

The Existence of Culture and Social Community of the Paksi Pak Sekala Brak Kepaksian Bejalan Diway Kingdom in Kembahang Village from 1999 to 2025

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Abstrak

Tujuan penelitian ini adalah untuk mengetahui sejarah dan perkembangan Kerajaan Kepaksian Bejalan Diway, menganalisis peran tokoh adat dalam mengimplementasikan kehidupan sosial kemasyarakatan, mengkaji hubungan Belasa Kepampang dengan kebudayaan masyarakat Lampung Sai Batin, serta mengungkap kunci eksistensi kebudayaan dan sosial kemasyarakatan Kerajaan Adat Paksi Pak Sekala Brak. Metode penelitian yang digunakan adalah deskriptif kualitatif dengan teknik pengumpulan data melalui observasi, dokumentasi, studi dan wawancara dengan tokoh adat serta masyarakat Desa Kembahang. Hasil penelitian menunjukkan bahwa Kerajaan Kepaksian Bejalan Diway merupakan bagian dari Paksi Pak Sekala Brak yang masih mempertahankan adat istiadat hingga kini. Sejarahnya bermula dari transformasi Keratuan Sekala Brak bercorak Hindu menjadi Kepaksian bercorak Islam setelah kedatangan empat umpu dari Pagaruyung. Peran tokoh adat sangat sentral dalam menjaga harmoni sosial melalui implementasi nilai-nilai Piil Pesenggiri seperti Juluk Adek, Nemui Nyimah, Nengah Nyappur, dan Sakai Sambayan. Hubungan dengan Belasa Kepampang menunjukkan keterikatan antara kepercayaan lokal dan pembentukan identitas budaya masyarakat Sai Batin. Faktor utama yang menjaga eksistensi kerajaan ini adalah keterikatan masyarakat terhadap adat, komunikasi yang baik antar kepaksian, serta kesadaran kolektif dalam melestarikan budaya leluhur.

Kata kunci: eksistensi, kebudayaan, sosial kemasyarakatan.

Abstract

The purpose of this study is to explore the history and development of the Kepaksian Bejalan Diway Kingdom, analyze the role of traditional leaders in implementing social life, examine the relationship between Belasa Kepampang and the culture of the Lampung Sai Batin community, and reveal the key factors behind the persistence of cultural and social life in the Paksi Pak Sekala Brak Traditional Kingdom. The research method used was descriptive qualitative, with data collection techniques including observation, documentation, literature studies, and interviews with traditional leaders and the Kembahang Village community. The findings show that the Kepaksian Bejalan Diway Kingdom is part of the Paksi Pak Sekala Brak Kingdom, which continues to uphold its customs to this day. Its history traces back to the transformation of the Hindu Sekala Brak Kingdom into the Islamic Kepaksian Kingdom following the arrival of four umpu from Pagaruyung. The role of traditional leaders is crucial in maintaining social harmony through the practice of Piil Pesenggiri values, such as Juluk Adek, Nemui Nyimah, Nengah Nyappur, and Sakai Sambayan. The relationship with Belasa Kepampang reflects the interconnectedness of local beliefs and the formation of the Sai Batin community's cultural identity. The primary factors sustaining the kingdom's existence are the community's adherence to tradition, strong communication among the various kingdoms, and collective awareness of preserving ancestral culture.

Keywords: existence, culture, social community.

INTRODUCTION

Sekala Brak holds a profound and significant meaning for the Lampung

people. Evidence of the glory of the Sekala Brak Kingdom is found in oral traditions called warahan, as well as in

cultural heritage, customs, skills, and objects and sites such as tambo and dalung, which can be found in Kenali, Batu Brak, and Sukau.

There are numerous variations in the name and designation of Sekala Brak. Some refer to it as Sakala Bhra, Sekala Beghak, Segara Brak, or Skala Brak. However, all of them certainly point to a social unit established by the Tumi Tribe in the 3rd century AD. Its centre was located on the slopes of Mount Pesagi, near Lake Ranau, West Lampung. When asked where they come from, the Lampung people will answer “from the hills” and point to a place near the large lake (William Marsden, 2013).

Sekala Brak (Sekala Bekhak) was a Hindu-influenced kingdom known as the Hindu Sekala Brak Kingdom. It is narrated that after the arrival of the Four Umpu from Pagaruyung, who spread Islam, the Hindu Sekala Brak Kingdom later transformed into the Kepaksian Sekala Brak, located on the slopes of Mount Pesagi, Belalau, south of Lake Ranau in West Lampung Regency (Hisyam, 2012).

Evidence that the Tumi tribe practised animism and dynamism is based on the existence of a tree called Belasa Kepampang, which was highly sacred to the Tumi people in Sekala Brak. This tree had two branches—one of jackfruit (nangka) and one of sebukau—both producing sap. Contact with the sebukau sap could cause skin disease and become

dangerous if left untreated. However, there was a remedy: the sap of the jackfruit branch. The existence of two contrasting saps from two branches within one tree is what made the Belasa Kepampang sacred.

The arrival of the Pagaruyung people was not merely intended to seize control of the Sekala Brak territory but also to carry out the propagation of Islam in the region. Therefore, the Belasa Kepampang tree, which had previously been considered sacred by the Tumi Tribe, was cut down. The wood from the Belasa Kepampang was then used to construct a throne known as Pepadun. By agreement among the four Kepaksian of Sekala Brak, the Pepadun was kept hidden and only brought out during the coronation ceremonies of leaders from each Kepaksian. The decision to keep the Pepadun stored away was intended to prevent potential power struggles among the Kepaksian in the future. The felling of the Belasa Kepampang also marked the turning point of the decline of the Tumi people’s influence in Lampung. The displacement of the Tumi Tribe was not solely due to the arrival of the Muslims from Pagaruyung. Other factors also contributed to their migration, such as internal conflicts, customary laws, and natural disasters. Eventually, they spread to various parts of Sumatra, even as far as the coastal regions of Banten (R.

Sudradjat, Sistem Pemajemukan Bahasa Lampung Dialek Abung, 1991).

The civilisation of Sekala Brak developed rapidly under the rule of the four Kepaksian. Sekala Brak, for example, is recorded to have engaged in trade relations with other kingdoms in the Nusantara and even with India and China. Each of these tribes still maintains lineage from their ancestors, along with diverse customs and languages. With the growing population and mobility today, both the Saibatin and Pepadun Lampung tribes, as well as their sub-tribes, continue to live in groups within certain regions or areas while still preserving their respective traditions and customs.

The Kepaksian Bejalan Diway, which is part of the Sekala Brak Kingdom, remains one of the cultural heritages whose traditions have been preserved to this day. This endurance is due to the community's ability to maintain balance among the paksi and to preserve the kingdom's culture very well. In other words, the Sekala Brak people have never forgotten their traditions, thanks to effective communication within the structure of the royal customs.

The Kepaksian Sekala Brak became a well-organised kingdom, consisting of four kepaksian that worked together in harmony. Naturally, this cooperation was made possible through effective communication among the kepaksian as a strong organisation. An organisation is a

union of parts that depend on one another. The relationship between communication and organisation lies in its focus on the people involved in achieving the organisation's goals (Ahmad Yanuana Samantho, 2015).

The founders of Paksi Pak Sekala Brak originated from Pagaruyung. Similar to Mataram, Kutai, and Pagaruyung, Sekala Brak underwent two eras: the Hindu-Buddhist era and the Islamic Sultanate era. According to the Tambo, four princes of the Pagaruyung King, Maulana Umpu Ngegalang Paksi, arrived in Sekala Brak to spread Islam. This phase marked a crucial point in the existence of the Lampung people. With the arrival of the Four Umpu, the ancient Sekala Brak Kingdom, or Buay Tumi—adherents of Bairawa Hinduism/Animism—declined, while at the same time, it became the foundation for the establishment of the Kepaksian Sekala Brak, or Paksi Pak Sekala Brak, which was based on Islam.

The four princes of Maulana Umpu Ngegalang Paksi were, respectively: (1) Umpu Bejalan Diway—He was the founder of Paksi Buay Bejalan Diway, ruled, and was buried in Puncak, Sukarami Liwa, (2) Umpu Belunguh—He was the founder of Paksi Buay Belunguh and ruled in Barnasi, Belalau, (3) Umpu Nyerupa—He was the founder of Paksi Buay Nyerupa and ruled in Tampak Siring, Sukau, (4) Umpu Pernong—He was the founder of Paksi Buay Pernong and ruled in Henibung, Batu Brak

(Diway in Kembahang Village, Selayang Pandang Kepaksian Bejalan Diway, 1999).

As a form of integration between the two Lampung ethnic groups, the Province of Lampung adopted the motto “Sang Bumi Ruwa Jurai”, which means that Lampung serves as a great household consisting of two social groups inhabiting its territory (Badan Pusat Statistik, 2009).

From the excerpt above, it can be explained that the Tumi people still adhered to the teachings of their ancestors before interacting with Hinduism. This religion, which originated from India, had entered Lampung since the 1st century AD. In other words, the arrival of Hinduism marked the end of the prehistoric period in this region. It can thus be inferred that the earliest establishment of Sekala Brak was as a Hindu kingdom, even though some of its people also embraced Buddhism as well as local beliefs such as animism and dynamism.

METHODS

This study employs a descriptive qualitative approach with the type of field research. This approach was chosen because it is suitable for exploring social and cultural phenomena that exist within society. The research was conducted at Lamban Gedung Kepaksian Bejalan Diway, Kembahang Village, Batu Brak District, West Lampung Regency, focusing on the existence of culture and social life. The

sources of data consist of both primary and secondary sources. Primary data were obtained from interviews with the Sultan, traditional leaders, and cultural heritage caretakers, while secondary data were drawn from documents, archives, historical records, and literature related to the Kepaksian Bejalan Diway Traditional Kingdom. Data collection techniques included observation, in-depth interviews, and documentation. Data were analyzed using the Miles & Huberman model, which involves data collection, data reduction, data presentation, and conclusion drawing. To ensure data validity, this research applied source triangulation by comparing information from various informants and method triangulation, by combining the results of observation, interviews, and documentation. The stages of the research included preliminary study, field data collection, and data analysis, which ultimately led to the formulation of conclusions.

RESULTS AND DISCUSSION

History of the Traditional Kingdom of Kepaksian Bejalan Diway in Kembahang Village

Paksi Pak Sekala Brak is located in West Lampung Regency, one of the ten regencies/municipalities in Lampung Province. West Lampung Regency, with Liwa as its capital (approximately 240 km or 6-7 hours by car from Bandar Lampung),

was established based on Law No. 6 of 1991, dated August 16, 1991.

Geographically, West Lampung Regency lies between 4° 47' 16" - 5° 56' 42" South Latitude and 103° 35' 8"-104° 33' 51" East Longitude, with the following territorial boundaries: (1) To the east: bordered by North Lampung Regency, Way Kanan Regency, Central Lampung Regency, and Tanggamus Regency, (2) To the south: bordered by the Indian Ocean and the Sunda Strait, (3) To the west: bordered by the Indian Ocean, (4) To the north: bordered by Kaur Regency of Bengkulu Province and Ogan Komering Ulu Selatan (OKUS) Regency of South Sumatra Province.

In the formation of the Marga Liwa in West Lampung Regency, a brief overview reveals that in the Batu Brak and Balik Bukit sub-districts there are only four *kebuayan* known as Paksi Pak Sekala Brak, plus one *Anak Mentuha*, namely: (1) Paksi Buay Bejalan Diway in Kembahang, (2) Paksi Buay Pernong in Hanibung, (3) Paksi Buay Belunguh in Kenali, (4) Paksi Buay Nyerupa in Tapak Siring, (5) Buay Benyata in Luas, known as *Anak Mentuha*.

The first *Pesirah Marga Liwa*, who resided in Suka Negeri or Negara Batin Liwa, was Dalom Haji from Buay Nyerupa Sukau (his tomb or sacred site is located in Teba Surabaya). Dalom Haji was succeeded by Pangeran Lunik "Gedung Asin", a descendant (*jurit*) of Abdul Rahman from Negeri Agung, namely the

lineage of Siti Maisuri, who was married to Abdul Muis, the second son of Pangeran Suhaimi, titled Sultan Lela Muda from Paksi Buay Pernong.

The Formation of the Traditional Institutional System of Kepaksian Bejalan Diway in Kembahang Village

Table. 1 Royal Title (*Juluk/Adok*) of Kepaksian Bejalan Diway

Juluk (Adok) or Royal Title
Pangeran
Suttan/Sultan
Dalom
Raja
Batin
Radin
Minak
Kimmas

Sources: Book Selayang Pandang, 1999.

However, at present the title of Prince is no longer found, leaving only the Sultan as the highest title, which is exclusively held by the Sai Batin or traditional king. In 1942, within the Kepaksian Buay Bejalan Diway, the concept of "four kings, five batin, and clan lineages" was recognized, meaning that at that time the Sultan, as the traditional king (Sai Batin), was assisted and supported by four (4) kings, namely:

Table 2. Titles of Famous Kings of Kepaksian Bejalan Diway

Name of the King
Raja Petani
Raja Paku Alam
Raja Alam
Raja Makku

Sources: Book *Selayang Pandang*, 1999

Meanwhile, the Kepaksian Bejalan Diway has the title Batin. The Batin title is always used after the king, or in other words, the highest title after the king is Batin, which represents the most well-known traditional structure of the Kepaksian Bejalan Diway. The following are the names of the Batin within the Kepaksian Bejalan Diway.

Table 3. Renowned Batin Titles of the Kepaksian Bejalan Diway

Name of Batin
Batin Mutor Agung
Batin Dullah Hakim Teratas
Batin Sukajaya
Batin Banjarmasin
Batin Anak Mentuha (Batin Pemuka)

Sources: Book *Selayang Pandang*, 1999

From 1942 to 1998, over a span of 56 years, there was a significant growth in the population, which also led to the expansion of the followers/subjects of both the kings and the Batin. In response to this development, the Sai Batin

(traditional king) of the Kepaksian Bejalan Diway, Sultan Jaya Kusuma III, on August 1, 1999, held an evaluation and traditional deliberation (musyawarah adat) in Kembahang, attended by kings, Batin, clans (suku), and lineages (marga).

Semanda Lepas

Semanda Lepas refers to the practice where, after marriage, the husband (young man) resides at the wife's family home to continue the lineage of his wife. The husband is not allowed to take his wife to live permanently with his own family, even with the wife's consent. This is because, according to custom, the husband is considered detached from his own family, and his life is bound to upholding the lineage of his wife in her parents' home.

Semanda Raja-Raja

In Semanda Raja-Raja, at the beginning of marriage the husband must reside with the wife's family for an unspecified period of time. This means the husband may remain in his in-laws' house for his entire life, or only for several months or years. However, if both husband and wife agree and wish to live elsewhere where they believe they can build a better life, neither family is allowed to prevent them.

Tanjakh

In a marriage with Tanjakh status, the husband is not considered Semanda and

the wife is not considered Mentudau. After marriage, the decision of where to live is entirely up to the couple themselves. Both the husband's and wife's families have equal rights and responsibilities, and in recent developments, many couples have chosen this Tanjakh marriage status.

Sebambangan

Plans or intentions for marriage from the young man's or the young woman's side do not always proceed smoothly. Sometimes the bride's family does not agree with the chosen groom, and vice versa. Reasons for disapproval may include differences in social status, the bride having already been arranged by her parents, or the groom being unable to meet the requirements set by the bride's family. In such cases, if the couple is determined or bound by strong love that cannot be separated, they may choose an alternative path without seeking parental consent (especially from the bride's family), namely kawin lari (elopement), known in Lampung tradition as Sebambangan.

Bekhasan or Musyawarah

Bekhasan or Musyawarah refers to the deliberation process carried out by both families to reach a mutual agreement.

Table 4. Discussion (Bukhasan) Materials of the Kepaksian Bejalan Diway

Material of Bekhasan
Marital Status

Dau Balak (Sidang Money), also called *Penggalang Sila*

Dau Lunik (Request from the Bride's Family)

Kiluan (Request from the Bride's Side)

Semaya (Time of Marriage and *Buantak* Ceremony)

Sources: Book *Selayang Pandang*, 1999

The agreement reached during Bekhasan or deliberation is followed by Ngita or Ngelamar (the marriage proposal). All the necessities for carrying out Ngita or the proposal ranging from firewood, rice, coconuts, fruits, and curry, as well as the required labor are prepared by the groom's family. Among the ceremonial items used in the implementation of Ngita or Ngelamar are as follows:

Table 5. Ceremonial Items for Ngita or Ngelamar in the Kepaksian Bejalan Diway

No	Device Tools
1	Siwok Bukhas Tappan
2	Kelapa Gileh (Coconut)
3	Sugar
4	Salt
5	Rukun Pengangasan
6	Rukun Ngudut
7	Pakaian Pisan Minjak (Traditional Clothing for the First Ceremony)
8	Rukun Pedom
9	Rukun Mandi (Bathing Ritual)
10	Dau Belanja (Dowry/Marriage Expenses)

Sources: Book *Selayang Pandang*, 1999

Nayuh

Nayuh is a traditional ceremony held by the extended family to commemorate important events such as circumcision, the building of a house, or marriage. In earlier times, before a Nayuh or Pengan ceremony, there was first a family or customary meeting known as Himpun, which discussed matters related to the marriage. During the Nayuh ceremony, the use of traditional items and ceremonial attire is displayed, whether in the Lamban (traditional house) or in processions (dibah), with their use adjusted according to customary rules. The attire varies depending on the titles or adok borne by the individuals.

For the preparation of Nayuh, the family jointly contributes (on the part of the host family) by preparing the necessary tools and materials such as tandang bulung, kecambi, nyambi buak, nyekhallai siwok, khambak bebukha sappai begalai. In addition, the extended family provides support in the form of raw materials, known as setukhuk, or cooked food ready to be served, known as ngejappang.

The Formation of the Kepaksian Bejalan Diway

The people of Skala Brak have existed since the 14th century CE, known as the Orang Tumi or Buay Tumi, led by a queen named Ratu Sekarmong, who practiced Hindu Bairawa beliefs. This kingdom later

transformed into the Paksi Pak Skala Brak Kingdom after the arrival of Islam, brought by Umpu Nyerupa, Umpu Pernong, Umpu Bejalan Diway, and Umpu Belunguh (Daud, 2020; Department of Education and Culture, Lampung Provincial Office, 1998).

At that time, the Minangkabau Kingdom sent three sons of the Minangkabau king, who traveled through forests and rivers until they reached the land of Bumi Pesagi or Negeri Skala Brak. Later, a fourth son was also sent by the Minangkabau king. These four princes were Umpu Belunguh, Umpu Pernong, Umpu Bejalan Diway, and Umpu Nyerupa, who became the founders of Paksi Pak Skala Brak.

The four sons of the Minangkabau king Umpu Belunguh, Umpu Pernong, Umpu Bejalan Diway, and Umpu Nyerupa fought against the Tumi tribe. One cultural remnant of the Tumi people is the Ham Tumi Bathing Site located in Kembahang Tuha (Negeri Ratu Village), which is now managed by local residents and has been converted into rice fields.

According to Arrahman Puspanegara (2024), after the Tumi tribe was defeated by the Minangkabau princes, the four Umpu agreed to name the territory formerly occupied by the Tumi as Paksi Pak Skala Brak and carried out territorial division. Thus, the region became their dominion:

Umpu Belunguh governed the area of Belalau up to the border with North

Lampung (Bukit Kemuning), extending to Cahaya Negeri, Way Tenong, the border of South Lampung, and the Way Smaka River.

Umpu Pernong governed the border areas between Umpu Belunguh and Umpu Bejalan Diway. Umpu Bejalan Diway ruled over the eastern Bawang Tupai region, Teba Masu to Plisa Village, extending to Way Salang, Way Ketuban, Umbul 32 Limau, and Way Tegaga (present-day Sebelat to Krui). Umpu Nyerupa governed from the border of Lake Ranau to the border with Umpu Bejalan Diway.

This marked the beginning of governance under the four Kepaksian, upholding the motto “duduk sama rata, berdiri sama tegak” (all equal, without seniority or inferiority). Each Kepaksian possessed its own existence and authority, supported by customary law.

Initially, within Paksi Pak Skala Brak there were only four Paksi, including Paksi Buay Bejalan Diway. The boundaries of Paksi Buay Bejalan Diway Kambahang were as follows: (1) To the east: bordering Paksi Buay Pernong, (2) To the west: bordering Paksi Buay Nyerupa, (3) To the north: bordering Mount Pesagi at the edge of Kambahang, (4) To the south: bordering Marga Krui.

It is evident that at that time the territory did not border Liwa, since Paksi Buay Bejalan Diway bordered directly to the west with Buay Nyerupa. This can be seen in the decree issued by Kontrolir Pangkat in Krui on 25 Rabiul Awal 1279,

which recorded that the Liwa-Way Tegaga hamlet was part of Marga Kambahang, and appointed Raden Pengucap as the head of Way Tegaga hamlet.

Furthermore, the boundaries of Marga Kambahang in Liwa, Sukau, Pematang Kebol, and other areas were inscribed in Lampung script on buffalo horns and tree bark from ancient times. These relics, belonging to the Pesirah Marga Kambahang Buay Bejalan Diway, are still preserved today in the possession of Sultan Jaya Kusuma III, in good condition.

Development of the Kepaksian Bejalan Diway

Table 6. Genealogy of the Kepaksian Bejalan Diway

Name of Queen/King	Description
Queen Buay Bejalan Diway	She was one of the twelve sons of the kings in Pagaruyung and one of the <i>paksi pak</i> (traditional rulers) who ruled in Skala Brak, residing at the foot of Mount Pesagi.
Queen Tunggal	The eldest son of Queen Buay Bejalan Diway who succeeded his father as king at the foot of Mount Pesagi.
Kun Tunggal Simbang Negara	He was the eldest of Queen Tunggal and succeeded his father as king.
Queen Mangkuda Pahawang	He was the eldest son of Kun Tunggal Simbang Negara and succeeded his father as king.
Puyang Rakian	Queen Mangkuda Pahawang had three sons. The eldest, named

		Puyang Rakian, succeeded his father as king. The second son, Puyang Rakian Sakti, became the ancestor of the Ngambur clan. The youngest son was Puyang Naga Barisang Jati.			Prince Nata Marga as Head of the Clan on December 24, 1834.
Puyang Sakti	Raja	He was the eldest son of Puyang Rakian and succeeded his father as king.	Prince Alam	Paku	The eldest son of Prince Jaya Kusuma, who replaced his younger brother as Head of the Clan on August 1, 1871 (No. 2109/54). On October 15, 1872 (No. 2606/85), Prince Paku Alam was given the title <i>Prince Nata Marga</i> because at that time his younger brother was granted the title <i>Raden Mulya</i> .
Dalom Raja	Sangun	The eldest son of Puyang Raja Sakti who succeeded his father as king.			
King Djunjungan		The eldest son of Dalom Sangun Raja who succeeded his father as king.			
Queen Majengau		King Djunjungan had two sons. The eldest, named Queen Majengau, succeeded his father as king, while the second son, Prince Singa Juru, became the ancestor of the Pasirah Ranau lineage. During his reign, the village at Puncak was moved to Negeri Ratu Kembahang.	Prince Puspa		The eldest son of Prince Paku Alam, who became Head of the Clan on May 5, 1881. On January 8, 1901, he was granted the title <i>Prince Puspanegara</i> .
Prince Laga	Sira	The eldest son of Queen Majengau who succeeded his father as king.			
Dalom Irung	Suluh	The eldest son of Prince Sira Laga who succeeded his father as king.			
Prince Marga	Nata	The eldest son of King Dalom Suluh Irung who was appointed as Head of the Clan on March 13, 1799.			
Prince Dilampung	Raja	The eldest son of Prince Nata Marga. However, he never became Head of the Clan because he died at an early age.			
Prince Kusuma	Jaya	The eldest son of Prince Raja Dilampung, who replaced his grandfather	Sultan Kusuma III	Jaya	She was the daughter of Prince Jaya Kusuma and married the second son of Prince Indra Nata, who was Head of the Clan in Sukau with the title <i>Sultan Jaya Diliwa</i> . On September 23, 1936, she was appointed <i>Depati Mangku Marga Kembahang</i> . After the death of Prince Jaya Kusuma on December 22, 1938, she was entrusted to carry out the duties of Head of the Clan Kembahang.
					His real name was Azrim Effendi Puspanegara. He was the son of Siti Asma Dewi, the 18th direct

	descendant, who succeeded his mother as the Traditional King of Kepaksian Bejalan Diway.
Sultan Jaya Kusuma IV	His real name is Selayar Akbar Puspanegara, S.E. He succeeded his father, Sultan Jaya Kusuma III, as the Traditional Leader of Kepaksian Bejalan Diway.

Sources: Book Selayang Pandang, 1999

The Relationship of Community Interaction in Implementing Social Life

Community interaction in Kembahang Village is the result of efforts made by the traditional leaders of Kepaksian Bejalan Diway, including the Sultan and other customary figures, to cultivate values of harmony in social life. The norms and rules practiced in daily living are inseparable from the influence of these traditional authorities. From the establishment of Kepaksian Bejalan Diway until the present day, the people of Kembahang Village have consistently upheld a strong foundation of social life based on customary law maintained by their traditional leaders. This shows that the community has continuously preserved the way of life implemented by the Customary Institution of Kepaksian Bejalan Diway since ancient times. Thus, the synergy between the people of Kembahang Village and the influence of the Sultan along with the titleholders of Kepaksian Bejalan Diway remains evident and meaningful today.

Belasa Kepampang as a Cultural Belief of the Lampung Sai Batin Community

According to Sultan Purna Birawan (2025), Belasa Kepampang is... Researchers uncovered original data about Belasa Kepampang in Buay Benyata, located in Pekon Luas, Batu Ketulis District. The data obtained is authentic and unaltered, involving several figures, one of whom is Lalaula.

Sultan Purna Birawan (2025) explains that Belasa Kepampang is a jackfruit tree that, in the past, served as an object of worship and belief among the Tumi people. The existence of Belasa Kepampang can be traced back to the 6th century, during the caliphates of Abu Bakr As-Siddiq and Uthman ibn Affan.

For the Lampung community, especially the Sai Batin, Belasa Kepampang symbolizes a political and religious transition—from animism and dynamism to Islam. Sultan Purna Birawan (2025) notes that within cultural traditions, Belasa Kepampang contains mystical or unseen values that can only be perceived by certain individuals. The cultural life of the Lampung Sai Batin community is strongly connected to this jackfruit tree. For example, anyone wishing to inherit a noble title from their lineage must undergo the pepadun ceremony, which involves sitting on a chair made from Belasa Kepampang. This tradition is known as Cakak Pepadun in Lampung Sai Batin culture.

Sultan Purna Birawan (2025) also states that Belasa Kepampang is regarded as a source of healing for local people. Anyone suffering from illness may, with Allah's permission through Belasa Kepampang, recover. Its position holds great significance for the Lampung Sai Batin community, both within customary law and beyond.

Furthermore, Sultan Purna Birawan (2025) emphasizes that Belasa Kepampang should always be recognized according to its true role and not misused for improper purposes. Thus, Belasa Kepampang will remain inseparable from the history of Paksi Pak Skala Brak, as every discussion concerning the Land of Skala Brak ultimately returns to it.

The Existence of Culture and Social Life in the Customary Kingdom of Paksi Pak Skala Brak, Kepaksian Bejalan Diway, in Kembahang Village

Based on West Lampung Regency Regional Regulation Number 1 of 2012 concerning the Spatial Planning of West Lampung Regency for 2010-2030, the strategic area plan establishes the regency's role as a center for the preservation and development of traditions, customs, and culture. Likewise, Regional Regulation Number 7 of 2016 on Buildings and the 2023 Regional Government Work Plan emphasize this commitment. In addition, the Regent of West Lampung has shown considerable concern for heritage

preservation, demonstrated through one of the Seven Priority Programs, namely the arrangement of Liwa City as a Cultural City.

Heirloom Heritage of Kepaksian Bejalan Diway in Kembahang Village

Heirloom Heritage of Kepaksian Bejalan Diway: (1) Pemanohan/Pemanahan, consisting of Talam Puncak and Kelapa Janggi, (2) Keris Senimbang, inherited from generation to generation and held according to direct lineage, (3) Ancient manuscripts, written on tree bark and buffalo horn, regarding the territorial boundaries of Marga Kembahang, Kepaksian Bejalan Diway (written in Lampung script), (4) Genealogical record (Stambo) of Tuan Pasirah Marga Kembahang Buay Bejalan Diway, created in 1941, (5) Official decrees (Besluit documents) of the Pasirah, Head of Marga Kembahang, from the 12th generation of Pangeran Nata Marga in 1799 up to the 18th generation, (6) A sword and two spears, (7) Historical record of the origins of Paksi Pak Skala Brak, written in 1917.

CONCLUSION

Sekala Brak holds a profound and significant meaning for the Lampung people. Evidence of the glory of the Sekala Brak Kingdom is preserved through oral traditions known as warahan, along with cultural heritage, customs, skills, and artifacts such as tambo and dalung, which

can be found in Kenali, Batu Brak, and Sukau. Sekala Brak flourished under the leadership of the four Kepaksian. Historical accounts mention that Sekala Brak once established trade relations with other kingdoms in the archipelago, even extending to India and China. Each of these clans still maintains ancestral lineages with diverse customs and languages. In line with today's growing population and mobility, both the Saibatin and Pepadun Lampung groups, along with other ethnic groups, live together within certain areas or regions, while still upholding their respective traditions. Belasa Kepampang stands as sacred proof and a symbolic marker for the four Kepaksian of Sekala Brak. It serves as a reference point and as the origin of the story of the four princes who came from Pagaruyung known as Paksi Pak Skala Brak. As indigenous people, the community is profoundly grateful to carry the legacy entrusted by their ancestors. Preserving the honor of their culture is a matter of pride, as well as a responsibility for future generations to understand the intricacies of their ancestral heritage. Thus, Kepaksian Bejalan Diway will always stand in dignity, remaining deeply rooted in the hearts of its people (in Kembahang Village). Its endurance depends on how well we safeguard and manage it.

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