



# Analysis of the Legal Basis for the Exploration of West Lampung Traditional Culture Based on Local Wisdom

B. Erlina<sup>(✉)</sup>, Zinab Ompu Jainah, Intan Nurina Seftiniara, Melisa Safitri, and Pika Sari

Universitas Bandar Lampung, Lampung, Indonesia  
erlina@ubl.ac.id

**Abstract.** In its development, the existence of traditional culture based on local wisdom has decreased several times. This is evidenced by the many traditional cultural values by describing local wisdom that have not been carried out anymore, even preservation in maintaining the local wisdom has been neglected and even left as a story of the local community. The people of West Lampung have various ethnic groups that provide presentations to each tribe about the behavior of people who have a sense of belief in ideology so that they can accept differences in religious, political and other views. Traditional culture is an inseparable part of everyday life in the community.

**Keywords:** Local Wisdom · Traditional Culture · West Lampung

## 1 Introduction

Social life that upholds the culture that lives in society has its own charm and uniqueness to enjoy, besides that the local community also has the complexity to maintain the values contained therein. The attractiveness or uniqueness contained in every culture is born from the dynamics of life that undergoes changes to a certain lifestyle. Complexity in a cultured society is displayed with various kinds of cultural sources from one another as well as integration for each society, such as lifestyle, ideology, ethnicity and much more. This can be interpreted that in every cultural change is influenced by other cultures that enter a certain area or it can be said that changes that occur in socio-cultural life greatly affect other socio-cultural lives.

In today's modern era, it seems difficult for us to find some things that still maintain their authenticity from time to time, because basically all of these things will change more advanced and develop over time like culture. Where the culture always develops and lives with the community or certain groups. The incident occurred due to a shift in habits from traditional to more clothes due to the times or called modernization. Modernization is a change in one's mental attitude in social life in order to meet the needs of social life. So that in the process of shifting habits into modernization there are several things that really need to be considered, one of which is the cultural values that live in society that should be used as learning materials [1].

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A. Endah Kusumaningrum et al. (Eds.): ICLEH 2022, ASSEHR 723, pp. 537–544, 2023.

[https://doi.org/10.2991/978-2-38476-024-4\\_53](https://doi.org/10.2991/978-2-38476-024-4_53)

Based on Law Number 6 of 1991, it is legal to establish West Lampung Regency, with Liwa as the capital city which is the result of the division of North Lampung Regency. Based on the population data census by the Ministry of Home Affairs 2020, the population of West Lampung is 307,294 people with a density of 249 people/km<sup>2</sup> [2]. West Lampung is a diverse cultural area with a pluralistic society that always grows and develops following the times, technology and science. This plurality is a sign of cultural diversity in terms of ethnicity, race, religion, and sub-culture in terms of changes in the dynamics of society itself, which affects the development of multiculturalism and has an impact on culture in West Lampung [3].

The people of West Lampung have various ethnic groups that provide presentations to each tribe about the behavior of people who have a sense of belief in ideology so that they can accept differences in religious, political and other views. Traditional culture is an inseparable part of everyday life in the community. Because it is undeniable that various traditions and customs will slowly disappear if the younger generation cannot maintain the values of their ancestors. Preserving culture and traditions based on local wisdom can be done by using the daily local language to sing and interact using the Lampung language, using the Lampung dance on certain traditional events and introducing the typical handicrafts of the West Lampung tribe in particular [4].

Bennett believes that there are four core values of multiculturalism, namely appreciation of cultural diversity, recognition of human dignity, responsibility of the world community and global human beings. Edmun Woga argues that substantively, local wisdom is oriented to the balance and harmony of humans, nature and culture; preservation and diversity of nature and culture, conservation of natural resources and cultural heritage; saving resources of economic value, morality and spirituality [5].

The local wisdom of the Lampung people in preserving culture is inseparable from the two indigenous tribes that exist in different geographical areas. The Lampung community, which is a native of the coastal region of Lampung (Ulun Peminggir) consists of several areas, namely Belalau/krui, watermelon bay, melinting, ranau komering/agung wood, and cikoneng. Where the people of coastal Lampung (Ulun Peminggir), use everyday language with dialect A (Api). However, it is different with the indigenous people of the Lampung Pepadun region (Ulun Pepadun) who are in the low to highlands consisting of onion bones / menggala, abung. Waykanan and pubiyan. People living in the pepadun tribal area use everyday language with the O (Nyou) dialect [6].

The culture and customs of the Lampung people, one of which is known is the Lampung traditional house and the handwork of the Lampung people, namely the Lampung filter. Lampung traditional houses are divided into 3 (three), namely: nuwow sessat (a deviant house), nuwow balak (big house), and nuwwuw lunak (small house). Nuwow sessat (deviant house) is a place that is used as a traditional meeting room such as perwatin (balancing), and a place to hold traditional deliberations, nuwow balak (big house) is a place inhabited by a traditional head (customary balancer), and nuwwuw lunak (small house) is a place to live (house) which is usually used by ordinary people. The traditional house of the Lampung community is one of the Lampung cultures that has a distinctive characteristic, which can be seen from the various forms of design of each traditional house. The Lampung traditional house is a distinctive symbol of the embodiment of the Lampung community's cultural system which has a special design

with attitudes and values of social life. Traditional houses are a form of heritage from our ancestors that we should protect and preserve [7].

Ethnicity in culture in a region in Indonesia has a lot of diversity that varies by reflecting the characteristics of each region. The characteristics of each region have art that is contained in the values of the ancestors and is unique in local wisdom, and has a source of inspiration and values regarding strategies in meeting the needs of life, defending themselves in fighting for the welfare of life. It can be interpreted that ethnicity has its own local wisdom such as the ethnicity in Lampung, which is famous for its openness in accepting all ethnicities from various other regions such as Javanese, Sundanese and others.

Local wisdom is very important for continuous preservation in social life in order to maintain harmony and harmony with local culture by maintaining the values of local wisdom in regulating procedures in the community. Maintaining local wisdom is one way to optimize the ability to be preserved from generation to generation. In its development, the existence of traditional culture based on local wisdom has decreased several times. This is evidenced by the many traditional cultural values by describing local wisdom that have not been carried out anymore, even preservation in maintaining the local wisdom has been neglected and even left as a story of the local community [8].

The people of West Lampung have traditions and cultures that have been passed down from generation to generation, ranging from inter-community habits, unique building designs with characteristics, and living areas to coexist with each other by maintaining values, customs, and cultural traditions. Which has become a legacy of society. Currently the relics of previous ancestors can be seen from the building of houses in West Lampung which are still in the form of houses on stilts which are still there, sacred ancestral tombs (graves), traditional events, arts and characteristics of food in the area. Viewed from the geographical side of the area that affects the lifestyle of the people of West Lampung by farming in the garden [9].

The point of view of each traditional culture of society is starting to change in the current era of modernization, which is currently influenced by globalization and very rapid technological advances. This very large influence indirectly has an impact on economic development which until now does not provide space for cultural and customary values that exist in the community environment, causing changes in local wisdom in each region. Therefore, alternative ways are needed to overcome the viewpoints and attitudes and behavior of the community in order to maintain harmony between the environment. In overcoming this, several elements related to the preservation of local wisdom are needed to maintain and implement them continuously so that these cultural values do not become extinct.

The development of the times from time to time makes a shift in habits or changes ranging from values and norms as well as cultural traditions or customs that are influenced by the entry of foreign cultures into the area. In the current era of modernization, it has had a considerable influence on changes in the distinctive style and design of traditional houses that symbolize local wisdom to become more modern shaped houses so that the concept of ornamentation is erased. For example, currently in Batu Brak sub-district, West Lampung district, there are still many traditional houses of nuwow sessat, all of which still survive with their characteristics and uniqueness due to the people in the

area still maintaining local wisdom even though there are already several cultures and customs that are currently existing. Some are not explored due to the shift or change of the era [10].

## 2 Research Method

The research method carried out in collecting information and research data on the subject. Based on the problems that will be discussed in this study, this research uses empirical juridical research methods where this method examines the existing law based on the provisions and looks for various information and data regarding the problems to be discussed using a normative approach, namely literature studies and legislation.. The normative legal research method is carried out based on secondary legal sources such as Indonesian positive law and other books related to this scientific journal [11].

## 3 Findings and Discussion

### A. Legal Basis for Exploration of West Lampung Traditional Culture Based on Local Wisdom

The values contained in the local wisdom of Lampung culture contain customs, traditions and habits that have guidelines in everyday life. These traditional cultural values become a source of strength and can foster harmony in the community [12]. The traditional forms of culture consist of: sakura mask dance, rhymes, poetry, nembang, nyelemang, bediher, himpun (traditional meetings), walking kubugh, bediong, nyambal, mindai (seangkanon brothers before the wedding), and petitah tetitih.

Each traditional culture contains elements of belief, harmony between communities, livelihoods, each language and is supported by increasingly developing technological advances. The development of each culture is caused by the self-awareness of every human being about the condition of society and the interaction of relationships between one culture and another.

Local wisdom is guided by how to behave in the community in certain areas in social interaction in the environment where they live in harmony. Local wisdom can be interpreted as a form of ordering norms and values that live in the community as well as wisdom that contains elements of goodness so that it can be trusted, implemented and can be preserved from time to time for a long period of time by local people who live within a certain area. Local wisdom grows and develops into a cultural component in society, so that in its development, things that are classified as important are arranged, namely: daily language dialects A (Api) and O (Nyow), religion, arts and culture, equitable distribution of education, technological progress and other. It is stated in Law Number 32 of 2009 that local wisdom is ancestral values that always live side by side with the order of interacting between people in life which has the aim of providing protection and managing the social environment. So it can be concluded that local wisdom can be defined as something that is inherent in people's lives in a certain area, so that it can then be preserved from generation to generation and recognized by the wider community about the characteristics and peculiarities of these cultural elements.

Now is the time for Indonesian culture to have the same equality between traditional culture and western culture. Therefore, it is necessary for us to realize that the wealth of traditional culture is very important for us to protect and preserve so that we have the advantage to respect nature and social institutions. That way western cultures that enter certain community groups in the area can realize what are the shortcomings in their western culture, seen from the enthusiasm and attractiveness of eastern culture. Recognizing and developing traditional culture in the area is our duty as Indonesian citizens.

Art contained in a culture is a hereditary tradition in Indonesia that needs to be given special attention by the government to make “sales” through the international cultural market. But in its development the art seemed weak from legal protection by the government. For example, the results of ideas in the form of works by an artist get protection for the results of their own thoughts, namely in the form of: songs, music, fairy tales, dances and many more that have not been given a place or place in the provisions of the legislation. The legal umbrella in providing protection for each work is regulated in copyright law. It is stated in Law Number 28 of 2014 concerning Copyright that copyright is an exclusive right owned by the creator of a work that is attached to the declarative principle that arises in the work, so that the creation can be realized in a tangible form without having to reduce limitations. Limits that have been regulated in laws and regulations. So it expressly provides legal certainty and protection, especially to a creator for the fruit of the work created [13].

In its application, Intellectual Property Rights (IPR) have several protected rights. For example, copyright and patent are used for two different things. Where copyright is a protection given to works of creation in the fields of arts, culture and science (dance, music, and batik). While a patent is a protection for a new invention (invention) in the field of technology.

Registration of geographic indications in traditional crafts in Indonesia is still said to be quite low and very ironic. All of this is due to the diversity of cultures and traditions that have been passed down by the Indonesian state. For example, Indonesia has textile and weaving materials which consist of more or less 39 regions that produce attractive woven fabrics and have national and international values. This happens because there are still many people who do not understand the importance of Intellectual Property Rights (IPR) [14].

Based on the provisions of the legislation number 20 of 2016 concerning brands and geographical indications, it is stated that a brand is a sign that can be seen graphically such as images, names, logos, numbers, letters, and colors, formed in 2 (two) dimensions or 3 (three) dimensions. Three) dimensions, sound, hologram, even a combination of both or even more than a few elements that can distinguish the goods or services of production for each person or legal entity for business activities in the trade of goods or services.

Based on the theory put forward by Charles Darwin on the theory of evolution which basically emphasizes the form of social change that occurs in the community, it is a linear, progressive movement slowly which indirectly makes local people make changes from the primitive stage to more advanced progress so as to make Some groups of people have similar shapes and characters. In addition, modernization theory has another opinion

about changes that are more progressive, where this phase of modernization requires a very long time, not only placed in a process that is certain to occur. But this phase of modernization is considered necessary as something that is needed. Modernization is defined as the stage of transformation to something more modern with traditional cultural values as a whole which is transformed into more modern cultural values.

#### B. Inhibiting Factors in The Exploration of West Lampung Traditional Culture Based on Local Wisdom

Art in traditional culture today has been abandoned or even not recognized by people in certain areas. This has become a cliché for other nations by trying to find out more about the potential of traditional arts that we have, even now there are several nations who claim traditional art culture owned by one of the regions in the archipelago [15].

In the exploration of traditional culture, we often encounter foreign cultures that enter the traditional culture in the area, so that it becomes one of the factors in the loss of the values and habits of the ancestors to maintain the harmony contained in the culture. Not only that, the paradigm shift towards society is also caused by the existence of newcomers to the change in the mindset of the community itself.

- 1) In addition, the obstacles in the exploration of traditional culture are:
- 2) There are different views that the culture is static.
- 3) The lack of desire of the local community in preserving and developing regional culture.
- 4) The low enthusiasm of the community in regional cultural values.
- 5) The interest in the local culture. Local people towards foreign western culture that enters the region.
- 6) Lack of a strong image of culture in Indonesia [16].

The view of the traditional culture of society has changed in the era of modernization, which is currently influenced by globalization and very rapid technological advances. This very large influence indirectly has an impact on economic development which until now does not provide space for cultural and customary values that exist in the community environment, causing changes in local wisdom in each region. Therefore, alternative ways are needed to overcome the viewpoints and attitudes and behavior of the community in order to maintain harmony between the environment. In overcoming this, several elements related to the preservation of local wisdom are needed to maintain and implement them continuously so that these cultural values do not become extinct.

The impact of modernization that occurs in people's lives regarding traditional culture cannot be covered up, where it has an unfavorable effect on future generations. The effects that arise are due to difficulties in application and lack of understanding of how privileged and valuable traditional culture is and the need to maintain local wisdom in social life. Indonesia is a country that has various ethnic groups, religions, races, and different cultures. So that it shows that the State of Indonesia has a wealth of values of cultural life, one example is the traditional culture of West Lampung based on local wisdom [16].

Efforts to maintain the development of culture in Indonesia can be done by:

- 1) Fostering public curiosity about local culture by studying and recognizing every culture that lives in the community itself, both traditional dances, handicrafts, and regional musical instruments, maintain the distinctive architecture of traditional houses and others
- 2) Instill the attraction and interest of young people and other communities to regional culture in Indonesia.

According to Soerjono Soekanto, there are several things that cause a revolution in a certain field, namely.

- 1) There is a desire to make changes in the group or community itself to the situation, or a feeling of dissatisfaction with something, so that it requires changes to lead to improvement. Which is better
- 2) The existence of a new leader who is deemed capable of providing programs and providing direction as a driving force for the community, besides that the leader is also expected to be a guide as a goal to be taken for a better society, both abstractly as the formulation of ideology. -traditional cultured ideology.[17]

## 4 Conclusion

The legal basis for exploring the traditional culture of West Lampung based on local wisdom has been stated in Law Number 32 Year 2009 that local wisdom is ancestral values that always coexist with the order of interacting between communities in life which has the aim of providing protection and managing the environment. Social life. Law Number 28 of 2014 concerning Copyright that copyright is an exclusive right owned by the creator of a work that is attached to the declarative principle that arises in the work, so that the creation can be realized in a tangible form without having to reduce the limitations imposed by the copyright. Has been regulated in the legislation. So it expressly provides legal certainty and protection, especially to a creator for the fruit of the work created. And the provisions of legislation number 20 of 2016 concerning brands and geographical indications state that a brand is a sign that can be seen graphically such as images, names, logos, numbers, letters, and colors, formed in 2 (two) dimensions or 3 (three) dimensions. Three) dimensions, sound, hologram, even a combination of both or even more than a few elements that can distinguish the goods or services of production for each person or legal entity for business activities in the trade of goods or services.

The inhibiting factor for the exploration of the traditional culture of West Lampung based on local wisdom is not infrequently we encounter when foreign cultures enter the traditional culture in the area, so that it becomes one of the factors for the loss of the values and habits of the ancestors to maintain the harmony contained in the culture. Not only that, the paradigm shift towards society is also caused by the existence of newcomers to the change in the mindset of the community itself. In addition, the obstacles in the exploration of traditional culture are there are different views that culture is static, the lack of desire of the local community in preserving and developing regional culture, the low enthusiasm of the community in regional cultural values, the interest in the local culture. Local people towards foreign western culture that enters the region, and lack of a strong image of culture in Indonesia.



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