

Acculturation of Islam and Lampung Traditional Wedding Traditions

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Abstract

This study aims to analyze the process and forms of acculturation between Islamic values and Lampung traditional wedding traditions, particularly in three core rituals, namely sesan as a dowry, jejuluk as a title award, and manjau as a visit to strengthen ties, and examine their impact on Islamic education. The study uses a qualitative descriptive-analytical approach with data collection methods through literature studies, observations, and in-depth interviews with traditional leaders or penyimbang, religious leaders or ulama, traditional practitioners, and academics in the Saibatin traditional community, Lampung. The results show that acculturation takes place in an integrative and harmonious manner, where Islamic values are internalized in every ritual without losing the essence of local culture, such as sesan which is acculturated with a simplified concept of dowry, jejuluk which is transformed into a symbol of trust and leadership, and manjau which is elevated to a social worship that strengthens ties. This process is supported by the collaboration of the penyimbang authorities and ulama as well as normative harmony between sharia and adat. This acculturation gave birth to a hybrid Muslim-Lampung identity and had a positive impact on Islamic education through enrichment of the curriculum based on local wisdom, integrative learning models, and strengthening of multicultural character education.

INTRODUCTION

Indonesia is known as a country rich in culture, with diverse ethnicities, religions, and traditions coexisting (Irawan, 2019) . This statement reflects the fundamental reality of being the world's largest archipelagic nation, home to more than 1,300 ethnic groups and hundreds of regional languages. This cultural richness is a legacy of the long history of the Nusantara kingdoms, the influence of global trade, and the process of acculturation with various foreign cultures, such as India, China, Arabia, and Europe. This diversity is evident not only in art, language, and customs, but also in religious practices, where Islam, Christianity, Catholicism, Hinduism, Buddhism, Confucianism, and local beliefs live within a unified social community (Atmaja, Arniati, & Pradana, 2020) .

The fundamental philosophy that unites this diversity is Pancasila, specifically the first principle, Belief in One Almighty God, and the third principle, Unity of Indonesia.

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Pancasila serves as a shared framework that recognizes differences while prioritizing harmony (Atmaja et al., 2020). The principle of *Bhinneka Tunggal Ika* (Unity in Diversity), taken from the *Kakawin Sutasoma*, has become a national motto that emphasizes that diversity is a strength, not a threat. In a social context, this diversity is manifested through mutual respect (tolerance), mutual cooperation, and deliberation to reach consensus as a means of resolving differences (Aprianti, Dewi, & Furnamasari, 2022). However, coexistence is not without dynamics. Indonesia also faces challenges in managing diversity, such as the potential for horizontal conflict, social inequality, and the politicization of identity (Apriliani et al., 2024). Therefore, ongoing efforts are needed to strengthen social capital such as intergroup trust, cultural dialogue, and multicultural education. Formal and informal education play a key role in instilling values of diversity in the younger generation (Kristianto, Susetyo, Utama, Fitriyono, & Jannah, 2023).

Traditional wedding traditions in Indonesia reflect a concrete manifestation of the nation's rich diversity (Apriyanti, 2018). These ceremonies serve as a microcosm that not only represents a region's cultural identity with all its symbols, language, art, and ancestral values, but also acts as a dynamic medium for acculturation between religious values and local wisdom (Berry, 2005). In practice, traditional processions such as the *sungkeman* ceremony in Javanese weddings or the giving of gifts in Sundanese customs are not merely cultural rituals but are also filled with substantive religious values (Sobby & Yudha, 2023). This acculturation is creative and dialectical, where religion and culture adapt and enrich each other without negating each other (Latri Khasanah, 2022). For example, the concept of a dowry in Islam is integrated into the system of giving local customary property or goods, while traditional clothing is often modified to align with the principle of covering the genitals without losing its cultural characteristics. The result is the formation of distinctive hybrid identities, such as Muslim-Javanese or Muslim-Lampung, which represent a harmonious synthesis of religious piety and loyalty to cultural roots (Laili, Gumelar, Ulfa, Sugihartanti, & Fajrussalam, 2021). In Lampung Province, traditional wedding traditions are not merely a sacred procession between the bride and groom, but are also rich in symbolic meaning that reflects the fusion of Islamic teachings and local customs, thus being called cultural acculturation.

Acculturation is a social process that occurs when a group of people with a particular culture is confronted with elements from another culture and gradually accepts these elements without losing their cultural identity. According to Koentjaraningrat (2002),

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acculturation is a social process when a group of people with a particular culture is confronted with a foreign culture, whose elements are then accepted and processed within their own culture without losing the identity of that culture. Then, Islamic law is the laws derived from the Qur'an and Hadith that regulate all aspects of the lives of Muslims, including marriage. In Islamic law, marriage (nikah) is a contract between a man and a woman that fulfills the pillars and requirements, such as the presence of a guardian, dowry, ijab qabul, and two witnesses (Al-Mawardi, 1995).

The Lampung community is known to have two large traditional groups: the Saibatin and the Pepadun. In the Saibatin cultural system, wedding traditions contain strong social and spiritual meanings, expressed in various traditional ceremonies such as sesan (giving of honest money), jejuluk (conferring of titles), and manjau (return visits to the bride and groom's families). In the history of Islamization in the archipelago, Islam often did not reject existing customs, but rather absorbed and harmonized local values with Islamic principles. This is known as "cultural Islam," an expression of Islam that is integrated into the cultural life of local communities (Azra, 2004).

With the arrival of Islam in the Lampung region, a process of adaptation occurred between Islamic law and local culture (Deslima, 2021) . This did not eliminate traditional elements, but rather accommodated them within Islamic values. In this context, Lampung's traditional wedding traditions serve as a concrete example of this harmonious acculturation process. Ceremonies such as sesan (giving gifts), jejuluk (conferring traditional titles), and manjau (family visits) demonstrate how Islamic values were internalized within the traditional framework, both symbolically and ethically, and structurally (Ahmad Muzakki, 2017) .

However, in practice, people's understanding of the Islamic meaning of customs is often inherited and not always accompanied by deep understanding. Therefore, this study is important to uncover how elements of Islamic law and local customs interact and shape wedding traditions among the Lampung community, particularly in the three main ceremonies. This research aims to analyze the extent to which Islamic values are integrated into customs and how the community maintains a balance between religious teachings and their ancestral cultural heritage.

METHOD

This study uses a qualitative approach with a descriptive-analytical method, chosen because of its suitability for gaining in-depth understanding and analyzing complex socio-

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cultural phenomena, such as the acculturation process. This approach allows researchers to describe the meaning, values, and dynamics of the interaction between Islamic values and Lampung traditional marriage traditions from the perspective of the actors and traditional stakeholders as a whole. The research location was determined in Lampung Province, with a focus on the Saibatin traditional community, which still actively and consistently carries out traditional marriage traditions in full, particularly those that include the sesan, jejuluk, and manjau processions. The location was selected purposively based on considerations of the strength and sustainability of traditional implementation. Research subjects or key informants were selected using purposive sampling and snowball sampling techniques covering four main groups. The first group is traditional figures and holders of traditional knowledge, such as *Penyimbang* or traditional elders. The second group is religious figures, such as *ulama* or *penghulu* who understand the *fiqh* of marriage. The third group is direct customary actors, namely families who have just held a traditional wedding. The fourth group is academics or cultural figures who provide an analytical perspective (Arias, Arias, & Rodríguez-Medina, 2021).

Data collection was conducted using three main techniques. The first technique was a literature study to collect secondary data in the form of theoretical concepts of acculturation and cultural Islam, literature on Islamic marriage law, as well as books, journals, and traditional manuscripts related to Lampung culture. The second technique was observation, both direct and indirect, of the implementation of traditional processions to capture symbols, rituals, social interactions, and their context. The third technique was in-depth semi-structured interviews with all key informants to explore philosophical meanings, perceptions of Islamic values, the historical process of adaptation, and challenges in maintaining harmony between customs and religion. The collected data were then analyzed using Miles and Huberman's interactive model, which involves three simultaneous stages (Miles, MB, Huberman, AM, & Saldana, 2018). The first stage is data reduction, which is the process of summarizing, selecting, and focusing data from interview transcripts, observation notes, and documents. The second stage is data presentation, which is compiling the reduced data into matrices, tables, or descriptive narratives to facilitate the identification of patterns and relationships. The third stage is drawing conclusions and verification, where data interpretation is carried out to answer research questions, and the initial conclusions are continuously verified with new data and reconfirmed with informants.

FINDINGS AND DISCUSSION

Acculturation Models and Strategies

This study reveals that the acculturation between Islamic law and Lampung traditional marriage traditions occurs harmoniously and profoundly. This process is not substitutional, but rather integrative and mutually reinforcing, where universal Islamic values permeate and give new meaning to existing customary symbolic structures. This phenomenon aligns with Berry's Acculturation Theory, where an integration strategy appears dominant, with Lampung society actively maintaining its native (customary) culture while simultaneously adopting and aligning it with Islamic values. Traditions found include the *sesan* tradition, or giving honest money, which is a direct form of acculturation with the concept of dowry in Islamic jurisprudence. In practice, *sesan* not only fulfills sharia obligations but also serves as a marker of social status and family self-esteem, as proposed in Goffman's self-presentation theory. Acculturation is evident when Islamic values such as sincerity and simplicity become the spirit of this practice, thus guiding *sesan* to be not burdensome, in line with religious recommendations.

Then there's *Jejuluk*, a trust-based identity construction. The *jejuluk* (granting of traditional titles) procession demonstrates the assimilation of Islamic values of responsibility (*amanah*) and leadership into the cultural symbolic system. Traditional titles are no longer merely markers of nobility, but are interpreted as affirmations of the husband's moral responsibility as the head of the family (*qawwam*) from an Islamic perspective. This process represents an elevation in meaning from a social symbol to a religious symbol imbued with ethical values. The explanation of responsibility (*amanah*) and leadership within the cultural symbolic system begins with the Islamic concept that places *amanah* as a supreme trust and family leadership (*qawwam*) as the husband's responsibility to protect and lead justly. These universal values are then acculturated into the local cultural framework through the medium of traditional symbols. In Lampung society, traditional titles such as *Raja Dalom* or *Suttan* initially functioned solely as markers of social status and the hierarchy of nobility. However, through a harmonious process of acculturation, the symbolic meaning of these titles underwent a profound transformation. Traditional titles are no longer merely symbols of worldly prestige, but are filled with Islamic values, thus becoming markers of moral and spiritual responsibility.

The *jejuluk* (gifting) ceremony, or conferring a title, is a crucial ritual moment in the internalization of these values. When a groom is given a title, it not only solidifies his position

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within the customary structure but also serves as a further confirmation of his mandate as *qawwam*, or leader of the family. The concept of Islamic leadership, encompassing moral, economic, and spiritual responsibilities, is inherent and integrated with the meaning of the title. In this context, the customary title serves as a symbolic promise, reminding the bearer of their obligation to act justly, provide a lawful livelihood, and be a role model in moral conduct. This transformation of symbolic meaning strengthens the legitimacy of religious values within local culture, prevents the abuse of customary authority, and simultaneously shapes the distinctive Islamic identity of the Lampung people, inseparable from their cultural roots. Ultimately, this acculturation demonstrates how culture can be an effective vehicle for embodying religious values, while religion serves as a spirit that glorifies and elevates the meaning of culture itself.

The next tradition, *Manjau*, strengthens *silaturahmi* (*silaturahmi*) as a universal value. The tradition of *manjau*, a return visit by the bride's family to the groom's family, is a clear example of how universal Islamic values are integrated into the framework of local cultural rituals. In Islam, *silaturahmi*, or strengthening family ties, is not only encouraged but also promised to be blessed, as stated in the hadith that *silaturahmi* can broaden one's fortune and prolong life. This value is universal because it prioritizes harmony, empathy, and solidarity between people. From an anthropological perspective, *manjau* can be seen as a mechanism of reciprocal exchange that forms the basis for social cohesion. This visit ritual is not simply a fulfillment of customary obligations, but a social investment to strengthen and nurture the new kinship network formed through marriage. Through the exchange of visits, food, and conversation, the bonds that were originally structural due to marriage are transformed into emotional and personal ones.

The acculturation process occurs symbiotically and mutually reinforces each other. On the one hand, custom provides a standardized ritual structure or framework full of symbolic meaning. The procedures, timing, and sequence of events in *manjau* are governed by local wisdom, providing a concrete and implementable form. On the other hand, Islam provides a deeper ethical and spiritual foundation. These visits are no longer seen merely as a hereditary tradition, but are elevated to a form of social worship that carries merit. The intention to foster friendship makes every interaction in *manjau* valuable before God.

Manjau evolved from a formal social obligation into a living expression of faith. The politeness, friendliness, and mutual respect displayed during the procession were no longer merely customary courtesy but reflected Islamic morals. This acculturation ultimately gave

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rise to a cultural practice that not only preserves horizontal kinship ties between people but also strengthens the vertical relationship between those involved and God, thus enhancing each other's cultural and religious complementarity in building a harmonious social life.

Acculturation is also evident in the adaptation of traditional clothing. Acculturation is evident in the adaptation of traditional clothing. Traditional attire such as the siger (crown) and the teluk belanga (bella) are preserved but have undergone adjustments to comply with Islamic principles. These adjustments primarily concern the obligation to cover the genitals (awrah) and the recommendation to avoid excessive adornment (tabarruj). In practice, these adaptations are realized without losing the essence of the splendor and identity of the original culture. Women's clothing, for example, can be modified by adding layers of fabric or changing the cut to make it more concealing, while maintaining the inherent beauty and status symbols. From a cultural materialist perspective, these transformations in material elements such as clothing are a direct response to changes in societal value systems.

Symbols of material culture are not rejected, but their meaning is recontextualized. The siger, a symbol of traditional nobility, takes on a new dimension of meaning as the crown of a Muslim woman who maintains her chastity. This process of accommodation demonstrates that universal Islamic values can blend with local cultural expressions. This harmonization allows cultural heritage to remain alive and relevant, while also serving as a marker of a polite and civilized Islamic identity for the people of Lampung.

Cultural acculturation is not only reflected in the adaptation of material symbols such as traditional attire, but is also very evident in ritual aspects. The recitation of prayers, dhikr (remembrance of God), and salawat (prayer) inserted into various stages of the Lampung traditional wedding procession demonstrate a profound assimilation between the local cultural framework and Islamic spiritual practices. The inclusion of these elements of worship is not merely an add-on or formality, but rather an Islamization strategy aimed at filling the sacred space of the tradition with Islamic spiritual content.

Through this strategy, traditional rituals that have existed since pre-Islamic times are not eliminated or rejected, but rather undergo a process of transformation of meaning. These rituals are given new life and spirit through prayers and dhikr in accordance with the principles of monotheism. For example, a welcoming ritual or the giving of gifts, which previously may have only carried local social and philosophical meaning, now begins or ends with a prayer asking for blessings from Allah SWT. The solemnity and sacredness of the procession stem not only from ancestral wisdom but also from Islamic spiritual awareness.

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This process effectively protects traditional rituals from the potential elements of shirk (polytheism), namely the associating partners with Allah, that may have been inherent in previous practices. The same space, both physically and symbolically, that was previously used for cultural activities, now also becomes a medium for devotion to God. This ritual assimilation creates complete harmony, where the community can feel close to ancestral traditions while simultaneously feeling submission to religious teachings. Ultimately, Lampung's traditional wedding traditions are no longer seen merely as cultural heritage, but also as a series of social worship activities rich in spiritual value.

Supporting Structures and the Impact of Acculturation on Islamic Education

The success of the acculturation process between Islam and Lampung's traditional wedding traditions is ensured by the harmonious collaboration of authority between traditional leaders (*penyimbang*) and religious leaders (*ulama*). *Penyimbang* plays a key role in guiding customary procedures and philosophy, ensuring that each ritual is carried out in accordance with local wisdom passed down through generations. Meanwhile, the *ulama* serve as guardians of the conformity of sharia law, particularly regarding the marriage contract and fundamental principles of Islamic law. This collaborative model reflects a complementary dual system, where cultural and religious authorities do not negate each other but instead work together to maintain the purity of religious teachings while preserving traditional heritage.

The key findings of this study demonstrate that, normatively, there is no fundamental conflict between Islamic law and the essence of Lampung traditional marriage traditions. Basic Islamic principles in marriage, such as consent, clarity of the contract, transparency of the dowry, and the goal of building a harmonious family, are reinforced and celebrated through meaningful traditional symbols and rituals. This harmony aligns with the Islamic jurisprudence principle of *al-'ādah muhakkamah*, which asserts that good customs and traditions that do not conflict with established texts can be considered legally. Therefore, local traditions are not only accepted but also legitimated within the framework of Islamic law, as long as they do not violate the main principles of the religion.

This successful acculturation process ultimately gave birth to a distinctive hybrid identity, namely that of Muslim-Lampung. According to hybridity theory, this identity occupies a dynamic third space, where the community does not feel torn between religious obedience and loyalty to tradition. Instead, tradition undergoes a functional transformation

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into an effective and contextual medium for preaching, organically instilling Islamic values such as honesty in *sesan*, responsibility in *jejuluk*, and *silaturahmi* in *manjau*. At the same time, this tradition serves as a bulwark for preserving local culture, fostering social harmony that strengthens both the religious and cultural identities of the Lampung people.

The acculturation process between Islam and Lampung traditional wedding traditions has had a significant impact on Islamic education, particularly in the local context. This phenomenon can be understood through several complementary theoretical lenses. Berry's Acculturation Theory, specifically the integration strategy, explains how the Lampung community actively maintains local culture while adopting Islamic values. This integration strategy creates an inclusive and contextual educational model, where Islamic values are not taught separately from the cultural realities of society, but rather integrated through living cultural practices (Jaenullah, Ferdian Utama, 2022). *First*, acculturation enriches local content in the Islamic education curriculum. Traditions such as *sesan*, *jejuluk*, and *manjau* can serve as vivid case studies for teaching the concepts of *fiqh munakahat*, morals, and Islamic history in the archipelago. This approach aligns with Vygotsky's Social Constructivism Theory, which emphasizes that learning is most effective when connected to the cultural context and real-life experiences of students (Vygotsky, 1986). Students not only learn Islamic legal theory in the abstract, but also see its harmonious application in their own culture, so that learning becomes more relevant and meaningful.

Second, collaboration between traditional figures or balancers and religious figures or ulama creates an integral educational model that overcomes the dichotomy between religious knowledge and cultural knowledge. This concept is supported by Parsons' Social Systems Theory, which views collaboration between authorities as a mechanism for maintaining social balance and integration (Gump et al., 2005). In an educational context, this collaborative pattern can be adopted by involving both parties as learning resources, teaching the importance of respecting different scientific authorities and integrating them for a complete understanding.

Third, the success of this acculturation strengthens character education based on local wisdom. Values such as honesty, responsibility, and *silaturahmi*, which have been Islamized, become a concrete foundation for shaping students' morals. This approach aligns with Lickona's Theory of Values Education, which emphasizes character formation through the internalization of values in everyday cultural practices (Lickona, 1996). Education focuses not only on individual worship rituals but also emphasizes social responsibility and cultural

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preservation as part of Islamic identity. *Fourth*, this acculturation provides a foundation for critical multicultural education. Banks' Theory of Multicultural Education emphasizes the importance of integrating cultural perspectives into the curriculum to develop cross-cultural competence (Banks, 1997) . By understanding that their own customs have successfully acculturated with Islam, students can develop an open and critical attitude toward other cultures, while learning to assess which traditions align with Islamic values.

Fifth, the formation of a hybrid "Muslim-Lampung" identity through acculturation strengthens cultural and religious resilience amidst the currents of globalization. Bhabha's Hybridity Theory helps understand how hybrid identities create a dynamic third space, enabling the younger generation to maintain a love for cultural heritage without feeling threatened by foreign influences. This identity-based Islamic education fosters cultural resilience through a strong and integrated identity foundation. Through the support of these various theories, the acculturation of Islam and Lampung customs in marriage not only impacts socio-cultural practices but also offers a valuable theoretical framework and materials for the development of contextual, integral, and down-to-earth Islamic education. Education that utilizes this acculturation process can produce a generation of Muslims who are not only strong in their religious knowledge but also proud and active in preserving their cultural heritage.

The novelty of this research lies in its comprehensive and holistic exploration of the three main pillars of Lampung traditional wedding rituals: *sesan*, *jejuluk*, and *manjau*, as a unified, interrelated system, which has not been explored in much detail in previous similar studies. This research presents an integrated multidisciplinary perspective, combining acculturation theory, symbolic anthropology, cultural materialism, and social exchange theory to analyze the transformation of meaning, function, and value in each symbol and ritual, thus providing a concrete empirical grounding for the concept of cultural Islam. Furthermore, this research expands the scope of analysis to the realm of Islamic education by formulating its practical implications, such as enriching the curriculum based on local wisdom, an integrative learning model involving collaboration between educators and *ulama*, and strengthening character and multicultural education, while identifying the formation of a hybrid Muslim-Lampung identity as a dynamic and coherent third space. This research not only provides a theoretical contribution in understanding the mechanisms of acculturation, but also offers an applicable framework for the development of contextual Islamic education and the preservation of culture that is in harmony with religious values.

CONCLUSION

Based on the research and discussion, it can be concluded that the acculturation between Islamic values and Lampung traditional wedding traditions occurs harmoniously, integratively, and mutually reinforcingly. This acculturation process is primarily manifested in three core rituals: *sesan*, *jejuluk*, and *manjau*. The *sesan* tradition not only serves to fulfill the Islamic dowry obligation but also as a marker of social status imbued with the values of sincerity and simplicity. *Jejuluk* has undergone a transformation in meaning from simply conferring a noble title to symbolizing the trust and responsibility of a husband as the *qawwam* (leader) in the family. Meanwhile, *manjau* has evolved from a formal social obligation into an expression of social worship that strengthens kinship, in line with Islamic teachings.

Acculturation is also evident in the adaptation of material symbols, such as traditional clothing modified to comply with the principle of covering the genitals without eliminating the splendor and cultural identity, as well as in ritual assimilation through the insertion of prayers, *dhikr*, and *sholawat* that Islamize sacred customary spaces. The success of this process is supported by the synergistic collaboration of authority between traditional leaders or *penyimbang* and religious leaders or *ulama*, who together maintain normative harmony between Islamic law and the essence of local traditions, in accordance with the *fiqh* principle that good customs can serve as a legal basis. A significant impact of this acculturation is the birth of a coherent, hybrid Muslim-Lampung cultural-religious identity, which occupies a dynamic third space. This identity strengthens cultural resilience amidst globalization. Furthermore, this acculturation process opens up significant opportunities for the development of contextual and integral Islamic education, by making local wisdom a source of curriculum, learning media, and the foundation of character and multicultural education.

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