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The Value of Mutual Assistance (Ta'awun) in the Qur'an and Its Relevance to the Sakai Sambayan Tradition of the Lampung Community

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Abstract

This study aims to examine the value of mutual assistance (ta'awun) in the Qur'an and explore its relevance to the Sakai Sambayan tradition of the Lampung community. Employing a qualitative approach through library research, the study draws upon Qur'anic verses, both classical and contemporary exegeses, and anthropological literature on Lampung culture. The findings reveal a significant convergence between the universal Islamic principle of ta'awun and Sakai Sambayan as a form of local wisdom. Both emphasize solidarity, compassion, and communal togetherness, although they differ in origin: ta'awun is derived from divine revelation, while Sakai Sambayan is rooted in cultural tradition. The integration of these values offers substantial implications for strengthening social cohesion, developing character education grounded in spiritual and cultural values, and fostering religious moderation in the face of modern challenges such as globalization and individualism. Therefore, this study highlights that the synergy between Qur'anic teachings and local traditions can serve as strategic socio-religious capital for building a harmonious, caring, and empowered society within the broader framework of Indonesia's socio-religious development.

Keywords: Ta'awun; Qur'an; Sakai Sambayan; Lampung Community; Social solidarity.

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Introduction

The value of helping (ta'awun) is one of the fundamental teachings in Islam [1],[2],[3], which is clearly stated in the Qur'an. This instruction emphasizes the importance of solidarity [4], cooperation, and social concern as a form of practicing the faith of a Muslim. Helping is not only a religious ritual [5], but it is also the foundation of social ethics that connects humans with their fellow human beings [6]. The concept of ta'awun provides a guideline that human beings, as social beings, cannot live alone [7],[8]. Rather, it requires togetherness and support from others [9]. In the context of modern and traditional society, the teachings of ta'awun remain relevant because they can answer various social challenges [10], including increasing individualism [11],[12],[13], social inequality, and weakened community ties. The normative basis of the concept of ta'awun is explicitly explained in the Qur'an, Surah Al-Maidah, verse 2.

On the other hand, the Sakai Sambayan tradition in the people of Lampung is one of the local wisdom that still survives to this day [14]. This tradition emphasizes the practice of helping in various aspects of life [15], starting from social activities, house construction, traditional parties, to handling collective problems. Sakai Sambayan is not just a cooperative activity, but also a value system that forms a bond of solidarity, strengthens social identity, and reflects fair reciprocity among members of society. The values contained in Sakai Sambayan have a strong wedge with the teachings of ta'awun in the Qur'an, so it is interesting to study from the perspective of the integration of religious values with local culture.

The problem that arises is that there are indications that the practice of ta'awun values and the Sakai Sambayan tradition is increasingly weakening due to modernization, urbanization, and changes in people's lifestyles. The current globalization brings a more individualistic, materialistic, and competitive mindset, thus shifting the values of togetherness that have long been the social strength of the people of Lampung. The Qur'an can be a solution because it is relevant to the social life of the community, where the Qur'an teaches us to help each other. The Qur'an is also a solution because it offers a moral, spiritual, and social basis to restore the balance between modern progress and the value of togetherness. This condition raises an important question: the extent to which the relevance of the value of ta'awun in the Qur'an can be found in the Sakai Sambayan tradition, and how the relationship between the two can be used as a foothold in reinforcing the culture of helping in the contemporary era.

This research also emphasizes the importance of maintaining a balance between normative-theological aspects and sociocultural aspects. From a normative point of view, the Qur'an provides a universal guide on the value of

helping, which applies throughout the ages. Meanwhile, from the sociocultural side, Sakai Sambayan shows how these values are lived in the daily practices of the people of Lampung. Thus, this research is expected to present a more comprehensive understanding that Islamic teachings are inseparable from cultural reality, and conversely, local traditions can find a theological foothold that strengthens their existence.

This research is important because it contains two major dimensions, namely the theoretical aspect and the practical aspect. Theoretically, this research contributes to expanding the treasures of Islamic studies by combining normative texts (the Qur'an) with socio-cultural realities (local traditions). This is in line with the idea of Islam Nusantara, which emphasizes the importance of understanding Islam through the cultural context of society. By examining the relevance of ta'awun in the Qur'an with Sakai Sambayan, it is hoped that it can show the harmony between Islamic teachings and existing local wisdom. Meanwhile, practically, this research is important to strengthen the social identity of the people of Lampung so that it is not uprooted from its traditional roots, as well as to answer modern social challenges through the revitalization of the values of togetherness. However, there is a research gap that needs to be bridged, namely the absence of a study that traces the conceptual intersection between the values of ta'awun as an Islamic theological teaching and the practice of Sakai Sambayan as a socio-cultural tradition. The separation of the theological and cultural domains gives the impression that the two do not have a direct relationship, even though both substantially affirm the spirit of solidarity and helpfulness in community life.

A number of previous studies have discussed the concept of ta'awun in the Qur'an and the practice of mutual cooperation in Indonesian society [16]. For example, classical commentary studies such as the works of al-Tabari and al-Qurtubi emphasize that the commandment to help is part of social worship that is in line with efforts to uphold justice and policy [17]. Contemporary interpretations, such as Tafsir al-Mishbah by M. Quraish Shihab [18], [19],[20], explained that ta'awun is an important instrument to maintain social harmony and overcome humanitarian problems [21],[22]. On the other hand, an anthropological study of Sakai Sambayan reveals that this tradition is a social capital that plays an important role in maintaining the solidarity of the Lampung community, especially in facing crises or collective needs [23]. Until now, there has been no research that directly links the concept of ta'awun in the Qur'an with the Sakai Sambayan tradition in Lampung. Both are still placed in separate domains theologically and culturally. This gap becomes a research gap that this research fills by offering an integrative analysis, in order to show that ta'awun

values can be transformed and actualized in local socio-cultural practices without losing their normative essence.

Based on the description above, this research has the main purpose of examining the value of helping (ta'awun) in the Qur'an and finding its relevance to the Sakai Sambayan tradition in the people of Lampung. More specifically, this study aims to: describe the concept of ta'awun as enshrined in the verses of the Qur'an, analyze the values contained in the Sakai Sambayan tradition, and find common ground and relevance between the two in order to strengthen the practice of togetherness in the midst of social changes in society. Thus, this researcher is expected to strengthen scientific treasures, but also make a real contribution to society in maintaining and developing the noble values that have been inherited by religion and culture.

Method

This research uses a qualitative approach with the type of library research because all data is obtained through literature sources, without going directly to the field. The focus of the research is directed at the normative-theological analysis of the concept of ta'awun in the Qur'an, along with classical and contemporary interpretations, as well as socio-cultural studies of the Sakai Sambayan tradition in the people of Lampung. The object of the research is limited to two main things, namely ta'awun, which is defined as the value of help-help, and Sakai Sambayan, which is understood as a form of cooperation typical of Lampung that emphasizes solidarity and reciprocity. The primary data of the study consisted of the Qur'an, books of tafsir, and Islamic literature, while secondary data came from books, articles, and relevant anthropological research. The research instrument is the researcher himself, using documentation techniques and text analysis. The data collection process is carried out by studying, recording, and classifying related literature, while data analysis is carried out in a descriptive-qualitative manner through reduction, presentation, and concluding. With this methodology, the research seeks to find the relevance between the value of ta'awun in the Qur'an and the Sakai Sambayan tradition as the local wisdom of the people of Lampung.

Result and Discussion

The Concept of Ta'awun in the Qur'an as a Normative Basis

Ta'awun help-help is one of the fundamental teachings in Islam that is the foundation of social life [24],[25],[26],[27],[28]. The word ta'awun comes from the Arabic 'aawana-yu'aawinu, which means mutual help or cooperation [29],[30]. This concept is understood not only as an individual moral action but also as the basis for the formation of a harmonious, just, and civilized society. The normative basis of ta'awun is explicitly explained in the Qur'an, especially in the passage of Qur'an. al-Mā'idah: 2, which states, "And help yourselves in (doing) virtue and piety, and do not help each other in committing sin and enmity. Fear Allah, for Allah is very severe in His punishment."

In the tafsir al-Tabari, the verse affirms the command to help each other in virtue and piety, as well as the prohibition of cooperating in sin and tyranny, with a stern warning to fear Allah because His punishment is severe for transgressors [31]. Contemporary commentators, such as M.Qurais Shihab in Tafsir al-Mishbah, highlight that the commandment to help in virtue includes all efforts that bring worldly and ukhrawi benefits, as well as in piety to avoid disasters, even with people who are not of the same faith. On the contrary, it is forbidden to cooperate in sin and transgression [32].

In the above explanation, it can be seen that the verse contains two important messages: first, the encouragement to cooperate with each other in virtue (al-birr) and piety (al-taqwā), second, the strict prohibition of collaborating in sin (al-itsm) and enmity (al-'udwān). In other words, the Qur'an not only emphasizes the importance of social solidarity but also provides ethical boundaries so that human cooperation is not abused for the benefit of others.

Therefore, ta'awun is not only a moral commandment, but also part of maqāṣid al-sharī'ah (the goal of Islamic sharia) [33],[34],[35],[36] which aims to protect religion, soul, intellect, lineage, and property [37],[38]. The relevance of this teaching is not limited to the time of the Prophet PBUH, but continues to live to this day as a universal guideline in building a caring and solid society.

Table 1. The following table presents the conclusion of the subheading above

Study Aspects	Analytical Description and Conclusion
Definition of Ta'awun	It comes from the word ' <i>aawana-yu'aawinu</i> ', which means to help or cooperate. This concept became the foundation of social teachings in Islam.
Conceptual Meaning	Ta'awun is understood not only as an individual moral action, but also as the basis for the formation of a harmonious, just, and civilized society.
The Normative Foundations of the Qur'ani	QS. al-Mā'idah: 2 becomes the normative basis, commanding help in virtue and piety, and forbidding collaboration in sin and enmity.
Tafsir Klasik (al-Ṭabari)	Explains the obligation to help each other in virtue and piety, as well as a stern warning against cooperation in tyranny.
Contemporary Tafseer (M. Quraish Shihab)	Affirming that helping in virtue includes all forms of efforts that bring worldly and ukhrawi benefits, even to non-Muslims, but it is prohibited in the context of an offense or sin.
Substance of the Verse Message	It contains two main messages: (1) the encouragement of cooperation in virtue (<i>al-birr</i>) and piety (<i>al-taqwā</i>), (2) the prohibition of cooperation in sin (<i>al-ithm</i>) and enmity (<i>al-udwān</i>).
Ethical and Social Dimensions	Emphasizing that social solidarity must be accompanied by ethical boundaries so that it is not misused for tyrannical purposes or harming other parties.
Connection with Maqāṣid al-Sharī'ah	Ta'awun is an integral part of maqāṣid al-sharī'ah, which aims to safeguard five main points: religion (<i>al-dīn</i>), soul (<i>al-nafs</i>), intellect (<i>al-'aql</i>), heredity (<i>al-nasl</i>), and property (<i>al-māl</i>).
Contemporary Relevance	The concept of ta'awun remains relevant as a universal guideline in building a caring, collaborative, and socially just modern society.

Source: Author's Work

The Sakai Sambayan Tradition as a Representation of Local Wisdom

In the people of Lampung, there is a local tradition that has a similar spirit to the teachings of *ta'awun*, namely Sakai Sambayan [39]. Etymologically, the word "sakai" means mutual [40], while "sambayan" means to help or help [41],[42],[43]. This tradition refers to a system of help-help that is carried out collectively in various aspects of people's lives and not only functions practically, but also contains a philosophy of social balance through the principle of reciprocity between giving and receiving. The practice of Sakai sambayan can be found in the construction of houses, the organization of traditional festivals, agriculture, and disaster management [44]. In each of these activities, the community is involved voluntarily by giving energy, time, and even property. Instead, the person receiving the help has a moral obligation to help the other party at the next opportunity. In this way, a solid network of social solidarity is formed. Anthropology views Sakai Sambayan as a form of social capital [45], which is the glue of the community [46]. This tradition not only functions practically, but also reflects philosophical values, namely the balance between giving and receiving, as well as justice in social relations [47]. Therefore, Sakai Sambayan is not only a practice of cooperation, but also a symbol of the identity of the people of Lampung who uphold togetherness and solidarity. This tradition plays an important role in maintaining social harmony and strengthening Lampung's cultural identity in the midst of changing times. As a concrete illustration of the practice of Sakai Sambayan in the daily life of the people of Lampung, it can be described as follows: In a village in Lampung, residents gather to help neighbors who are building houses. The men work together, such as preparing equipment, working hand in hand to erect poles, and installing roofs, without pay. Meanwhile, women prepare food from voluntary donations. Some time later, when other residents hold a traditional party or face a disaster or build a house, the person who used to be helped will return to provide energy and assistance. This pattern is constantly repeated, forming a mutually reinforcing social cycle, in which each individual is morally bound to give as he or she has ever received.

The Relevance of Ta'awun to Sakai Sambayan

The comparison between *the ta'awun* in the Qur'an and the Sakai Sambayan has a very close relevance. Both teach the importance of solidarity, cooperation, and social care. The difference lies in the source: *ta'awun* comes from the normative text of the Qur'an, which is theological in nature [48],[49], while Sakai sambayan was born from local wisdom that is sociocultural in nature [50],[51]. It can also be analyzed in Durkheim's social theory. According to Durkheim, *ta'awun* reflects organic solidarity because it binds society through the transcendental value of piety [52],[53],[54], while Sakai Sambayan is closer to

mechanical solidarity born from the similarity of cultural identity and local traditions [55]. There are several aspects of *ta'awun* and Sakai Sambayan:

1. In terms of orientation, *ta'awun* and Sakai Sambayan are both directed towards the common good. The Qur'an reminds us not to use help for evil [56], while Sakai Sambayan taught that aid should be given for purposes that benefit the community, not to harm others [57],[58].
2. In terms of reciprocal values, in *ta'awun*, a Muslim is obliged to help his fellow man as a form of piety, selfless [59]. In Sakai Sambayan, the principle of having received help is obligated to help others in the future [60]. This creates social balance and a sense of justice in the community.
3. In terms of religious and cultural relations, *ta'awun* provides a religious normative basis that helping is part of Allah's commands [61], while Sakai Sambayan shows how these values are manifested in the daily lives of the people of Lampung. In other words, Sakai Sambayan is a practical manifestation of the teachings of *ta'awun*. This relevance shows that Islam did not come to negate local traditions, but to strengthen and strengthen them to align with universal values. Thus, *ta'awun* and Sakai Sambayan can be understood as two sides of the same value, namely, social solidarity that favors the common good.

Table 2. The following table presents the conclusion of the sub-heading above:

Aspects	Ta'awun(Al-Qur'an)	Sakai Sambayan (Local Wisdom of Lampung)	Relevance / General Meaning
Source of Value	Sourced from the normative text of the Qur'an (theological).	It comes from the traditions and culture of the Lampung people (sociocultural).	Two different sources, but oriented towards the value of togetherness.
Types of Solidarity (Durkheim)	Organic solidarity is based on the values of faith and piety.	Mechanical solidarity is based on common identity and tradition.	Together, strengthen the social cohesion of the community.
Orientation	Help in goodness and piety.	Helping for the benefit of the community.	Encouraging work for the common good
Reciprocal Value	Selfless assistance as worship.	Assistance is reciprocal in social ties.	Fostering a sense of fairness and balance in the community.
Religious and Cultural Relations	Religious normative basis (God's command).	Concrete socio-cultural practices.	Sakai Sambayan is a practical manifestation of <i>ta'awun</i> .

General Meaning	The spiritual value of piety	The social value of togetherness.	Two sides of one value: social solidarity for the common good.
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Source: Authors's Work

Revitalization of Ta'awun and Sakai Sambayan Values in the Modern Era

Despite having noble values, both *ta'awun* and Sakai Sambayan are now facing great challenges due to the flow of modernization, urbanization, and globalization. People's lifestyles are increasingly inclined to be individualistic and competitive. As a result, the tradition of cooperation is becoming less and less frequent, and solidarity is weakening. To face this challenge, the revitalization of *the values of ta'awun* and sakai Sambayan is very necessary. This revitalization can be done through several strategies. First, through education, the value of *ta'awun* can be included in the curriculum of religious education [62],[63], while Sakai Sambayan can be taught as part of local content or extracurricular activities [64]. That way, the younger generation understands and internalizes the value of togetherness from an early age. Through the role of the main figures and customs, scholars can emphasize the importance of *ta'awun* in *da'wah* [65], while traditional leaders strengthen the practice of sakai Sambayan in traditional ceremonies and social activities [66]. The collaboration between the two will strengthen public awareness that religion and local culture support each other.

Sakai Sambayan in the modern context can be realized in digital solidarity, such as online fundraisers or community-based support networks. This adaptation is important so that the value of helping remains alive, even though the form of practice adapts to the development of the times [67]. With revility, *ta'awun*, and Sakai Sambayan can not only maintain the cultural identity of the people of Lampung, but also inspire the wider community. These values can be a solution to overcome solidarity crises, social gaps, and even horizontal conflicts in the modern era.

Conclusion

This study found that there is a significant intersection between the concept of *ta'awun* in the Qur'an as a normative-transcendental teaching and the Sakai Sambayan tradition of the Lampung community as a sociocultural local wisdom, which both emphasize solidarity, care, and togetherness. The novelty of this study lies in its explicit attempt to integrate Qur'anic values with the cultural traditions of the archipelago, an approach rarely touched on in previous studies that generally only discuss the two separately. Thus, this research contributes academically to the development of Islamic studies that are not only text-based

but also rooted in the realities of local culture. Theoretically, this research expands the treasures of social interpretation of the Qur'an by presenting an interconnected perspective between divine revelation and social practices of society. Practically, the importance of revitalizing the values of ta'awun and Sakai Sambayan as socio-religious capital is to strengthen solidarity, build character education, and strengthen religious moderation in the modern era marked by individualism and globalization. This research affirms its position in the academic discourse of Islam and Nusantara culture as a strategic bridge that connects the normative teachings of the Qur'an with local wisdom, as well as showing that Islam is able to dialogue, adapt, and enrich the nation's cultural identity without losing its universal value.

This research has limitations in methodological scope because it is a library research that focuses on the analysis of Qur'anic texts, interpretations, and anthropological literature about the people of Lampung without conducting direct field observations. Therefore, the findings produced are conceptual and normative. In the future, follow-up research is recommended to use empirical approaches such as ethnography, living Qur'an, or participatory-based field research to examine how the values of ta'awun and the Sakai Sambayan tradition are implemented in real life in the social life of contemporary Lampung people. In addition, future research can also expand the study to other regions in the archipelago to see how the integration of Qur'anic values with local wisdom can strengthen religious moderation and social solidarity in the multicultural context of Indonesia.

Author Contributions

Klara Syafira: Conceptualization, Methodology, Writing – review & editing, Supervision, Project administration. **Abdul Malik Ghozali:** Methodology, Writing – review & editing, Investigation. **Fitri Windari & Rohmat Yanuri:** Conceptualization, Methodology, Writing – review & editing, Investigation.

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Conflict of Interest

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