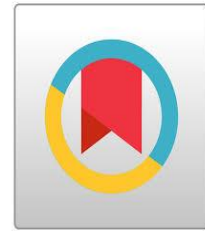


Actualization of *Sakai Sambayan* Local Wisdom Values in Strengthening Citizen Engagement in Kedaloman Village, Tanggamus Regency



Aktualisasi Nilai Kearifan Lokal *Sakai Sambayan* Dalam Memperkuat Keterlibatan Warga Negara (*Citizen Engagement*) di Masyarakat Pekon Kedaloman, Kabupaten Tanggamus

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ARTICLE INFORMATION

Keywords

Actualization;
Engagement;
Local Wisdom;
Sakai Sambayan;

ABSTRACT


Citizen Engagement is one of the most important elements in social life. This engagement can bring up various positive contributions to a community. This activity is an important aspect of social responsibility as an active citizen. Youth participation in community activities involves community service (*gotong-royong*). Mutual cooperation will contribute to the growth and development of youth, as well as efforts to create community welfare. This research aims to determine the actualization of the *Sakai Sambayan* philosophy of youth people's life in the Kedaloman, Tanggamus district, Lampung, community in strengthening citizen engagement. The research method used in this study is a qualitative approach using studies cases. The observation technique employed participant observation by becoming a member of *Ikatan Muli-Mekhanai Kemandakan* in Pekon Kedaloman (local youth association). Then, interviewing the head of the organization and village officials to find out about the actualization of *Sakai Sambayan local wisdom values*. This study indicates that understanding the concept of *Sakai Sambayan* itself influences the actualization of local wisdom values in young people. Through understanding these life principles, young people have a culture of shame if they do not participate in community activities. The actualization value of *Sakai Sambayan* among the youth of Kedaloman can be seen in their various efforts to actively participate in the community activities, such as community service, religious activities, and the preservation of the cultural heritage in Pekon Kedaloman.

Kata Kunci

Aktualisasi;
 Kearifan Lokal;
 Keterlibatan;
 Sakai Sambayan;

ABSTRAK

Keterlibatan warga negara merupakan salah satu unsur terpenting dalam kehidupan bermasyarakat, keterlibatan tersebut mampu memunculkan berbagai kontribusi positif bagi suatu komunitas masyarakat, Keterlibatan warga negara muda dalam kegiatan masyarakat merupakan aspek penting dari tanggung jawab sosial sebagai warga negara yang aktif, partisipasi pemuda dalam kegiatan masyarakat seperti kerja bakti, gotong royong akan berkontribusi pada pertumbuhan dan perkembangan pemuda, serta sebagai upaya menciptakan kesejahteraan masyarakat. Tujuan penelitian ini adalah untuk mengetahui aktualisasi falsafah hidup *Sakai Sambayan* pada pemuda masyarakat Pekon Kedaloman, Kabupaten Tanggamus, Lampung dalam memperkuat keterlibatan warga negara. Metode Penelitian yang digunakan dalam penelitian ini menggunakan pendekatan kualitatif dengan menggunakan metodologi penelitian studi kasus. Pada penelitian ini teknik observasi yang digunakan adalah observasi partisipan dengan menjadi anggota *Ikatan Muli-Mekahanai Kemandakan* Pekon Kedaloman, kemudian mewawancarai ketua organisasi serta aparat desa untuk mengetahui mengenai aktualisasi nilai kearifan lokal *Sakai Sambayan*. Hasil penelitian ini menunjukkan bahwa

	<p>aktualisasi nilai kearifan lokal <i>Sakai Sambayan</i> pada pemuda Pekon Kedaloman dipengaruhi akan pemahaman mengenai konsep <i>Sakai Sambayan</i> itu sendiri, sehingga dengan memahamai prinsip hidup tersebut pemuda memiliki budaya malu jika tidak berpartisipasi dalam kegiatan kemasyarakatan. Aktualisasi nilai <i>Sakai Sambayan</i> pada pemuda Pekon Kedaloman terlihat dalam bebera upaya mereka turut terlibat dalam kegiatan di masyarakat seperti kerja bakti, kegiatan keagamaan serta dalam upaya pelestarian budaya di Pekon Kedaloman.</p>
<p>Article History Send 17th March 2023 Review 10th April 2023 Accepted 22th May 2023</p>	<p>Copyright ©2023 Jurnal Aristo (Social, Politic, Humaniora) This is an open access article under the CC-BY-NC-SA license. Akses artikel terbuka dengan model CC-BY-NC-SA sebagai lisensinya.</p> 

Introduction

The research on the actualization of local wisdom values, specifically the *Sakai Sambayan* philosophy of life in the Lampung community, is crucial in influencing civic engagement. This research allows for a deep understanding of the philosophical values that form the foundation of Lampung tribes. It provides a better comprehension of cultural identity and the community's involvement in public affairs. By studying and applying these local wisdom values, awareness among the Lampung people regarding the importance of active participation in social, political, and economic development can be enhanced. This research offers valuable insights for formulating policies and development programs that align with cultural values and aspirations of the Lampung tribes.

Social changes and times have created unexpected changes so that people need adequate filtration equipment, one of which is local wisdom as a legacy in society. Local wisdom is one of the characteristics of a region. These characteristics can be tangible or intangible. Local wisdom is often seen as an important resource for sustainable development and a way for society to survive amidst the times. It has various functions, such as creating cultural resilience (Pratiwi & Wikantiyoso, 2022), solving environmental problems in society (Sedyowati *et al.*, 2023), a means of improving human quality (Unayah & Sabarisman, 2016), as well as a form of decision making for local communities (Eko & Putranto, 2021).

The indigenous community of Lampung consists of two traditional communities, namely *Jurai Pepadun* and *Jurai Saibatin*. The *Jurai Pepadun* people generally live along the river streams that flow into the Java Sea, while the *Jurai Saibatin* people live along the coast and river streams that flow into the Indonesian Ocean. In terms of daily communication, *Saibatin* people use “the A dialect”, while *Pepadun* people use “the O dialect”. In fact, not all *Pepadun* people use the O dialect. In their social life, the Lampung indigenous community highly upholds the philosophy of *Piil Pesenggiri*, which consists of some principles of *bulk beaded*, *nemui nyimah*, *Tengah napper*, and *sakai sambayan* (Endraswara, 2016). *Piil Pesinggikhi* becomes a guideline for the people of Lampung, which contains rights and obligations as well as moral values that must be lived by every individual in a social environment (Amaliah *et al.*, 2018; Darmanto & Rahmawati, 2019; Eko & Putranto, 2021; Kesuma & Cicilia, 2017).

The rights and obligations of the community must be carried out responsibly and comply with the rules that apply in society; one of the rules about the life philosophy of *Piil Pesinggikhi* in the Lampung tribe is *Sakai Sambayan*. This view of life has values of sincerity, solidarity, togetherness, and mutual cooperation (Ariyani *et al.*, 2014; Wibisono *et al.*, 2020).

Sakai Sambayan is very attached to the engagement of every community. Holtorf (2018) stated that citizen engagement can be reflected in various activities, such as mutual cooperation activities of work hand in hand to clean the environment, or helps customary activities as their rights which can then be realized as a way of realizing prosperity in society because citizen engagement is an important component of community development (Powers & Webster, 2021).

The ethnic philosophy of life ought to be managed to pass down to future generations. However, this philosophy—changes with the times, for instance, the philosophy of *Piil Pesinggikhi*. The understanding of life values, particularly within the Lampung community, is increasingly challenged due to the pervasive influence of technological devices on the younger generation. In the midst of Indonesia's current disruption brought about by globalization and modernization, the pervasive effect of technological devices on the younger generation has emerged as a significant societal concern (Hartono *et al.*, 2022). According to Checkoway & Aldana, youth citizens are important organizational development actors because they can participate in community activities that improve both their personal and social welfare (Powers & Webster, 2021). However, the effect of digitalization creates an attitude of individualism in society. It is the main cause that keeps people from social activities (Adha *et al.*, 2019).

The prevalence of numerous instances where positive values in life have shifted among today's younger generation has raised concerns. According to Puttnam and Goss, social capital and civic engagement are commonly seen as indicators of a thriving democracy (Hellwege, 2018). However, the reality is that youth participation in civil and political affairs has declined youth (Forestiere, 2015), resulting in decreased youth engagement in community life, such as in terms of physical, humanitarian, and social engagement (Putnam and Yonish in Adha *et al.*, 2019). In addition, youth are less involved in problem-solving actions in the community (Karliani *et al.*, 2019; Sam *et al.*, 2019)

Youth citizens' engagement in community activities can be manifested in various actions. It can be carried out independently or in advocacy through platforms, such as organizations. Youth organizations serve the platforms that provide opportunities for young individuals to come together based on professional equality, primordial ties, religion, and so on (Saputra, 2017). Youth citizens in village Kedaloman, Tanggamus Regency, with the majority of the indigenous of Lampung, have a youth organization, namely *Ikatan Muli-Mekhanai Kemandakan* Pekon Kedaloman (Local youth association in Kedaloman) which actively participate in various activities, there will be an improvement in the well-being of both individuals and the community as a whole. These activities are overseen by an organization

that promotes and supports youth civic engagement in the village (Powers & Webster, 2021). Then, youth organizations of *Ikatan Muli-Mekhanai Kemandkahan Pekon Kedaloman* (Local youth association in Kedaloman) also will help each individual to be able to be engaged because they have an understanding of their responsibilities according to their capacity. According to Thomas Erlich, civic engagement refers to a citizen who understands his community and their ability to effectively take action when required (Mironesco, 2020).

The *Sakai Sambayan* philosophy of life is a significant aspect of the cultural heritage of the Pekon Kedaloman community in Tanggamus District. By exploring how young people actualize this philosophy in their daily lives, the readers can gain a better understanding of the community's values and beliefs. This in-depth investigation can provide valuable insights into how cultural heritage shapes the attitudes and behaviors of the younger generation towards civic engagement. Furthermore, this study can contribute to preserving and promoting cultural heritage among the Lampung community. These findings can be used to develop initiatives that foster civic engagement among young people while preserving and promoting their cultural heritage.

The research can explore the role of young people in preserving and promoting cultural heritage. Civic engagement is crucial for community development and sustainability, and it can be achieved through active participation in community activities and events. Through this study, the readers can identify how cultural heritage influences the attitudes and behaviors of young people towards civic engagement. The findings can be used to develop programs and initiatives that promote the active participation of young people in community activities, which will contribute to community development and help preserve and promote cultural heritage. Therefore, this study is significant for understanding the *Sakai Sambayan* philosophy of life and promoting civic engagement among young people and preserving cultural heritage.

Based on the background above, this study aims to determine the actualization of the *Sakai Sambayan* philosophy of life to youth citizens in *Ikatan Muli-Mekhanai Kemandkahan Pekon Kedaloman* as the community in Kedaloman village, Tanggamus regency, Lampung in strengthening citizen engagement, with the following research questions:

- RQ1. How is the concept of *Sakai Sambayan* local wisdom value in the community of village Kedaloman, Tanggamus Regency?
- RQ2. How is the actualization of *Sakai Sambayan* in the daily life practice of youth in the *Ikatan Muli-Mekhanai Kemandkhan Pekon Kedaloman* (Local Youth Association in Kedaloman), Tanggamus Regency?

RQ3. How *Sakai Sambayan* can affect youth citizen engagement in *Ikatan Muli-Mekhanai Kemandakan* Pekon Kedaloman (Local Youth Association in Kedaloman), Tanggamus Regency?

Method

This study used a qualitative approach. Denzin and Lincoln define qualitative research as a type of research that has a multimethod focus, involving interpretive and naturalistic approaches to the subject matter by looking at its natural setting, trying to understand or interpret phenomena concerning the meanings received (Aspers & Corte, 2019). This research method employed case studies, which was used to examine and connect several data sources, including artifacts, observations, and interviews (Nur'aini, 2020; Stake, 2006).

The research employed purposive sampling to select participants deliberately based on specific characteristics relevant to the study (Creswell, 2014). By utilizing this technique, the researcher selected the research participants, namely the Head of *Ikatan Muli-Mekhanai* Pekon Kedaloman (Local youth association) with the initials NFI (*Paksi Makhga*/Youth Leader), WW (Enton Mas/Youth Leader), and RE (Kedaloman Village Officer). The observation technique used in this study involved participant observation, where the researcher actively became a member of *Ikatan Muli-Mekahanai Kemandakan* Pekon Kedaloman (Local youth association). Then, interviews were conducted with the head of the organization and Kedaloman village officials to find out the actualization of local wisdom values of *Sakai Sambayan*, as well as collecting various documents related to research purposes, both photo documentation and written works about *Sakai Sambayan*.

In this study, Creswell's triangulation technique was used to test the validity of the data by using three different data sources: interviews, observations, and document analysis. In order to triangulate various sources of data, one must analyze evidence obtained from each source and create a consistent explanation for the identified themes (Creswell, 2014) to produce more reliable and valid data to achieve academic validity and accountability results.

Result and Discussion

A. *Sakai Sambayan* Concept for Citizen of Kedaloman Village

Local wisdom refers to the knowledge and practices that are specific to a particular community and have become ingrained in their way of life (Muslimin, 2020). Local wisdom is believed to be knowledge present in local communities, where it is used by the local community and connected to real phenomena that occur in the community. The local

wisdom contained can function as a means of problem-solving faced by the community (Indriyani *et al.*, 2022). *Sakai Sambayan* is the concept of local wisdom among Lampung people related to the principle of mutual cooperation (*gotong-royong*) in building and maintaining unity and solidarity among community members. *Sakai Sambayan* consists of two words, *Sakai* and *Sambayan*, where *Sakai* is derived from the word *Akai*, which means tolerance for something that comes from outside, then *sambayan* or *samba*, which means related to giving (Setiawan *et al.*, 2019). Thus, *Sakai Sambayan* can be interpreted as a life principle with core values of mutual help and cooperation (*gotong-royong*) so that each individual understands the meaning of togetherness (Darmanto & Rahmawati, 2019).

Sakai Sembayan philosophy is believed to have been originated from the collective wisdom and traditions of the Lampung community over generations. It is a way of life that prioritizes the communal living, respect for nature, and the preservation of traditional knowledge and customs. The philosophy is rooted in the belief that all living beings are interconnected and interdependent and that the well-being of one is correlated with the well-being of all. It also involves a deep understanding and appreciation of the natural world, along with the recognition of the importance of maintaining a harmonious relationship with the environment; according to Rizani Puspawidjaja, *Piil Pesenggiri* which contains elements of *Sakai Sambayan* is a cultural and social potential of the region that carries the meaning as a source of inspiration for individuals to be dynamic in striving for positive values and to live an honorable life in the midst of society. Consequently, Lampung society is obliged to maintain its name and behavior to avoid inappropriate actions or behaviors, essentially embracing the culture of shame in doing improper deeds (Ariyani *et al.*, 2014).

Principles of life *Sakai Sambayan* include the togetherness, tolerance, and justice (Ariyani *et al.*, 2014). Thus, *Sakai Sambayan* is closely related to the process of citizen engagement in decision-making and implementation of the development of a region. Citizen engagement in Kedalomaan village in youth citizens particularly can be seen through active participation in mutual cooperation (*gotong-royong*) activities, customs, and social activities in society as a form of development and achieving community welfare.

The Sakai Sambayan concept in society Kedaloman village can strengthen the relationship between the village government and the community so that this principle can improve the development of Kedaloman village. Participation, especially in the cultural concept, is understood as taking part in cultural policies because it involves issues of community, inclusion, and cultural values (Belfiore, 2020). Therefore, the *Sakai Sambayan* concept on the Kedaloman village community, especially youth citizens, is to become a tool

of control in strengthening community unity and cohesion and building a more harmonious and sustainable social life. As a form of local wisdom, *Sakai Sambayan* plays an important role in encouraging youth involvement in community activities in preserving cultural values. Through its practice, the youth of Kedaloman village are taught the values of mutual cooperation, togetherness, and tolerance, which contribute to strengthening inter-community relationships.

Sakai Sambayan is internalized in the community through education of local wisdom values, formal and informal education, and daily practices in community life. The Lampung community considers the values of *Sakai Sambayan* as part of their cultural identity that must be preserved and passed down to future generations (Ariyani *et al.*, 2014). Therefore, the values of *Sakai Sambayan* are continuously taught and practiced in daily life, such as interacting with others, engaging in agriculture, respecting parents and elders, and taking care of the environment. The values of *Sakai Sambayan* become part of the culture and character of the Lampung community. By participating in traditional activities and community projects, young people in Kedaloman village can contribute to the preservation of their cultural heritage while strengthening their sense of responsibility and awareness of the social environment.

B. Actualization Philosophy of *Sakai Sambayan* in Kedaloman Village as Youth Citizen Engagement

Communities have the ways to maintain their members by making changes for the better and adapting to conditions followed by their social capital (Kusumastuti, 2016). This is also manifested in the citizen of Kedaloman village. The community of Kedaloman village social capital has ways to improve the environment as well as capital for social development by using local wisdom. This is under the function of local wisdom, namely as an effort to solve the community environment itself (Sedyowati *et al.*, 2023). The value of local wisdom in Lampung society is known as philosophy *Piil Pesinggikhi*, which contains the values of life as well as the rights and obligations that must be carried out to a life, one of which is the pillars *Sakai Sambayan* (Ariyani *et al.*, 2014).

The actualization of *Sakai Sambayan* in Kedaloman Village as a youth civic engagement is an important aspect of preserving the local wisdom values. This engagement is a way for young citizens to understand and implement the principles of *Sakai Sambayan* in their daily lives. It will also contribute to the community's well-being. Therefore, it is

crucial to encourage and support the youth in their efforts to participate in community activities that promote the actualization of *Sakai Sambayan*.

Sakai Sambayan, which contains the values of cooperation and togetherness (Kurniawan, 2017), become the life principles lived by the citizen of Kedaloman village. Principles of *Sakai Sambayan* as social capital contains the core values of sincerity, solidarity, togetherness, and mutual cooperation (*gotong-royong*) (Ariyani *et al.*, 2014) then creates social cohesion to increase the productivity and progress of the citizen in Kedaloman village. Social capital functions have the function as an adhesive for the community, creates social cohesion, and helps build interconnections between community members (Pesch *et al.*, 2018). This can be seen from the efforts of the citizen of Kedaloman village in increasing citizen engagement, especially youth citizens, to improve the lives of rural communities.

1). Actualization of *Sakai Sambayan* in Social Activities

Life principles of *Sakai Sambayan* show a high sense of participation and solidarity in various social activities, whereas the people of Lampung have a culture of shame if they cannot be involved in community activities (Ariyani *et al.*, 2014). Social activities among the citizen of Kedaloman village can be seen and manifested in various actions, such as community service by repairing and protecting the surrounding environment and humanitarian activities by helping each other.



Figure 1. Mutual Cooperation/*Gotong Royong* and Togetherness in Building Roads.
Source: Kedaloman Village Apparatus Documentation.

Value actualization of *Sakai Sambayan* in the citizen of Kedaloman village is embodied in the community's social life, where the community has a sense of unity and collaboration in realizing their shared desires, which are channeled through mutual cooperation activities to build roads [Figure 1]. Road construction is an effort to facilitate the community to commute using motorized vehicles. The citizen of Kedaloman, spanning from youth to adults, realizes this *Sakai Sambayan* in the collaborative process.

Gotong-royong essentially aims to increase public awareness of environmental problems and community problems, and find solutions, as well as the basis for fully conscious and active individual participation in solidarity protection, wise, and rational use of the community, potential ideas/communities (Adha *et al.*, 2019).



Figure 2. Mutual Cooperation (*Gotong-Royong*) of Ikatan Muli-Mekhanai Kemandakan Pekon Kedaloman (Local youth association).
Source: First Author Documentation.

The involvement of youth citizens in Kedaloman Village can be seen from the various voluntary activities they carry out, such as *gotong-royong* (mutual cooperation) preparing for a competition to celebrate Indonesian Independence [Figure 2], community service by maintaining, repairing, and cleaning the environment where they live, because through community service, youth are already involved in efforts to fulfill their responsibilities as active citizens and to improve community welfare (Owusu-agyeman & Fourie-Malherbe, 2019).

Youth Citizen of Kedaloman village is also involved in social activities, such as the Tradition of *Buabekh* or *bekah*, which is a tradition of the people in Lampung. This tradition is the realization of the life principles of *Sakai Sambayan*. In this tradition, youth as part of the Lampung community are engaging in mutual cooperation (*gotong-royong*), such as helping to repair houses where community members live or being involved in constructing houses in Kedaloman village. This is where the meaning of *Sakai Sambayan* as a form of togetherness and mutual help (*gotong-royong*) (Ariyani *et al.*, 2014) has been implemented in youth citizen social activities in Kedaloman village. There is a platform to provide an understanding of problem-solving and solutions that will be carried out by citizens, for example, the youth citizen of Kedaloman through the Ikatan *Muli-Mekahanai Kemandakan* Pekon Kedaloman in solving existing problems in local organizational platforms in their villages (V. Tomaro & Mutiarin, 2018),.

2). Actualization of *Sakai Sambayan* in Religious Activities

The Engagement of youth citizens of Kedaloman as a form of *Sakai Sambayan* implementation is seen in religious activities, where youth citizens of Kedaloman jointly clean the mosque environment to welcome the month of Ramadan, and mutual cooperation (*gotong-royong*) activities are also seen in the process of preparing places of worship for the holidays. *Sakai Sambayan* serves as the basis for the life of youth citizens of Kedaloman village, which is internalized through religious activities. It shapes the character of youth who help each other and shape the character of religious youth under the function of local wisdom, namely a means of improving human quality and activities that can support the development (Unayah & Sabarisman, 2016). The character can be seen from various processes, such as cooperation in preparing *takjil* (snack) [Figure 3] and active participation in religious activities during the Prophet Muhammad SAW (Maulid Nabi Muhammad SAW) birthday commemoration.



Figure 3. *Muli-Mekhanai* (Youth Citizens) preparation for sharing *Takjil* (Snack).
Source: First Author Documentation

3). Actualization of *Sakai Sambayan* in Cultural Preservation Engagement

Preserving the culture of a region is the responsibility of the local community to save it and ensure its continuity in the face of globalization, in accordance with the function of local wisdom. Local wisdom has various functions, such as creating cultural resilience (Pratiwi & Wikantiyoso, 2022). It is the ability of the cultural system (consisting of cultural processes in the relevant community) to absorb difficulties, deal with change, and continue to grow in dealing with these changes of Kedaloman village youth that are involved in efforts to preserve existing culture as a noble heritage that must be maintained (Holtorf, 2018).



Figure 4. The youth citizen of Kedaloman practices *Bubalah* and *Ketipung* through the *Ikatan Muli-Mekhanai Kemandakan Pekon Kedaloman*.

Source: *Ikatan Muli-Mekhanai Kemandakan Pekon Kedaloman* Documentation

The picture above shows the efforts of youth citizens of Kedaloman to preserve their culture through various traditional activities, such as participating in the traditional procession of *Manjau Maju* (Pradanna *et al.*, 2021)) and being a part of the musical procession using *Ketipung* (a traditional Lampung musical instrument) as well as playing a role in the Lampung martial arts of *Mincak Khakot*. According to Thomas Erlich, citizen engagement refers to a citizen's understanding of community, place and the capacity to take action at the right time (Mironesco, 2020). Youth citizens of Kedaloman have an understanding that every young generation must understand the culture of their region. As a result, they make dedicated efforts to preserve their culture by establishing platforms for youth to learn various aspects of it. These platforms involve activities, such as learning traditional dances, playing traditional musical instruments, and engaging in literary arts of *Bubalah* as a local culture through *Ikatan Muli-Mekhanai Kemandakan Pekon Kedaloman* [Figure 4].

C. The Role of Local Wisdom Values of *Sakai Sambayan* in Strengthening Youth Citizen Engagement

Sakai Sambayan is a part of local wisdom that plays a role primarily in developing youth engagement as well as citizen engagement. Local wisdom in an area has a function as a tool to improve human skills (Unayah & Sabarisman, 2016). *Sakai Sambayan* includes values and norms from generation to generation in the people of Lampung. This philosophy of life plays an important role in increasing the engagement of youth included in the citizen component because the principle of life contains values regarding cooperation (gotong-rojong), mutual help, and togetherness (Ariyani *et al.*, 2014).

Citizen engagement is an important component of community development (Powers & Webster, 2021), as well as the success of a country in overcoming the various challenges and problems it faces. Success in citizen engagement is a sign of a healthy democracy and must be further fostered (Hellwege, 2018). With the engagement of citizens who are aware of their rights and responsibilities, development in a country will run smoothly. Therefore, it is important to strengthen the philosophy of life according to the local wisdom of each region as a means to increase citizen engagement.

As a human identity, society is a social being; individuals must interact to develop themselves (Hisyam, 2020). *Sakai Sambayan* principles of life in the village Kedaloman community is following nature which has social values in it, where there is an understanding of the rights and obligations of every community to be responsible, such as mutual cooperation, mutual help, togetherness among people without thinking about differences. Combining an understanding of the values that implement in society and an understanding of their rights and obligations as social beings, youth will certainly continue to be involved in efforts to achieve community welfare.

The life philosophy of the people in Lampung will have a positive affiliation with each community so that they can recognize how to act according to the values in the community system. The philosophy of Piil Pesinggikhi, which includes the principles of *Sakai Sambayan*, will create an understanding of shame and self-esteem that can be understood as a unified whole (Ariyani et al., 2014). If youth in society have knowledge of the values that exist in their community, they will synergize well for the development of their territory based on knowledge of rights and obligations. Contribution *Sakai Sambayan* to the development of the Lampung region can strengthen the engagement of citizens, especially youth, can be carried out in several ways, namely by strengthening a sense of togetherness and solidarity among youth as part of society through community activities (Wulandari et al., 2022).

Sakai Sambayan teaches some values, such as mutual cooperation, togetherness, and tolerance, which can strengthen relationships between communities. Several Kedaloman village community activities show youth engagement in village development efforts, strengthen youth responsibility and increase awareness of the social environment. Youth empowerment through Ikatan Muli-Mekhanai Kemandakan Pekon Kedaloman (Local association in Kedaloman) has a positive contribution to youth people where there is an internalization of an understanding of youth's obligations to their responsibilities as part of society. Encouraging involvement in citizen engagement can encourage understanding of

influencing global change (Bean & Dunkerly-bean, 2020). Thus, youth empowerment is the right step to create youth engagement so they can contribute to the development process and community activities, increasing their sense of responsibility and awareness of the social environment.

Conclusion

Local wisdom plays a vital role in development efforts by improving human resources and providing solutions to various challenges. Citizen engagement in Kedaloman village, a crucial aspect for sustainable democratic progress and global development, is influenced by the life principles of the *Sakai Sambayan* in Kedaloman village. The youth actively participate in environmental protection, religious activities, and preserving regional culture. The *Sakai Sambayan*, deeply ingrained in Lampung's cultural identity, emphasizes mutual cooperation, togetherness, and tolerance. It is important to educate and promote these values to ensure their preservation for future generations. Social activities, such as *Buabekh* tradition (community service), showcase the actualization of *Sakai Sambayan* among the youth. This local wisdom strengthens relationships, enhances development, and fosters a harmonious and sustainable social life. Prioritizing the reinforcement of local wisdom is crucial in promoting citizen engagement and nurturing a healthy democracy.

The authors acknowledge that this study has several limitations, one of which is the restricted analysis focused solely on exploring the realization of *Sakai Sambayan* in the involvement of citizens, particularly the youth of Kedaloman village. However, numerous other Lampung tribal philosophies in *Piil Pesinggikhi* keep unexplored. Consequently, the researchers recommend that future studies explore other local wisdom values within the Lampung tribal philosophy of *Piil Pesinggikhi*, thereby contributing to the enrichment of scholarly knowledge in this field.

Acknowledgment

The author would like to thank all parties who have been involved in completing this research, especially the Head of Kedaloman Village, Tanggamus Regency, Lampung and the village officials, the Head of the Organization (Paksi Makhga and Enton) of the Ikatan Muli-Mekhanai Pekon Kedaloman (Local youth association in Kedaloman). The author is also grateful to Hendri Irawan for criticism and suggestions in the process of writing this article.

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