize established societal customs as a basis for normative guidance, while the indigenization of Islam ensures the contextual realization of Qur'anic values within local cultural frameworks, in accordance with the legal maxim al-'adah muhakkamah. The findings further demonstrate that the philosophy of Piil Pesenggiri encompassing the values of Bejuluk Adok, Nemui Nyimah, Nengah Nyapur, and Sakai Sembaian is philosophically aligned with Islamic principles such as muru'ah (dignity), silaturahmi (social bonding), ukhuwah (brotherhood), and ta'awun (mutual cooperation). The proposed empowerment strategy includes strengthening spiritual, intellectual, and cultural capacities, exemplified by the establishment of the Sanggar Kebandaran Marga Balak as an initiative to preserve local wisdom and foster a harmonious, contextual, and inclusive religious life within a pluralistic society.

**Keywords:** *Coastal Lampung Customary Law; Islam; Social Integration; Piil Pesenggiri; Religious Moderation.*



## A. INTRODUCTION

Islamic Community Development (ICD) represents a manifestation of da'wah aimed at empowering the potential of the Muslim community through well-established theoretical and practical approaches. As part of the at-takwir strategy, this empowerment extends beyond the individual level to encompass communal and institutional dimensions in addressing complex social problems. In the Indonesian context, Islamic community empowerment exhibits distinctive characteristics due to its intersection with the culturally rich and value-laden traditions of the archipelago. Islam has historically been disseminated through a peaceful cultural approach,

resulting in a form of cultural management deeply embedded with Islamic values. These values require continuous preservation and contextual adaptation in accordance with sharia principles to remain relevant in enhancing socio-religious welfare (Hamid, 2018; Zubaedi, 2013).

Local wisdom emerges as a form of indigenous intelligence that serves as a crucial instrument for communities in managing their environment, social relations, and responses to technological change. Within Lampung society, the philosophy of Piil Pesenggiri constitutes a primary source of inspiration shaping various aspects of life and social conduct. This philosophy encompasses core values such as *Bejuluk Adok* (maintaining honor and reputation), *Nemui Nyimah* (hospitality), *Nengah Nyapur* (adaptability), and *Sakai Sembaian* (mutual cooperation). Philosophically, Piil Pesenggiri embodies profound theological and humanistic values, thereby necessitating a robust foundation of religious justification to ensure that these inherited practices possess strong spiritual legitimacy within an Islamic framework (Machendrawaty & Safei, 2001).

However, the sustainability of Piil Pesenggiri is increasingly challenged by the rapid forces of globalization and digitalization. These transformative dynamics have contributed to identity erosion, particularly among younger generations who tend to favor modern and individualistic lifestyles over traditional communal values. Urbanization and migration to metropolitan areas further weaken tradition-based social interactions, leading to the gradual marginalization of values such as *sakai sembaian* and deliberative consensus (*musyawarah*). Without rigorous scholarly inquiry and strategic empowerment initiatives, this cultural heritage risks being reduced to mere historical artifacts. Consequently, an in-depth examination of Islamic community empowerment dimensions is essential to safeguard and revitalize these local wisdom traditions.

This study focuses on the coastal Lampung community in Negeri Olok Gading Subdistrict, Teluk Betung Barat District, Bandar Lampung City. This location is particularly significant as it represents a central hub of Marga Balak customary institutions, encompassing three kebandaran, with Lamban Dalam functioning as the nucleus of socio-cultural activities. Despite its urban setting, the community continues to preserve traditional architectural forms, such as stilt houses, as well as cultural artifacts including the Siger (silver crown) and Talo Balak, which are utilized in communal deliberations and customary rituals. The resilience of this predominantly Muslim community in maintaining its cultural identity amid urban modernization presents a compelling phenomenon, underscoring the importance of examining the roles of traditional leaders and local institutional frameworks.

Based on these considerations, a gap emerges between the ideal of preserving noble cultural values and the reality of cultural degradation in the modern era. Accordingly, this study formulates several key research questions: (1) how is Islamic community empowerment conceptually framed in sustaining Islamic cultural traditions; (2) what dimensions of empowerment exist within the coastal Lampung community of Negeri Olok Gading; and (3) how are empowerment strategies

implemented in this context? The primary objective is to critically examine the synergy between Islamic values and the philosophy of Piil Pesenggiri as a strategic instrument for community strengthening.

In line with the formulated research problems, this study aims to provide a comprehensive description and in-depth analysis of the characteristics of Islamic community empowerment within the context of cultural preservation. More specifically, it seeks to identify the dimensions of empowerment within the Lampung Muslim community in Negeri Olok Gading Subdistrict and to formulate effective empowerment strategies for sustaining Islamic values embedded in the Piil Pesenggiri cultural framework. Through the achievement of these objectives, this study aspires to develop an integrative empowerment model that harmonizes spiritual, intellectual, and cultural dimensions for the sustainable development of coastal Lampung communities.

The findings of this study are expected to contribute both theoretically and practically. From a theoretical perspective, this research enriches the body of knowledge in Islamic Community Development by offering a nuanced understanding of how local wisdom can be operationalized within da'wah-based empowerment frameworks. Practically, the results are intended to inform policymakers, da'wah practitioners, and local governments. For academics, this study provides a novel perspective on the integration of local cultural values into Islamic propagation systems. For the local government of Bandar Lampung City and Lampung Province, the findings may serve as a policy reference for enhancing socio-religious welfare through culturally grounded approaches. Accordingly, the preservation of Piil Pesenggiri through well-designed empowerment strategies not only safeguards the cultural identity of the Lampung ethnic community but also strengthens a harmonious and contextually relevant religious life in the face of contemporary challenges.

Several prior studies are relevant to the theme of Islamic community empowerment based on Piil Pesenggiri in preserving Islamic cultural values in Teluk Betung, Bandar Lampung. Research by Antoni, Aniar, Fatimatuzzahro, and Zaki (2024) elaborates on the concepts, principles, and strategies of community empowerment from an Islamic perspective, providing a theoretical foundation for value-based societal development. In addition, the work of Nanih Machendrawaty and Agus Ahmad Safei (2001) emphasizes an integrated Islamic community development model encompassing spiritual, intellectual, social, and economic dimensions.

From the perspective of local culture, Himyari Yusuf (2010) identifies Piil Pesenggiri as a philosophical foundation of Lampung society, embedding values of honor, responsibility, solidarity, and religiosity, thereby making it highly relevant as a basis for community empowerment grounded in local wisdom. This is further reinforced by Shely Cathrin (2017), who argues that Piil Pesenggiri remains a relevant moral and cultural framework in contemporary Lampung society. Meanwhile, Aramdhan Qodrat Permana (2020) highlights that Islam, as a cultural system, is

capable of harmoniously acculturating with local traditions without compromising its essential values, aligning with the findings of Zulfa Jamalie (2011) regarding the effectiveness of culturally embedded Islamic propagation in Indonesian society.

Thus, this study is grounded in a robust academic foundation by integrating the theoretical constructs of Islamic community empowerment, the philosophical values of Piil Pesenggiri, and the harmonious interaction between Islam and local culture. This integrative approach positions the study as a significant contribution to efforts aimed at preserving Islamic cultural values within the Lampung community.

## **B. LITERATURE REVIEW**

### **1. Islamic Community Empowerment**

Islamic community empowerment refers to a systematic effort to develop and enhance community capacity through the provision of motivation, encouragement, and the cultivation of awareness regarding existing potentials to be further developed (Hamid, 2018; Zubaedi, 2013). From an Islamic perspective, empowerment constitutes a continuous movement aligned with the paradigm of religion as an instrument of social transformation, as reflected in Surah Ar-Ra'd 13:11.

Terminologically, this process aims to transform and institutionalize all dimensions of Islamic teachings into various levels of social life, including the family (*usrah*), social groups (*jama'ah*), and the broader community (*ummah*), thereby enabling individuals and communities to attain a higher quality of life and exercise meaningful agency in determining beneficial choices (Machendrawaty & Safei, 2001).

In practice, a distinction can be made between Islamic Community Development (PgMI) and Islamic Community Empowerment (PbMI). The former tends to focus on the quantitative expansion of Muslim-based institutions or organizations, whereas the latter emphasizes strengthening community capacity through systematic programs aimed at improving overall community quality (Machendrawaty & Safei, 2001).

Furthermore, empowerment is not a novel concept within Islam; rather, it represents a manifestation of da'wah bil-hal (action-based preaching), which upholds values such as mutual cooperation, collaboration, and tolerance (Antoni et al., 2024). Ultimately, community empowerment functions as a fundamental prerequisite for achieving sustainable development, guiding societies toward dynamic economic, social, and ecological sustainability (Yunus et al., 2017).

### **2. Elements of Islamic Community Empowerment**

Islamic community empowerment constitutes a complex process of social transformation involving key elements such as access to information, participation, accountability, and the capacity of local organizations (Machendrawaty & Safei, 2001). Among these, active community participation represents the core of empowerment, as voluntary engagement across all stages—planning, implementation, and evaluation—significantly determines program sustainability and fosters a shared sense of responsibility (Pakpahan et al., 2024). Such dynamic participation enhances

the role of the community, ensuring that development initiatives are more meaningful and aligned with their aspirations and actual needs (Pakpahan et al., 2024).

In addition to participation, empowerment encompasses individual capacity development through education and training aimed at strengthening community skills in managing resources independently (Pakpahan et al., 2024). The success of empowerment initiatives is further contingent upon equitable access to resources and information, strong and visionary local leadership acting as an agent of change, and the establishment of extensive partnership networks involving stakeholders such as government institutions, academia, and the private sector (Pakpahan et al., 2024). Collectively, the integration of these elements—including economic empowerment and program sustainability—forms a comprehensive framework for fostering self-reliant and prosperous communities (Pakpahan et al., 2024).

### **3. Objectives of Islamic Community Empowerment**

Fundamentally, Islamic community empowerment aims to achieve holistic welfare (*falah*) for society, as any action that contradicts the principles of well-being is considered inconsistent with Islamic teachings (Saeful & Ramdhayanti, 2020). This objective is reinforced by national policy frameworks that emphasize strengthening community capacity through institutional development, poverty alleviation, and social protection measures designed to support economic, social, and political aspects of public life (Noor, 2013).

More specifically, the empowerment process encompasses six primary targets as outlined by Mardikanto, namely: institutional and partnership improvement, enhancement of economic activities for broader benefits, increased household income, environmental quality improvement, and ultimately the elevation of living standards through better health and education outcomes (Maryani & Nainggolan, 2019). Accordingly, the essence of empowerment lies in transforming vulnerable or marginalized communities into self-reliant and capable actors, thereby serving as an effective mechanism for poverty reduction.

### **4. Stages of Islamic Community Empowerment**

Islamic community empowerment is implemented through a systematic sequence of seven stages. The process begins with the preparatory phase, which includes the readiness of empowerment facilitators (community workers) and the establishment of field conditions using a non-directive approach. This is followed by the assessment stage, aimed at identifying community problems, perceived needs (felt needs), and available resources (Syarfi'i, n.d.).

The next phase involves the planning of alternative programs, in which change agents actively engage community members in a participatory process to formulate potential solutions. This stage is then advanced through the formalization of action plans, where ideas are structured into written proposals or strategic plans (Syarfi'i, n.d.). Subsequently, the implementation phase is carried out through close collaboration between facilitators and community representatives.

Following implementation, the evaluation stage serves as a collective monitoring process to strengthen internal control systems and communication independence within the community. The final stage is termination, which marks the formal withdrawal of facilitators from the target community upon the completion of the program (Syarfi'i, n.d.). This staged approach reflects a structured and sustainable model of empowerment that prioritizes participation, independence, and long-term community resilience.

## **5. Dimensions of Islamic Community Empowerment**

The dimensions of Islamic community empowerment represent strategic domains encompassing spiritual, intellectual, economic, social, cultural, political, environmental, physical (sports), and livelihood aspects. Collectively, these dimensions aim to foster a self-reliant, competitive, inclusive, and civilized Muslim society grounded in Islamic values (Machendrawaty & Safei, 2001; Safei et al., 2020; Ali, Rosniati, & Rachmawati, 2024).

Spiritual empowerment focuses on strengthening *aqidah* (faith), moral conduct (*akhlaq*), and religious awareness as the ethical and spiritual foundation of society. Intellectual empowerment, on the other hand, emphasizes the importance of education, mastery of science and technology, and modern management practices as a form of intellectual *jihād* (Machendrawaty & Safei, 2001).

Economic empowerment is directed toward poverty alleviation through entrepreneurship, life skills development, and the strengthening of people-centered economic systems. Meanwhile, social, cultural, and physical (sports-related) empowerment aims to enhance community participation, reinforce social solidarity, preserve local identity, and stimulate collective creativity (Machendrawaty & Safei, 2001; Safei et al., 2020).

Furthermore, political, environmental, and livelihood empowerment seeks to enhance community capacity in participatory governance, environmental conservation, disaster mitigation, and the sustainable fulfillment of basic needs. These interconnected dimensions collectively form an integrated framework for realizing a resilient, sovereign, and sustainable Islamic society (Safei et al., 2020).

## **6. Characteristics of Islamic Community Empowerment**

The characteristics of Islamic cultural empowerment reflect a process of developing community capacity, awareness, and self-reliance based on Islamic values and local wisdom. This approach positions the community as the primary subject of development, guided by principles of justice, equality, participation, work ethic, and mutual assistance (Departemen Pendidikan Nasional, 2008; Samani, 2016; Hamid, 2018; Zubaedi, 2013; Antoni, Fatimatuzzahro, & Zaki, 2024).

Normatively, this framework is grounded in the concept of *maqasid al-shari'ah*, which emphasizes the realization of public welfare (*maslahah*) through the protection of five essential dimensions: religion, life, intellect, lineage, and wealth. Accordingly, empowerment efforts are directed toward achieving holistic well-being

(falah) and a dignified life in both worldly and spiritual contexts (Machendrawaty & Safei, 2001; Paryadi, 2021; Suhaimi, Rezi, & Hakim, 2023; Sardar & Nafik, 2017; Chaudhary, 2020).

Methodologically, Islamic cultural empowerment employs the al-'urf approach, which accommodates local traditions that are compatible with sharia principles. This approach enables a harmonious integration between Islamic teachings and customary practices without eroding cultural identity (Harisudin, 2016; Rauf, 2013; Qardawi, 1995).

Strategically, empowerment is implemented through a combination of structural and cultural da'wah. The structural approach utilizes formal institutions, while the cultural approach engages with arts, traditions, and local wisdom to facilitate contextual social transformation (Aziz, 2016; Amin, 2008; Permana, 2020; Sukayat, 2015).

In the Indonesian context, this approach is further enriched by the concept of the indigenization of Islam introduced by Abdurrahman Wahid, which advocates for the integration of the universal values of Islam with local cultures in a peaceful, tolerant, and civilized manner. Through this framework, Islamic community empowerment is expected to cultivate a society that is faithful, culturally rooted, self-reliant, just, and prosperous (Wahid, 2006; Wahid, 2007; Iswahyudi, 2016; Safei et al., 2020; Aliyudin, 2010).

## 7. Piil Pesenggiri

Piil Pesenggiri represents the philosophical foundation of the Lampung community, embodying identity, honor, and noble character. Etymologically, piil is derived from the Arabic term *fi'l* (behavior), while pesenggiri denotes the obligation to uphold high moral standards, possess magnanimity, and maintain a clear understanding of rights and responsibilities. This philosophy encompasses multidimensional values, including theological, humanistic, religious, moral, social, intellectual, and existential aspects, which collectively guide the relationship between humans and God, fellow beings, and the natural environment (Himiyari Yusuf, 2010).

Piil Pesenggiri is structured around four core elements. First, *Bejuluk Adok* emphasizes identity, honor, and social responsibility. Second, *Nemui Nyimah* promotes hospitality, empathy, and social bonding (*silaturahmi*). Third, *Nengah Nyapur* instills tolerance, deliberation (*musyawarah*), and adaptability. Fourth, *Sakai Sembaian* underscores the importance of mutual cooperation, solidarity, and collective assistance. These values are not only consistent with the principles of Pancasila but are also deeply aligned with Islamic teachings, thereby maintaining their relevance as an ethical, cultural, and developmental foundation for Lampung society (Himiyari Yusuf, 2010).

From an Islamic perspective, Piil Pesenggiri reflects the concept of muru'ah, which encompasses personal dignity, moral excellence, and social responsibility. The entire structure of Lampung customary life, including governance, kinship, marriage, deliberation, and customary law, is rooted in Piil Pesenggiri, which is infused with

theological values regulating the relationship between humans and Allah, fellow humans, and the environment.

This philosophical framework resonates with classical Islamic scholarship. Al-Ghazali emphasizes the importance of restraining desires and avoiding immoral conduct; Al-Mawardi highlights consistency in virtuous behavior; and Ibn Qayyim al-Jawziyya stresses the necessity of avoiding all forms of moral degradation in speech, action, and character.

Furthermore, the elements of Nengah Nyapur and Sakai Sembaian embody key Islamic values such as *ukhuwah* (brotherhood), *mu'asyarah hasanah* (harmonious social relations), *ulfah* (affection), and *ta'awun* (mutual assistance), as articulated in Islamic teachings. These principles are also reflected in the works of M. Quraish Shihab and Muhammad Chirzin, as well as in classical Islamic sources such as Al-Qurtubi and Muhammad al-Bukhari. Thus, Piil Pesenggiri should not be understood merely as a local customary system, but rather as a concrete manifestation of Islamic ethical values that cultivate dignity, brotherhood, solidarity, and social responsibility within Lampung society (Yusuf, 2010).

### C. METHOD

This study employs a qualitative research design with a descriptive orientation to comprehensively understand the behaviors, perceptions, and actions of participants within their natural context. A qualitative-naturalistic approach is adopted and complemented by an anthropological perspective to examine the manifestations of religious and cultural practices associated with Piil Pesenggiri as the philosophical worldview of the Lampung community. The research was conducted in the Kebandaran Marga Balak, located in Negeri Olok Gading Subdistrict, Bandar Lampung City. Key informants were selected from traditional leaders, religious leaders, and community figures using a snowball sampling technique, enabling the identification of relevant and information-rich participants. Primary data were collected through in-depth interviews and non-participant observation, while secondary data were obtained through document analysis, including books, scholarly works, and archival records related to local infrastructure and socio-religious conditions.

Data analysis was conducted continuously following the interactive model developed by Matthew B. Miles and A. Michael Huberman (1992), which consists of three main stages: data reduction to simplify raw information, data display in the form of tables and narrative descriptions, and the drawing of credible conclusions. To ensure the validity and trustworthiness of the findings, this study applied triangulation techniques, including methodological triangulation (comparing data from interviews, observations, and surveys), source triangulation (verifying information through historical documents and official records), and theoretical triangulation (interpreting findings through multiple relevant theoretical perspectives to minimize researcher bias) (Imam Gunawan, 2016; Sugiyono, 2014). Through this systematic procedure, the study aims to generate robust and nuanced findings that

provide an in-depth explanation of Islamic community empowerment strategies grounded in local wisdom.

#### D. RESULT AND DISCUSSION

Kebandaran Marga Balak is located in Negeri Olok Gading Subdistrict, Teluk Betung Barat District, Bandar Lampung City. This area represents a historically significant settlement established by Ibrahim, bearing the title Pangeran Pemuka, around 1618 CE. Originally known as Kampung Negeri, the settlement was centered around Lamban Dalom, which continues to function as the nucleus of socio-cultural activities. The subdistrict has been officially designated as a cultural heritage area under Regional Regulation (Perda) of Bandar Lampung City No. 10 of 2011. Demographically, the population is predominantly of Lampung ethnicity (59.81%), with the majority engaged in service and trade sectors.



Documentation of traditional houses was conducted at Lamban Dalom Kebandaran Marga Balak and Lamban Balak Penyimbang Tuha Kebandaran Marga Balak. These structures symbolize the enduring existence of coastal Lampung cultural heritage and remain actively utilized for customary ceremonies and community deliberations.



Religious documentation was centered on Masjid Quba Negeri Olok Gading, which serves not only as a hub for religious activities but also as a space where Islamic values and local customs are integrated. Additionally, observations were conducted at the traditional cemetery complex in Negeri Olok Gading, representing the community's reverence for their ancestors and reflecting the continuity of spiritual and cultural heritage.



In-depth interviews were conducted to gain insights into the role of customary institutions in preserving Piil Pesenggiri. The first interview took place on Monday, July 1, 2024, at Lamban Dalam Kebandaran Marga Balak, with Johan Purba Syahputra, who serves as Pulambanan/Keluarga Sebatin and is professionally affiliated with the Lampung Regional Police. The discussion focused on the role of customary institutions in preserving the values of Piil Pesenggiri and their integration with Islamic teachings. The second interview was conducted on Tuesday, July 2, 2024, at the same location with M. Yusuf Erdiansyah Putra, a member of the Lampung Regional House of Representatives (DPRD) and Pulambanan/Keluarga Sebatin. This interview explored the role of younger generations in sustaining customary traditions and ensuring their continuity in the modern era.

Historically, Kebandaran Marga Balak maintains a close relationship with the Banten Sultanate dating back to the 17th century. Ibrahim, bearing the title Pangeran Pemuka, received formal recognition and an honorary title from the Sultan of Banten, signifying both political legitimacy and cultural integration within the broader Islamic governance structure of the time.

The customary leadership system is hierarchically organized, led by the Penyimbang Bandar, followed by Penyimbang Paksi and Penyimbang Tiuh, supported by a structured system of traditional titles ranging from Gusti Pengikhan to Cap. Administratively and culturally, the Teluk Betung customary territory (Marga) is divided into three principal units: Marga Balak, Marga Lunik, and Marga Bumi Waras. This structured system reflects a deeply institutionalized form of indigenous governance that continues to shape social organization and authority within the community.

From a socio-cultural perspective, the life of the Negeri Olok Gading community is strongly characterized by the integration of Islamic values with the Saibatin Lampung customary tradition. This synthesis is evident in various aspects of daily life. For instance, the Tari Bedana, which emerged alongside the arrival of Islam in Lampung, reflects a cultural expression infused with religious meaning.

Similarly, traditional marriage practices demonstrate a hybrid system that integrates Islamic legal principles with local customs such as *sebambangan*, illustrating the dynamic interaction between religious norms and cultural practices. Furthermore, the presence of Masjid Quba Negeri Olok Gading, established in 1816, serves not only as a center for religious worship but also as a symbol of the institutional fusion between *adat* (customary law) and Islam within the community.

The findings reveal that Islamic community empowerment in Kebandaran Marga Balak, Negeri Olok Gading Subdistrict, is structured around three primary dimensions: spiritual, intellectual, and cultural. These dimensions operate in an integrated and mutually reinforcing manner within the daily life of the community. This integration indicates that the preservation of local culture cannot be separated from the strengthening of deeply rooted religious values, thereby forming a holistic model of empowerment grounded in both faith and tradition.

Spiritual empowerment is evident in the strong integration of Islamic teachings with local traditions across various life-cycle events, including marriage ceremonies, funeral rites, and Islamic religious celebrations. Customary rituals are consistently accompanied by recitations such as *tasbih*, *shalawat*, *barzanji*, and *marhaban*, embedding Islamic spirituality into the fabric of cultural practices. The presence of six mosques and seven prayer rooms (*mushalla*) within the subdistrict further demonstrates the robust spiritual infrastructure that sustains religious life. This finding reinforces the theoretical premise that spiritual capital plays a foundational role in community resilience and value preservation.

Intellectual empowerment is manifested through the establishment of both formal and religious educational institutions. These include one public elementary school, two private Islamic elementary schools (*Madrasah Ibtidaiyah*), one private Islamic junior high school (*Madrasah Tsanawiyah*), four kindergartens, four early childhood education centers (*PAUD*), and one vocational training institution. Collectively, these institutions educate hundreds of students, supported by dozens of educators. This reflects a strong community commitment to sustaining intergenerational knowledge transfer and human capital development, both in general and religious domains. From a theoretical standpoint, this dimension aligns with the notion that education serves as a critical driver of empowerment and long-term social transformation.

Cultural empowerment is reflected in the continued practice of traditional arts and rituals, such as *Tari Bedana*, *pencak silat*, wedding processions (*arak-arakan pengantin*), *sekhedapan*, *dikigh*, as well as traditions like *belangighan* and *nughun*. Importantly, these cultural expressions are not practiced in isolation but are consistently infused with Islamic values. As such, cultural activities simultaneously function as instruments of *da'wah* and as mechanisms for reinforcing religious identity. This finding highlights a form of culturally embedded religious transmission, where local wisdom serves as a medium for sustaining Islamic values within a dynamic social context.

Overall, these three dimensions collectively form an integrative empowerment model that bridges spirituality, knowledge, and culture. This model not only strengthens community identity but also enhances adaptive capacity in responding to the challenges of modernization, thereby contributing to a sustainable and contextually grounded form of Islamic community development.



Following the marriage contract (*akad*), a ceremonial procession (*arak-arakan*) is conducted as part of the customary wedding tradition. In this procession, the groom proceeds in a formal entourage to symbolically escort the bride, marking the transition into marital union within both cultural and religious frameworks. The procession is accompanied by rhythmic recitations of shalawat performed with hadrah (rebana percussion), alongside demonstrations of pencak silat. This combination reflects a harmonious integration of Islamic devotional expressions and traditional martial arts, illustrating how cultural rituals function simultaneously as expressions of religious devotion and the preservation of local identity.

The findings indicate that the cultural preservation strategy implemented by the Kebandaran Marga Balak community is grounded in the concept of the indigenization of Islam. This approach seeks to harmonize Islamic teachings with local wisdom without compromising the essential principles of the religion. Empirically, this strategy has proven effective, as community members do not perceive any dichotomy between custom (*adat*) and religion; rather, both are understood as mutually reinforcing elements. While customary practices are maintained, they remain consistently aligned with and subordinate to Islamic sharia values.

A central strategy employed is the use of cultural da'wah, which is systematically integrated into various aspects of community life. Islamic devotional practices (*amaliyah Islamiyah*), such as *tahlil*, *dhikr*, *shalawat*, and the recitation of *barzanji*, are embedded within customary ceremonies, including marriage contracts (*akad nikah*), circumcision rituals (*khitanan*), the commemoration of the Prophet's birthday (*maulid*), and *walimatut tasmiyah*. This cultural acculturation process unfolds harmoniously, as individuals from diverse ethnic backgrounds residing in the area actively participate in local traditions. In this relational framework, religion occupies a normative position above culture, ensuring that any cultural elements deemed incompatible with Islamic principles are gradually abandoned.

The philosophy of *Piil Pesenggiri*, as the guiding worldview of the coastal Lampung community, is demonstrated to embody deeply rooted Islamic values. Its four core elements—*Bejuluk Adok* (the conferral of titles as a form of honor), *Nemui Nyimah* (hospitality and the cultivation of social bonds), *Nengah Nyapur* (social engagement and openness reflecting *ukhuwah*), and *Sakai Sembaian* (mutual assistance and collective solidarity)—are inherently aligned with Islamic teachings. These values function as an ethical foundation for character building, fostering a dignified and socially responsible Muslim community.

As a tangible manifestation of cultural preservation among younger generations, the community established the Sanggar Kebandaran Marga Balak Teluk Betung Barat in 2016. This cultural studio consists of approximately 30 members who regularly convene twice a week after the evening ('isha) prayer. It serves both as a platform for social cohesion and as a training center for traditional arts, including Tari Bedana and hadrah performances. The presence of three similar cultural studios within the same subdistrict further indicates that the preservation of Islamic-based local culture remains vibrant and resilient amid the pressures of modernization.

**Tabel 1** .....

Aspect	Research Findings	Discussion
Location and Historical Background	<i>Kebandaran Marga Balak</i> is located in Negeri Olok Gading Subdistrict, Teluk Betung Barat District, Bandar Lampung City. It was established around 1618 CE by Ibrahim, titled <i>Pangeran Pemuka</i> , originally known as <i>Kampung Negeri</i> . <i>Lamban Dalam</i> serves as the center of customary governance.	The strong historical foundation of this area reinforces the preservation of Islamic identity and Lampung Saibatin cultural traditions. Its historical value enhances both social and customary legitimacy within the community.
Cultural Status	Negeri Olok Gading has been designated as a cultural heritage area under Regional Regulation (Perda) No. 10 of 2011.	This designation provides legal protection while strengthening efforts to preserve local Islamic cultural heritage amidst modernization.
Customary Structure	The customary leadership system is headed by <i>Penyimbang Bandar</i> , followed by <i>Penyimbang Paksi</i> and <i>Penyimbang Tiuh</i> . The traditional title system is hierarchically structured from <i>Gusti Pengikhan</i> to <i>Cap</i> .	A well-established customary structure functions as an effective mechanism for sustaining Islamic values, cultural traditions, and social order.
Spiritual Life	Islamic values are deeply embedded in daily life, including customary ceremonies, marriages, funeral rites, and Islamic celebrations. The area contains six mosques and seven <i>mushalla</i> .	Spiritual empowerment is realized through the integration of Islamic practices such as <i>tasbih</i> , <i>shalawat</i> , <i>barzanji</i> , and <i>marhaban</i> into customary rituals, making religion a living and dynamic element of community life.
Education and Intellectual Development	The community hosts one public elementary school, two Islamic elementary schools ( <i>MIS</i> ), one Islamic junior high school ( <i>MTsS</i> ), four kindergartens, four early childhood education centers	Intellectual empowerment is achieved through both formal and religious education, serving as a long-term investment in developing knowledgeable and morally grounded future generations.

	(PAUD), and one vocational training institution.	
Islamic Cultural Practices	Preserved traditions include <i>Tari Bedana</i> , <i>pencak silat</i> , wedding processions ( <i>arak-arakan</i> ), <i>sekhedapan</i> , <i>dikigh</i> , <i>belangighan</i> , and <i>nughun</i> .	Culture functions as a medium of cultural <i>da'wah</i> , as artistic expressions are integrated with Islamic values, thereby reinforcing religious identity.
Preservation Strategy	The community maintains customary traditions while positioning Islam as the primary normative foundation.	The indigenization of Islam proves effective in harmonizing Islamic law with local culture without generating conflict between tradition and religion.
Cultural Da'wah	Islamic practices such as <i>tahlil</i> , <i>dhikr</i> , <i>shalawat</i> , and <i>barzanji</i> are integrated into customary rituals.	Cultural <i>da'wah</i> serves as the primary method for internalizing Islamic values through accommodative and culturally rooted approaches.
Piil Pesenggiri Values	The philosophical foundation includes <i>Bejuluk Adok</i> , <i>Nemui Nyimah</i> , <i>Nengah Nyapur</i> , and <i>Sakai Sembaian</i> .	These values are aligned with Islamic principles, particularly in promoting dignity, brotherhood ( <i>ukhuwah</i> ), social cohesion, and mutual cooperation.
Role of Youth	The <i>Sanggar Kebandaran Marga Balak Teluk Betung Barat</i> was established in 2016 with approximately 30 active members.	The cultural studio functions as a platform for cultural regeneration, strengthening social bonds, and sustaining Islamic artistic traditions among younger generations.
Contemporary Relevance	Three active cultural studios exist within Negeri Olok Gading.	This demonstrates that local Islamic culture remains resilient, adaptive, and sustainable despite the pressures of globalization and modernization.

## E. CONCLUSION

This study concludes that the philosophy of Piil Pesenggiri serves as a foundational framework that effectively integrates Islamic values with the local wisdom of the coastal Lampung community in a harmonious and contextually grounded manner. Beyond functioning as a moral guideline, embodied in the principles of *Bejuluk Adok* (honor), *Nemui Nyimah* (social bonding), *Nengah Nyapur* (brotherhood), and *Sakai Sembaian* (mutual cooperation), this philosophy also operates as a strategic instrument for community empowerment across spiritual, intellectual, and cultural dimensions.

The findings demonstrate that the application of the indigenization of Islam, combined with cultural da'wah, constitutes an effective model for preserving local identity while simultaneously reinforcing Islamic values in the face of rapid modernization. This integrative approach not only sustains cultural continuity but also enhances the adaptive capacity of the community, thereby contributing to a more resilient and context-sensitive model of Islamic community development. From a theoretical perspective, this study contributes to the discourse on Islamic Community Development by proposing an integrative empowerment model that bridges religious values and local cultural systems. Practically, the findings offer a strategic framework for policymakers and practitioners seeking to implement culturally grounded and sustainable empowerment initiatives.

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