

# The Role Of Cultural Literacy And Peace Education In Harmonization Of Religious Communities

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### The Role of Cultural Literacy and Peace Education in Harmonization of Religious Communities

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#### Abstract

This study investigated the role of cultural literacy and peace education in religious harmonization of different communities in *Kepaksian Sekala Brak*, an Islamic-style kingdom in the province of Lampung, Indonesia, that followed Hinduism from the third century until it adopted Islam in the 16th century. A qualitative research approach was used with an ethnographic approach to determine the socio-cultural meaning of a particular community group. Data collection techniques included observation methods, open interviews, and documentation studies. The findings revealed that traditional leaders play an important role in *Sekala Brak*'s cultural literacy and peace education. Indigenous leaders assist the state government system, build local politics, and harmonize religious communities, as evidenced by the concepts and objectives of the traditional leadership of *Kepaksian Sekala Brak*. Indigenous community *Kepaksian Sekala Brak*, Lampung, was formed from the concept of cultural acculturation, which gave rise to new cultural assimilation. This new culture, called *muakhi* culture, is a form of brotherhood. In the harmonization of religious communities, *Suttan Saibatin* instills the *piil pesenggiri* principle, which contains human values, including mutual cooperation, mutual friendship, openness to the environment, and acceptance of immigrants. In conclusion, culture and peace education in indigenous communities can facilitate harmonization of religious communities that do not highlight one of their religious values. The government must support cultural literacy and peace education for indigenous communities to enable harmonization of religious communities throughout the archipelago.

**Keywords:** *Cultural Literacy, Peace Education, Harmonization, Religious People.*

#### Introduction

Indonesia has customs, belief backgrounds, historical traditions, and charismatic figures that form an inherent concept in which there is customary governance. The concept of customary government emerged as an answer to the objective conditions of traditional society naturally because of the issues in social life. A close relationship between a leader and followers influences both sides to achieve a common goal (Yusup, 2022). As per historical records, the Indonesian people, in forming the customary government already, have a norm of individual/group behavior in the layers of society as social control. The customary government has automatically formed a

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rule of life for the community as individual or group equity capital (Seftyono et al., 2016). Indigenous leaders have a charismatic personality that is deeply rooted in the hearts of the people. They are highly respected and become role models for their followers. Therefore, under the charismatic and responsible customary leadership, indigenous people significantly contribute, both physically and non-physically, to building a better region. Leaders have the authority to regulate the government's sustainability system (Ndraha, 2003). Another study presented a contrasting finding that traditional leadership can trigger conflict resolution over ethnicity. Even cultural factors can worsen the resolution of conflicts that occur. In other words, traditional leadership has a significant influence on resolving inter-ethnic conflicts (County et al., 2021).

Lampung, a province in Indonesia, has a variety of ethnicities, tribes, cultures, languages, and religions that form an integrated concept of local wisdom or customs. This concept is formed from customary laws, religious laws, and the life norm system of Lampung's indigenous communities used as social control (Salim & Ruslan, 2021). The people of Lampung have adopted the concept of autonomy and leadership in accordance with local customary laws. Heretofore, the concept of autonomy and traditional leadership still functions naturally, which is maintained in accordance with the Indonesian culture and traditions (Suwaryo, 2010). Indigenous communities in Lampung still maintain a cultural heritage of their ancestors, which is formed from customary law that lives, grows, and develops in the same customary government. A highly popular community that has been able to survive to this day is constituted of the indigenous people who came from the Paksi Pak Sekala Brak Kingdom in West Lampung Regency (Daud, 2012).

Indigenous people have customary powers derived from structural strength with unique characteristics when dealing with state and religious powers. Their uniqueness is evidenced from the role of customary leaders who have built local politics to administer social regulations. Such a scenario involves the formulation of local wisdom-based public policies for improving regional progress (Wolf, 1999). The people of Lampung have cultural traditions, values, and customs that are regulated by customary laws to enable harmonious social life. People are also subject to religious laws and carry out various religious traditions in their social environment. However, in the last decade, Lampung has spawned bloody conflicts approximately 21 times the horizontal conflicts. This indicates that the system of customs in Lampung has not been running effectively. Idrus Ruslan investigated the dimensions of local wisdom of the Lampung people as a media for conflict resolution (Ruslan, 2018). The results of this study are concerned with local wisdom as

the value of information and social capital to avoid horizontal conflicts. Another study has shown that <sup>46</sup> *muakhi* culture encourages conflict resolution in a multicultural society in Lampung (Salim, 2021). Not all regions in Indonesia emphasize the influence of customs and traditional life on the local wisdom of each region. Local identity suffers from the influence of globalization, which tries to take root in government systems and social communities. This can be seen in the statistical data on the distribution of the population of West Lampung by ethnicity: Lampung (11.92%), Java (61.88%), Bengkulu-Batak-Bugis-Minang (11.35%), Sunda-Banten (11.27%), Semendo-Palembang (3.55%) (Pusat Statistik, 2019). West Lampung is an area of diverse ethnicities, which forms the base of regional development but can be a source of social vulnerability in the form of potential and real conflicts. Case studies of ethnic riots in Lampung, such as South Lampung, Gunung Sugih, Mesuji, Tanggamus, and Central Lampung have shown that religion is the cause of conflict (Dasrun et al., 2017).

Another problem arose from the conflicts in Lampung due to the economic gap between the indigenous people and migrants, where migrants got a better life than the natives, which caused social jealousy and resulted in bloody conflicts, for example, between the people of Lampung-Balinuraga, who were resolved from local wisdom (Nurdin, 2019). The conflict resolution process cannot be separated from the role of Saibatin Kepaksian Pernong, namely, Suttan Edward Syah Pernong, because during the settlement, he invited various traditional heads in Lampung to make peace in a brotherly manner despite having different religions (Hartoyo, 2019). This situation led to the emergence of regional autonomy, and resistance to ethnic identity reappeared. The most recent studies investigated culture <sup>13</sup> and peace education in the scope of formal education in schools, legal studies, and conflict resolution based on local wisdom, for example, studies on peace and different cultures among students and teachers to teach a culture of tolerance, moral values, anti-ethnocentrism, and anti-racism (Nziadam, 2022; Zainal et al., 2021; Majda et al., 2021; Wang & Wang, 2018); peace education that teaches about respecting human rights for a more socially just society (Kester et al., 2021; Turan, 2020); peace education in handling social conflicts with local wisdom (Winarwati, 2021; Bajaj, 2019; Ratu et al., 2019); cultural literacy for indigenous communities who have lost their native language due to cultural and structural assimilation factors (Jan & Lomeli, 2022); the impact of cultural literacy on the development of national culture (Adjei et al., 2022); peace education in the culture of indigenous peoples as a form of moral quality to seek virtue (Sanderan et al., 2022). Previous studies have not discussed in depth the role of cultural

and religious literacy in indigenous communities in facilitating harmonization of religious communities. Thus, the novelty of the current study lies in the in-depth examination of the social and cultural structure of the indigenous people of West Lampung to build the harmonization of religious communities. There is a paucity of research on the culture of indigenous communities. This study supports efforts toward preserving the culture of indigenous people, the national literacy movement of the Ministry of Education and Culture, as well as maintaining peace between religious communities in Indonesia.

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### Research Questions

In light of the literature reviewed above, two research questions were formulated in this study:

1. What are the characteristics of indigenous cultural literacy of the *Kepaksian Sekala Brak* community in regard to the harmonization of religious communities?
2. What are the characteristics of indigenous peace education in the *Kepaksian Sekala Brak* community in regard to the harmonization of religious communities?
3. What are the roles of cultural literacy and peace education in the *Kepaksian Sekala Brak* indigenous community for harmonizing religious communities?

### Literature Review

#### Cultural Literacy

Cultural literacy is essentially the ability of individuals and communities to behave in a particular way in their social environment as part of a culture and nation. This attitude stems from the values derived from the view of life or ideology of a nation. Cultural literacy serves three different purposes, namely: (1) instilling good behavior that reflects the nation's culture and character; (2) improving function to strengthen national literacy, and developing an attitude of respecting differences; (3) filtering out the cultures of one's own nation and the other nations that are not in accordance with the cultural values and dignified character of the nation (Kaplan, 1966). A previous study revealed that cultural literacy is supported by various factors including a good learning environment, support for government regulations, good management, student interest, learning media, and the availability of expert instructors (Sawitri et al., 2021). The study found that individuals and communities that acquire cultural literacy and value acculturation have better



levels of academic achievement than the ones that adopt dominant cultural values and styles and are less likely to preserve their own culture (Lee, 2002).

Cultural literacy is not only obtained through formal education but also through informal education that occurs in everyday life, especially in the environment of indigenous people who have certain norms so that their culture continues to survive and is beneficial for social life. Multicultural societies include rituals, expectations, relationships, demographics, social activities, decision-making processes, rules or norms, and social interactions between communities. Leadership, friendliness, tolerance, hard work, discipline, social care, environmental care, a sense of nationality, and responsibility are values developed via cultural literacy (Bekerman & Kopelowitz, 2008). According to Broekhuizen & David (2000), cultural literacy helps understand and appropriately behave towards culture as the identity of a nation. The low cultural literacy awareness can cause conflicts between groups of a multicultural society. Furthermore, Broekhuizen & David (2000) also suggested investigating the causes of low cultural literacy awareness in multicultural societies. Other studies showed that the coexistence of multicultural societies is often tricky, resulting in frequent social conflicts. Therefore, cultural literacy skills can create a stable multicultural society and achieve religious tolerance through local wisdom. Future research needs to investigate the role of cultural literacy in indigenous religiously diverse people (Dewi, 2020). Previous findings revealed that cultural literacy skills build superior human resources. Unfortunately, in developing countries like Indonesia, supporting media is still very limited. One of them is the media for harmonization of religious communities, which essentially neutralizes and neutralizes 'cultural' tensions. The role of cultural literacy on social harmonization needs further investigation to gauge the extent of the media's ability to create superior human resources (Qasim et al., 2019). Other studies revealed varied opinions about cultural literacy. The fundamental differences regarding the development of cultural literacy through formal and non-formal education exist for future Muslim intellectuals. Formal education provides a cultural system with environmental support and adequate facilities. However, non-formal education heavily depends on religious family education. Therefore, it is very important for the world of education to have the right guidelines so that the process of cultural literacy can be the key to the harmonization in diversity (Choirul, 2022).

### Peace Education Theory

Peace education is directed toward the development of human personality, respect for human rights, the existence of fundamental freedoms, mutual understanding, tolerance, and friendship with all races and between groups that ultimately lead to peace and harmony (Harris, 2004). A previous study described the four prerequisites for effective peace education, namely, a worldview based on unity, a culture of healing, a culture of peace, and a peace-oriented curriculum (Danesh, 2006). According to Huaman (2011), critical peace education and indigenous community education involve indigenous communities, educators, and stakeholders to encourage collaboration to achieve social transformation goals. Peace education seeks to empower a community to overcome conflicts or problems themselves creatively and without violence by prioritizing three implementation pillars, namely, children, parents, and educators. These three pillars are active actors in the process of inculcating values and knowledge. Children, as students, are involved in the continuity of the nation and are expected to play a role in the socialization of cultural values of peace and non-violence. Parents and educators play a role in encouraging and supporting the actualization of a culture of peace without violence (Dewey, 1904). A previous study remarked that peace education is a learning effort that is able to contribute to creating a peace-loving society (Bajaj, 2008). Many countries recognize that peace education is a tool for conflict prevention and supporting post-conflict community reconstruction efforts. This is because peace education teaches individuals to handle conflict without violence, teaches individuals/societies to appreciate cross-cultural diversity, respects all aspects of life, and makes individuals very enthusiastic about engaging in social activities. Peace education is able to promote knowledge, skills, and attitudes to help others. Both are prevention of conflict, peaceful conflict resolution, as well as the creation of social conditions conducive to peace. For example, the conflict that occurred in Temotu Nendo, Solomon Islands. The peace education aim of studying the nature of knowledge and skills of the indigenous people needs broader investigation. In particular, the theme involves implementing the principles of peace in indigenous people vulnerable to social and religious conflicts (Maebuta, 2010). Previous reports showed the relationship between peace education and indigenous or American Indian communities from the perspective of comparative education. However, peace education is not widely discussed in indigenous education. We propose an empirical study of the indigenous peoples and peace education to encourage their collaboration towards the goal of social transformation (Huaman, 2011). As a multicultural society is often prone

to various conflicts, they must have the ability to build the peace. In this case, inter-religious harmonization can facilitate and effectively realize peace. However, further research needs to investigate methods that can prevent conflict and create inter-faith peace (Adila et al., 2022). The study of Moyo-Nyoni (2022) investigates the indigenous knowledge systems to improve peace education programs. Their findings revealed that the Lusulu indigenous people of Zimbabwe have an indigenous system of non-violent techniques like negotiation and mediation. Therefore, these findings suggest further studies on non-violent peace education programs are needed to support the country's social, economic, and political stability.

### **Religious Harmonization**

Harmonization of religious communities can be understood as a process of alignment or adjustment that begins with efforts to achieve or realize a system of harmony between religious communities in accordance with the principles and regulations that apply in a society (Kharima et al., 2021). Religious harmonization of communities is achieved by adaptations to differences and changes according to the times and is not accomplished easily (Leskova, 2019; Suntana & Tresnawaty, 2021). Previous studies have explained the strategies that can be adopted for realizing the harmonization of religious communities, including extracting local wisdom that can support harmonization, empowering the Religious Harmony Forum (FKUB), and adherence to radical and liberal understanding, and interfaith dialogue (Anriani, 2018). A multicultural society must accept the existence of religious differences in its social environment and be willing to allow everyone to follow their religion and foster tolerance among others. Such a society can then realize togetherness in the harmony of religious life (Sukarini, 2022). Harmonization of religious communities is an important pillar in maintaining the unity and integrity of a country. A nation can thrive by harmony between different religions, ethnicities, cultures, and races. Without this harmonization, there will be conflicts and divisions between communities (Aras & Gunawan, 2019). A previous study found that social harmonization in the cultural diversity of indigenous communities is realized through a culture of mutual cooperation, neighborhood harmony, and compliance with legal provisions. Therefore, its implementation requires supervision from the government (Seregig & Herlianto, 2020). Indigenous peoples have social capital in maintaining the harmonization of religious communities. Social capital is in the form of trust, norms, and sanctions for indigenous peoples. The research suggests further investigation regarding the role of social capital in the process of creating religious harmony that occurs in indigenous peoples



(Nurcahyono, 2019). The literature examines the harmonization of culture and religion in the Baduy indigenous people. The findings reveal that culture and religion harmoniously support each other. Baduy and Nadhatul Ulama teachings uphold a harmonious balance between humans and God. This finding proposes further studies on guidelines for indigenous peoples' activities based on cultural and religious teachings to determine the extent to which harmonization of religious communities can be accepted and developed (Said et al., 2020).

## Method

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### Design

This study uses a descriptive research design. A descriptive research design refers to a plan aimed at answering research questions. The descriptive research design describes how researchers investigate the main research problem, namely cultural literacy and peace education for indigenous peoples and their role in the harmonization of religious communities. The researcher uses qualitative research methods with an ethnographic type of approach that is used to describe life experiences and provide a deep understanding of the social realities of individuals, groups, and cultures as close as possible to those felt by research participants. This approach suits this study because it describes, analyzes, and interprets the detailed patterns displayed by a cultural group in terms of behavior, beliefs, and language from the perspective of people who have been naturally raised from their experiences (Spradley, 1979). This study has two main themes, each with indicators as its variable domain. The first is the theme of cultural literacy on the harmonization of religious communities, which consists of five indicators: the spirit of nationalism, love for the homeland and peace, care for the social environment, independence, and responsibility. The second is the theme of peace education, which consists of six indicators: religion, honesty, tolerance, discipline, hard work, creativity, and democracy. The research location is West Lampung, Lampung Province, Indonesia.

### Participants

Research participants were recruited as per the criteria determined by the researchers, described as follows: 1) participants were willing to provide information about the role of Brak's scale leader; 2) participants mastered the topic of the role of leaders in building harmonization of religious communities and regional development; 3) participants are actively involved in building harmonious relationships and in regional development. Based on these criteria, the researchers

selected 20 informants, including the prime minister of *Kepaksian Sekala Brak* (1), the sultan of *Kepaksian Belungupenunjangh* (1), participants representing the West Lampung FKUB (12), and participants from the indigenous community (6). The prime minister of *Kepaksian Sekala Brak* and the sultan of *Kepaksian Belungupenunjangh* were selected as key participants because the participants are traditional leaders who are respected by indigenous people and have a responsibility to maintain law and harmony in social life. FKUB and indigenous people were selected as participants because participants have the responsibility to implement the philosophy of life and norms in society. The age range of participants was between 30–60 years, with four aged 30–35 years, nine aged 36–40 years, five aged 41–50 years, and two aged over 51 years (see Table 1)

**Table 1**

*Participant Characteristics*

Variable	Characteristics	Number of Participants
Gender	Male	16
	Female	4
Age group (years)	30–35	4
	36–40	9
	41–50	5
	50 years and above	2
Participant	The prime minister of <i>Kepaksian Sekala Brak</i> , the sultan of <i>Kepaksian Belungupenunjangh</i> ,	1
	FKUB,	12
	indigenous peoples	6

**Instrument**

The instrument used in the study for data collection was in the form of observation sheets and interviews guide

**Observation Guide**

Observation guidelines lead to the examination of the physical and non-physical conditions of social behavior about the application of cultural literacy, peace education, and harmonization of religious communities. The type of observation used is participatory observation which is carried out by being actively involved. Researchers directly to the process being observed to get a clear picture. The observation sheet aims to observe the life of the *Kepaksian Sekala Brak* indigenous people. The researchers observed the following: 1) location of the research object, 2) the participants involved, 3) the participant’s activities for carrying out their religious teachings, 4) certain behaviors like tolerance and religious harmony, 5) relevant events, 6) the time sequence of

events, 7) the purpose of the participants taking the observed actions, and 8) the participant's emotions.

### **Interview Guide**

The semi-structured interview guide was used to verbally obtain information from the participants and also serve as a checklist of whether the relevant aspects had been asked. There are six types of question topics in this interview, including: (1) behaviors of the participants or what they are currently doing; (2) opinions/values about what participants think about the research theme; (3) participants' feelings when responding to questions; (4) knowledge to get facts about the research theme; (5) sensory information about what the participants see and hear; (6) questions about their background or demographics like age, gender, and religion. The first step in developing an interview guide grid is to develop appropriate indicators developed based on previous studies based on the same research theme. Furthermore, the researchers compiled a grid as a guide for preparing questions. The instrument grid is divided into three parts according to the subject matter and 13 problem-associated details, namely: (a) cultural literacy comprises six indicators (honesty, discipline, national spirit, environmental care, responsibility, and hard work); (b) peace education comprises four indicators (tolerance, moral belief, democracy, and non-violence); (c) harmonization of religious communities comprises three indicators (religioustolerance, and religious ethics). The second step is to prepare questions based on different indicators (details of the problem) to obtain the required information. The number of questions corresponds to the number of indicators present for each research theme. The final step is to enlist the help of a professional colleague or expert to assess the validity of the instrument.

In this study, the grid instrument was examined by experts under the customary law and culture at one of the leading private universities in Indonesia. Validation is performed by assessing indicators, questions, and theory development to suit the material being used. Experts check the suitability of the material through relevant sources using validation sheets, where it was concluded that the experts stated that all grids could be used. However, researchers just made revisions to the language on several question items on the validation sheet according to the advice of experts. The purpose of the language revision is to effectively convey the researcher's intentions to the participants, after which the instrument was used as an interview guide. (See table 2).

**Table 2**

*The Interview Questions*

Semi-Structured Interview Guidelines	
I.	Interview Schedule
1.	Date, Day :
2.	Start and Finish times :
II.	Participant
1.	Gender :
2.	Age :
3.	Religion :
4.	Social status :
III.	Interview Questions
	<b>Cultural Literacy</b>
1.	What is the concept of cultural literacy in the Sekala Brak indigenous people?
2.	What activities constitute the cultural characteristics of the Sekala Brak indigenous people?
3.	What has been done to maintain the cultural identity of the Kepaksian Sekala Brak community?
4.	Why does the ability to understand and appropriately behave towards culture need to be implemented in the Kepaksian Sekala Brak community?
5.	What has been done to preserve the culture of the Kepaksian Sekala Brak community?
6.	Why is it necessary to develop cultural literacy among the indigenous people of Sekala Brak?
	<b>Peace Education</b>
1.	What do you know about the concept of peace education in Pili Pesenggiri's view of life and the social values of Sakai Sambayan in the Kepaksian Sekala Brak community?
2.	What is the support capacity of stakeholders in peace education in the Kepaksian Sekala Brak environment?
3.	What activities have helped create an atmosphere or culture of peace in the Kepaksian Sekala Brak community?
4.	How do you avoid violent conflict in the Kepaksian Sekala Brak community?
	<b>Harmonization of religious communities</b>
1.	What is the concept of religious harmony in the life of the Kepaksian Sekala Brak community?
2.	What is the role of stakeholders in respecting differences in religion, ethnicity, opinions, attitudes, and actions of people who are different from you?
3.	Why are cultural literacy and peace education important in creating harmonization of religious communities in the Kepaksian Sekala Brak community?

**Data Collection Technique**

The study data were obtained from observations and semi-structured interviews.

**Observation**

For the former, the researchers conducted direct observation activities using an observation sheet that lists types of observation activities including social activities carried out by FKUB, celebrations of religious holidays, and environmental conditions of indigenous people and their culture. The observations were carried out for three months from the initial observation as the researchers were waiting for the celebration of religious holidays and required time to observe social activities and environmental conditions of the community for several weeks. The observations were then summarized in a notebook and recorded in a video recorder for further processing.

### Interview

Semi-structured interviews, in general, aim to obtain data from participants by asking questions that do not have to be in the order of the interview but must remain within the overall context of the interview. Such interviews are flexible and still utilize interview questions, which are grouped into research themes. The interviews were based on three principles of the ethnographic method, that is: (1) the researchers observed the character of participants naturally and obtained through direct contact, not through intervention or experimental engineering; (2) the researchers interviewed participants from more familiar cultural backgrounds to avoid the risk of a cultural misunderstanding; (3) the researchers interviewed the participants based on the actual findings. Interviews were conducted in a room that is generally used by the indigenous people of *Sekala Brak* to conduct deliberations, also known as *Balai Adat*. With the help of an FKUB member, the researchers were able to gather and interview participants at the venue. Interviews with the prime minister of the Kingdom of Sekala Brak and the sultan of *Belungu* were conducted on the second day at their respective homes. Interviews were conducted for approximately 30 to 60 minutes. The researchers used a recorder and made notes on the results of the interviews in a notebook. The results of semi-structured interviews were transcribed and categorized according to the answers given. To arrive at a conclusion, the researchers analyzed the interview data in light of previous studies and the theories studied. After the results of observations and interviews were collected, the documentation analysis was used to examine a phenomenon that originated from public documents belonging to the local government of West Lampung Province, documents from the *Sekala Brak* kingdom, and private documents from indigenous people of the West Lampung community, *Sekala Brak* site.

### Data Analysis

We used an ethnographic thematic analysis as proposed by Spradley (1979) to thoroughly describe the cultural characteristics that influence individual social behavior. The analytical technique proposed by Spradley (1979) is most suitable for our study as it raises phenomenological thinking about the characteristics of indigenous peoples in a socio-cultural context, which aims to build detailed findings about their social and cultural life based on direct observations. There are four sets of ethnographic qualitative research data analyses being used, namely domain analysis, taxonomic analysis, componential analysis, and cultural theme analysis. First, domain analysis helps obtain a general and comprehensive picture of the research object or social situation under



study. Through a number of detailed questions, the researcher found several domains to answer the research focus. Domains are obtained by thoroughly reading the data script, which presents a general description of the role of cultural literacy and peace education as well as a manifestation of the harmonization of religious communities to indigenous peoples. Although in-depth information was not obtained in this analysis, we found the domains of the social situation under study and made a side note. Second, at the taxonomic analysis stage, the researcher describes the selected domains in more detail after focusing on the research problem. Thus the domain that has been set becomes the cover term. Then the researchers using library materials described them in more detail to gain a deeper understanding. The taxonomic analysis results are presented in an outline form. Third, the compensatory analysis stage looks for specific characteristics in each domain by contrasting the elements in the obtained domain. In compensatory analysis, researchers select data post expert validation so that specific dimensions for each theme are found. Fourth, the cultural theme analysis looks for the relationship between the domains, and how it relates to the whole picture. This analysis is carried out by collecting three themes in each domain — cultural focus, values, and cultural symbols. Then typology is composed and literature related to the problem and research context is read. Based on the cultural analysis, an ethnography can then be compiled in the form of descriptions, narratives, and arguments. The researcher then noted down the relevant conclusions and suggestions. The conclusions are in accordance with the formulated and answered problems, research objectives and benefits, research results, and discussion.

## Results and Discussion

### Characteristics of Cultural Literacy in Indigenous Community *Kepaksian Sekala Brak*, West Lampung

The findings of the first set discuss the cultural literacy characteristics' theme of the indigenous people of Sekala Brak. The findings reveal that *Kepaksian Sekala Brak* was formerly a kingdom that experienced both the Hindu-Buddhist era (era of Keratuan) and the Islam era (era of the Sultanate), which caused the cultural characteristics of the people to be strongly influenced by the Hindu, Buddhist, and Islamic cultures. The cultural literacy of the Sekala Brak indigenous people is perceived as an indigenous community with a cultural identity and customary law of the Lampung region, who can understand and behave towards culture as their identity. Cultural literacy characteristics of indigenous peoples can be seen from the community's attitude toward

maintaining religious harmony based on customary norms. Religious harmony is a relationship state between religious people based on tolerance, environmental care, and mutual respect in the practice of religious teachings and cooperation in social life. Cultural literacy makes most people aware of the diversity of their social environment. This is consistent with the motto of the Indonesian people, namely the *Bhineka Tunggal Ika*, which is different but one. The values that appear in the behavior of the community include mutual cooperation, taking care of each other in the village, coordinating with each other within the management, and continuing to use customary law even though they still consider state law as local wisdom.

According to the results of data collection, *Sekala Brak's Kepaksian* was formed by four nobles descended from Sultan Iskandar Zulkarnain who came to Sekala Brak. According to Daud (2012), the Tumi tribe did not want to change their belief in worshiping the *Belasa Kepappang* tree, which made the four nobles growl, which was followed by a great battle that ended in the defeat of the Tumi tribe (*Belasa Kepappang*). After the Tumi tribe was conquered by the four nobles, they bound each other to separate their respective areas in *Sekala Brak* and have absolute power in each; this was the first alliance in Islam in *Kepaksian Sekala Brak*.

<sup>4</sup> *Sekala Brak* was ruled by four Paksi (Kingdom), using the name Paksi Pak Sekala Brak. The four axes were Buay Nyerupa, Buay Belunguh, Buay Pernong, and Buay Bejalan Di. These are the ancestors of the Paksi Pak Sekala Brak Kingdom, which is believed to be Puyang Lampung. Of these four prophecies, none feels superior. The attitude and behavior of mutual respect are evident in the culture of the people who work together without feeling superior to one another. This illustrates that justice is a part of the culture of their society.

In line with what was conveyed by Dang Ike Edwin as Prime Minister of the Indigenous Kingdom of Sekala Brak:

- (1) "Ulun Lampung (Lampung people) came from Mount Pesagi, originated from the Tumi tribe; the Sekala defeated people who lived in the hills, according to Hiching, a person who studied science in Palembang, China, and then studied in Lampung (as evidence of Sriwijaya's fall). He discussed the hoah (hockey) pattern of people who live in the hills. Lampung people are often said to be Hanjak Lambung (originating from Lampung); this does not align with the opinion of a historian Hilman Hadikusuma, who said that the hoah pattern came from Tulang Bawang/Mengala, while Tulang Bawang means water area."

According to data (1), *Kepaksian Sekala Brak* is led by a sultan who comes from among the nobility, as the holder of the throne of the royal and customary families, as well as his people. The

status of the sultan as the head of government <sup>12</sup> has been passed down from generation to generation, to lead a government assisted by *Pemapah Dalom* (a kind of prime minister), who is awarded the title of king. However, in its development, *Paksian* no longer has political authority. <sup>4</sup> *Pemapah Dalom* is usually appointed by the sultan's uncle or the sultan's sister. As stated by Mr. Nazrin, a traditional leader in the village of Kenali, West Lampung:

- (2) "The traditional kingdom of Sekala Brak has a monarchy system so that the king comes from generation to generation, different from the papadum people."

Data (2) explains the social order in the Saibatin tribe, where there is one king in one government, which is called aristocratic because the king's position is inherited from the lineage, so there is only one *Saibatin* (if translated, *Saibatin* means "your majesty"). One of the informal leaders is a traditional leader called *Saibatin* in the customary kingdom of Paksi Pak Sekala Brak, which is rich in customs and noble culture. A *saibatin* has full power to govern the people in his power. The *Sekala Brak Kepaksian* government system is essentially the same among all *Kepaksians* and has a fairly high national spirit. As per <sup>28</sup> the results of the interview, it was revealed that there are five goals of the *Kepaksian Sekala Brak* community.

- (3) <sup>2</sup> "First, develop the potential of the heart/conscience/affective of the community as human beings and citizens who have cultural values and national character. Second, develop commendable community habits and behaviors that are in line with universal values and religious cultural traditions of the community. Third, instill the spirit of leadership and responsibility to the next generation of cultural values. Fourth, develop the community's ability to become independent, honest, creative, and tolerant <sup>7</sup> human beings. Fifth, develop a living environment as a safe place for learning, friendship, along with a sense of nationality that is high and full of dignity."

From data (3), it can be understood that traditional leadership has a spirit that is deeply rooted in the community, which has an impact on regional development, including government and political affairs because the leaders of *Kepaksian Sekala Brak* are appointed based on direct descent from the king so that the former can be a role model for the community

Each leader aims to influence other either <sup>31</sup> individuals or groups of people to achieve a common goal. This is like the traditional *belunguh kepaksian* that the leadership program or *punyimbang* cooperates with the local government apparatus. Programs for Pos Yandu activities, or road repairs, are carried out by the community in mutual cooperation when traditional leaders mobilize their members. This is a form of leader's responsibility for regional development or public health. Participants expressed the values of cultural literacy they received from leaders as role models.

- (4) “Indigenous people’s lives still adhere to the value of mutual cooperation, look after each other's villages, coordinate with the local caretakers, of course, always listen to aspirations from below and of course continue to use customary law even though they still carry out state law as local wisdom.”

Data (4) explains that the procedure for using the customary system aims to influence the community and indirectly provide informal education to them about cultural values, because, in essence, the village government always goes hand in hand with the customary system to create effective and efficient management of villagers. For example, someone who has violated *adat* (violate customary law) will be subject to sanctions in the form of moral sanctions that can provide a deterrent effect. It is nothing more than a common interest that enables people to behave in an orderly and comfortable manner in everyday life.

The king has the responsibility to lead and manage indigenous people and make decisions resulting from deliberation. His authority and fatwa are internally complied with legal norms that can regulate and protect the stability of social relations among citizens, including the harmony of community relations with the natural surroundings. In its development, *Saibatin*’s indigenous characteristics emphasize more on consensus in an effort to harmonize the various interests of society and the demands of the times. As expressed by Sultan Kepaksian Belunguh Pun Yanuar Firmansyah about cultural values that have been taught from generation to generation, as follows:

- (5) “A sultan holds fast to existing traditional traditions and beliefs, and as a traditional leader, he must be able to protect parts of the community and be participative in accepting complaints from indigenous peoples. He must always coordinate with local traditional leaders, especially in the implementation of traditional activities. The majority of the *Kepaksian Sekala Brak* community are Muslim, and some have other religions. However, they can coexist. Leaders and the community try to uphold the values of *piil pesenggiri*, which means the grip of life.”

Data (5) reveals that, in essence, the traditional leader of *Saibatin* must be able to create an atmosphere for people who are obedient to their leaders and educate them by setting a good example as a role model. This leadership style makes people preserve their cultural values well. The local community gathers to develop the area with mutual cooperation, which is one of the social elements of the local government. All components of society work together to develop a region with full responsibility and hard work. *Saibatin* directs broad policies by always taking into account the views of the Lampung people, namely, *Piil Pesenggiri*, customary deliberations, and



carrying out customary law and sincere leadership, so good things will happen if integrity is maintained. Participants reveal the leadership of Kepaksian.

- (6) “Customary leadership is hereditary; the holder of the throne, a traditional leader, always cares for the community. He must be wise in carrying out customary law and customary government so that it runs smoothly. In the traditional rules of *Saibatin* in Kepaksian Belunguh, carrying out a way of life in accordance with *piil pesenggiri* as a continuation of the traditional system of the Lampung Piil people means that self-esteem contains four elements, namely, *Juluk Adek* (behaving with a common name), *Nemui Nyimah* (loyalty toward relatives, social care, tolerance), *Nengah Nyappur* (consulting, responsible), and *Sakai Sambaiyan* (willingness to help and mutual cooperation).”

From data(6), it can be understood that the values of local wisdom described above are an inseparable part of the real form of harmonization of religious communities in *Kepaksian Sekala Brak*. Based on the first findings, it can be understood that the characteristics of indigenous culture of the this community are reflected in the intrinsic values of *piil pesenggiri*. Interestingly, the indigenous *Kepaksian Sekala Brak* community respects indigenous ethnic, cultural, and linguistic ties, and thus, discriminatory actions are rarely found. This is in contrast to the indigenous areas in urban areas, which sometimes ignore cultural literacy. The literature shows that urban education fails to respond critically to cultural heritage. As a result, a disharmonious relationship is formed between indigenous and non-indigenous communities in urban areas (Nesterova & Jackson, 2022). Indigenous communities’ contacts with non-indigenous people have triggered cultural deviations and a decline in traditional knowledge about natural resources such as handicrafts (Campos et al., 2019). Therefore, cultural literacy is very important in its contribution to the maintenance of knowledge, especially knowledge about natural resources that must be preserved.

Previous studies have revealed that the development of a community’s cultural knowledge is carried out by increasing cultural sensitivity (Majda et al., 2021). Cultural literacy is not only obtained from educational institutions but also from traditional leadership. This finding corroborates the findings of Burgess et al. (2022) regarding the practice of cultural literacy where educators from indigenous communities are able to provide cultural assistance that supports indigenous knowledge compared to those from outside the region and helps people to build a harmonious relationship in the social environment. This is reflected in the Piil Pesenggiri values of education, which are passed on to members of the community. *Kepaksian Sekala Brak* is able to support the realization of harmonization of religious communities.



### **Characteristics of Peace Education in Indigenous Community *Kepaksian Sekala Brak*, West Lampung**

The second collection of findings discussed the theme of the peace education characteristics for the indigenous people of Sekala Brak. The findings revealed that peace education will transform the indigenous *Kepaksian Sekala Brak* community. Peace education is intended to cultivate knowledge, skills, and values to change the way of thinking, acting, and behavior of the indigenous peoples so as to prevent violent conflict. Peace education for indigenous peoples is influenced by the *Sekala Brak Kepaksian* Leader. The leaders influence the community to continue to cultivate customs to pass them on to descendants for the preservation of their customs and culture. *Kepaksian* leaders generally understand the importance of peace education because it can prevent violent conflict. Therefore, on various occasions, leaders try to guide the actions and ways of thinking of their people so that they can implement the values of peace in their social environment. This characteristic of peace education is reflected in the life view of "*Piil Pesengiri*" and the value of local wisdom "*Sakai Sembayan*." The characteristics of peace education in this region are also supported by regional developmental patterns by giving the regions freedom to organize, self-manage, and exercise autonomy. Furthermore, those who have a direct relationship with the community better know, understand, and fulfill the aspirations of being part of the community. Conceptually, regional autonomy gives broad authority to the regional heads to explore existing potentials and empower the communities in their respective regions. Policymaking in the local government involves the participation of the community, traditional leaders, and local elite groups. However, the final development is more concentrated and lacks the guidance from the central government; as the *Paksian* leaders are role models who educate their people to live in peace and prosperity.

Traditional leaders are involved in the peace education process. Both government and political processes in autonomous regions involve people who are actors and objects of the government itself. Seeing this, the provisions for talking about community decisions at the local level are no longer a monopoly of the government, but still, government pay attention to taking inputs from the community. As stated by one of the participants as *Saibatin Kepaksian Buay Belunguh*.

- (7) "In *Kepaksian Belunguh*, there are notable figures who are involved in politics, such as Mr. Suryadi as a member of the council, Erwin Suhendra as a DPR, and Bahrin Ayup as a DPRD, meaning that *Paksi Bellunguh* indirectly participates in progress and provides input aligned with the aspirations of the indigenous community or under the auspices of the *Kepaksian*

*Sekala Brak*. Even in daily life, Punyimbang cooperates with local government officials such as PosYandu program activities, or road repairs because the indigenous community will immediately move if the traditional leader mobilizes its members as a form of responsibility and belief in morality as traditional leaders.”

Data (7) explains the value of peace education in terms of democratic political life. *Sekala Brak*’s statement does not contain practical politics and has no relation to politics, according to the advisor’s statement:

- (8) “There is no interest or connection with *Sekala Brak*’s *Kepaksian* in practical politics when providing input related to aspirations for regional progress. In *Kepaksian Belunguh* itself, there are figures who act as politicians, For example, Mr. Zulfikli Hasan better known as Zulhas is an politician<sup>33</sup> who currently serves as Minister of Trade in the Advanced Indonesian Cabinet under President Joko Widodo and Vice President<sup>24</sup> *Aruf Amin* since June 2022. Mr. Mukhlis Basri is an politician who currently serves as a member of the House of Representatives of the Republic of Indonesia representing the Lampung I electoral district since 20<sup>21</sup>. Mr. Parosil Mabsus is the Regent of West Lampung who was elect<sup>21</sup> in the 2017 Simultaneous Regional Head Elections for the 2017-2022 period from the Indonesian Democratic Party of Struggle (PDIP). And all of that does not affect the *Belunguh Kepaksian* because *adat* does not mix customs and politics.”

According to data (8)<sup>44</sup> the role of *adat* in peace education is dynamic in the flow of the existing government system in Indonesia. As per the West Lampung Regency<sup>25</sup> Regional Regulation Number 1 of 2012 concerning spatial planning, especially for West Lampung Regency in 2010–2030, the government seeks to work together with the *Paksi Pak Sekala Brak* customary kingdom to help develop policies for culture-conscious public in West Lampung Regency. It is natural for *Pak Sekala Brak*’s *Paksi* to participate through his *Saibatin* because the latter, as a traditional leader, believes that he has the ability to fulfill the wishes of the indigenous community in guiding the spirit of democracy, non-violence, and religious ethics. The customary law fulfills the noble values and local wisdom of the area.

The policy and concept of peace education promoted by *Kepaksian* refer to development policies that prioritize strengthening human dignity in the process, stages, and stages of national and environmental development. Development is essentially a constant search for new forms of modern society that are more in line with ethics and morals, such as building a culture based on faith, morals, and good deeds, becoming more enlightened, and more balanced. As stated by one of the participants, who is currently serving as a prime minister:

- (9) “Indegenious communities always follow traditional leaders and even *Saibatin* as the highest leader in the activities of the traditional *Hippun*, the traditional kingdom of *paksipak sekala brak* and other traditional activities, *Bekebakh Adok*, which is a traditional meeting that collects and discusses suggestions from each *Kepaksian* through *Saibatin*, the highest customary leader, to recommend culturally minded political candidates in West Lampung Regency. *Saibatin* is involved in the formulation of this cultural awareness policy since 2014, coinciding with the Sekala Brak Festival. If a resident of Kenali Village, Belalau District, West Lampung Regency, commits an immoral crime, which is considered a violation of religious rules and customary rules, the leader or *Punyimbang* has the right to make wise, fair, and ethical decisions in accordance with the customary rules. This can be seen from the steps taken by the leader by giving sanctions to the violator, for example, being set aside in traditional activities or excluded from various traditional activities before the violator formally apologizes to the traditional leader, customary council, and the indigenous community. Also, if the traditional leaders who are in the Belunguh *Kepaksian* violate customary or religious rules, the sanctions received are in the form of revoking their rights as traditional administrators, such as being temporarily demoted within a specified time.”

Data (9) explains that the leaders of *Kepaksian* and the community work together to build the values of peace education in their community by setting an example for complying with customary rules. Therefore, the possibility of conflict is very low. Between the majority Muslim communities and other religious minorities, it is illustrated that *Paksian* is able to maintain the harmonization of religious communities as seen from the majority of participants’ answers leading to such statements. When the norms and values of their religion are respected by followers of other religions, conflicts between followers of different religions can be avoided. When tolerance between religious communities is well maintained, conflicts are unlikely to take place. Agreements between religious leaders to live in harmony with their respective religions and mutual respect and understanding are essential to avoid continuous inter-religious conflicts in the indigenous *Kepaksian* community of Sekala Brak. Such harmony is a kind of social order, which can be interpreted as a social system, relationship patterns, and habits that run smoothly to achieve the goals of citizens.

The following table describes a summary of the results of the analysis of the domain, taxonomy, components, and thematic research.

**Table 3**  
**Domain Summary, Taxonomy, Componential and Thematic**

	Domain	Taxonomy	Componential	Thematic
The characteristics of indigenous cultural literacy of the Kepaksian Sekala Brak community in regard	Based on data collection, various terms related to cultural literacy <sup>45</sup> obtained, including <i>Juluk Adek</i> , <i>Nemui Nyimah</i> , <i>Nengah Nyappu</i> <sup>38</sup> and <i>Sakai Sambaiyan</i> . The life of inter-religious people in the life of the Kepaksian Sekala Brak community is always associated with the philosophy of life of <i>Pil Pesenggiri</i> (high moral behavior, big spirit, self-awareness, knowing rights and obligations). <i>Pil Pesenggiri</i> 's philosophy shows the semantic relationship of 'function' that is used to shape the characteristics of cultural literacy.	Based on the development of the domain, it <sup>27</sup> obtained an overview of the process of forming the cultural characteristics of the community against the background of the history of Kepaksian Sekala Brak. Kepaksian Sekala Brak used to be a Hindu-Buddhist kingdom and experienced the Islamic era. In its development, the characteristics of community cultural literacy are more dominated by the style of the Islamic kingdom which the <sup>26</sup> ms the philosophy of life and social values of the community.	The domain of the characteristic phase of community cultural literacy as part of creating harmonization between religious communities. This process is described through the stages of forming the characteristics of cultural literacy until it en <sup>42</sup> with social behavior between religious communities in everyday life. The results of the analysis show that the categories of social behavior characteristics of religious harmony include mutual cooperation, taking care of each other in the village, coordinating with each other within the management.	From the previous analysis, the theme of the cultural literacy characteristics of the Kepaksian Sekala Brak community is based on religious norms – cultural.
The characteristics of indigenous peace education in the Kepaksian Sekala Brak community	The characteristics of peace education are associated with the term <i>Sakai-Sambayan</i> (attitudes of helping and cooperation in togetherness). Several other terms included include <i>Saibatn</i> , <i>Hippun</i> , <i>Bekebakh Adok</i> , and <i>Punyimbang</i> . <i>Sakai Sambayan</i> shows the semantic relationship of 'function', which is used to shape the characteristics of peace education.	Based on the development of the domain, it is obtained an overview of the process of forming peace education that occurs in social life. The habit of <i>Sakai Sambayan</i> continuously supported by traditional leaders ultimately fosters knowledge and ways of thinking and acting to prevent violent conflicts from occurring.	The domain of the characteristic phase of peace education as part of the creation of harmonization between religious communities. This process is described starting from the formation of the characteristics of <sup>39</sup> peace education which is passed down from generation to generation to ending with preventing conflict to create religious harmony. The results of the analysis show that the category of way used by the community is to preserve customary norms and implement <i>Pil Pesenggiri</i> 's	From the previous analysis, the theme of the educational characteristics of the Kepaksian Sekala Brak community is based on the view of life – the social behavior of the community.
<sup>6</sup> The roles of cultural literacy and peace education in the Kepaksian Sekala Brak indigenous community	The related terms – <i>Pil Pesenggiri</i> , and <i>Sakai Sambayan</i> are based on the fact that most of the people's behavior in their social environment is related to cultural norms which have an impact on the realization of harmonization of religious communities. Cultural literacy and peace education demonstrate the 'way to the achieve' semantic relationship that shapes the way to achieve social harmonization	Based on the development of the domain, it is obtained an overview of the process of the <i>Sakai Sar</i> <sup>37</sup> an habit that occurs in the social life of the community created by the <i>Pil Pesenggiri</i> philosophy. These terms are evident from the pattern of customary law which prioritizes its function to maintain common interests and kinship which in the end can realize harmonization between religious communities.	The realm of the role of cultural literacy and peace education created harmonization between religious communities. This process is described starting from the formation of the role of cultural literacy and peace education to ending with the growing awareness of the diversity of religious communities. The results of the analysis show that the category of methods used by the community are indigenous peoples together with traditional leaders to preserve customs and carry out social philosophies.	From the previous analysis, the theme of the role of cultural literacy and peace education in the Kepaksian Sekala Brak community is based on the philosophy of life - cultural norms.



Based on table 3, the people of Lampung are able to realize that they have the characteristics of peace education with their own traditions. Values in everyday life have created an atmosphere of harmony, for example, the *piil pesenggiri* philosophy contains four elements. First, the nickname of *Adek* (behaving according to the customary title he bears) bears the name of the greatness of *adat* is self-respect and dignity, not by imposing respect on others, but by showing good behavior and avoiding harmful behavior. Thus, *adok/adek* maintains honor and dignity. At the same time, it means prohibiting people from doing shameful acts, causing chaos in society, and lowering self-esteem. In other words, a person, on behalf of a great person, must take the position of guarding social stability by interfering with his/her own behavior and by interfering with the behavior of others. Principals who hold traditional names must spread kindness and maintain the dignity of honor.

The second value of peace education is *Nemui Nyimah* (faithfulness to relatives, social care, tolerance), which is a standard greeting for the Lampung tribe. Lampung province aims to realize the transmigration program carried out by the new order government, which intends to transform the area into a diverse ethnic group in which the intercultural dialectic process can go well. In almost all areas of Lampung province, especially West Lampung Regency, there are ethnic groups such as Balinese, Javanese, Sundanese, and Bugis. In principle, the people of Lampung accept immigrants based on the principle of *piil pesenggiri*, which in this case is related to *Nemu Nyimah*, namely accepting everyone with kindness (Nurdin, 2017).

Third, *Nengah Nyappur* (consulting, responsible) requires Lampung to have outstanding social skills in terms of ethnicity, social status, and class. According to *Pun Yanuar Firmansyah (Suttan Kepaksian Belunguh)*, the value of peace education is an incentive for Lampung to treat all ethnic groups, religions, and the welfare state in the same place without choosing people or their association groups and without discriminating against others. Usually, the values above serve as guidelines for Lampung to interact in unlimited social space and treat all social groups fairly and without solutions. Fourth, *sakai sambaiyan* means willing to help and practicing mutual cooperation. This was expressed by one of the participants as follows:

- (10) “The community still carries out the values of wisdom, even the local government there continues to practice mutual cooperation for self-sufficiency in the community. Indigenous people always carry out the value of *sakai sambayan* as a symbol of harmony for both immigrants and fellow tribesmen.”



According to data (10), the values that can strengthen community harmony are those born from the community itself related to local wisdom that is continuously carried out by the community, for example, obeying customary laws and becoming a social community that upholds principles to create a peaceful life. In practice, the people of Lampung treat people who are positioned as siblings (*puakhi*), including through the mechanism of the adoption process (*angkonan*) because of the close relationship between the descendants of the father and mother. Family relationships can also arise from marriage with family members or relatives. Furthermore, kinship also occurs through the mechanism of child adoption (*angkonan*). A person from another ethnic tribe, for certain reasons, is designated as a relative or part of a relative (*puakhi*) through official Lampung procedures so that his/her status is not accepted by the Lampung tribe before being appointed/determined as part of the family by the Lampung native tribe, especially for the Lampung Pepadun tribe. Naming (*pengangkonan*) also applies to intimacy (friendship), which is agreed upon by both parties in the form of a formal brotherhood created through the traditional mechanism of Lampung. The Lampung community people will fully position themselves as part of the Lampung community, and personally they will be required to position themselves as part of the Lampung community (customarily) and bear all the consequences. *Kemuakhian* relations will prioritize the intimacy of social relations, not social relations based on time and actual interests. Thus, the realization of harmonization of inter-religious harmony in West Lampung, especially under the auspices of the Saibatin indigenous community with the existence of the *sengkonan* culture, forms a positive image for Lampung culture itself as a media for resolving conflicts on the surface or between tribes, even in the name of religion. Principal Suttan, who holds a traditional image, must maintain the dignity of honor and spread kindness, thereby reflecting the values of *Bejuluk Beadek*, prioritizing deliberation, especially regarding conflict and good communication as fundamental values of local wisdom. Muakhi culture is a form of brotherhood that embodies a sense of security, even though different ethnic groups can get a position in the frame of *muakhian*. Efforts to realize peace can stimulate the emergence of new knowledge that is useful for the development of harmonization of religious communities (Riyani et al., 2021). Indigenous communities have knowledge of local wisdom that is centered on harmony, balance of resources, and sustainability, which can overcome social conflicts (Hammar et al., 2021). Previous studies have discussed peace education and coexistence of multiple cultures among students and teachers (Nziadam, 2022; Zainal et al., 2021; Majda et al., 2021; Wang & Wang, 2018). Under the

leadership of *Kepaksian*, peace education has gradually brought benefits to the government and the indigenous community. Peace education values from various *Paksian* cultural heritages lead to the harmonization of religious communities as a national cultural subsystem and are an important part of regional cultural development policies.

3  
**The Role of Cultural Literacy and Peace Education in the Harmonization of Religious Communities among the Kepaksian Sekala Brak Indigenous Community**

The third finding discussed the theme of the role of cultural literacy and peace education in realizing the harmonization of religious communities in the Sekala Brak indigenous people. The findings revealed that the characteristics of cultural literacy and peace education have created harmonization of the society's community members. Religious harmony manifests in indigenous peoples through their philosophy of life, cultural symbols, tolerant behavior, mutual cooperation, and living in harmony in their social environment. It is understood that the majority of indigenous peoples, under the leadership of traditional leaders, who understand the importance of cultural literacy and peace education, will create the appropriate behavior and public awareness of the diversity of religious communities and carry out their socio-religious philosophy and cultural life. Indigenous peoples, together with traditional leaders, can cultivate customs to be passed on to future generations for their preservation. In the end, the cultural literacy of indigenous peoples under wise leadership, along with the implications of cultural values and peace education, are vital in avoiding generally occurring inter-religious conflicts in people with diverse backgrounds. Indigenous communities make their charismatic and authoritative leaders role models, and such practices lead to efforts to avoid social conflicts between religious communities. These findings is in contrast with a previous study that revealed that the reality of the diversity of the Lampung people, apart from having the potential for regional development, can also cause social vulnerability in the form of potential and concrete conflicts and disputes (Nurdin & Damayanti, 2018).

One of the criticisms of the harmonization of religious communities is the inadequate role of indigenous peoples in building peace. So it is very important to promote social factors like cultural literacy and peace education to support the country's social, economic, and political stability (Moyo-Nyoni, 2022). Meanwhile, our finding complements the characteristics of cultural literacy and peace education that strengthen the role of indigenous peoples in building peace. In other

words, <sup>20</sup> the involvement of indigenous peoples in conflict issues directly affects them and creates harmonization of religious communities. Initially, Hartoyo et al. (2020) showed the insufficient role of indigenous peoples in the development of social harmonization, which triggered ethnic violence. However, its development immediately improved in the post-peace period when socio-cultural factors were reconstructed to strengthen the social coherence and social capital by involving stakeholders. The findings of Hartoyo et al. (2020) raised several points of view that support the importance of the role of cultural literacy and peace education as social capital in the process of creating religious harmony. For example, Nurcahyono (2019) explained that indigenous peoples have social capital in the form of beliefs, norms, and sanctions, which they used to maintain the harmonization of religious communities. In this case, Said et al. (2020) explained that the culture and religion will harmoniously support each other. Furthermore, Adila et al. (2022) revealed that inter-religious harmonization could effectively <sup>3</sup> facilitate the realization of peace. Our study is unique in so far as it provides insight into <sup>3</sup> the role of cultural literacy and peace education in creating <sup>3</sup> harmonization of religious communities among indigenous peoples. Our findings explore the ways in which the harmonization of religious communities is being framed by the characteristics of cultural literacy and peace education of certain groups. They also illustrated the extent to which cultural literacy and peace education can facilitate the development of harmonization of religious communities in indigenous peoples. Our findings are also relevant to the national literacy movement and peace education policies as part of the de-radicalization program being carried out <sup>6</sup> by the Ministry of Education and Culture of the Republic of Indonesia.

### Conclusion

According to our findings, the cultural literacy characteristics of the indigenous people of Kepaksian Sekala Brak can be seen in their ability to behave in a social environment that upholds their ancestral cultural values. The second finding revealed the characteristics of indigenous people's peace education in carrying out religious harmony via the basic philosophy of the Lampung people, namely *Piil Pesenggiri*, which contains human values. Indigenous peoples also have a symbol of harmonization in society, namely the *Sakai Sambayan*. It refers to the attitude of helping each other as a symbol of harmony between immigrants and different tribes. The role of cultural literacy and peace education in indigenous peoples has been demonstrated by their efforts in building and developing their good cultural identity through social relations between residents,

including harmonious relationships between the communities and their natural surroundings. The role of the leader of the Sekala Brak traditional kingdom in building local politics and the harmonization of religious communities is very strong. Their authority and fatwa are internally adhered to as legal norms that can support the realization of harmonization of religious communities. Therefore, we can conclude that the socio-cultural characteristics of the indigenous people of Kepaksian Sekala Brak West Lampung have created harmonization between religious communities and, in the end, were crucial in preventing social conflict in the community. The findings of this study are novel as they discuss the theory of peace education and cultural literacy in building harmonization of religious communities in a social environment of indigenous people deeply. The research scope is, however, limited to one indigenous community. Future empirical studies can broaden the scope of the study and add relevant socio-cultural theories. The government needs to support the preservation of the values of the socio-cultural characteristics of indigenous communities to realize world peace through harmonization of religious communities.

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