



Sustaining Wisdom Local Culture Lampung Through Festival Krakatau

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Abstract

The purpose of choosing this article is to find out the local wisdom of Lampung culture through a leading event in Lampung province, namely the Krakatau festival. Preservation of local wisdom through the Krakatau festival is an effort to remain, care for, and also respect the culture in Lampung. This effort is to avoid the erosion of love for the regional culture because of the increasing times of the foreign culture. The writing of this article uses the library research method, which is the method used by the writer to gather information from sources and library materials. The result is that Lampung's local wisdom is a cultural heritage of ancestors that must be preserved and preserved by future generations. Through the Krakatau festival, Lampung's local cultural wisdom is held every year and is followed by two big Lampung tribes namely Sai Batin and Pepadun, which are expected to support the preservation of pre-existing culture. And can determine the values and social norms that apply in local wisdom in accordance with the community environment.

Keywords: *Local Wisdom; Lampung Culture; Krakatau Festival*

Introduction

Indonesia is a country rich in diversity of ethnicities, cultures, customs, religions and arts. This diversity can be influenced by various factors, such as geographic location, livelihoods, life patterns, farming patterns, and beliefs held by each region. One of the identities and characteristics possessed by a region is a culture that must be maintained. However, nowadays globalization is felt to be increasingly widespread in people's lives, various cultures have entered human life. If modernization is not captured critically, with its various attractions and propaganda it can make a person forget the identity and identity of his nation, so that the noble values of local culture are increasingly eroded.

Local wisdom (*local wisdom*) in an identity is the result of *local genius* from various ethnic groups, local wisdom like this should be formed in a single culture (*culture*) so that a nation can be realized. Culture has certain characteristics such as language, religion, social habits, music and art, as well as what is believed to be right or wrong in life, and so on. Culture is a result of human cultivation that is shared and passed down from generation to generation which must be properly preserved and preserved.

Cultural preservation efforts are stated in the 1945 Constitution of the Republic of Indonesia in Chapter XIII concerning Education and Culture, Article 32 Paragraph 1 which states that "The state

advances Indonesia's national culture in the midst of world civilization by guaranteeing the freedom of the people to maintain and develop their cultural values." This clearly shows that the preservation of local culture is very important, so that local wisdom which is characteristic of an area that is passed down and taught by the ancestors is maintained. Preservation of regional culture can also be carried out through education, both formal and non-formal, by reactivating and providing a forum for regional cultural activities.

Culture according to Greetz (1992: 5) is a pattern of meanings that are thoroughly interwoven in historically transmitted symbols, a system of conceptions inherited in symbolic forms for humans to communicate, as well as preserving and developing knowledge and attitudes towards life. human. Geertz emphasized that culture is the work of humans who can develop attitudes towards life and are passed on from one generation to the next through a process of communication and learning so that the inherited generation has a strong character in life.

Culture is a system that has a relationship with one another. The symbolic form in the form of language, objects, music, beliefs and community activities that contain the meaning of togetherness is the scope of culture. Kluckhohn and Kelly (Niode, 2007: 49) argue that culture is a pattern for life created in an explicit, implicit, rational, irrational, and nonrational history that exists at all times as a potential guide for human behavior. The importance of culture and the values contained in culture as well as cultural preservation are the foundation for the community to continue to maintain the local culture passed on by their ancestors.

Lampung has local wisdom that must be preserved, one of the efforts made is through the Krakatau festival, as research conducted by Pramono (2010: 3) discusses the strategy of the Lampung Province Culture and Tourism Office in promoting culture and tourism through the Krakatau Festival XVIII 2008. , that the Krakatau festival is one of the communication activities to promote and increase the appeal of Lampung's cultural potential and to invite the public to understand, accept, participate, maintain and preserve local cultures.

The Krakatau Festival is a leading cultural event held by the Province of Lampung, which raises the richness of Lampung culture and the traditions of the two major tribes in Lampung, namely the Sai Batin and the Pepadun Tribe, which showcase their respective local wisdom possessed by the two tribes, such as traditional tuppeting and sekura masks, as well as contemporary fashion creations from filter cloth, and many other local wisdoms that are preserved through the krakatau festival (Ardee: 2012).

Through a leading cultural festival which is routinely held every year, it aims to invite the public to maintain and preserve local wisdom which is characteristic of Lampung. Thus, the local wisdom of Lampung culture will not be replaced by western cultures. Preserving the local wisdom of Lampung culture through the krakatau festival is the main discussion in this article.

Methods

The method used in writing this article is a qualitative descriptive method through *library research*. Literature study or type of library research can be interpreted as a series of library data activities, reading, and taking notes and processing research material (Zed, 2008: 3).

Results and Discussion

Culture of the Lampung People

Culture refers to the community and its way of life. At a fundamental level, culture is defined as shared symbols, norms and values (Walsham, 2002). In addition, Hall (1989) also defines culture as a system for creating information storage and processing. Culture refers to a set of values shared by its members. Bodley (in Méndez, 2013) added three basic components of culture, namely: (1) under consideration, (2) conducted, (3) a (product) is generated. All forms of culture exhibit unique ways and value systems that shape and influence individuals in their perceptions and reactions to various life situations.

Some leaders like Hofstede (in Méndez, 2013) Trompenaars (1993), and Czinkota (1993) agreed that a culture based on the language, economics, religion, policy, social institutions, values, attitudes, manners, habits, and education then affects skill values. Culture is an important element in understanding social system change, because culture influences both the norms and values of the system and group behavior in interactions within and across systems. Culture has unique characteristics of social groups, values, and norms shared by its members to distinguish it from other social groups and is influenced by conscious beliefs.

Each culture has its own uniqueness, whether from certain languages, customs, beliefs, or traditions that form habits that are mutually agreed upon by the group. Rachels (2004: 42) states that every culture has a different moral code, this is often called *cultural relativism*.

The Lampung tribe is one of the ethnic groups that has a high civilization. This can be seen and reflected in the culture of the people of Lampung both tangible and intangible. The people of Lampung consist of various ethnic groups and cultures that occur due to population migration. The cultural diversity of the people of Lampung is influenced by different interpretations of cultural elements, including social systems, kinship systems, and marriage patterns. The adat of the indigenous people of Lampung consists of two traditions (*jurai*), namely the *pepadun* and the *juraisaibatin jurai*. Therefore, Lampung province has the motto "Sai Bumi Ruwa Jurai" which means One Earth Two Souls. Lampung has very few ethnic groups but covers a very large residential area (Nurdin & Damayanti, 2018: 28). Even though they are both indigenous people of Lampung, the two tribes have quite striking differences.

a. *Jurai* (adat) Sai Batin Sai Batin

The Tribe is one of the original tribes of Lampung. The word Sai Batin comes from the word Sai which means "one" and Batin means "heart". Meanwhile, Saibatin in its everyday sense is a customary community unit that forms a customary clan. The people of Lampung Sai Batin live along the coast of Lampung which includes the areas of East Lampung, Bandar Lampung, South Lampung, Pesawaran, Tanggamus, and West Lampung (Idham, 2017). The language used by the Sai Batin tribe is the Lampung language dialect "A". The people of Lampung Sai Batin have several clans, namely, 1) the Sekampung Ilir Melinting clan which covers the land area in Wai Sekampung Ilir, 2) the Meninting Rajabasa Coastal Clan which covers the land area at the foot of Mount Rajabasa and its surroundings, 3) the Teluk Pesisir clan which covers the land area in Pantai Teluk Lampung, 4) Clan Pesisir Semangka which covers the land area on the coast of Teluk Semangka, 5) Clan Pesisir Krui-Belalu which covers the area of ex Kewedanan Krui (ex: Bengkulu region).

The main characteristic of Sai Batin is in the siger (segokh) form. Siger is the crown used by the bride and groom, the Sai Batin tribe siger has 7 curves (segokh curves pitu) with flower decorations on the top, this indicates that there are seven rivers in Lampung. Siger with seven curves symbolizes the seven adoq (granting of titles) namely, Suntan, Batin, Raja (khaja), Radin (khadin), Minak, Kimas, and Mas, the seven titles cannot be separated, because of the relationship between one level and the other is very tight to strengthen and strengthen one another. In addition, there are also what are called gemisir

clouds (gemisikh clouds) which are allegedly used as part of traditional processions, including in wedding processions (Idham, 2017). There is also a siger that has a rope dangling over the face, usually this siger is used by the people of the Pesisir Melinting tribe in East Lampung. At traditional events and weddings, the color of the clothes used is red.

Adat Sai Batin adheres to a patrilineal kinship system that tends to be aristocratic because customary positions can only be inherited through the father's line. Sai Batin which means one mind or one lord, according to the social order of the Sai Batin tribe which only has one customary king in each generation of leadership (Admin, 2017). The philosophy of life of the Sai Batin people is *Piil Pesenggiri*, which is a way of life for the people of Lampung, where every move and step in daily life is based on cleanliness of the soul according to the perspective of the *pesenggiri's perspective*. *Piil pesenggiri* upholds a sense of self-worth as the people of Lampung, which means that the people of Lampung always uphold, maintain and uphold their good name, behavior and attitude both individually and in groups. *Piil pesenggiri* has several cultural elements, namely, *Nemu Nyimah* (open arms), *nengah nyeppur* (community life), *sakai sambaian* (mutual help), and *bejuluk beadok* (named / titled), (Pranoto, 2018: 37).

dance *Praying(sigeh penguten)* is the local wisdom of the Sai Batin custom which is used in welcoming rituals and paying tribute to guests or invitations who come to traditional events (*begawi*), visits by community leaders, and other sacred events. However, now the dance is being developed and modified so that it has shifted from a sacred demonstration to an entertainment dance or an offering to the great guests visiting Lampung. Some of the areas inhabited by the Sai Batin people also have dance characteristics.

b. *Jurai* (adat) Pepadun

The indigenous people of Lampung Pepadun are one of the two major adat groups in Lampung society. Pepadun comes from the traditional instruments used in the Cakak Pepadun procession. In everyday life, Pepadun means the seat of the throne of traditional *kepunyimbangan* made of wood with four legs and carved which is a symbol of certain social status in the family (Saputra, Hermi, & Yunisca, 2015: 5). The throne bench is used by Banten courtiers in major events at the Banten Sultanate Pusiban. Saputra et al (2015: 5) explain that Pepadun comes from the word Pepadu-an which means meeting, a meeting aimed at high royal officials or deliberations in carrying out customary courts attended by local customary leaders. The bench or throne is usually also used in the procession of giving the customary title (Juluk Adok). If the people of Pepadun want to increase their status, they must carry out a ceremonial procession by paying a certain amount of money, cutting a number of buffalo and being carried out in a house *sessat* led by the most important balancer or traditional leader.

The majority of Pepadun customs inhabit inland areas or upland areas consisting of, Abung Siwo Mego (Kotabumi, Seputih Timur, Sukadana, Labuhan Maringgai, Gunung Sugih, and Terbanggi), Mego Pak Tulangbawang (Menggala, Mesuji, Panaragan, and Wiralaga), Pubian Telu Suku (Tanjungkarang, Balau, Teginenengm Seputih Barat, Padang Ratu, Gedungtataan, and Pugung), WayKanan Buway Lima (Negeri Besar, Pakuan Ratu, Blambangan Umpu, Baradatu, Bahuga, and Kasui), and Sungkay Bunga Mayang (Sungkay, Bunga Mayang), Ketapang, and Negara Ratu). The language used by the Pepadun people is the dialect "O" (nyow).

Similar to the Sai Batin tribe, the Pepadun tribe also adheres to a patrilineal kinship system or follows the father's lineage. In a family, the highest adat position is in the eldest son of the father's line, which is called the "*balancer*". Balancing is the highest title that is highly respected in the custom of Pepadun, because it is this balancing that determines the decision-making process. balancing leadership will always be passed on to the oldest son.

The decorations used by the Pepadun people are also different. The number of Siger used by the women of the Pepadun tribe is nine lekuk which means the nine clans that make up the Abung Siwo Megou. The clothes worn by this community at traditional ceremonies or weddings are also dominated by white (Lintangbanun, 2018).

Dance is one of the local wisdoms that is always being developed, one of which is the Cangget dance tradition which is a traditional Lampung dance from the Pepadun people. The Cangget dance has several functions, namely, Cangget Nyamuk Meet this dance to welcome great guests, Cangget Penganggik this dance is used to receive new members, Cangget Bakha this dance is danced during the full moon or after harvest, Cangget Pilangan is used when releasing married families, and Cangget Agung is danced during the ceremony for the appointment of the traditional head (Pepadun).

Local Wisdom of Lampung Culture Through the Krakatau Festival

The concept of local wisdom in environmental management is described by Berkes (1993) in terms of traditional ecological knowledge. This term means a collection of knowledge, practices, and beliefs that develop through an adaptive process (adjustment) passed down from generation to generation through culture related to the relationship between living things and the surrounding environment. Traditional ecological knowledge is collectively owned and can be conveyed in the form of stories, songs, cultural values, beliefs, rituals, customary laws, local languages, and utilization of natural resources.

On the other hand, Ellen (in D Skillsi, Ispurwono, & Purwanita, 2015) defines local wisdom as, 1) knowledge that is associated with place, experience, and is developed by the local community; 2) knowledge acquired through mimicry, imitation, and experimentation; 3) practical everyday knowledge gained from experiments; 4) non-theoretical empirical knowledge; and 5) comprehensive and integrated knowledge in the fields of tradition and culture. It can be concluded that the two theories above both assume it is clear that local knowledge is the result of humans as a cultural process that is in accordance with the surrounding natural environment, is obtained over a long period of time, and is passed down from generation to generation.

Local wisdom according to Soedigyo, Ave, & Tari (2014), there are two elements, namely, humans with their mind patterns and nature and climate. The human mindset produces wisdom in compiling knowledge that is considered good for life, such as customary law, governance, and procedures in daily activities. Based on these elements Soedigyo et al (2014) distinguish local wisdom in two forms, first is tangible, local wisdom is manifested in the form of writing and buildings. the second is intangible, can be found in suggestions conveyed orally and passed down through songs containing traditional teachings.

Local wisdom contains goodness for people's lives, with strong and traditional principles. Even though there are differences in the character and intensity of their socio-cultural relationships, in the long term they will be bound by the same vision in creating a dignified and prosperous life together. Between individuals and between groups of people complement each other, unite, and interact by maintaining the prevailing social values and norms in local wisdom within the community.

The Krakatau Festival is a leading cultural event held every year in the province of Lampung which is part of the 100 wonderful Indonesian calendar program. The Krakatau Festival is a cultural parade that brings out the richness of culture and traditions that Lampung province has. Apart from being a cultural event, this festival is also an event to promote the tourism potential of each regency and city in Lampung. The Krakatau Festival was started in 1990, every year it provides something different. Because from year to year there are differences in the content of the shows displayed. Commemoration of the history of the eruption of Mount Krakatau which occurred on August 26, 1883 is one of the agenda for the Krakatau festival. In addition to commemorating the history of the eruption of Krakatoa which separated the islands of Sumatra and Java, visitors can also take a tour to Mount Krakatau.

Efforts to preserve local wisdom through cultural carnivals and Lampung filters which are included in the Krakatau festival series are the most interesting events, interestingly part of the carnival, which involves participation from all circles. community, so that all Lampung people can participate directly to introduce local wisdom that exists in the district or city. This carnival is filled with parades of traditional clothing as well as fashion shows of contemporary creations from filter materials, from two major tribes in Lampung, namely Sai Batin and Pepadun. Through the Krakatau festival, it invites the people of Lampung to introduce traditional clothes and contemporary creations, especially young people, to preserve, protect, and be proud of the local wisdom that has been given by their ancestors. The participation or participation of the people of Lampung in participating in the carnival of traditional and contemporary clothing in filter is one of the citizenship values that encourage the achievement of an ideal. By involving or participating in the community directly in the process of preserving local wisdom through the Lampung Krakatau festival, it will guarantee a good and correct process.

Besides showing Lampung traditional clothes, the Krakatau festival also features typical Lampung dances, one of which is the *sgeh penguten* dance. This dance is performed as part of the ritual of welcoming guests in official events. This dance describes an expression of joy and a form of respect for the invited guests who attended. *Penguten sgeh* dance is a synthesis of two cultural identities in Lampung, the movement of the *penguten sgeh* dance is a synthesis of two major cultures in Lampung, namely Pepadun and Sai Batin, which form a harmonious unit and can be accepted by the wider community. This dance can only be performed by girls (*Mulei*) Lampung. In the Krakatau festival there is also a tradition of the people of Lampung which is still preserved and continues to be preserved, namely, "Sekura". Sekura is a tradition developed by the indigenous people of Lampung in the West Lampung region. Sekura comes from the word "Sakukha" which means a face covering or face covering or in everyday language is a mask. The Sekura party depicts an atmosphere of joy and freedom of expression in the togetherness of the group by masking (covering the face) and changing the appearance in such a way that is entertaining with the main objective being to stay in touch. The climax of the Sekura party celebration is the implementation of group *panjat pinang* with the system *beguai jejama* (mutual cooperation), (Mustika, 2011).

Sekura consists of two types, namely *secura helau* (betik) and *sekura kamak* (Nurjanah & Rayendra, 2016). Sekura is a traditional art form of the Lampung people which refers to the norms of the general public. The norm includes the social organization dimension, the social dimension, and the religious dimension. In the dimension of social organization, sekura shows an inheritance system, a recruitment system, and an organizational system. The social dimension of Sekura serves as a medium for socialization, solidarity and a medium for recreation. Whereas in the religious dimension, sekura is a means or procedure in religious ceremonies that is used as a preservation of the magic tradition, the use of spells, prayers, offerings, and amulets. Then sekura provides an atmosphere of performance that tends to motivate dancers to a higher spiritual level. In addition, the Sekura party is also used to display symbols of socio-cultural upheaval in the form of jihad and patriotism (Fauzan, 2017: 226).

Conclusion

The Krakatau Festival is a leading cultural event in the province of Lampung, because it is included in the 100 wonderful Indonesia calendar program. Through the Krakatau festival, the local wisdom of Lampung culture is always preserved and improved. This is done to maintain the existence of local wisdom that contains noble values that must be maintained in the province of Lampung. The Krakatau festival event to commemorate the history of the eruption of Mount Krakatau in 1883, visitors can also enjoy the beauty of Mount Krakatau directly. The Krakatau festival in each district or city displays a characteristic feature. In addition, the Krakatau festival also displays the local wisdom of the big tribes in Lampung, namely, Sai Batin and Pepadun such as, cloth filter carnival, traditional art

attractions, local dances and so on. This flagship event which is held every year aims to maintain and preserve the local wisdom of the Lampung culture from our ancestors.

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