



Al-Ihkam: Jurnal Hukum dan Pranata Sosial, 21 (1), 2026: 218-244
ISSN: 1907-591X, E-ISSN: 2442-3084
DOI: <https://doi.org/10.19105/al-lhkam.v21i1.23823>

Piil Pesenggiri; Local Living Law between Enforcing and Diminishing Fiqh al-munākahāt

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Article history: Received: January 13, 2026, Accepted: June 15, 2026,
Published: June 30, 2026

Abstract:

This study aims to analyze how a local living law intervenes with *fiqh al-munākahāt* while turning it into a living practice, either in enforcing or diminishing the ideal concept of the latter. *Piil Pesenggiri*, a form of local wisdom within the Lampung community, shapes and structures how local Muslim practice their religion in term of wedding and marriage. However, its position aligning with *fiqh al-munākahāt* in solving the daily family problem of local Muslim was not clear enough. This

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study employs a socio-legal approach using qualitative methods. Data were collected through fieldwork, in-depth interviews with purposively selected informants, customary leaders, religious figures, and married couples across Central Lampung, South Lampung, and Pringsewu. The data were analyzed using the living law framework, specifically how *Piil Pesenggiri* as a normative 'inner order' negotiates with formal *fiqh* doctrines, which reconstruct the daily practice of Islamic family law. The results show that when it comes to planning weddings and leading a married life, *Piil Pesenggiri* either upholds or downplays Islamic rule. The way Lampung people implement Islamic law in their families—from the idea of *qiwāmah*, or family division of labour, to family conflict resolution, to a number of wedding provisions—makes this negotiation very clear.

Keywords

Family Law; *Fiqh al-munākahāt*; Local wisdom; *Piil Pesenggiri*; Negotiation

Introduction

Islamic family law or *fiqh al-munākahāt* occupies a central position in the lives of Muslims, as it regulates the most fundamental aspects of social relations, namely marriage, spousal relations, and mechanisms for resolving domestic conflicts.¹ In the Indonesian context, the practice of *fiqh al-munākahāt* is not only shaped by classical *fiqh* norms and state regulations, such as the Marriage Law and the Compilation of Islamic Law (KHI),² but also closely interacts with the

¹ Anang Wahid Cahyono, "Islamic Family Law and Social Transformation: A Study on Marriage, Divorce, and Inheritance in the Sharia System," *Barajah Journal: Jurnal Pembelajaran dan Pengembangan Diri* 4, no. 7 (2024): 1421–30, <https://doi.org/10.47353/bj.v4i7.448>; Jailani Jailani and Zulkifkar, "From Non-Punishment to Being Punished: Istimbath Taqin Analysis of Islamic Family Law in Aceh," *Petita: Jurnal Kajian Ilmu Hukum dan Syariah* 9, no. 1 (2024): 44–57, <https://doi.org/10.22373/petita.v9i1.224>.

² Supriyadi and Nik Abdul Rahim Nik Abdul Ghani, "Negotiating Tradition and Modernity: The Practice of Prohibiting Marriage in the Month of Suro among Javanese Muslims in South Lampung," *Nusantara: Journal of Law Studies* 4, no. 2 (2025): 114–28, <https://doi.org/10.5281/zenodo.17340470>; Fairouz Abdul Khir et al., "Islamic Social Finance and SDG 2: Measuring the Social Impact of Islamic Religious and Malay Tradition Council in Perak State," *Malaysian Journal of Syariah and Law* 13, no. 1 (2025): 134–46, <https://doi.org/10.33102/mjssl.vol13no1.1016> ISLAMIC.

social and cultural values that shape society. It is this interaction that gives rise to the practice of living local Islamic family law, which is dynamic, contextual, and often cannot be fully explained by a purely normative-textual approach.³

In Lampung society, Islamic law practice cannot be separated from the value of *Piil Pesenggiri*, the core of the local wisdom system.⁴ *Piil Pesenggiri* is not merely a customary norm in the formal sense, but a value system that shapes the concepts of honor, self-respect, moral responsibility, and social harmony.⁵ This value is deeply internalized across various aspects of people's lives in Lampung, including marriage, marital relations, and the resolution of domestic conflicts.⁶ *Piil Pesenggiri* serves as an ethical framework that shapes how people understand obligations, rights, and behavioral boundaries, including within the family.

Piil Pesenggiri is the overarching philosophical value system comprising four inseparable sub-values: *juluk adek* (titled social identity and the self-respect attached to it), *nemui nyimah* (the obligation of openness, hospitality, and generosity), *nengah nyappur* (active participation in social and communal affairs), and *sakai sambayan* (the norm of mutual assistance and collective responsibility).⁷ These values

³ Deri Putra et al., "Reinterpreting Kafā'ah: The Interaction of Islamic Legal Norms and Social Realities in Contemporary Indonesian Marriage Practices," *Jurnal Al-Hakim: Jurnal Ilmiah Mahasiswa, Studi Syariah, Hukum dan Filantropi* 6, no. 2 (2025): 159–72, <https://doi.org/10.22515/jurnalalhakim.v7i02.12484>; Kholifatun Nur Mustofa et al., "Religious Authority and Family Law Reform in Indonesia: The Response and Influence of the Indonesian Ulema Council on Interfaith Marriage," *Juris: Jurnal Ilmiah Syariah* 23, no. 2 (2024): 383–93, <https://doi.org/10.31958/juris.v23i2.11849>.

⁴ Deni Eko Setiawan, Hermanu Joebagio, and Susanto, "Piil Pesenggiri: Kearifan Lokal Kultur Islam Lampung Sebagai Sumber Belajar Toleransi," *Intelektiva: Jurnal Ekonomi, Sosial dan Humaniora* 1, no. 4 (2019): 27–35, <https://www.jurnalintelektiva.sthf.ac.id/index.php/jurnal/article/view/42>.

⁵ Dita Febriana and Hardiansyah Masya, "Konsep Piil Pesenggiri Sebagai Falsafah Hidup Budaya Lampung terhadap Pelaksanaan Konseling Multi Budaya," *Attractive: Innovative Education Journal* 5, no. 2 (2023): 89–107, <https://doi.org/10.51278/aj.v5i2.700>.

⁶ Muhtadin Muhtadin and Nesia Mu'asyara, "Unsur Piil Pesenggiri dalam Tradisi Ngelemang pada Masyarakat Adat Lampung Barat," *Hikmah: Jurnal Studi Pendidikan Agama Islam* 1, no. 3 (2024): 1–11, <https://doi.org/10.61132/hikmah.v1i3.94>.

⁷ Linda Sari Wulandari et al., "Commodification of Meaning in Idioms and the Piil Pesenggiri Philosophy in the Lives of the Indigenous Lampung People," *International Journal of Asia Pacific Studies* 22, no. 1 (2026): 53–73, <https://doi.org/10.21315/ijaps2026.22.1.3>.

do not operate as discrete or abstract rules; instead, they function as an integrated moral framework that governs expectations of conduct in both public and domestic life.

Despite its popularity in the practical life of local people, the role of *Piil Pesenggiri* in the development of *fiqh al-munākahāt* continues to receive little serious attention in the academic study of Islamic law. In a wider scope, the tendency of *fiqh al-munākahāt* studies in Indonesia to date is still dominated by doctrinal and normative approaches,⁸ both through classical *fiqh* books and analysis of laws and regulations.⁹ While these doctrinal and normative approaches are essential for maintaining the normative consistency of Islamic law, they may also overlook the social realities in which the law is implemented. As a result, the practice of Islamic family law is often understood as a static, uniform, and independent system apart from local cultural context, which actually becomes a space for legal actualization in people's daily lives.¹⁰

Meanwhile, the practice of Islamic family law in Lampung is often presented as a direct application of *fiqh* norms or state law, while the customary dimension is seen as complementary or even outside the Islamic legal system. Therefore, although previous studies have examined the relationship between customary law and Islamic family law in Indonesia, significant gaps remain. Existing scholarship

⁸ Ayu Sari Ningsih et al., "Reforming Islamic Family Law: The Relevance of Ibn Qayyim Al-Jawziyyah's Concept of Legal Change," *Jurnal Ilmiah Mizani: Wacana Hukum, Ekonomi dan Keagamaan* 12, no. 2 (2025): 392–405, <https://doi.org/10.29300/mzn.v12i1.7087>; Akhmad Romadhon, "Revisiting Masuk Kaum: Contextualising Local Custom in Contemporary Islamic Family Law through 'Urf and Maṣlahah," *MILRev: Metro Islamic Law Review* 5, no. 2 (2026): 1025–46, <https://doi.org/10.32332/milrev.v5i2.13045>; Abdul Syatar et al., "The Development of Fatwas Based on Local Wisdom to the National Level: A Case Study of Panaik Money Fatwa," *El-Mashlahah* 13, no. 2 (2023): 133–50, <https://doi.org/10.23971/el-mashlahah.v13i2.7373>.

⁹ Muhamad Zaenal Muttaqin et al., "Family Harmony in Contemporary Islamic Law: Ibn 'Ashūr's Maqāsid Perspective on Marital Rights and Duties," *MILRev: Metro Islamic Law Review* 5, no. 1 (2026): 61–79, <https://doi.org/10.32332/milrev.v5i1.10480>.

¹⁰ Fathullah, Sayehu, and Nafan Tarihoran, "Kafa'ah in Contemporary Islamic Marriage: Insights from a Systematic and Meta-Analytical Review," *Nusantara: Journal of Law Studies* 4, no. 1 (2025): 60–73, <https://doi.org/10.5281/zenodo.17355035>; Acendra Agusta, Mohammad Ali Sajjad, and Miftahudin Azmi, "Legal Issues of Ganti Tikar Marriage in Bugis Wajo Custom in East Tanjung Jabung Regency," *Trunojoyo Law Review* 6, no. 1 (2024): 142–58, <https://doi.org/10.2991/assehr.k.201014.144>.

generally focuses on the conceptual legitimacy of *adat* within Islamic law, particularly through the compatibility between '*urf*' and local customs,¹¹ but it tends to remain at the theoretical level without examining concrete social practices. A study discussed *Piil Pesenggiri* as the cultural identity of the Lampung people, especially through the values of *juluk adek* and *nengah nyappur*, emphasizing its role in shaping social behaviour.¹² However, it does not systematically connect the practice to theoretical Islamic family law.

A clear research gap is therefore found: no study systematically analyzes *Piil Pesenggiri* as a value of local wisdom that actively intersects the practice of *fiqh al-munakahāt*. While it is acknowledged that a broad body of scholarship has examined the intersection of customary and Islamic law, a critical gap remains in understanding how these systems constitutively interact in daily practice, be it enforcing or diminishing one another. Previous studies of a general scope typically focus on the theoretical compatibility between '*urf*' and Sharia at a macro level. However, they often treat local wisdom merely as a 'social setting' rather than as a constitutive element that actively reconstructs the implementation of *fiqh al-munakahāt*. This research fills this gap by demonstrating that in Lampung, *Piil Pesenggiri* does not merely 'accompany' Islamic law but serves as the primary normative framework through which *fiqh* norms are dialogically internalized and negotiated.¹³

¹¹ Maskur Rosyid and Dhani Dwi Afrizal, "Integrasi Hukum Adat dalam Pembaharuan Hukum Keluarga Islam di Indonesia," *Indonesian Journal of Islamic Jurisprudence, Economic and Legal Theory* 3, no. 2 (2025): 1798–1812, <https://doi.org/10.62976/ijjel.v3i2.1170>.

¹² Shintya Rahmanda Putri and Zainudin Hasan, "Dinamika Hukum Adat Lampung dalam Sistem Sosial: Kajian Empiris terhadap Nilai Piil Pesenggiri pada Masyarakat Abung Siwo Mego," *Jurnal Multidisiplin Ilmu Akademik* 2, no. 6 (2025): 57–63, <https://doi.org/10.61722/jmia.v2i6.6917>.

¹³ Wahyu Abdul Jafar et al., "Mak di Juk Siang Tradition in Lampung Indigenous Community: A Perspective on Islamic Marriage Law in Building Family Resilience," *De Jure: Jurnal Hukum dan Syar'iah* 18, no. 1 (2026): 150–69, <https://doi.org/10.18860/j-fsh.v18i1.40501>; Toto Surianto Subu et al., "Addressing Legal Uncertainty in Delayed Informed Consent: Protecting Health Workers in Indonesian Hospitals," *Volksgeist: Jurnal Ilmu Hukum dan Konstitusi* 8, no. 2 (2025): 329–44, <https://doi.org/10.24090/volksgeist.v8i2.13089>; Filda Rahma Saidah and Muhammad Zaki Fahmi, "Management of Long-Distance Marriage for Overseas Female Worker Profession on Family Resilience in Kendal Regency," *El-Mashlahah* 13, no. 1 (2023): 93–106, <https://doi.org/10.23971/el-mashlahah.v13i1.6095>.

This study puts *Piil Pesenggiri* not merely as a cultural background, but as a dynamic value framework that actively shapes and guides the practice of *fiqh al-munākahāt* within Lampung society while either enforcing or diminishing *fiqh* concepts within. Rather than assuming a rigid dichotomy between customary law and sharia law, this study understands both as interconnected normative systems that continuously interact, adapt, and negotiate within the everyday lives of Muslim families. By employing a socio-legal approach and the concept of living Islamic family law, this research seeks to explore how a local living law intervenes with *fiqh al-munākahāt* while turning it into a living practice, either in enforcing or diminishing the ideal concept of the latter. *Piil Pesenggiri*, a form of local wisdom within the Lampung community, shapes and structures how local Muslim practice their religion in term of wedding and marriage. However, its position aligning with *fiqh al-munākahāt* in solving the daily family problem of local Muslim was not clear enough.

Methods

This research employs a qualitative socio-legal approach to examine the practice of *fiqh al-munākahāt* as a living Islamic family law within the local wisdom of the people of Lampung. The coexistence of customary traditions, religious authorities, and state family law practices in Lampung provides a relevant empirical context for examining the negotiation between customary and sharia values in the living practice of Islamic family law. Data collection was conducted through field studies involving in-depth interviews.¹⁴ The research informants consisted of Lampung traditional leaders, religious leaders, and six married couples purposively selected from three regencies—Central Lampung, South Lampung, and Pringsewu. They were selected because they have actively navigated family decisions, such as marriage negotiations, division of marital roles, and domestic conflict resolution, through the combined framework of *Piil Pesenggiri* values and *fiqh al-munākahāt* norms. The selection of informants is purposive to obtain relevant, substantively rich data. In addition, this study utilizes documentation studies of customary texts, customary deliberation decisions, and normative sources of *fiqh al-munākahāt*, both

¹⁴ B. Mathew Miles and Michael Huberman, *Analisis Data Kualitatif Buku Sumber Tentang Metode-Metode Baru* (Jakarta: UIP, 1992).

from classical *fiqh* literature and positive law in Indonesia. Data analysis is carried out thematically with the stages of data reduction, categorization, and interpretive extraction.¹⁵ Field data are read dialogically within a living law framework to identify the processes of internalisation, adaptation, and value negotiation between *Piil Pesenggiri* and the norms of *fiqh al-munākahāt*. The validity of the data is maintained through triangulation of sources.

Result and Discussion

Piil Pesenggiri Enforcement to *Fiqh* Rules of Marriage

Putting together the practice of how people manifest Islamic law and what its normative guides say about inevitably reflects negotiation and dynamics. Some are enforcing one another; some others are not. For the former cases, the guides usually provide main values to comply with and theoretical rules to follow, while the practice gives an idea of how to transform the values to action, or theoretical rules to tangible manners or goods. Meanwhile, the latter happens when the practice transcends or surpasses the values or spirits embedded in the guides, be it addition, reduction, or modification. In this context, *Piil Pesenggiri* is deemed as basic beyond the living practice of Lampung people regarding with the wedding and marriage in addition to Islamic law. Therefore, its existence is put into question whether it enforces or diminishes the Islamic law as the theoretical guide¹⁶.

For the enforcement, the clearest case of it is the *fiqh* concept of husband leadership (*qiwāmah*), which is transformed from a power hierarchy into a moral duty to preserve family dignity. With the touch of *Piil Pesenggiri*, leadership is valued not through domination and rigid hierarchy, but through common responsibility, self-restraint, and the ability to uphold collective honour in accordance with both customary and religious values. Although economic roles become

¹⁵ Burhan Bungin, *Analisis Data Penelitian Kualitatif* (Jakarta: PT Raja Grafindo Persada, 2003).

¹⁶ M. Ababiel Putra, "Implementasi Falsafah *Piil Pesenggiri* dalam Penentuan Status Sosial Perkawinan Adat Lampung," *Jurnal Hukum dan Kewarganegaraan* 16, no. 3 (2026): 1–8, <https://doi.org/10.3783/causa.v2i9.2461>; Mustamam et al., "Reinterpreting *Hifz Al-Nasl* in Contemporary Marriage Contracts: Navigating Islamic Normativity and State Law," *MILRev : Metro Islamic Law Review* 4, no. 2 (2025): 1258–80, <https://doi.org/10.32332/milrev.v4i2.11158>.

more flexible as both of them could play a role as breadwinners, representational authority in *adat* relations remains largely attached to husbands¹⁷.

Fieldwork data from young couples demonstrates this adaptation: In households where the wife's income is higher, *qiwāmah* is reinterpreted through the lens of *piil* not as an economic monopoly, but as the husband's responsibility to represent and defend the family's honor in customary gatherings. One informant, Rustam, noted that while his wife earns more, his role as the head of the family remains vital in the *adat* sense, signifying that *piil* provides a culturally resonant language to accommodate changing economic realities within a recognisable Islamic framework.

Furthermore, the 'living' nature of this law is evidenced by the community's selective engagement with *fiqh* references. Multiple *ulama* informants acknowledged that they consciously choose a *fiqh* opinion which does not contradict *qiwāmah* concept and wife's chance for employment, as it is most compatible with the pillar of *nengah nyappur* (social participation) and local social needs¹⁸. Interview data with *ulama* informants confirmed that they consciously adopt *fiqh* positions regarding *qiwāmah* (husband leadership) and women's participation in public life that are considered compatible with the pillar of *nengah nyappur* (social participation). One *ulama* explained:

"...A wife working is not forbidden as long as she maintains family dignity and there is mutual understanding within the household. Today, many women become teachers or civil servants, and this is already part of our social reality..."¹⁹

In practice, local religious authorities prioritise *fiqh* interpretations that allow wives to work and contribute economically

¹⁷ Hibatin Wafiroh, Zuhraeni, and Miswanto, "Perkawinan Ngakuk Khagah Adat Lampung Saibatin dalam Perspektif Hukum Keluarga Islam dan Implikasinya terhadap Keharmonisan Keluarga," *QANUN: Journal of Islamic Laws and Studies* 4, no. 4 (2026): 1846–1855, <https://doi.org/10.58738/qanun.v4i4.1336>.

¹⁸ Muhammad Candra Syahputra, "Nilai-Nilai Pendidikan Karakter dalam Budaya Nengah Nyappur," *Jurnal PAI Raden Fatah* 2, no. 1 (2020): 1–10, <https://doi.org/10.19109/pairf.v2i1.4301>.

¹⁹ Abdul Mujib, A Lokal Ulama, *Interview*, 2025.

to the household, viewing such participation not as a violation of domestic obligations but as part of maintaining collective family honour (*piil*)²⁰. This selective engagement is not perceived as a departure from Sharia, but rather as a contextual application of the principle of *'urf*, which enables Islamic law to remain adaptive to the socio-economic realities of Lampung society.

Interview data furthermore shows that *qiwāmah* is not exercised solely as decision-making authority, but is socially measured by the husband's ability to protect family dignity, maintain respectful conduct, and mediate conflicts within the wider kinship network. A customary elder stated:

“...A husband is respected not because he is the absolute ruler of the family, but because he can protect, guide, and maintain the dignity of his household in society...”²¹

Likewise, *nafkah* is understood not only as material provision, but also as participation in customary gatherings, family emergencies, and collective ceremonial obligations that symbolise commitment to household honour. At the relational level, *mu'āsyrarah bi al-ma'rūf* is practiced through negotiated role-sharing. Several female informants reported contributing to household income and participating in family decisions while husbands retained representational authority in *adat* forums. One married informant explained:

“...Today, wives also help earn income and participate in family decisions. What matters is maintaining mutual respect and preserving the family's honour together...”²²

These patterns indicate that *fiqh* concepts are not applied textually but are continuously reinterpreted by *Piil Pesenggiri* into socially recognizable forms of responsibility, reciprocity, and collective dignity. It serves as a bridge between textual norms and social reality, providing moral legitimacy that strengthens people's obedience to

²⁰ Sukron Nurazis and Dyah Ayu Vijaya Laksmi, “Ketika Istri Menjadi Tulang Punggung: Kajian Hukum Islam Atas Peran Ekonomi Perempuan,” *JSHI: Jurnal Syariah Hukum Islam* 3, no. 2 (2024): 21–30, <https://doi.org/10.47902/jshi.v3i2.416>.

²¹ Edo, A Customary Elder, *Interview*, 2025.

²² Kayla, One Married Informant, *Interview*, 2025.

Islamic law in a manner they are used to enliven in daily life. In other words, they do not need to change their life choice, like women going to work to earn money, to keep obeying Islamic law²³.

At the same time, *Piil Pesenggiri* shapes how husbands and wives understand their roles and responsibilities within the household in a practical way. Marital relationships are not constructed solely through rigid legal hierarchies commonly associated with classical jurisprudence, but are negotiated through values of dignity, mutual respect, and moral responsibility. Husbands are expected to protect family honor not only by providing financial support, but also by demonstrating ethical conduct and moral leadership within the family and society. Wives, meanwhile, are positioned as partners who help maintain family dignity through their domestic, social, and moral roles. In this way, *Piil Pesenggiri* serves as a medium for internalizing the values of *fiqh al-munākahāt*, allowing Islamic family law to function not merely as a formal legal system but as a lived ethical framework embedded in society's collective consciousness.

Field interviews show that husbands who neglect financial support or publicly display harsh treatment toward their wives are not judged merely as violating Islamic obligations, but as bringing shame (*liom*) upon the wider lineage. As one customary elder explained:

“...In our society, a man is respected not only for earning money but also for maintaining good behavior toward his wife and family. If he humiliates his wife in public, it becomes a disgrace for the extended family...”²⁴

Likewise, wives are socially encouraged to preserve household harmony because domestic failure is perceived as diminishing collective dignity. Under these reputational pressures, adherence to *fiqh al-munākahāt* is maintained not only by formal legal awareness but also by the persistent fear of communal embarrassment, family intervention, and customary disapproval. In this sense, *Piil Pesenggiri* functions as a tangible moral control mechanism embedded in

²³ Imam Mahali et al., “Islamic Community Empowerment Based on Piil Pesenggiri in Preserving Islamic Cultural Values in Teluk Betung, Bandar Lampung,” *International Journal of Science and Society (IJSOC)* 8, no. 2 (2026): 47–62, <https://doi.org/10.54783/ijsoc.v8i2.1653>.

²⁴ Buyung, As One Customary Elder, *Interview*, 2025.

everyday social surveillance.²⁵

One of the female informants (Linda, a 34-year-old teacher married for 11 years) said that the principle of *Piil Pesenggiri* is the primary reference for building relationships with couples. She stated,

“...In our family, we are taught to protect and respect one another’s dignity. When problems arise, we do not immediately expose them to outsiders. If other people find out, it brings shame not only to us, but also to the entire extended family...”²⁶

These findings substantiate that *Piil Pesenggiri* does not merely coexist with sharia norms but actively constructs their social application. In the arrangement of husband-and-wife relationships, *Piil Pesenggiri* mediates understanding of rights and obligations to avoid being trapped in hierarchical, unequal relationships. Its customary values encourage a balance between authority and responsibility, and place household harmony as the primary goal. This relationship is not always egalitarian in the modern sense, but is negotiable and contextual according to the social conditions of each family. This is furthermore reflected in everyday practices such as husbands being expected to maintain respectful behavior toward their wives, to resolve domestic conflicts through family deliberation (*musyāwarah*), to protect the family’s public reputation, and to serve as moral role models within both the household and the wider community.²⁷

In a broader scene, *Piil Pesenggiri* provides a moral framework that emphasises honour, responsibility, and long-term commitment. These ethics are the basis for married couples in building a stable and dignified household. Within marital relations, *Piil Pesenggiri* mediates understanding of rights and obligations to avoid being trapped in

²⁵ M Nafi Nur Farid, Bintarsih Sekarningrum, and Aditya Candra Lesmana, “Internalisasi Falsafah Nengah Nyappur pada Nilai Piil Pesenggiri Sebagai Upaya Menjaga Kerukunan Antar Suku di Kabupaten Pesawaran,” *Sosioglobal: Jurnal Pemikiran dan Penelitian Sosiologi* 9, no. 2 (2025): 211–28, <https://doi.org/10.24198/jsg.v9i2.60749>.

²⁶ Linda, A Teacher, *Interview*, 2025.

²⁷ Syaiful Munandar, “Penyelesaian Konflik Keluarga oleh Masyarakat Hukum Adat (Berbasis Moral Berasaskan Islamic Profetik),” in *Prosiding Seminar Nasional Program Doktor Ilmu Hukum* (Surakarta: Universitas Muhammadiyah Surakarta, 2024), 265–74, <https://proceedings.ums.ac.id/pdih/article/view/4705>.

hierarchical, unequal relationships. Customary values encourage a balance between authority and responsibility, and place household harmony as the primary goal. This relationship is not always egalitarian in the modern sense, but is negotiable and contextual according to the social conditions of each family. Meanwhile, a part of the husband and wife division of labour, field findings also show that the principle of *Piil Pesenggiri* encourages people to uphold social ethics before marriage, respect the role of the extended family, and avoid behaviour that could cause social disgrace.

Various enforcements of Islamic law through manifestation of *Piil Pesenggiri* in local practices implies how actually, both are enforcing one another. Each becomes stronger and more authoritative once it is enforced by another. Therefore, every time one of each can't bring in any good result, the enforcement of another can change the situation as expected, like the case of pre-marriage relationships among youth. When religious prevent them from doing any rule-breaking actions, customary law offers a good alternative to play the role.

***Piil Pesenggiri* Diminishment to *Fiqh* Rules of Marriage**

Diminishment of Islamic family law through internalization of customary law does not necessarily indicate a negative impression. Instead, it shows how the negotiation between both sometimes requires one of both surpasses another. People are generally aware of each realm, along with the consequences of breaking the rules respectively. In their best effort, they try to comply with both, while in certain situations, they put priority on one of them by underprioritizing the other.²⁸

In Lampung, important family decisions—ranging from the marriage process and the division of marital roles to conflict-resolution mechanisms—are often more influenced by the value of *Piil Pesenggiri*. Empirical evidence from fieldwork illustrates this dynamic; the formal marriage proposal (*nyakak adat*) must strictly follow customary protocols involving *penyimbang adat* (a traditional figure or customary leader who holds an important position as the guardian of social order and customary law) before any religious ceremony (*walimah*) is

²⁸ Sartika Intaning Pradhani, "Pendekatan Pluralisme Hukum dalam Studi Hukum Adat: Interaksi Hukum Adat dengan Hukum Nasional dan Internasional," *Undang: Jurnal Hukum* 4, no. 1 (2021): 81–124, <https://doi.org/10.22437/ujh.4.1.81-124>.

arranged. Traditional leaders consistently assert that marriages bypassing these protocols are regarded as '*sah agama, kurang adat*' (religiously valid, but customarily deficient), a label that carries significant social stigma across generations²⁹.

The diminishment in the form of addition is reflected in the implementation of *uang jujur* (customary wedding gift) alongside the formal *mahar*. Although normative *fiqh* only requires *mahar*, Lampung communities continue to practice *uang jujur* as a symbol of *juluk adek* (titled dignity) and family honour. In this context, *fiqh* provisions are not applied rigidly according to classical texts, but are interpreted through the values of *Piil Pesenggiri*, which emphasise honour, responsibility, and social harmony. As a result, marriages are expected to achieve not only religious validity but also social legitimacy within the *marga* and customary community.

A traditional Lampung leader explained that, from the community's perspective, a marriage conducted without observing traditional customs is often considered religiously valid but "not in accordance with tradition" from a social standpoint—for example, a wedding where the *walimah* (celebration) is held in a modest and simple manner. Such a wedding is considered sufficient and valid according to Islam because the marriage contract has been publicly announced (*syi'ār*), but it is considered incomplete according to custom because it does not include traditional rituals such as Butetikol (the sacrifice of a water buffalo)³⁰. He stated:

"...If you get married, it is not only a matter of legality according to religion, but also a matter of maintaining *Piil Pesenggiri*. If the process violates ethics, the family can be embarrassed. It is not just a matter of two people; it is a matter of one lineage..."³¹

²⁹ Fitra Endi Fernanda and Samsuri Samsuri, "Mempertahankan Piil Pesenggiri Sebagai Identitas Budaya Suku Lampung," *Jurnal Antropologi: Isu-Isu Sosial Budaya* 22, no. 2 (2020): 168–77, <https://doi.org/10.25077/jantro.v22.n2.p168-177.2020>.

³⁰ Mustofa Hilmi, Silvia Riskha Fabriar, and Dena Walda Soleha, "Nilai-Nilai Dakwah dalam Tradisi Upacara Pernikahan Nayuh: Studi Kasus Masyarakat Adat Lampung Suku Saibatin Kabupaten Pesisir Barat," *Mawaizh: Jurnal Dakwah dan Pengembangan Sosial Kemanusiaan* 13, no. 2 (2022): 147–67, <https://doi.org/10.32923/maw.v13i02.2498>.

³¹ Zakki, A Traditional Lampung leader, *Interview*, 2025.

The excerpt implies how people consider both Islamic and customary law important and deserve obedience. The wording doesn't necessarily show how customary law weighs religious law, but highly likely to describe how people tend to consider the religious rules as compulsory while the customary law is only optional. Therefore, the traditional leader stressed how breaking customary law leads to social consequences that can affect a wider circle. This shows that *Piil Pesenggiri* functions as a social mechanism that broadens the meaning of marital validity. In Lampung society, the legitimacy of marriage is not determined solely by normative *fiqh* requirements, but also by social recognition and customary acceptance.

This is clearly evident from the fact that three out of five traditional leaders recalled a case in which a prospective son-in-law was initially rejected – not because he failed to meet the requirements of Islamic law, but because the way his family approached the bride's family was deemed impolite and inconsistent with traditional protocol. An example of this is a courtship process that proceeds directly to marriage without going through *Betangas* (a herbal bath), which is a prerequisite for marriage in Lampung tradition³². This is a form of caution embedded in marriage customs in an effort to protect *Piil Pesenggiri* from being undermined by actions considered inappropriate according to traditional and religious values.³³

Another case in which the same symptom becomes clear is conflict resolution. Fieldwork data particularly reveal how the principle of *juluk adek* (titled dignity) creates a form of collective accountability in which family reputation strongly influences legal and personal decisions. In two documented cases, the pressure to preserve family honour (*piil*) discouraged wives from seeking legal protection through the Religious Court. One female informant stated:

“...Sometimes women endure household problems because exposing them publicly would embarrass the

³² Alfath Aldi Mahyuza and Zainudin Hasan, “Cermin Falsafah Hidup Orang Lampung dalam Tradisi Perkawinan Adat,” *Jurnal Multidisiplin Ilmu Akademik* 2, no. 6 (2025): 364–71, <https://doi.org/10.61722/jmia.v2i6.7024>.

³³ Mirna; Marselinda Suri Renatalia, “Nilai-Nilai *Piil Pesenggiri* dalam Tradisi Ittagh Segheba di Negeri Besar Way Kanan, Lampung,” *Jurnal Kata : Bahasa, Sastra, dan Pembelajarannya* 12, no. 1 (2024): 13–23, <https://doi.org/10.23960/Kata>.

whole family. In our custom, family dignity must be protected..."³⁴

These findings demonstrate the ambivalent role of *Piil Pesenggiri*. On the one hand, it strengthens reconciliation and family cohesion; on the other hand, it may create social pressure that delays or limits access to formal legal remedies. The pressure to maintain *juluk adek* turns out to function as a barrier for wives seeking legal protection through formal Islamic legal channels. Public acknowledgement of marital failure was perceived as bringing collective shame (*liom*) to the entire lineage.

Accordingly, extended families frequently invoke the *sakai sambayan* (cooperation) value to resolve domestic disputes through customary assemblies (*musyawarah adat*) to forestall formal litigation, demonstrating that customary legitimacy often precedes formal legal action. In other words, conflicts are not brought directly into the realm of formal law; they are first resolved through customary mechanisms.

An informant stated so:

"...If there is a problem in the household, we usually discuss it first with the family and customary elders. Going directly to court is considered the last option because what we seek first is peace and the good name of the family..."³⁵

In these instances, the *fiqh* principle of *ṣulḥ* (reconciliation) provides religious legitimacy, while the pillar of *sakai sambayan* (cooperation) functions as the social mechanism for restoring harmony. This demonstrates that Islamic family law in Lampung often operates through social and customary spaces before entering formal legal institutions³⁶.

This choice is certainly diminishment of formal Islamic law valid in Indonesia, although normative texts do not directly guide how

³⁴ Susi, A Female Informant, *Interview*, 2025.

³⁵ Alimuddin, A Male Information, *Interview*, 2025.

³⁶ R. Tanzil Fawaiq Sayyaf, "Mediasi dan Sulh Sebagai Alternatif Terbaik Penyelesaian Sengketa Hukum Keluarga Islam," *Asy-Syari'ah: Jurnal Hukum Islam* 9, no. 2 (2023): 180-98, <https://doi.org/10.55210/assyariah.v9i2.1022>.

the conflict resolution should be coped with practically. A part of this diminishment, it implies how local wisdom in *Piil Pesenggiri* is not a mere residue of tradition to be set aside in the development of Islamic law. Rather, it is an important resource for building a contextual, inclusive, and relevant Islamic family law. Furthermore, integration between customs and Sharia is not a form of compromise that weakens religious norms, but a cultural strategy that enhances the practical efficacy of Islamic law ³⁷.

The high efficacy of this system is obviously reflected among informants: of the six married couples with domestic tensions regarding financial management and child custody arrangements, all prioritized informal customary deliberations over formal litigation, and four of those cases were successfully resolved at the communal level. This shows how popular this option is among the community, implying a triggering common factor beyond the choice. It turns out that the value of *juluk-adek* (dignity) often compels families to resolve domestic conflicts internally through customary mediation rather than formal litigation, as the latter is perceived as a threat to collective family honor.

In this context, the principle of *mu'āsyarah bi al-ma'rūf* (living together in kindness) is realised through the logic of *sakai sambayan*, in which the extended family provides a social safety net to restore household harmony. However, the study also identifies a critical dimension: the intense pressure to maintain *juluk adek* (titled dignity) initially acted as a barrier for wives in vulnerable positions, as admitting marital failure publicly was perceived as bringing collective shame (*liom*) to the entire lineage.

Marital failure was viewed as a source of social shame (*liom*) that could affect the dignity of the entire family lineage. As a result, customary reconciliation was prioritized over formal legal procedures. This finding highlights the ambivalent nature of *Piil Pesenggiri*. On the one hand, it strengthens family cohesion and encourages reconciliation; on the other hand, it may create social pressure that limits vulnerable spouses from accessing formal legal remedies. In such situations,

³⁷ Zakirah and Andi Fadhil Andi Aderus, "Kontribusi Hukum Islam dalam Penyelesaian Konflik Sosial Berbasis Agama dan Harmoni Masyarakat Indonesia," *Al-Ubudiyah: Jurnal Pendidikan dan Studi Islam* 6, no. 2 (2025): 258–64, <https://doi.org/10.55623/au.v6i2.568>.

customary honor does not simply accompany *fiqh al-munākahāt*, but also influences when and how legal action is taken. This indicates that living Islamic family law in Lampung is shaped not only by legal norms but also by subtle mechanisms of social control, silence, and moral restraint³⁸.

This condition generally shows that Islamic family law does not operate in a sterile normative space of the socio-cultural context. Instead, it is lived, negotiated, and reinterpreted through local values that give color to legal practice. *Piil Pesenggiri* serves as a bridge between textual norms and social reality, and as a source of moral legitimacy that strengthens people's obedience to Islamic law. Thus, *Piil Pesenggiri* can be understood as an ethical foundation that allows *fiqh al-munākahāt* to function effectively in the life of the people of Lampung. When this ethical foundation turns out to surpass the normative guides, it clearly shows a deep internalization of the former into the latter, leading to diminishment, which, to a certain extent, makes the religious spirit replaced by habitual and practical action.

Dialogical Negotiations Between *Piil Pesenggiri* and *Fiqh al-Munākahāt* in the Construction of Islamic Family Law in Lampung

Either through enforcement or diminishment, relationships between *Piil Pesenggiri* and *fiqh al-munākahāt* in Lampung is generally characterized by a dialogical negotiation in which both systems interact to produce a contextually grounded legal practice. This negotiation is not a replacement for one another but a cultural mediation that ensures religious norms are socially meaningful. Overall, the results of this study show that the relationship between *Piil Pesenggiri* and *fiqh al-munākahāt* in Lampung society is not mutually affirming, but is intertwined in a dialogical and negotiable relationship. Customary values are not positioned as a counterpart to Sharia, but rather serve as a cultural medium that enables Islamic teachings to be understood,

³⁸ Muhammad Yasir Fauzi, Agus Hermanto, and Saiyah Umma Taqwa, "Marriage Divorce in the Lampung Pepadun Customary Law: A Maqasid Sharia Perspective," *Justicia Islamica: Jurnal Kajian Hukum dan Sosial* 19, no. 2 (2022): 351–70, <https://doi.org/10.21154/justicia.v19i2.3920>; Zaitun Abdullah, Putri Ayu Maharani, and Universitas Pancasila, "Unveiling the Enigma: Exploring Regulated Marriage Age Limits from the Lens of Masalah Mursalah," *Nurani: Jurnal Kajian Syari'ah dan Masyarakat* 24, no. 1 (2024): 119–38, <https://doi.org/https://doi.org/10.19109/s0t9g986>.

internalized, and practiced in a more grounded manner. In daily life, people of Lampung do not strictly separate “customs” and “religion”, but view the two as a unit of values that reinforce each other in regulating family life.³⁹

The negotiation is reflected in the community’s selective attitude in choosing *fiqh* references that align with their social needs. Multiple ulama informants acknowledged that they consciously choose *fiqh* opinion regarding the scope of *qiwāmah* (husband leadership), endorsing wife’s permission for employment that are most compatible with the pillar of *nengah nyappur* (social participation). In practice, these religious authorities prioritise *fiqh* interpretations that allow wives to work as teachers or professionals, viewing such roles not as a violation of domestic duty but as a contribution to the family’s collective *piil* (honour). Another concrete example is the implementation of *uang jujur* (customary wedding gift) alongside the formal *mahar*. While normative *fiqh* only requires the *mahar*, the community selectively adopts *fiqh* views that treat these additional customary gifts as valid expressions of *juluk adek* (titled dignity), thereby ensuring that the marriage gains both religious validity and social legitimacy within the *marga* (clan).

The provisions of *fiqh* are not applied literally and rigidly as stated in the classical books, but are practiced through the lens of *Piil Pesenggiri* values that emphasize honor, moral responsibility, and social harmony.⁴⁰ In this context, *fiqh* does not lose its normative substance but undergoes a process of contextualization to align with the social and cultural realities of the people of Lampung. The negotiation is also reflected in the community’s selective attitude in choosing multiple *fiqh* references. Rather than consciously adhering to a single formal *māẓhab* (school), Lampung Muslim families tend to practice *fiqh* interpretations

³⁹ Muhtadin and Mu’asyara, “Unsur Piil Pesenggiri dalam Tradisi Ngelemang pada Masyarakat Adat Lampung Barat.”

⁴⁰ Muhammad Madehin Nashih, “Sociological Analysis of Islamic Law on the Relationship between Adat Law, Ethics, and Human Rights in the Context of Modern Indonesia,” *Law and Judicial Review* 1, no. 2 (2025): 90–108, [https://doi.org/10.70764/gdpu-ljr.2025.1\(2\)-08](https://doi.org/10.70764/gdpu-ljr.2025.1(2)-08); Wardatun Nabilah et al., “Between Protection and Permissiveness: A Fiqh Siyasah Reexamination of Marriage Dispensation in Indonesia,” *Juris: Jurnal Ilmiah Syariah* 24, no. 1 (2025): 137–51, <https://doi.org/10.31958/juris.v24i1.11882>; Nurul Hidayat, Abdul Rahman, and Mohamed Belal, “Guardian’s Responsibility for the Welfare of Children in Marriage: A Study According to Islamic Law,” *Malaysian Journal of Syariah and Law* 12, no. 3 (2024): 778–89, <https://doi.org/10.33102/mjssl.vol12no3.765>.

that have been socially preached by local religious authorities and are perceived as compatible with *Piil Pesenggiri* values and everyday communal needs. In this sense, engagement with *fiqh* is not primarily doctrinal but practical, and culturally filtered through inherited patterns of customary legitimacy.⁴¹ Thus, *fiqh al-munākahāt* exists not as an abstract doctrine, but as a flexible and contextual guideline of life.

Within the framework of living Islamic family law, which refers to law as socially practiced, interpreted, and negotiated in everyday life rather than merely understood as a formal doctrinal text, these findings confirm that a dynamic interaction among normative texts, social practices, and local values shapes Islamic family law in Lampung. In this perspective, Islamic family law is viewed not only as a set of *fiqh* regulations or state legal provisions, but also as a living social reality continuously mediated through cultural traditions, communal ethics, and local understandings of justice and family relations. The *fiqh* texts provide a legal framework and religious legitimacy, while *Piil Pesenggiri* gives social and moral meaning to their implementation. These interactions result in family law practices that are not only normatively valid but also socially accepted and respected. Law, in this sense, does not stop as a written rule, but rather lives and works in the daily life of society.⁴² *Piil Pesenggiri* operates as a concrete source of social legitimacy because compliance with marital obligations is continuously evaluated within the communal framework of family honour.

The findings of this study also show that the negotiation of customary and Sharia values occurs dynamically, in response to social changes. Changes in gender roles, women's increasing participation in income generation, and shifting household economies have altered the practical application of both *Piil Pesenggiri* values and *fiqh* norms. In many families, wives now contribute to household finances and participate in domestic decision-making, while husbands retain

⁴¹ Bagus Putra Setiawan et al., "Penerapan Nilai Piil Pesenggiri Bagi Generasi Muda di Era Globalisasi Ditinjau dari Perspektif Sosiologi Hukum," *SOSMANIORA: Jurnal Ilmu Sosial dan Humaniora* 4, no. 1 (2025): 89–98, <https://doi.org/10.55123/sosmaniora.v4i1.4938>.

⁴² Aprina Sari, Ahmad Isnaeni, and Beko Hendro, "Living Qur'an: Nilai Filosofis Piil Pesenggiri pada Tradisi Masyarakat Lampung di Kecamatan Anak Tuha," *Qolamuna: Jurnal Studi Islam* 11, no. 1 (2025): 35–52, <https://www.ejournal.stismu.ac.id/index.php/qolamuna/article/view/2152>.

responsibility for preserving family honour and representing the household in customary relations. As a result, *qiwāmah* is practiced less as exclusive economic control and more as moral accountability, whereas household harmony is maintained through shared negotiation rather than rigid role separation.

In resolving family conflicts, customary and Sharia-based negotiations are becoming increasingly visible. The *fiqh* principles of peace (*sulh*), justice, and benevolence are practised through customary mechanisms that emphasise deliberation and the restoration of honour.⁴³ This process shows that Islamic family law does not continuously operate through formal channels but often through social spaces shaped by local values. *Adat*, in this case, does not obscure Islamic law, but instead expands its workspace.⁴⁴

Conclusion

The findings reveal that *Piil Pesenggiri* either enforces or diminishes Islamic law as Lampung Muslim guidance in organizing wedding and living a married life. This negotiation is really obvious in how Lampung people practice Islamic law in their family, ranging from the concept of *qiwāmah* or family division of labor, family conflict resolution, to a series of wedding provisions. Rather than operating in a dichotomous relationship, both systems interact in a dialogical manner, in which *fiqh* principles such as marital obligations, reconciliation (*sulh*), and *qiwāmah* are reinterpreted in light of customary values that emphasize honor, collective dignity, and moral responsibility. Furthermore, the study finds that *Piil Pesenggiri* actively constructs and influences the practice of *fiqh al-munākahāt* as a living Islamic family law in Lampung society. It functions not merely as a cultural backdrop, but as a normative force that shapes how marital roles, obligations, and responsibilities are understood and enacted in

⁴³ Danda Meri Aprisa, "Implementasi Nengah Nyappur dalam Tradisi Cangget Agung Masyarakat Lampung," *Oriental: Jurnal Kajian Mutu Pendidikan* 1, no. 1 (March 5, 2025): 27–31, <https://doi.org/10.23960/oriental.v1i1.1213>.

⁴⁴ Ari Rohmawati, "Examining Piil Pesenggiri Philosophy of Life Concept in the Context of Religious Moderation," *Analisis: Jurnal Studi Keislaman* 22, no. 1 (2022): 133–52, <https://doi.org/10.24042/ajsk.v22i1.12445>; Jufri Naldo et al., "Jurnal Ilmiah Peuradeun Becoming a Christian Minangkabau in Indonesia: The Struggle Between Identity and Religious in the Land of Migration," *Jurnal Ilmiah Peuradeun* 14, no. 2 (2026): 1443–64, <https://doi.org/10.26811/peuradeun.v14i2.2388>.

everyday life. However, this influence is ambivalent, as the same value system may also generate social pressure that discourages individuals, particularly women in vulnerable situations, from accessing formal legal remedies. Therefore, future research is recommended to explore further the gendered dimensions of this negotiation, particularly how women experience and navigate the tension between customary honor systems and formal Islamic legal protections across different socio-cultural contexts.

Acknowledgment

The author would like to express sincere gratitude to the Rector of UIN Jurai Siwo Lampung for the institutional support and academic encouragement provided during the completion of this research. Appreciation is also extended to the academic community of UIN Jurai Siwo Lampung for fostering a supportive scholarly environment that enabled this study to be conducted and completed successfully.

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