ISLAMIC INTEGRALISM AND MUAKHI CULTURE: THE RELEVANCE OF PHILOSOPHICAL VALUES OF LAMPUNG LOCAL CULTURE AND COMMUNITY DEVELOPMENT

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ISLAMIC INTEGRALISM AND CONTRIBUTION MUAKHI CULTURE FOR DEVELOPMENT OF HUMAN RESOURCES AND CIVILIZATION: THE RELEVANCE OF PHILOSOPHICAL VALUES OF LOCAL CULTURE AND COMMUNITY DEVELOPMENT IN LAMPUNG

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ABSTRACT- *This research revealed about 'Islamic Integralism and the Contribution of Muakhi Culture, which is focused on the relevance of the philosophical values of Local Culture and Lampung Community Development'. The method used is involved observation, in-depth interviews, and documentation study. Qualitative analysis of the field of philosophy is done by interpreting, comparing and linking the theory of "Islamic Intergralism and Muakhi Culture" with data that has been processed, criticized and can be applied. The result turns out that the Islamic integralism and muakhi based on the philosophical values of Lampung's local culture are the reality and the work of the perpetrators, so that Piil Pesenggiri as a philosophy of life grows and muakhi culture develops in society as a 'local genius' and 'local wisdom' of the nation that is useful for community development and world civilization. The results found that the Muakhi is as the philosophy of life of indigenous peoples that can contribute and have relevance significantly to the development of Lampung society. The research also showed that the Lampung culture is the essence of Islamic values integrated with the life cycle of humans, nature and the environment.*

KEYWORDS: Islamic Integralism, Philosophical Values, Muakhi Culture, Piil Pesenggiri, Community Development

INTRODUCTION

Philosophical thinking in the framework of building Islamic civilization requires a comprehensive understanding of the integralism of Islam and local culture. Considering cultural pluralism is a social fact that is integrated with Islamic values (Norris & Inglehart, 2012). While the phenomenon of inter-cultural integration in people's lives turns out to be more alarming. This is felt by various parties who feel concerned about the future of Muslims, the national community, the Indonesian state and world civilization, as well as the fate of regional culture, especially in the current global era and reform. In a global context, the development of thought proposed by post-structuralism is pluralism, absolute relativism and fragmentation (Morgan, 2011; Poulter et al., 2016) The contact between Western thought and Islamic thought today is a dynamic phenomenon. More than that, Muslims are required to understand the dynamics of fast-developing thoughts and impacts on local culture.

Islam as a way of salvation to gain the pleasure of Allah. certainly worth useful for human happiness in the world and the hereafter. According to Worden, (2005) Islam teaches normative-theological values, ethical values that are humanist and religious. When Islam is studied integrally, comprehensively and holistically in its contact with human civilization in the global era, it is certainly a necessity to understand and reveal the problem of Islamic integralism with human

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civilization, especially contemporary culture (Asy'arie, 1999). Consequently, the cultural elements which are the 'materialist causes' of the philosophy of the nation and state of Indonesia also need to be examined so that they do not fade. More fundamentally, the principle of freedom no longer takes into account the fate of the 'between regional cultures. There are already too many victims or innocent lives of citizens, property, loss of livelihoods, destruction of infrastructure, economic, social, education and others due to actions and movements in the name of the ideology of freedom, which now tend to be too far.

It is necessary to understand the ideals in the life of society, nation, state and to be of use value for efforts to build a world civilization based on religious, moral and ethical values in the future; certainly not only based on the truth of reform, but on the basis of shared ideals towards the creation of a prosperous, free justice, brotherhood and human dignity (Asy'arie, 1999). The sense of nationality does not show up again in life together, failure or fall of victims in a reform is always said that the reform has deviated. Various parties emerged with the pride of their respective groups, so that in the national political stage the most prominent was the struggle for power and conflict.

LITERATURE REVIEW

The thought of integralism, according to Abdullah, (2000) ontologically understood as the synthesis of modern Western philosophy which denies transcendence in a logical unity, not an associative syncretism, which returns theological transcendentalism to modern philosophy. Indeed factually society understands that integralism can unite all the psychological, sociological, biological, cosmological and ontological. Integralism is a real social fact in human life. Related to that concept, the phenomenon of inter-cultural integration tends to fade more and more (Azizy, 2004). So that it is necessary to improve the fate of the national community, the fate of regional cultures and even world civilization, which is in line with the development of the primordialism movement as a tribalism movement. The reform was marked by the emergence of group movements which originated from fanaticism of groups, groups, ethnicities, and religions that emerged as a moral and political force. The emergence of this movement resulted in the emergence of various conflicts in various regions of the homeland of Indonesia, such as the tragedies of Aceh, Sampit, West Kalimantan, Poso, Papua, and Ambon that occurred in the country; and many other similar cases also occur in various other parts of the world, both in western and eastern countries (Bertrand, 2004).

In addition, the fading of regional culture including Lampung Muakhi culture is also a result of modernization policies that are too free without taking into account the continuity and fate of regional culture. As stated by Peter L. Berger in The Capitalist Revolution, "in the process of modernization in the current global era, it is the capitalists who are in power (Berger, 1986). Capitalism has become a global phenomenon and has become a dynamic force that is changing society in all fields of life, be it social, economic, political, ideological or even cultural. It seems that the fading of Lampung culture is also a result of pressure from capitalist ideology in carrying out development, according to Toynbee in A Study of History, "a culture will develop when there is a balance between challenge and response"(Beittinger-Lee, 2009). If the challenge is too big while the response is small, the culture will be forced and extinct. Conversely, if the challenge is too small while the response is large, then culture will not occur dynamic acculturation. It seems that Lampung culture faces a very big challenge, while the response is small; so that cultural values fade. In addition, to date there have not been many studies that have raised and presented the study of Lampung social and cultural philosophy.

Integralism is the study of philosophy in the era of postmodernism. "Integralism, according to its version, is a reconstructive postmodernism. It can be said, Islamic integralism can be used to reform postmodernist Islamic understanding (Al-Azmeh, 2010). Based on the concept of integralism, it is clear that the integralism of Islam and local culture referred to in this study is an acculturation of Islamic values contained in Lampung culture which is essentially a fact and the result of cultural work that grows and develops in Lampung society as an integral part of Indonesian society. So that the integralism of Islam and Lampung culture is a 'local genius' and at the same time as a 'local wisdom' of the Indonesian people. Therefore, this

research is expected to provide input for the revitalization of regional cultures, especially Lampung culture, amidst the demands of modernization in various fields of life, as well as enriching the philosophical elements of the Indonesian nation, Pancasila.

The problem appears as a reality based on historical facts formulated by the founders of the Indonesian state, as well as the results of scientific studies that the Pancasila as the basic philosophy of the Indonesian state has its values in the Indonesian nation as 'materialist causes' in the form of traditional values, cultural values and religious values (Bertrand, 2004). These values are then formulated, agreed upon and determined terminologically as the basis of Indonesian state philosophy. In this sense, then the values that have been determined legally are then located as the basis of Indonesian state philosophy (Pancasila as the principle of statehood). Based on that, it is clear that we need to revitalize the values of Pancasila, which is carried out by means of excavating and developing the cultural values of the Indonesian nation, including local cultural values so as not to become extinct due to foreign cultural penetration (Hefner, 2018). Based on this background of thought, research on philosophical values embodied in local culture (muakhi) which is characteristic of Lampung, becomes very important for scientific research.

If examined from aspects of cultural philosophy, culture or 'culture' means for humans to understand the various changes that are happening, because culture is a process of intellectual, spiritual, and aesthetic development. The expert on cultural philosophy states, "Cultural development must be evaluated". Furthermore, it was stated, 'the cultural characteristics are found in the ability of humans to teach themselves. Culture is a kind of school where humans can learn (Van Peursen, 1989). Clearly means, culture has become one of the theoretical and substantive categories of connections and relations that is very significant and useful for development. Culture also means 'view of life', which is known among the people of Lampung "Piil Pesenggiri", and can also mean 'intellectual works and practices', especially activities. Means, cultural studies require cultural theory, which can be studied partially or systemically (Amaliah et al., 2018; Ninsiana, 2018) Because culture can be developed through the application of science and technology in a programmed and sustainable way.

Based on Amaliah et al., (2018), in heterogeneous societies there is a diversity of cultures, ethnicities, languages, customs, and adherents of religion, which is a blessing and wealth to be thankful for. But undeniably, the crisis in various fields of community life is a phenomenon that manifests itself in the form of accumulation of hedonistic values, social indifference, erosion of family ties and kinship, and even widespread moral decadence. The attitude of justifying all means in the economic, political, ideological, social and cultural fields is considered reasonable. The logical consequence of that has an impact on the slowing down of sustainable development. Anticipation, it is necessary to develop local cultural concepts that can be applied and developed as energy for community development locally, nationally and globally (Comaroff & Comaroff, 2019; Falk, 2016; Joseph, 2014; Vehapi, 2013). This means that our society needs mutual awareness to continue to look for philosophical (local wisdom) based cultural solutions that are more effective and long-term.

Development of local cultural insight can be said to be successful if it is able to improve human dignity and dignity. For this reason, 'cultural development paradigms' can be carried out through community empowerment by giving them an important role as development subjects and actors who determine their own goals, master the resources needed to achieve these goals and direct the processes that are needed. affect their own lives' (Stiglitz, 2002). It means that the acceleration of development towards human dignity through development based on local culture needs to be implemented. Now it is necessary to formulate the substance of the meaning of integration of Islam and local culture both philosophically and conceptually as a local culture as a first step to find an agenda of activities that are in line with development needs so that Lampung culture has a greater role in building a dignified society in the future (B. V. Nurdin & Ng, 2013).

Lampung as an indigenous community has a rich culture, value system, norms, customs, language and characters based on a philosophy of life, so that it can be studied, understood, preserved and developed (Iswanto, 2017). Society has an awareness of the importance of cultural positions in life and development today, although it is still felt that 'cultural management' has not received enough attention. However, if culture is understood as an object of study it can be replaced by a population of organisms as the basic unit of analysis, which can fundamentally have

a negative impact. In other words, a cultural shift as a mechanism of human adaptation if its dignity is lowered so that it only appears as 'one of the strategies' in human behavior, then neglect of dignity will have a negative impact on the study and application of the technology it does.

Lampung culture can be interpreted as a philosophy or view of life in which there are ethical values, moral systems, aesthetics, art, language and characters that are dynamic even though they are limited by regional, geographical, and unique historical experiences. Therefore, Lampung culture as a local culture is not seen as two opposing entities, but rather as an element of 'dough' that forms the identity of a cultural community (Dongoran et al., 2018; Iswanto, 2017). Local culture can be understood as human activity in a physical-material, moral, mental and spiritual condition, starting from the business process of self-discipline as a person and togetherness in community groups, so that it is entrenched in the totality of life (Parameswaran, 2002; Shuman, 1993; Squire et al., 2003; Stephenson, 2008).

Clearly, Lampung culture is an understanding, opinion or understanding, view of life, the design of ideals that have been in the minds of the people. Local culture is intended as a Lampung culture that comes not only from the indigenous population but also the culture brought by the migrants where acculturation occurs dynamically. Therefore, local culture in Lampung society is the essence or essence of a culture that is abstract because it is based on views and experiences of human life that are different from each other. Even though Lampung culture is plural and dynamic in nature, acculturation that occurs can be synergized and useful for regional development.

The formation of culture because humans face problems that require resolution, especially in maintaining and overcoming economic, social, political and cultural problems that are in accordance with their personal and group interests. Therefore, humans need organizations to build consensus about some values and norms that are entrenched so that it becomes a tradition; if it is obtained, human beings can still live and survive in the group. It means that it is clear that culture is inseparable from group life, because culture is an element of organization between individuals and forms it into one group. Substance, grouping people who build and maintain the existence of both material and mental nature is a culture that grows and develops in society.

Indeed, culture can be formed if ethical and aesthetic norms and values in a community group already exist, both in the form of moral norms and social norms. In the life with the people of Lampung, views on life, norms and values have long been formed (Elmhirst, 2001; B. V. Nurdin & Ng, 2013). Indigenous peoples have developed dynamically and are able to adapt to the development of the community and the building. Indigenous people of Lampung have a culture that is the result of social interaction and cultural acculturation in line with increasingly rapid social dynamics, especially in the global era of world civilization today.

Based on philosophical and historical cultural analysis, understanding the life of the people of Lampung which in reality stretches out human beings and social groups in a meaningful arrangement. Therefore, the core of traditional architectural culture needs to be studied and recognized through non-physical culture as a reflection of physical culture so that it can be marketed to the outside world. Many aesthetic values developed in the community in the form of ship motifs on traditional fabrics, traditional house architecture (traditional ingredients: Jung Requirements, Jung Meulabuh, Jung Kedah; Nuwow Balak, and Nuwa Tuha), and relics of ancient objects (keris, tumbak, pepadun, home appliances) of other high value. Meaning, everyone wants and needs to understand and be able to justify his actions and the social order in which the actions take place. They find that understanding and justification in the world of shared knowledge, namely their (local) culture which is understood as a system of perception, falsification and self-interpretation of what they have. The system is in his head as a mental model, which is an introduction model that functions to give meaning to life.

RESULTS AND DISCUSSION

The Muakhi and Ukhuwah Culture as Adhesives of the Nation

Understanding muakhi as a social ethics based on local power that has a relationship with ukhuwah, it turns out that in the cultural treasures of the indigenous people of Lampung have a high awareness of the values of brotherhood. In a broader understanding, internalized muakhi culture has become a vital part of the local culture of the Lampung community which is synergized

with Islamic values (Soejadi, 2002). It has social implications as the core of social ethics in knitting the bonding of national unity that is rooted in local culture so that if the value is removed from the context, it is suspected to cause problems that become paradoxical in society as a denial of the meaning of muakhi and ukhuwah in the context of nation and state.

Reality shows that in indigenous peoples there are still many who consider morality to be quite complicated. Because morality is not just a task of giving advice that only touches and takes the form of theoretical appeals and does not reach concrete problem-solving efforts. That view is in line with the statement put forward by Zubair, (2007), Ethics as a system of moral assessment is not merely tasked with compiling a list of good deeds that must be done and bad deeds that must be abandoned. Ethics actually has a critical nature, which questions the argumentative basis of the right of application of norms, the rights of individuals, communities, community institutions, when enforcing norms that must be obeyed by others so that other people must obey these norms. In other words, ethics can lead people to be able to behave rationally, consciously and critically to form their own opinions and act in accordance with their beliefs and freedoms so that fully autonomous people can truly take responsibility for their opinions and choices for their actions.

Actualization of ethics in personal, family, and community lives, needs to be addressed rationally based on an awareness of the truth of the beliefs held so that ethical awareness of multikuturaism can be built synergistically based on the local culture adopted and developed in the community. Based on Nurdin, (2009) and Hartoyo, (2019), it means that the synergy of muakhi and ukhuwah values (culture; Islamic religion) in the context of nation and state can be used as a glue until the values are embodied in the local cultural wisdom embraced by the community, including the indigenous people of Lampung.

In the future it will be important to re-unravel the universal meaning of ukhuwah which is actually integrated with Muakhi culture in Lampung's cultural locality. Because, in today's social community, building a sincere love among his fellow brothers is increasingly needed in the process of building a dignified civilization for humanity. Given, with sincere love that can be established strong bonds in human relations that foster love and brotherhood.

Looking at various experiences, it turns out that there is a gap, when the general moral concept is revealed to the normative level and faced with an empirical case. For example, when "there is a prohibition on killing", it certainly becomes complicated when faced with the case of euthanasia, or even seems to lose meaning when it happens in war. In fact, killing an opponent becomes part of the obligation so the question arises, does the moral concept not require? Institutionalization? special.

If the impression is correct, the position of normative ethics as a code of conduct should be reviewed. New problems that arise, on what basis will human actions be judged? Facts show that humans cannot live without guidelines. The conflict between the need for normative ethics and its limitations suggests a meta-ethical link in this regard (Amaliah et al., 2018; Bertrand, 2004) The problem to be solved is how to straighten out normative ethics with concrete cases that are encountered in daily life.

Learning from the expert in cultural philosophy, Peursen, who states, "today knowledge and practice, science and ethics, are increasingly intertwined?"(Van Peursen, 1989). The statement can be used as a basis for thinking in building ethical awareness of multiculturalism, which applies universally. It was further stated in detail about the importance of understanding macro ethics (in a large scope) and micro ethics (in a small scope) in behaving, acting, and working humanely.

The Muakhi as Development Ethics

Philosophical and socio-historical perspectives make it clear that there is no knowledge that ultimately does not confront the question, whether something human action is good or bad, wise or evil. In fact, ? What ? what is done by the question of knowledge, must be accompanied? How ? ethics should be actualized in human behavior so that here ethics can be explained as an assessment that discusses how the effects of techniques that manage human behavior. It means clearly, muakhi as actualized social ethics in Lampung culture has a far wider ethical value than a number of rules for individuals, families, and relatives in terms of good or bad restrictions, lawful or unlawful. Even in its development, it has become what Van Peursen, (1989) termed as macro

ethics, which is a concept that can plan society in such a way that is taught to account for the forces that are self-generated.

The more advanced and richer a culture is, the more problems are faced, the more it is faced with new situations in an effort to build awareness so that humans are more dignified and noble before Him (Nurdin, 2019). It clearly means, muakhi as ethics in local culture can be functioned as a study material for an overall development planning or strategy that links social capital based on community power based on human responsibility.

The Muakhi and Accountability to the God

If muakhi is an ethics that builds awareness of cultural actors in regional development, certainly it is necessary to have a policy based on an understanding of ethics that not only mentions regulations that have never changed, but can be critically questioned as to how local cultural actors are responsible for the results of their own decisions (Nurdin, 2019).

Moral responsibility is certainly not only faced with the community, but also faced with the government and the Creator (Allah). Such rational and religious ethics must be proven to be effective in handling concrete cases, especially in community empowerment focused on the poor in various regions.

Such wisdom should no longer only give general normative cues, but directly involve (in the form of 'action') in concrete and quantifiable events quantitatively and quantitatively so that a reciprocal relationship between ethics and what is actually happening.

Social ethics is built on the basis of interaction, namely the mutual relationship between ethics as a guideline and down-to-earth problems. Because, it can be said, the difference in principles between moral teachings and social ethics lies in the method of building human consciousness (Amaliah et al., 2018; Bertrand, 2004).

The Muakhi and Quality of HR

By actualizing muakhi can function as a foundation of values and concepts to improve the quality of human resources that are useful for regional development. In that context, the community holds that muakhi as a socio-cultural concept in local communities has its own objects of study and territory.

Although muakhi and culture are two concepts that are mutually touching and synergistic, in the perspective of socio-cultural philosophy, both of them can be studied systemically by placing them as objects of scientific study (Hartoyo, 2019; Nurdin, 2019). Positioning muakhi as a local cultural value that has become part of the community in the development process certainly requires acculturation requirements in the form of compounds and uniformity.

Compounding cultural values in local communities with regional development requires traditions that are understood rationally, objectively, and actualized by all elements of the planners and implementers of development in the regions. However, the reality shows that the new development method, it is necessary to pay attention to the soul of tradition rather than abolition. Values and norms that apply, it turns out that tradition is used as the basis of the organization and can be developed on the basis of the ratio objectively and systematically.

The Muakhi in Islam

An understanding of muakhi in an Islamic perspective can be started from understanding muakhi as a cultural value and social implications originating from the teachings of Islam, where brotherhood is interpreted as a manifestation of the concept of ukhuwah (brotherhood) which positions every Muslim is a brother to other Muslims (Nurdin, 2019).

The foundation of brotherhood in Islam is contained in the Newspaper which it translates: "Verily, believers are brothers, therefore reconcile between your two brothers and put your trust in Allah so that you may have mercy." In another verse it is explained, "Verily, your people are one people and I am your Lord, so worship Me" (Al-Anbiyaa: 92). In the Newspaper there is no word

of muakhi, nor is the word ukhuwah, let alone a definitive explanation of the understanding of two terms However, as already stated, the basic meaning of the word muakhi comes from the word akhun which means brother and ukhuwah is an Islamic brotherhood.

However, the meaning of the word is not only limited to the brotherhood of fellow Muslims (do not mean limited and narrow), because what is meant by ukhuwah is much broader than that, in the sense of having a brotherly meaning on the basis of humanism. That is, the meaning of brotherhood in Islam is based on "humanistic" awareness which is understood that no human being can live alone without the contribution (mutual assistance; help) of humans and other creatures (Saihu & Islamy, 2019). Reality makes it clear, every human being requires the involvement of individuals in the collectivity to meet their needs.

The Muakhi, Great and Local Culture

Conceptually understood muakhi means neighborly relationship, derived from the word muakhi which means sibling (Nurdin, 2009; B. V. Nurdin & Ng, 2013) Whereas kemuakhian is a system of brotherhood between priarga and muakhi, it is understood as an environment of brotherhood. The meaning of the word contains meaning and means you. In another form, this term is very popular among Muslims and is often quoted in various religious lectures, with reference to one verse of the Qur'an (innamaa al-mu'minuuna ikhwatun; Al-Mujadilah). Poetically, this word can also be related to the efforts of the Prophet to unite strong ties of brotherhood, known as the al-muakhkha project.

More broadly, in the word Muakhi contained the intention of sibling forums that discuss family issues. If a family member is going to hold a marriage ceremony, he usually invites his other voice to discuss various things, from the cost of the celebration, the plan to receive in-laws (the bride and groom's family), the procession model used, to the awarding of a customary title at the wedding ceremony. Therefore, initiatives to engage in muakhi can arise from any family member with an interest (for example, who will hold a marriage ceremony), not always by an older family member or having a higher degree.

Actually Muakhi belongs to the form of local culture in the category of ideas that have meaning values and norms that apply in a society (B. V. Nurdin & Ng, 2013), which in the following stages can be actualized in behavior that can be observed, interpreted, and interpreted. The phenomenon of the behavior of community members who conduct muakhi angkon indicates that there are still many cultural events of this kind carried out by officials in Lampung. The essence of brotherhood and equality carried out by traditional ceremonies and recognized by the community shows that culture can be functioned as a tool used by humans to be able to adapt to their environment, even though some of them have more political nuances (Fachruddin, 2007).

If muakhi as such an idea is carried out repeatedly by Lampung ulun who is actualized in the form of deliberations and consensus, surely muakhi is considered a culture that has a capital charge of social peace and local resilience. Muakhi, Great and Local Culture (A Fauzie Nurdin, 2019; Syani, 2016)

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The Muakhi Forum

The fundamental issues of local cultural dynamics include how to position them in contact with a variety of cultures in the global community (Escobar, 2001). Precisely social interaction and cultural acculturation since at the local, national, and regional levels occur so quickly because they come in contact with various cultures through mass media and electronics, especially television which takes place throughout the day. The tendency of the development of information technology turns out to be increasingly functioning in accelerating the penetration of foreign cultures into local cultures. While the resilience of local culture is relatively low associated with knowledge and mastery of technology, and what develops is precisely the culture of consumerism so that people are placed in a position of subordination in global competition. Not to mention direct contact also occurs in the activities of life and daily life, which of course not only has a positive effect, but also negative. Presumably Muakhi was formulated as a natural concept that emerged long ago until now in a civilized society, of course the capital of social peace can be inherited and developed as a local superiority (local genius) that can be useful to overcome conflict resolution so that creative and participatory development is realized (Hartoyo, 2019; A Fauzie Nurdin, 2019).

In the Muakhi forum, deliberations were carried out in a limited manner by a number of villagers who had a closeness of residence regardless of the background of the grouping of tribes, buay or clans. This forum has no connection with any adat and clan traditions, if it is not related to blood relations (although often between neighbors it is related) and therefore can be done by anyone, including migrants who have no connection with certain residents because it was built solely to strengthen the kinship and the spirit of mutual assistance to help between neighbors and the community (Syani, 2016). Meanwhile there is indeed a possibility which is an inter-clan forum (clan; in indigenous communities), which brings together various clan leaders to discuss the village issues in preparation for religious ceremonies and others; but not discussing adat issues, the initiative to conduct this event can emerge from anyone in the sense that it does not have to be based on the proposal of the leader of the adat group, to be neutral from other indigenous groups.

The implementation of the event is usually done in the mosque, Balai Adat (Lampung language called: Sessat), and can also be in a village meetinghouse where this place is often chosen because a large room can hold quite a number of people (ANGGRAINI, 2019). If things happen that are not desirable, it can be avoided the possibility of emergence like the feeling of being bypassed.

Abung People in the Land of Lampung

The existence of the Abung as a native of Lampung has been known for a long time in the course of various historical events and community dynamics, both from oral stories, written and in academic studies so far. However, besides Abung people, Ulun Lappung consists of several groups, namely Pubian Telu Suku, Tulangbawang Mego Pak, Waykanan, Sungkai, Belalau / Krui, Peminggikh Semaka, Peminggikh Summoning, Peminggikh Teluk, Pemintikh Teluk, Melinting, Meninting, Komering / Kayuagung, Ranau / Muaradua , and Cikoneng-Banten. Abung people

belong to indigenous groups that use the Nyow dialect or O dialect; as well as the Tulangbawang Mego indigenous community group (Cunningham, 1965).

In Handak II's book "Getting to Know the Indigenous Lampung Pubian", the origin of the name Abung is stated, because Abung's tusuk Abung mulai mulai stabbed at Way Rarem and Hulu Way Abung. And, at the beginning it was called Sewo Mego, because the Abung Wat group was in 9 groups or had 9 groups (Firmansyah & Hasan, 1996).

The social dynamics that occur in the process of various events of the Lampung people are certainly not free from the existence of cooperation, competition and conflict between fellow Indigenous groups and between Indigenous groups and migrant tribes . Seizure of territory based on power groups in the indigenous tribes of Lampung in the past, indeed, such events are considered normal; as illustrated by Frieda Amran: At one time, the Captain of Moeda, a customary leader in the plains near Semangka, pondered the abominations of the Abung people against their villagers. Perhaps in his mind, there was a thought that as long as the Abung people stood alone and did not depend on anyone, the residents of the surrounding villages would not be separated from the danger of attacks that threatened them. In the next section, it is stated: Although their hamlets were muzzled, only four Abung people were shot dead. None of the 400 members of the Captain Moeda's troops were killed in battle. Only one person was injured because his foot stepped on a mine.

The competition and conflicts that occurred in various events in the past were so clearly illustrated that many Abung groups migrated North Lampung to the east, and even to the coast, and some later settled around Palembang. In fact, during the battle in the Semangka area, it was explained that the success of the expedition suppressed the Abung hamlets by removing all the anxiety and fear of people in the Semangka area. Residents of the area celebrated for four or five days to celebrate the victory.

Historically geographical, apparently there is a story about the location of Sekala Brak? around the Ranau Sea? indeed true. The southeastern region of Stauung has a plateau between the Negarabatin region (now called "Liwa") and Pekonbalak, which is flowed by the Wai Robok River. Around in the middle of this plateau there are Kampung Kota Besi, Batu Berak and the easternmost side, Get to Know (Firmansyah & Hasan, 1996; Hidayatullah, 2017; YUSIKA, 2019). There are only two entrances to this place. The first road from the west coast of Sumatra, from Kroe and the second from the southeastern bay of the Ranau sea towards Negarabatin-Liwa. Residents of the eastern region from this place call this place Sekala Brak until now. The name does not come from the Recognition Counterweight as they told me, but does it already exist? since ancient times ?. Apparently, the entrance to the Kenali plateau through Kroe, can now be passed with easy access, starting from the coast of the Wai Kroe river and then following its flow. Around 750 m high this road meets the upper reaches of the Wai Lahi river up to 900 m, which flows up to 900 m. In the Negarabatin region enter the highland area whose edge is only about 35 km from the coast. Indeed, in the past, this road was a fortune for the Abung people. Although the road was not easy to pass at that time, the ancestors of Peminggir, descendants of the new inhabitants of Minangkabau, probably in the 9th century paved the way from its base on the coast. As a result, they continue to strive which eventually forced the Abung people who live in this plain to continue to shift eastward.

Wandering Trail

Based on Nurdin, (2009) and Nuralia & Imadudin, (2017), a search of various historical events of the people of Lampung revealed the fact that when the Abung people as one of the original ethnic groups of Lampung came from the north to Negarabatin via the second road, they immediately realized that the land in this region was so fertile. Negarabatin itself is now a fairly large area. Right in the eastern part of this vast settlement, rice fields can now be found on both sides of the road to Kota Besi which was established by Peminggir, magnifying the present mountainous region. Likewise the following settlements, especially Recognize, give the impression of prosperity. Here, found the best house in Lampung, throughout South Sumatra. The shape is reminiscent of houses

CONCLUSION

Muakhi as the basic value of social ethics is found in the indigenous Papadun community in Lampung. Muakhi culture which is based on Piil Pesenggiri's philosophy of life can be developed substantially and fundamentally. Because the cultural substance of Lampung actually exists in the understanding and practice of Lampung people as cultural actors in various aspects of life. An understanding of muakhi in Lampung's indigenous community becomes urgent, because muakhi as an attitude and value of social ethics has implications for brotherhood in the family, relatives, humanitarian life and community development.

Beside that, The Muakhi culture as a bond of brotherhood based on equality of humanity which is an ethical value in the local cultural system serves to build moral awareness, social glue, cultural, economic, political, and national unity. If Muakhi is actualized, it certainly influences productive attitudes and behavior in the family and community for development. Because productive attitudes and behaviors in the family determine the direction of success in regional development, which occurs interactively and synergistically.

On the other hand, the actualization of muakhi culture contributes to the moral, social, cultural, economic and political dimensions in development. Although the shape and nature of the contribution varies in intensity and nature in the community. Based on that it is clear, muakhi as an ethical value in regional culture based on brotherhood and equality can be studied, developed and preserved through various approaches for the development of science.

RECOMMENDATION

Based on the conclusions can be recommended:
1. Muakhi culture as a concept and cultural behavior of the Lampung ethnic community has an ontological, epistemological and axiological basis. The actualization of muakhi culture can be used as the basis of a new theory by positioning the basic values of regional cultural philosophy as an integral part of national culture in the face of global cultural transformation. For this reason, scientific studies and research are carried out in a programmed and continuous manner. So that new theories are found that are useful for the development of science and regional development.
2. In praxis (utilitaris), muakhi culture can be implemented as a basis for regional development policies and actualized in cultural behavior, especially for the people of Lampung. Given muakhi as an ethical value embodied in local culture can be used as an approach to solving social, cultural, economic and political problems in line with the acceleration of regional development. Clearly, muakhi culture can be actualized and socialized if it is supported by development in the sense of the existence of experts, researchers, policy, financial and material.
3. Customary leaders ('counterbalanced'), religious leaders and local community leaders can act as informal leaders and leaders for the community to bring inspiration, collective awareness, explore and develop local cultural values that root individuals, give and move community members in various layers and social groups for the benefit of future development. Now it is needed "Lampung Indigenous Customary Reconciliation" for coordination in order to discuss various problems (customs and traditions; Lampung culture; and regional development); resulting in new decisions (for example: Customary Land Management System; Lampung Customary Balance: system, mechanism, procedure and procession; Canggot Agung Ceremony) which is binding or "PERDA". So that it has legal force for indigenous people for regional development. The reconciliation needs to be a programmed and ongoing agenda of activities.

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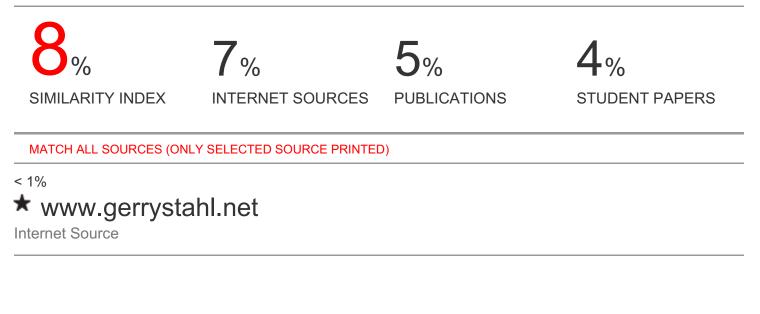
APPENDIX

The Map of Lampung

Remarks:
The research area is in Lampung province and targets in Bandar Lampung, South Lampung regency, Lampung Tengah, Tanggamus, Pesawaran and West Lampung.

ISLAMIC INTEGRALISM AND MUAKHI CULTURE: THE RELEVANCE OF PHILOSOPHICAL VALUES OF LAMPUNG LOCAL CULTURE AND COMMUNITY DEVELOPMENT

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