

## Conference Paper

# Strengthening Local Culture as a Communication Strategy to Build Social Harmonization in Lampung Province

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This study aims to determine the strengthening of local culture and appropriate communication strategies to create social harmony and develop community social organizations where conflicts may occur. This study uses a qualitative method with a descriptive approach in Lampung province, which is famous for its diverse cultural wealth. Lampung province, especially in South Lampung and Central Lampung, is identified as having a high potential for conflict, where various tribes compete to maintain their cultural identity. From this study it was found that strengthening local culture through social interaction both with personal, cultural, and structural strategies as well as increasing community's social organizations such as LKMD, PKK, and youth groups along with the active involvement of traditional and community leaders, is very necessary to minimize and resolve existing conflicts.

**Keywords:** local cultural, strategy of communication, social harmony.

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## 1. INTRODUCTION

Lampung province is one of the provinces that implemented the Integrated Action Plan for Handling Social Conflicts for 2022, based on Minister of Home Affairs Regulation Number 42 of 2015 concerning on the implementation of Social Conflicts also, got ranked III as nationally. The provincial government (Pemprov) of Lampung, through the National and Political Unity Agency (Kesbangpol) continues to carry out early detection of areas that vulnerable have social conflict. Based on district data in Lampung province, there are 15 city and there are 2 districts that have the potential to be triggered by social conflict, such us South Lampung and Central Lampung consider that social conflict

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always occurs in the two districts. Social conflicts that often occur are in the economic sector, such as land or soil.

In the past three years, Lampung province is one of the provinces that got special attention related to escalation and intensity of social conflict. Reality shows, the pluralistic dynamics on people of Lampung are colored by violent conflicts, both vertical and horizontal of social conflicts itself. South Lampung and Central Lampung Regency are the areas in Lampung province which are considered have vulnerable to social conflict that lead dispute between residents. Indeed, some of them not only losses their material, but also their lives.

In order, to anticipate as well as minimize the occurrence of horizontal conflict to the residents, the Central Lampung and South Lampung Regency will active coordinate and take action to approach the Regional Government, the community leaders, traditional leaders, also religious leaders. In this life, human cannot live alone without other people. Human are social creatures who throughout their lives to socialize with other people in the process of interaction. Social interaction produces many forms of socialization. Both in the form of interactions between individuals, individuals and groups, and interaction between groups. While, the conditions for social interaction are social contact and communication.

For a pluralistic (1) society like Indonesia, the potential for have a conflict (2) is very possible . The various conflict that occur can come from various things, such as: conflicts between religions, conflicts between ethnicities, conflict between cultures, conflict between tribes, conflict of interest between people from different regions or provinces. Conflict between different religions usually occur when the norms and values of the religion that they trust abused by other religions. Conflict is very likely to occur when the level of tolerance between religions are not good. The agreement between religious leaders to live side by side in harmony in carried out their respective religions and mutual respect and understanding of each other is a very basic thing to avoid prolonged inter-religious conflicts.

The people of Central Lampung Regency (3) consist of two ethnic groups, namely the Java transmigran and the indigenous Lampung tribe. The Javanese control various social strata in all aspects of life, both in the areas of trade, agriculture, animal husbandry, and employees. The form of competition that makes Central Lampung vulnerable to social conflicts that occur between the people of Lampung and the people of Java. Both Javanese and Lampung people, maintain their own culture. The people of Lampung, are afraid that immigrants will influence their culture. However, some Lampung people are happy when immigrants are Javanese because, the Javanese are known to be gentle,

friendly and good in socializing. Even so, there are still some indigenous people who are afraid that the arrival of different tribes can influence and change the culture of the people in Lampung, because they are affected by the arrival of new customs. Likewise, with South Lampung Regency the differences in traditions, customs and culture as well as the social life of the two villages, is a homework for the local government to advance social life in community life so, that there is a potential for conflict.

The people of Lampung are typical of a multicultural society, the diversity of ethnicities, religions and local cultural diversity is an asset for the area which is nicknamed Bumi Ruwa Jurai.(4) Local cultural values as a reflection of local wisdom such as piil pasenggiri, sakai sambayan, puakhi and various other symbols that describe Lampung's cultural treasures are quite rich. The people of Lampung have cultural diversity that needs to be preserved and maintained, namely the wealth of cultural treasures of the people of Lampung, which are in accordance with the times. One of them is seen objectively with the religious values adhered to. In this case the combination of religious and cultural values in which the people of Lampung as a religious society are able to maintain their cultural values, so that a social order in their religious social life is able to materialize in accordance with the times and social changes that characterize the dynamics of society in general. Adat Sai Batin is an institution that has been institutionalized in the socio-religious life of the community.

Lampung culture is one of the domestic cultures which besides having a long history is also still able to survive and even actualize itself in the life of the Lampung ethnic community in dealing with the changes they experience. The ability of Lampung culture to survive the invasion of imported cultural values is possible because of the relevance of the cultural content for individual, family and even social life in changing situations. Another interesting aspect of Lampung culture is the attitude of its adherents (Lampung ethnicity) to adapt, interact and socialize with the configuration of the Lampung population with ethnic, cultural, linguistic and religious diversity. At first, Lampung province was only inhabited by indigenous Lampung people who used the Lampung language, practicing Lampung cultural values in their daily lives.

## 2. LITERATURE REVIEW

Strengthening the role of culture in the life of society, nation and state has always been an interesting topic of discussion to study not only because of its uniqueness. More than that, from cultural studies, it can be found that there are potentials to solve various problems that may exist as a result of cultural interactions in society. Ruslan and Irham

studied the role of indigenous peoples in the development of religious harmonization to portray the role of cultural literacy and education in the harmonization of religion and society in “Kepaksian Sekala Brak”, Lampung. From this study it was found that traditional leaders have a very important role in providing and determining the strengthening of the socio-cultural meaning of the community (5).

Research Hutagalung and Hermawan, trying to portray the important role of society in the framework of increasing government capacity in development through public service innovation. From this research it can be illustrated that in order to increase public trust, appropriate methods and approaches are needed for communication and outreach (6). Regarding the important role of the community in social construction as mentioned, Kurniadi, *et.al.*, photographing clearly the factors that cause conflict, how the process of transformation to be harmonious and constructive (7).

Meanwhile Hidayat, *et.al.*, focuses the discussion on patterns of relationships built by the Jakhu Tribe community in Lampung where the concept of communication in the cultural aspect which begins with the stages of preparation, planning, implementation, support and trust has a correlation and is relevant to modern planning and communication components, namely: insights, strategic programs, implementation, action and reputation in the IPPAR model (8). The identification was carried out by Qurniati, *et.al.*, stated that low levels of education, employment and age are the causes and obstacles in developing and increasing community participation as seen in mangrove activities (9).

The research entitled “*Volunteerism Through Festivals for Civic Virtue*” by Adha, *et.al.*, saw the importance of direct community involvement and participation in cultural events in increasing social integrity and connectivity between individuals (10). In a study entitled, Adha, *et.al.*, photographed the important role of community participation in increasing and regional tourism development (11). About the important role of culture in the context of harmonizing social, national and state life is also discussed by Kartika, in “*Verbal communication culture and local wisdom: The value of civilization of Indonesia nation*”. From this research it is emphasized that culture is a characteristic of a nation which functions as identification (identity) so that it must be maintained, preserved and developed (12). Saputra, *et.al.*, research entitled “*Empowerment Of Khatib In Regional Development In Lampung Province*” discusses local government efforts to increase the role of preachers in regional development in Lampung Province through various activities, such as: training, providing incentives and forming a forum for preachers (13).

### 3. METHODS

This study is designed to be able to describe, answer and describe the portrait of the mapping of vulnerable areas in the province of Lampung. This study is descriptive in nature, with the method used is a qualitative method. This method was chosen to be able to describe the phenomenon of conflict that occurred at the study locus that had been determined, namely South Lampung Regency and Central Lampung Regency (14). The research conducted is categorized as qualitative research, obtaining the required information and data by examining human thoughts, meanings, and perspectives on a phenomenon.

This study uses a social legal approach (socio legal), which is a research approach that aims to describe reality in accordance with the phenomenon in detail and thoroughly, as well as collecting data from natural settings by utilizing the researcher himself as a key instrument as a peeler of the problems to be studied (15). The author also explores the information and conduct research in the field, to find out in detail about the problems discussed. In accordance, with the objectives of the study, data and information collection techniques were carried out through field research and previously preceded by library research. Field activities are carried out using in-depth interviews by preparing interview guidelines and literature review is carried out through literature and document reviews.

### 4. RESULTS AND DISCUSSION

#### 4.1. Build The Social Harmony

Tensions and riots with racial nuances in several regions in Indonesia have not subsided. The phenomenon above, shows that there is a gap between religious ideals (das sollen) as God's teachings and holy messages and the empirical reality that occurs in society (das sein). Whereas historically, the Indonesian nation has had very valuable national capital, such as: belief in God Almighty (religion), territorial integrity of the country, a unified language, constitution and state philosophy, a system of government that covers the whole of the country, the military ranks as the backbone national order and security. Lampung Province is one of the provinces that has the potential for conflict. Various conflicts that occur in Lampung have their own characteristics, one of which is in the form of horizontal conflict referring to conflicts that develop between community members, for example conflicts that have nuances of ethnicity, religion, race, and between groups.

Soerjono Soekanto, classify the forms and types of conflict as follows:

1. Personal Conflict, occurs within a person against other people. Generally, personal conflicts begin with feelings of dislike to other people, which in turn give birth to feelings of deep hatred. This feeling encourages them to curse, insult, and even destroy the opposing. Basically, personal conflicts often occur in society.
2. Racial Conflict, this conflict generally occurs in a country that has a diversity of ethnicities and races. Race is a grouping of humans based on their biological characteristics, such as face shape, nose shape, skin color and hair color. In general, races in the world are grouped into five races, namely Australoid, Mongoloid, Negroid Caucasoid, and special races. This means that world life has the potential for conflict to arise if the differences between races are sharpened.
3. Conflict between Social Classes, the occurrence of classes in society happen because of something that is valued, such as wealth, honor, and power. All of this, forms the basis for placing a person in social classes, namely the upper, middle and lower social classes. A person who has great wealth and power occupies the top position, while someone who does not have wealth and power is at the bottom. Each class contains rights and obligations as well as different interests. If these differences cannot be bridged, then these conditions can trigger racial conflict.
4. Political Conflicts between Groups within One Society and Between Sovereign Countries, the world of politics cannot be separated from the emergence of social conflicts. Politics is a way of acting in dealing with or dealing with a problem. Political conflicts occur because each group in society carries out different politics when facing the same problem. This difference creates opportunities for inter-group conflict to be wide open. Examples of plans for pornography and pornography laws are being reviewed, Indonesian society is divided into two minds, resulting in conflict between groups in society who agree with groups who do not agree.
5. International Conflicts, this conflicts usually occur due to differences in interests which concern the sovereignty of countries that are in conflict with each other. Because it covers a country, the consequences of this conflict are felt by all the people in a country.(16)

In the theory of conflict resolution in peace studies, there are three things that can be support the creation of peace, namely peacemaking, peacebuilding and peacekeeping. Peacemaking is a diplomatic effort that is used to resolve problems between conflicting

parties without violent action that ends in a peace agreement, and this phase is usually after the conflict. Peace-building is a work scheme to prevent conflict from coming back. Very useful for managing conflict or provoking a conflict that can be resolved peacefully.

Peace and multicultural education needs to be instilled in every element of society both in the family, community and basic education to higher education. This is important, so that there is a common awareness as a nation that has different cultural and religious diversity. That is the foundation of our nation's strength. Don't let a more consumeristic external culture destroy local wisdom.(17)

Basically every human being has the same basic rights which are also called human rights. Community understanding of these basic rights aims to create social harmony in society. The concept of social harmony is the living conditions of individuals who live in line and harmony with members of society who live their respective natures. Social harmony is marked by the existence of solidarity in these diverse societies. Therefore, it is necessary to have social institutions in society to achieve and maintain this social harmony.

The post-conflict handling of social conflicts, that occurred in the South Lampung community involved all aspects from both government and community elements such as community leaders/traditional leaders/religious leaders and others from both sides of the conflicting villages which were quite appropriate, which was then the role of the local government, the Lampung Regional Police, as well as community leaders/traditional leaders/religious leaders were also very helpful in preventing other conflicts from arising in the future, both in the South Lampung area in particular, for the sake of creating a safe, peaceful and peaceful society.

#### **4.2. Local Culture as Communication Strategy**

The occurrence of conflict, in general, is caused by three factors, namely, social motives, economic motives and political motives. Social motives, because there is a lack of mutual respect between members of the community who have different social backgrounds, so that if there are differences in social interests there can be a social explosion that disturbs the peace of society. Economic motives are due to differences in ability between members of the community in meeting the necessities of life, so that if there is friction of interests in utilizing existing economic resources it can lead to social conflict in society. Political motives are due to differences in political interests, so that if there is a conflict of interests in the power struggle process it can lead the social conflict.

In Lampung, there are various alternative dispute resolution (ADR) that prioritize non-litigation resolution. Mediation through a series of deliberations to reach a consensus is still the most efficient method and continues to be developed. The tendency to use mediation as an alternative to conflict resolution, apart from being influenced by the basic values of consensual social relations, is also seen as being closer to the local socio-cultural environment. In this case the role of traditional leaders, community leaders, traditions, beliefs, institutional structures that are jointly owned and recognized at the village and sub-district levels is still very much needed, because they still have strong influence and are the main elements of conflict resolution.(7)

One form of cooperation between Java-Lampung, Bali-Lampung is in the economic field. Cooperation in the environment such as mutual cooperation, making crafts, animal husbandry and plantations. Another form of cooperation is that the Lampung government is willing to accept the Javanese community as a migrant community in Central Lampung. In other words, interactions in everyday life are also intertwined. Immigrants are invited to cooperate with the people of Lampung. The government also does not differentiate for workers in Lampung, requiring native Lampung people. This means that opportunities are opened for migrant communities in economic activities in Central Lampung and South Lampung Regencies

Several forms of communication in the local culture that can minimize conflicts between different cultures in one area from both immigrant and native communities (18). In an effort to develop local cultural potential, the role of intercultural communication must be able to understand the rules of values and customs that apply in that culture. Local culture includes shared norms, habits and values that are dynamically embraced by a particular community. The definition of local culture is often associated with ethnic culture. The concept of ethnicity itself is often identified with the concept of ethnic groups.(19) Cultural communication that has similar cultural characteristics will be easier to symbiosis because of the similarity in the background experience so that the purpose of communication is more easily achieved.

1. Muakhi(20) Seangkonan Cultural Communication, Muakhi as a conflict resolution for multicultural society in Lampung. Muakhi in the cultural context in Lampung is a brotherhood value which is considered to play a role in preventing communal conflicts. Muakhi culture as cultural values and norms that function as a medium and a forum for adaptation in the social environment in the form of brotherhood. To become a Muakhi has a procession, namely angkon Muakhi or the process of appointing a brotherhood with the aim of creating fraternal peace. Muakhi in managing conflict has an element of cooperation between the conflicting parties



and is controlled by their traditional leaders and village government officials. Muakhi's values in dealing with conflict have had a shift that has not changed its reduction but has changed the conflict resolution process to be more concise with the aim of not highlighting one of the ethnic groups currently in conflict. Muakhi in dealing with conflict and managing conflict is carried out by traditional leaders because indigenous peoples obey and listen to what traditional leaders say. In addition to resolving conflicts, Muakhi can create cooperation between conflicting parties to create brotherhood in life in society. In the midst of a dynamic life without realizing it, the development of customs always accompanies culture through seangkonan, not merely to raise brotherhood and award titles, but this is to prevent local cultures that we are not aware of getting extinct because the next generation is not introduced. the children of the nation / region of the archipelago that we love.

2. Rembuk Pekon Cultural Communication.(21) As a conflict resolution mechanism both at the village or kelurahan, sub-district, district and provincial levels. The strengthening of these customary institutions serves as a conduit for the interests of its members. Conflict potentials will always exist in society. There is even a saying that as long as life exists, conflict will still be a part of human life itself. Therefore it takes the cooperation of all elements to create stable, safe and controlled conditions. In order to optimize integrated teamwork in handling social conflict, the regional government of Lampung province some time ago has designed a social conflict resolution mechanism through village/pekon meetings, namely conflict resolution involving all stakeholders at the village/pekon level consisting of the village head/ Peratin and their apparatus, Pemekoan association (Ihp), Babinsa, Babinkamtibmas, religious leaders, community leaders, traditional leaders, youth leaders who will determine the path of amicable resolution among the parties to the conflict, together with all elements of society participate in maintaining peaceful conditions in society and building an early warning system by maintaining good relations between stakeholders and other elements of society.
3. Anjang Sana Cultural Communication At the communal level, relations are re-knitted through the anjang there system, namely friendly relations between Balinese, Javanese and Lampung traditional leaders and other tribes, youth leaders, religious leaders, and village government officials. the government has tried to create activities in each tradition, such as inviting traditional leaders, both from the Lampung, Balinese, Javanese or other tribes, when there are celebrations and traditional events of certain tribes.

Building social organizations formed by the local government such as LKMD and PKK as well as youth groups (22). Formal social organizations are basically organizations that are deliberately formed by the government and are an integral part of government policy. The existence of the organization is usually equipped with a management structure and the following regulations that bind the membership of each individual involved in it. There are several examples of formal social organizations in rural areas, namely the Village Community Resilience Institute (LKMD) and Family Welfare Development (PKK). Karang Taruna which is located in the village aims to accommodate the aspirations and activities of young people. The existence of Karang Taruna is very helpful in creating interaction in the community. This is because every member of Karang Taruna will always be involved in every activity that takes place in the village.

The level of communication that exists either at the individual or group level between residents of different ethnicities both between the Javanese and Lampung tribes in Central Lampung Regency and between the Balinese and Lampung tribes in South Lampung Regency is quite good. Based on field data and research results, cooperative relationships have been created, especially in fulfilling daily needs. Social relations of cooperation and community have also returned to normal after the conflict. Local wisdom can be used as a fortress for survival from outside cultural influences. Because this is related to local identity or local identity of certain communities. This is what distinguishes one culture from another.

## 5. CONCLUSION

In Lampung Province, conflicts are caused by political, economic, social, cultural, religious, ethnic issues and the distribution of natural resources. To reduce the potential for conflict, a thorough analysis and resolution is carried out, including the stakeholders involved, the conflict phase, issues and causal factors, type of conflict, direction of local policies, potential resources, nature of violence, region, capacity and tools. and communication and relations between conflicting parties by taking into account local culture and conditions. Furthermore, to deal with existing problems, it is also carried out by developing a sustainable settlement system through empowering existing forums in accordance with local wisdom such as "Pekon Rembug", "Muakhi Seangkonan" and "Anjang Sana". This pattern of conflict resolution based on cultural communication needs to be developed, so that local cultural values and teachings can support harmony in society, nation and state

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