



Lampung Customary Culture as the Foundation of Social Development: Perspective of Community Empowerment and Welfare

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ABSTRACT

The purpose of this study is to analyze the role of Lampung cultural customs so that they can be optimized as a foundation in social development efforts, especially from the perspective of community empowerment and welfare. The research method used is descriptive qualitative with a case study approach, the data used are interviews and direct observation of community leaders and traditional leaders. Data analysis adopts from Robert Yin by making an explanation, which includes (1) making a theoretical statement/initial proposition about social policy/behavior; (2) comparing initial case findings with statements/propositions; (3) improving statements; (4) comparing improvements with existing facts; (5) repeating the process as many times as necessary. The results of the study indicate that cultural values such as mutual cooperation and local wisdom in the form of sekura parties contribute significantly to strengthening social solidarity and community participation in the development process. In addition, the integration of cultural customs in empowerment programs can improve the economic and social welfare of the community. These findings emphasize the need for collaboration between the government, community, and related institutions to ensure that cultural values remain relevant in facing modern challenges.

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1. INTRODUCTION

The phenomenon of globalization that has resulted in the entry of various cultures from outside Indonesia is a serious threat to the existence of local culture in Indonesia (Gunawan, 2021). More than ten years ago, Kaelan (Cathrin, 2021) stated that globalization has changed the mindset of society. The entry of various values and cultures from outside has led to the emergence of pragmatic and practical mindsets, so that various cultural traditions in society are gradually abandoned for pragmatic and practical reasons. This can be seen from the abandonment or modification of certain cultural processions or rituals that accompany important cycles in human life. This kind of phenomenon can result in the reduction of the meaning of culture, to only activities, while the cultural values that underlie the culture are forgotten. If this situation continues to be allowed, gradually the sense of love for the homeland and love for culture among the next generation of the nation will erode and slowly disappear (R. S. Putri et al., 2020). Along with the development of the era with the globalization area, this diversity is now threatened. Especially the diversity of regional cultures that are increasingly abandoned and almost extinct.

Customs and culture are a way of life that develops from generation to generation that has cultural values, norms, customs, and customary laws that are often carried out in a region . The culture of the Indonesian nation is diverse, for example the culture of the (Syakhrani & Kamil, 2022) *Lampung* region in *Lampung* province. *Lampung culture* is part of the culture of the Indonesian nation that comes from the noble values of the *Lampung indigenous people*. The (Pranoto & Wibowo, 2018) *Lampung* indigenous community in general has a symbol that shows the existence of both indigenous groups, both *Saibatin* and *Pepadun*, namely *Sang Bumi Ruwa Jurai*, which means cultural diversity that includes two large cultural groups, namely *the Pepadun* and *Saibatin customs* (Palyanti, Sari, et al., 2024).

Lampung was previously known as a major producer of black pepper, so it was called *the land of pepper* (Hakiki et al., 2021). *Lampung* is also known to

have its own cultural characteristics, including having scripts and languages, traditional clothing, wedding customs, regional songs, regional dances and traditional houses. The (Samingan, 2024) *Lampung* ethnic group also has a philosophy of life called "*Piil Pesenggiri* " which is always a guideline in everyday life (Kristina & Sari, 2024). The *Lampung people* adhere to the *Piil Pesenggiri philosophy of life*. The *Piil Pesenggiri philosophy of life*, which has a high moral meaning and is supported by a personal identity that is *nicknamed-beadok*, has a *nengah-nyappur*, *nemui-nyimah*, and *sakai sambayan* behavior. The word *piil* itself comes from Arabic which means behavior and *Pesenggiri* which means the obligation to have high morals, be magnanimous, know yourself, the obligation to maintain a good name and self-respect (Anggoroi, 2023). *Piil is interpreted as a feeling of wanting to be great and appreciated. This philosophy of life is a reference in the lives of the Lampung people in their attitudes and behavior* (Wibisono et al., 2021).

The following is a table that describes the philosophy of *Piil Pesenggiri* regarding the empowerment of the *Lampung community* and its impact on the daily lives of the community:

Table 1. *Piil Pesenggiri's Philosophy on Community Empowerment*

Philosophy	Description	Impact on Society
High Morals	Emphasizes the importance of good behavior and ethics in social interactions.	People are more respectful and collaborative
<i>Beadok</i>	Identity that shows good personality and responsibility	Encourage individuals to contribute positively to the community
<i>Middle-Nyappur</i>	The principle of mutual assistance and mutual cooperation	Strengthening solidarity and cooperation in social activities
<i>Meet Nyimah</i>	The principle of mutual respect and understanding each other	Increasing tolerance and harmony among members of society
<i>Sakai Sambayan</i>	The obligation to maintain one's good name and self-respect	Creating a strong sense of pride and identity within the community

The philosophy of "*Piil Pesenggiri*" is a guideline for the people of *Lampung* in behaving and acting. By emphasizing high morals, good personal identity, and the principle of mutual respect, the community can work together to build solidarity and prosperity. Each component of this philosophy contributes to strengthening the community, creating a more harmonious and productive environment.

Through the application of these values, the people of *Lampung* not only maintain their cultural heritage, but also strengthen their capacity to adapt to changing times and socio-economic challenges. Preserving this philosophy is essential to ensure that future generations can continue to rely on proven values to build a better life.

Lampung tribe is one of the tribes that strongly upholds its traditions and cultural values. In the *Lampung* tribe, the local wisdom value that is closely held is *Piil Pesenggiri* (Yusuf Perdana, 2022). The wisdom value of *Piil Pesenggiri* is a guideline for life that is adhered to by every individual of the *Lampung* tribe. *Piil Pesenggiri* plays a very large role in efforts to eradicate problems or conflicts that exist in social relations in the *Lampung* tribe. Local customs and culture of *Lampung* have an important role in social development, because values such as mutual cooperation, togetherness, and local wisdom are a strong foundation for creating a harmonious and competitive society. By maintaining and integrating this cultural tradition in various aspects of life, the (Rahayu et al., 2024) *Lampung* people can build a strong identity while opening themselves up to the development of the times, creating social progress that is in line with the noble values of the region.

West Lampung has a unique historical and cultural significance, reflecting the richness of Indonesia's diverse culture. As one of the provinces in Sumatra, *Lampung* has traditions influenced by a long history of interaction between various tribes, including the *Lampung Pepadun* and *Saibatin* tribes. Each group has different customs and values, but still respect and interact with each other.

One unique example of customs in *West Lampung* is the tradition of "*Ngita*," which is a marriage proposal procession. This process involves deliberation between families that emphasizes collective values and harmony, unlike some other cultures in Indonesia that may emphasize more on formal and ceremonial aspects. For example, in Javanese culture, the proposal process also involves a series of rituals, but is often more structured and formal with clear stages (Yarham, 2023). Marriage customs such as *Ngita* serve as a gathering place for families and communities, where the deliberation process

creates consensus and collaboration between community members. This increases a sense of solidarity and social involvement, which is important for creating a support network when needed.

The tradition of "*Bediom*," or moving house, also shows the uniqueness of *West Lampung culture* (Budiman et al., 2024). This ritual involves the symbolic lifting of household equipment, which shows gratitude to God. This is different from the tradition of moving house in some other areas, such as *Bali*, where the process of moving house also involves rituals but focuses more on offerings to the gods and spiritual preservation (Fransiska et al., 2023).

Cultural preservation in *West Lampung* is essential not only to maintain local identity but also to educate future generations about the rich heritage of the region. Each part of Indonesia celebrates important life moments rooted in local values and beliefs, contributing to the diversity of the nation. In the context of globalization, preserving traditions such as those in *West Lampung* strengthens national identity and enriches cultural heritage. The customs of *West Lampung* significantly contribute to social development through practices that support community empowerment and well-being. The tradition of *gotong royong* (mutual cooperation) is a prime example, where residents collaboratively engage in tasks like road repairs or constructing houses of worship. These communal activities not only expedite project completion but also fortify social bonds and a collective sense of responsibility for their environment.

In addition to mutual cooperation, the arts and traditional agricultural practices in *West Lampung* play a vital role in sustaining community well-being. Cultural festivals featuring dance and music help preserve the region's heritage while attracting tourists, which boosts local income and creates jobs. Environmentally friendly farming techniques inherited through generations foster sustainable resource management, ensuring food security and teaching valuable lessons in ecological stewardship. A participatory approach to community empowerment underscores the significance of direct involvement, enabling the community to be active agents in development. By exploring local potential, building capacity, and fostering awareness of their rights, this approach ensures that development aligns with community needs, creates a sense of ownership, and enhances overall quality of life.

Participatory development of social development projects between community relations both in groups and individuals who prioritize environmental conditions to play an active role in contributing to

development (Mahadiansar & Romadhan, 2021), this shows the importance of community participation intervention as a form of strategy in exporting more effective and ideal social development problems using a community-based approach (Wance et al., 2021). Participation has the potential to produce considerable social value in the local community (Habib, 2021). One of the social benefits is the importance of developing social development. However, little is known about the development and results of social development in the context of society (Sudrajat, 2020). Participatory social development actually has a bond of togetherness developed by the community itself so that there is a network between connectors and connecting so that positive impacts are created, ranging from supportive attitudes and behaviors, positive influences on others, pro-social behavior, and increased daily socialization (Wisadirana et al., 2024). By producing positive results among these community groups in social development, the potential to contribute to the development of social development has an impact on community welfare (Pancawati & Widaswara, 2023). In addition, exploring the concept of participatory social development with the local community is a logical logic to encourage the implementation of the concept of participatory social development together (Sabardila et al., 2020).

Participatory development in social development, which emphasizes the active role of the community, can also be an effective strategy to overcome social development problems. By involving the community in the development process, the social value produced will be greater and contribute to the welfare of the community. This participatory concept, if implemented properly, will encourage the local identity of the Lampung community to remain strong even in the midst of globalization. *Lampung's cultural customs* play a crucial role in community life and the formation of local identity. With rich traditions, such as the *Pepadun* and *Saibatin customs*, this culture creates a sense of togetherness and uniqueness that binds the *Lampung community*. The values of local wisdom, such as mutual cooperation and togetherness, become the foundation of social interaction, supporting the creation of a harmonious society (Afdhal et al., 2024). In addition, existing traditions and rituals function as a means of education, where the younger generation is taught to appreciate and preserve their cultural heritage. In an economic context, *Lampung's cultural customs* also contribute through local craft products that can increase community income (S. Putri, 2020). Furthermore, these cultural customs function as a fortress of identity in the face of globalization, allowing people to adapt without losing their identity. By integrating cultural traditions into

daily life, the people of *Lampung* not only build a strong identity, but also create social progress in line with the noble values of the region (Adha & Susanto, 2020).

Cultural values are the basic foundation in forming strong and characterful individuals. Individuals are formed through a process with their environment. The role of cultural values is the foundation for individuals in carrying out every process of interaction with the environment. Symptoms of the fading internalization of cultural values in the Indonesian nation have an impact on the emergence of various social problems in people's lives. *Lampung's cultural customs* have a very significant role in the context of community empowerment and welfare. As a heritage that has been preserved from generation to generation, these cultural values not only reflect local identity, but also serve as a foundation for sustainable social development. In *Lampung society*, traditions and customs contribute to strengthening social solidarity, increasing community participation in the development process, and creating effective strategies to overcome social and economic challenges. By integrating cultural customs into empowerment programs, communities can utilize existing local potential, so as not only to improve individual welfare but also promote harmony and sustainability of the community as a whole.

Community empowerment is an effort to increase the power or strength of the community by providing encouragement, opportunities, chances, and protection without regulating and controlling the activities of the empowered community to develop their potential so that the community can improve their abilities and actualize themselves or participate through various activities (Hernany et al., 2023). Community empowerment involves fostering community strength to actively participate in regional development, aiming to alleviate backwardness and poverty and enabling competitiveness with the global community. Since independence, efforts to improve the welfare of Indonesians have included initiatives like literacy eradication programs in both formal and non-formal education systems. In the health sector, government programs introduced accessible health services such as Puskesmas at the sub-district level in the 1970s and Posyandu in every village to reach rural areas. By the early 1990s, the development of community health centers had significantly surpassed the growth of hospitals, reflecting a strong focus on grassroots healthcare (Hernany et al., 2023). The placement of midwives in villages who educate cadres from among the villagers themselves, and accompany cadres in routine Posyandu activities, shows efforts to empower the community.

There is previous research related to *Lampung cultural customs* as a foundation for social development: the perspective of empowerment and community welfare, namely in the study (Daud & Novrimansyah, 2022; Fahreza et al., 2024; Irawan et al., 2024; Nadriana et al., 2022; Nugroho, 2022; Prikurnia & Kurniawan, 2024) it says that sustainable development must be able to facilitate mutual understanding and mutual trust so that the main goal is achieved. In the study of sustainable tourism, it is necessary to pay attention to the development communication process that presents synergy between the environment and humans. The development communication strategy approach used also pays attention to the current development concentration, namely: (1) Participatory development communication strategy. (2) Convergence communication strategy. (3) the role and direct involvement of local media and social media in conveying information to the community about tourism development. By integrating religion and culture in empowerment, it can have a significant impact on the development of qualifications and economic welfare. The integration of local wisdom elements has proven effective in increasing economic attractiveness and sustainability.

Lampung tribe not only maintains its identity through traditions and customs, but also makes culture a means of strengthening social solidarity, increasing community participation in the development process, and facing social and economic challenges. Unlike previous studies that tend to only see local culture as a complement to development, this study will examine *Lampung* cultural values, such as mutual cooperation and togetherness, which function as a strategic foundation in inclusive social development based on community participation. Highlighting a participatory approach in social development that integrates local cultural traditions as a community empowerment strategy. Furthermore, the purpose of the study is to analyze the role of *Lampung* cultural customs so that they can be optimized as a foundation in social development efforts, especially from the perspective of community empowerment and welfare.

2. METHOD

The research approach is qualitative, where the research is intended to understand the phenomenon of what is experienced by the research subject, for example behavior, perception, motivation, action, and others holistically by means of description in the form of words and language, in a specific natural context and by utilizing various natural methods (Nikmah et al., 2020). The research method uses a case study. There are participants that researchers choose as sources, namely community leaders, traditional leaders, and

members of the local community involved in the empowerment program, totaling 4 people. The research location is in the *West Lampung area*, precisely in *Pekon Hujung*. This research location was chosen because there is an empowerment program run by the government and non-governmental organizations in *West Lampung*, the *Pekon Hujung area* can provide relevant analysis of program activities in the context of cultural customs. In addition, community leaders and traditional leaders are more open to establishing good cooperation in order to obtain relevant and in-depth data and information. Data collection in the study was interviews, participant observation, documentation, and data triangulation to obtain the degree of validity of the information. Data analysis adopts from Yin, (2008), by making an explanation, which includes (1) making an initial theoretical statement/proposition about social policy/behavior; (2) comparing initial case findings with the statement/proposition; (3) improving the statement; (4) comparing improvements with existing facts; (5) repeating the process as many times as necessary.

3. RESULTS AND DISCUSSION

West Lampung's cultural customs encompass various traditions, including marriage, death, mutual cooperation, agriculture, and the arts. The marriage customs involve a series of symbolic rituals, such as proposals, prayer readings, and ceremonial handovers, which strengthen bonds between families and foster social networks. Similarly, funeral and commemoration ceremonies honor the deceased and involve the broader community, reinforcing social ties and maintaining connections with ancestors. Mutual cooperation customs exemplify the community spirit, with collaborative efforts in building homes, organizing events, and other communal tasks that encourage solidarity and active participation. Agricultural traditions, including sustainable farming techniques and the use of traditional tools, contribute to food security and environmental sustainability. Furthermore, traditional arts and performances, such as music and dance, not only preserve cultural identity but also provide a creative outlet for expression.

In the context of social development, these customs play a crucial role in fostering community ties and advancing collective well-being. Marriage and death rituals provide opportunities for people to come together, creating solidarity and strengthening social bonds. Mutual cooperation customs facilitate active involvement in community projects, fostering a sense of ownership and accelerating development processes. Agricultural practices ensure sustainable management of natural resources, enhancing economic

resilience. Traditional arts and performances attract tourism, boost local income, and serve as a platform for the younger generation to appreciate and engage with their heritage. One notable tradition, *Ngita*, illustrates the depth of Lampung's cultural richness. As the initial step in traditional marriage customs, *Ngita* involves deliberations and agreements between families, reflecting the high value placed on interpersonal relationships in *Lampung culture*. Collectively, these customs not only uphold tradition but also promote solidarity, cultural preservation, and sustainable progress.

Like other marriage customs, *Ngita* serves not only as a ritual but also as a means to strengthen social networks and solidarity between families. The process begins with *Bekhasan*, where the families discuss various aspects of the marriage arrangement, including court fees and mutual requests. This tradition reflects the values of collaboration and adherence to customary norms, contributing to a harmonious and prosperous community life. However, with the passage of time, traditions like *Ngita* are becoming less frequently practiced, despite their importance in reinforcing cultural identity and fostering social connections.

The *Ngita* tradition holds significant potential for mobilizing community participation in development projects, as the event brings together many people and fosters a sense of ownership over shared outcomes. Preserving this practice can ensure that its cultural and social contributions remain relevant to contemporary society. At the same time, the community must find ways to adapt to changing circumstances without losing sight of the ancestral values embedded in such traditions.

Another important tradition in West Lampung is *Bediom*, which symbolizes the uniqueness and cultural identity of the Lampung people. More than just a process of moving house, *Bediom* is a meaningful ritual expressing gratitude to God for His blessings. The tradition involves the collective participation of families and the community, with symbolic gestures such as carrying household items like bedding and cooking utensils. This act signifies the beginning of a new chapter in life and reinforces social bonds among participants.

Both *Ngita* and *Bediom* showcase how the people of West Lampung preserve and celebrate cultural values passed down through generations. These traditions strengthen social networks and solidarity within the community, while also holding potential as cultural attractions to promote tourism. By maintaining and sharing these practices, West Lampung not only

preserves its heritage but also supports regional development efforts, aligning with government initiatives to enhance its status as a national and international tourist destination.

In the broader context of social development, West Lampung's cultural customs contribute significantly to community empowerment and societal progress. Traditions like *Ngita* foster collaboration and harmony, while mutual cooperation practices enhance active participation in development projects and increase communal ownership of outcomes. Additionally, sustainable agricultural methods and traditional arts enrich cultural identity and generate economic opportunities. By integrating these cultural values into the development process, the people of West Lampung can achieve meaningful and sustainable progress, ensuring that their heritage continues to thrive in the modern era.

Lampung customs, such as the tradition of mutual cooperation and traditional agriculture, have a significant direct economic impact on the welfare of the community. For example, in the context of agriculture, the *Lampung community* still relies on sustainable farming techniques, such as the use of traditional irrigation systems and organic crop maintenance. Data from the Central Statistics Agency (BPS) in 2021 showed that the agricultural sector in Lampung Province contributed around 27.5% of the total Gross Regional Domestic Product (GRDP), reflecting the importance of this sector to the local economy (Hoiru Nisa Via, 2023).

In addition, the tradition of mutual cooperation in infrastructure development, such as the provision of roads and public facilities, reduces construction costs and speeds up the process. A study by the University of Lampung noted that community participation in these customary-based development activities can save up to 30% of the budget allocated by the government for these projects. Although customs have a positive impact on community welfare, there are several challenges faced in integrating *Lampung* cultural values into community development, such as (1) the younger generation in *Lampung* is increasingly influenced by modern culture and urban lifestyles. Many of them prefer jobs in non-traditional sectors, such as industry and services, which results in neglecting customary practices. A survey showed that only about 40% of the younger generation are actively involved in customary and cultural activities, compared to 75% in the previous generation (Arif, 2021). (2) Modernization brings rapid changes in the way of life and values of society. For example, easier access to technology and social media changes the way of social interaction. This can reduce community

involvement in customary events, which previously functioned as a place to gather. (3) With increasing urbanization and the shift to an industrial-based economy, traditional values that support agricultural activities and mutual cooperation may be marginalized. This creates uncertainty for communities that depend on customs for their livelihoods.

Human resource development is closely related to educational development. With the higher level of education of the population, it is expected that the quality of human resources will improve. Empirically it is known that with the better education of the population, the level of productivity will also improve. In this context, it is important to pay attention to the socio-cultural conditions of *West Lampung* which are marked by the customs of *the Coast* that are still preserved to this day. *West Lampung* is known as *Tanah Sai Betik* or a beautiful land with a community life system with a Patrilineal system, where inheritance, titles and tribal names are passed down according to the father's line. The native ethnic groups that inhabit the *West Lampung Regency area* come from the former *Skala Brak Kingdom* which was greatly influenced by *West Sumatra*. The people of *West Lampung Regency* are members of 6 (six) *Kebuayan*, namely: (1) *Buay Belunguh* (Kenali) (2) *Buay Pernong* (Batu Brak) (3) *Buay Bejalan di Way* (Kembahang) (4) *Buay Nyerupa* (Sukau) (5) *Buay Bulan/Nerima* (Lenggiring) (6) *Buay Menyata/Anak Mentuha* (Luas).

However, along with the development of the times, the symptoms of modernization have penetrated all sectors of human life, both private and public spaces, from technological modernization (material) to modernization at the level of ideas (ideas) (Hatuwe et al., 2021). Modernization manifests in various forms, affecting nearly every aspect of human life, making it difficult to find individuals untouched by its influence. Even rural communities like *Pekon Hujung*, located at the border of *West Lampung* and *South Oku*, have gradually transitioned from adhering to traditional cultural elements and social systems to adopting new ones.

Cultural values such as "*Piil Pesenggiri*" influence daily life and social cohesion, it is important to include voices and quotes from the community, especially in the context of ongoing modernization. In *Pekon Hujung*, for example, although the community is relatively isolated, they still feel the impact of modernization, which is starting to change the way of life and social interactions.

A community figure, Mr. R, said,

"In the past, every traditional event such as a wedding or thanksgiving, the whole community would gather. Now, many prefer to attend more modern events or even not come at all. We feel like we are missing that moment of togetherness."

This statement shows how the values of family and mutual cooperation which are the core of "Piil Pesenggiri" are starting to be eroded by the influence of modernization.

Mrs. S, a farmer in *Pekon Hujung* , also said,

"When we did gotong royong for the harvest, everyone came with tools and food. But now, our children are more interested in going to the city, looking for jobs in factories, and forgetting our traditions."

This highlights how generational shifts and withdrawal from traditional cultural practices can threaten social cohesion that has been built over the years. On the other hand, there are also hopes from the younger generation.

As R, a *student*, said,

"We still learn about "Piil Pesenggiri" in school and are trying to revive it in the community. We want to hold a cultural festival to show our friends how valuable this tradition is."

This shows that despite the challenges, there are also efforts to preserve cultural values amidst the flow of modernization. Although modernization brings changes, cultural values such as "Piil Pesenggiri" still have an important role in shaping the identity and social cohesion of the community. To ensure that these values remain relevant, it is important for the community and stakeholders to create a space where tradition and modernity can complement each other, so that *Lampung's cultural heritage* can continue to live and contribute to a better community life.

The modernization process covers a very broad process and is very relative in nature, depending on the dimensions of space and time. Time is still associated with the dimension of space (place) up to the uniformity of time measurement by mechanical clocks that are matched with uniformity in social organizations. One of the main aspects is the existence of international calendar standardization (Al'Alim et al., 2023). The dimension of time in the modernization process is very relative in nature. What is now believed to be modern, may some time later be believed to be traditional. The spatial dimension for modernization is very dependent on the society that is modernizing. The process of modernization that occurred in the *Pekon Hujung*

community began when immigrants brought elements of culture and social systems that were different from the indigenous community. This caused conflict between the indigenous community and the immigrant community because of the differences in cultural elements and social systems. This situation is natural because the indigenous community has not yet adjusted to new things that come from outside. However, the indigenous community does not make this an ongoing problem, the community accepts the change.

This research approach offers a new perspective in integrating cultural customs into community empowerment programs, especially amidst the ongoing modernization process. Previous research often focuses on cultural preservation as an effort to maintain traditional values without considering the complex dynamics of social change. For example, research by Al'Alim et al., (2023) shows that modernization brings challenges in the form of global standards that often clash with local practices, but less attention is paid to how communities can utilize their cultural values in dealing with these changes.

In the context of Pekon Hujung, this study reveals that the community not only embraced changes but also integrated cultural values such as *Piil Pesenggiri* into empowerment practices. Unlike previous studies that view cultural preservation as separate from modernization, this finding shows that culture can serve as a tool for adaptation and innovation. For instance, the Pekon Hujung community adopted new elements while retaining core values that underpin their social interactions, including mutual cooperation and respect. This demonstrates their ability to adapt while safeguarding the cultural principles that define their identity.

Furthermore, the study highlights the significance of dialogue between indigenous and immigrant communities in fostering social harmony. Unlike other research that primarily focuses on conflicts arising from cultural differences, the experience of Pekon Hujung underscores how communities can adapt to change in ways that maintain their cultural identity while benefiting from modernization. This approach provides valuable insights into designing empowerment programs rooted in cultural values and offers concrete examples of how cultural sustainability and modernization can coexist. These findings contribute to the literature on cultural preservation, suggesting that the interplay between tradition and progress can enhance community development.

Modernization has two influences, namely positive and negative influences on social change in the Pekon Hujung community. *First*, The positive influence is that the community has become more scientific in considering their actions, particularly in the fields of education and teaching the next generation. Previously, education was not a priority, as it was perceived to drain wealth, but higher education has proven to transform life aspects for both individuals and society. Cyril Black in (Anzaikhan et al., 2023), who based his views as a historian, suggested in his essay that modern society is characterized by the growth of new science and assumes that there are humans who have increasing abilities in understanding the secrets of nature and can apply this knowledge in various human activities. *Second*, the negative influence, the lifestyle of society has changed, which initially met daily needs only by utilizing what nature provides. However, unlike now, society meets its daily needs following the conditions of urban society, starting from the house, how to dress, serving food and so on that characterizes the life of modern society.

Pekon Hujung community used to use wood from the forest, with the development of the era, houses were modified with building materials from concrete and the like. The way people dress follows the trend in urban society, and people now prioritize appearance in any activity. Providing food for themselves and guests is more appropriate than before and the way people meet their daily needs is a consumptive way of life that is not in accordance with their livelihood as annual farmers. Indeed, this is good, but if it is not adjusted to the economic conditions of the community, it will cause problems in the future that will make it difficult for the community itself. Therefore, even though there is an increase in the standard of living, it is important to consider the economic aspect so as not to cause problems in the future. In line with this, the involvement of women in economic-based movements is becoming increasingly important, because it is to improve social standards in the community and voice aspirations for gender equality.

Women's involvement in economic-based movements to improve social standards in the community. In addition, it can also be useful in voicing aspirations for gender equality. Women's empowerment, which is part of the sustainable development goals, (Ginting & Sihura, 2020; Khadijah, 2022; Sudirman & Susilawaty, 2022) provides an equal position for women to control and regulate freedom in development (Laszlo et al., 2020). The presence of women in empowerment programs has a positive impact, not only on their lives but also on the next generation. This collectivity has the potential

to increase economic growth (Akbulaev & Aliyeva, 2020) and reduce poverty (Jemiluyi & Yinusa, 2021). As in the interaction with one of the community members in the empowerment of women, Mrs. AT, namely:

“Comprehensively, the Women’s Empowerment community becomes the locomotive of change in territorial communities at the RW (Rukun Warga) level. With economic independence through the development of knowledge, skills, relationships, and restoring the spirit of mutual cooperation that is starting to fade, we hope to inspire with inspiring movements. The community we built is called the Women’s Organization Association (GOW). GOW is built from three solidities that are carried out through mutual cooperation and sustainability. First, citizen empowerment carried out through religious integration and cultural collaboration. Second, changing space with citizen creativity. Third, optimizing the existence of social media to promote citizen movements.”

GOW as a community presents transformative movements based on the values of religiosity and creativity of the residents. This concept forms a communal force that is able to increase the capability and sense of solidarity of residents in building their respective family economies. As explained by AT as one of the initiators of this community movement, the movements carried out are not limited to the ability of one person, but are carried out collectively with a spirit of mutual cooperation. This mutual cooperation effort is carried out through collaboration with communities and academics who have the same concentration in the field of empowerment and transformative education of residents.

Lampung's cultural customs contain a number of core values that are very relevant to social development. One of them is the value of mutual cooperation, which encourages people to work together in various activities, both social and economic (Widaty, 2020). This strengthens solidarity and social cohesion, so that people are more active in participating in development projects. In addition, the values of honor and dignity in Lampung customs encourage individuals to maintain good behavior and respect each other, creating a harmonious social environment. Education and knowledge are also recognized as important values, because improving the quality of human resources will contribute to better development (Cikka, 2020). Local wisdom, such as the wise use of natural resources, plays a role in sustainable development, teaching people to protect the environment. In addition, a strong cultural identity can strengthen a sense of togetherness and create development programs that are in accordance with the characteristics of the community. Women's participation in social development improves the

welfare of families and society as a whole, making development more inclusive (Akbar et al., 2023). By integrating these values into development programs, the Lampung community can create a more prosperous and empowered environment. This was also stated by one of the members of the women's empowerment group, Mrs. S, namely:

"Our cultural traditions, such as gotong royong, have been revived in the infrastructure development program. Now, whenever there is a road construction project, the entire community is involved. In addition to better physical results, we also feel a closer sense of togetherness and a strong sense of belonging to our environment."

Statements from women's empowerment group members highlight how traditional values, particularly mutual cooperation, have been integrated into infrastructure development programs. This suggests that communities are not only focused on the physical outcomes of development projects, such as road construction, but also on broader social impacts. The involvement of all residents in development projects creates a stronger sense of togetherness, reflecting the strengthening of social solidarity within the community. By actively participating, residents not only contribute to physical development, but also build stronger social bonds (Hamzani, 2024; Syafrin, 2024). A strong sense of ownership of the environment suggests that communities do not simply view the project as an external initiative, but as part of their interests and identity. In addition, revitalizing cultural customs can be an effective strategy in empowering communities. In this context, mutual cooperation serves as a bridge connecting tradition with modern development, thus creating more meaningful outcomes for the community (Qosim et al., 2024). Thus, this analysis emphasizes that the integration of local cultural values into development programs not only improves physical outcomes, but also strengthens social cohesion and improves the well-being of the community as a whole.

Empowerment programs that integrate cultural customs, such as mutual cooperation in infrastructure development, have an important role in improving community welfare. This is in line with the implementation of the *Sekura Festival* in *Pekon Hujung*, West Lampung Regency, which is an annual tradition to celebrate Eid al-Fitr. This activity is not only an expression of the community's gratitude after carrying out the fast, but also functions as a means of fostering friendship between residents. To carry out *the Sekura Festival*, all planning and preparation activities must be completed, reflecting the

importance of community involvement in every aspect of this tradition. In carrying out the festival, participants wear masks as a distinctive feature, which attracts the attention of residents and creates a moment of togetherness. With the involvement of the entire community, including the younger generation, *the Sekura Festival* strengthens a sense of togetherness and local identity, similar to how local wisdom-based skills training programs empower women and improve their social position. Therefore, both in the context of infrastructure development and in celebrating traditions such as the *Sekura Festival*, integrating cultural values not only improves economic welfare, but also strengthens social solidarity and community identity, which ultimately contributes to sustainable development.

To better understand the role of cultural traditions in social development and community welfare in *Pekon Hujung*, we conducted an interview with Mr. A, a highly respected traditional leader in the area. In this interview, Mr. A shared his views on the importance of tradition in community life and how community involvement in development programs can strengthen social ties and local identity, namely:

“Our cultural customs, especially traditions such as the Sekura Festival, are very important to the lives of the people here. The Sekura Festival is a moment to celebrate Eid al-Fitr and also as an expression of gratitude after the month of Ramadan. In this tradition, we gather, foster friendship, and strengthen social ties among residents. We believe that by reviving traditions such as gotong royong, we can strengthen community participation in development. For example, when there is an infrastructure development project, residents voluntarily get involved, such as in road construction. This is not only about physical results, but also increasing a sense of belonging and togetherness.”

The statement that *the Sekura Festival* is a moment to celebrate Eid al-Fitr and an expression of gratitude after the month of Ramadan shows how this tradition serves as a means to strengthen spiritual and community values. In this context, *the Sekura Festival* is not only a celebration, but also a connection between individuals, creating an opportunity for residents to gather and establish relationships, which in turn strengthens social ties between them. The importance of mutual cooperation is revived as part of the tradition, by linking community involvement in infrastructure development projects, such as road construction, this statement emphasizes that voluntary participation of residents not only produces better physical results, but also fosters a sense of ownership of the environment (Hajar et al., 2018). This shows that the

success of development is not only measured by the material aspect, but also by the social impacts it creates, such as increased togetherness and solidarity within the community.

The Sekura Festival, as a tradition that strengthens social ties and fosters friendship, plays a crucial role in supporting social growth by creating opportunities for knowledge sharing about education and health. Interactions during the festival facilitate discussions on the importance of children's education and collective support for learning resources. Additionally, the application of customary values, such as *gotong royong*, positively impacts the economy by involving residents in infrastructure development, creating jobs, and increasing income, while fostering a strong sense of environmental ownership for sustainable outcomes. From a health perspective, the festival raises awareness of public health practices and strengthens social support networks, vital for mental and physical well-being. Similarly, in the *gotong royong* program, the value of *sakai sambayan* promotes collective activities to improve village infrastructure, enhancing solidarity. The *nengah-nyappur* value encourages knowledge sharing during skills training, enabling individuals to contribute to communal prosperity. Meanwhile, *juluk-adek* instills appreciation for local customs in the younger generation through cultural education, shaping their identity amidst modernization. These practices demonstrate how *Piil Pesenggiri* values not only symbolize identity but also serve as practical guides for fostering a competitive and sustainable society. Policies integrating these values into all aspects of development are essential for ensuring the Lampung community can navigate modern challenges while preserving their cultural heritage..

The application of customary values in the context of community development and welfare does have many benefits, but also faces several obstacles that need to be considered. One of the main challenges is social and cultural changes due to globalization and modernization, which often make the younger generation more influenced by outside cultures and reduce their participation in local traditions. In addition, the lack of awareness and education about the importance of customary values can result in the loss of community involvement. Limited resources, both financial and time, can also hinder the implementation of practices such as mutual cooperation, especially in difficult economic situations (Nartin et al., 2024). Conflicting interests among community members, especially in diverse communities, can make it difficult to reach consensus on the application of customary values. Lack of support from stakeholders, stigma against certain traditions, and legal

uncertainty are also significant barriers. Environmental changes, such as deforestation and climate change, can disrupt customary practices related to resource management. It is therefore important to address these barriers through a holistic approach involving education, intergenerational dialogue, and support from various stakeholders, so that customary values remain relevant and applicable to sustainable development.

To gain a deeper understanding of the obstacles in implementing customary values in *Pekon Kubu Perahu*, we conducted an interview with Ibu A, a respected customary leader in the area. In this interview, Ibu A will share her views on the challenges faced by the community in preserving traditions and how this affects their daily lives, namely:

“Our cultural traditions, such as the Sekura Festival and gotong royong, are very important in building togetherness and strengthening social ties. However, we also face several obstacles in implementing them. One of the biggest challenges is social and cultural change. Young people are often more influenced by outside cultures, so they are less interested in participating in local traditions. This is a serious concern for us. Lack of education and awareness about the importance of traditional values is also a problem. Many residents do not understand the meaning behind our traditions, so they do not feel encouraged to get involved. In addition, limited resources, both in terms of time and finances, often make people focus more on daily needs.”

Customary values, such as those reflected in the Sekura Festival and *gotong royong*, play a vital role in fostering togetherness and strengthening social ties within communities. These traditions not only celebrate cultural heritage but also provide opportunities for positive social interactions, enhancing solidarity and a sense of belonging. However, their implementation faces significant challenges. Social and cultural shifts, particularly among younger generations who are drawn to foreign influences, create a gap between traditional values upheld by elders and the newer preferences of youth, threatening the continuity of these practices. Additionally, a lack of education and awareness about the deeper meanings of these traditions often results in diminished participation, while limited resources, such as time and finances, further hinder community focus on customary activities. To address these challenges, a holistic approach is needed, involving education, increased cultural awareness, and support for active community participation, ensuring that these traditions remain preserved and relevant for future generations.

It is important to emphasize that the values of *Piil Pesenggiri*, such as mutual cooperation, mutual respect, and social solidarity, not only serve as a

cultural identity, but also as a practical guideline in increasing community participation in development. By integrating these values into empowerment programs, it is hoped that more sustainable and relevant solutions can be created to the challenges faced by the Lampung community (Muhtadin & Mu'asyara, 2024; Palyanti, Safitri, et al., 2024). In addition, the results of this study can be a basis for policy makers to formulate programs that are more responsive to local needs, by considering local wisdom as a vital component in development planning.

The values of *Piil Pesenggiri*, such as mutual cooperation, respect, and social solidarity, serve as a strong foundation for developing more responsive and sustainable policies in the context of Lampung community development. To support the integration of these cultural values, the government and NGOs can implement community-based empowerment programs, such as skills training that emphasizes the practice of mutual cooperation in managing local resources. Furthermore, it is crucial to incorporate Lampung cultural values into the educational curriculum and launch public awareness campaigns to enhance the younger generation's understanding of cultural preservation. Strengthening local social and economic networks can be achieved by forming cooperatives based on local values and providing access to microfinance programs for small cultural-based businesses. Strategic collaboration between the government, NGOs, and the private sector is also essential to support initiatives promoting cultural values in development projects, such as organizing cultural festivals that simultaneously showcase local products. By integrating the values of *Piil Pesenggiri* into empowerment policies and programs, more relevant and sustainable solutions can be created, increasing community participation in inclusive development while reinforcing regional cultural identity.

To optimize the role of Lampung's cultural traditions in social development, programs that directly involve the community must be designed. One strategy is community-based training that educates participants about local wisdom, such as mutual cooperation and mutual respect, which can be integrated with local economic development initiatives like the production of traditional crafts. These programs not only preserve culture but also improve economic welfare. For example, training in making traditional products, such as bamboo weaving or tapis fabric, can create economic opportunities through sales in local and online markets. Collective farming programs promoting environmentally friendly practices align with the values of mutual cooperation, while cultural education for younger

generations, through classes or workshops on Lampung history and traditions, fosters an appreciation for their heritage. Annual cultural festivals featuring traditional arts, music, and cuisine can serve as both cultural promotion and income sources for the community. Cultural-based entrepreneurship programs can encourage the establishment of small businesses, such as restaurants offering traditional cuisine or shops selling local products, supported by business management training to enhance entrepreneurial skills. These programs not only provide economic benefits but also strengthen cultural identity and encourage active participation in cultural preservation and sustainable social development

Given the important role of cultural customs in social development, it is recommended that the government and relevant institutions formulate policies that are sensitive to local values. This includes training for community leaders to educate communities on the importance of maintaining traditions while adapting to changing times. On the other hand, challenges faced, such as resistance to change from older communities and the influence of outside cultures, need to be addressed through open and inclusive dialogue, so that communities can see the concrete benefits of integrating cultural values into the broader development context. In addition to contributing to increasing social solidarity, *Lampung* cultural values such as *Piil Pesenggiri* and the principle of mutual cooperation have also been proven to be able to improve the economic welfare of the community (Dita Febriana, 2022). Cultural empowerment programs that integrate local skills, such as tapis craft training, not only maintain cultural heritage but also open up economic opportunities for local communities. This shows that culture is not only a static aspect that must be maintained, but can also be a driving force in improving the welfare of the *Lampung community* amidst the challenges of modernization.

4. CONCLUSION

Lampung's cultural customs have a very significant role as a foundation in social development, especially in the context of community empowerment and welfare. Local wisdom values such as "*Piil Pesenggiri*" not only reflect the identity of the *Lampung community*, but also serve as guidelines in social interaction and development. Through the integration of cultural customs in development programs, communities can strengthen social solidarity, increase participation, and create effective strategies to face social and economic challenges. Awareness of the importance of preserving local culture amidst globalization is essential to maintain cultural diversity and improve the quality of life of the community. For future research, there are several

potential areas that can be explored further, especially related to the role of *Lampung culture in various fields of social development*. For example, research can focus on the influence of *Lampung cultural values in environmental conservation*, by examining how traditional practices can contribute to sustainability and wise management of natural resources. In addition, youth involvement in cultural preservation and participation in social programs are also important areas to study, considering that the younger generation plays a key role in maintaining and continuing traditions. Concrete steps to strengthen *Lampung's cultural traditions in modern social structures* can include organizing educational programs that integrate local wisdom values into the curriculum, as well as developing community-based initiatives that involve young people in cultural activities. In addition, collaboration between the government, NGOs, and local communities to create cultural festivals or annual events can increase awareness and appreciation of cultural heritage, while strengthening social solidarity. By adopting an interdisciplinary approach that combines social, economic, and cultural aspects, future research can create a more holistic and sustainable development model that not only preserves local culture but also improves the quality of life of the community as a whole.

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