


Synergy of Sekura Local Wisdom in History Learning at Universitas Lampung

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ARTICLE INFO	ABSTRACT
<p>Article history Received Sep 29, 2025 Revised Dec 12, 2025 Accepted Dec 30, 2025</p> <p>Keywords Sekura Local Wisdom History Learning Universitas Lampung</p>	<p>This study aims to examine the role of the Sekura tradition as a form of local wisdom of the Lampung community in supporting history learning in higher education, particularly at Universitas Lampung. Sekura, which is a cultural tradition with social, moral, and historical values, is seen as having potential as a contextual learning resource and is relevant to a local wisdom-based learning approach. The research method uses a qualitative approach with data collection techniques through literature studies, interviews with lecturers and students, and observations of Sekura cultural practices. The results show that the integration of Sekura in history learning can improve students' understanding of local cultural dynamics, strengthen regional identity, and encourage an appreciative attitude towards the plurality of Indonesian cultures. In addition, the application of this local wisdom supports the achievement of learning outcomes that emphasize critical, reflective, and contextual thinking skills. Thus, the synergy between Sekura and history learning not only preserves Lampung's cultural heritage but also enriches pedagogical strategies in history education at the university level.</p> <p>This is an open access article under the CC-BY license.</p> 

I. Introduction

History learning in higher education aims not only to instill factual knowledge of past events but also to foster critical awareness, national identity, and appreciation of the cultural diversity within Indonesian society. History is not simply a collection of facts, dates, and figures, but rather a construct of knowledge that presents values, meanings, and lessons from the nation's collective experience (Nordgren, 2016). Within the framework of higher education, students are expected to develop analytical skills, critical thinking, and an understanding of the relevance of history to contemporary life (Dunne, 2015; Van Straaten et al., 2016; Haniah et al., 2020; Sinaga et al., 2022; Chimbunde et al., 2023; Basri et al., 2024; Burgos-Videla et al., 2025; Maftuchin et al., 2025). Therefore, a learning strategy is needed that is not solely oriented toward the grand narrative of national history but also accommodates local perspectives that are more closely aligned with students' social realities.

One approach increasingly promoted in education is local wisdom-based learning (Fadhilah et al., 2025; Susanti & Nurhayati, 2025). Local wisdom is understood as ideas, values, and cultural practices that have developed through generations within a community. Local wisdom not only reflects a community's identity but also holds the

potential to strengthen character, ethics, and social solidarity (Sakti et al., 2024; Khoiriyah et al., 2025). The integration of local wisdom into history learning provides an opportunity to make learning more contextual, interactive, and relevant (Yulia & Sutrisno, 2024). Through this approach, students can more easily understand the connections between past events, cultural dynamics, and current social realities.

Lampung Province is one of Indonesia's regions rich in traditions and cultural heritage. As a melting pot of ethnicities, Lampung is known for its unique traditions, one of which is the Sekura tradition (Erlina B, 2022). This tradition is typically performed as part of a series of traditional celebrations, particularly during Eid al-Fitr, and is characterized by costume performances, masks, and collective community celebrations (Mustika, 2020). Sekura is not merely a cultural spectacle, but a social practice steeped in meaning, embodying solidarity, respect, humor, and social criticism. The values embodied in Sekura are closely linked to the history and identity of the Lampung people, thus offering significant potential as a resource for history learning in universities.

However, amid globalization and modernization, local cultures face serious challenges as they are eroded by dominant cultures that thrive in modern society (A.

Fauzan, 2025; Mohyeddin, 2024). This has resulted in the gradual fading of traditional cultures, including the Sekura tradition, as shown by Handayani's (2022) research, which found that, in the Sai Batin community, particularly in the Batu Brak sub-district, several villages have begun to adopt a passive stance toward preserving this tradition. The unnoticed influence of modernization has significantly affected the continuity of Sekura (Rachman, 2024).

This condition is exacerbated by the fact that the use of local traditions, such as Sekura, in history education remains suboptimal, as the curriculum tends to focus on national and global events and neglects local wisdom (Subedi, 2013; Rasidi et al., 2025). As a result, students lack an emotional and intellectual connection to the material they learn. They view history as something distant from their daily lives, even though the rich culture around them offers a gateway to understanding broader historical processes.

On the other hand, integrating local wisdom into history learning also faces several challenges. One of these is the availability of adequate teaching materials. To date, most history learning still focuses on national textbooks. Lecturers need to develop alternative teaching materials that incorporate local elements, whether through field research, collaboration with cultural communities, or multimedia integration. Another challenge is lecturers' readiness to implement local wisdom-based learning methods. Not all educators possess in-depth knowledge of local traditions, so training and capacity building are necessary. Furthermore, integrating local wisdom into a rigorous, dense curriculum poses challenges, necessitating innovative strategies to ensure learning remains relevant and practical.

The integration of Sekura into history learning has several pressing implications. First, from an academic perspective, it can broaden students' perspectives on history as a cultural product inextricably linked to the local context (Levstik & Barton, 2018; Nordgren & Johansson, 2015; Yemini et al., 2015). History is not just a narrative of elites or significant events, but also encompasses folktales, traditions, and artistic expressions that shape collective identity (Burke, 2019; Haste & Bermúdez, 2017; Sharma & Magar, 2024). Second, from a pedagogical perspective, utilizing Sekura can make learning more creative and participatory (Barana et al., 2025; Fatmawati et al., 2025; Sekhar, 2024). Students can be encouraged to analyze symbols in Sekura performances, connect them to historical values, and reflect on meanings relevant to their current lives (Tamara et al., 2025). Third, from a social perspective, this synergy can help preserve local culture (Anifowose et al., 2024; Yang et al., 2022). By using Sekura as a teaching tool, students not only learn history but also help protect and revitalize traditions at risk of erosion by modernization.

Several studies are relevant to this research, such as the study by Tamara et al. (2025), which shows that educating the younger generation about the importance of preserving local culture, especially Sekura, through education, media, and direct involvement in cultural performances is essential. Research conducted by Rachman (2024) shows that many people who enjoy the Sekura tradition and watch performances from morning until night do so simply to learn about the themes, forms, styles, and costumes of each Sekura mask character. Ragaman et al. (2023) state that the Sekura Festival is a historical legacy that the community can use as a manifestation of a cultured people and as an activity that embodies the values of Pancasila.

Based on these studies, there has been no research on integrating Sekura's local wisdom into history learning, which makes this research important. This study is expected to contribute to three main aspects. First, the theoretical aspect enriches the study of local wisdom-based history learning by providing a concrete example of the use of the Sekura tradition at the University of Lampung. Second, the practical aspect, providing recommendations for learning strategies that lecturers can apply to integrate Sekura values into history courses. Third, the socio-cultural aspect, which is to strengthen students' awareness of the importance of preserving local traditions as part of their identity and national assets.

This research is expected to contribute to three main aspects. First, the theoretical element, enriching the study of local wisdom-based history learning by providing concrete examples of the use of the Sekura tradition at the Universitas Lampung. Second, the practical aspect, providing recommendations for learning strategies that lecturers can implement to integrate Sekura values into history courses. Third, the socio-cultural aspect: strengthening students' awareness of the importance of preserving local traditions as part of their identity and as a national asset.

Based on the explanation above, the formulation of the research problem can be formulated as follows: 1) How can the Sekura tradition, as a form of local wisdom of the Lampung people, be positioned as a source of history learning at Universitas Lampung? 2) What are the historical, social, cultural, and multicultural values contained in the Sekura tradition that are relevant to history courses, especially Local History, History and Culture of Lampung, and Oral History and Oral Tradition? 3) How relevant is the vision and mission of the history education study program, Universitas Lampung, to the local wisdom of Sekura? With the background, urgency, and formulation of the problem, this research is expected to strengthen the idea that history learning should not be separated from the local context. Through synergy with local wisdom, such as the Sekura tradition, history learning can be more meaningful and contextual, and contribute to the preservation of national culture. Students

are not only recipients of knowledge but also actors involved in the process of cultural inheritance. Thus, Universitas Lampung can be a pioneer in developing a local wisdom-based history learning model that is relevant to the challenges of education in the era of globalization.

A. History Learning and Its Challenges in Higher Education

History as a discipline not only serves to record past events but also to shape collective consciousness and national identity (Wineburg, 2001). In higher education, students are expected to develop critical thinking skills, historical analysis, and a reflective awareness of the relationships among the past, present, and future (Seixas & Morton, 2013). However, a common challenge is the dominance of a linear narrative approach centered on major national events, thereby reducing the relevance of history learning to students' real-life experiences (Wineburg, 2001; Yilmaz, 2008).

Other studies show that students tend to view history as merely memorizing facts, rather than as a contextual and interpretive study (Levstik & Barton, 2018). These findings reinforce the relevance of constructivist learning theory, which emphasizes that knowledge is actively constructed through experience and interaction with the student's socio-cultural environment (Banks, 2008). In a non-Western cultural context, the integration of local wisdom in history learning not only reinforces the basic assumptions of constructivism but also adds a new nuance that the process of knowledge construction is greatly influenced by local values, traditions, and cultural practices. Thus, a constructivist approach combined with problem-based learning and local wisdom implies the creation of history learning that is more meaningful, reflective, and contextual for students, because it is directly rooted in their socio-cultural reality (Insani et al., 2023).

B. The Concept of Local Wisdom in the Context of Education

Local wisdom is directly related to the concept of intangible cultural heritage as defined by UNESCO. According to UNESCO, intangible cultural heritage comprises practices, expressions, knowledge, and skills that communities recognize as important parts of their cultural identity (UNESCO, 2011). These elements are passed down from generation to generation and continue to evolve to adapt to changes in the social environment and history, thereby providing a sense of identity and continuity to the community (Tohari, 2025; Ufie et al., 2021). This includes oral traditions, performing arts, social practices, rituals, knowledge of nature, and craftsmanship. According to Aرسال (2023), local wisdom is defined as cultural knowledge, values, and practices passed down from generation to generation within a community. Local wisdom not only represents the identity of a community but also embodies ethical, social, and ecological values

relevant to contemporary life (Afifuddin, 2017; Diana, 2024; Pesurnay, 2018).

UNESCO, through the Convention for the Safeguarding of the Intangible Cultural Heritage (2003), emphasizes that local wisdom is a living heritage that is important to preserve from the threats of globalization and cultural homogenization. This convention states that cultural practices, collectively known as intangible cultural heritage and encompassing community knowledge and skills, must be preserved, protected, and actively promoted through community involvement and the support of governments and international organizations. UNESCO explains that intangible cultural heritage (which reflects local wisdom) is characterized as living traditional heritage, embedded in the way of life of communities, rather than as static artifacts (UNESCO, 2011). Local wisdom is inclusive, rooted in communities, and evolves over time in response to the social and environmental contexts of those communities (Ernawati et al., 2024; Hasyem, 2022; Pratama et al., 2024). Thus, it contributes to social cohesion, a sense of responsibility, and cross-cultural understanding.

In the context of education, local wisdom serves as a learning resource that bridges the gap between the formal curriculum and students' real-life experiences (Albar et al., 2025). Research Fitrianto & Farisi (2025) emphasizes that local wisdom can be used to strengthen character education, foster cultural appreciation, and encourage more contextual learning. Thus, the integration of local wisdom into education is not only an effort to preserve culture but also a pedagogical strategy aligned with the principles of 21st-century education, namely critical, collaborative, and social reality-based learning (Sapta et al., 2025).

C. Integration of Local Wisdom in History Learning

Various studies have highlighted the importance of integrating local wisdom in history learning. For example, research in Java emphasizes the use of wayang and local traditions as adequate sources for historical learning to increase student engagement (Siringo-ringo et al., 2022). In Bali, local religious and artistic traditions are used to strengthen the historical understanding of local communities (Mok, 2019). Meanwhile, in Kalimantan, Dayak cultural practices are used as teaching materials for history to enrich understanding of the plurality and dynamics of local identities (Haridison et al., 2024).

Integrating local wisdom into history learning has been shown to significantly enhance the educational experience by increasing students' interest and engagement, sharpening their critical thinking skills, and deepening their awareness of both local and national identities. Beyond enriching classroom discussions, this approach bridges the gap between abstract historical narratives and lived community experiences, allowing students to see how national history is interwoven with local traditions,

values, and cultural practices. Such integration not only makes history learning more relevant, contextual, and grounded, but also fosters a sense of pride, belonging, and responsibility in preserving cultural heritage. By connecting the macro-level of national history with the micro-level of local wisdom, students develop a holistic understanding of identity formation, social solidarity, and cultural diversity, ultimately preparing them to become historically conscious citizens who value both unity and pluralism.

D. The Sekura Tradition as Local Wisdom of Lampung

Sekura is a unique tradition of the Lampung people, particularly in West Lampung and its surrounding areas. This tradition is usually performed during Eid al-Fitr, featuring unique costumes, masks, and social interactions imbued with symbolic meaning (Chanifah & Raya, 2025). Sakura in Lampung culture refers to a mask/face covering, or to changing one's appearance to depict various forms of nature on earth. The Sakura festival in West Lampung depicts an atmosphere of joy and freedom of creativity and expression in a group setting (F. Fauzan, 2016). The Sakura Festival is defined as a celebration and/or expression of joy by the community, in which they wear masks (covering their faces) and change their appearance in an entertaining manner, with the main purpose of strengthening relationships. The peak of the Sakura festival celebration is carried out by climbing a betel nut tree in groups using a *beguai jejama* (cooperation) system (Sobari, 2019).

Historically, to this day, it is not known for certain when the Sakura Mask Festival began, who organized it, who participated, or who was involved. Sekura has existed since the ancient Sekala Brak era around the 13th century (Chandra et al., 2021). At that time, on the slopes of Mount Pesagi stood a magnificent kingdom, the ancient Kingdom of Sekala Brak, led by Queen Sekerumong, who was also the last ruler. This kingdom adhered to animism, worshipping a large tree known as the *Belasa Kepampang* (Ristiningsih, 2023). In the 13th century, four *umpu* from Pagaruyung brought the teachings of Islam to Sekala Brak and met with Queen Sekerumong, resulting in some of her followers accepting Islam while others remained loyal to the queen (F. Fauzan, 2016). Eventually, the Sekala Brak war or civil war broke out between Queen Sekerumong's followers and the followers of the four *umpu*. In this war, they wore face coverings, so "sekura" means "face covering". The word "Sekura" comes from "Sakukha," which means "face covering" or "face protector." The change from "Sakukha" to "Sekura" was mainly due to the development of the Indonesian language, making it easier to pronounce for both the local Lampung community and newcomers. The war resulted in the death of Queen Sekerumong and the collapse of the Sekala Brak kingdom, leading to the establishment of the Paksi Pak Sekala Brak kingdom led by the four *umpu*, namely Umpu Pernong, Umpu Nyerupa, Umpu Belunguh, and Umpu Lapah in

Way, which marked the first phase of sekura (Chandra et al., 2021). After the establishment of the Paksi Pak Sekala Brak kingdom, sekura was maintained in accordance with Islamic practices (Fauzan, 2016).

Aftika mentions two versions of the Sakura festival's origin. The first version states that the sakura festival has existed since the Hindu era (Fauzan, 2016). The masks worn represent people who were cursed by the gods for committing unpraiseworthy acts. The unpraiseworthy acts referred to are not recognizing the existence of gods worthy of worship. As a result, their appearance became ugly. The second version states that the Sakura festival originated and began in the Islamic era. The reason is that this event is held to celebrate and welcome Eid al-Fitr, which Muslims observe. It is unclear in which year and century this event began, but according to estimates, Islam spread in West Lampung around the 13th century. Thus, it is assumed that the festival was first held around the 13th century. In this case, Lilia believes that the second version above seems more convincing and reasonable. The reasons that support this are that the celebration uses the Islamic calendar and Islamic holidays. In addition, the event does not feature or highlight figures such as gods or names related to Hindu teachings (Fauzan, 2016).

However, this statement is inconsistent with Mustika (2009), who asserts that Sakura was an artificial creation used for worship by the Buay Tumi group in prehistoric times, which had an animistic belief system. Animism comes from the Latin word *anima*, meaning "soul" or "spirit". For primitive societies, all of nature is filled with countless spirits, not only humans or animals, but inanimate objects also have spirits, such as bones or stones. So, animism is the belief that all objects, both animate and inanimate, have a soul or spirit. Animism is a religion common to people whose belief system revolves around the power of spirits and objects, such as nature, mountains, stones, and rivers. The sakura tradition continued throughout the period of Hindu influence in Buay Tumi. Even at the end of the Hindu influence, during the reign of Sekarmong, the sakura tradition became increasingly popular among the Buay Tumi community in the Skala Berak area. Sakura was not only performed every harvest, but also every *bara* month (full moon) in the town square. Eventually, four people from Pagaruyung arrived, named Buay Belunguh, Buay Nyerupa, Buay Pernong or Kenyangan, and Buay Bejala Diway. These four people were the spreaders of Islam in Liwa and succeeded in subduing Queen Sekarmong and taking control of the Skala Berak area. The influence of these four people was then able to change the beliefs of the Buay Tumi community, which was originally animist, and they have embraced Islam until now. Since then, almost all activities related to animism and Hinduism have undergone fundamental changes to conform to the teachings of Islam (Mustika, 2009).



Fig. 1. Sekura Tradition. Source: (Wismabrata, 2022)

Whereas previously, Sekura was used for warfare, in the Islamic era, it became a gathering to strengthen ties after fasting during Ramadan and was later turned into a week-long cultural festival from 1 Shawwal to 7 Shawwal, rotating from one village to another (Ragaman et al., 2023). All levels of local society are directly involved in the Sekukha festival as a sense of brotherhood and kinship/family supporting the festival tradition. The term sakura is determined by three elements: 1) a wooden mask that covers the face; 2) the completeness of the costume/clothing worn; 3) the movements/behavior of the wearer (Fauzan, 2016). Various mask shapes and expressions can reflect the wearer's creativity and creativity ahead of the sakura festival. The costume and movements are adjusted to the expression, name, and symbolic meaning of a wooden mask.

E. Sekura is divided into two types (Uzakiyah, 2019):

1) Sekura Helau

The appearance is helau (beautiful), funny, clean, and entertaining, wearing dark glasses and a costume made entirely of long fabric. The head is usually covered with a selindang miwang (a type of fabric typical of the people of West Lampung). Then the waist is also filled with long cloth hangers. The amount of long cloth worn by a person or group of people performing sekura indicates the number of followers (in their kebot or group) because the long cloth worn by sekura was originally borrowed from the followers in Jukkuh or their traditional kebot. Some of the sakura helau that have been performed are: 1) sakura Pudak Upi, where someone dresses in a serious fashion, wears a baby outfit, and acts like a baby. 2) Kebayan sakura, where the wearer dresses in the style of a bride. 3) Tuha sakura, where someone dresses in the style often worn by older people, complete with accessories, and behaves like an older person or grandfather. 4) Ngandung sakura, which is a sakura that wears clothes in a style often worn by pregnant women, props up their stomach with a pillow/cloth, and behaves as if they are pregnant.

2) Kamak Sekura

They have a dirty appearance and can also be called "Sakura Cakak". Kamak (dirty) is a characteristic of this

sekura: wearing masks made of wood or natural materials (plants) and/or of poor-quality or used materials that cover their bodies, making their appearance more distinctive and dirtier, with strange and funny clothes. Sekura Kamak has the right to climb a designated areca nut tree to compete and cooperate in groups to reach the top and become the winner. The complete outfit worn by Sakura Kamak includes a) a basic black shirt and pants. These black shirts and pants are worn to reduce body itching and to create an untidy, dirty impression. The T-shirt is torn and covered in dirt. These black T-shirts and pants are often worn for gardening and hunting, then deliberately saved to be worn at the sakura event to play the role of sakura kamak; b) The entire body is covered and decorated with trash, dry leaves, leafy branches, and grass. A hat or head covering is made of palm fiber, so that the face cannot be seen. Some of the distinctive and special characteristics of sakura kamak include: 1) it is performed by someone who is not single, is married or elderly, supported by a strong physique and the ability to perform agile movements; 2) it becomes the center of attention for the audience because sakura kamak is the star of the sakura festival; and 3) Nyakak buah is performed by the sakura kamak group.

Cultural studies place Sekura within the intangible heritage that enriches Lampung's identity (Thomas, 2013). This tradition not only showcases artistic creativity but also reflects the pluralistic, open-to-change social dynamics of Lampung society. Therefore, Sekura has great potential as a resource for learning history, as it encompasses historical, social, and cultural dimensions that students can analyze.

The literature on integrating local wisdom into education highlights two points: opportunities and challenges. The primary opportunity lies in making learning more contextual, interactive, and relevant. Through Sekura, students can be encouraged to analyze cultural symbols, understand their historical meaning, and relate them to contemporary issues such as identity, pluralism, and modernization. However, the challenges are significant as well. First, the limited availability of teaching materials that comprehensively document the Sekura tradition. Second, the readiness of lecturers to master local material and culture-based learning methods. Third, the limited space within a dense curriculum to accommodate local wisdom in depth. Literature, such as that by Supriatna (2012), indicates that integrating local wisdom requires pedagogical innovation, collaboration with cultural communities, and institutional support.

From the literature review above, it can be concluded that integrating local wisdom into history learning has a strong theoretical and empirical basis. History as a discipline demands a contextual approach, while local wisdom provides a rich and relevant learning resource. The Sekura tradition, with its historical, social, and cultural values, can serve as a bridge between academic knowledge and the social realities of students at Universitas Lampung.

However, further research is needed on how Sekura can be practically integrated into history learning, the appropriate pedagogical strategies, and its impact on student learning outcomes. This study seeks to fill this gap by presenting an in-depth analysis of the synergy between Sekura and history learning in higher education.

II. Method

This study uses a qualitative, descriptive-analytical design to gain an in-depth understanding of the local wisdom values in the Sekura tradition and to explore their potential for integration into history learning in higher education. The qualitative approach allows researchers to capture the meaning, symbols, and cultural practices of Sekura as understood by the Lampung community, while also examining its relevance in a pedagogical context, particularly at the University of Lampung. The descriptive-analytical model was used because this research was not oriented toward numbers or statistical data, but rather toward understanding the meanings, values, and socio-cultural experiences within the community. The researcher describes the cultural phenomenon of Sekura in detail, holistically and contextually, then analyzes its relevance to the needs of history learning in higher education, thereby producing a rich picture and a critical analysis of the integration of local wisdom into formal education.

The research location was set at the University of Lampung, specifically the History Education Study Program, because it was relevant to the research focus, which examined the integration of local wisdom into history learning. In addition, the research was also conducted in West Lampung, an area where the cultural community still actively preserves the Sekura tradition. The selection of these two locations aimed to bridge the academic context and the community's cultural practices directly, ensuring that the data obtained was more comprehensive and contextually rich.

The research subjects were selected from three groups using purposive sampling to suit the research objectives. There were 15 research participants, consisting of: (1) five lecturers from the History Education Study Program at the University of Lampung, selected based on their experience teaching Indonesian history, local history, or culture-based education courses; (2) five students from the History Education Study Program, who are currently taking or have taken courses in history and culture, as direct recipients of the integration of local wisdom in learning; and (3) five members of the West Lampung cultural community, including traditional leaders, artists, and active practitioners of Sekura culture, to obtain an authentic perspective on the values, meanings, and social functions of these traditions.

The research subjects were divided into three groups. First, lecturers teaching history courses at Universitas

Lampung. They are crucial because they play a role in designing and implementing the curriculum and learning strategies. Second, students taking history or cultural courses. The presence of students as research subjects is crucial because they are the primary recipients of this integration of local wisdom. Third, the West Lampung cultural community, particularly traditional leaders, artists, and cultural practitioners who continue to uphold the Sekura tradition. This group provides an authentic perspective on the tradition's value and meaning.

Data collection was conducted in several ways. First, in-depth interviews with lecturers, students, and cultural practitioners were conducted to explore their understanding, perspectives, and experiences of Sekura. Second, researchers conducted participant observation of Sekura cultural practices, both during celebrations and in daily social interactions. Observations were also conducted in classrooms to examine how history lessons are implemented and to identify opportunities to integrate Sekura traditions into them. Third, documentation was conducted by collecting a range of materials, including Semester Learning Plans (RPS) and literature, as well as visual archives such as photos and videos of Sekura traditions.

In this qualitative research, the primary instrument was the researcher. The researcher played a direct role in collecting, interpreting, and analyzing the data. To support this process, the researcher used interview guides, field notes, a camera, and a voice recorder. The researcher's presence as the primary instrument allowed flexibility in exploring phenomena in the field while also providing space for a deeper understanding of meanings.

Data analysis was conducted using the Miles and Huberman interactive model (Huberman & Miles, 1983). The first stage of analysis is data reduction, which is carried out through the selection, focusing, and simplification of data obtained from in-depth interviews with lecturers, students, and cultural actors, as well as from observations of history learning and Sekura tradition practices, and from various academic and cultural documents. At this stage, the researcher conducted thematic coding to identify key issues, including the value of Sekura local wisdom, forms of integration in the curriculum, learning strategies used, and student responses and experiences. Data that were not relevant to the research focus were eliminated, while data with a strong connection were systematically grouped to support the analysis of the synergy between local culture and history learning at the University of Lampung. The second stage was data presentation, which involved compiling the results of data reduction into a structured descriptive narrative, a thematic matrix, and a table, and analyzing the integration of Sekura into history courses. This data presentation allows researchers to identify patterns, relationships, and trends that emerge from various data sources, such as the compatibility between Sekura values

and course learning outcomes, and the relationship between pedagogical strategies and improvements in students' understanding of history (Nassaji, 2015). At this stage, researchers can make cross-source and cross-contextual comparisons, thereby obtaining a comprehensive picture of Sekura's practices and potential synergies in history learning. The third stage is drawing and verifying conclusions, which involves formulating key findings from the patterns and correlations identified in the data. Conclusions are compiled gradually through repeated reflection and re-checking of raw data to ensure the findings are consistent, valid, and relevant to the research objectives. The verification process also involves comparing the analysis results with the theoretical framework of local wisdom-based history learning and previous research findings.

Data validity is maintained through triangulation. Source triangulation involves comparing information from lecturers, students, and cultural communities. Technical triangulation is achieved by combining the results of interviews, observations, and documentation. Meanwhile, temporal triangulation involves collecting data at multiple points in time to ensure the consistency of the information obtained (Santos et al., 2020). Overall, this research method is designed to produce an in-depth, contextual, and authentic understanding of the Sekura tradition and its relevance to the study of history. Using a descriptive narrative approach, this study not only presents a portrait of the Sekura tradition as part of Lampung's cultural heritage but also demonstrates how this tradition can be transformed into a meaningful learning resource in higher education. Thus, the research results are expected to make a tangible contribution to curriculum development, learning strategies, and efforts to preserve local wisdom.

III. Results and Discussion

The integration of the Sekura tradition as local wisdom into history learning at Universitas Lampung can be achieved through several strategic steps. First, Sekura can serve as a contextual learning resource by drawing on its historical, social, and cultural values. Through the symbols, costumes, and social practices of the Sekura tradition, students are encouraged to interpret the historical meanings of the Lampung people's identity.

Second, Sekura can be integrated into curriculum design. History lecturers can incorporate case studies on Sekura into their Semester Learning Plans (RPS, Rencana Pembelajaran Semester), so that students not only learn national or global history but also examine local cultural dynamics.

Third, Sekura can be utilized in participatory learning methods, such as class discussions, group presentations, and project-based learning. Students can be assigned to analyze the values within the Sekura tradition, compare

them with local and national historical events, and reflect on their relevance to modern life.

Fourth, integration is achieved through collaboration with local cultural communities. Universitas Lampung can collaborate with Sekura tradition practitioners to present cultural practices directly in the learning process, whether through field trips, cultural seminars, or educational performances. In this way, Sekura is not only studied as a cultural object but also as a historical learning medium that strengthens students' understanding, fosters cultural appreciation, and supports the preservation of local wisdom.

Table 1. Integration of Sekura in History Learning

Integration Aspects	Implementation	Impact on Students
Learning Resources	Case study on the values, symbols, and meanings of the Sekura tradition	Improving contextual understanding of local history
Curriculum (RPS, Semester Learning Plan)	Incorporating the Sekura theme into regional and national history learning topics	Forming a link between national and local history
Learning methods	Class discussions, group presentations, project-based learning with the theme Sekura	Develop critical and reflective thinking skills
Community Collaboration	Field visits, cultural seminars, Sekura performances in an educational context	Encourage hands-on learning experiences and cultural appreciation
Cultural Preservation	Documentation, student research, and community service related to the Sekura tradition	Helping to preserve Sekura while enhancing local identity

Based on the 2020 curriculum of the History Education Study Program at Universitas Lampung, the Sekura tradition, recognized as a vital expression of Lampung's local wisdom, can be meaningfully integrated into several courses (Universitas Lampung, 2022). This integration is carefully designed by aligning the values, symbols, and practices embedded in Sekura culture with each course's thematic focus, ensuring that students encounter history not as abstract knowledge but as a living, dynamic heritage. Such an approach positions Sekura not merely as a cultural festival but as a rich pedagogical resource that contextualizes historical narratives, strengthens cultural identity, and fosters appreciation for diversity. By embedding Sekura into the curriculum, students gain opportunities to explore the interplay between tradition and modernity, critically analyze the socio-historical significance of local practices, and cultivate a deeper sense of belonging to their community. Ultimately, this analysis underscores that Sekura holds exceptional potential to enrich history learning, bridging academic study with

cultural experience, and nurturing graduates who are historically conscious, culturally sensitive, and equipped to preserve and revitalize local identity.

Table 2. Integration of Sekura into Courses

Integration Aspects	Implementation	Impact on Students
Learning Resources	Case study on the values, symbols, and meanings of the Sekura tradition	Improving contextual understanding of local history
Curriculum (RPS, Semester Learning Plan)	Incorporating the Sekura theme into regional and national history learning topics	Forming a link between national and local history
Learning methods	Class discussions, group presentations, project-based learning with the theme Sekura	Develop critical and reflective thinking skills
Community Collaboration	Field visits, cultural seminars, Sekura performances in an educational context	Encourage hands-on learning experiences and cultural appreciation
Cultural Preservation	Documentation, student research, and community service related to the Sekura tradition	Helping to preserve Sekura while enhancing local identity

Table 2 shows that the mapping of Sekura integration across various courses was not compiled normatively or conceptually, but rather the result of a thematic analysis of interview data, classroom observations, and curriculum document reviews. Through a coding process, researchers identified key themes, including the contextuality of learning, cultural and religious acculturation, collective memory, and the socio-economic functions of tradition. These themes were then compared with the learning outcomes and content of each course, so that the integration of Sekura into specific courses emerged as a pedagogical necessity based on empirical data, rather than merely administrative curriculum compatibility.

The results of the analysis show that the courses Sejarah Lokal, Sejarah dan Kebudayaan Lampung, and Sejarah Lisan and Tradisi Lisan are the strongest pedagogical spaces for integrating Sekura. This is due to the alignment between the epistemological character of these courses and the nature of Sekura as a living tradition, collectively inherited and rich in symbolic meaning. These findings show that students are better able to understand historical concepts such as continuity, change, and cultural identity when learning resources come from cultural practices that are close to their social experiences. Conversely, the integration of Sekura into other courses, such as Sejarah Sosial Ekonomi and Sejarah Pendidikan, emerged through a cross-disciplinary approach, in which Sekura was analyzed as a social phenomenon that impacts

the creative economy, cultural tourism, and innovation in learning strategies grounded in local wisdom.

When compared with international literature, these findings align with studies on culturally responsive pedagogy and the integration of indigenous knowledge in higher education (Howard, 2021; Jessen et al., 2022). Research in Canada and New Zealand shows that the use of local traditions and indigenous knowledge as primary learning resources can increase student engagement and strengthen awareness of cultural identity (McKinley & Smith, 2019; Wilson, 2001). However, this study provides a new contextual contribution by showing that in the Indonesian context, cultural traditions such as Sekura do not only function as a learning background but also as a primary historical source that can be analyzed academically in various history courses. From a theoretical implication perspective, these findings reinforce and expand the concept of constructivism in history pedagogy. The integration of Sekura shows that the construction of knowledge is not only individual but also collective and based on cultural practices. This confirms that local wisdom has epistemological value equivalent to formal academic sources in the learning process, while challenging the dominance of pedagogical paradigms rooted in Western experiences (Mahaswa & Syaja, 2025; Onwuatuogwu & Paul-Mgbeafulike, 2023; Reagan, 2004).

The History Education Study Program at Universitas Lampung has a vision to "develop superior and adaptive history education in producing professional graduates based on local wisdom values with a multicultural perspective." This vision affirms the study program's commitment to producing graduates who not only understand historiography and historical methodology but also utilize local wisdom as a source of inspiration in building historical awareness relevant to community needs. In the Lampung context, the Sekura tradition serves as an essential symbol of local wisdom, steeped in the values of brotherhood, togetherness, and multiculturalism, thereby aligning with the direction of history education development.

The study program's mission is closely aligned with this vision and is implemented through several interconnected strategic steps. First, the program is committed to providing high-quality history education by integrating technology-based learning innovations with local cultural resources. In this context, the Sekura tradition, rich in symbolic meanings, historical narratives, and social values, can be used as an authentic learning resource to support contextualized history education. Through engagement with Sekura, students are encouraged to develop historical understanding that is creative, critical, and relevant to their socio-cultural realities, rather than relying solely on abstract or textbook-centered knowledge. This approach strengthens the relevance of history learning in students' everyday lives

and enhances their ability to interpret the past from local perspectives.

Second, the study program emphasizes the development of innovative and sustainable research in history education, history, and cultural studies, with particular attention to strategic themes, including Lampung history, colonial experiences, and multicultural dynamics. Within this framework, the Sekura tradition serves as an important research object, reflecting the complexity of cultural interaction and social plurality in Lampung. Research focusing on Sekura enables lecturers and students to examine processes of cultural continuity, adaptation, and identity formation, thereby contributing not only to scientific development but also to improving the quality of history learning at both local and international levels. In this sense, local cultural research is positioned as a meaningful contributor to broader academic discourse.

Third, the mission of the study program is realized through community service activities that position history education as a medium for cultural literacy and the strengthening of local identity. The Sekura tradition can be incorporated into educational programs, workshops, and collaborative activities involving cultural practitioners, community members, students, and lecturers. Through such initiatives, the university plays an active role in preserving and developing Lampung culture, while students gain experiential learning opportunities that foster social awareness and civic responsibility. This reciprocal relationship ensures that academic knowledge remains socially relevant and culturally grounded.

Based on this vision and mission, the primary objective of the study program is to produce graduates who excel in history education and related professions, such as educators, researchers, learning media developers, and history journalists. Graduate excellence is defined not only by academic and professional competence but also by the ability to internalize and apply the values of local wisdom, as reflected in the Sekura tradition, within educational practice. Consequently, graduates are expected to be competitive in the workforce while also playing an active role in preserving local culture, an integral part of Indonesian historical heritage.

Furthermore, the study program aims to produce innovative research and community service, with reputable publications, both nationally and internationally, focused on solving problems in history and historiography. Sekura, in this regard, can be positioned as a leading research theme, linking aspects of local history with contemporary issues, such as multiculturalism, social reconciliation, and the development of national identity.

Finally, the study program is designed to be adaptive to developments in science and technology by strengthening collaborative networks at the local, national, and international levels. The Sekura tradition, rich in

meaning, can serve as a gateway to developing academic collaborations across culture, education, and historical tourism. This supports the broader mission of history education to increase public awareness and participation in preserving local history and culture. Thus, the Universitas Lampung's History Education Study Program, with its Sekura local wisdom, is producing a new paradigm in history education: an education that is superior, professional, and adaptive, grounded in the strengths of local culture to face global challenges.

IV. Conclusion

This study highlights the significant potential of the Sekura tradition for integration into history learning at Universitas Lampung, as it embodies historical, social, religious, and multicultural values that align with the goals of fostering historical awareness and national identity. Curriculum analysis shows Sekura's relevance to courses such as Local History, Lampung History and Culture, and Oral History, while also offering interdisciplinary enrichment in fields such as Socioeconomic History and the History of Education. Innovative, student-centered strategies such as project-based learning, field research, oral history, and collaboration with cultural communities enable students to engage directly in exploring and preserving local culture, making learning more contextual and meaningful. Integrating Sekura supports the vision of producing culturally sensitive, professional graduates and strengthens the program's academic identity through research, community service, and collaboration. While the study provides valuable insights, its limitations include a focus on a single tradition and institution, reliance on qualitative methods, and limited field access. Future research should adopt mixed methods, broaden comparative scope across traditions and regions, and conduct longitudinal studies to assess long-term impacts on students' historical identity, cultural awareness, and professional competence.

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