

## Analysis of the West Lampung Government Strategy in Preserving the Local Wisdom of Sekura, Lampung Province, Indonesia

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### ABSTRACT

*The local wisdom of the Sekura tradition is an important cultural identity of the West Lampung community, but faces quite significant challenges in the context of modernization. These challenges include decreasing interest of the younger generation, the entry of popular culture causing a shift in values, and the pressure of commercialization, which poses a risk of reducing the original meaning of the Sekura tradition. Therefore, this study aims to analyze the strategy implemented by the West Lampung Regency Government to preserve the local wisdom of Sekura. A descriptive qualitative method was used to analyze the strategy implemented by the West Lampung Regency Government, in line with Wheelen & Hunger strategy theory. The results showed that the preservation of the Sekura tradition in West Lampung Regency occurred through regional policies, including development of cultural studios, integration of educational curricula, organization of festivals, strengthening of traditional institutions, and empowerment of creative economy. However, implementation still faces challenges, including regional inequality in support, limited cultural human resources, a lack of standardized teaching materials, and documentation that lacks professional coordination. This underscores the need to strengthen cross-party coordination, equalize facilities, and implement a sustainable mentoring strategy to preserve tradition for future generations.*

**Keywords:** Strategy; West Lampung Government; Local Wisdom; Local Culture; Sekura Tradition

**ABSTRAK**

*Kearifan lokal Tradisi Sekura sebagai identitas budaya masyarakat Lampung Barat menghadapi cukup banyak tantangan modernisasi yang meliputi berkurangnya minat generasi muda, masuknya budaya populer yang menyebabkan pergeseran nilai, serta tekanan komersialisasi yang berpotensi mengurangi makna asli tradisi Sekura. Penelitian ini bertujuan untuk menganalisa bagaimana strategi yang dilakukan Pemerintah Daerah Kabupaten Lampung Barat dalam menjaga kearifan lokal Sekura. Penelitian ini menggunakan metode kualitatif deskriptif, dimana menganalisa strategi yang dilakukan oleh Pemerintah Kabupaten Lampung Barat melalui teori strategi dari Wheelen & Hunger. Hasil penelitian menunjukkan bahwa pelestarian Tradisi Sekura di Kabupaten Lampung Barat telah berlangsung melalui kebijakan daerah, pembinaan sanggar budaya, integrasi kurikulum pendidikan, penyelenggaraan festival, penguatan kelembagaan adat, serta pemberdayaan ekonomi kreatif, namun pelaksanaannya masih menghadapi tantangan berupa ketimpangan dukungan antarwilayah, keterbatasan SDM budaya, kurangnya standar bahan ajar, serta dokumentasi yang belum terkoordinasi secara profesional, sehingga diperlukan penguatan koordinasi lintas pihak, pemerataan fasilitas, dan strategi pendampingan berkelanjutan agar tradisi ini tetap terjaga dan relevan bagi generasi mendatang.*

**Kata kunci:** Strategi; Pemerintah Lampung Barat; Kearifan Lokal; Budaya Lokal; Tradisi Sekura

**INTRODUCTION**

Local wisdom is a cultural heritage that reflects the identity, values, and tradition of a community (Indrawati & Sari, 2024; Manihuruk & Setiawati, 2024). It is a cultural product that should be embraced for the rich values (Hartaman et al., 2021). Furthermore, local wisdom is described as habits, values, norms, and rules adhered to in social life within a region or particular place, persisting for generations and becoming part of community life (Amir, 2018). As a form of cultural identity, it shapes the values, norms, and practices that guide social life and reflect community character.

In Indonesia, local wisdom is not only a cultural element but also plays a crucial role in maintaining social harmony (Zalukhu, 2025), preserving the environment (Rohman, 2023), and supporting regional development based on local potential (Turmudi, 2023).

However, globalization, technological modernization, and changes in community lifestyles often threaten the sustainability of local wisdom across regions (Abduh et al., 2023; Handayani et al., 2024; Hilalludin et al., 2025; Simatupang, 2025).

West Lampung is one of the regions in Lampung Province rich in tradition and culture, such as Sekura. This tradition is part of the Lebaran Topat celebrations, marked by youth and the community wearing unique costumes, masks, and typical Sekura attributes. The individuals then perform cultural performances, including dances and parades, as well as engage in social interactions with the surrounding community (Rachman, 2024). More importantly, the Sekura tradition has two forms, namely Betik (clean) and Kamak (dirty). Both require the community to wear masks and special clothing, then parading through the village to

entertain residents and participate in traditional games (Syifa & Evadianti, 2024). The Sekura tradition serves not only as entertainment but also as a vehicle for important values, including social solidarity, humor, social criticism, and respect for ancestors (Azizah et al., 2025). The philosophical values reflect how the West Lampung community defines togetherness, courage, creativity, and respect for tradition.

Similar to traditional cultures across various regions, Sekura in West Lampung faces significant challenges posed by modernization, globalization, and social change. Although the value of local wisdom is shared across all regions in practice, daily application is diminishing due to globalization (Dorongsihae et al., 2022). In some places, local wisdom is gradually being forgotten, underscoring the need for revitalization and adaptation to contemporary contexts (Rakhman & Lega, 2023). Various technological developments, media advancements, and increasing public mobility have undoubtedly influenced the younger generation interest in local culture. Many of these individuals are more attracted to popular and modern culture (Febriani, 2025). The strategy that can be implemented to develop tourist attractions in Lampung is by organizing cultural attractions too (Rafsanjani & Pambayun, 2018).

A fundamental challenge in preserving Sekura is that it is performed only once a year, making the tradition more vulnerable to declining public interest and participation, particularly among the youth. The challenge is worsened by the lack of any accompanying activities across various

sectors (Aries, 2022). After the COVID-19 pandemic, the Sekura festival has been canceled due to restrictions on large gatherings (Sutomo, 2022). Moreover, not all levels of the community understand the importance of preserving local wisdom, ultimately making efforts to protect Sekura even more complex. This raises concerns that the tradition will decline or even become extinct.

Given these challenges, the West Lampung Regional Government must take concrete, strategic steps to preserve Sekura tradition as part of local wisdom. Cultural preservation is crucial for maintaining regional characteristics as a form of community identity (Mujadillah et al., 2021). In addition, the government recognizes that Sekura carries not only cultural significance but also has economic value, particularly as a tourism destination, capable of positively impacting regional development.

This study used the Wheelen & Hunger strategy theory as an analytical foundation to provide a comprehensive overview of how the West Lampung Government formulates and implements strategy in a phased, targeted manner. Wheelen & Hunger divide strategy into three main levels, namely corporate, business, and functional, depicting the logical flow from policy formulation to field implementation (Wheelen & Hunger, 2012). This approach is highly relevant for this study because cultural preservation cannot be supported solely by regulations. It also requires sustained programs and operational activities that directly impact the community. Sekura tradition is an integral part of West Lampung

cultural identity, embedded within the community. Therefore, it requires a comprehensive strategy, comprising a legal framework, development programs, and technical activities including promotion, youth education, and tradition documentation. By using Wheelen & Hunger theory, this study maps how the West Lampung Government reconciles policy direction, program implementation, and operational steps, demonstrating the extent to which these efforts have sustained Sekura tradition over time.

Several studies have been conducted in relation to the Sekura tradition. Rachman (2024) found that Sekura tradition is maintained as a cultural identity of the West Lampung community and remains practiced annually from 1–7 Syawal (Rachman, 2024). Riyanaya (2022) explored Islamic educational values of the Sekura Saibatin tradition and the relevance to the community social life (Riyanaya, 2022). Meanwhile, Sari (2020) reviewed the topic from a geographical and ethnographic perspective that showed the relationship between culture, religion, economy, and society in traditional practices (Sari, 2020). Susantri (2019) examined Sekura, focusing on dance art as a medium for preserving the mask (Susantri, 2019), while Ragaman et al. (2023) focused on the implementation of Pancasila values in the Sekura Festival as a development of social life in the community (Ragaman et al., 2023). Kurniawan et al. (2025) examined the meaning of Sekura dance as an artistic development rooted in the tradition (Kurniawan et al., 2025). Additionally, Arif and Lestari (2021) emphasized the

importance of integrating Sekura philosophical values into history learning to preserve local wisdom in educational settings (Arif & Lestari, 2021).

These studies focus on cultural values, artistic aspects, the meaning of tradition, and the integration of Sekura into education without fully exploring the local government strategy for maintaining sustainability. Therefore, this study offers scientific novelty by analyzing the West Lampung Government strategy for preserving the Sekura tradition using Wheelen and Hunger strategy theoretical framework, which comprises strategy formulation, implementation, and evaluation (Wheelen & Hunger, 2012). The results offer insights into how the government systematically designs and implements a cultural preservation strategy.

Amid the various dynamic challenges, this study provides a comprehensive overview of the strategy implemented by the West Lampung Government to preserve the local wisdom of Sekura tradition.

## METHOD

A descriptive qualitative method was used to gain a deeper understanding of the West Lampung Government strategy in preserving the local wisdom of Sekura tradition. This method was selected objectively because the study focused on the collaborative process between cultural actors and the government, as well as the strategy implemented, which could not be measured numerically, thereby requiring the exploration of the meaning, context, and experiences of cultural actors (Sugiyono, 2013). Data were obtained through

interviews, observation, and documentation. Interviews were conducted to explore the perspectives of various actors on preservation strategy, the role of the government, as well as the rising challenges and opportunities. A total of ten informants were selected purposively based on direct involvement in Sekura preservation. These included officials from the Tourism Agency, Sai Batin (traditional leaders), and cultural actors, who possess knowledge, authority, and empirical experience in preserving and developing the tradition. Observations were used to directly observe cultural practices in the field, community participation, and the implementation of government support for cultural activities. Moreover, documentation, including regional regulations, activity reports, cultural archives, and promotional materials, was analyzed to strengthen the field results. The study location in West Lampung Regency was selected because this region is the center of Sekura tradition. Meanwhile, the timeframe was adjusted to accommodate cultural activities, providing more contextual data. Analysis was based on Wheelen & Hunger strategy theory, which comprises corporate, business, and functional strategies (Wheelen & Hunger, 2012), to systematically explain patterns in government policies, programs, and practices aimed at sustaining Sekura tradition.

## ANALYSIS AND DISCUSSION

This study analyzed the strategy implemented by the West Lampung Government using Wheelen & Hunger's

strategy theory, which comprises corporate, business, and functional strategies.

### A. Corporate Strategy

At the corporate strategy level, the West Lampung Regency Government plays a key role in determining the direction of regional cultural preservation, including the Sekura tradition, one of the oldest forms of local wisdom. Analysis showed that the government has built a fairly comprehensive policy foundation through various regulatory, institutional, educational, and financial instruments to maintain cultural sustainability. One of the most fundamental policies is Regional Regulation Number 14 of 2000 on the Empowerment, Preservation, and Development of Customs and Customary Institutions, which serves as the legal covering for all cultural preservation activities in West Lampung. This regulation not only establishes the definition and status of customs but also regulates the formation of Customary Institutions, affirms the authority of Sai Batin, and the role of customary leaders. In addition, it establishes collaboration patterns among local government, village officials, cultural studios, and the indigenous community. Field results showed that following the enactment of this regulation, the role of customary institutions in several villages, such as Karya Penggawa, Batu Brak, and Bandar Negeri Suoh, has become increasingly active in leading the Sekura Cakak Buah and Sekura Beti tradition during Eid al-Fitr celebrations. This regulation also strengthens the government's regulatory position, ensuring that every Sekura event remains guided by customary values and does not devolve into mere celebration.

Aside from regulatory policies, the government is also implementing a corporate strategy by integrating local wisdom into the education curriculum. In several public and private schools across West Lampung, local content on the history, forms, philosophy, and values of Sekura has been incorporated into Arts and Culture subjects. Some schools even collaborate with traditional dance studios and leaders to provide students with hands-on training. These efforts have succeeded in increasing the younger generation interest in learning about and preserving tradition, as evidenced by the growing number of youth groups in Liwa, Balik Bukit, and Pesisir Tengah participating in Sekura training ahead of the Cultural Festival. Moreover, curriculum integration also serves as a long-term government strategy to prevent the loss of local knowledge due to modernization and the penetration of global culture.

The government has taken strategic steps by allocating a special budget for cultural preservation, channeled through the Tourism and Culture Agency. This budget supports the Sekura Cakak Buah Festival, fosters art studios, documents cultural practices, and promotes culture through digital media and national events. In recent years, the government has also partnered with local creative communities and photographers to produce visual content showcasing Sekura unique characteristics, such as traditional masks, spooky costumes, and ritual processions. Other studies indicate that since the introduction of budget support, the number of active cultural studios in West Lampung has increased. One

example is the Sekura Rana Studio in Balik Bukit Sub-district, which consistently trains children in making masks and costumes. Several villages have even started using Sekura as a creative economic attraction, selling miniature masks and other typical festival souvenirs for tourists.

The policy-level strategy demonstrates that the West Lampung Government has developed a comprehensive and targeted macro approach to preserving the Sekura tradition. Through a combination of legal policies, cultural education, traditional institutions, and sustainable financing, the government not only maintains the continuity of tradition but also ensures Sekura remains relevant and a living cultural identity in the modern community. This policy has proven effective in increasing community participation, strengthening traditional values, and minimizing the risk of losing local wisdom due to changing times.

## **B. Business Strategy**

At the business unit level, the West Lampung Regency Government strategy for preserving the Sekura tradition is more evident in how various regional agencies, traditional institutions, village government, cultural studios, and arts communities translate macro policies into concrete programs. For example, the Tourism and Culture Agency plays a key role in managing preservation activities, particularly through the annual Sekura Cakak Buah Festival, which serves as a focal point for cultural activities. In areas such as Liwa and Balik Bukit, this event is well-organized due to the availability of infrastructure and the support of experienced



committees. However, in sub-districts such as Batu Brak, Sebuk, and especially Bandar Negeri Suoh, Sekura preservation activities often rely on initiatives from traditional leaders and local volunteers due to limited facilities and access. According to a Tourism Agency official, the biggest challenge in implementing the program is regional disparities. Many villages demonstrate great enthusiasm but lack adequate facilities and technical personnel, underscoring the need for more intensive government support.

In the area of arts development and cultural regeneration, traditional studios facilitate Sekura sustainability efforts. Studio groups in the Liwa and Balik Bukit areas tend to be more active, with regular mask-making and costume-making training, as well as teaching traditional values to children. However, in some remote villages, studios are active only around festivals or are inactive altogether due to a lack of permanent instructors. The head of one studio mentioned that, despite high student interest, limited raw materials and a lack of parental support are major obstacles. Some of the community still view Sekura as merely annual entertainment, not a cultural heritage requiring continuous development.

In terms of stakeholder collaboration, the local government intends to integrate the roles of village government, traditional leaders, and institutions to ensure that Sekura implementation remains consistent with the original values. Field results indicate that this collaboration is very dynamic. In villages such as Karya Penggawa, traditional leaders hold strong control over the implementation of tradition, leaving the

government merely a facilitator. However, in several other areas, the role of custom has weakened and replaced by government officials, leading to some of Sekura philosophical values gradually fading. One Sai Batin emphasized that Sekura is not only about wearing masks but also upholding customary rules and moral values. Excessive government focus on the festival could shift the meaning from traditional guidance inherited from ancestors to mere spectacle.

To promote and document culture, the government is expanding Sekura reach through digital media, collaborations with creative communities, and official documentation. However, field results indicate that local photography communities produce the highest quality documentation. Although large Sekura content has spread virally on social media, some lacks proper explanations, leading to misperceptions about the traditional meaning. Tourism Agency officials reported that limited technical resources make the government dependent on creative communities. Therefore, the biggest challenge is ensuring that the information circulated remains consistent with traditional and historical values.

Efforts to empower the economy through local wisdom are starting to develop in business-unit strategy. In downtown Liwa, several MSMEs have produced miniature Sekura masks and other festival souvenirs attractive to tourists. However, this development has not been evenly distributed. Many traditional mask artisans in the villages report difficulties marketing products due to the lack of a strong

distribution system or support. One artisan reported that sales increased rapidly during the festival, but practically stopped after the event ended due to the lack of follow-up promotion. This shows that the potential for a Sekura-based creative economy is substantial, but has not been systematically managed at the business-unit level.

In general, the government strategy at the business-unit level demonstrates progress in preserving the Sekura tradition. It also shows capacity disparities across regions, limited cultural human resources, and coordination challenges between the government and traditional stakeholders. Field results and interviews confirm that Sekura preservation requires a more contextual approach. This is especially due to West Lampung highly diverse social, geographic, and economic conditions. Therefore, the strategy at the business unit level requires continuous adjustments to maintain the Sekura tradition in a more inclusive, equitable, and sustainable manner.

At the functional level, the strategy for preserving the Sekura tradition is evident in how technical government functions, particularly in education, culture, tourism, and public communications, implement programs that directly target the community. In the education sector, integrating Sekura values and knowledge into the school curriculum is one of the most strategic functional steps. Arts and culture teachers across several schools in Balik Bukit, Sukau, and Way Tenong have implemented lessons on the history, philosophical meaning, and basic techniques for making Sekura masks and costumes. However, field results indicate

that this implementation is uneven. In sub-districts such as Pagar Dewa and Bandar Negeri Suoh, the limited number of teachers familiar with local culture implies that Sekura is being taught only at the most basic level. A junior high school teacher in Suoh reported that although the curriculum mandates learning about local culture, schools still lack official government-issued modules and teaching materials. This limitation has forced teachers to develop personal materials and rely on the knowledge of local traditional leaders.

In the field of cultural human resource development, the Tourism Agency regularly conducts training sessions on mask-making, costume-making, and the creation of Sekura dances. These training sessions are usually held at the Liwa Cultural Center and government-sponsored studios. However, access for participants from remote areas remains a challenge due to distances and limited transportation costs. A Cultural Affairs official stated that the government has attempted to hold training sessions in specific villages proactively, but budget constraints have limited the frequency. This has led to some arts groups in areas outside the city receiving training only around festivals, rather than year-round.

A functional strategy is evident in promotion and public communication. The local government, through the Communications and Information Agency as well as the Tourism Agency, has used social media to promote Sekura more widely. However, several officials reported that cultural content production relies significantly on creative communities, local



photographers, and volunteers with a personal interest in West Lampung culture. A Ministry of Communication and Information official stated that there was no dedicated full-time cultural documentation team, hence, official documentation often lags behind community-produced content. Some viral information about Sekura sometimes aligns with traditional values, and traditional leaders should clarify philosophical meanings unclear to the community.

In the creative economy sector, empowering small businesses also contributes to Sekura preservation. Mask craftsmen, costume tailors, and souvenir MSMEs are given space to sell during cultural festivals. For example, at Liwa Market, several stalls have started to produce miniature Sekura masks and other merchandise as tourist attractions. However, field results indicate that most production is seasonal. Some craftsmen were unable to maintain continuous production due to the lack of an integrated online marketing mechanism or government support for branding development. A craftsman in Hujung Village described peak sales only during festivals, after which production stops due to low demand.

By strengthening customary institutions, village government helps ensure that Sekura implementation remains within customary norms. Village officials collaborate with Sai Batin and traditional leaders to define Sekura ethical boundaries, such as mask use, dance patterns, and social gathering procedures. However, in practice, field results indicate that some villages consistently adhere strictly to customary

rules. Others are more flexible due to the pressures of modernization and the influence of festivals. A Sai Batin in Batu Brak emphasized that Sekura authentic value as a moment of reflection and camaraderie should not be masked by competitive or mere entertainment. Therefore, village officials should remain active in guiding youth to avoid excessive modification of the tradition.

The functional strategy of the West Lampung Government to preserve Sekura tradition has been implemented and yielded significant achievements, particularly in education, documentation, promotion, and the empowerment of cultural actors. However, field results indicate that functional strategy implementation still faces challenges, including limited cultural human resources, skill disparities across regions, a lack of standardized official teaching materials, uncoordinated documentation, and a weak marketing ecosystem for the creative economy. This situation indicates that although the policy direction is appropriate, strengthening technical functions requires a more systematic and equitable implementation, especially in areas far from the center of government. Therefore, a strong and consistent functional strategy is a crucial foundation for the sustainability of the Sekura tradition as local wisdom.

### C. Operational Strategy

At the operational level, the strategy for preserving the Sekura tradition is evident in the daily fieldwork carried out by village officials, arts communities, cultural studios, and other local actors. The government, at

this level, no longer focuses on macro policies or sectoral programs, but rather on how instructions and work plans are actually implemented at the community level. The local government, through the village officials, plays the most crucial role as key actors in ensuring that the development, training, documentation, and implementation of the Sekura tradition are carried out in accordance with customary values. Field results indicate that almost every village in the Balik Bukit, Sukau, Belalau, and Batu Brak Sub-districts has a Sekura practice schedule, leading up to the festival, facilitated through direct guidance from local traditional leaders and youth. In some cases, officials also provide village halls as practice spaces, while others collaborate with cultural studios.

The operationalization of cultural development is largely carried out through studios, which serve as centers for arts activities. For example, the Liwa Arts Studio is a gathering place for students, youth, and creative communities to regularly learn the Sekura dance. Activities at the studio include movement and artistic exercises, as well as discussions on philosophical values, mask-making techniques, and festival performance etiquette. The head of the Liwa Studio explained that the primary motivation is to ensure Sekura remains authentic. According to the official, *"If it is just dance and masks, people can imitate them, but the traditional values should not be lost. That's what we always instill in the children who train here."* This statement emphasized that the operational strategy includes maintaining

technical skills and also ensuring the younger generation internalizes traditional values.

Aside from the studio, another prominent operational strategy is the existence of Sekura forums in several villages. These forums comprise traditional leaders, youth, and cultural practitioners who operate independently but remain under government guidance. Field results indicate that the Sekura forums in Sebarus and Way Empulau Ulu Villages are very active, holding weekly practices and small competitions among youth to maintain enthusiasm. The members even created a dedicated WhatsApp group to share practice schedules, photo documentation, and information about cultural events. The Head of Sebarus Village stated that this forum has been very helpful to officials, as it allows cultural activities to proceed without always relying on Agency programs. *"Young people are now enthusiastic; they organize their own practice schedules. Our job is to supervise and ensure activities adhere to local customs,"*

In the cultural promotion sector, operational strategy is evident in direct activities, including publishing photos and videos as well as live-streaming the Sekura Festival, conducted by the village public relations team and the local content creator community. The Communication and Information Technology Agency uses official government channels, but the majority of the most compelling field documentation comes from volunteers who serve as "cultural documentarians." These individuals attend the location with cameras and upload content to Instagram, TikTok, and Facebook, thereby making Sekura viral on social media.

However, not all content accurately reflects the traditional essence. A Ministry of Communication and Information Technology official emphasized the need to occasionally clarify the meaning of Sekura on official government accounts to avoid misinformation. This demonstrates that operational strategy is not only physical but also includes controlling cultural narratives.

In the creative economy sector, operational strategy is implemented through direct empowerment of MSMEs, particularly mask craftsmen, costume tailors, and seasonal vendors who sell during the festival. Observations at the Kubu Perahu Village craft center showed that the Sekura mask production process is carried out by three to four local craftsmen working manually. These individuals reported receiving a high volume of orders leading up to the festival, but production declined sharply afterward. One craftsman expressed interest in producing masks on a more stable scale, but capital and marketing have been major limitations. The village government has attempted to assist by showcasing the craftsmen products at local exhibitions, but provided no further systematic marketing support.

During the Sekura festival, operational strategy is most evident in the direct coordination between the village government, the traditional committee, and the youth. In some villages, preparations for the festival start a month in advance through regular evening meetings that discuss the procession route, security arrangements, performer selection, and the reaffirmation of customary rules. Field results indicate that some villages, such as Sebarus and Gunung

Sugih, enforce strict rules regarding Sekura costumes to prevent deviation from traditional norms. However, other villages are more flexible and sometimes embrace modern creativity. In an interview, a Sai Batin from Batu Brak emphasized that flexibility should not lead to the loss of traditional spirit. *The statement is as follows: "You can be creative, but don't let Sekura become mere entertainment. Its traditional roots should be maintained."*

The results indicate that the operational strategy for Sekura preservation has been quite successful. However, it is highly dependent on the local capacity of each village and the motivation of the cultural community. Although the local government has provided support in facilities, coordination, and coaching, the success of implementation is largely determined by community initiative, the strength of the indigenous community, and youth participation. This suggests that the operational strategy for Sekura preservation needs to be reinforced with more systematic activity management, scheduled training, and strengthened formal documentation to ensure the tradition remains relevant and sustainable.

## CONCLUSION

In conclusion, the West Lampung Government strategy to preserve the local wisdom of Sekura has been highly successful through a combination of integrated policies, education, arts development, strengthening traditional institutions, cultural promotion, and the empowerment of the creative economy. These benefits help the tradition

remain alive and relevant. However, the West Lampung Government still faces several challenges, including disparities in support between regions, limited cultural human resources, a lack of standardized teaching materials, and uncoordinated documentation.

This study recommends that the West Lampung Government should strengthen cross-agency coordination, increase the capacity of cultural human resources, and distribute infrastructure support more evenly to ensure that the preservation of Sekura tradition is more effective and sustainable.

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