



# Strengthening the Character of the Lampung Sai Batin Community Through Piil Pesenggikhi Local Culture

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**Abstract.** Character is very important to support the progress of a nation, because a great nation is a nation with character. In the life of the people of Lampung, there is a philosophy of life which is the basic value of society in living daily life, namely Piil Pesenggikhi. The purpose of this study was to find out about the values contained in Piil Pesenggikhi as strengthening the character of the Lampung Sai Batin indigenous people. The research method used is descriptive qualitative. The results of this paper indicate that Piil Pesenggikhi are values that become the main guidelines for the people of Lampung as a basis in carrying out daily life and are sourced from traditional books of ancient heritage which consist of five philosophies of life which include; (1) Pesenggikhi, (2) Juluk-Adek, (3) Nemui nyimah, (4) Nengah nyappukh, (5) Sakai sambayan. In addition, it was also found that the value of Piil Pesenggikhi can be a source of strengthening the character of the Lampung people because of the large number of immigrant communities that have caused the Lampung indigenous people to almost lose their character.

**Keywords:** Pesenggiri Local Culture · Community Character

## 1 Introduction

Lampung is one of the provinces located on Sumatera Island which is border on the Java Island, it is also a province with full of society diversities in it, this was caused by the transmigration held by the government in 1971. Beside of the transmigration, Lampung has the society which divided into two sub tribes, they are Lampung Pepadun and Lampung Sai Batin community. In the daily life, Lampung society is well known by their harmony in the society, moreover in one village there are some immigrant tribes which living closely to the indigenous society or the Lampung native society.

Undoubtedly, in the socialize context, Lampung indigenous communities always respect the diversity and highly uphold the mutual assistance values in their social life. Lampung indigenous communities also keep adhering to a life principle as the guideline to actuate their daily life, known as Piil Pesenggikhi.

Piil Pesenggikhi is a life philosophy from Lampung community which has been being one of the local cultures from Lampung. There are some life philosophies which being the basic guideline for Lampung society in actuating their social life. Some of

those philosophies are; *Pesenggikhi*, an attitude for not surrendering and always being persistent which also as a part of the Lampung societies' pride. *Juluk-Adek*, it means to keep maintaining the reputation by showing a good manner in the daily life. *Nemui Nyimah*, or known as the politeness and the hospitality of Lampung society in interacting with the society, both from their own tribe and the different tribe. This situation obliquely describes the tolerances from Lampung society. *Nengah nyappukh*, it depicts that Lampung societies have a flexible and also a sociable character to interact with anyone else without seeing the tribe, religion or race. The last one is *Sakai Sambayan*, recognized as the depiction of Lampung societies who have character of cooperation or helping each other.

*Piil pesenggiri* can be said as a local culture in Lampung society, and its existence is important to be preserved, especially by Lampung society itself. Thus, they should keep introducing *Piil pesenggiri* and applying those values in their daily life [1]. Character is a particular trait or moral from a personal or an individual. The nation character education is a real and a planned effort in growing the values as the guideline and the nation's identity, so it is internalized in the students' self that triggers and creates in the good attitude and behavior [2]. The founding character of a nation is a systematic effort from a national country to realize the national and the state life based on the basic ideology, constitution, policy and its collective potential in the context of civilized national, regional and global life to form a nation that is integrative, competitive, noble, moral, tolerant, helpful, patriotic, dynamic, cultured, and science and technology oriented based on Pancasila and imbued with faith and piety to the Almighty God. The founding character of a nation is done through the socialize process, the education and learning, the endeavor, the cultivation, and the cooperation from all of the components of a nation and country.

Character is a human anthropology structure, where a human comprehends deeply about freedom and his limitation. In this phenomenon, a character is not only an action, but it is a result and process. Hence, a person is hoped to more comprehend his freedom, then he can be more responsible for his action, whether for himself or the development with the others in his life. Education is a conscious, planned, and structured exertion to construct a learning situation and process for the students which actively develops his potential to have a religion spiritual strength, self-control, character, intelligence, noble character, and also skill that is necessary for his self, society, nation and country.

As a result, a character is undeniable very crucial for the development of a nation, because a great nation is a nation which has the character. In the Lampung communities' social life, there is a life philosophy as the guideline to run their daily life, which is known as *Piil Pesenggikhi*. It is consisted of Lampung societies' philosophy values in undertaking the life that is assumed to be able to build a good character for them. Therefore, the writer was interested to do a deep research about "Strengthening the Character of Lampung Sai Batin Community through *Piil Pesenggikhi* Local Culture". This research aimed to do a direct observation supported by the literature research in order to give explanation about the value which becomes the main character for Lampung societies in their daily life.

## 2 Methodology

Place and time in this research did not do authentically on a place or a specific time, because this research was not based on the result from any village or city, but it was a critical research based on the literature study, the character phenomenon analysis and the way of Lampung societies' life in hereditary. If the philosophy of life is being preserved, it will create a character of the citizen through the value inside. The local culture approach implemented currently was a key in performing the regularity of Lampung societies' life, especially in applying the values from the life philosophy itself. This research was in descriptive qualitative research, or known as a research methodology which tried to portray and to interpret the object just the way it is [3].

This research also can be identified as a non-experimental research, since the writer was not allowed to do a control and to give an intervention towards the variable. By using descriptive qualitative method, the writer tried to find a correlation among the variables. Beside of that, the writer also wanted to test the hypothesis, expand the generalization and enlarge the theory which has the universal validity. By utilizing the literature study, absolutely would lead this research to give a more deep knowledge related to the object of the research.

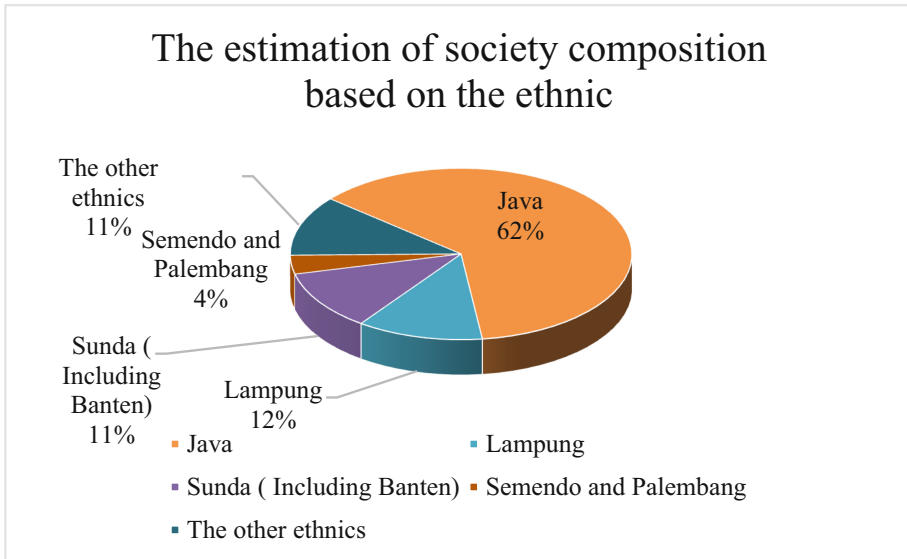
## 3 Result and Discussion

Lampung is a province full of plural societies. The diversity among the ethnic group in this province was caused by the transmigration program held by the government in the period of 1969/1970 and continued until 1974/1975, although it has been started since from the Dutch colonization in 1901. Unquestionably, that Lampung was one of the pioneers of the inhabitants in Java and Bali Island, at that time. As the time goes by, lots of the inhabitants in Java and Bali Island and from another region transmitted to Lampung gradually, because they saw their relatives were success in the foreign country.

Since the transmigration's flow has risen vertically, it was worried that Lampung societies as the indigenous people in the island which located on the tip of Sumatera and adjoined by Java Island would lose their real identity. Identity is a label used or given to classify and differentiate himself or anyone else [4]. It is well recognized that the heterogeneity and the domination of immigrants in Lampung was based on the interaction of ulun Lampung (Lampung societies of Lampung ethnic) with the society that assumed has happened in the long past century; with China, Banten, Bugis, and Java whether through the civilization program or through the transmigration [5].

It is clear that the international migration seen from the contemporary perspective gave a contribution towards the amount of complexity from a phenomenon, in other words, the migrant migration has sharpened the ethnic differences in the majority of societies [6]. Based on BPS data in 2000, 2003, 2010 and 2020, the population of Lampung indigenous societies was smaller than the immigrants. The estimation of society composition based on the ethnic shown as follow (Fig. 1).

Java got 61,88%, Lampung got 11,92%, Sunda (including Banten) got 11,27%, Semendo and Palembang got 3,55%, and the other ethnics (Bengkulu, Batak, Bugis, Minang and others) got 11,35%. These compositions cannot be separated from the



**Fig. 1.** The estimation of society composition based on the ethnic

contact history of ulun Lampung with another person for a hundred years ago, so they are more open and their identity is more flexible. Beside of that, the marriage among the different ethnics also made the boundaries of identity steadily faded, thus it was difficult to determine the boundaries which specialized to a social border and territory [7]. This situation has depicted that it is crucial to implement the values in order to create the Lampung societies who have the trait and character in their social life, by using the life philosophy values which generated by the hereditary from the society itself.

Every ethnic in Indonesia usually has the life philosophy which agreed and implemented by the society. This philosophy was being a guideline for life and a guideline for the society in running their life. Hence, a community of societies has their own boundaries or direction to create a harmony in experiencing the social life. The life philosophy embraced by Indonesian usually will be different for every community in the society. It was caused by the life philosophy that believed by the society should be based on the necessity and the condition of the society or the different social status in each community. One of the life philosophies which can be known in Indonesia is the life philosophy in Lampung.

Lampung is one of the provinces which have a numerous immigrants from many various areas in Indonesia. This province has a life philosophy which believed and used by the societies until now. This life philosophy is recognized as *Piil Pesenggiri*. Every substance in *Piil pesenggiri* is introduced continuously and socialized to Lampung society to be implemented in the daily life [8].

*Piil Pesenggiri* is the fundamentals philosophy came from the traditional books embraced by *ulun* Lampung, they are Kuntara Rajaniti, Cempala dan Keterem. The tenet of these books was taught from word of mouth through the narration which held the traditional value from generation to generation. *Piil Pesenggiri* has the value and

norm as the regulation to manage the life in Lampung society as the social creature. *Piil Pesenggiri* also has the real noble value which showed the character and the identity of the Lampung society itself, because the noble value contained in the life philosophy was based on the reality of life in the Lampung society.

*Piil Pesenggiri* means as the action or human nature which high and noble in the value and its meaning, therefore it should be obeyed and cannot be denied [9]. However, in the official literature documents, *Piil Pesenggiri* can be mentioned as everything related to the pride, the behavior and attitude that should protect and uphold the honor, the personal and the community dignity. As a result, *Piil Pesenggiri* is a character of self-proud, has the shame, the pride, being friendly, being flexible, helpful and has a great name.

There are some meanings contained of the life philosophy of Lampung society, they are *Pesenggiri*, consisted of the learning about: never surrender, be brave and optimist in confronting the challenge in life. Bravery is a part of the pride. *Juluk-Adok*, consisted of the learning about: always use the good nickname both for your own self and for the others. A good nickname is not only making the other people being honored, but also showing a dignified self. *Nemuy-Nyimah*, consisted of the learning about: love to visit and being visited with a friendly and generous attitude. To visit or being visited is a part of respect character. *Nengah-Nyappur*, consisted of the learning about: always socialize with the society. It can expand the friendship and relation among the relatives and everyone else. *Sakay-Sambayan*, consisted of the learning about: be helpful and cooperate in the relation among the relatives and family, so any problem can be solved together.

Reflecting to the previous definitions, it can be highlighted that the character values contained in the life philosophy of Lampung societies has the great values which have to be preserved. The good learning and the character which has been being the main feature of Lampung indigenous exists in all of the value meaning of *Piil Pesenggiri*. In a broad meaning, *Piil Pesenggiri* is also well known as the character which builds the trait of Lampung society. Furthermore, it can guide how to behave towards the fellows. The point of those values is to direct the society to always show a good character to everyone. The value is a teaching to always uphold the respectful character, the mutual assistance, tolerance and another attitude which demonstrate the good self-image in the life of multi ethnic society. It can be seen in the daily life, for example many villages in Lampung consisted of a various ethnics with the different background whether in the traditional or cultural, even the religious. However, in the village they are always able to appreciate each other.

There are a large numbers of ways to do a character strengthening through the local culture. One of them is by using the life philosophy or *Piil Pesenggiri* in order to establish the society as being mandated by the values in every item of *Piil Pesenggiri*. Hence, the indigenous people in Lampung do not lost their identity in their social life. Utilizing *Piil Pesenggiri* as the native identity of Lampung custom society is a responsibility for every society who lives in Lampung. Since as the intangible inheritance of Lampung province, this life philosophy is essential to be inherited from generation to the generation, so that there is no shift of meaning in applying to the daily life of social environment society. Based on the experience of Lampung society who have child or generation, there are

some ways or methods to inherit and to teach their children about Piil Pesenggiri – or known as the life philosophy for Lampung society in carrying out their social life.

*Pesenggikhi* was taught through an education in the family, as a bravery to confront any barriers and obstacles in the life. In addition, the children in a custom forum were educated to utter their opinion in the meeting or discussion. Consequently, when they are engaged in a social activity, they will always have the courage to solve a problem and to decide a decision.

Juluk-adok was taught through dialogue and participation in a custom event. In general, the implementation of this attitude in the daily life was formed since in the childhood until in the adolescence. The children were trained to use a good nickname for people around, whether with the same age, the younger or with the older age.

Nengah nyappur was taught by giving the model, advice and encouragement, that as a social creature, Lampung society should always inure their self to get involve and to participate in the social activity around them; in the school, in the home or wherever they live. The boys and girls in Lampung were always being taught to get engaged in a custom atelier used to learn about the way of life and art. Furthermore, they were guided to always contribute their ideas and effort in every custom event near from their dwelling.

Nemui nyimah was conveyed by giving the simulation, advice and habit in the daily life with no hesitation if there is an invitation to visit the relatives. In addition, based on the rules of religion, when there were the guests who come to our house, we need to give our best treatment by eulogizing our guests.

Sakai sambayan was expressed by dividing the duty to clean up the house and asking the children to participate in a mutual assistance activity near from their house. It was very simple in the implementation and the habituation, but has a massive effect on the social life of societies.

## 4 Conclusion

Character is a fundamental thing for any nation, because a great nation is a nation which has the character. Lampung province is a province full of various societies. The diversity was caused by the vast number of the newcomers who transmigrated to Lampung. This situation has triggered the indigenous of Lampung nearly lost their character. Piil Pesenggikhi is a life philosophy used by Lampung societies as the way to live their social life. There are five values contained in Piil Pesenggikhi; (1) *Pesenggikhi*, (2) *Juluk-Adek*, (3) *Nemui nyimah*, (4) *Nengah nyappukh*, (5) *Sakai sambayan*. Those five values has been being a basic foundation for Lampung societies to strengthen their character in the multiculturalism society. Piil Pesenggikhi is a life philosophy which has a great value in each element, and properly it had been necessary to be implemented as a hereditary by Lampung societies. Therefore, the life philosophy value can create Lampung societies who have a character.

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