

## The *Nenemo* Philosophy of the West Tulang Bawang Community as a Media for Conflict Resolution and Local Politics

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### Abstract

This scientific study is intended to examine in depth and comprehensively the form of the epistemological aspect of the *Nenemo* philosophy, the urgency of the *Nenemo* philosophy of the West Tulang Bawang community as a media for conflict resolution and local politics. This type of field research leads to naturalistic research, the nature of qualitative research, primary data sources with purposive sampling as the key informants can be representative and data processing methods obtained from observations, interviews, and documentation from community leaders and cultural experts. The data analysis method is inductive with the stages of reduction, data presentation, and data verification. *Nenemo's* philosophy itself has a philosophy of a multicultural society by reflecting hard work, *nemen* which means earnest, *nedes* which means resilient, and *nerimo* means sincerely accepting God's gift. In conflict resolution, as in the West Tulang Bawang community, the actual *Nenemo* philosophy values in applying customary law are also implemented in local law enforcement. *Nenemo's* philosophy has values and essential human values, reflecting the hardworking and socialist character. Therefore, it is very relevant to actualization as a model in local political development as this distinctive culture is to strive for the civilization of ethnic communities in the challenges of the times. This component is related to exemplary leadership and pioneering, which is carried out by not abandoning lofty ideals based on values born of conscience.

**Keywords:** *Nenemo*, Philosophy, Culture, Society, Politics, Conflict Resolution.

### Introduction

Learning the philosophy of life means taking part in the conversation or being part of the culture. Culture must have values; culture cannot be separated from rules and norms that must be obeyed. It is time for such culture and civilization to receive comprehensive and basic attention, especially from the authorities or government and, of course, from society as a whole. This emphasis should be placed, *inter alia*, on continuous study and research, as well as on a comprehensive and fundamental philosophical approach, holistic and rational.

Indonesia is a country with the most ethnic groups and the most diverse cultural customs. Cultural diversity in all directions is influenced by many factors, including regional and historical factors (Dimiyati et al., 2021; Leiva & Schramski, 2022). The history of the civilization of the Unitary State of the Republic of Indonesia cannot be separated from the participation of indigenous peoples who have lived and developed for generations. When the people recognized the national system of government, a young nation existed, and Indonesia

established itself and the Dirgahayu of the Republic of Indonesia in 1945. However, before the founding of the Indonesian state, there had been a joint government that governed the social order of the kingdom and indigenous peoples for a long time in the conventional system of government as it is today. Politically, the existence of the old state has been completed, and power has been transferred to the state, but the existence of indigenous peoples has been recognized by the state (Kartikawangi, 2017).

Learning the philosophy of life means participating in the conversation or being part of the culture. Culture manifests the capacity and feeling of human consciousness as a whole towards everything around them (Murhaini, 2021; Sibarani & Fachari, 2020). Therefore, culture must have values; culture cannot be separated from rules and norms that must be obeyed. In other words, different rules and norms indicate that culture is closely related to the ethical foundations or values that guide one's behavior.

The paradigm of human culture and civilization is of great concern today. The civilization full of shocks and imbalances between individual and social life comes from a culture that does not have spiritual and moral values (Susanto et al., 2020). It is time for such culture and civilization to receive comprehensive and basic attention, especially from the authorities or government and, of course, from society as a whole. This emphasis should be placed, inter alia, on the continuous study and research and a comprehensive and fundamental philosophical approach, holistic and rational (Nugroho, 2021; Saphira et al., 2022).

It is the same with the people of Lampung, who also have culture. The culture of the Lampung people can be seen in their philosophy of life and other cultures because Lampung culture also contains rules, regulations, and ethical principles (Putraditama et al., 2021). The people of Lampung have a philosophy of life called *Piil Pesenggiri*. The term *Piil Pesenggiri* comes from two words, namely *Piil* and *Pesenggiri*. According to Suhairi (2021), *Piil Pesenggiri* means Lampung people or people of Lampung ethnicity want to be equal, equal, equal with other people in social life.

Traditionally, the Lampung community is divided into two groups: the Lampung-Pepadung indigenous community and the Saibatin-Lampung indigenous community, commonly called Lampung Peminggir. Therefore, the Lampung Sai Bumi Ruwa Jurai area is an area (land) inhabited by two groups, namely the Pepadun and Sai Batin tribes (Wahyudin et al., 2020). The Lampung community is divided as follows: A dialect and O accent. The people of Lampung Saibatin and some people of Lampung Pepadun (such as the Way Kanan community) use the main dialect A, while the people of Lampung Pepadun use dialect O (Widayati et al., 2018).

The West Tulang Bawang Regency emerged from the expansion of the Tulang Bawang region in 2008. The composition of the community is nine sub-districts and 107 unique villages (Tiyukh) (Tube Bawang District Government, 2021). About 70 people are Javanese (from Central Java and East Java), more than ten are Sundanese, and the rest are Lampung and Batak tribes. The diversity of ethnic groups living in West Tulang Bawang Regency has been inseparable from the resettlement program since the Dutch colonial era. Since 1901, when at least one million people left Java to become plantation workers, the settlers have retained their mother tongue, which is still being passed down from generation to generation (Galikano, 2017; Sibarani et al., 2020)

As mentioned above, the diversity of the West Tulang Bawang community and the potential strength of regional development can also be a source of social vulnerability in the

form of potential and real conflicts and conflicts. The conflict in West Tulang Bawang was due to conflicts between residents related to land disputes in Terang Sakti Hamlet, triggered by the murder of a resident in the register area of 44 victims; three people died. The others were seriously injured, and conflicts between religious communities have never occurred. What happened in Karta District, which can still be resolved by sitting with local leaders and officials, the conflict between the Lampung indigenous tribes and the Tiyuh/village apparatus related to the problem of making a semar statue in Tiyuh Toto Mulyo District, Mount Bright, Tubaba Regency. The incident of March 12, 2016. On a macro level, the conflict occurred in the sentiment of economic resources between local communities and migrants. The success of the role of the clan's traditional leader, Pak Tubaba, played an active role in resolving conflicts that occurred in the West Tulang Bawang district, which was nicknamed Ragem Sai Mangi Wawai Regency and also the local wisdom factor of the *Nenemo* philosophy attached to the local indigenous community for the sake of respecting human dignity.

In a scientific study of policies regarding the relocation of refugees from the eruption of Mount Sinabung, residents in Lingga Village, Karo Regency, North Sumatra Province, spawned the seeds of social conflict in the research of Puji Lestari, Rama Kertamukti, Poppy Ruliana entitled Use of Local Wisdom (Purpusage) through Heart-to-Heart. Heart Communication in Settling of Social Conflicts in Karo, North Sumatra Indonesia. The results show positive communication from heart to heart because it is rooted in local culture and wisdom, with the status of *runngu* and *purpusage* as the main basis for conflict resolution in the community.

As a study of development involving a small area, namely the countryside, Ashwani Said, entitled Development strategies and the rural poor, has succeeded in examining the process of economic growth in developing countries in the post-war period, characterized by persistence, and recently perhaps intensification, rural poverty. The advantage of accelerating industrialization in third-world development strategies places the rural sector functionally in a resource-providing supporting role. However, for most developing countries, industrialization has and is likely to remain unable to produce a significant Lewisian downward trickle. Indeed, the relative failure of industrialization in Africa has created structural conditions and the accumulation of new debt burdens that have generally prevented the retention and productive use of agricultural surplus in the rural sector. (Azrina & Salim, 2018; Baan et al., 2022)

A reorientation of the growth process along "farm first" lines is also unlikely to create a trickle-down effect that has a sufficiently strong impact on rural poverty as long as it is based on an emphasis on export orientation and intensification of technology within institutional inequalities and is an ecologically fragile system. Neither piecemeal reactive policy interventions nor structural adjustment packages provide a viable general solution. The research conducted has its substantial uniqueness from previous research and will seek the epistemological roots of *Nenemo's* philosophy; for the West Tulang Bawang community, as this research leads multi-ethnic diversity into a necessity, and for a group of local communities, the importance of maintaining and managing, caring for the tradition of togetherness as a nation. *Nenemo's* philosophy as local wisdom can be a guideline for local communities to show togetherness, the spirit of cooperation, advancing the region, and occupying inter-ethnicity as local wealth.

In the Life Philosophy of the West Tulang Bawang Community, *Nenemo* is a vision of living in a society to fulfill the obligations that must be fulfilled by each individual and community group of West Tulang Bawang follow *Nenemo's* view of life as a ritual standard

in the social life of the Lampung people, which describes *Nenemo's* philosophy of life as the philosophy of the West Tulang Bawang community, which becomes the reference, norm or ethics of men in all the creativity and activities of the Tulang Bawang. In western society life, all work must respect the values of *Nenemo*.

Cultural diversity is expected to continue to unite Western society to maintain balance and harmony in life. With "*Sang Bumi Ruwa Jurai*" and the philosophy of *Piil Pessenggiri* that has been developed for a long time, the people of Lampung have red blood as an ethnic group that is always indigenous according to custom and respects newcomers. This openness makes us unique to see so many primitive characters found in many other ethnic groups in Indonesia. In other words, the people of Lampung West Tulang Bawang know democracy with a unique noble understanding, reflected in these philosophical values (Nobility et al., 2020).

Previously, national culture had to be analyzed conceptually, mostly based on two dimensions, namely, the dimensions of form and content. Judging from the dimensions of its form, complex ideas, concepts, and thoughts form as a complex of activities and form as an object. In addition, when analyzing cultural content, the concept of universal cultural elements, namely language, technological system, knowledge system, religion, and art, can be used. Based on the cultural framework, it can be understood that culture is dynamic.

The diversity of development in Lampung Province will be more dynamic because many local communities and migrants support each other. Thus, logically understanding a problem and locality problems will be easily resolved rather than just waiting for a solution by a few people. The statement above shows the value of local wisdom of the West Tulang Bawang community as conflict resolution (conflict resolution) both on a mild and moderate scale occurred in this relatively new district, and the *Nenemo* philosophy was used as the basis for the development that took place in West Tulang Bawang.

The problem formulation is how to apply the *Nenemo* philosophy of the West Tulang Bawang community as a philosophy of life, culture, politics, conflict resolution, and development. Research is often aimed at developing or testing the truth of knowledge. The aim is to find out and explore the form of the *Nenemo* philosophy of the West Tulang Bawang community as a philosophy of life, culture, politics, conflict resolution, and development.

Research contributions in this regard include: 1) In theory, this research is expected to be material for positive information and input for thinking to maintain and preserve the culture of being a Lampung people; according to the authors, they failed to collect a lot of information about the *Nenemo* philosophy of the West Tulang Bawang community, Lampung Province, in particular. the problem of regional development based on local wisdom which is included in the usual notation; and 2) Practical answers to questions about the background of the development of the treasures of wisdom and regional development in West Tulang Bawang can be additional material for reading other treasures and knowledge, used to develop an interest in hard work and learn about community customs as well as the development of science.

## Literature Review

The research related to the Nanemo Philosophy has been carried out previously by Rozali Bangsawan with the title Nanemo Philosophy and its Contribution to the Lampung Society in 2020. The thing that distinguishes this research from the previous one is the

research focus. In previous research, it was still focused on the individual characteristics possessed by the Lampung ethnic for the development of the West Tulang Bawang District. At the same time, the research will be conducted to learn more about how the Nanemo philosophy is applied as a philosophy of life, culture, politics, and resolution media to help development in West Tulang Bawang.

*Nenemo's* philosophy as the character of the West Tulang Bawang community exists because the diversity of its people always celebrates diversity. *Nemen*, *Nedes*, and *Nerimo*, better known as *Nenemo*, come from the roots of the West Tulang Bawang culture, which describes the daily activities of farmers and ranchers. *Nenemo* itself is borrowed from the philosophy of the West Tulang Bawang culture, which has the characters of *Nemen* (hard work), *Nedes* (tenacious, patient), and *Nerimo* (religious, sincere, accepting the provisions of Allah SWT). *Nenemo*, *Nemen* (hard work), *Nedes* (tenacious), and *Nerimo* (sincere) become the philosophy of life that farmers carry as a Sufi practice; they work hard until midnight, and their failures and successes reap what they sow, of course, they become a sowing process, human maturity in a big soul. *Nerimo* (*Neghimo*) is the path to divinity, a mysterious ladder that stretches from earth to heaven. Accept all the tests from despair, disappointment, and anger to sincerity (Master, 2021).

In the philosophy of life of the people of West Tulang Bawang, *Nenemo* is the concept of living in a community and society that must be lived by every person and every community group in West Tulang Bawang. The depiction of *Nenemo's* life as a standard of etiquette in the social life of the people of Lampung illustrates that *Nenemo's* philosophy of life as the philosophy of the West Tulang Bawang community serves as a guideline, normative or ethical guideline in all creative activities and people's lives.

Cultural diversity is expected to continue to unite western society to maintain balance and harmony in life. With "*Sang Bumi Ruwa Jurai*" and the philosophy of *Piil Pessenggiri* that has developed for a long time, the people of Lampung bloody red are an ethnic group that has always been indigenous people according to their customs and traditions and respects immigrants. This openness makes us unique to see so many primitive characters found in many other ethnic groups in Indonesia. In other words, the people of Lampung West Tulang Bawang know democracy with a unique noble understanding reflected in these philosophical values (Nobility, 2020).

In the philosophy of life of the West Tulang Bawang community, *Nenemo* is a conception of social life that must be carried out by every individual and every community group in the West Tulang Bawang community. In *Nenemo's* view of life as a standard of etiquette in the social life of the Lampung people, he illustrates that *Nenemo's* philosophy of life as the philosophy of the West Tulang Bawang community serves as a guideline, norm, or ethics in creating and doing activities at the West Tulang Bawang Community.

*Nenemo's* source is to exploit the life of the Lampung people's role models, including the characters *Nemen*, *Nedes*, and *Nerimo*. Then, this is where the place to do all the work must be new, close if everything is really tried, and also must approach or be patient, then we have faith to accept the rules of God Almighty. Likewise in the traditions of the Lampung people, manifested in the traditions of Bejuluk Adek, Nemui Nyimah, Nengah Nyappur, and Sakai Sambayan. *Nerimo* (*Negimo*) is the path to divinity, a mysterious ladder that extends from earth to heaven. From despair to disappointment, to anger to honesty, acceptance of all of *Nerimo's* trials is a deep reflection in mind and is felt through an open chest.

## Method

This research requires qualitative research because it is expected to be able to describe the problems raised in this study in depth using an approach that supports this type of research. A study that makes a major contribution to theory because it is proven to validate theory using problems from social practice, the final step in using concepts from explicit sources and methods can be explained. The qualitative research method is based on post-natural philosophy, used to consider the subject's natural state (as opposed to experimentation), where the researcher is the main tool to obtain the necessary data for the research.

The type of research conducted by the author is part of field research, namely research conducted in real life. Field researchers intend to study the background of the current situation and social interactions, individuals, groups, institutions, and society intensively. Qualitative research is a process of understanding social problems, which consists of creating a coherent picture formed by words, communicating detailed opinions of informants, and organizing in an environment. Qualitative research methods are also often called naturalistic research methods because research is carried out naturally; at first, this method was more widely used for cultural anthropology because the data collected and the analysis are more visually qualitative. This research is focused on the *Nenemo* Philosophy of the West Tulang Bawang Community as a Media for Conflict Resolution and Development.

Following its nature, this research is qualitative; namely, research that aims to find, explain, manage, and interpret certain social phenomena and describe them in detail. This research uses an interpretive approach, which involves interpreting events that are seen, heard, and understood. Judging from Geertz's interpretive approach, interpretation faces a daunting task. From an established social science perspective, there are right and wrong answers, things to take into account, and social facts measured by an interpretive approach closer to literature analysis. It is, as Geertz said, that culture contributes an intellectual element to the social process. Therefore, this study will only focus on the *Nenemo* philosophy of the West Tulang Bawang community as a means to resolve and develop conflicts at the study site.

Actions and statements can have many meanings and be interpreted differently. Using qualitative methods to describe the reality of what happened. The *Nenemo* philosophy of the West Tulang Bawang community is a means to resolve and develop conflicts through words and meanings from those who provide it with a level of information. Interpretive qualitative research is research with a method or approach where researchers try to understand the meaning and significance of the region's contribution to the *Nenemo* philosophy of the West Tulang Bawang community as a means of conflict resolution and development.

The methods of observation, interviews, and documentation were used to collect the data in this study. These three methods are designed to obtain detailed and comprehensive data from informants to collect research data easily. A full description of the data collection methods is given below. Scientific observation focuses on events, symptoms, or things to interpret them, find the causal factors, and find the rules that govern them (Kriyantono et al., 2022; Markkula et al., 2019). Then, it becomes data that explains the status of a documented investigation. Observation is the conscious and systematic study of social and psychological phenomena through observation and recording. Building on this understanding, this investigation will use observational techniques to observe and then identify problems related to the *Nenemo* philosophy of the West Tulang Bawang community as a medium for conflict resolution and development in contributing to the area. Then, observations were made for traditional leaders and advisors who had long sides with traditional leaders to see the effect

of the *neem* philosophy on the surrounding environment and the *Nenemo* philosophy of the West Tulang Bawang community as a medium for conflict resolution and development. In addition, there are also documentation techniques. The material will be used from this research documentation in the form of photos of authentic evidence regarding *Nenemo's* philosophy preserved by realizing the life of the West Tulang Bawang community and, most importantly, as a media for conflict resolution and development. The documentation provided contains the concept of a general management structure and local photographs as local cultural treasures, photographs of indigenous peoples who sow *Nenemo's* philosophy in inter-ethnic coexistence.

Data analysis in this study consists of three stages: data compaction, data presentation, conclusion drawing, argumentation, or verification (including verification). Data condensation refers to selecting, centralizing, simplifying, abstracting, and transforming data. This study uses inductive data analysis for several reasons: First, the inductive process is more likely to find more facts in the data. Second, inductive analysis is more likely to make the respondent's research environment clear, recognizable, and accountable. Third, the analysis can better describe the whole environment and decide whether to move to another environment or not. Fourth, inductive analysis can better find common effects that sharpen the relationship. In the end, the analysis can account for explicit values in the framework of the analytical structure.

## **Result and Discussion**

### ***Epistemological Aspects of the Nenemo Philosophy of the West Tulang Bawang Society***

*Nenemo's* philosophy is essentially the result of interpretation of Ulun Lampung's philosophy, especially until now it is still limited to being found in various libraries, both nationally and in Lampung itself. In fact, there has not been a single expert or scientist who has been called upon to construct a building for *Nenemo's* philosophy. The consequence is the lack of interest of many people to know or know the true essence of *Nenemo's* philosophy. As a philosophical researcher, the *neemopenist* tries to give an idea or an initial offer about the philosophical building of the West Tulang Bawang community, by suggesting what is the basis of the *Nenemo* philosophy, namely to reveal the epistemological aspect, thus as an initial offer, it will still require further studies, both by the researchers themselves and by the researchers themselves. by other researchers who are interested in the same study.

Epistemology, namely sources and methods in a knowledge. Judging from the four sources of knowledge above, it can also be assumed that actually science is very nuanced in humanity, because all these sources of knowledge are essentially inherent in every individual human being, and therefore there should be no dichotomy between rational and empirical, between reason and heart, between Islamic and Western knowledge and so on. If there is a view that only favors one of them, it is possible that it is only a misunderstanding or it can be a form of dishonesty or denial of the true existence and essence of human beings. Thus it can be concluded that there is no human knowledge that is not grounded in or based on sources and methods, in other terms, if knowledge is without clear sources and methods, then it is very and must be doubted about its validity.

According to Titus, Smith, Nolan, in general, knowledge can be divided into two types, namely first knowledge by painting (knowledge by description) or knowledge about things. Second, knowledge by introduction (knowledge by acquaintance) which is a reciprocal appreciation of fellow human beings. Both kinds of knowledge are subject to human beings

as subjects who need and study them continuously and in a constant depth, so that it can be concluded that all knowledge rests on the existence and essence of humans as subjects who investigate an object. The problem now is how are the sources and methods used in the discovery of the nenemo philosophy of the West Tulang Bawang community.

As stated earlier that in *Piil Pesenggiri's* philosophy there are various schools and among the schools that have a very large influence are the rationalist and empirical schools. These two schools have different ontological roots, so the consequences used are different. While the piil pesenggiri philosophy as stated above ontologically has similarities with the *Nenemo* philosophy, so it is also possible in the epistemological order to have coherence or similarity.

The content, nature and structure of the values of the philosophy of life mentioned above are also the same or coherent with the values of *Piil Pesenggiri's* philosophy of life. In the philosophy of life of the Lampung community, as has been stated, it also includes teachings about the meaning or values and goals of human life and functions as a basis, impetus and guide for all creativity and life activities of the Lampung people, therefore Piil Pesenggiri's philosophy of life can be said as a system of philosophical thought that is holistic, comprehensive and radical and places existence. The actualization of the values of the piil pesenggiri philosophy crystallizes and shapes the lifestyle of the Ulun Lampung people who have determination, work ethic and independence to get a life worthiness and enthusiasm.

Retracing what has been stated in the previous chapter, that both in the piil pesenggiri philosophy and in the nenemo philosophy, both make customs, authority, and community legitimacy. Customs which include religious rules, decency and manners, are then discovered, processed and promulgated by the whole community or someone appointed (the authority) to represent the entire community, in addition to someone who has the authority to find characteristics and as a guide for the community in acting. normative principles in adaptation to nature. Therefore, in the process of discovering the philosophy of Ulun Lampung, it emphasizes the role of the ratio (in Thomas' terms, namely reason), the five senses, authority, intuition and God's will (revelation). Thus, it can be concluded that *Nenemo's* philosophy is reason, senses, intuition, authority and revelation, then elaborated so that *Nenemo's* philosophy is human with all its values, both transcendent and immanent. In this case it can also be understood that the source of *Nenemo's* philosophical knowledge has equality with other sources of knowledge, especially sources of knowledge in Islam (Susanto & Samadan, 2021).

According to Robles et al. (2020) and Huang & Zhao (2021) to move in a direction of progress, a foothold is needed as a guide. Fully aware of its position, condition and potential, Tulang Bawang Barat was not targeted to move into a futuristic area. The progress that will be achieved is not by looking at what is outside of West Tulang Bawang, competing, and then chasing it. On the other hand, the progress to be made is based on local wisdom, by looking and digging into, and elevating local wisdom to be the root and foundation of future progress.

The people of Lampung have a life philosophy of *Piil-Pesenggiri* (standing firm), *Nemui-Nyimah* (being kind to guests), *Nengah-Nyampur* (friendly), *Bejuluk-Beadek* (having a clear status), and *Sakai Sambaian* (cooperating). This wise philosophy that has existed for hundreds of years continues to be the basis of the character of society. Regarding the future, the philosophy of the Tubaba is "*Nenemo*" (*Nemen, Nedes, Nrimo*). *Nemen* means hard work, *Nedes* means tenacious or hard to give up, and *Nrimo* means honesty. *Nenemo* is a value that is communicated to the people of West Tulang Bawang through various programs. For the



development of the Regent, Umar Ahmad also looked at the philosophy of the Baduy community about simplicity, equality, and sustainability. The last word is sustainability which is the inspiration to build by continuing to pay attention to the preservation of nature or to build ecologically. The philosophy of equality is also in accordance with other Lampung people's philosophies, namely *Nemui-Nyimah* (friendly to guests), *Nengah-Nyampur* (easy to get along with), which will bring the Tubaba community into an open society, open to newcomers to build together for the good.

After knowing what is the source of knowledge of *Nenemo's* philosophy, the next problem is how to approach or method used in building life guidelines, adaptation to the environment and enthusiasm for work. Epistemologically, an approach or method used in a scientific discipline must be in accordance with the object that is the target of the study. Tracing back the sources of *Nenemo's* philosophy above, it can be emphasized that the approach or philosophical method is an elaboration of the empiricism, rationalism and intuitionism approaches (Kumar, 2018; Wijaya et al., 2018).

Methodically the discovery and processing of *Nenemo's* philosophy uses the approach of rationalism and empiricism, in addition to intuitionism. Therefore, it can be assumed that the method used in building the philosophy is a method called the "scientific method", which is a method that elaborates between rationalism, empiricism and intuition. Rationalism provides a coherent and logical framework of thought so that the existence of the *nenemo* philosophy can be accepted rationally and does not conflict with the nature and basic values of humanity. While empiricism provides a factual testing framework in ensuring the validity of the truth, so that the *nenemo* philosophy as a building of science can be tested for truth and its existence becomes consistent and reliable (Taek et al., 2019; Ulicsni et al., 2019).

Thus, epistemologically, the philosophy of *neem* has its own characteristics, especially with regard to the sources of knowledge and the approach used. The sources of *Nenemo's* philosophical knowledge as stated above are not limited to those that are immanent or empirical, but also transcendent ones. Such sources of knowledge have consequences for the approach used, namely the approach is not only rationalism and empiricism, but intuition is an inseparable part of the approach manifested in the spirit and work ethic of the West Tulang Bawang community which is adaptive and independent.

### ***Education for Economic and Community Development***

The policy is said to be a pattern of purposive action in which political institutions shape society. This usually involves various attempts to address a particular social problem. The policy directly relates to politics (Ogbodo et al., 2013). According to Hanggoro, if the size of the departmental budget and the size of the university budget respectively are taken as proxies for 'quality' and political power, it can be maintained that, on the one hand, UK government university research funding tends to be in addition to EU funding, especially for small groups. High quality/politically strong department/university. Universities are seen as 'instruments for the national political agenda' rather than as 'institutions' (Hanggoro et al., 2018). In the UK, research is politically considered a priority for higher education and academia (Singagerda et al., 2020).

In the knowledge economy/society, universities are politically and economically important as institutions that produce and transfer knowledge (Olsson & Lynn, 2020). Cappell & Guterbock discuss four theoretical perspectives that explain the factors that contribute to the holistic structure of sociology: (1) conceptual theory, (2) political-economic theory, (3) professional power theory, and (4) intellectual network circles/network theory. Political-

economic theory exemplifies the polarized specialization group formed by functional and critical sociologists (Zougruis, 2018).

In education management, there are at least three requirements for that, namely (1) political decision, (2) political commitment, and (3) political action. Political decisions mean that they have political courage in anticipating what must be played by education in producing resources that can increase economic growth. Political Commitment is needed to support a dynamic boundary system of management activities with all levels of society. Political action refers to the demands of political courage from the institution concerned to leave conventional management methods by implementing collaborative patterns through forms of agreement and daring to compete with external organizations (Ahmad, 2015). When experts or laypeople are given too much or too little credit, it can lead to bad science or misguided politics. Whatever issue is chosen as important, the interaction of science and politics is inevitable.

### ***Nenemo's Philosophy as a Media for Conflict Resolution and Local Politics***

Based on the economic and political transformation, gradual social adjustment can follow. History, however, has remained a part of the present for a long time. The politics of social consensus demands not only to act on the preferences of certain individuals but also the sensitivity of social decisions to the development of individual preferences and norms (Budisantoso et al., 2016). Whether one's knowledge will be used to create competitive advantages for individuals, countries, and other political units or whether it can be used for the benefit of all is a key political question for the future (Bacevic, 2020).

There is a high payoff in studying politicians and non-politicians simultaneously. Strong inferences about why some people run for office and others do not are possible only if the others are scrutinized with the same measures as the politicians. Suppose others are scrutinized with the same measures as politicians. In that case, it is possible to describe the intensity with which various political perspectives and operational patterns are supported or opposed in representative (or atypical) group personality systems throughout the political body. Restrictions on the functioning of the state to defend individual freedom from attacks and enemies continued Hobbes's conception of politics, albeit in a different form, namely through the incorporation of 'basic law' and the constitutional protection against 'despotism.

This conflict is seen in relational aggression that aims to undermine the social status of others through ways such as spreading gossip, dirty appearances, 'complaints,' derogatory comments, rudeness, satire, misrepresentation, exaggeration, manipulation, exclusion, and exclusion (Funk et al., 2014).

The President of the Republic of Indonesia, Joko Widodo, has also set one of the action agendas to increase Indonesia's global role, including through an active role in conflict resolution, peacekeeping, and peacebuilding. According to Herve Ladsous, former Head of UN Peacekeeping: "Women can and must play a leading role in political participation, conflict resolution and the transition from conflict to peace." The appointment of Major General Lund is the first acknowledgment of the implementation of the UN Security Council Resolution 1325 of 2000 on "women, peace, and security." The resolution represents a shift in UN policy to involve more women in UN peacekeeping operations worldwide.

According to John W. McDonald, mediation, conflict resolution, third-party facilitation, and education, including kindergarten through Ph.D. programs covering various aspects of global or cross-cultural studies, peace and world order studies, and conflict analysis, management, and resolution. Classes such as Collaboration Mediation, Problem

Solving, and Dialogue highlight trust-building skills, while in-depth discussion sessions challenge participants to see how to apply Forgiveness and Reconciliation skills in their community and personal and professional lives (McDonald, 2012).

Multi-ethnicity in Lampung society has 2 logical consequences, first as ethnic integration and also ethnic disintegration. This social conflict in Lampung is a horizontal conflict between ethnic groups caused by social inequality and social jealousy due to unbalanced government programs. As a result of the inter-ethnic grouping of the population, government programs have also formed an unintegrated Lampung region. The incident of social conflict in Lampung has two components: socio-cultural and government. The culture of the people of Lampung is a very multicultural and heterogeneous area, giving rise to conflicts both horizontally and vertically. Events of social conflict are inseparable from the government's program to continue the colonial program called reincarnation. This program leads to cultural assimilation and economic advancement of the migrants compared to the local population.

Conflict management is always seen as a conflict management term, conceptually these two terms have the same meaning and perspective, namely controlling and managing, organizing, and regulating with the aim of reducing conflict productively (Joshi & Olson, 2020; Asteria et al., 2021). Conflict management can be interpreted as an effort to preserve the conflict area from conflicts and disputes that are biased by violence, where what is embodied in conflict management efforts is a resolution process through the tools of power and authority. Conflict management from various social scientists has given the concept as a goal of preventing violence in conflict through management practices that make conflict transformation. This means that conflict management is not only a conflict containment but to construct problem solving and deal with the roots of the conflict

### ***The Influence of Community Culture on Community Development and Conflict Resolution Paths***

The Lampung ethnic community, in general, is very friendly and open to newcomers. However, the people of Lampung have a personality that is rather rude and has a high voice, like the Sumatran tribes. Historically, Lampung society is full of immigrants from Java during the colonial period and reincarnation, which is no stranger to the people of Lampung. Lampung society has a culture of producing symbols and identities to regulate shared behavior in people's lives, which is interpreted as local wisdom. Local wisdom can be interpreted as a way of life that hoards local wealth, wisdom, and wisdom of life, including the meaning of biopolitics.

Likewise, the people of Lampung have a culture. Lampung culture, like other cultures, is reflected in their philosophy of life because Lampung culture contains rules and norms in addition to ethical rules. Lampung residents have a philosophy of life called Piil Pesenggiri. The term *Piil Pesenggiri* comes from two words, namely *Piil* and *Pesenggiri*. Thus, *Piil Pesenggiri* is interpreted as the behavior of people of Lampung ethnicity who always want to be equal to others in social life.

Based on the analysis, *Nenemo's* contribution to community development efforts for regional development in West Tulang Bawang district deserves to be expressed with the values of spirituality, tenacity, toughness, perseverance, istiqomah, and an open-minded or sincere acceptance. Second, the values of togetherness, kinship, volunteerism, socialization, cooperation, unity, and cooperation form the identity of Piil Pesenggiri with Islamic ethics, who are wise, hardworking, trustful, istiqomah, and high social minded, both to the

community. Surroundings and other communities. Strengthening kinship ties, lightening work, and accelerating work completion, including increasing work productivity with high enthusiasm, can eliminate gaps in differences and social classes in society and prevent conflicts as described above, therefore with the contribution of values *Nenemo* for community development efforts for regional development is very supportive in development sectors, especially the development of West Tulang Bawang human resources.

After understanding several systems in the life and culture of the Lampung people, the following will be described and explore the traditional unity of the Lampung people. The folklore system of the Lampung community is divided into two folklore groups. In other words, the Lampung community group with the Pepadun culture and the Lampung community group with the Saibatin tradition. According to Paksi, the Lampung indigenous people of Pepadun consist of the Pubian Telu, Abung Siwou Migou, Megou Pak Tulang Bawang, Buay Lima Way Kanan, and Bunga Mayang Sungkai tribes. Relevant to Paksi, Idris stated that the Pepadun custom was embraced by the people of Lampung who used to live in Abung, Way Kanan, Sungkai, Tulang Bawang and Pubian.

The human value referred to in this study refers to human nature in the view of the people of Lampung, which has been stated in the previous section, that human beings for the Lampung people ontologically are monodical humans. These, namely humans (formed from the physical elements of the body), immaterial (mind), have the possibility called reason, senses, mind (intuition), and basic personal and social. In addition, the discussion of human values in the study of Pancasila and Islam. This is as has been stated that human nature in the view of Pancasila and Islam has coherence with human nature in *Piil Pesenggiri's* philosophy of life.

The human body, or body and soul, cannot be separated from each other, but in an organic composition, both consist of two elements of nature, which together form a whole; the whole is physical life, only life, and soul. Kaeran explained that humans are creatures of God, personal creatures consisting of physical and spiritual beings. Humans have reason and will, which was originally a possibility to become a perfect human beings and must continue to be developed. From the various views above philosophically, human nature, which is formed from the elements of soul and body, is that humans are material and spiritual beings (physical, spiritual, personal, and social, as well as independent holy beings) according to human values.

From the perspective of Islam and other monotheistic religions, it consists of physical and spiritual components. The human body is made of matter and needs to be material, but the human mind is unimportant and needs to be spiritual. The spirit because it comes from the holy element that brings holiness, while the body has desires that can lead to evil. In this regard, Zulfadrim et al. (2018) argue that Islam clearly states that human nature is related to the body and mind. According to Islam, humans consist of God's matter, earth, and spirit. Therefore, the human essence is a tool that the mind and body use in mind; without them, we are not human.

In addition to describing the nature of human values, the various views above can also be understood that the function of human values is to determine or become a demarcation line for human behavior so that they do not deviate from the purpose of life which is called happiness. Perfection also serves as an incentive to continue to behave positively, following the two-singular nature of humans. Philosophically, it can also be interpreted that human nature in the form of body and soul elements shows that human nature is material, spiritual

creature (body and soul), individual and social, and independent. Therefore, in all human actions, a creature of God cannot be disconnected from the values of soul and body, individual and social, spiritual and material. Taking into account the nature and function of these human values, it can be seen that the essence of human values is closely related to the values of vitality or human life because talking about all creativity and activities related to fulfilling human needs or life is an integral part of human life. Inseparable from the values of vitality or life.

On the other hand, according to Erniati (2019), if certain organizational changes harm the real interests of certain subgroups, one should use political intervention rather than technical or cultural intervention. While political, namely the intervention of power, is acceptable, partly because it can be accepted as the task of the leadership to act in the interests of the organization as a whole. Tubaba Regency has had a lot of progress in development; this can be seen from the prominent buildings, landmarks, monuments, statues, etc., which are dominated and characterized by ethnic Lampung culture, especially carrying the *Nenemo* philosophy. This is following the opinion of Budiaman & Purwandari (2021), who said that currently, the concept of culture includes various kinds of deliberate human practices: from eating, speaking, performing arts, television broadcasting, urban planning, and political decisions to the education and learning process. His discoveries are sometimes driven by unscientific motives, whether ideological, political, or financial (Tanudirjo, 2017).

Similarly, Erniati (2019) tells us 'that family relationships and alliances, political and theological factions, social graces, and much more besides being deemed relevant in the decision to patronize a particular individual (Bresnen & Burrell, 2012). The construction of road access in the Tubaba Regency is also more developed in villages/districts where most of the ethnic Lampung is.

## Conclusion

In conflict resolution, as in the West Tulang Bawang community, the actual *Nenemo* philosophy values in applying customary law are also implemented in local law enforcement. As for the stages in problem-solving, there are stages, namely tiyuh coordination, identifying problems, coordinating sub-districts, continuing with related agencies such as the National Police, the State Intelligence Agency, and so on. Then the last step is to formulate a policy, in this case, the Regent who has the right to resolve conflicts, either legally or with the approach of applicable norms and customs. *Nenemo's* philosophy is an internalization of the Lampung *piil pesenggiri ulun*, which is fundamental as a way of life. *Nenemo's* philosophy has values and essential human values, reflecting the hardworking and socialist character. Therefore, it is very relevant to actualization as a model in local political development as this distinctive culture is to strive for the civilization of ethnic communities in the challenges of the times. That component is related to exemplary leadership and pioneering, which is carried out by not abandoning noble ideals based on values born of conscience.

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