



Overseas Lahat Community in Bandarlampung

Teti Feriyani; Erlina Rufaidah; Pargito

Master of Social Science Education, University of Lampung, Bandarlampung, Indonesia

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Abstract

The Lahat people are one of the people who are very obedient to customs. Adat is something that must be adhered to firmly. Even though the Lahat people are far from their hometown, they still maintain and also preserve their cultural customs. One of them is the philosophy of Seganti Setungguan. The purpose of this study was to determine the implementation of the philosophy of seganti setungguan among overseas communities in Bandarlampung. The method used in this research is the descriptive qualitative research method. The approach used in this research is ethnography. The research location is in the city of Bandarlampung, this location was chosen as a research location because there are Lahat people who live and live in Lampung Province. So that researchers can see facts or realities in society that have these characteristics. The results showed that the Lahat people who were overseas continued to carry out and preserve the philosophy of the Lahat by forming an association of Lahat people. The form of implementation of the philosophy as a wavering is carried out in the form of joyful activities such as weddings, then mourning activities, such as death and calamities, then educational activities, and religious activities. The implementation of this philosophy is as much as a striving, indirectly forming mechanical social solidarity that binds fellow Lahat people overseas due to the feeling of coincidence, helping, and caring for others.

Keywords: *Implementation; Seganti Setungguan; Lahat Community; Overseas*

Introduction

Indonesia is an archipelago with the largest number of islands in the world. It's that then makes Indonesia has a wealth of culture and customs and traditions are very diverse. The ethnic diversity of this nation is scattered throughout the archipelago in Indonesia, from the islands of Borneo, Sumatra, Papua, Sulawesi, Java, and other small islands that are scattered throughout the country. Pluralism ethnicity in Indonesia is also scattered in various provinces in Indonesia one of them is scattered in the province of Lampung. Province of Lampung alone has a diversity of ethnic race or ethnicity are very diverse, ethnically that there is in the province of Lampung them is ethnic Java, Lampung, Sunda, Banten, ethnic origin South Sumatra, and ethnic others are scattered in the whole region in the province of Lampung.

The population of Lampung Province consists of various ethnic groups which can be divided into two, namely native and immigrant. Based on BPS data in 2010 obtained the data composition of the

population by tribes who inhabit the area of Lampung Most are ethnic Javanese with a percentage of 64.1%, ethnic Lampung 13.6%, ethnic Sundanese 9.6%, and comes out four ethnic origin South Sumatra with 5.4 % or 409. 151 people (BPS, 2010).

Tribal origin South Sumatra one of the tribes of so many tribes that exist in the province of Lampung. Tribal origin South Sumatra consists of several types of parts, one of which is the tribe Pasemah who comes from the area of Lahat, South Sumatra. People Lahat many found in the province of Lampung because Lampung is an area of interest transmigration from the past administration Indies Dutch, so many tribes or ethnic who are in the Province of Lampung. Lahat people still bring their culture to wherever he was, even in the area of shoreline, the Lahat always concerned with the identity of the tribe, such as trying to set up meetings search or same clan to turn the ideas of indigenous culture. The process is carried out to maintain the customs.

It is shown that the Lahat is one of the tribe were very obedient to the customs and traditions. Custom is something that must be held fast. Not there are changes in the values of customs and traditions that mean for migrant Lahat in Lampung. Although the Lahat be far from the village yard, still maintain and preserve the indigenous culture that has. One of them is the philosophy of *seganti setungguan*.

Seganti setungguan is the embodiment of local culture which contains the principles of life, especially about how an individual as a member of society positions himself in social relations, about what he can and can not do. *Seganti setungguan* comes from the word *Seganti*, which means to dare to change someone's position in a sad-happy condition. *Setungguan* or *bertungguan* not to miss, where the principle bebiye (please help) and betandang (visit). It is stated also in research Mukhlisin that, *seganti setungguan* contains allegiance to the values of living together, philosophy, and Prasetia life that includes attitudes and behavior, prohibition, and the value of the person in the life of society (Mukhlisin , et al. , 2017). *Seganti Setungguan* is a culture that has been embedded and has become a guideline for the Lahat community which contains values and life goals that are not known to many people.

As a philosophy of life people Lahat, *seganti setungguan* it should be applied in the life of society by society Lahat where else it was. Lahat community must apply the values that are in the aspect *seganti setungguan*. Lahat society should be able to maintain loyalty, optimism in life, prudent, responsible accountable and obey the rules are there to not do things that are prohibited by the values and norms that prevail in society, society Lahat should easily blend in with the environment around it, has the nature of cooperation and mutual help.

There are many philosophical meanings in the philosophy of life of the Lahat people. Although the philosophy that is the legacy of ancestors who have aged tens, even hundreds of years, philosophies of life in a culture Lahat not all worn out. Lahat's philosophy remains relevant to the challenges of the times. The relevance is not separated from the renewal of the philosophy with the changes and developments of the age. However, the culture will be displaced if we do not care for and preserve it. Same as with the indigenous cultures other than the traditional culture of Lahat also need to be treated and preserved to still be able to enjoy the various generations. What is more, for people Lahat holds fast to the philosophy of living them as a legacy of *puyang* (ancestors) who have the values important in life.

For the people of Lahat, maintaining the existence of the *Seganti Setungguan* cultural customs in the various activities they carry out is a must. In the Lahat community who is in their hometown, it may be very easy to maintain and preserve cultural customs. This is because the people of Lahat who live in their hometown always associate their activities with the philosophy of *seganti setungguan*. In addition, the Lahat people who live in their hometowns are not affected by the incoming foreign culture so that *seganti setungguan* will be maintained.

Now, what about the Lahat people in the Lampung area? This question is what underlies researchers to further investigate the Lahat people who are overseas in preserving the philosophy of *seganti setungguan*.

Research Methods

The method that is used in research is a method of study descriptive qualitative. The approach that is used in research is ethnography. According Bungin (2012: 181) study ethnography is a depiction of the systematic and analysis of a cultural group, community or tribal peoples are collected from the field in the period the same. Ethnography is used to examine human behavior related to the development of communication technology in certain social and cultural settings.

Ethnographic research takes place not linearly but in the form of a cycle. The stages carried out in ethnographic research are carried out simultaneously and repeatedly. According to Spradley (1990: 22-35) ethnographic research cycle includes six steps: 1) ethnographic project selection; 2) asking questions; 3) data collection; 4) data recording; 5) data analysis; 6) report writing.

The research location is in the city of Bandarlampung, this location was chosen as a research location because there are Lahat people who live and live in Lampung Province. So that researchers can see facts or realities in society that have these characteristics.

Results and Discussion

The Customs of the Lahat in Overseas

The Lahat people are historically recorded as one of the tribes with a high civilization. This can be seen from its local wisdom, namely the philosophy of life as mutually exclusive, which means the values of social life. *Seganti setungguan* is the embodiment of a local culture that contains the principles of life, especially about how an individual as a member of the community positions himself in associations, about what can and should not be done, or by the Lahat community it is called "advice" (advice) and "taboo" (prohibition).

Seganti setungguan can be said to be motivation for Lahat people to fight for noble values during complex social life. This is based on the statement by the informant as follows, "The *Seganti setungguan* contains *ketinggalan dide boleh maju lemak suhang jurai dek beradek dapat gale* means (mutual loyalty with siblings must not go forward alone must be together)". Another informant explained that "a lot of waiting must be in the pulse of the Lahat, where help each other both in times of joy and sorrow, but the most important thing is in times of trouble". Thus, *seganti setungguan* has the intention of everyone to live in collaboration in carrying out activities that are not able to be carried out by individuals, to understand each other, and to feel joy and sorrow. Based on this, it shows that in the life of the Lahat, both in difficult and in happy circumstances, the Lahat must not forget about his fellow man. The Lahat must feel a *setungguan* (the same fate) regardless of the background of each other. However, it cannot be denied that challenges to the application of this philosophy also arise in the life situations of the Lahat people overseas. The challenge is in the form of how to maintain their culture so that it does not disappear when they are overseas.

The Lahat Association: Efforts to Preserve the Philosophy of Seganti Setungguan in Overseas

Humans by nature cannot live without other people. Therefore, to achieve human nature, humans must form and develop social relationships with other humans. For this reason, humans will interact with

each other and form a group to survive. Based on the results of observations and interviews, the Lahat people in Bandar Lampung can adapt to the conditions in their environment. They still maintain and preserve the philosophy of a *setungguan* which contains the values of cultural customs and the identity of the Lahat people. As for the efforts made in preserving a *setungguan* overseas by forming an association or association of Lahat people.

Social groups based on this place or often referred to as associations become a forum for Lahat people in Bandar Lampung to come together and bring positive benefits. Their lives overseas, who of course become a minority group, need the helping hand of fellow Lahat people as reinforcement in carrying out life in the overseas lands. As time goes by, these Lahat people not only work, they also get married, then have children, and even die overseas, they will need help, for that it is important to maintain communication and friendship through established associations. This association will make them as immigrants not feel like a minority because even though they are not indigenous people, they will strengthen each other.

Become a member of the Lahat community based on self-awareness so that there is no compulsion to join their association. According to the knowledge of the informants interviewed, all Lahat people have joined this association, this is because they have felt the benefits and positive things that were obtained after joining the Lahat community. Positive things are felt, namely helping each other when there is a need such as marriage, childbirth, illness, or death. All of these aids are inseparable from the philosophy of the Lahat that has been implanted in each member of the association, which is a *setungguan*.

The philosophy of their ancestors was still carried and implemented when they wandered. For the Lahat people, practicing and preserving philosophical values is something that is required from childhood, so that when they are outside their hometown, wherever they are, they continue to carry out and preserve philosophical values as a way of life. Thus, over time, whether they realize it or not, make them love and care for each other, so that they begin to instill an emotional feeling that animates in their flesh and blood, that they are the same ancestor.

Implementation of the Seganti Setungguan for Overseas Lahat Community

Based on the results of the research, *seganti Setungguan* is a culture that has been embedded and has become a life guide for the Lahat community which contains values and life goals, so that *seganti setungguan* always exists in any activity or event in people's lives. The application of *seganti setungguan* in Lampung Province can be seen from the behavior of the community when they are doing activities in their daily life.

Implements philosophy *seganti setungguan* people Lahat in overseas there are some activities that they did it together, that is to say, the activities are carried out in cooperation. forms of activity implementation *seganti setungguan* in society Lahat ie, activities like dreams like marriage, then the activities of grief, such as death and disaster, and the activities of education, and activities of religion. Here's the explanation of each form of activity or implementation *seganti setungguan* overseas.

1. Implementation of Seganti Setungguan during Joy and Grief Activities

Joy activities are activities of feeling happiness as a form of gratitude to God Almighty. The form of joyful activity referred to is such as marriage, in which the overseas Lahat will hold the activity, so the relatives and relatives of the overseas Lahat will come and help the host in carrying out the activity. In the implementation of *seganti setungguan* joy when they held a consultation, to determine who is able to help an event. Please help usually in the form of alms. The alms that can be discussed consist of family alms,

village alms, big party alms, traditional alms. Please help this was built to lighten the burden on the family who will have a party, as shown below.



Figure 1. Implementation of the Seganti Setunguan Philosophy at Weddings
Source: Personal Documents 2019

The picture illustrates one example, please help ease the burden that has a desire during a wedding. What they do without coercion and according to him is a must for them in helping their relatives according to the abilities of each individual. This is done because they understand how much they have to feel and help each other, especially they come from the same area. Humans are social creatures that are created to coexist with other people and cannot live individually. In the current era of globalization in Indonesia, many big cities have gradually changed as a result of modernization. So, it is not surprising that in big cities the values of devotion, solidarity, and helping have decreased so that what appears is the manifestation of self-interest and a sense of individualism. However, this is not the case with the Lahat people in Bandarlampung, another form of social concern as well as the application of the philosophy as long as joy apart from joy, done when they experience sorrow or calamity such as relatives who need money, relatives who are sick, or relatives who have died, all relatives. Lahat who is overseas will come to help without having to be asked by the affected family by raising funds and managing funerals and staying up late guarding the house too. The picture illustrates one example, please help ease the burden that has a desire during a wedding. What they do without coercion and according to him is a must for them in helping their relatives according to the abilities of each individual. This is done because they understand how much they have to feel and help each other, especially they come from the same area. Humans are social creatures that are created to coexist with other people and cannot live individually. In the current era of globalization in Indonesia, many big cities have gradually changed as a result of modernization. So, it is not surprising that in big cities the values of devotion, solidarity, and help have decreased so that what appears is the manifestation of self-interest and a sense of individualism. However, this is not the case with the Lahat people in Bandarlampung, another form of social concern as well as the application of the philosophy as long as joy apart from joy, done when they experience sorrow or calamity such as relatives who need money, relatives who are sick, or relatives who have died, all relatives. Lahat who is overseas will come to help without having to be asked by the affected family by raising funds and managing funerals and staying up late guarding the house too.

2. Implementation of Seganti Setungguan during Educational Activities

Another aspect of implementing *seganti setungguan* is in the field of education, in this case, non-formal learning. Parents as the first education in the family before the children enter the community has an important role in teaching the understanding of their ancestors. children at home are always taught about the culture of their parents, one philosophy *seganti setungguan*, informants also recognize childhood children given examples and exemplary life to help each other, respect for differences, and betandang and bebiye (visit and cooperation) to relatives.

When his brother was sick, he invited his children to visit and pray for him and joined the Lahat association. There are also those who teach their children about the advice of the Lahat such as, "*budak mude mak ini ari idak lagi pecak dulu. Amin dulu, banyak menolong uwang lain demi kepentingan umum*", Generally, Lahat people always carry a weapon, namely the kuduq (typical knife of Lahat), this weapon is taken not to frighten people, but more with the intention of helping people, such as clearing the road to a bath or river, cutting wood, and peeling fruit. This advice means that people must be valuable to the life of the family, community and even the nation and state.

Family as the first education in life will have an impact on children's development later. A child who gets a good education in the family will be good, and vice versa if parents teach with bad things, such as hitting, yelling, then the child will follow it. Therefore, parents must set good examples, such as caring for others, speaking politely, encouraging children to participate in social activities, and even being encouraged to be involved in the arts. In addition, one of the ways to introduce their ancestral culture is through art, he said that Lahat people overseas preserve their culture with the Erai-erai dance, a typical Lahat dance that is usually used at certain events such as weddings and events held by the Lahat community.

3. Implementation of Seganti Setungguan during Religious Activities

The implementation of *seganti setungguan* in the religious field based on interviews with several informants took place while occupying the Bandarlampung area, for example, when he first came to Bandarlampung, he and other Lahat people taught the Al-Quran in a mosque near his house. The results of the information obtained also showed that previously the students taught were not only the Lahat, but other tribes around his house. What is done is one of the responsibilities as Muslims to practice the teachings of Islam to all people regardless of ethnicity. Learning religion is currently one of the important needs of children in the midst of globalization to build character and instill religious values in children. The results of the information obtained also explained that during major religious activities he gathered with neighbors of different ethnicities to shake hands and apologize as a form of approach to the surrounding community. During Eid al-Adha, together they become the committee for slaughtering and distributing qurban meat, the committee, which consists of members of ethnic groups working together and trying to make the qurban meat delivered to those in need. Collaborative recitation also frequently occurred among several informants as a form of establishing relationships with other ethnicities who had previously been in Bandarlampung.

Seganti Setungguan Philosophy: Formers of Solidarity for Overseas Lahat

Seganti setungguan can be said to be motivation for Lahat people to fight for noble values during complex social life. *Seganti setungguan* has the intention of everyone to live together in carrying out activities that are not able to be carried out by individuals, to understand each other, and to feel joy and sorrow. Based on this, it shows that in the life of the Lahat, both in difficult and in happy circumstances, the Lahat must not forget about his fellow man. The Lahat must feel a *setungguan* (the same fate) regardless of the background of each other. As for the efforts made in preserving a *setungguan* overseas

by forming an association or association of Lahat people. This place-based social group or often referred to as associations is a forum for Lahat people in Bandarlampung to gather and help fellow Lahat people who need help.

This is because the Lahat people in Bandarlampung can be said to be a minority so that this association can mutually strengthen their existence. This research is in line with the research conducted by Daud, Darmawan, and Sos (2013) on the social role of the Minangkabau Difficult Air Association in Yogyakarta, who said that the association formed by the Minangkabau community in Yogyakarta is a forum for the unity of the Minangkabau people who are overseas and social control for those who need help.

The association of Lahat people in Bandarlampung, apart from being a forum for friendship, but also as a place for the preservation of Lahat culture. The philosophy of their ancestors was still carried and implemented when they wandered. For the Lahat people, practicing and preserving philosophical values is something that is required from childhood, so that when they are outside their hometown, wherever they are, they continue to carry out and preserve philosophical values as a way of life. Thus, over time, whether they realize it or not, make them love and care for each other, so that they begin to instill an emotional feeling that animates in their flesh and blood, that they are the same ancestor.

The efforts made by the Lahat community in the perpetual indirectly form binding solidarity between them. The feeling of the same fate, please help, care for others will form mechanical solidarity among the overseas Lahat. Mechanical solidarity is a solidarity that arises in traditional or simple groups of people because it is bound by a collective consciousness. The clearer mechanical solidarity arises because of the similarities between the members.

Applying and preserving the philosophy as mutually exclusive, over time it will make them have a sense of love and care for each other so that they begin to instill an emotional sense that animates in their flesh and blood, that they are the same ancestor, so that from This creates a sense of mechanical social solidarity within the Lahat, not least when they migrate, where initially they don't know each other in the city, if they know that they are both Lahat people then they have the desire to protect and help each other, in mechanical solidarity, they can help each other, at least by providing information if needed for their relatives. They usually provide information to one another on the associations they belong to. The existence of a sense of regional similarity makes them have very strong regional ties and this is an advantage for them when they decide to become a migrant because the Lahat who had migrated earlier always had the desire to help those who were just struggling in Bandarlampung as a migrant. . Even though they are in the city, when they find out that they are of one ethnicity, they reduce their sense of individuality in themselves, reduce their sense of ego, where they prefer to help each other and help others.

Based on the results of implementing *seganti setungguan* in Lampung Province, it can be seen from the behavior of the community when they are doing activities in their daily life. The implementation of the philosophy as waiting for the Lahat people overseas, there are several activities that they do together, meaning activities carried out in cooperation, namely joyful activities such as marriage or birth, then activities of grief, such as death and disaster, then educational activities, and religious activity. This shows that even though they are overseas, philosophical values are still being practiced. Even though the current of globalization is so fast, it could erode the philosophical values as much as staggering. Individualistic attitudes pose a serious threat to the development of philosophy as much as mutually, social care will fade and be replaced by indifference to the conditions of the closest people. Therefore, for the Lahat, preserving *seganti setungguan* is something that is required and from childhood, they have been taught to practice this philosophy, as well as their children. So that when they are outside their hometown, wherever they are, they still carry out and preserve the customary values and life guidelines that already existed from their ancestors.

Conclusion

Seganti setungguan is the embodiment of local culture which contains the principles of life, especially on how an individual as a member of society positions himself in the relationship. The people of Lahat are monitored to consistently carry out and preserve the philosophy of as much as waiting abroad by forming associations or associations of Lahat people, such as death and disaster, then educational activities, and religious activities. The implementation of the philosophy of the Lahat community overseas indirectly forms solidarity that binds the Lahat people overseas. Feelings of the same fate, help to help, and care for others will create a sense of mechanical social solidarity in the overseas Lahat people.

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