



Values of Piil Pesenggiri: Morality, Religiosity, Solidarity, and Tolerance

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Abstract

Purpose of this paper is to find the values of *Piil Pesenggiri*. Qualitative method is used to describe and analyze of *Piil Pesenggiri* by collecting the books, articles, and journals. The findings show that *Pail Pesenggiri* consists of four pillars; 1) *juluk adok*; 2) *nemui nyimah*; 3) *nengah nyappor*, and 4) *sakai sambayan*. The four pillars are framing two dimensions: personal and social. The personal dimension relates to being a good person to constructing the self-management and self-respect. The social dimension relates to the personal and social solidarity. Based on the analysis, the findings of values of *Pail Pesenggiri* are morality, religiosity, solidarity, and tolerance. It used to prevent social problems in human life.

Keywords: Piil Pesenggiri; Lampung; Solidarity; Tolerance

Introduction

Nowadays, we are surprised by the low morality of students. Many cases involve students or students-teachers. The case continues to this day. In February 2018, there was a case of persecution of the teacher. This happens because the teacher reminds the student to do not make noise during the learning, but the student feels offended and abuses his teacher. In the other case, the students showed immoral acts such as bullying among students. Bagong Suyanto¹ mentioned the factors causing violence among students, as follows: 1) students have an impulsive personality and have difficulty in controlling emotions. In addition, socialization factors and violent subcultures that have developed in their social habitats; 2) today, educational goals are competitive, impersonal, and low awareness of students about social relations, solidarity and tolerance, and the low of character education, and 3) the learning process is not creative and innovative, it will not attract the interest and enthusiasm of the students. Therefore, students will get bored and make noise in the classroom. Thus, between education in schools, family members, the environment, and society have equal responsibility in building the character of learners.

Character building through education is one of the efforts to solve the multidimensional crisis problems. The effort applied by rediscovering historical values that are still relevant to the present. Hamid

¹ Bagong Suyanto is a Professor of FISIP Universitas Airlangga. 5 Februari. (2018). Mengapa Ada Siswa Brutal Kepada Guru? <http://www.republika.co.id/berita/kolom/wacana/18/02/04/p3mv8b440-mengapa-ada-siswa-brutal-kepada-guru> (Date of acces 23 Maret 2018, 11:44 PM).

Hasan (2002) explains that history is full of values that can encourage the character building and civilization of a dignified nation. In addition, historical subjects develop of learners to know the values of the characters. These values have been defended in the past, maintained and adapted for the present, and developed for the future.

Piil Pesenggiri is a history learning materials containing educational values. *Piil Pesenggiri* is the life philosophy of Lampung society that has values and norms. The study of *Piil Pesenggiri* by Sinaga (2002) shows, that *Piil Pesenggiri* has the influence to keep up the harmony and the spirit of togetherness. Meanwhile, Kesuma and Cicilia (2017) found nineteen character values based on the four pillars of *Piil Pesenggiri* that generalizable into the precepts of Pancasila. Both of the studies suggest that *Piil Pesenggiri* used as a solution to resolve conflicts between tribes.

Based on the description, the focus of this paper is to find the values of *Piil Pesenggiri* to show the character building of learners. Furthermore, the values are also an important thing in learning history. Learners expected to act positively by adopting the educational values of *Piil Pesenggiri*. In addition, these values used by learners to resolve the dynamics of life in the future..

Methodology

Qualitative research is used to describe and analyze the educational values of *Piil Pesenggiri*. Qualitative research intended to describe and analyze phenomena, playback, social activities, attitudes, beliefs, perceptions, thought of person or groups (Syaodih., 2010). Data collection uses literature study by collecting and analyzing data through books, articles, and journals related to the theme *Piil Pesenggiri*.

The Values of *Piil Pesenggiri*

comes from the Arabic term, *Fi'il* which means behavior. Meanwhile, *Pesenggiri* means good moral, broadminded and understand the obligations and rights (Maria., 1993: 20). According to Tim Penulis Direktorat Internalisasi Nilai dan Diplomasi Budaya (2013), the predecessors of the Lampung tribe have been advised at Kuntara Raja Niti book. This book suggested the society to interact and deliberation in order to keep self-respect among them.

During the Islamic empire, *Piil Pesenggiri* written as a tradition. *Piil* means having a stubborn personality, never giving up to face violence, and keeping self-respect of personal and family. *Pesenggiri* means competition. So, *Piil Pesenggiri* means a sense of self-worth in the competition. According to Lampung customs, to live honorably, they must be diligent to work, knowledgeable, and dominate. Thus, *Piil pesenggiri* is the rule of life to act and behave. *Piil Pesenggiri* serves as the identity Lampung society to be valued and respected.

Himyari Yusuf (2013) states that since the period of animism *Piil Pesenggiri* applied by the Lampung society. Although, there is often a change of interpretation adapted to the social conditions of society. In Lampung, there is no classification of nobility and non-nobility based on the language aspect. But in the historical aspect, *Piil Pesenggiri* only used by *Penyimbang* (traditional leaders). However, in the mid-20th century, it has been applied to the lower class society (Haryadi., 1996). And now, significant changes are shown by applying the philosophy among the general public in Lampung. These changes have a positive impact, to guide people be better, according to the principle of *Piil Pesenggiri*.

In the past, the people of Lampung only face themselves or groups of fellow Lampung. The Lampung society is friendly and open to other communities. The motto of *Sang Bumi Ruwai* shown the openness of Lampung society to immigrants. *Sang Bumi Ruwai Jurai* means two piles of earth in the unity or the glorious residence of two communities with different origins. *Ruwai Jurai* shows that the indigenous population and immigrants are the harmony of community life (Syajono., 1994).

The two-state situation seen from several things: first, the problem of population in Lampung. There are two major groups of indigenous and migrant (Javanese, Sundanese, Minangkabau, South Sumatra, Bugis, Chinese, Arabic, and others). The second; based on custom, the indigenous people of Lampung divided into two is Pepadun (live along the river wide into the Java Sea/Land Lampung/Lampung Unggak) and Saibatin (Lampung Coastal or coastal communities). The third, by the language, indigenous Lampung has two language dialects, namely 'o' (Lampung Pepadun) and 'a' (Lampung Saibatin) (Effendi., 2007).

In the present, there is a change of reflection on *Piil Pesenggiri* in Lampung society. For example, since 1921 many people transmigrated to Semaka sub-district which is one of the oldest areas in Lampung Province. Initially, Semaka sub-district was inhabited by migrant communities from Wonosobo, Central Java (Levang., 2003). Transmigration flows are long-lasting and rapidly expanding, so the Lampung people as local ethnic groups becoming urged (Sinaga., 2002). Some people in Lampung feel unappreciated because the immigrants considered more successful than the indigenous population. Generally, the area inhabited by indigenous people and migrants will be vulnerable to conflicts.

In the view of immigrants, *Piil Pesenggiri* is a stereotype of ethnic Lampung with arrogant, egoistic, fraudulent, temperament, and prioritizes violence to solve problems (Sinaga., 2002). By the view of immigrants, basically *Piil Pesenggiri* philosophy has exemplary values.

According to Hadikusuma (1985/1986) in (Sinaga., 2002) there are five principles in *Piil Pesenggiri*: 1) *pesenggiri* has the attitude of embarrassment to do despicable work in religion and have self-esteem; 2) *juluk adok*, keeping a traditional titles and a name that bears; 3) *nemui nyimah*, uphold the relationship, and hospitality in entertaining guests; 4) *nengah nyappur*, active in social interaction in society; and 5) *sakai sambayan*, mutual cooperation.

In this paper, we use the four principles of *Piil Pesenggiri*. We argue if a person has fulfilled these four principles, it can say they have attitude according to *Piil Pesenggiri*. In the traditional context, *piil pesenggiri* contain the traditional ceremonies and norms. Follow the description:

1. *Bejuluk beadok* interpreted as the affection parents to their children. Affection expressed since childhood or before marriage, by giving a traditional title. For example, after he got married was given a traditional title or *adok* of Pangeran Susunan Marga. In Lampung tradition, after marriage is called *Cakak Pepadun*. Then he invited relatives, *Penyimbang Adat* (the leader of tradition), and neighbors to celebrate marriage (*Begawi*) (Edi Siswanto, Astim Riyanto, dan Prayoga Bestari). *Juluk Adok* interpreted as a personal principle that requires a person to have self-esteem by thinking and studying (Nurdin., 2009).
2. *Nemui nyimah*, means receive guests and entertaining guests well. Everyone should be friendly and courteous to others, not only to the guests, but also to all the people. *Santun* to the community means to give something useful for others (Haryadi., 1996).
3. *Nengah Nyappur*, that everyone required to have communication skills and interact with other communities (Haryadi., 1996).

4. *Sakai Sambayan*, means mutual cooperation. Lampung ethnic interpreted *sakai sambayan* as deliberate solve the problem (Sinaga., 2002).

The Values of Piil Pesenggiri

Generally, *Piil Pesenggiri* defined as the principle of self-esteem. In the personal aspect, the person must have an understanding of right and wrong to keep up with self-respect. In addition, the individual must understand his rights and obligations. Here are the values of *Piil Pesenggiri*:

| Principles of <i>Piil Pesenggiri</i> | The Values of Pail Pesenggiri |
|--------------------------------------|--|
| <i>Bejuluk Beadok</i> | <ol style="list-style-type: none"> 1. Religiosity 2. Responsibility 3. Fraternity 4. Tolerance |
| <i>Nemui Nyimah</i> | <ol style="list-style-type: none"> 1. Solidarity 2. Hospitality 3. Politeness 4. Mutual help |
| <i>Nengah Nyappur</i> | <ol style="list-style-type: none"> 1. Politeness 2. Tolerance 3. Harmony in the community 4. Prioritize common interests |
| <i>Sakai Sambayan</i> | <ol style="list-style-type: none"> 1. Mutual cooperation 2. Fraternity 3. Cooperation |

In philosophy, *Piil Pesenggiri* found two important aspects are: personal aspects and social aspects. On the personal aspect contained religious values, because in the implementation *Piil Pesenggiri* based on Islam. Students must instill a religious value in themselves before applying the attitude values of *Piil Pesenggiri*. Good religious values serve as the first foundation for students to behave and will build an understanding of right and wrong.

In addition, the value of education contained in *Piil Pesenggiri* is that students should be friendly, polite, and have higher responsibilities. The personal aspect of *beadok* principle understood as a personal principle that requires students to have self-esteem by thinking, studying, and having noble character. To behave according to the principle of *Piil Pesenggiri*, students required to create something useful for themselves before shared with others. So, the individual must have a good personality before plunging into the community.

On the social aspect, such as the *bejuluk beadok* implementation, a person will be part of the family after adopted. In Lampung, the adoption of fraternity for an immigrant would bring recognition or equivalence of immigrants. There is the value of fraternity and tolerance. That means the relationship between humans is not limited to the ownership group and the individual was respect to each other.

Furthermore, on the social aspect, the principle of *nemui nyimah*, *nengah nyappur*, *sakai sambayan*, generally its contain the value of solidarity. The values of *Nemui Nyimah* are courtesy, respect

to others; glorify the guests, aware of the position as a creature of God and as a social creature to help each other. Meanwhile, in principle *Nengah nyappur* was found social values: tolerance, appreciate the results of deliberation, and prioritize the common interests. The values of *Sakai Sambayan* are mutual cooperation, fraternity, care for the environment, and mutual help.

In student actualization, students required to polite and respectful to older people including teachers; students should help their friends and others; appreciate his friend's opinion on the learning process; tolerance of racial, ethnic and religious differences; not being individualistic. Students and teachers have a variety of characters. But the important thing is to improve the personal quality of students, especially religious values. Good religion will affect students' actions about which are good and bad. So, the social aspect supports students to act according the norm in the community.

Conclusion

Piil Pesenggiri has four principles are *bejuk beadok*, *nemui nyimah*, *nengah nyappur*, and *sakai sambayan*. These four principles generally contain the values that include both personal and social aspects. In the personal aspect, there are religious values and moral values. The personal aspect intended to behave and have the politeness by the norms prevailing in the community. Meanwhile, the social aspect intended to support students to actualize the values. Values can actualize while in school and community environments. The findings show that the philosophy of life *Piil Pesenggiri* used as learning materials of history based on the educational values. Based on the analysis, the values found are religious, moral, tolerance and solidarity. The value expected to be a solution in shaping the character of students.

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