**Social Interaction: Cultural Gradation in Lampung Society**

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**ABSTRACT**

This article discusses about applying the philosophy of life in Lampung society. It names is *pi'il* or dignity. The point thing is how the current society of Lampung people about *pi’il*. The theory used is phenomenology. The description of the past and current behavior of the people will be the main object. Data collection methods used are observations made on people who live in the city of Bandar Lampung. What is observed is the current behavior of the community in understanding *pi'il*. The next method is interview to find out about the Bandar Lampung community's understanding of definition and meaning. The results of this study indicate that the community's understanding of *pi'il* has shifted from the truth. This is indicated by the emergence of a new meaning of the word *pi'il* now more on the meaning of prestige.

**INTRODUCTION**

The people of Lampung are one of the people who are have two customs. This wealth is shown by the existence of various customs owned by the sub-ethnic groups in the Lampung area. Lampung customs are divided into Pepadun and Saibatin customs. The two major customs have several sub-ethnicities within each of the two customary sections. The existence of these large customs and sub-ethnicities has enriched the existing customs in Lampung. This is shown in the behavior, traditional ceremonies, language, traditional costumes, etc.

The behavior of the people of Lampung is stated in a philosophy of life called *pi'il pasenggiri*. *Pi'il Pasenggiri* consists of *pi'il pasenggiri*, *sakai sambayan*, *nemu nyimah*, *nengah nyappur*, and *bejuluk beadek*. The five descriptions of the philosophy of life are the guidance of the Lampung people in their behavior. Social life achievements always refer to the philosophy of life as a guide. This article will discuss how to describe the five philosophies of life from time to time. This is done to see if there is a cultural gradation. What are the factors that cause this gradation.

**DISCUSSION**

Hadikusuma (22: 1996) states that Lampung people really value dignity or *pi; il*. This was briefly explained by Hadikusuma, the meanings in the philosophy of life are as follows. Pi'il pasenggiri means a sense of self-respect, *bejuluk adek* means name and title, *nemui nyimah* means open arms, *nengah nyappur* means living in society, and *sakai sambayan* means helping help. The whole philosophy of life shows the way Lampung people socialize. A Lampung '*ullun*' will be said to have dignity if he or she is able to apply all of these life guidelines in his daily life.

*Bejuluk adok* is the name and title. Name and title are two important things for the people of Lampung. Names and titles will indicate a person's position in his family and customary environment. Name and title are also a source of pride for someone. In the past, in the association with the people of Lampung, a person would usually be better known in the community by the name of his title or nickname compared to the official name recorded on the identity card. The procession of obtaining a title is usually followed by a traditional ceremony. This is done other than as a notification, the traditional ceremony is carried out as the legitimacy of someone in their customary environment. Traditional ceremonies that usually have a title-giving procession are *cakak pepadun* and *nyambai*. The *cakak pepadun* ceremony is held within the Pepadun customary community. Meanwhile, the *nyambai* ceremony is held within the Saibatin indigenous community.

*Nemui Nyimah* means open arms. This behavior is manifested by being happy to receive guests. The meaning of being happy to receive guests is manifested by serving dishes to guests. This dish in the social system of the people of Lampung also has levels. The dishes that are served for the first time in the past were in the form of *pekinangan* equipment. *Pekinangan* equipment consists of betel leaves, gambir, lime, tobacco. The equipment is then mixed alone and then enjoyed by chewing. But along with the times, this culture is slowly starting to fade. The dishes that are generally served to guests are drinks such as tea or coffee, and food or pastries. The native people of Lampung, usually invite guests to eat together, which is to eat rice which is served complete with side dishes. There is even a term, being able to go into debt in advance so that you can serve special dishes to guests so that guests can eat.

*Nengah Nyappur* means living in society. The meaning of social life is being sociable. Lampung people will have no self-respect if they are not good at socializing. Not being good at socializing will be seen as an inability and will be viewed as bad by the environment. The term *nengah* can also be interpreted as a middle word. The word *nyappur* is mingling in the context of association. A person must be able to be in the middle of a social environment, and have the ability to mingle or adapt high. This will have a positive impact on a person, and can add value to his dignity in the community.

*Sakai Sambayan* means please help. The meaning of please help means helping people who are in need of help. Helping each other in trying positive things or for the common interest. The key word mutual cooperation here means doing everything together, by not imposing the work on just one person. A person will have dignity if he is happy to help and is active in cooperating in social life.

The description of the social life guidelines in the Lampung community is actually related to one another. It can also be said, if someone does or applies one philosophy of life, it will have an impact on other life philosophies. This explanation will be seen if exemplified. For example, departing from *bejuluk beadok*, someone who has a nickname and title will be embarrassed if he is not open to receiving guests, he is not able to entertain guests properly. A person with a degree, will be embarrassed if he is not able to socialize. A person's ability to socialize will also be seen by the number of guests who come to visit. Then, a person will also be ashamed of his title if he is not sensitive to the environment that needs his help.

Pi’il pasenggiri

Sakai sambayan

Bejuluk beadok

Nemui nyimah

Nengah nyappur

Gambar 1. Chain of dignity

The term ‘Chain of Dignity’ is used in this article to show that each of the supporting elements of the philosophy of life are related. Each component has a relationship between one another. Each element has a huge effect on the other if taken seriously. However, this ‘Chain of Dignity’ has no end and no end. One can start anywhere. It is said that, it does not have to be someone who has great *bejuluk beadok* first when helping others, or receiving guests and entertaining guests, and so on.

Another opinion was expressed by Ariyani (15-16,) about the philosophy of life, using the view of life. View of life is an opinion and consideration of the world, or a realm of thought that is considered good in life. Ariyani also distinguished that there were differences between the old Lampung people's outlook on life and the present Lampung people. However, even though there are differences in understanding, sometimes it can still be found in character, attitude and behavior in daily interactions. The similarity that is still felt and can be seen today is that the people of Lampung tend to always maintain and try to show their dignity.

The cultural pattern of the Lampung people as described by Martiara (2012) is pattern three. Pattern three emphasizes more on the pattern of marriage, which tends to side with life. Life is dualistic in conflict, however it is not justified to destroy life. Conflict resolution in the cultural pattern of this society is not by killing one so that the other can live, but by allowing the two conflict partners to live. The two must be harmonized, married. This harmony does not mean negating the two partners, but creates a new entity containing both. Living in the triple pattern will give birth to new life.

Pattern three is the initial pattern that can be seen among the people of Lampung. One of the patterns is shown by the agricultural product that has long been produced from the Lampung area, namely pepper. This agricultural product causes the Lampung area to be called 'tanoh lado' by the people. This title has been written in a regional song entitled 'Tanoh Lado' in Indonesian which means Tanah Lada. However, this pattern is gradually shifting because the orientation of the livelihoods of the Lampung people is currently tending to change. The people of Lampung who initially tended to cultivate fields by planting annual trees, now tend to try to become Civil Servants (PNS). This phenomenon was explained by Ariyani, there is an understanding of the people of Lampung then and Lampung now. The tendency of farming livelihoods was the view of the Lampung people in the past, while being a civil servant is the view of the Lampung people now.

**CONCLUSION**

The philosophy of life is one of the descriptions of the efforts of the people of Lampung to pass down the social arrangements in their environment. The procedures for this association are then explained clearly in the form of life's behavior applications that tend to be very adaptive to the times. This should be able to strengthen the cultural foundations of the people of Lampung. However, there are social practices that cause a shift in the meaning of the philosophy of life itself. This is what causes the breadth and looseness of the philosophy of life that is prepared adaptively to the times to become narrow because of a narrowing of the meaning carried out by certain societies until it is finally commonly practiced.

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