



Strengthening and Promoting Lampung Culture Based on Pancasila and Globalization

Erman Syarif; Agus Triono; Rodhi Agung Saputra

Faculty of law, University of Lampung, Indonesia

E-mail: ermansyarif2014@gmail.com; agustriono@gmail.com; rodhiagungsaputra@gmail.com

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Abstract

That Lampung culture is unique and has noble values of ancestral heritage and is carried out by every generation of Lampung people for generations, as a form of historical, scientific and cultural development so that it needs strengthening and promotion in Lampung culture based on Pancasila and Globalization. The purpose of this article is (1) to analyze and describe the regulation of Strengthening and Promoting Lampung Culture against the Regional Regulation of Lampung Province Number 2 of 2008 concerning the Maintenance of Lampung culture is not in accordance with the Values of Pancasila and Globalization (2) to analyze and describe adjustment of the Strengthening and Promotion of Lampung Culture to the Regional Regulation of Lampung Province Number 2 of 2008 concerning the Maintenance of Lampung Culture towards the Values of Pancasila and Globalization. The method used in writing this is qualitative descriptive, with sources derived from books, related articles, internet websites, and also laws and regulations. The results of this study are (1) In the Regional Regulation of Lampung Province Number 2 of 2008 concerning the Maintenance of Lampung culture that is not in accordance with the Values of Pancasila and Globalization, the Strengthening and Promotion of Lampung Culture gives the authority of the Provincial Government as a facilitator for the strengthening and promotion of Lampung culture. Cultural promotion is an effort to increase cultural resilience and contribution of Indonesian culture in the midst of world civilization through protection, development, utilization and cultural development. (2) In the promotion of Lampung culture, it is necessary to involve the younger generation as the successor of the nation so that the direction of cultural advancement is more sustainable in the future. Building an effective coordination pattern between the Regional Government and the Regency / City Government, regional organizing apparatus with regional officials and related agencies, in order to form Regional Cultural Advancement based on Pancasila and Globalization so as to realize the direction of cultural promotion that is increasingly sustainable in the future.

Keywords: *Strengthening; Promoting Culture; Region and Lampung Province*

Introduction

Culture is everything related to the creation, taste, charities and works of society (Article 1 point 1 of Law Number 5 of 2017). Law relates to culture and law itself is a product of culture. The object of cultural promotion is an intellectual work, as an intellectual work needs to be organized, preserved and saved or in other words needs to get protection. In recent years, many objects of the promotion of Indonesian culture have been claimed by other nations. And vice versa, foreign cultures are sometimes more popular when compared to their own culture, therefore it is necessary to realize how important it is to preserve the nation's culture. Article 32 paragraph (1) of the Constitution of the Republic of Indonesia Year 1945 (UUD 1945) expressly states that "The State promotes Indonesian national culture in the midst of world differences by guaranteeing the freedom of the community in maintaining and developing its cultural values". On the basis of this mandate, the State must play an active role in carrying out the agenda of promoting national culture. For this reason, strategic steps are needed in the form of efforts to empower culture and local wisdom through protection, development, utilization and guidance as a strategic step in empowering local culture and wisdom in building the future and civilization of the nation. Therefore, Indonesian culture needs to be lived by all citizens because Indonesian culture reflects the noble values of the nation that must be preserved in order to strengthen the nation's identity, enhance the dignity and dignity of the nation.

The culture of a nation is an indicator and characterizes the high or low dignity and civilization of a nation. The culture is built by various elements, such as language, literature and script, art and various value systems that grow and develop from time to time. The value of Indonesian Unity contains the meaning of cultivating a sense of everyone belonging and loving the Motherland and willing to protect the entire nation and all Indonesian bloodshed as contained in the third point of Pancasila, namely *Perstuan Indonesia* in accordance with the provisions in the Decree of the Deputy for Law, Advocacy and Regulatory Supervision of the Pancasila Ideology Development Agency Number 1 of 2020 concerning Technical Guidelines for Alignment, Review, Analysis and Recommendation of Laws and Regulations in the Department of Law, Advocacy and Regulatory Supervision. The values and cultural characteristics of the nation's personality are strategic factors in an effort to fill and build the soul, insight and spirit of the Indonesian nation as reflected in the noble values of Pancasila and the 1945 Constitution of the Republic of Indonesia. Lampung culture, which is part of the national culture and at the same time as a national asset, has a number of socio-cultural values and norms that underlie the thoughts and behaviors of its citizens. Various traditional expressions that constitute the philosophy of life, namely *Piil Pesenggiri*, *Sakai Sambayan*, *Nemui Nyimah*, *Nengah Nyappur* and *Bejuluk Beadok* are examples of a picture of people's views of life that have noble values of community life and are very important to be maintained, preserved and passed on to the next generation, and hams are maintained despite global changes.

Based on the things mentioned above, and considering that Lampung culture includes customs, philosophy of life, history, historical events, local history and regional history as well as objects of cultural value that reflect the identity of the community, it is necessary to make a series of efforts in order to maintain, preserve and develop Lampung culture which is ultimately expected to increase the role of cultural values these and customary institutions in the regions in supporting governance, continuity of development and increasing national resilience, as well as supporting and increasing community participation to participate and be responsible in maintaining and maintaining regional culture based on the values of Pancasila and Globalization. Efforts to protect, develop, utilize and foster as well as strategic steps for the promotion of culture are increasingly concrete. In the Promotion of National Culture, it is necessary to involve the younger generation as the successors of the nation so that the direction of Cultural Advancement is more sustainable in the future. The quality of Indonesia's cultural strategy will directly affect the planning of Indonesia's cultural advancement in the future. Cultural strategy is a document that contains the direction of cultural advancement based on the potential, situation and conditions of Indonesian culture to realize national goals. For this reason, the Regional Cultural Ideas

must first be compiled which is carried out by each region. The main points of Regional Cultural Thought include the following: Identify the current state of development of objects of cultural promotion in the region; Identification of cultural human resources, cultural institutions, and cultural institutions in the regions; Identification of cultural advice and infrastructure in the region; Identify potential problems of cultural advancement; and Analysis and recommendations for the implementation of cultural promotion in the regions.

Lampung Province, covering areas such as Tulang Bawang, Abung, Sungkai, Way Kanan and Pubian. While the second group of people inhabits coastal areas such as Labuhan Maringgai, Krui Coast, Watermelon Coast (Wonosobo and Kota Agung), Belalau, and Rajabasa Coast. Since the era of Dutch East Indies rule in 1905, in addition to the indigenous people of the Lampung Tribe, this province has been inhabited by several tribes consisting of the Banten Tribe, the Bugis Tribe, the Javanese Tribe and the Balinese Tribe. In general, the people of Lampung inhabit villages called *tiyuh*, *anek* or *pekon*. Some villages are incorporated in one clan while the village itself consists of several *buways*, in each *buway* or combination of *buways* there is a large house called *Nuwou Balak*. *Nuwou Balak* is the house of the head of the relative who is the clan leader of the crocodile, which is also called the earth balancer. In terms of culture, Lampung Province has a diverse culture, because it has a heterogeneous society ranging from ethnicity, language, art, and religion. The number of immigrants who settled in Lampung was around 84%. The largest ethnic groups are Javanese at 30%, Banten/Sundanese at 20%, Minangkabau at 10% and Sumendo at 12%. Other ethnic groups that are quite numerous are Balinese, Batak, Bengkulu, Bugis, Chinese, Ambonese, and Riau. The religions adopted by the residents of Lampung are Islam (92%), Protestant Christianity (1.8%), Catholic Christianity (1.8%), Buddhism (1.7%), and others (2.7%) (Firman, 2012: 21-23). Among the many cultures that develop in Lampung Province, especially traditional and modern arts, it does not diminish the existence of Gamolan art itself.

Lampung Province also has 438 cultural heritage objects owned by community members and 93 locations of antiquities site complexes scattered in various regions. Prehistoric antiquities sites include Pugung Raharjo Antiquities Park in East Lampung, Batu Bedil site in Tanggamus, and Kebon Tebu site in West Lampung in the form of *menhirs* and *dolmens*. And there is also an ancient site of the Islamic era in the form of an ancient cemetery in Bantengsari, East Lampung. And Islamic tomb in Wonosobo, Tanggamus. Historical sites include the Tomb of National Hero Raden Intan II in South Lampung. At Ruwa Jurai State Museum, Lampung. The strengthening and promotion of Lampung Provincial Culture based on Pancasila and Globalization of the Regional Regulation of Lampung Province Number 2 of 2008 concerning the Preservation of Lampung Culture that has been carried out until now does not seem to be fully in accordance with expectations, especially related to efforts to empower culture and local wisdom through protection, development, utilization and guidance as a strategic step in empowering culture and local wisdom in Build the future and civilization of the nation. This is exacerbated by the tendency of low public concern with the emergence of strengthening primordial organizations that have the potential to decline culture in Lampung Province. In addition, there is no implementing derivative of Law Number 5 of 2017 concerning Cultural Promotion in the form of implementing regulations that specifically regulate how the mechanism of protection, development, utilization and guidance as well as strategic steps for cultural promotion. Based on the background above, the purpose of this writing is to study and analyze the following problems: Why is the regulation of the Strengthening and Promotion of Lampung Culture against the Regional Regulation of Lampung Province Number 2 of 2008 concerning the Maintenance of Lampung Culture not in accordance with the Values of Pancasila and Globalization? and How is the adjustment of the Strengthening and Promotion of Lampung Culture to the Regional Regulation of Lampung Province Number 2 of 2008 concerning the Maintenance of Lampung Culture to the Values of Pancasila and Globalization?.

Method

The research method used is a normative research method, using a statute approach related to strengthening and promoting Lampung culture based on Pancasila and globalization. The statute approach examines matters concerning legal principles, legal views and doctrines, and related laws and regulations strengthening and promoting Lampung culture based on Pancasila and globalization, with accurate and accountable data. In addition, an in-depth examination of the legal facts is also held to then seek solutions to the problems that arise in the symptoms concerned.

Result and Discussion

The Regulation of Strengthening and Promoting Lampung Culture against the Regional Regulation of Lampung Province Number 2 of 2008 Concerning the Maintenance of Lampung Culture Has Not Been in Accordance with the Values of Pancasila and Globalization

With so many islands in Indonesia, making Indonesia one of the countries with a diversity of tribes and customs. This certainly makes a lot of languages and cultures. Strengthening and Promoting Lampung Culture refers to the inventory of problems related to the Strengthening and Promotion of Lampung Culture in the Districts / Municipalities in Lampung province. These problems were obtained from the results of field research and discussions by resource persons and stakeholders related to the issue of Strengthening and Promoting Culture in Lampung Province. Based on the article Piil Pesenggiri in the Lampung Balitbangda Society of Lampung Province, that the Lampung Society itself as a cultured entity has local wisdom called Piil Pesenggiri which literally means self-esteem value is the philosophy of life in Lampung which is the basis of norms and values in Hadikusuma society (1990: 199). Piil Pesenggiri has four main principles, namely benickuk beadok, nemui nyimah, nengah nyapur and sakai sambayan. Culture is the overall ideas, behavior and work of humans and / or groups of humans both physical and non-physical obtained through the process of learning and adaptation to their environment. In the Unitary State system of the Republic of Indonesia, culture itself is protected by the Constitution of the Republic of Indonesia Year 1945, where the preservation of national culture is aimed at the fulfillment of human rights, the promotion of civilization, unity and unity, and the welfare of the Indonesian nation. Based on the provisions in Article 6 paragraph (1), paragraph (2) and paragraph (3) of the Regional Regulation of Lampung Province Number 2 of 2008 concerning the Preservation of Lampung Culture is stated as follows:

1. The maintenance of Lampung culture is the task of the Regional Government which is operationally carried out by the Regional Apparatus Work Unit whose main tasks and functions are related to the maintenance, guidance and development of aspects of Lampung culture.
2. The implementation of the maintenance of Lampung culture is carried out through ways or activities, namely:
 - a. Regulation of the use of all aspects of Lampung culture according to their functions;
 - b. Establishment of various policies or measures that are effective and successful in an effort to maintain, foster and develop Lampung culture;
 - c. Development of all aspects of Lampung culture and fostering the community to be able and willing to understand and appreciate it well;
 - d. Maintenance of all aspects of Lampung culture in an effort to preserve Lampung culture as a national cultural property and a source of development of Indonesian culture;
 - e. Improving education of all aspects of Lampung culture in an effort to increase regional pride and strengthen the identity of the people of Lampung.

3. In carrying out its duties, the Regional Government involves the potential participation of the community gathered in community organizations in the field of culture and customary institutions.

Furthermore, in the Regional Regulation of Lampung Province Number 2 of 2008 concerning the Preservation of Lampung Culture, it has not been comprehensively regulated the content of strengthening and promoting Lampung Culture, and the duties and obligations of the Regional Government, so that the Regional Regulation of Lampung Province Number 2 of 2008 concerning the Preservation of Lampung Culture needs to be revised and readjusted to the provisions of the Laws and Regulations. Based on Law Number 12 of 2011 concerning the Establishment of Junto Laws and Regulations, Law Number 13 of 2022, mentioned in Chapter III of Law Number 12 of 2011 concerning the Establishment of Laws and Regulations, it is stated about the Type, Hierarchy and Material Content of Laws and Regulations, which is formulated as follows:

1. Constitution of the Republic of Indonesia Year 1945;
2. Decrees of the People's Consultative Assembly;
3. Government Laws/Regulations in Lieu of Law;
4. Government Regulations;
5. Presidential Regulation;
6. Provincial Local Regulations; and
7. District / City Regulations.

The types of laws and regulations other than those mentioned above include regulations stipulated by the People's Consultative Assembly, House of Representatives, Regional Representative Council, Supreme Court, Constitutional Court, Audit Board, Judicial Commission, Bank Indonesia, Ministers, agencies, institutions or commissions at the same level established by Law or the Government by order of the Law, Regional People's Representative Council Province, Governor, Regency / City Regional People's Representative Assembly, Regent/Mayor, Village Head or equivalent. Such laws and regulations are recognized for their existence and have binding legal force to the extent ordered by higher laws or established by authority. There are several theories of legal norms in the state put forward by several experts related to the theory of the hierarchy of legislation, namely: Hans Kelsen in his book entitled "General Theory of Law and State" put forward a theory about the Level of Legal Norms (Stufentheorie). Hans Kelsen argues that legal norms are tiered and multi-layered in a hierarchy, in the sense that a lower norm applies, originates and is based on a higher norm, a higher norm applies, originates and is based on a higher norm, and so on to arrive at a norm that cannot be further traced and is hypothetical and fictitious, namely the Grundnorm. Hans Kelsen emphasized the principles of the theory of order (hierarchy) of laws and regulations are as follows:

1. Legislation of a low degree cannot change or override the provisions of higher legislation.
2. Legislation may only be repealed, amended, or supplemented by or by equivalent or higher legislation.
3. Lower statutory provisions have no legal force and are not binding if they conflict with higher-level legislation. The provisions of the higher laws remain in force and force and are binding, even if amended, supplemented, replaced, or repealed by the lower legislation.
4. Material that should be regulated by higher legislation cannot be regulated by lower legislation, but the opposite can be regulated.

Based on the Subject Matter of the 2020 Pancasila Study Sub-Field, the National Resilience Institute of the Republic of Indonesia stated that Pancasila as an Open Ideology in the Global Era requires the Indonesian people to always be aware of the life situation they are facing. Scientific progress, technological sophistication, with the rapid development of communication facilities make the world smaller and interdependence among the nations of the world strengthen. Economic globalization clearly

has a considerable impact, both in the form of the threat of dependence that complicates the nation's efforts towards independence and in the form of the Indonesian nation faced with challenges in the future. To answer this challenge, it is clear that Pancasila needs to appear as an open ideology because closure will only bring independence. Openness does not mean changing the basic values of Pancasila. In open ideology there are ideals and values that are fundamental and indirect operational so that each time must be explicit. In describing the basic values of Pancasila so that it becomes operational so that it increasingly shows its function for the Indonesian nation in facing various problems and challenges today, it is necessary to pay attention to how many dimensions show characteristics in the Pancasila orientation. The three dimensions are the theological dimension, the ethical dimension and the integrative dimension.

From the point of view of sociology, culture is divided into two parts, namely material and nonmaterial culture. Material culture, consisting of factory objects, such as tools, furniture, cars, buildings, irrigation, ditches, cultivated fields, roads, bridges, and all physical objects that have been changed and used by people. While nonmaterial culture, consists of words used by people, the results of thoughts, customs. Based on the author's analysis of the regulation of strengthening and promoting Lampung Culture as stipulated in the Regional Regulation of Lampung Province Number 2 of 2008 concerning the Maintenance of Lampung culture is not in accordance with the Values of Pancasila and Globalization are:

1. In an effort to promote Indonesian National Culture, a legal basis is needed as a guideline in the Strengthening and Promotion of Lampung Culture in a comprehensive and integrated manner based on the values of Pancasila and Globalization.
2. The realization of the State's goals in the Promotion of Indonesian National Culture, especially culture in Lampung Province, is to develop the noble values of the nation's culture, enrich cultural diversity, strengthen national identity, strengthen national unity and unity, improve people's welfare, preserve the nation's cultural heritage and influence the direction of development of world civilization so that culture becomes the direction of national development based on Pancasila and Globalization.
3. Regional Regulation of Lampung Province Number 2 of 2008 concerning the Maintenance of Lampung Culture needs to be revised or rearranged the content of Regional Regulations by guiding the hierarchy of laws and regulations, namely Law Number 5 of 2017 concerning the Promotion of Culture and Implementing Regulations from derivatives of Law Number 5 of 2017.

How to Adjust the Strengthening and Promotion of Lampung Culture to the Regional Regulation of Lampung Province Number 2 of 2008 concerning the Maintenance of Lampung Culture to the Values of Pancasila and Globalization

Humans are living things that are different from other living things, because they have the mind to think and language. Both instruments are a means for humans to express and express their charity, creation and work in a real behavior while passing on to generations by teaching them. Works from the results of charities and creations in the form of stones into axes, knives, and wood into spears or house materials and so on, are developed in a form that is sophisticated and more convenient. The works were initially individual, then massive. Thus, civilization is physical. In addition, as social creatures, humans live in groups. Law is a means to create order, so all forms of actions and needs are regulated by law. In order to order in culture, it is necessary to regulate events, conditions and behavior to meet human needs. Related to culture in the form of legal norms contained in state legislation, both central and regional, by not ignoring other social norms that live and develop in community groups in Indonesia. In addition, legislation has become a stand-alone legal science. Understanding the science of legislation as an interdisciplinary science about the formation of state law. By interdisciplinarity it means uniting the various aspects of existing knowledge and using them for a specific range of objects.

According to the big Indonesian dictionary, the word authority is equated with the word authority, which is interpreted as the right and power to act, the power to make decisions, govern and delegate responsibilities to other people/entities. The provisions in Article 1 point 5 of Law Number 30 of 2014 concerning Government Administration, it is stated that authority is the right possessed by Government Agencies and/or Officials or other state administrators to make decisions and/or actions in the administration of government. Authority is the right to use the authority possessed by an official or institution according to applicable regulations, thus authority also concerns the competence of legal actions that can be carried out according to formal methods, so authority is formal power possessed by officials or institutions. Authority has an important position in the study of constitutional law and state administrative law. So important is this position of authority that F.A.M. Stroink and J.G. Steenbeek refer to it as a core concept in constitutional law and state administrative law. Furthermore, F.A.M Stroink and J.G Steenbeek as quoted by Ridwan, expressed the following view: "That there are only 2 (two) ways to obtain authority, namely attribution and delegation. Attribution concerns the transfer of new authority, whereas delegation concerns the delegation of existing authority (by an organ that has acquired authority attributive to another organ; so delegation is logically always preceded by attribution). Regarding mandates, there is no talk of handing over authority or waste of authority. In the event that the mandate does not change any authority (in the formal juridical sense), there is only internal relations".

The paradigm of modern societal progress, factually and essentially, is closely related to the cultural system, or clearly what the progress of a society can be seen from its cultural appearance. According to Mudji Sutrisno, if the projection or design of human culture is placed on the primate who is spiritual, the sacred, the sublime in himself or the value (not material) of man, the possibility of realizing the traces of human journey is also towards the spiritual, eternal and not just ceasing to stick to the surface. National Culture is expressly explained in Article 1 number 2 of Law Number 5 of 2017 concerning the Promotion of Culture, the definition of Indonesian National Culture is the entire process and results of inter-cultural interactions that live and develop in Indonesia. This development is dynamic, which is marked by inter-cultural interactions both within the country and with other cultures from outside Indonesia in the process of dynamic world change. In this context, the Indonesian nation faces various problems, challenges and opportunities in advancing Indonesian National Culture. This strategic step in the form of Cultural Advancement Efforts must be viewed as an investment to build the future and civilization of the nation, not as a cost burden. National culture must not be anti-universal humanity or whole humanity. It means a culture that is inseparable from divinity and human dignity. Thus, in and also in the focus of national culture there should be no place for secularism, materialism, let alone atheism and dehumanization. Therefore, functionally national culture is a guideline in fostering national unity and unity or to strengthen identity as an Indonesian nation. In addition, national culture is also a guide in change and development in all fields of life and also to strengthen solidarity among human beings The function of national culture like this further strengthens that Pancasila as a crystallization of cultural values of all children of the nation must be a source of inspiration in all steps of Indonesian human development in all fields of life.

The promotion of Indonesian National Culture is carried out based on Pancasila, the Constitution of the Republic of Indonesia Year 1945, the Unitary State of the Republic of Indonesia and Bhineka Tunggal Ika. The principles of the Promotion of Indonesian National Culture are tolerance, diversity, locality, cross-region, participation, benefits, sustainability, freedom of expression, integration, equality and mutual assistance. The goal is to develop the noble values of the nation's culture, enrich cultural diversity, strengthen the nation's identity, strengthen national unity and unity, realize civil society, improve people's welfare, preserve the nation's cultural heritage and influence the direction of development of world civilization so that culture becomes the direction of national development. Based on the discussion above, the author observes the strengthening and promotion of Lampung Culture in accordance with the Regional Regulation of Lampung Province Number 2 of 2008 concerning the Maintenance of Lampung Culture towards the Values of Pancasila and Globalization, including:

1. Implement strategic steps in the form of efforts to strengthen and promote culture through the protection, development, utilization and development of regional culture carried out in accordance with the authority of the Regional Government based on Pancasila
2. Provide guidance to the younger generation as the nation's successor to continue to preserve and develop regional cultural objects so as to realize the direction of increasingly sustainable cultural advancement in the future based on the values of Pancasila;
3. Realizing the noble values of Regional Culture through participation from the community based on the third point of the Indonesian Unity Pancasila and mobilizing socialization efforts with Digitalization in the future era of Globalization;
4. Build an effective coordination pattern between the Regional Government and the District/City Government, the organizing regional apparatus with regional apparatus and related agencies, in order to form an actual and accurate Regional Buyaan Promotion; and
5. Provide guidelines in regional policy formulation and development plans to adjust regulations or laws and regulations regulated in regional regulations.

Conclusion

Based on the results of the author's research, it can be concluded as follows:

1. The Regulation of Strengthening and Promoting Lampung Culture against the Regional Regulation of Lampung Province Number 2 of 2008 concerning the Maintenance of Lampung Culture is not in accordance with the Values of Pancasila and Globalization, is:
 - a. Promoting Indonesian National Culture requires an adequate legal foundation as a guideline in the Strengthening and Promotion of Lampung Culture in a comprehensive and integrated manner based on the values of Pancasila and Globalization;
 - b. Developing the noble values of the nation's culture, enriching cultural diversity, strengthening the nation's identity, strengthening national unity and unity, improving people's welfare, preserving the nation's cultural heritage and influencing the direction of the development of world civilization so that culture becomes the direction of national development based on Pancasila and Globalization;
 - c. Revise the Regional Regulation of Lampung Province Number 2 of 2008 concerning the Maintenance of Lampung Culture.
2. Adjustment of strengthening and promoting Lampung Culture to the Regional Regulation of Lampung Province Number 2 of 2008 concerning the Maintenance of Lampung Culture towards the Values of Pancasila and Globalization, including:
 - a. Implement strategic steps in the form of efforts to strengthen and promote culture through the protection, development, utilization and development of Regional Culture carried out in accordance with the requirements of the Provincial Government based on Pancasila and globalization
 - b. Provide guidance to the younger generation as the nation's successors to continue to preserve and develop regional cultural objects so as to realize the direction of increasingly sustainable cultural advancement in the future;
 - c. Realizing the noble values of Regional Culture through participation from the community based on the third point of the Indonesian Unity Pancasila, and driving socialization efforts with Digitalization in the future era of Globalization;
 - d. Build an effective coordination pattern between the Regional Government and the District/City Government, the organizing regional apparatus with regional apparatus and related agencies, in order to form an actual and accurate Regional Buyaan Promotion; and
 - e. Provide guidelines in regional policy formulation and development plans to adjust regulations stipulated in regional regulations.

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