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The Role of The Sekala Brak Kingdom Leadership In Building Local Politics and Harmonizing Religions in Lampung Province

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Abstract: *Traditional leaders play an important role in assisting the country's government system, building local politics and harmonization of religious communities, which is evident through the concept and objectives of the customary leadership of the Sekala Bekhak Kingdom. The system aims to influence the community to continue cultivating customs for the good and common goals. The magnitude of the role of traditional leaders of the Sekala Bekhak Kingdom prompted this study. This study uses a qualitative method with a phenomenological approach, the data sources used are secondary and primary data. The research subjects were the Prime Minister of the Kingdom of Sekala Brak, and Sultan Kaksian Belungu. The findings of this study are that traditional leaders can control customary activities, benefit the community and form a community that is always participatory in community activities. In building the harmony of religious communities, Suttan Saibatin always instills the Piil Pesenggiri principle which includes human values, being mutually open to the environment and always accepting immigrants, carrying out the values of Sakai Sambayan, Nemui Nyimah, Nengah Nyapur, and Bejuluk Beadek and implementing the Muakhi culture which being a form of brotherhood in order to realize a sense of security*

even though they are of different ethnicities so that they can get a position in the frame of kemuakhian.

Keywords: *Leadership, Sekala Brak Kingdom, Local Politics, Harmonization of Religions, Lampung.*

A. Introduction

Indonesia is a nation that has customs, historical traditions and charismatic figures that form an *inherent* concept.¹ Within the Indonesian nation, there is customary leadership called customary government. The customary government already has a norm of individual/group behavior in layers of society as social control. Customary government has automatically formed a rule of life for the community as individual or group equity capital.²

Traditional leaders in Indonesia have a charisma that is deeply rooted in the hearts of the people, so that the government at the regional level has been led by someone who has charisma as a continuation of work in the local government. Therefore, the local community contributes a lot, both physically and non-physically, to build a better area. This kind of thing can be said that a leader has the authority to regulate the system of governance continuity, if he is appointed as a leader.³

Lampung is a province in Indonesia that has various ethnicities, tribes, cultures, languages and religions that form an integrated concept of local wisdom or customs. This concept is formed from customary law and the system of norms of life for the people of Lampung which serve as social control.⁴ The people of Lampung in their lives have formed the concept of autonomy and leadership, in

¹ Ali Muhtarom, Sahlul Fuad, and Tsabit Latif, *Moderasi Beragama: Konsep, Nilai, dan Strategi Pengembangannya di Pesantren* (Jakarta: Yayasan Talibuana Nusantara, 2020), 15.

² Cahyo Seftyono et al., “Kepemimpinan Desa dan Pengelolaan Sumber Daya Alam Aras Lokal di Tiga Desa Lereng Gunung Ungaran, Jawa Tengah,” *Otoritas : Jurnal Ilmu Pemerintahan* 6, no. 2 (October 14, 2016): 60–70, <https://doi.org/10.26618/ojip.v6i2.267>.

³ Taliziduhu Ndraha, *Kibernology (Ilmu Pemerintahan Baru)*, Jilid 1 (Jakarta: Rineka Cipta, 2003), 7–8.

⁴ Luthfi Salim and Idrus Ruslan, “Muakhi Culture as Ethnic Conflict Management in Lampung,” *Jurnal Sosiologi Dialektika* 16, no. 2 (August 27, 2021): 117–128, <https://doi.org/10.20473/jsd.v16i2.2021.117-128>.

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accordance with local customary law. So that until now it still functions naturally which is maintained in accordance with its culture and traditions.⁵ The people of Lampung still maintain and maintain a cultural heritage from their ancestors which was formed from customary law that lives, grows and develops within the same customary administration. One of them is the Paksi Pak Sekala Brak Kingdom in West Lampung Regency.⁶

The kingdom of Paksi Pak Sekala Brak has a history that is narrated from the arrival of four Umpu Pagaruyung from the descendants of Sultan Iskandar Zulkarnain who spread Islam in Lampung. At first, Sekala Brak was the government of the tumi tribe who had an animist religion and worshiped a tree called *Belasa Keappang*. The spread of Islam in the kingdom of Sekala Brak took place in a big war because the Tumi tribe did not want to change their beliefs and caused the Tumi tribe to succumb to the four Umpu Nobles. Then the four Umpu Nobles have divided their territory into four factions including Paksi Buay Nyerupa, Paksi Buay Belunguh, Paksi Buay Pernong, and Paksi Buay Bejalan Di Way.⁷ All of these have formed an alliance of the four aristocrats called Paksi Pak Sekala Brak which is believed to be the umbrella for the nation of Lampung.⁸

The kingdom of Paksi Pak Sekala Brak has a deep meaning for the fame of the people of Lampung. This is evident, from old stories told from generation to generation or called Warahan, cultural heritage, customs, skills and object sites such as tombo and dalung found in Kenali, Batu Brak and Sukau.⁹

⁵ Utang Suwarno, "Mengembalikan Otonomi untuk Desa," *Governance* 2, no. 1 (2011): 75.

⁶ Safari Daud, *Sejarah Kesultanan Paksi Pak Sekala Brak*, Cetakan pertama (Jakarta: Puslitbang Lektur dan Khazanah Keagamaan, Badan Litbang dan Diklat, Kementerian Agama, 2012).

⁷ Akhmad Sadad, *Kerajaan Tulang Bawang, Rangkaian Sejarah yang Hilang* (Bandar Lampung: Iphedia Network, 2023), 12.

⁸ Bima Novian, Yulianto Yulianto, and Intan Fitri Meutia, "Peranan Sai Batin Kerajaan Adat Paksi Pak Sekala Bekhak dalam Perumusan Kebijakan Publik Berwawasan Budaya di Kabupaten Lampung Barat," *Jurnal Administrativa* 2, no. 1 (June 5, 2020): 32, <https://doi.org/10.23960/administrativa.v10i1.18>.

⁹ M. Hisyam (Ed), *Paksi Pak Sekala Brak* (Jakarta: Puslitbang Lektur dan Khazanah Keagamaan, 2012), 16.

The leader of the Paksi Pak Sekala Brak kingdom was called Suttan Saibatin,¹⁰ who is able to maintain a complete royal existence based on traditional values, the meaning of adat, responsible for the function of caring for his people and as a determinant of the policy direction of the Sekala Brak customary government. This kind of thing cannot be separated from the involvement of indigenous peoples in carrying out a rule, norm and custom.

The people of Lampung have a cultural tradition and values and customs that are regulated in customary law to regulate harmonious social life. However, in a decade Lampung has spawned bloody conflicts from 2011-2021 approximately 21 horizontal conflicts. This means that a system of customs in Lampung has not been running effectively. If seen from previous studies written by Idrus Ruslan that local wisdom is an information value and social capital to avoid horizontal conflicts.¹¹ Likewise, Luthfi Salim's research shows that local wisdom values are a form of brotherly peace. Because the value of this local wisdom already knows the characteristics of the community which makes it easy to resolve horizontal conflicts.¹²

The conflicts in Lampung were formed from the economic gap between indigenous people and immigrants, where immigrants got a better life than natives which caused social jealousy and resulted in bloody conflict. For example, between the people of Lampung and Balinuraga, which was resolved from local wisdom.¹³ This settlement process cannot be separated from the role of Saibatin Kaksian

¹⁰ Randika Deva Chandra, Putut Wisnu Kurniawan, and Yulia Siska, "Eksistensi Kerajaan Adat Paksi Pak Sekala Brak Kepaksian Pernong Lampung (Tinjauan Historis Dari Tahun 1283-1945)," *Palapa: Jurnal Ilmiah Mahasiswa Pendidikan Sejarah* 3, no. 1 (June 23, 2021): 1–12; See also Yosieana Duli Deslima, "Dakwah Kultural Di Provinsi Lampung (Filosofi Dakwah Pada Makna Lambang Siger)," *Dakwatuna: Jurnal Dakwah Dan Komunikasi Islam* 7, no. 2 (August 12, 2021): 183–212, <https://doi.org/10.54471/dakwatuna.v7i2.954>.

¹¹ Idrus Ruslan, "Dimensi Kearifan Lokal Masyarakat Lampung sebagai Media Resolusi Konflik," *Kalam* 12, no. 1 (July 3, 2018): 105, <https://doi.org/10.24042/klm.v12i1.2347>.

¹² Luthfi Salim, "Muakhi Sebagai Resolusi Konflik Masyarakat Multikultural Di Lampung" (Doctoral Dissertation, Surabaya, Universitas Airlangga, 2021).

¹³ A. Fauzie Nurdin, "Integralisme Islam dan Kontribusi Budaya Muakhi Bagi Peradaban Masyarakat serta Relevansi Nilai-Nilai Filosofis Budaya Lokal dan Pembangunan Masyarakat Lampung," *Al-Adyan: Jurnal Studi Lintas Agama* 14, no. 1 (June 30, 2019): 35–50, <https://doi.org/10.24042/ajsla.v14i1.4481>.

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Pernong, Suttan Edward Syah Pernong, because during the settlement he invited various kinds of traditional heads in Lampung to make peace in brotherhood even though they are of different religions.¹⁴ This situation led to the emergence of a regional autonomy, resistance to ethnic identity reappeared. If seen from previous studies, there have been many discussions on local wisdom-based conflict resolution. However, previous studies have not discussed the role of the leader Suttan Saibatin in the Sekala Brak Kingdom in building religious harmony and local development in the Lampung region.

This article uses a qualitative research method which aims to obtain natural data from the problems studied.¹⁵ The approach used is a phenomenological approach as a framework and method of analysis. Phenomenology was chosen to understand and study human life.¹⁶ The reason for choosing a phenomenological approach is because the data to be studied about a person's leadership role depends on the informant and this phenomenology has a methodological ability to reduce individual experiences of phenomena into descriptions of the essence and broad essence.¹⁷ The research data is sourced from secondary and primary data obtained from in-depth interviews with the research object.¹⁸ The research subjects were the Prime Minister of the Sekala Brak Kingdom, and the Sultan Kaksian Belungu. Primary data sources are obtained from face-to-face in-depth interviews and documentation which is used as material for testing and analyzing a phenomenon. The source of documentation in this study is the Brak Sekala sites.¹⁹

¹⁴ Hartoyo Hartoyo, "Muakhi (Brotherhood) and Its Practices Related to Preventing Communal Conflict in Multicultural Societies," *Masyarakat, Kebudayaan Dan Politik* 32, no. 3 (September 18, 2019): 227–239, <https://doi.org/10.20473/mkp.V32I32019.227-239>.

¹⁵ Jhon. W. Creswell, *Research Design, Pendekatan Kualitatif, Kuantitatif dan Mixed* (Yogyakarta: Pustaka Pelajar, 2012), 96.

¹⁶ George Ritzer and Douglas J. Goodman, *Modern Sociological Theory*, Penerjemah: Alimandan (Jakarta: Prenada Media, 2018); See also Muhammad Farid et al., *Fenomenologi: Dalam Penelitian Ilmu Sosial* (Jakarta: Prenada Media, 2018), 135.

¹⁷ Sugiyono, *Metode Penelitian Kuantitatif, Kualitatif Dan R & D* (Bandung: Alfabeta, 2016), 139.

¹⁸ Rachmat Kriyantono, *Teknik Praktis Riset Komunikasi* (Jakarta: Prenada Media, 2014), 100; See also Klaus Krippendorff, *Content Analysis: An Introduction to Its Methodology* (London ; New York: SAGE, 2004), 132.

¹⁹ Lexy J. Moleong, *Metodologi Penelitian Kualitatif*, Cet. Ke-X (Bandung: Remaja Rosdakarya, 2005).

Secondary data sources were obtained from internet media, research journals and books.²⁰ Drawing conclusions by analyzing data from in-depth interviews with previous studies and the theories studied.

B. Concept and Purpose of Traditional Leadership of the Sekala Bekhak Kingdom (Position of Sai Batin)

The Indonesian nation has the strength of customs as an institutional system in unifying people's lives, through the values of gotong royong or unity (Unity in Diversity). The people of Lampung have a history of customs from the Sekala Bekhak area which is located in the West Lampung area, or more precisely the Batu Brak sub-district, Belalau sub-district, and Bali Bukit sub-district (Sukau).²¹

The customary kingdom of Pak Sekala Bekhak was formed from the four nobles descended from Sultan Iskandar Zulkarnain who came to Sekala Bekhak and then met the Tumi tribe who adhered to animism. The Tumi tribe did not want to change their belief that they worshiped the Belasa Kepappang tree, which made the four nobles furious and there was a battle that ended in the defeat of the Tumi tribe (Belasa Kepappang). After the Tumi tribe was conquered, they agreed to separate their respective areas in Sekala Bekhak and have absolute power in their respective territories, this was the first alliance in Islam in the Sekala Bekhak Kingdom.²²

The kingdom of Sekala Bekhak was ruled by four Paksi, using the name Paksi Pak Sekala Bekhak. This is the ancestor of the Paksi Kingdom, Pak Sekala Bekhak, who is believed to be Puyang Lampung.²³ Among these four axis no one feels superior. According to the four divisions on Gunung Pesagi to conquer all things animistic

²⁰ Matthew B. Miles and A. Michael Huberman, *Qualitative Data Analysis*, Second Edition (London, New Delhi: SAGE Publications, 2004), 12.

²¹ Novian, Yulianto, and Meutia, "Peranan Sai Batin Kerajaan Adat Paksi Pak Sekala Bekhak dalam Perumusan Kebijakan Publik Berwawasan Budaya di Kabupaten Lampung Barat," 32.

²² Daud, *Sejarah Kesultanan Paksi Pak Sekala Brak*.

²³ Risma Margaretha, "Analisis Klasifikasi Mitos dalam Tradisi Lisan Masyarakat Lampung," *Jurnal Pendidikan Progresif* 7, no. 2 (November 1, 2017): 117–126.

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in nature, Sekala Bekhak's promise was that these four factions would stand the same height and sit equally high or low. According to the agreement, each axis has the same level in the customary governance of Paksi Pak Sekala Bekhak. This is in line with what was conveyed by Dang Ike Edwin as Prime Minister of the Indigenous Kingdom of Sekala Bekhak.²⁴

Sultan Keaksian Sekala Brak comes from the nobility, as the holder of the throne of the royal and customary families, as well as his people. The Sultan's status as head of government has been passed down from generation to generation, to lead the government assisted by Pemapah Dalom (a kind of prime minister) who is awarded the title of king. Papah Dalom is usually appointed by the sultan's uncle or the sultan's sister. This is as expressed by Nazrin as a traditional leader in the village of Kenali, West Lampung, that “the customary kingdom of Sekala Bekhak is a monarchy system, so the king originates from generation to generation, different from the pepadun people”.²⁵

The leadership of the Sekala Bekhak Kingdom is traditional, there is a spirit that is deeply rooted in the community which has an impact on developing the region including government and political affairs, because basically the leadership milestones of the Sekala Bekhak Kingdom are appointed based on direct descent from the King so that they have characteristics of charisma and charm. As stated by Ike Edwin: Edward and Yanuar became kings in their respective divisions. Edward from Pernong, Yanuar from Belunguh, these two figures, have their own charisma because the dignity of our leaders comes from ancestry which cannot be bought, it is absolute, in their aspiration they have subordinates structurally so that they can control customary activities or the interests of indigenous peoples and their leadership style is participatory activities that always involve the community.²⁶

²⁴ Ike Edwin, *Personal Interview*, September 08, 2022.

²⁵ Nazrin, *Personal Interview*, September 13, 2022.

²⁶ Ike Edwin, *Personal Interview*, September 08, 2022.

C. The Role of the Leadership of the Sekala Bekhak Traditional Kingdom in Building Local Politics and Harmonization of Religions

The leadership role of the Paksi Pak Sekala Bekhak Indigenous Kingdom has shaped the direction and participation of the Lampung indigenous people, to understand their functions and responsibilities in maintaining the existence of the kingdom and caring for the community's environment. A King has the responsibility to lead and manage indigenous peoples and make decisions based on deliberations. Its authorities and fatwas are internally complied with as legal norms that can regulate and protect the stability of social relations between citizens, including the harmony of community relations with the natural surroundings. The characteristics of the Saibatin indigenous people in their development place more emphasis on consensus in efforts to harmonize the various interests of society and the demands of the times. This is as expressed by Sultan Kepaksian Belunguh Pun Yanuar Firmansyah, that: "A Suttan adheres to existing customary traditions, believes correctly, a traditional leader must be able to protect parts of society, is participative in receiving complaints from indigenous peoples, always coordinates with local traditional leaders, especially the implementation of traditional activities".²⁷

Saibatin's traditional leadership is able to create an atmosphere of people who obey their leaders, this leadership style makes the community work well together. The local community gathers to develop the area with mutual cooperation which is one of the social elements of the local government. All components of society work together to develop the area, Saibatin directs broad policies by always considering the view of life of the people of Lampung, *Piil Pesenggiri*, customary deliberations, and implementing customary law and sincere leadership, then good things will happen if integrity is maintained.

Yanuar Firmansyah explained about the Saibatin Adat in the Belunguh Paksian carrying out a view of life in accordance with the

²⁷ Ike Edwin, *Personal Interview*, September 08, 2022.

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Piil Pesenggiri as a continuation of the customary system. According to him, "For Lampung people, *Piil* is defined as self-esteem containing four elements, *Juluk Adek* (behave with a normal name), *Nemui Nyimah* (loyalty to relatives, social care, tolerance), *Nengah Nyappur* (deliberation, responsibility), and *Sakai Sambaiyan* (willing to help and cooperate).²⁸

These local wisdom values are an integral part of the indigenous peoples of the Sekala Bekhak Kingdom. Therefore, as long as it is relevant and does not conflict with applicable regulations and norms, the government must consider local wisdom values in formulating laws and regulations in the area.

Related to this, the dimensions of the leadership role of the Sekala Bekhak customary kingdom in developing local politics and the harmonization of religious communities are as follows:

1. Dimensions of the Role of Indigenous Leadership in Building Local Politics

The thing that emphasizes the pattern of development in the regions is by giving the regions flexibility to regulate and manage themselves or we often know autonomy, because essentially those who directly have a relationship with the community know and understand the aspirations born from the community. Conceptually, regional autonomy which gives broad authority to regional heads aims to explore existing potential, have innovation in empowering the community so that it can be felt by the wider community. The position in policy making on local government development must involve community participation, especially the participation of traditional leaders and local elite groups, final development is more concentrated without guidance from the central government.

There is involvement of traditional leaders or traditional leaders in the development process, both governmental and political processes in autonomous regions involving people who are actors and objects of the government itself. Seeing this, the provisions regarding community decisions at the local level are no longer the monopoly of the government, but still pay attention to inputs that develop in the

²⁸ Yanuar Firmasyah, *Personal Interview*, September 20, 2022.

community. As stated by Mr. Yanuar Firmansyah as Saibatin Kepaksian Buay Belunguh that: “In the Kepaksian Belunguh, there were figures who entered the world of politics, such as Mr. Suryadi, Erwin Suhendra, and Bahrin Ayup who joined the political world by becoming the Regional People's Representative Council (DPR) (DPRD) West Lampung. This means that the Kepaksian Belunguh indirectly participates in progress and provides input from the aspirations of indigenous peoples or under the auspices of the Sekala Bekhak kingdom”.²⁹

However, in the customary kingdom of Sekala Bekhak it does not contain practical politics or has nothing to do with politics, this is as stated by Damanhuri and Yanuar Firmansyah that "In Kepaksian Belunguh's campaign itself there were figures who acted as politicians and all of that had no effect on Belunguh's action. because the Kepaksian Belunguh himself does not affect traditional leaders because adat does not mix customary and political issues”.³⁰

The role of adat in government policy is dynamic in the flow of government systems in Indonesia. Based on West Lampung Regency Regional Regulation No. 1 of 2012 concerning Spatial Plans especially for West Lampung Regency for 2010-2030, the government is trying to work with the traditional kingdom of Paksi Pak Sekala Bekhak to help develop culturally conscious public policies in West Lampung Regency.

Indigenous people's activities in Kepaksian Belunguh West Lampung are still very strong, as in events such as weddings, births or deaths which are part of routine events and are the main activities of custom management institutions and traditional leaders or traditional administrators in Kepaksian Belunguh. This is used as full support for customary law because enforcement agencies and customary administration will uphold their functions and duties as entrusted by the community. This is because the local community fully trusts the leaders and customary council of Kepaksian Belunguh in solving local customs problems, especially in West Lampung Regency.

²⁹ Yanuar Firmansyah, *Personal Interview*, September 20, 2022.

³⁰ Yanuar Firmansyah, *Personal Interview*, September 20, 2022.

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Protection, development and utilization of various local cultural heritages as sub-systems of national culture is an important part of regional cultural development policies. The policies and concepts of culturally-oriented development refer to development policies that prioritize the strengthening of human dignity in the processes and stages of national and environmental development. Development is the continuous search for new forms of modern society that are more in line with ethics and morals, namely building a culture based on faith, morals and good deeds, to become more enlightened and more balanced.

2. Dimensions of the Role of Indigenous Leadership in Building Religious Harmonization

In a society as diverse as Indonesia, the possibility of conflict is very high. Various conflicts that occur can originate from many factors, such as: inter-religious conflict, inter-ethnic conflict, inter-cultural conflict, or other conflicts. When religious norms and values are ignored by adherents of other religions, there will often be conflicts between adherents of different religions. When inter-religious tolerance is not maintained properly, conflicts are likely to occur. An agreement between religious leaders to live in harmony with their respective religions as well as mutual respect and understanding is very basic to avoid continuous inter-religious conflict. Because harmony is a kind of social order, which can be interpreted as a social system, pattern of relationships, and habits that run smoothly to achieve community goals.³¹

Lampung culture is one of the local cultures that has cultural content relevance to personal, family, and even social life in ever-changing circumstances. Another interesting aspect of Lampung culture is the attitude of its followers (Lampung tribe) to adapt, interact, and socialize with the structure of the Lampung population which is diverse in terms of race, culture, language, and belief. Initially, Lampung Province was only inhabited by native Lampung

³¹ Muhammad Candra Syahputra and Idrus Ruslan, "Nemui Nyimah: Lampung Local Wisdom With Religious Moderation Insight," *Akademika : Jurnal Pemikiran Islam* 26, no. 1 (May 25, 2021): 59–74, <https://doi.org/10.32332/akademika.v26i1.3235>.

people who spoke the Lampung language and practiced Lampung cultural values in their routine lives. But then, because of the natural potential in the form of vast and fertile landscapes, migrants from Java, Bugis and other Sumatran ethnicities came from outside the region. In fact, the province of Lampung is now inhabited by people from various ethnicities.

The people of Lampung are broadly divided into two groups of indigenous peoples, the people of Lampung Pepadun and the people of Pesisir Lampung. The Lampung Jurai Pepadun people usually live along rivers that empty into the Java Sea, and the Lampung Jurai Sabatin people live along beaches and rivers that empty into the seas of Indonesia. According to Hillman, “the Pepadun people in Lampung are characterized by the O dialect, while the Saibatin people speak with the A dialect, although not all Pepadun people have the O dialect”.³²

Migrant residents coming from various ethnic groups such as Javanese, Bugis, Batak, and others managed to build their personal lives and contribute to the economic, social and even cultural development of Lampung. As mentioned above, the reality of the diversity of the people of Lampung, in addition to the potential for regional development, can also cause social vulnerability in the form of concrete potentials and conflicts and disputes.³³

Based on this reality, the people of Lampung carry out the principles in their daily lives in creating an atmosphere of harmony, namely the *Piil Pesenggiri* philosophy contains four elements: *Juluk Adek*, *Nemui Nyimah*, *Nengah Nyappur*, and *Sakai Sambaiyan*.³⁴ *First: Juluk Adek* (behaves in accordance with the customary title he bears) bearing the name majesty of custom is self-respect and dignity,

³² Hilman Hadikusuma, *Masyarakat dan Adat-Budaya Lampung* (Bandung: Mandar Maju, 1990), 8.

³³ Bartoven Vivit Nurdin and Damayanti Damayanti, “Land of Hope and Land of the Lost: Study of Power Relations and Local Wisdom Ethnic Lampung, Sumatra, Indonesia,” *International Journal of Multicultural and Multireligious Understanding* 5, no. 1 (February 1, 2018): 27, <https://doi.org/10.18415/ijmmu.v5i1.154>.

³⁴ Fitra Utama, “Piil Pesenggiri dalam Masyarakat Lampung: Antara Instrumen Bina Damai atau Dalih Kekerasan,” *Inovasi Pembangunan: Jurnal Kelitbang* 7, no. 2 (August 1, 2019): 117.

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not by forcing respect for others, but by showing good behavior, and avoiding behavior that is detrimental.³⁵ Bring social consequences in the form of an obligation to maintain and improve. So, *adok* or *adek* maintains honor and dignity, while at the same time forbidding people from taking actions that are embarrassing, causing chaos in society and lowering self-esteem. In other words, a person on behalf of a great person must assume the position of guardian of social stability by interfering with his own behavior and by interfering with the behavior of others. This is according to the results of an interview with Ike Edwin as a community leader in West Lampung.³⁶

Second: Nemui Nyimah (loyal to relatives, social care, tolerance) is meant as a standard greeting for the Lampung tribe.³⁷ Lampung Province was the goal of the transmigration program carried out by the New Order government, which had implications for making the region a multi-ethnic area which then the intercultural dialectic process went well. In principle, the people of Lampung accept newcomers based on the principle of *Piil Pesenggiri* which in this regard is related to *Nemu Nyimah*, welcoming anyone with kindness.³⁸ The people of Lampung treat visitors with dignity, serve them and accommodate them. The people of Lampung do not differentiate between social class when receiving guests. Guests are equal when visiting local residents' homes.³⁹

³⁵ Tubagus Ali Rachman Puja Kesuma and Deri Cicilia, "Piil Pesenggiri : Strategi Resolusi Konflik Menggunakan Nilai-Nilai Agama dan Pancasila," *Jurnal Masyarakat dan Budaya* 19, no. 2 (2017): 237–252, <https://doi.org/10.14203/jmb.v19i2.394>; See also Abimanyu Satrio Prakoso, "Nilai-Nilai Komunikasi Islam Dalam Falsafah Hidup Masyarakat Lampung," *Alamtara: Jurnal Komunikasi Dan Penyiaran Islam* 4, no. 1 (June 16, 2020): 1–17.

³⁶ Ike Edwin, *Personal Interview*, September 08, 2022.

³⁷ Heru Juabdin Sada, Rijal Firdaos, and Yunita Sari, "Implementasi Nilai-Nilai Pendidikan Islam dalam Budaya Nemui Nyimah di Masyarakat Lampung Pepadun," *Al-Tadzkiyyah: Jurnal Pendidikan Islam* 9, no. 2 (November 30, 2018): 311–323; See also Suwarno, Damar Wibisono, and Pairul Syah, "Makna dan Fungsi Nilai Kekebabatan pada Masyarakat Adat Lampung Saibatin Marga Legun, di Desa Bulok, Kecamatan Kalianda, Kabupaten Lampung Selatan," *Sosiologi: Jurnal Ilmiah Kajian Ilmu Sosial Dan Budaya* 24, no. 2 (September 30, 2022): 290–323, <https://doi.org/10.23960/sosiologi.v24i2.341>.

³⁸ Bartoven Vivit Nurdin, *Nemui Nyimah: Kearifan Lokal untuk Pembangunan Toleransi yang Berkualitas* (Bandar Lampung: AURA, 2017), 81–90.

³⁹ Muhammad Candra Syahputra, "Pendidikan Multikultural dalam Budaya Nemui Nyimah," *El-Hikmah: Jurnal Kajian Dan Penelitian Pendidikan Islam* 14, no. 1 (June 17, 2020): 81–97, <https://doi.org/10.20414/elhikmah.v14i1.1989>.

*Third: Nengah Nyappur (consultative, responsible).*⁴⁰ This value requires Lampung to have unlimited social skills both in terms of ethnicity, social status, class and status. This value is the driving force for Lampung to treat all tribes, ethnicities, religions and groups equally, and achieve prosperity in the same place without choosing people or their association groups and without discriminating against other people. In general, these values serve as guidelines for Lampung to interact in an unlimited social space and treat all social groups fairly and without division.

Fourth: Sakai Sambaiyan (help and mutual cooperation). The culture that is always carried out by the people of West Lampung is mutual cooperation, helping each other as these values are always carried out.⁴¹ This is as expressed by Dang Ike Edwin in his interview that indigenous peoples always carry out the values of *Sakai Sambaiyan* as a symbol of harmony, both for immigrants and among fellow tribes.⁴²

In fact, the values that can strengthen community harmony are those that are born from the community itself related to local wisdom that is continuously carried out by the community, obeys customary law and becomes a social community that adheres to the principal in order to create a life that is harmonious, safe, peaceful and serene in various ways of society.

Based on this diversity of ethnicity, language and religion in Lampung Province, conflicts arise to the surface. The characteristics of the conflicts that occurred in Lampung Province from economic problems which eventually became the protrusion of an identity or even discrimination of the majority group against minorities such as the conflict in South Lampung in 2012 between the Lampung tribe and the Balinese tribe which informatively obtained problems of misunderstanding of communication and Balinese Hindu exclusivity who do not want to socialize with other tribes, giving rise to the

⁴⁰ Dwi Tiya Juwita, Agus Cahyono, and Muhammad Jazuli, "Nilai-Nilai Piil Pesenggiri pada Tari Melinting di Desa Wana Lampung Timur," *Catharsis* 6, no. 1 (August 25, 2017): 82–90, <https://doi.org/10.15294/catharsis.v6i1.17035>.

⁴¹ Camelia Arni Minandar, "Aktualisasi Piil Pesenggiri sebagai Falsafah Hidup Mahasiswa Lampung di Tanah Rantau," *Sosietas : Jurnal Pendidikan Sosiologi* 8, no. 2 (2018): 517–526, <https://doi.org/10.17509/sosietas.v8i2.14594>.

⁴² Ike Edwin, *Personal Interview*, September 08, 2022.

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arrogant attitude of the Lampung tribe and vice versa, the Lampung tribe thinks that the host feels unappreciated.⁴³

In response to this, there must be an integral understanding of the two conflicting tribes to create harmonization both between tribes and ethnicities, religious people towards local wisdom customs and culture. Of course the local culture of Lampung as a point of view is held in high esteem together. In this way, it is hoped that immigrant tribes can understand, respect, respect and have mutual brotherhood that lives on Lampung.

In practice, the people of Lampung treat people who are positioned as siblings (*puakhi*), including through the process of adoption (*angkonan*) because of the close relationship between the descendants of the father and mother, so blood relatives (*puakhi*) are understood as kinship. Family relationships can also arise from marriage to family members or relatives. And not limited to that, kinship also occurs through the mechanism of adoption (*angkonan*). Someone from another tribe (ethnicity) for certain reasons, is determined as a relative or part of a relative (*puakhi*) through official Lampung procedures so that their status is not accepted in the Lampung tribe before being appointed or determined as part of the family by the indigenous Lampung tribe, especially for the Lampung Pepadun tribe . Naming (*Pengangkonan*) also applies to intimacy (friendship) agreed by both parties in the form of formal brotherhood that is created through the Lampung traditional mechanism.

When someone enters the realm of *Kemuakhian* (part of the Lampung family), he will be fully considered as part of the family, and psychologically *Ulun Lampung* will feel closer. compared to the people of Lampung. The philosophy and mechanism of social relations summarized in terms of *Kemuakhian* can be an entry point and a bridge for Lampung residents of other ethnicities and races to become a formal part of the Lampung indigenous people. The Lampung people will fully position them as part of the Lampung community, and personally they will be required to position

⁴³ M. Aqil Irham, "Kebijakan Politik Multikultural dan Upaya Mencegah Konflik Sosial Berbau Sara, Belajar Kasus Waypanji Lampung Selatan," *Jurnal Tapis: Jurnal Teropong Aspirasi Politik Islam* 9, no. 1 (2013): 1–15.

themselves as part of the Lampung community (actually) and bear all the consequences. The relationship of disgust will prioritize the intimacy of social relations, not social relations based on actual time and interests. Although in some cases, the relationship that is established and bound in the relationship of Disapproval does not guarantee the certainty of harmony between humans in that relationship.

Based on this, the realization of harmony between religious communities in Lampung, especially under the auspices of the Saibatin indigenous people with the existence of *Seangkonan* culture is a positive image for Lampung culture itself as a medium for resolution of conflicts between ethnic groups, between races and between groups, even in the name of religion.

D. Conclusion

The Leadership Role of the Sekala Bekhak Indigenous Kingdom in Building Local Politics and Harmonization of Religions has a responsibility to lead and manage indigenous peoples and make decisions based on deliberations. Its authorities and fatwas are internally adhered to as legal norms that can regulate and protect the stability of social relations between citizens. Efforts made to build harmony among religious communities include Suttan Saibatin always instilling the principle philosophy of the people of Lampung *Piil Pesenggiri* which contains human values and the people of Lampung always accept newcomers, indigenous peoples also always carry out the values of *Sakai Sambayan* as a symbol of harmony both for immigrants and between fellow tribes. Tribes, always accepting and being hospitable to newcomers as a manifestation of the meaning of *Nemui Nyimah*, treating all without discrimination as a form of *Nengah Nyapur's* meaning, maintaining dignity and not disgraceful behavior as a form of *Bejuluk Beadek's* values, prioritizing deliberations especially regarding conflicts and good communication as a fundamental value of local wisdom, the culture of *Muakhi* is a form of brotherhood that embodies a sense of security despite being of different ethnicity in order to gain a position within the frame of *kemuakhian*.

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