
The Preservation of Lampung and Baduy Cultures in Islamic Education Literacy

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Abstract

The preservation of Lampung and Baduy cultures within the framework of Islamic education literacy is a crucial effort to safeguard rich cultural heritage in alignment with Islamic values. Both communities possess unique and traditional cultures that reflect a strong worldview and faith rooted in Islam. This study aims to understand how the preservation of Lampung and Baduy cultures can become an integral part of Islamic education and how it can contribute to shaping Islamic character in younger generations. The research employs a descriptive-analytical approach, collecting data through literature review, field observation, and interviews with local community leaders. The findings indicate that preserving the cultures of Lampung and Baduy can be integrated into Islamic education literacy through several key aspects. First, Character Education: Cultural values such as interreligious harmony, honesty, and simplicity can be taught within the context of Islamic education to shape an Islamic character. Second, Environmental Awareness: The Baduy people, for instance, maintain a close relationship with nature. Concepts of sustainability and environmental appreciation can be included in Islamic teachings about human responsibility as stewards (Khalifah) of the Earth. Third, Social Values: Both communities emphasize cooperation, solidarity, and mutual assistance. These can be incorporated into Islamic education to teach social values like zakat and charity (sadaqah). Fourth, Respect for Ancestors: Both groups uphold traditions of honoring their ancestors. In Islamic education, respect for parents and elders aligns with teachings on filial piety and gratitude. Fifth, Local Arts and Culture: Local art forms, such as traditional dances and music, can be integrated into Islamic arts education that values beneficial and morally supportive artistic expressions. Preserving the cultures of Lampung and Baduy within Islamic education literacy is not only about maintaining traditions but also about nurturing a strong Islamic character in the younger generation. By combining these local cultural values with Islamic teachings, education becomes a powerful tool for both cultural preservation and the development of individuals grounded in Islamic principles.

Keywords: Baduy Culture, Lampung Culture, and Islamic Education Literacy

Abstrak

Pelestarian kebudayaan Lampung dan Baduy dalam literasi pendidikan Islam merupakan upaya penting untuk menjaga warisan budaya yang kaya dan sejalan dengan nilai-nilai Islam. Kedua masyarakat ini memiliki budaya yang unik dan tradisional yang mencerminkan pandangan dunia dan keimanan Islam yang kuat. Penelitian ini bertujuan untuk memahami bagaimana pelestarian kebudayaan Lampung dan Baduy dapat menjadi bagian integral dari pendidikan Islam dan bagaimana hal ini dapat berkontribusi pada pembentukan karakter Islami pada generasi muda. Metode penelitian yang digunakan adalah pendekatan deskriptif-analitis dengan mengumpulkan data melalui studi pustaka,

observasi lapangan, dan wawancara dengan tokoh masyarakat setempat. Hasil penelitian menunjukkan bahwa pelestarian kebudayaan Lampung dan Baduy dapat diintegrasikan dalam literasi pendidikan Islam melalui: Pendidikan Karakter: Nilai-nilai budaya, seperti kerukunan antar umat beragama, kejujuran, dan kesederhanaan, dapat diajarkan dalam konteks pendidikan Islam untuk membentuk karakter yang Islami, Penghargaan terhadap Lingkungan: Masyarakat Baduy, misalnya, memiliki hubungan yang erat dengan alam. Konsep keberlanjutan dan penghargaan terhadap lingkungan dapat disertakan dalam pembelajaran Islam tentang tanggung jawab manusia sebagai khalifah di bumi, Nilai-Nilai Sosial: Kedua masyarakat ini mendorong kerja sama, solidaritas, dan gotong royong. Hal ini dapat dipertimbangkan dalam pendidikan Islam untuk mengajarkan nilai-nilai sosial dalam Islam, seperti zakat dan sedekah, Penghargaan terhadap Leluhur: Keduanya memiliki tradisi penghargaan terhadap leluhur. Dalam pendidikan Islam, penghargaan terhadap orang tua dan nenek moyang sesuai dengan ajaran Islam tentang bakti kepada orang tua, Seni dan Budaya Lokal: Seni dan budaya lokal, seperti tarian dan musik tradisional, dapat diintegrasikan dalam pendidikan seni Islam yang menghargai seni yang bermanfaat dan mendukung nilai-nilai moral. Pelestarian kebudayaan Lampung dan Baduy dalam literasi pendidikan Islam bukan hanya tentang melestarikan tradisi, tetapi juga tentang membentuk karakter Islami yang kuat pada generasi muda. Dengan menggabungkan nilai-nilai budaya lokal ini dengan ajaran Islam, pendidikan dapat menjadi alat yang kuat untuk mendukung pelestarian budaya dan pengembangan individu yang berlandaskan pada nilai-nilai Islam.

Kata kunci: *Budaya Baduy, Budaya Lampung, Literasi Pendidikan Islam*

INTRODUCTION

The preservation of Lampung and Baduy cultures within the context of Islamic educational literacy involves several key aspects related to values, religious understanding, and social change. This is because culture in Indonesia is inseparable from the customs and daily behavior of the local communities where people live. According to Cole and Parker (2011), culture is the result of human development passed down through generations, which must be preserved and maintained to remain intact as it originally was. Meanwhile, Tylor (2012) defines culture as a whole that encompasses beliefs, values, technology, customs, skills, and habits.

The traditional Lampung community consists of two cultural systems: the Lampung *Saibatin* (Peminggir/coastal) and the Lampung *Penyimbang* (Pepadun/inland). In social life, the people of Lampung adhere to the cultural philosophy of *Piil Pesenggiri* as a guideline that upholds the dignity of individuals and the community. *Piil Pesenggiri* refers to noble conduct and courteous behavior as dignified human beings (Camelia Arni Minandar, 2018:518). *Piil Pesenggiri* contains values and norms that govern the way of life of the Lampung people as social beings. It encompasses noble and essential values that reflect the identity and character of the Lampung community, as these values align with the actual life of the Lampung people. Fachrudin and Haryadi (1996) state that *Piil Pesenggiri* has become a principle and a matter of pride. According to Himyari Yusuf (2013:158), there are eight fundamental values in the *Piil Pesenggiri* culture, supported by four core elements: *Bejuluk Adek*, *Nemui Nyimah*, *Nengah Nyappur*, and *Sakai Sambayan*. *Piil Pesenggiri* is also historically linked to the Sultanates of Cirebon and Banten (Fahrudin, 2007).

Speaking of Banten, one cannot overlook the Baduy culture found in Kanekes Village, Leuwidamar District, Lebak Regency, Banten. The Baduy community lives in harmony with nature and consistently maintains ecological balance through traditional laws. The *Pikukuh Sapuluh* and *Pikukuh Karuhun* serve as foundational life principles that shape the Baduy culture in thinking, acting, and behavior. The Baduy people preserve their culture through adherence to the *Pikukuh*, particularly the *Pikukuh Sapuluh*, while resisting outside cultural

influences and regulating land use both in inner and outer Baduy areas, especially in relation to production forests and sacred forests (Suparmini, dkk. 2012:19-20). The *Pikukuh Sapuluh* includes a) *Moal megatkeun nyawa nu lian* (not taking another's life), b) *Moal mibanda pangaboga nu lian* (not taking other's belongings), c) *Moal linyok moal bohong* (not breaking promises and lying), d) *Moal mirucaan kana inuman nu matak mabok* (not consuming intoxicating drinks), e) *Moal midua ati ka nu sejen* (not being unfaithful or engaging in polygamy), f) *Moal barang dahar dina waktu nu ka kungkung peting* (not eating at prohibited times, such as midnight), g) *Moal make kekembangan jeung seuseungitan* (not wearing flowers or perfumes), h) *Moal ngageunah-geunah geusan sare* (not indulging excessively in sleep), i) *Moal nyukakeun ati ku igel, gamelan, kawih, atawa tembang* (not indulging oneself in dancing, music, and song), and j) *Moal made emas atawa salaka* (not wearing gold or silver).

Pikukuh karuhun contains rules, such as a) prohibiting entry into sacred forests (*leuweung kolot*) to cut trees, clear land, or harvest forest products, b) Prohibiting indiscriminate cutting of plants, especially fruit-bearing trees, and certain species, c) Prohibiting the use of chemical technologies, such as fertilizers, pesticides, or poisoning fish, and d) farming must obey customary laws.

The *Pikukuh Baduy* is a set of customary prohibitions that guide the activities of the Baduy community, rooted in the teachings of Sunda Wiwitan. Baduy people are not allowed to change or violate any established aspects of life. All activities must adhere to the religious tenets of Sunda Wiwitan (known as the Baduy Rules), which include practices such as *ngukus*, *ngawalu*, *muja ngalaksa*, *ngalanjak*, *ngapundayan*, and *ngareksakeun sasaka pusaka*. These teachings must be followed through the guidance of the traditional leader known as *Pu'un*, who must be respected and obeyed.

The life philosophy of *piil pesenggiri* in Lampung and the *pikukuh* tradition in the Baduy community of Banten serve as deeply held beliefs and guiding principles for the people of Lampung and the Baduy in Banten. When related to Islamic teachings, these philosophies appear to share similarities as sources of inspiration and life guidance for Muslims, which are implemented through education, particularly Islamic Religious Education. As stated by Rijal Firdaos

(2018:312), Islamic Religious Education is an educational system that encompasses all aspects of life needed by the servants of Allah. Islam, as it is widely known, functions as a comprehensive guide for every aspect of human life, both worldly and spiritual. Therefore, Islamic education can be understood as an effort to maintain and develop the original human nature and the human potential toward the formation of the ideal human being—one who possesses faith, piety, and a range of abilities expressed through their relationship with Allah (Tilaar, 2003: 24). The relationship between education and culture is one of mutual reinforcement and influence on the behavior, actions, and thought patterns of society (Tillar, 2003: 86). the educational process, in its effort to develop and socialize culture, can be formed through both formal and non-formal educational methods. Rijal Firdaos et al. (2018:312) also argue that Islamic education rooted in culture is education that does not abandon its historical context. Hence, culturally rooted Islamic education is expected to shape individuals with strong personalities, dignity, and self-confidence based on their cultural heritage, something passed down from their ancestors rather than borrowed from foreign cultures.

Likewise, the local cultures of Lampung and Baduy have produced a form of local wisdom embedded in the norms and values expressed through human behavior and interaction with one another and with the surrounding natural environment. These cultural expressions contain elements of Islamic education that must be preserved and upheld throughout life.

The people of Lampung have developed a concept for enlightening their society through the educational value embedded in *Piil Pesenggiri*, particularly as it applies to the cultural identity known as *juluk adat*, a form of recognition earned through achievement. To maintain and honor this *juluk adat*, it must be nurtured, preserved, and passed down through education, especially Islamic education. In contrast, the Baduy community often faces challenges regarding education, particularly formal education. While they are not opposed to learning and even embrace non-formal education, many of them being quite knowledgeable, they remain unable to accept formal education due to customary laws, such as *pikukuh sapuluh*, *pikukuh karuhun*, and the tradition of *saba* Baduy, which govern their way of life.

Based on various literature reviews and existing research data, there are still several issues concerning the preservation of Lampung and Baduy cultures within the context of Islamic education literacy. Muhammad Candra Syahputra (2020:4) points out that the rapid development of information technology, such as social media and mass media, now experienced by nearly all groups in society, has created a sense of comfort that contributes to the emergence of negative cultural traits. Dian Andesta Bujuri (2021:12) highlights the rise of a glamorous lifestyle and a more liberal way of living, which have led to negative behaviors such as individualism, a lack of social awareness, and a diminishing spirit of mutual help and cooperation. Heri Gunawan (2012:4) explains that changes in societal culture have resulted in a decline in noble behaviors like deliberation to reach consensus, tolerance, and cooperation. Instead, communities are increasingly divided into competing groups, often lacking honesty. According to Damanhuri (2020:6), social change is a process that affects all aspects of life and human thought, posing at least two threats to the Baduy community: cultural shock and cultural lag. The increasing interaction between the Baduy people and outsiders can lead to cultural disturbances and gaps. Even today, many members of the Baduy community feel uncomfortable being observed and are fearful when encountering strangers, including tourists. This situation is considered taboo by the Baduy, who are traditionally closed off and are now being forced to face large numbers of outsiders despite their strong commitment to preserving their culture and customs.

Based on the explanation above, preserving, maintaining, and sustaining the *pil pesenggiri* of Lampung culture and the *pikukuh sapuluh* and *pikukuh karuhun* of Baduy culture hold Islamic values within them. Therefore, to prevent these traditions from being eroded by the passage of time and the modernization of lifestyles that are inconsistent with local wisdom, they need to be aligned with the values found in Islamic literacy.

METHOD

Research methods can be consciously understood as a means of collecting data for specific purposes and use (Sugiyono, 2008:3). In this chapter, the researcher will explain the type of research, research setting, research subjects and

informants, data collection techniques, data validity techniques, and data analysis techniques. The type of research used is a qualitative approach, specifically phenomenological research, which is derived from phenomena occurring in the surrounding environment to obtain necessary information. This study is descriptive and qualitative, aiming to portray actual conditions in the cultural communities of Lampung and Baduy.

According to Syofian Siregar (2014:10), research methods can be categorized into eight types: a. Survey Research, b. Ex Post Facto Research, c. Experimental Research, d. Naturalistic Research, e. Policy Research, f. Action Research, g. Evaluation Research, and h. Historical Research. According to Sugiyono (2017:290), descriptive research is a method that attempts to depict and interpret an object as it truly is. It is considered descriptive because this study aims to gain a comprehensive picture of the preservation of Islamic education literacy values found in Lampung culture (*Piil Pesenggiri*) and Baduy culture (*Pikukuh Sapuluh* and *Karuhun*) as practiced in Islamic education. Additionally, it seeks to describe the forms of Islamic education literacy values embedded in *Piil Pesenggiri*, *Pikukuh Sapuluh*, and *Pikukuh Karuhun*.

Based on the opinions above, this study adopts a survey research type. The researcher conducted a survey on the preservation of Lampung and Baduy cultures in relation to Islamic education literacy. In this research, the survey was conducted by meeting respondents directly. Therefore, the researcher employed direct interview techniques with the respondents. Data collection in this study involved interviews and documentation. The research involved five informants, including traditional leaders, community leaders, and members of the Lampung and Baduy communities. The informants were selected using purposive sampling, which is a deliberate sampling technique based on specific criteria relevant to the objectives of the research.

Interviews served as the primary data collection tool used by the researcher. An interview is an instrument or a set of questions presented directly, face-to-face, to informants and respondents at the research site (Sugiyono, 2015:329). The researcher used semi-structured interviews, allowing the interviewees the freedom

to respond in their own words. This method was chosen to obtain relevant data and to avoid creating a rigid atmosphere between the interviewer and the interviewee.

The next data collection tool was documentation. Documentation involves examining written materials such as books, magazines, documents, regulations, meeting minutes, and diaries (Nyoman Kutha Ratna, 2010:233). The documentation method was used to collect data and information from the informants, complementing the data obtained through direct interviews.

Data analysis consists of descriptions that include interpretations, evaluations, opinions, critiques, and suggestions from the researcher. To process the data, the researcher employed qualitative descriptive analysis techniques. After collecting data and obtaining information from the sources, the researcher then described and analyzed it in detail and presented the findings clearly to answer the previously formulated research questions.

RESULT AND DISCUSSION

Islamic Education Values

Islamic education is an essential aspect of the lives of Muslims. The values of Islamic education are broad and diverse, serving as the foundation for a Muslim individual's morals, ethics, and behavior. As previously explained, Islamic education refers to an effort or process aimed at shaping a complete human being (*insan kamil*), a person who believes in and is devoted to Allah, and who is capable of fulfilling their role as a leader (*Khalifah*) on Earth based on the Qur'an and Sunnah. According to Armie Arif (2002:3), values cannot be separated from the essence of Islamic teachings. Moreover, the function of Islamic education is to transmit and develop Islamic values, fulfill social needs, and serve as a driving force at all levels and in all sectors of development for the welfare of society. The principles of Islamic education must be instilled in children from an early age so that they can understand religious values in their daily lives, as noted by Muhammad Tholhah Hasan (2012:2).

From the perspective of religious values, one key dimension is belief and faith (*akidah*) in Islam, which reflects the degree of a Muslim's conviction in the truth of their religion, especially its fundamental and doctrinal teachings. The core

of this faith involves belief in Allah, the angels, the Prophets and Messengers, the revealed scriptures, paradise, and hell, as well as *qadha* and *qadar* (divine will and predestination), as stated by Muhaimin (2008:293). Some of the key values in Islamic education include moral education (*akhlak*), faith education (*akidah*), and worship education (*ibadah*) (Hamzah Yaqub, 2006:11). These values can be categorized into three main aspects: moral values (which include moral conduct towards Allah, fellow human beings, and oneself), faith values (such as belief in Allah and His Messengers), and worship values (particularly *ghairu mahdah* or non-ritualistic worship). Strategies for preserving Islamic religious and educational values involve several stages: the transformation of values, the transaction of values, and the transinternalization of values (Multazam et al., 2022:1).

Based on the explanation above, we can understand that three perspectives shape religious values. The first is a perspective grounded in faith or belief in Allah SWT, whether that perspective is based on Sharia or religious practices. The second is religious behavior according to Islamic law, and the third is the personal morality of a devout individual. These three aspects are inseparable, as they are interconnected, continuous, and mutually reinforcing. A person who truly believes in Allah will uphold the Sharia law ordained by Him and will regularly perform acts of worship to strengthen their noble character (*akhlaq karimah*).

The Values of Islamic Education in Lampung Culture

In Lampung cultural teachings, as outlined in the philosophy of life embraced by the Lampung people, five interrelated elements form a unified whole: *Piil Pesenggiri*, *Bejuluk Adek*, *Nemui Nyimah*, *Nengah Nyappur*, and *Sakai Sambayan* (Himiyari Yusuf, 2013:110).

1. *Piil Pisenggiri*

Piil Pesenggiri stands out as a form of local wisdom among the Lampung people, not merely as a result of a kingdom established with absolute power but as a means of empowering the community through character development. It outlines a philosophy of life rooted in the teachings of traditional texts long upheld by the Lampung people, namely *Kuntara Rajaniti*, *Keterem*, and *Cempelem* (Camelia Arni

Minandar, 2018:2). These traditional texts have been passed down to the Lampung community orally by customary leaders.

According to Hilman Hadi Kesuma (2020:130), the term *Piil* means a feeling or principle that one steadfastly holds, while *Pesenggiri* refers to a sense of self-worth or dignity. Thus, *Piil Pesenggiri* can be understood as a sense of personal dignity. On the other hand, Rinzani Puspawidjaja (2001:25) interprets *Piil* as behavior and *Pisenggiri* as having high morals, a noble spirit, self-awareness, and an understanding of one's rights and obligations. Meanwhile, Aksel Zanecha (2020:4) asserts that *Piil Pesenggiri* implies a deep connection with courage, dignity, hard work, competitiveness, and perseverance in facing challenges.

Based on these explanations, we can understand that the essence of *Piil Pesenggiri* in the context of Islamic educational values is that a person must possess a sense of dignity or modesty to uphold their honor. This allows individuals to live as equals without demeaning or humiliating others. The sense of dignity in *Piil Pesenggiri* should not be interpreted as arrogance or pride but rather as a motivating force to continually pursue positive values, maintain enthusiasm, build self-confidence, embrace challenges, and remain resilient.

2. Bejuluk Adek

Juluk is an alternative name or title given to someone who is still a child or unmarried, and it carries a hierarchical nature. Meanwhile, *Adek* is a title given to a person (specifically in the Lampung community) who is married, and it also has a hierarchical or caste-like characteristic. Within the kinship system and social relationships in the traditional Lampung community, there is a concept known as *tutokh* (or *bejuluk adek*). This concept reflects the community's appreciation for good names and honorable titles.

From an early age, Lampung people, both men and women, are not only given a birth name by their father but also a *Juluk*, a childhood title or nickname that their grandfather typically bestows. When they reach adulthood and get married, they receive the title *Adek*, a more mature and formal title. This title is officially bestowed and celebrated in a traditional ceremony held before the elders or customary leaders. During the ceremony, the names *Amai* (a kinship term for a

man) and *Inai* (a kinship term for a woman) are also announced. These titles are not merely forms of address; they are linked to one's social standing and roles within the extended family (Aliani: Sultan Rajo Tihang:8/9/2023).

Noble traditional titles and positions are a source of pride for those who hold them. They take pride in their abilities, lineage, and loved ones. This is because they do not want their descendants to be criticized, ridiculed, or labeled as *beduwou* (slaves). According to Fitra Endi Fernanda (15:2020), those who hold honorable traditional positions must be responsible individuals, as they are regarded as leaders and defenders of the nation. Traditional titles are granted to them, and this philosophy reflects Islamic law. Based on the explanation above, it can be understood that *bejuluk adek* is a good name bestowed upon a child during a traditional ceremony. *Bejuluk adek* can also be interpreted as a symbol of leadership. Among the Lampung ethnic community, those with high traditional status are seen as role models and protectors of their people. Therefore, individuals with such status would feel ashamed to act in ways that are improper or inappropriate.

In Islam, every title or position comes with a trust that must be upheld responsibly (QS. Al-Ahzab: 72). The same principle applies in *Bejuluk Adek*, where someone given a traditional title must maintain their honor and reputation and act according to noble values. A title in *Bejuluk Adek* is not merely symbolic; it also emphasizes the necessity of possessing good character traits such as honesty, justice, and courtesy. This aligns with Islamic teachings on the importance of maintaining personal dignity and exhibiting noble character (*akhlaqul karimah*) (HR. Bukhari-Muslim).

3. *Nemui Nyimah*

Linguistically, *nemui* originates from the noun *temui*, which means "guest." It later evolved into the verb *nemui*, meaning "to meet" or "to visit." On the other hand, *nyimah* derives from the noun *simah*, which eventually became the verb *nyimah*, meaning "generous" or "lavish." According to Muhammad Candra Syahputra (2020:90), *nemui nyimah* can be interpreted literally as an attitude of *generosity*, graciousness, politeness, openness, and wholehearted hospitality.

Nemui refers to greeting or visiting guests or others, while nyimah involves the desire to give something to guests or relatives as a symbol of remembrance and as a sign of closeness among kin. As Farida Aryani et al. (2015:64) note, this tradition has long been associated with the people of Lampung. It has become a cultural custom, especially among young women who seek to serve one another, share gifts, and accompany each other into adulthood and marriage.

The *nyimah* gathering reflects the familial principle aimed at fostering intimacy, friendship, and harmony. It is considered an obligation for Lampung people to maintain good relationships and uphold the principles of openness, adaptability, and justice. In the broader context of social life, *nemui nyimah* can be understood as an expression of social concern or a sense of solidarity.

Aliani and Haris (Sutan Rajo Tihang and Batin Asal, 2023:8–9) explain that *nemui nyimah* is a traditional custom originating from the Lampung community in Indonesia. Although it is not directly tied to Islamic religious education, many Islamic values are reflected in various aspects of Lampung society, including traditional practices like *nemui nyimah*. Several Islamic values evident in the *nemui nyimah* tradition include:

Harmony and Togetherness: *Nemui nyimah* is a customary ceremony that usually involves the entire community or extended family. Values such as mutual help, cooperation, and unity are heavily emphasized in Islam.

Respect for Parents and Family: In Islam, honoring parents and family members is a vital value. In *nemui nyimah*, showing respect toward parents and relatives is also highly valued.

Justice and Brotherhood: Principles of justice and brotherhood are central to Islam. Within *nemui nyimah*, fair distribution of harvests or shared property is an important aspect.

Hospitality Toward Guests: One of the key teachings in Islam is the respect and honor given to guests. In *nemui nyimah*, guests attending the ceremony are warmly welcomed and treated with respect.

Openness and Unity: The Lampung people are known for their hospitality and openness to various cultures and religions. These values of unity and openness align with Islamic principles that promote cooperation and interfaith tolerance.

Although *nemui nyimah* is a distinct cultural tradition from Lampung, the values it upholds reflect Islamic principles that encourage peace, brotherhood, and communal well-being. This illustrates how, within Indonesia's cultural diversity, Islamic values often blend with traditional practices. Islam places great importance on maintaining social ties (*silaturahmi*), which is believed to prolong life and bring blessings, as mentioned in Hadiths from Bukhari and Muslim. The practice of *nyimah* represents a tangible form of *silaturahmi* that thrives in Lampung society. The Prophet Muhammad (peace be upon him) said: "Whoever believes in Allah and the Last Day should honor their guest" (Bukhari and Muslim). This is closely aligned with the value of *nemui*, welcoming guests warmly, receiving them openly, and offering the best hospitality.

4. *Nengah Nyappur*

Nengah Nyappur is composed of two words: "*nengah*," meaning "to go to the center," which implies socializing and becoming accustomed to something, and "*nyappur*," meaning "to associate" or "to mingle with others." *Nengah Nyappur* exemplifies the strong sense of social solidarity among the people of Lampung. According to Farida Aryani et al. (64:2015), they are known for being friendly, sociable, and prioritizing kinship with everyone, regardless of ethnicity, social class, origin, or belief. The attitude embodied in *Nengah Nyappur* highlights enthusiasm, a love of cooperation, and a high level of tolerance within the community.

According to Aliani and Haris (Sutan Rajo Tihang dan Batin Asal: 8:9:2023), in the context of Islamic education, several values relevant to the *Nengah Nyappur* tradition of Lampung include the following:

Tolerance and Openness: Islamic values also promote tolerance of diversity in education. In the context of *Nengah Nyappur*, openness to various cultures and differing ideas is an essential aspect of education.

Respect for Parents and Family: Islamic education emphasizes the importance of respecting parents and family. This includes valuing parental advice and guidance in the education of children.

Generosity and Social Concern: Islam teaches generosity and care for others. These values are also reflected in *Nengah Nyappur*, where community members support each other in both educational contexts and everyday life.

These Islamic values embody principles that encourage an educational environment that is fair, inclusive, and meaningful.

5. *Sakai Sambayan*

In reality, not all tasks can be done individually. In Lampung society, this spirit of cooperation is known as *sakai sambayan*, which refers to the act of accomplishing difficult tasks together and in turns. Himyari Yusuf (189:2016) explains that working together in this way reflects the philosophy that humans are both individual and social beings. While one is capable of helping others, one also needs help from others, like interconnected links in a chain. At the same time, as social beings, humans are encouraged to help one another sincerely without expecting anything in return. The *sakai sambayan* attitude is expressed not only through physical labor but also through mutual assistance in financial matters.

According to Hilman Hadikusuma (134:1989), *sakai sambayan* is commonly practiced in agricultural activities such as planting, herding, harvesting, and other communal tasks. From this explanation, we can understand that the essence of *sakai sambayan* is the recognition that no one lives entirely independently. In every aspect of life, whether in society, in the nation, or humanity, we are both individuals and social beings who inevitably need the support of others.

Aliani and Haris (Sutan Rajo Tihang dan Batin Asal: 8:9:2023) add that *sakai sambayan*, or cooperation (*gotong royong*), is a collaborative concept and practice within Indonesian society that reflects several Islamic values. *Gotong royong* involves collective efforts to complete tasks such as cleaning the environment, building a mosque, or helping neighbors in times of need. Some Islamic values reflected in this practice include:

Harmony and Togetherness (*Ukhuwah Islamiyah*): *Gotong royong* embodies the value of *ukhuwah Islamiyah*, or brotherhood in Islam. This includes cooperation and unity in achieving a shared goal, an essential element of cooperation.

Concern for the Environment (*Hifz al-Bi'ah*): Islam teaches the importance of caring for nature and the environment. Gotong royong often involves efforts to clean and care for the surroundings, aligning with this value.

Therefore, gotong royong is a social practice that embodies numerous Islamic principles, such as social solidarity, justice, and respect for others. These values help strengthen community bonds and promote collective well-being.

Islamic Values in Baduy Community

In discussions about the Baduy community's religious system, the term *mandala* often becomes a fascinating topic. In this context, the *mandala* always refers to the Kanekes area, which plays an integral role in ritual events. Kanekes is regarded as a mandala passed down through generations and must be preserved with great care. It is considered a "sacred land" that no one may step on without special permission. Even the Baduy people themselves are only allowed to live there as long as they maintain their purity and do not violate their customary laws. This concept reflects the importance of safeguarding the sanctity of the area within the framework of the Baduy people's religious beliefs and practices.

According to a manuscript quoted from Kabuyutan Ciburuy (Garut), as explained by Atja and Saleh Danasasmita (1981:31,38), the concept of *tapa* is described as good deeds or positive actions performed by both men and women. In this context, *amal* and *tapa* are considered to have the same meaning. They believe that any good or positive act done by a person is a form of *tapa*. In their understanding, if an action is good, it is considered a good *tapa*; conversely, if the action is bad, it is seen as a bad *tapa*.

The Baduy community holds a distinct perspective on receiving aid from the government or others. They tend to refuse or feel reluctant to accept such help because, from their point of view, it is seen as "troubling others." For them, assistance should only be given to those who are truly unable to support themselves. The term *menta*, or asking for help, is considered something that should be avoided in Baduy life. They prefer to maintain self-reliance and depend on their efforts to meet their needs, accepting help only when they are in extremely difficult situations or have no other alternative.

This approach reflects values such as independence, honor, and strong social responsibility embedded in the Baduy people's culture and belief system.

1. Belief

The religious foundation of the Baduy people involves reverence for the spirits of their ancestors and belief in a single divine entity known as Batara Tunggal. In their religious context, orientations, concepts, and religious activities are aimed at reinforcing and ensuring that people live in accordance with a divinely ordained path to improve their well-being in this world. Honoring ancestral spirits is a crucial aspect of their religious beliefs and practices, involving deep respect for their forebears and the preservation of traditions and customs passed down through generations. Furthermore, belief in Batara Tunggal reflects their conviction in a singular divine being who plays a significant role in governing life and the universe.

In their pursuit of worldly well-being, the Baduy people view the practice of religious principles and participation in religious activities as a way to maintain balance and harmony with nature and their ancestral spirits. This is an integral part of their strong religious and cultural identity.

Regarding the religious system of the Baduy community, Edi S. Ekadjati (1995: 62–63) notes that the religion practiced by the Baduy people once became a topic of discussion in the *Tweede Kamer* (Parliament) of the Dutch Kingdom. This discussion was based on a 1907 report by the *Controleur* of the Lebak District, which stated that in his area, there were still about 40 families practicing the Hindu religion. Following a question from a member of the *Tweede Kamer*, the Dutch Minister of Colonies requested further clarification about the accuracy of the report (Djajadiningrat, 1963: 5). the group likely referred to as Hindus were the Kanekes or Baduy people. According to information from Naseni, a village elder (*kokolot*) from Cikeusik, Regent of Serang P.A.A. Djajadiningrat explained that the Kanekes or Baduy were neither Hindus nor Buddhists, but rather adherents of animism, a belief system that venerates the spirits of ancestors. However, elements of Hinduism and Islam have influenced the Baduy belief system over time (Djajadiningrat, 1936: 11–12).

The Baduy people identify themselves as followers of the Sunda Wiwitan religion. Sunda Wiwitan is a traditional belief system rooted in Sundanese culture.

However, information and teachings about Sunda Wiwitan may be limited and only available on a surface level. This lack of detailed information may be due to the reserved and traditional nature of the Baduy community, which tends to safeguard their beliefs and customs with great care. Deeper knowledge of Sunda Wiwitan is likely shared only within their community.

According to Baduy mythology, there are three realms of existence: Buana Nyungcung, the highest realm where Sang Hiyang Keresas resides; Buana Panca Tengah, the middle realm inhabited by humans and other beings; and Buana Larang, the underworld or hell, which lies at the lowest level. Between Buana Nyungcung and Buana Panca Tengah, there are 18 layers of realms arranged from top to bottom. These 18 realms are described as follows: Buana Nyungcung (the Sacred Earth of the Radiant Realm), Sanghiyang Burungribut, Sanghiyang Sorongkencana, Bumi Cengcerengan, Bumi Putih (White), Bumi Hawuk (Grey), Bumi Koneng (Yellow), Bumi Hejo (Green), Bumi Hideung (Black), Bumi Beureum (Red), Bumi Pohaci Kerepekseah Patahan Hujan, Paguruh-paguntur Patapan Gugur, Mega Si Antrawela, Mega Si Kareumbingan, Mega Si Karambangan, Mega Beureum, Mega Malang, and Mega Munggul.

Meanwhile, Buana Panca Tengah, also called Mandala Hiyang or Kahiyangan, is the second layer of existence, specifically the Sacred Earth of the Radiant Realm (*Alam Padang*, where *padang* means “bright”), the dwelling place of Nyi Pohaci Sanghiyang Asri and Sunan Ambu. This second layer is very close to Buana Nyungcung, with a distance metaphorically described as only “*sagorolong jeruk nipis*” (a single roll of a lime) away (Saleh Danasasmita and Anis Jatisunda, 1986: 78).

2. Batara, Karuhun, Buana, and Ambu

In Baduy society, their ancestors are categorized into two distinct groups: those from the Era of the Batara and those from the Era of the Puun.

- a. The Era of the Batara: In this context, Batara Tunggal is portrayed in two different dimensions. The first is as a power and force that is invisible yet present everywhere. This reflects their belief in a divine force that permeates the universe. Second, Batara Tunggal is also depicted as an ordinary human

being who possesses extraordinary or supernatural abilities. This shows their belief in the mystical powers attributed to Batara Tunggal.

- b. The Era of the Puun: This era refers to their ancestors, who were ordinary human beings. In this view, they are seen as human forebears who once lived in this world. Although they were regular people, these ancestors are still honored and considered to play an important role in the Baduy community's life. This categorization illustrates how the Baduy people show reverence to and comprehend the differing roles of their ancestors within their lives and beliefs.

In his human-like supernatural form, Batara Tunggal, also known as Sang Hiyang Keresa or Nu Ngersakeun, sent down seven Batara to the *kabuyutan* (ancestral site), which is considered the origin point of the earth (Sasaka Pusaka Buana). The word *nurunkeun* (to send down) in reference to Sang Hiyang Keresa and the seven Batara does not imply a literal act of giving birth, as a parent does to a child, but rather means to bring forth or dispatch them (from Buana Nyungcung to Buana Panca Tengah). The Baduy cosmology, which links the origin of the world, ancestral lineage (*karuhun*), and the concept of *tangtu* (the fixed or established order), is a vital element of their religious beliefs. According to this belief system, the most sacred area lies in Kanekes, particularly in the *taneuh larangan* (forbidden or sacred land), where the *kampung tangtu* and *kabuyutan* are located. The earth is believed to have originated from a dense and clear substance, which gradually solidified and expanded over time.

3. *Pikukuh* and *Buyut*

The term *pikukuh*, according to Gama (1988), refers to rules and guidelines that dictate how individuals should behave or what actions should be taken in order to avoid offending the *karuhun* (ancestors). Among the Baduy people, *pikukuh* is known as *Pikukuh Sapuluh*, which includes: not taking another person's life, not taking someone else's belongings, not breaking promises or lying, not engaging in the consumption of intoxicating beverages, not being unfaithful or practicing polygamy, not eating during the restricted hours of midnight, not using flowers or

perfumes, not indulging in excessive sleep, not seeking pleasure through dancing, musical instruments, or singing, and not wearing gold or silver.

In Baduy culture, the term used to refer to prohibitions, taboos, or restrictions is *buyut*. In more general, in Sundanese, this is known as *cadu* or *pamali*, which also means forbidden or taboo. *Buyut* refers to actions that violate rules or *pikukuh*, which are deeply connected to their beliefs. In this context, the meaning of *buyut* is similar to the concept of haram in Islam, referring to something that is forbidden or not allowed according to the Baduy community's customs and beliefs. These rules are strictly upheld and respected as an integral part of their culture and faith.

Furthermore, Gama (1988) explains that *buyut* has multiple meanings. One refers to something sacred and taboo, involving a number of prohibited actions. Another meaning is that of a guideline. The Baduy people have many *buyut*, each of which is interconnected. Geise (1952) states that violations of *buyut* can result in punishment such as exile or the performance of a purification ritual called *panyapuan*. Exile involves relocating someone from Baduy Dalam (Inner Baduy) to Baduy Luar (Outer Baduy) or asking the person to leave the Baduy territory altogether. According to Geise, the purpose of the purification ritual is to cleanse the sacred land of the stain left by the violation.

Buyut is always obeyed and manifested in the daily lives of the Baduy people because they fear the consequences that may follow. Their daily lives, built around obedience to *pikukuh* and *buyut*, create a simple and peaceful environment. They appear to be in harmony with their natural surroundings. By upholding traditional customs and living according to ancestral values, conflicts among community members are rare. The Baduy people view nature as a friend that must be preserved and protected. They believe that maintaining the environment is crucial to prevent natural disasters, which they interpret as a form of conflict with nature. Consequently, they live harmoniously with both nature and one another, reflecting values of togetherness, balance, and harmony in their culture and beliefs.

According to Mursid & Mirza (2023), the Baduy is a community with strong traditions and beliefs, although Islam has also influenced them due to its presence in Indonesia. Within Baduy culture, several universal values align with Islamic

teachings, although they are expressed in unique and distinctive ways. These include:

Simplicity: The Baduy live very modestly, with minimal influence from the modern world. This reflects the Islamic principle of living simply and avoiding materialism.

Solidarity and Cooperation: The Baduy live in a very close-knit community where solidarity among members is crucial. This reflects Islamic values of cooperation and mutual assistance.

Social Concern: The concept of *Pikukuh Sapuluh* demonstrates social concern. The Baduy allocate a portion of their income for social and religious purposes, which aligns with the concept of *zakat* in Islam—giving to those in need.

Religious Diversity: The Baduy exemplify coexistence within a society of diverse religious beliefs, reflecting the Islamic value of tolerance toward religious diversity and beliefs.

Respect for Nature: The Baduy live in harmony with nature and their environment. Islam also promotes environmental sustainability and the responsibility to care for the Earth.

The Importance of Prayer and Spirituality: Although their religious practices differ, both Islam and Baduy traditions emphasize the importance of prayer and spiritual life.

Once again, it is important to recognize that these values exist within the unique cultural and traditional context of the Baduy people. While there are some similarities to Islamic values, there are also significant differences due to variations in religious beliefs and practices.

4. The Preservation of Lampung and Baduy Cultures

Culture is one of the most valuable heritages that form a nation's identity. Although the cultures of Lampung and Baduy are different in many aspects, they each possess unique and valuable cultural values that must be preserved and safeguarded. Preserving these cultures is not solely the responsibility of the Lampung and Baduy communities but a shared duty of the entire nation.

Preserving the Nation's Cultural Identity: The preservation of Lampung and Baduy cultures is an integral part of Indonesia's rich cultural heritage. These two cultures contain values, traditions, and beliefs that add color and depth to the national identity. By protecting and preserving them, we are also safeguarding the nation's cultural legacy.

Fostering Intercultural Understanding and Tolerance: The preservation of Lampung and Baduy cultures also contributes to building intercultural understanding and tolerance. When we appreciate and understand the cultures of others, we strengthen national unity and reduce the potential for conflict and prejudice. This creates a strong foundation for harmony in a diverse society like Indonesia.

Promoting Sustainable Economy and Tourism: Culture also has the potential to drive sustainable economic growth and tourism. Cultural heritage, such as traditional dances, music, handicrafts, and festivals, can attract tourists. Therefore, cultural preservation can also bring economic benefits to local communities.

Maintaining Environmental Balance: The Baduy culture, in particular, teaches the importance of living in harmony with nature. This is highly relevant in efforts to preserve the environment and promote sustainability. By respecting and caring for nature, we help protect ecosystems that are vital for our survival.

Preserving the cultures of Lampung and Baduy is a collective responsibility that involves not only their respective communities but the entire Indonesian nation. Through this shared effort, we can protect our cultural wealth, promote tolerance, support sustainable economic growth, and safeguard our natural environment. This is a collective duty that will benefit all Indonesians in the long term.

CONCLUSION

The preservation of the cultures of the Lampung and Baduy ethnic groups can contribute positively to universal Islamic education literacy in various ways despite their different cultural and religious backgrounds. These two groups hold significantly different religious beliefs and cultural practices. Therefore, while there are certain shared values between them, there are also fundamental differences.

Preserving these cultures can offer valuable lessons on universal principles such as tolerance, solidarity, and justice—values that can be applied within the context of universal Islamic education literacy while still respecting the uniqueness of each culture and religion.

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