

## Conference Paper

# The Actualization of Democracy Values Based on Local Wisdom

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The Indonesian Democracy Index for Lampung Province was ranked 8th in 2021 reaching 80.18 (BPS: 2021). West Tulang Bawang Regency has an indicator of human development at level 4, the lowest in a Regency/City in Lampung Province with a percentage of 66.22 (BPS: 2021), based on indicators of freedom, equality and capacity of democratic institutions. This scientific study aims to examine the actualization of democratic values based on the local wisdom of the people of Tulang Bawang, West Lampung. This type of research is field research which leads to naturalistic research with the nature of qualitative research. Primary data sources are purposive sampling as the key informants can be representative and data processing methods are obtained from observations, interviews and documentation from community leaders and humanists. Inductive data analysis involves methods with reduction stages, data presentation and data verification. The local wisdom of the West Tulang Bawang community consists of the *Nenemo* Philosophy and the *Ragem Sai Mangi Wawai* Program. Democratic values that are highly respected in the world include freedom, openness, equality, justice and responsibility. Associated with local wisdom, it turns out that democratic values already exist in the principles of life in the cultural wisdom of *Pepadun*. Attitudes and behaviors in the *Pepadun* culture of the West Tulang Bawang community, of course, have meanings including *Mes* which means to endure, *Nedes* which means to hold on deeper, *Ago* which means to want, *Kuwawo* which means to be able to be internalized in a multicultural society by reflecting hard work, *nemen* which means earnest, *nedes* which means resilient, and *nekhimo* which means to accept God's gift sincerely. The people of Tulang Bawang Barat have values of equality, and responsibility in social life. The meaning of *Ragem Sai Mangi Wawai* comes from the language of the Lampung tribe *Pepadun Megow Pak Tulang Bawang* which is used as the motto as well as the movement's unifying motto in carrying out the development of both infrastructure and social morals in West Tulang Bawang Regency using indicators of justice, freedom, and openness as a concrete form of cultural diversity. Among religion, ethnicity, and other social groups, the people of Lampung *Pepadun* who are in Tulang Bawang Barat are united in all ways to achieve success together without eliminating or undermining other groups. This is in line with the actualization of democracy as well as this distinctive culture as striving for the civilization of ethnic communities in challenging times. This component is related to democratic government which is carried out by involving the participation of people both in democracy and development, and does not abandon noble ideals on the basis of values that are born from conscience.

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## 1. INTRODUCTION

Indonesia is a country with a very diverse number of ethnic groups and cultures. The problem is, not all of the philosophical meanings of this culture are known by the public because there is little scientific study of this culture. Even though the various kinds of culture that exist in Indonesia are the nation's invaluable wealth. This culture does not appear immediately but is a distant expression of various kinds of noble values of national culture, which are full of various philosophies of life.<sup>1</sup>

In its development, the terms and principles of democracy experienced a fertile period and the shift towards modernization was strongly driven by social and cultural changes with the core approach to the freedom of reason from various restrictions, namely the Renaissance and the Reformation, which marked this major change. Studies tracing the term democracy, that it grows in line with the growth and development of society. The higher the level of complexity of people's lives, the more complicated and not simple democracy is defined.<sup>2</sup>

Broadly speaking, the people of Lampung are divided into two large groups, namely *Saibatin* and *Pepadun*. Each of the Lampung *Saibatin* and *Pepadun* communities consists of several cultural origins so the system of government between the two also differs in Nisbet<sup>3</sup> terminology in dividing the typology of society. Ascribed Status and Tradition" (a status that is inherited in the corridors of tradition"), while in the indigenous *Pepadun* community, it has the characteristic of "achieved status and contract" in which a person's status is measured by achievement and is determined by a social contract in the *Perwatin* density meeting.

Democratic values are reflected in social and national life. Democratic values include those in the form of freedom, equality, justice, discipline, responsibility, and deliberation. One of them is that the attitude of discipline among Indonesian people seems to be experiencing a downward trend, the culture of respect is being eroded by the development of information and communication technology that penetrates humans. Interactive relationships between people directly or face-to-face have begun to shift with the use of information technology. Local wisdom is a reflection of values that are rooted in the life of local or regional communities. The State of Indonesia is a country that has "Bhinneka Tunggal Ika", which means having pluralism in terms of culture, ethnicity, religion, natural environment, and others; but still one unit in the bond of the "Unitary State of the Republic of Indonesia" (NKRI). Different, but with one goal. Based on these differences, it is felt important to explore democratic values originating from local wisdom, namely the cultural wisdom of Ulun Pepadun Tulang Bawang Barat,

namely the Nenemo Philosophy and *Ragem Sai Mangi Wawai*. How far can democratic values be revealed and how are these values reflected in the life of the people of *Ulun Pepadun* Tulang Bawang Barat. How is the actualization of democracy, as well as this distinctive culture, an attempt to civilize ethnic communities in the challenges of the times? These values are important when living in the life of *Ulun Pepadun* Tulang Bawang Barat as a complete human development in democracy.

Democracy in Lampung Province has a fairly high indicator at level 10 of 80.1% in 2019 at the national level according to BPS (Central Statistics Agency) data<sup>4</sup>, then the need for an approach taken by the government, especially the Lampung Provincial government increasing the IDI (Indonesian Democracy Index). This scientific study formulates and actualises the local wisdom values of the West Tulang Bawang community. As a contribution to increasing democracy at the local level. So this study examines the democratic values contained in *Cakak Pepadun* and the actualization of democratic values contained in the philosophy of *Nenemo* and *Ragem Sai Mangi Wawai*.

## 2. METHODS

The research method used in this paper is a qualitative research method, emphasizing the use of secondary data with local wisdom studies as a basic principle for studying the actualization of democratic values as a review study of Asrinaldi's work, Indonesian local democracy based on an analysis of Autonomy, State, Socio-Cultural, and aspects of Lampung's Cultural Philosophy, Himyari Yusuf's local wisdom based cultural development strategy. Data documents were obtained from the research locus, namely West Tulang Bawang Regency in the form of demography and locus data. v

## 3. RESULTS

### 3.1. Cakak Pepadun as a Pillar of Democracy in the Pepadun Tulang Bawang Barat Society

In terms of culture, the people of Lampung are divided into two major groups, namely the Saibatin indigenous Lampung community and the Pepadun indigenous Lampung community. The Saibatin indigenous people are often also called Coastal Lampung because most of them live along the east, south and west coasts of Lampung. Meanwhile, the Pepadun indigenous people live in inland areas or the highlands of Lampung, one of which is the West Tulang Bawang district. There are differences in culture and language

between the two communities, one of the differences is regarding the customary title, *Juluk-Adok*.

The following is the process of the *Cakak Pepadun* Ceremony with procedures in accordance with the customary provisions of Lampung culture<sup>5</sup>:

1. *Ngurau* / Inviting *Ngurau* is a Lampung language, which means inviting in Indonesian. So in this main process, it is hoped that the whole community will be invited, especially the traditional community or what is called *peghwatin*, if this process has been carried out in accordance with the procedure, it is necessary to remind that in the process of *ngarrau* it must prioritize gathering the *peghwatin* community because the *cakak pepadun* ceremony is a gift custom title. Therefore, if the Lampung indigenous people are not there, the ceremony process will not go well in accordance with the procedures and provisions of Lampung's cultural customs.
2. *Ngepandai/ Ngundang* After the *Ngurau* process, then *Nemui-Nyimah* and with those who have a *hajatan* or event.
3. *Pumbung* This process is the Lampung *Peghwatin* indigenous people who have been invited to carry out the first procedure, namely *Ngurau*, the Lampung *Peghwatin* people will discuss the event and determine the procedures for the *Cakak Pepadun* Ceremony to be carried out, the results of the discussion are to increase the community to collaborate or participate in the success of the ceremony. *Cakak Pepadun*, as well as the policies resulting from the discussion, become policy guidelines in the implementation of *Cakak Pepadun* activities.
4. *Anjau-anjauan/* Visit each other In this process, close and distant relatives have been notified to attend the *Cakak Pepadun* Ceremony. So that relatives can gather to establish friendships and make the *Cakak Pepadun* Ceremony a success.
5. *Canggot* / Traditional Procession This process is a traditional Lampung cultural process that involves young people or nobles menganai Lampung, in the sense that women and men who do not have ties or are still single. This process also includes traditional dances such as the *cangget* dance and this process is carried out at *Nuwo Sesat*, the Lampung Traditional House.
6. *Mesol Kibau* / Buffalo slaughter This process is a process that attracts the attention of the general public, because in this sixth process, this activity is the process of slaughtering buffalo, then the slaughtered buffalo will be distributed by the indigenous people of Lampung (*peghwatin*) and heads of several villages, clans, *Sumbai*, *muli mekhanai*, *tiyuh* head, *tiyuh* head and *tiyuh* head.

6. *Cakak Pepadun*. This process is the highlight of the Lampung traditional ceremony after the process of slaughtering the buffalo is continued with *cakak pepadun*, in this process informing the community about the holders of responsibility and those who have customary rights.

The culture title *Suttan* is the title given to the eldest son and is the highest culture title in the Pepadun culture Lampung community. After holding the title of *Suttan*, the person will automatically increase his position in culture, namely to become a *Penyimbang* (traditional leader). Balancing is highly respected in the Pepadun custom because it determines the decision-making process. The customary titles of the Pepadun indigenous people include *Suttan*, *Pengikhan*, *Rajo*, *Ratu*, *Batin*, *Raden*, and *Dalom*.

In the form of concretizing the Democracy of *Ulun Lampung's* Philosophy of Life as an example, elections can be made not only from heredity but people who have the capacity to lead, so democracy can be implemented in a more open and egalitarian manner. In the pepadun indigenous peoples, especially in Tulang Bawang Barat, the customary head is called *Penyimbang* with the title *Suttan*, but this *Suttan* can also give the title *Suttan* to anyone in the adat community as long as he fulfils the requirements or is more inclined to democratic principles, namely equality, freedom, equality, and also obtain certainty from democratic institutions. Especially when holding the *Cakak Pepadun* (ride pepadun) traditional party which is carried out at a large and expensive cost, therefore in one Pepadun community, we often hear and even witness tens or maybe even hundreds of people with the title *Suttan*, but this is not identical. with *Penjuang* or Head of Traditionalism, because the title of *Suttan* is not a status as head of adat or *Penyimbang*.

The use of customary titles is part of establishing power through political calculations. Because to get it, one has to go through the traditional ceremony "Bejuluk Beadek" to *Begawi Cakak Pepadun* which of course costs a lot in the sense that not everyone has enough money to hold it, especially having to slaughter a cow and so on. However, for those who can afford it, the title is a person's pride and identity, including determining class, such as *Pengiran*, *Rajo*, *Suttan* which are the highest class. The title is also an attempt to preserve Lampung's customs through special ceremonies that can be witnessed by the public and are expected to be timeless. In fact, the title is not only owned by ethnic Lampung itself but also by people who become political figures or national officials. This indicates that in implementing *Adok*, the principles of democracy are still prioritized.

Politics has become an arena of contestation that provides a platform for figures to attract the attention of the people or the political masses. One of them is approaching

the local community, in this case, the Lampung ethnic community who are still attached to traditional titles. Traditional titles which originally meant pride for those who have titles attached to them, now have another meaning after politicians make them gifts for themselves and other political figures or bureaucrats, namely establishing political relations. This dualism of meaning makes traditional titles no longer sacred titles which everyone has to try hard to get. Remembering that people's lives cannot be separated from politics, especially when general elections or regional heads begin to be echoed. Politicians will be busy stealing the hearts of the people and presenting various agendas that many people will attend. Politics began to be present in everyday life until it became part of society itself, from those who did not understand politics to politicians who had learned about politics themselves. During a democracy like this, everyone is free to enter or choose not to participate in politics.<sup>6</sup>

Democratic values in *Cakak Pepadun* are openness, equality and community participation to participate in becoming traditional *punyimbang*. Unlike the case with the existing system in the Saibatim custom, the Saibatim custom sends genetics or their descendants to become the Traditional Leader. And in Saibatim custom, they tend to be more secretive in appointing Traditional Titles.

### 3.2. Actualization of Democratic Values in the Philosophy of "Nen-emo" and "Ragem Sai Mangi Wawai"

Tulang Bawang Barat Regency is a district resulting from the expansion of its parent district, Tulang Bawang Regency which split into a separate Regency in 2009. Before Indonesian independence, this area was known as Mego Pak Tulang Bawang which inhabited along the Way Kanan and Wai Kiri rivers. The Mego Pak Tulang Bawang area is inhabited by four clans, namely: the Tegamoan clan, the Buay Bulan clan, the Suwai Umpu clan and the Aji clan. Along with its journey, now Tulang Bawang Barat Regency has 9 sub-districts which oversee 97 tiyuh and 3 sub-districts with 80% of the population being transmigrants. It is not surprising that the transmigrant residents have given their own color to this area apart from the traditional settlements on the banks of the river. Many of these tiyuh and kelurahan have a mixed population of transmigrants and Lampung ethnic groups. And this is the uniqueness of Tulang Bawang Barat.

To move in a direction of progress, a foothold is needed as a guide. Fully aware of the position, conditions and potential, Tulang Bawang Barat is not targeted to move into a futuristic area. The progress that will be achieved is not by looking at what is outside the West Tulang Bawang, competing and then pursuing it. On the other hand, the progress

to be made is precisely based on local wisdom which is the root and foundation of future progress.

The philosophies originating from the culture of Lampung, from the Baduy, as well as these new values, are the basis for development to become the future Tulang Bawang Barat, including the development of its architecture. In fact, this openness has been proven to be implemented in the field of architectural development by inviting Indonesian architects to be involved in designing and building in Tubaba, such as architect Andra Matin whose work on the Islamic Center has become a generator of accelerating the construction and development of Tubaba and other ongoing designs. Then there is Danny Wicaksono who will build Uluan Nughik, a new living space area for the Tubaba people, Yori Antar who has designed the traditional house master plan and built a school, Gede Kresna for the Badik House and Ethnographic museum, Adi Purnomo for Tubabon, as well as the top Labwrks architectural team. the design of the unified office through a contest win. There is also Andi Rahmat with Nusae who collaborated with several other creative actors to create communication media for buildings, areas, and comprehensive regional branding, and other creatives in the future.

In his interview, the Regent of West Tulang Bawang, Umar Ahmad<sup>7</sup> said that due to meeting and talking with many people from various professions, this has opened up good possibilities that can be applied to TBB District. This will encourage the construction of Uluan Nughik in the capital of TBB later. This area is a village tourism area consisting of traditional Lampung houses in remote Tulang Bawang Barat. With this attitude of openness, the people of Tubaba pepadun create a spirit of democracy: openness, equality and participation in local development, especially in West Tulang Bawang.

The Indigenous Peoples of Lampung Tulang Bawang Barat have a variety of cultures and good ethos to maintain ethical values based on local culture, which protect the rights of Indigenous peoples, Indigenous community structures, kinship systems, active cultural actors, and are dynamic in preserving and developing local culture Lampung. The ethical values of local culture are contained in the meaning and actualization of *Nenemo* in the principles of democracy and its relevance to the West Tulang Bawang community as the attitude and way of life of the indigenous people. It can be understood, these problems are actually a broad field, in which various lines of thought and outlooks on life that develop in society are not just symbolic ethical values, but are evident in social behavior as part of the local culture, even as culture. *Nenemo* as a local culture in the traditional community of Lampung Tulang Bawang Barat.

*Nenemo's* philosophy is the result of an interpretation of the philosophy of *Ulun Lampung*. The philosophy of *Nanemo* is one of the cultural variations that has onion bones. This culture is formed because of the diversity created by the community, *Nanemo* is absorbed from the *Nemen, Nedes, Naremo* languages. *Nemen* (hard work), *Nedes* (hardiness, patience) and *Nerimo* (trust, sincerely accepting the provisions given by Allah SWT) if you dig deeper into the cultural roots of the people of West Tulang Bawang.

The philosophy of life of the *Nenemo* West Tulang Bawang Community is a social and community view of life that must be lived by every individual or group of West Tulang Bawang people. In *Nenemo's* view of life as a social life etiquette norm for the people of Lampung which describes that *Nenemo's* philosophy of life as the philosophy of the West Tulang Bawang community functions as a guideline, normativity or ethics in all creativity and life activities of the West Tulang Bawang community, all work must uphold *Nenemo's* values which when implemented will strengthen the identity of the Lampung people called *Piil Pesenggiri*.

*Nenemo's* philosophy, has a contribution to the people of Lampung. By preserving and instilling the values of *Nenemo's* philosophy, it will form a society that is more active in working, does not depend on other people and is always patient and has a high spirit of sincerity in living life. In fact, the community already understands that even the values contained in *Nenemo* have become a way of life for every human being, but the special wail of the Tulang Bawang and West Tulang Bawang people is called *Nenemo*. The actualization of *Nenemo's* values such as that people must work hard (*nemen*), be consistent (*nedes*), and be sincere (*nerimo*) in the current era are very relevant in developing a civilization that does not depend on others, someone always tries and strives to work, innovate, be creative to achieve a better life than before by prioritizing *nemo* values.

Strengthening the institutional capacity of the *Tiyuh* government and the community by instilling *Nenemo* values with the motto *Ragem Sai Mangi Wawai*, with the hope that this means social capital in an effort to empower the community not to depend on others and make *Nenemo's* values the foundation of independence. If seen from its function, *Nenemo* is able to clarify the character of *Ulun Lampung*, which we generally know as *Piil Pesenggiri*, the cultural diversity that is able to unite the people of West Tulang Bawang so that they can maintain balance and harmony in life together.

In their philosophy of life, the people of Tulang Bawang also have the motto "Ragem Sai Mangi Wawai" which means that in achieving success, always be guided by shared decisions. If we pay attention, the concept of togetherness always appears in the motto



of almost all districts/cities in Lampung. . This ideal is manifested in the form of values and norms contained in the meaning of the *Ragem Sai Mangi Wawai* motto, as an example of the manifestation of the meaning of this motto, namely *Nenemo*-based educational values (Nemen, Nedes, Neremo). This shows that the people of Lampung prioritize togetherness and unity in every activity of their lives. This is in line with our democratic principles of equality and freedom. This is because the people in West Tulang Bawang Regency are a pluralistic society with different backgrounds, both ethnic, religious, ethnic and cultural. The word *Ragem Sai Mangi Wawai* comes from the language of the Lampung tribe Pepadun Megow Pak Tulang Bawang which is used as the motto as well as the movement's unifying motto in carrying out the development of both infrastructure and social morals in West Tulang Bawang Regency.

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The motto is made as a reflection and representation of a region. The motto along with other symbols can reflect the preservation of the socio-cultural values of the local community. The regional symbol is a sign of identity, depicting the potential of the region, the hopes of the local community and the motto for realizing these hopes. For example, the motto of Lampung Province which reads "Sai Bumi Ruwa Jurai" which means the earth of Lampung is symbolized as a noble household inhabited by two jurai indigenous peoples, namely the pepadun customary jurai and the saibatin customary jurai. The Lampung community is divided as follows: A accent and O accent. The Lampung Saibatin community and some Lampung Pepadun people such as the Way Kanan community use the main dialect A, while the Lampung Pepadun community uses "O" dialect.<sup>8</sup>

Seen from *Nenemo*'s business perspective, *Nenemo*'s values are community development efforts for regional development, which will shape community identity. In view of having meaning as a way of life, every movement and step of the life of the Lampung people in their daily life is based on the cleanliness of the soul and enjoying the existing results. *Nenemo*'s values contribute, among others:

1. The spirit of working hard and together to lighten the workload that must be borne and speed up work. In addition to easing the work that must be borne by each individual, *sakai sambayan* also makes work faster to complete. That is, mutual cooperation can make work more effective and efficient.

2. Fostering voluntary attitudes, mutual help, togetherness, and kinship among members of the community. People who want to do mutual cooperation will care more about the people around them. They are willing to share and help each other. Communities can also be more "guyup" because mutual cooperation maintains togetherness and kinship among fellow members in the community.
3. Consistently establish and maintain good and harmonious social relations among members of the community. A harmonious environment will nourish the community. When one member of the community is in trouble, other members of the community will readily provide assistance.
4. Increasing the sense of national unity and integrity. On a larger scale, gotong royong can increase a sense of unity and national unity. Communities that are already solid at the RT or RW level and in society, in general, will be able to forge greater unity on a national scale. Gotong royong is able to make people aware that we all live in the same homeland, so the existing attitude of unity must also be manifested from Sabang to Merauke, that is, in all regions in Indonesia.
5. Creating a sense of togetherness of love and affection. In this case, the community must love each other citizens because then the community will feel at peace because residents create a sense of being together in achieving the common good.
6. Strengthen brotherhood. As we are social beings who must relate to each other and help one another in order to create a strong society of brotherhood.
7. Increasing work performance productivity with a sense of instilling *Nenemo* values and preventing conflicts.

Researchers see that the actualization of *Nenemo*'s values is very relevant to the life of the people of Lampung in West Tulang Bawang as well as immigrant communities who have blended into one taste of Tulang Bawang Barat with the motto *Ragem Sai Mangi Wawai* in building, namely:

1. Actualization of the inculcation of *Nenemo*'s values is integrated into community empowerment programs, the Tiyuh government, Tiyuh infrastructure development and strengthening of the Tiyuh Community Community Economic Enterprises group in the framework of effectiveness and efficiency of program monitoring, evaluation and supervision.

2. Synergize all *Tiyuh* development efforts in the aspects of *Tiyuh* government institutions, economy, and socio-culture and in the context of improving people's welfare with the spirit of *Nenemo* to achieve equality in performance achievements.
3. Increase participation and sense of belonging from the community as the target and actor of development. So as to ensure the success and continuity of the program.
4. Accelerate the increase of *Nenemo's* values in terms of the *Tiyuh* economy, because the program will emphasize sectors that have a multiplier effect on the local economy to always put forward a sense of hard work, consistency and sincerity in building all work sectors.
5. Strengthen the institutional capacity of the *Tiyuh* government and the community by instilling *Nenemo* values with the motto *Ragem Sai Mangi Wawai*, with the hope that this means social capital in an effort to empower the community not to depend on other people and make *Nenemo's* values the foundation of independence.

In the actualization of *Nenemo's* values, there are democratic values, and this is included in efforts to realize community development. The community itself is bound in a common life where people live to form themselves so that they have a collective identity and the community in their lives must interact, work together, respect each other, and prevent conflicts between people. It can be concluded that democratic values are that there is a value of freedom in expressing opinions, respect for others, openness, and mutual respect and the important point is being able to work together and being able to uphold human values and dignity.

The value of democracy is in reality a value that is needed to develop a democratic government. There need to be a number of conditions so that democratic values can be affirmed as the foundation of democracy, namely as follows:

1. Freedom of expression Stating that freedom of opinion is a right for citizens that must be guaranteed by law in a democratic political system.
2. Freedom of association Grouping in an organization is a basic democratic value that is needed in every citizen.
3. Freedom of participation This freedom is a combination of freedom of opinion and group.
4. Equality among citizens This equality can be interpreted as a form of equal opportunity for every citizen, efforts are needed to prevent discrimination between citizens.

5. Gender equality is where men and women have the same nature as social beings.
6. Sovereignty of the people in a democracy, the people have sovereignty. This means that the people are sovereign in determining the government.
7. Trust, Having trust between fellow citizens is a basic value needed for democracy to form. If a democratic government does not have mutual trust in one another, it will be difficult to develop.

Based on the analysis, it is clear that the contribution of *Nenemo*'s values to community development efforts for the development of the Tulang Bawang Barat district contains values of enthusiasm, tenacity, resilience, hard work, *istiqomah*, accepting with open arms or a sense of sincerity, as well as values togetherness, kinship, voluntary, socialization, mutual help, togetherness and mutual cooperation in efforts to form the identity of the *Piil Pesenggiri* Such as helping each other, giving each other advice so that the people of Tulang Bawang Barat form a society that has Islamic ethics, who are wise, wise, hardworking, trusting, *istiqomah* and has a high social spirit both towards the surrounding community and other communities.

1. Strengthening brotherhood, lightening work and speeding up work completion including increasing work productivity with high enthusiasm, which is able to eliminate gaps in differences, and social classes in society and prevent conflicts as described above, therefore with the contribution of values *Nenemo* for community development efforts for regional development is very supportive in development sectors, especially the development of West Tulang Bawang human resources

#### 4. DISCUSSION AND CONCLUSION

The local wisdom of the West Tulang Bawang community consists of the *Nenemo* Philosophy and the *Ragem Sai Mangi Wawai* Program. Democratic values that are highly respected in the world include freedom, openness, equality, justice and responsibility. Associated with local wisdom, it turns out that democratic values already exist in the principles of life in the cultural wisdom of Pepadun. Attitudes and behaviors in the Pepadun culture of the West Tulang Bawang community, of course, have meanings including *Mes* which means to endure, *Nedes* means to hold on deeper, *Ago* means to want, *Kuwawo* means to be able to then be internalized in a multicultural society by reflecting hard work, *nemen* which means earnest, *needs* which means resilient, *nekhimo* means to accept God's gift sincerely. Reductionally, the people of Tulang Bawang Barat have values of equality, and responsibility in social life.

To move in a direction of progress, a foothold is needed as a guide. Fully aware of the position, conditions and potential, Tulang Bawang Barat is not targeted to move into a futuristic area. The progress that will be achieved is not by looking at what is outside West Tulang Bawang, competing and then pursuing it. On the other hand, the progress to be made is precisely based on local wisdom which is the root and foundation of future progress

## Notes

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