

Family Conflict Resolution Based on Lampung Customary Local Wisdom and Its Implications for Household Harmony

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Abstract

This article examines family conflicts and their resolution based on the local wisdom of Lampung customs, including Pepadun and Saibatin. Because every household is always faced with conflicts, whether mild, moderate or severe, which can lead to household breakdown and social harmonization. Communities that still apply customary values in conflict resolution include Tanggamus and Way Kanan districts. The method used is qualitative, the type of research includes field research conducted in the indigenous Lampung Saibatin community in Tanggamus and Pepadun in Way Kanan. The approach used is ethnography and *mubādalāh* approach. Primary data sources were obtained from Lampung traditional leaders in the two regions. This research found that conflict resolution is based on local wisdom by upholding the philosophy of life *piil pesenggiri* which priorities deliberation mechanisms, extended family support and conflict resolution offers. Lampung traditional local wisdom is in line with the principle of *mubādalāh* because it provides guidance for family members in carrying out their roles by cooperating with each other, respecting each other and sharing roles for the welfare of the family that contributes to household harmony and divorce prevention.

Article History

Received: 28-12-2024

Revised: 04-03-2025

Accepted: 05-03-2025

Keywords:

Family Conflict;
Household Harmony.
Local Wisdom;
Piil Pesenggiri..



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INTRODUCTION

Lampung culture has a wealth of strong traditional values that have been passed down from generation to generation. In the midst of growing modernization, Lampung people still uphold local wisdom in their daily lives, including in resolving household conflicts (Herniyanti, 2024). However, these local wisdom values have not been fully implemented properly, causing many households in Lampung Province to be in conflict and leading to divorce (Pellón et al., 2024). Data shows that Lampung Province is among the 7 provinces with the highest divorce rate in Indonesia throughout 2023, reaching 15,784 cases (Tampan Fernando, 2024). The high divorce rate is due to less comprehensive conflict resolution (Walker et al., 2024). In fact, conflict resolution in Lampung culture, both Pepadun and Saibatin, actually has values rooted in the basic principles of indigenous peoples, namely the value of *piil pesenggiri*, which includes respect, self-esteem, togetherness, and social responsibility (Kesuma and Cicilia, 2017).

Communities that apply Lampung Saibatin customary values include Tanggamus Regency (Bartoven Vivit Nurdin, 2014). Meanwhile, Pepadun customary values are applied by the people of Way Kanan Regency (Abi Sofyan & Basri, 2014). Thus, the author is interested in conducting this research in these two areas to illustrate conflict resolution based on Lampung traditional wisdom. In Lampung society, the family is a highly respected unit and is considered the main foundation in maintaining the harmony of the home. Domestic conflicts, be it disputes between husband and wife or problems with other family members, are generally resolved with an approach that priorities dialogue and deliberation (Asnawi, 2024). Lampung's people believe that conflicts must be resolved in a wise way, so that social balance is maintained and respect between family members is

not undermined. Lampung traditional values also contribute to the prevention of radicalism (Subandi, 2017) as well as restorative justice approaches (Fauzan, 2022).

Lampung traditional values play a role in resolving household conflicts. Traditional elders or family leaders often become mediators to help reconcile conflicting parties. In Lampung's indigenous communities, customary institutions play an important role in maintaining social harmony, resolving conflicts and organizing community life (Laletas & Khasin, 2021). The two main institutions that play a role in Lampung's customary structure are *Perwatin* and *Kepunyimbangan* (Irham, 2013). These two institutions function as community protectors, enforcers of customary law, and guardians of Lampung's cultural values and traditions. With their experience and understanding of adat, the elders provide advice that not only prioritises conflict resolution, but also maintains family harmony and dignity in the eyes of the community. In Lampung customs, the concept of *piil pesenggiri*, which encompasses shame, self-respect and maintaining honour, is an important principle in resolving family conflicts (Pellón et al., 2024).

Shame in this context does not mean restraint, but an awareness to maintain the family's good name in the community. With *piil pesenggiri*, Lampung people are encouraged to solve household problems peacefully and privately, avoiding open or protracted conflicts, which can damage the family image (Sasongko et al., 2022). *Piil pesenggiri* is also about deliberation and mutual cooperation and is very useful in resolving conflicts or problems in the household. Through deliberation mechanisms, Lampung indigenous people can solve household problems in a fair way and respect every opinion (Suwarno et al., n.d.).

This custom involves extended family parties or traditional leaders to help resolve conflicts, thus creating a peaceful agreement without having to damage existing relationships. Not only that, support from extended family in Lampung culture is also an important factor that strengthens household harmony (Siahaan, 2012). This close family value makes families feel supported in facing various challenges (Elisetty & Datti, 2025). When there are conflicts or problems, the extended family usually provides advice, emotional support, and solutions based on traditional wisdom. The value of *gotong royong* makes each family member feel valued and recognized, including in fulfilling household needs (Nur et al., 2023).

Research on family conflict resolution based on local wisdom of Lampung customs is important to do because customs and cultural values have a big role in maintaining household stability and harmony. In Lampung indigenous communities, family conflict resolution does not only rely on state law, but also customary norms that have been passed down from generation to generation. Traditions such as consensus deliberation, mediation by traditional leaders, and the application of *piil pesenggiri* values are the main mechanisms in resolving household disputes peacefully. The results of this research will serve as a reference for more inclusive social and legal policies, combining state law approaches with customary values to maintain balance in resolving family conflicts.

Several studies have discussed the values of local wisdom. First, Habib Sulton Asnawi's article entitled "*Pribumisation of Local Wisdom Values in Indonesia*". This article explores the insight of archipelago Islam by developing local wisdom values. The value of local wisdom in Indonesia is very diverse, so Indonesia has the motto of Unity in Diversity (*Bineka Tunggal Ika*) (Habib Sulton Asnawi, 2018). Second, Idrus Ruslan's article entitled "*Dimensions of Local Wisdom of Lampung Community as Mediation of Conflict Resolution*". The research revealed that local wisdom of *Piil pesenggiri* and *muakhi* ideally have universal values and spirits so that they can be used as a reference for Lampung people (Ruslan, 2018).

Third, Ahmad Lonthor's article entitled "*Moluccas Local Wisdom in the Role of Marriage Arbitrators for Preventing Domestic Violence*". This research reveals that the appointment of distant relatives aims to strengthen the family relationship between the married brother and his married sister where both can help each other so that domestic violence does not occur (Lonthor & Jamaa, 2020).

The research studies above have similarities with this article, namely discussing the values of local wisdom in the archipelago, but the difference is in the aspect of Lampung customary local wisdom in resolving family conflicts and preventing divorce. This issue is interesting to study in depth whether the local wisdom of Lampung customs in Tanggamus and Way Kanan districts can resolve family conflicts as well as contribute to improving household harmony and divorce prevention in the modern era.

METHODS

This research used a qualitative method (Huberman & Miles, 2002) whose purpose was to analyze more deeply the conflict resolution based on Lampung traditional local wisdom and its contribution to household harmony. As one of the tribes in Sumatra, Lampung has local wisdom values that are different from other regions. This article is a field research. While the method used in writing this article uses an ethnographic approach (Creswell & Creswell, 2018), this approach emphasizes empirical analysis on the study of customs in a particular tribe or ethnicity, the ethnicity in question is Lampung ethnicity. The reason this research was conducted in Lampung society is because it still upholds the values of local wisdom which are also in line with Islamic values.

The data collection technique was conducted through three methods: observation, interview and documentation. Observations were made by observing the patterns of life and behavior of Lampung indigenous people in obeying the customary rules prohibiting divorce and the practice of customary institutions that have unique traditions in resolving household conflicts. Interviews were conducted directly and face-to-face with resource persons related to the focus of the research. Then, documentation was obtained through library sources, both in the form of books and accredited scientific journals whose studies are relevant to this article. Primary data sources were obtained directly from several respondents, including Lampung traditional leaders and the Lampung Provincial Ulama Council (MUI Lampung). The data analysis technique is carried out with a deductive framework using the analysis of legal effectiveness theory. This theory is an analytical framework to see the extent to which customary rules regarding the tradition of divorce prohibition are truly effective and obeyed by Lampung indigenous people.

RESULTS AND DISCUSSION

Data on Types and Number of Family Conflicts in Lampung Province

The family is the smallest organized unit in society. If the family is troubled, it will have an impact on social and work life. The family is usually divided into two groups, namely the nuclear family is the husband, wife and children, the extended family consists of male and female in-laws, uncles, aunts, brothers-in-law and aunts-in-law from both the husband and wife's side. The more family members, the more factors that will be able to cause conflict in the family which, if not able to be managed properly, will have a negative impact on the integrity of the household and result in divorce (Fathul Mu'in et.al, 2022).

There are several types of domestic conflict in Lampung indigenous communities in Tanggamus and Way Kanan. Firstly, conflicts that occur between husbands and wives in Tanggamus are due to a lack of communication and responsibility, causing family conflict and leading divorce (Bari, 2023). Thus, both husband and wife must be able to carry out their duties and obligations properly, so that it will minimize a conflict that may occur (Muzan et al., 2023). Harmony in a household should be maintained, so that many bad things must be abandoned, such as excessive joking, to do other forms of bad behaviour, so that when there is a conflict, there is no slinging respect, so that each other degrade, belittle, shrink and drop. Including in another context, a husband or wife when a conflict occurs should never call their partner's family name with bad words, for example *"you are the same as your mother"* this sentence is very bad and can psychologically hurt their partner.

Second, conflicts between parents and children. For example, in the tradition of *sebambangan*, which still exists in the Lampung traditional tradition, there are also some

differences of opinion ([Amanda, 2022](#)). Including conflicts because the inheritance is divided unevenly or it could be that some of them want to control more property than other children ([Tasya, 2020](#)). In the Pepadun Way Kanan indigenous community, the division of inheritance is more along patrilineal lines ([Faizal & Nur, 2023](#)).

Third, conflicts between children and their parents, this usually occurs as a form of lack of understanding of communication between parents and children, because children are constantly developing according to millennial conditions, while parents still use old styles in their education. [Rahman et al., \(2024\)](#), Communication between children and parents triggers conflict, such as children who feel mistreated by their parents.

Fourth, individual conflict, which is a conflict caused by a mental disorder possessed by a husband or wife such as irritability that will disturb household harmony. Children will usually be infected with what their parents do to them, so that the conflict that occurs to them may be the result of a pressure or conflict that they have experienced from family events, such as trauma because their parents always fight until domestic violence occurs, which then becomes a separate problem when building a household so that domestic violence prevention education is needed as is done in the Tanggamus community ([Fernando, 2024](#)). However, the conflict could also be due to external problems that pressure her to affect her personality.

Fifth, extended family conflict, which is a conflict that occurs between a husband or wife and their in-laws or spouse's family. In the early days of marriage, a child or son-in-law must maintain good communication with his in-laws. This happens because the son-in-law is not nice to his parents (in-laws), so that the in-laws feel unappreciated, respected and feel not glorified, so then the in-laws start to behave strangely towards their son-in-law. Conflicts that occur between children and parents are very vulnerable, especially between daughters and their in-laws, this requires foresight so as not to trap the husband in partiality between the two, such as siding with the wife or siding with the parents, but the balance and openness between the two must be strictly maintained.

Female parents are often jealous of their daughters who have married their sons, so if this is not taken care of properly, it will lead to there is a prolonged conflict. Likewise, a daughter or daughter-in-law who does not properly accept the situation of her mother-in-law will often have a prolonged conflict. In this context, sometimes the husband or son of the wife's in-laws is indecisive, so there are silly terms that people often say such as *"you choose your mother or your wife"* a question that does not require an answer, because both must be respected, parents must be honoured and wives must be loved.

Sixth, conflict between parents relationships, which is a conflict that occurs between the husband's parents and the wife's parents, so that this also often makes new problems in the relationship between husband and wife ([Laia & Dianto, 2023](#)). Conflict between in-laws also often occurs due to jealousy, for example after marriage the child is different from his mother or because he lives in one of the parents' houses between the couple, so that the parents have the assumption that their child no longer loves him and so on, so that it will eventually cause conflict between the two, namely the two in-laws are the husband's mother and wife's mother or the husband's father and wife's father. Seventh, Conflict between in-laws (sister and brother-in-law), this usually occurs between sister and brother-in-law or between in-laws. Conflicts with in-laws also often occur, this is the case with the sister-in-law, namely the husband's sister following her newly married brother so that it requires mental preparation to unite the hearts of her and wife, if this is not observant it will cause a big conflict and can trigger conflict in the two families of the husband and wife.

These conflicts can cause dissonance in household relationships. If the conflict is not able to be resolved properly, it can lead to household breakdown, even divorce. Data shows that Lampung Province is among the 7 provinces with the highest divorce rate in Indonesia throughout 2023, reaching 15,784 cases ([Tampan Fernando, 2024](#)). Conflict in the family is a natural thing to happen, but if not handled properly, it can have an impact on household harmony and the welfare of family members. Therefore, family conflict resolution requires a comprehensive approach that includes

various aspects, such as local wisdom values, communication, law, culture, religion, psychology and the *mubādalah* approach.

The Concept of Family Conflict Resolution

In general, family conflicts need to be resolved. Firstly, prioritizing spiritual values in conflict resolution. Religion is the main factor that every human being must have. Meanwhile, in terms of households, if someone has a strong understanding of religion, they will be flexible, so they will be wise in taking every attitude. For example, with mutual respect, courtesy, respect, forgiveness, tolerance, unemotional, and making Qur'an and hadith as references. In family relationships, religious values are indispensable in resolving conflicts because in interactions with families there will certainly be many differences, especially related to culture (habits) and family views of life. Therefore, mutual respect for differences is an important element for managing conflict in the family (Rakay, 2022).

Second, mutual agreement in overcoming conflict as the role of the head of the household. Commitment in a household is a noble thing that must be maintained, so that with that commitment every case that occurs will not result in new conflicts, because every committed person always has in mind that the solution and the way out. Husbands must be able to make rules in the household so that the family as the smallest organization in society can run well. The family members must obey these rules, for example if there is misunderstanding, cheating, infidelity, delinquency or other problems so that a solution can be found immediately to solve it, and who is the mediator (mediator) if needed. If there is a problem between husband and wife, they should not fight in front of their children, should not fight when they are tired, should not use violence and should not bring small problems that can still be resolved by them (husband and wife) into the extended family community .

Third, supportive communication is always a motivation in the family. Husbands and wives should carry out their duties in accordance with their functions, for example as head of the household, the husband must be a good leader in the household, fair and wise, while in other matters he must also be an example for his wife and children (Hilmi et al., 2023). Avoid something bad like fighting in front of children, let alone entering the realm of gambling, adultery, to domestic violence. Every husband or wife must motivate each other. In communicating with the family, supportive communication is needed in a communication style that provides accurate messages, supports each other, and improves the relationship between the communicating parties. The whole family should communicate with courtesy and not impose their will. Mutual praise and listening are the keys to success in supportive communication so that any conflict in the family can be resolved properly (Febryanti et al., 2024).

Fourthly, always think positively about everything that happens in the household. As a good person in a family, we must always be a person who always instils positive thoughts in our partner, so that we do not feel superior to feel that others are lower and not greater than us, if this is maintained and maintained, then there is peace and goodness, but on the contrary, if we always think negatively of our partner, what happens is unfinished ugliness. The ability to think positively in the family is very important. Do not just look at the bad side of your family, but look at the good side as well. Positive thinking paradigm must be internalized in the family. Family members must be able to take lessons from every case that occurs (Chronister & Fitzgerald, 2022) . With positive thinking, a conflict can be resolved well and this affects the mental health of family members.

Fifth, prioritizing family interests over personal interests. This is important, because everything that happens must be oriented towards the common interest, namely the family and not just looking for personal gain. Because if personal interests are the main orientation, then what is thought is only black and white, whereas if the common interests and family are the orientation, then resolving conflicts is the main goal and becoming individuals who start is what must be maintained (Hattie, 2008). This is very important, so that what he does priorities the interests of the

family rather than just personal interests. These solutions are also found in the local wisdom values of Lampung customs.

Profile of Lampung Custom-Based Local Culture in Family Conflict Resolution

Lampung Province has a diversity of cultures, ranging from customs, languages and so on. This diversity is one of the uniqueness of the Lampung tribe itself. Even if examined more deeply, the existence of culture and customs in the Lampung tribe illustrates how the cultural treasures of the Lampung people are like hidden pearls in their hometown. In general, the tribes in Lampung are divided into two, namely Lampung Saibatin and Lampung Pepadun. Therefore, Lampung Province has the motto */Sai Bumi Ruwa Jurai/* which means 'One Earth Two Souls'.

Of the two tribes in Lampung, it is still divided into several customary areas. Each customary area also has its own characteristics and character. Lampung Saibatin customary areas include Paksi Pak Sekala Brak (West Lampung), Bandar Enom Semaka (Tanggamus), Bandar Lima Way Lima (Pesawaran). Then also Melinting Tiyyuh Pitu (East Lampung), Marga Lima Way Handak (South Lampung), Enom Belas Marga Krui (West Coast). Until outside Lampung Province including Pitu Kepuhyangan Komering (South Sumatra Province), Telu Marga Ranau (South Sumatra Province) Cikoneng Pak Pekon (Banten Province). While Lampung Pepadun is divided into Abung Siwo Mego, Mego Pak Tulangbawang, Pubian Telu Suku, Way Kanan Buway Lima and Sungkay Bunga Mayang (Nawawi, 2020).

Both Pepadun and Saibatin Lampung communities have conflict resolution systems rooted in local wisdom, which not only maintain peace but also strengthen social ties (Firnando et al., 2023). Lampung custom, with its philosophy of life such as *piil pesenggiri*, offers a harmonious way of conflict resolution that prioritizes peace. *Piil pesenggiri* is a philosophy of life and cultural identity of the Lampung tribe which contains high morality, self-awareness and social responsibility (Fitra Endi Fernanda & Samsuri, 2020).

Piil pesenggiri is a combination of the original values of Lampung society sourced from the teachings of the Kuntara Rajaniti, Keterem and Cempala books combined with Islamic teachings, because *piil pesenggiri* was formulated in connection with the plan to establish an Islamic sultanate in Lampung area. As a society that previously existed and had its own culture before the Islamization process occurred, Lampung people already had their own philosophy, namely *piil* (self-esteem). Literally, *piil pesenggiri* means maintaining self-respect and honor. In the context of conflict resolution, *piil pesenggiri* encourages individuals to maintain dignity and practice respectful behaviour, not only in public but also in personal relationships, such as family.

In dealing with conflict, the value of *piil pesenggiri* teaches that maintaining self-respect and family dignity is the main thing. This makes individuals wiser in responding to conflict, prioritizing dialogue and not easily provoked by emotions. This philosophy directs community members to seek solutions that reconcile all parties, rather than simply winning an argument or maintaining ego (Nadirsyah, 2024).

Piil pesenggiri is a philosophy of life of Lampung people that includes various noble values and moral guidelines in daily life. Literally, *piil* means self-respect, while *pesenggiri* means courage and willingness to compete while maintaining honour. This philosophy teaches about how one should behave and carry oneself in society (Iskandar, 2024).

Lampung custom strongly upholds deliberation for consensus (Wijaya et al., 2024). *Musyawarah* is a discussion process involving related parties to reach a common decision that is acceptable to all parties.

In Lampung's traditional deliberations, traditional figures called *penyimbang* or elders have a role as wise arbiters. In a conflict situation, the families of the disputing parties will gather in a deliberation. The *penyimbang* will lead this meeting by listening to all opinions and finding a

fair solution. This deliberation is not rushed, the process lasts until all parties feel heard and a final decision is made together (Timbas, 2024).

In this way, deliberation not only resolves the problem but also prevents similar conflicts in the future and strengthens relationships between families. It is also stated by (Ikram et al., 2020), that the principle of deliberation and consensus in Lampung province is emphasised in dealing with social conflicts that arise from political, economic and socio-cultural issues.

The value of *gotong royong* in Lampung custom includes not only co-operation in daily activities, but also in helping to resolve conflicts. When problems occur in the family, for example, extended family will usually step in to provide moral support, advice and alternative views that the parties involved in the conflict may not have thought of. Support from extended family creates a strong sense of community and provides emotional strength for individuals facing conflict. This support, it also comes in the form of helping each other to avoid misunderstandings that could exacerbate the conflict.

This value of *gotong royong* makes every member of the community feel valued and not left alone in facing their problems. With the support of the extended family, domestic problems or conflicts between individuals can be resolved in a more peaceful and conciliatory manner (Zakaria, 2024).

Lampung custom also has a mechanism for customary sanctions for those who violate social norms or ethics. These sanctions are not destructive punishments, but are educative in nature and aim to provide a deterrent effect. For example, in the event of a dispute involving acts of violence or moral violations, customary sanctions may be applied as a reminder that such behaviour is unacceptable. These types of customary sanctions can take the form of reprimands, warnings, or certain rituals performed to improve social relations. In the conflict resolution process, customary sanctions provide a message to perpetrators to be wiser and more careful in their actions. As such, customary sanctions help maintain social discipline and uphold values that are valued by the community.

In the midst of the times and rapid social change, Lampung's indigenous local wisdom has high relevance in resolving conflicts. By utilizing cultural values such as *piil pesenggiri* and deliberation, Lampung's indigenous people have a strong foundation to face the challenges of conflict in the modern era. This custom-based approach can create solutions that not only solve problems but also build social resilience and long-term harmony.

Family Conflict Resolution Mechanism in Lampung Indigenous Community

In Lampung indigenous communities in Tanggamus and Way Kanan districts, family conflicts can be resolved through indigeous mechanisms that priorities deliberation, balance and social justice. The two main customary institutions that play a role in resolving these conflicts are *Perwatin* and the concept of *Kepunyeimbangan*. These two elements function as a forum to mediate problems in the family so that they do not lead to greater division. Conflict resolution in Lampung customary society prioritizes solutions that do not only benefit one party, but also maintain the harmony of the family and community as a whole.

Perwatin is a customary council consisting of traditional leaders, community leaders, customary chiefs, and village elders who are responsible for the supervision and resolution of problems within the customary community. *Perwatin* acts as a mediator and facilitator in resolving family conflicts using dialogue, deliberation and customary wisdom. Family conflicts that are often handled by *Perwatin* include disputes between husband and wife, disputes over inheritance rights, conflicts between families, and problems related to divorce (Nadirsyah, 2024).

The *Perwatin* conflict resolution mechanism begins with the identification of the problem by the customary leader or village head after receiving a report from the disputing family. The disputing parties are then summoned to a customary deliberation, where they are given the opportunity to express their opinions and problems (Safitri, n.d.). These deliberations are led by traditional leaders who have experience in conflicts, and they will prioritize traditional values such as *piil pesenggiri* (maintaining family pride and dignity), *sakai sambayan* (mutual cooperation and helping each other), and *nemui nyimah* (open and friendly attitude in communication) (Utama, 2019).

In the mediation process, the mediator from *Perwatin* will steer the discussion towards a solution that is fair to both parties (Irham, 2013). Decisions made in this deliberation must prioritize the principle of consensus, where all parties involved must accept and implement the agreed decision. If the deliberation does not yield results, then the *Perwatin* may involve higher parties in the *adat* hierarchy or refer the conflict to formal legal institutions, such as the Religious Court or relevant government agencies. In addition to *Perwatin*, conflict resolution in Lampung indigenous communities is also based on the principle of *Kepunyimbangan*, a concept of balance that governs social life in order to remain in harmony (Prayitno, 2019). *Kepunyimbangan* emphasizes that in resolving conflicts, there must be a balance between rights and obligations, justice for all parties, and maintaining the dignity and honor of the family.

In the context of family conflict, *Kepunyimbangan* ensures that the rights and obligations of husband and wife and children are treated fairly, so that problem solving does not benefit one party. *Kepunyimbangan* also aims prevent long-term negative impacts, such as family break-ups that could harm children or future descendants. Therefore, in customary deliberations, traditional leaders and mediators endeavour to ensure that decisions are made that not only resolve the current conflict but also safeguard the welfare of the family in the long term (Timbas, 2024)

In family conflict resolution mechanisms, the role of traditional leaders is very important. They not only act as mediators, but also as guardians of customary values that must be applied in every decision taken. In addition to traditional leaders, religious leaders, village heads and the surrounding community also play a role in supporting the conflict resolution process. They can provide advice, moral assistance, and support in the implementation of agreed decisions. Lampung indigenous people also have a strong sense of solidarity, so conflict resolution is not only the responsibility of the individuals in dispute, but also part of the community's social care. Through this approach, conflict resolution can be done more effectively, fairly and based on cultural values that have been passed down from generation to generation. This local wisdom can be a very relevant alternative for the wider community in overcoming various relationship and social problems. These values not only preserve culture but also teach people about the importance of a humane and wise approach to conflict resolution. Lampung's indigenous wisdom-based conflict resolution emphasizes values that support peace, respect and mutual agreement.

Implication of Applying Local Wisdom Values to Family Harmony

Lampung customary local wisdom-based conflict resolution is in line with Islamic teachings, as both emphasize deliberation, justice and harmony in the family. In Islam, conflict resolution is recommended through *Islāh* 'Peace' as mentioned in Surah Al-Nisā verse 35. Lampung customary tradition priorities deliberation and consensus, where traditional leads or family elders act as mediators in resolving household conflicts. In addition, the value of *piil pesenggiri* in Lampung customs that emphasize self-respect, honor, and responsibility is also in line with Islamic principles that teach an attitude of responsibility in maintaining family integrity. Thus, local wisdom-based conflict resolution not only strengthens cultural values, but also supports Islamic principles in maintaining household harmony.

The values of Lampung customary local wisdom in conflict resolution have proven successful in maintaining household harmony. This can be seen from the data on the number of divorces in 2023 in Tanggamus and Way Kanan districts, which is relatively low when compared to other districts.

In Way Kanan, the divorce rate was 580 cases and Tanggamus 984 cases. In contrast, South Lampung had 1,889 cases, East Lampung 2,427 cases, Central Lampung 2,506 cases, North Lampung 1,066 cases, Tulang Bawang 618 cases, Pesawaran 809 cases, Pringsewu 895 cases, West Tulang Bawang 636 cases, Bandar Lampung City 1,809 cases and West Lampung 582 cases (BPS Lampung, 2024). Only two regions had lower divorce rates than Tanggamus and Way Kanan, namely Mesuji 481 and Metro 502 due to their smaller populations.

Domestic harmony is the dream of every family. In the midst of various modern challenges, local wisdom values can be a strong grip that helps families maintain peaceful and prosperous relationships (Fhatoni et al., 2022). In Lampung, traditional culture has an important role in shaping the character and values of community, including in maintaining household harmony. Values such as *piil pesenggiri*, deliberation, *gotong royong*, and extended family support have become deep foundations in the lives of Lampung people and contribute greatly to creating harmonious households. *Piil pesenggiri* is a core value in Lampung culture that means maintaining self-respect, honour and dignity.

In the context of households, this philosophy teaches married couples to respect each other and maintain family dignity. *Piil pesenggiri* directs each family member to act wisely, not easily indulge in family problems, and maintain each other's honour. This concept helps build awareness that every action and utterance must be considered, as it will have an impact on the family's image and honour. As such, married couples tend to be more careful in their interactions and resolve problems in a peaceful and respectful manner (Ilyad, 2024).

Musyawah is an important aspect of Lampung customs that is used as a means to reach consensus or agreement. In households, deliberation is an effective way to resolve conflicts and differences of opinion between husband and wife. Instead of escalating the conflict, couples are taught to sit together and discuss issues with a cool head. In deliberation, all parties are given the opportunity to express their views and feelings, so that the settlement reached can satisfy all parties. This value encourages couples to listen to each other, understand each other's point of view, and find the best solution without having to impose their will. The value of *gotong royong* or helping each other is an inseparable part of Lampung culture and has become a guide in daily life.

Mutual cooperation '*gotong royong*' in the household means that husbands and wives work together in carrying out their roles and responsibilities, whether it is in household chores, educating children, or solving financial problems. This value of mutual cooperation helps build a sense of support between couples. With good cooperation, household tasks can be completed more easily and quickly, thus easing the burden on each party. Household harmony can also be realized when each family member feels valued and supported by their partner (Yusuf, 2024).

In Lampung custom, extended family has a significant role in household life, including in the settlement of joint property (Zaelani et al., 2021) as well as inheritance (Mu'in et al., 2023). When there are problems or conflicts in the household, the extended family usually steps in to provide advice and emotional support. The extended family functions as a balancing act that helps couples to see problems from different perspectives and make wiser decisions. This support from extended family gives family members a feeling of security and value, especially in difficult situations. With this support, couples who are facing problems feel that they are not alone and can rely on extended family to help find the best solution.

Lampung customs also recognise customary sanctions for community members who violate norms or damage household harmony. These sanctions are educative in nature and aim to provide a deterrent effect and correct poor behaviour. In the context of households, customary sanctions serve as a reminder for individuals to responsibility for their actions, especially if their actions violate norms and damage family harmony. With these customary sanctions, guilty individuals are reminded to improve their behaviour and endeavour to maintain harmony in the household. These sanctions are not meant to punish, but rather as education so that each family member can learn from mistakes and avoid actions that damage harmony (Ratu Pokok, 2024).

Based on the results of interviews and research above, the values of Lampung traditional local wisdom are proven in creating household harmony. The philosophy of *piil pesenggiri*, deliberation, *gotong royong*, extended family support, provides guidance for each individual to live a household life with respect, cooperation, and peace. In a modern era full of challenges, this local wisdom can be an inspiration and effective solution to maintain household harmony. Simanjuntak (2022), states that local wisdom is an important cultural heritage to be preserved in the modern era. In the context of households and cultural harmony, local wisdom can be an effective solution to the challenges of the times (Khonsaullabibah Maisun Nur Risdah & Rini Eka Lestari, 2024). These values not only preserve culture, but also teach people about the importance of harmony, responsibility, and peace in the family.

Piil pesenggiri, which emphasizes self-respect and honour, teaches each family member to maintain the dignity of self and family. This value makes husbands, wives and children aware of their responsibility in maintaining the good name of the family, thereby reducing the potential for conflict. In addition, the tradition of deliberation or *muakhi* also allows couples to discuss and reach consensus together in decision-making, creating a sense of mutual understanding and listening between partners. Furthermore, the philosophy of *juluk adek* or title giving also clarifies the roles and responsibilities of each, reminding husbands, wives and other family members of their position in the family and the importance of fulfilling that role responsibly.

The *nemui nyimah* attitude, which teaches hospitality and openness, makes it easier for family members to accept each other's shortcomings and resolve differences with empathy, creating a harmonious atmosphere in the home. The principle of *sakai sambayan* or *gotong royong* encourages family members to help each other and share tasks in daily life, strengthening emotional bonds and reinforcing a sense of community. In addition, Lampung's custom of honouring elders teaches children to respect their elders and fosters harmonious relationships between generations.

Through these values, Lampung's indigenous local wisdom provides ethical and moral guidance that supports the creation of a harmonious family, mutual respect and mutual support in living together. Analyzed using the *mubādalāh* approach (Faqihuddin Abdul Kodir, n.d.), Lampung customary philosophy emphasises the principles of equality and reciprocity in relationships, especially in the context of family. *Mubādalāh* teaches that the relationship between husband and wife and other family members should be based on mutual respect, co-operate, and share roles in order to create household harmony (Mu'in et al., 2021).

The correlation between *piil pesenggiri* and *mubādalāh* in the family is seen in how each family member has the responsibility to maintain mutual dignity and honour. In practice, husband and wife do not only carry out their roles based on *patriarchal* norms, but also prioritize the principles of partnership and mutual support. Thus, *piil pesenggiri* and *mubādalāh* strengthen each other in building a harmonious, fair family, and upholding the dignity of each individual.

CONCLUSION

The local wisdom of Lampung customs in Tanggamus and Way Kanan districts contributes to the resolution of household conflicts. This can be seen from the minimal divorce rate because the conflict can be resolved based on Lampung traditional philosophy. When there is a conflict in the

household, the deliberation or *muakhi* approach becomes the main way to reach consensus. Family members, especially husbands and wives sit together to discuss the problem with a cool head and listen to each other. This deliberation also involves a neutral third party, namely customary elders who are respected and trusted as a source of wisdom. In Lampung culture, every family member has the awareness to maintain the good name and honor of the family. Lampung traditional values are also in line with the *mubādalāh* approach that emphasizes the principles of equality and reciprocity in family relationships. *Mubādalāh* teaches that the relationship between husband and wife and other family members should be based on mutual respect, cooperation and sharing roles to create household harmony. These findings can help Lampung people in maintaining household harmony as well as policy makers on the importance of exploring and strengthening local wisdom values as a solution to social conflict. This study encounters several limitations. Firstly, its focus is restricted to Tanggamus and Way Kanan, which may not provide a comprehensive representation of the entire Lampung community. Secondly, the interview and observation methods could be affected by bias from both the respondents and the researchers. Future research should consider broadening the geographical focus to enhance representation and integrating qualitative and quantitative approaches for more measurable outcomes. Furthermore, a thorough exploration of the social and economic influences, as well as the ways in which Lampung customs adapt to modernization, is essential..

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