

# Piil Pesenggiri's Actualization as Philosophy Lampung people's life in the neighborhood Multicultural Society

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## Piil Pesenggiri's Actualization as Philosophy Lampung people's life in the neighborhood Multicultural Society

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**Abstract:** *Piil pesenggiri* is a local wisdom that becomes the life philosophy of the Lampung people and becomes the values and norms that govern the way of life of the community as social beings. This study only focuses on 3 aspects, *nemui nyimah* (friendly in welcoming guests), *nengah nyappur* (easy to blend in with society), *sakai sambayan* (please help and work together). This study aims to find out how the Lampung people apply *piil pesenggiri* as a philosophy of life in a multicultural society. This study used a qualitative descriptive method, with interview data collection techniques on informants who were carried out in depth. The results of this study indicate that *piil pesenggiri* can be applied to a multicultural society despite experiencing several obstacles. 1) The application of the aspect of *nemui nyimah* is carried out by the informant by welcoming or entertaining his friends who play at their place of residence by being friendly and polite. 2) The application of the *nengah nyappur* aspect is done by inviting people to chat at certain times when they meet, such as going to the mosque for Friday prayers, inviting children around their homes to play together when they have free time. 3) The application of the *sakai sambayan* aspect is done by helping his friends in everything that can be done both materially and non-materially. The obstacles that the researchers found in the field were 2 factors, internal factors (lack of self-confidence from informants) and external factors (people's conditions that tended to be individualistic and closed).

**Keywords:** *piil pesenggiri*, Lampung people, multicultural society

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### I. Introduction

Indonesia is known for its diverse culture. The cultural diversity in Indonesia can be seen from the many tribes in society in Indonesia. These diverse tribes each have different languages, customs, dances and arts. This diversity makes Indonesia one of the countries that are in great demand by foreign tourists from various countries because it is very rare with a very diverse culture, but the people can live in peace and side by side. Every tribe in Indonesia usually has a philosophy of life that is agreed upon and implemented by the community. This philosophy is used as a guideline, view of life and is used as a guide for the community in living social life. So that a community group has boundaries or directions in order to create harmony in living life in society. The philosophy of life adopted by people in Indonesia will usually be different for each community group. This is because the philosophy of life adopted and lived by the community must be adapted to the needs and circumstances of the community or the different social conditions in each group.

One of the philosophy of life that exists in community groups in Indonesia is the philosophy of life in the Lampung area. Lampung, which is one of the provinces that has a lot of immigrants from various regions in Indonesia, has a philosophy of life that is embraced or lived by its people until now. This philosophy of life is known as "*piil pesenggiri*". *Piil pesenggiri* is a collection of philosophy that comes from the books adopted by the people of Lampung. As said by Fachruddin and Haryadi (1996) that *piil pesenggiri* are philosophical points that are sourced from the traditional books adopted in *Ulu* Lampung, namely the books of Kuntara Rajaniti, Cempala and Keterem. The teachings of these books are taught by word of mouth through the narratives of traditional stakeholders from generation to generation.

Noble and essential values that show the personality and identity of the Lampung people themselves, because the noble values contained in the philosophy of life are in accordance with the realities of life for the people of Lampung. As explained by Iskandar Syah (1999) that. *Piil pesenggiri* literally means an act or human temperament that is great and sublime in its value and meaning, therefore it should be obeyed and should not be denied. Meanwhile, in official literature documents, *piil pesenggiri* is defined as everything related to self-esteem, behavior and life attitudes that must maintain and uphold the good name, personal and group

dignity. In total, *piil pesenggiri* has the meaning of being big-hearted, having feelings of shame, self-respect, friendly, sociable, helping and having a big name, so *piil pesenggiri* is a manifestation of the self-esteem possessed by the people of Lampung.

The people of Lampung will be said to have self-respect if the people have been able to carry out some of the elements in it. *Piil pesenggiri* consists of 4 elements, namely from *Bejuluk adek* which is the awarding of an honorary title when someone has achieved a great achievement in his life. This is what obliges the people of Lampung to be diligent and work hard to achieve and be prestige in society. Next there is *nemui nyimah* which means the courtesy and friendliness of the people of Lampung in welcoming guests who visit their home. It also includes a sense of respect for the immigrant community that is widely available in the Lampung area. Then *nengah nyappur* describes that the Lampung people are easy-going, tolerant, and agreeable or like to consult in making decisions, and finally *sakai sambayan* is a picture of the Lampung people who have the nature of mutual assistance or help.

As a philosophy of life for the people of Lampung, *piil pesenggiri* must be applied in social life by the people of Lampung wherever they are. The people of Lampung must apply the values contained in the 4 aspects of *piil pesenggiri*. As the people of Lampung who have "*piil*", they should maintain their good name by not doing things that are prohibited by the values and norms that apply in society, because the people of Lampung must easily blend in with the surrounding environment, must welcome guests who visit well, and must have the nature of mutual cooperation and mutual help. But in fact, based on the author's observations in an environment, it was found that the implementation of *piil pesenggiri* Lampung people in a multicultural environment experienced several obstacles. The implementation of *piil pesenggiri* became imperfect. This is because the conditions of the people have different habits from those in the village. This problem has attracted the attention of researchers for further research.

## II. Material and Methods

This research was conducted using a qualitative descriptive method approach, in order to be able to observe the conditions that occur in the field in more depth by using interview data collection techniques on informants which will be carried out in depth, so that the data obtained is more accurate.

Syamsudin and Damaianti (2011: 74) state that a qualitative approach is an important approach to understanding a social phenomenon and the perspective of the individual being studied. Its main purpose is to describe, study, and explain the phenomenon. The results of the research are described in written form based on the answers to the problems that will be raised by the researchers. In order to obtain accurate data, the researchers chose the right informants, namely a married couple who had been wandering in the city of Bandarlampung for 2 years and lived in a multicultural environment.

Furthermore, the researcher tested the validity of the data by triangulating the data sources obtained from the results of the interviews to be analyzed and reported in written form. The stages in data analysis are reduction, data display, and conclusion drawing/verification

## III. Result

### 3.1 How to Apply Piil Pesenggiri in a multicultural society

The husband and wife pair that the researchers observed were able to apply aspects of *piil pesenggiri* well in their environment, there were several obstacles in implementing *piil pesenggiri* in the informant's neighborhood because social conditions were different from social conditions at home. The majority of the residents in the dominant ethnic group are sundanese. The economic level of the community is from middle to lower who have various professions, ranging from traders, employees, to housemaids.

Most of the people work from morning to evening. While on weekends, they are used to rest at home or spend time with their families. This is the cause of difficulty interacting with other neighbors, because local residents rarely have time at home. New social interactions can occur when 2 people meet, then greet, shake hands and also look at each other. This rare social interaction also caused a lot of people around the informant's neighborhood to live. So they don't know each other. This is in line with what Elly M. Setiadi & Usman Kolip (2011 : 862) said that in urban communities there are very few relationships, in fact many do not know each other among members of the community. Usually interact only as necessary. This makes the social interaction of the informant with the community not well established.

The time to interact with residents is very limited due to the busyness of each community, and even tends to be individualistic. One of the characteristics of urban communities generally makes neighbors not as people who have social relationships that are familial, because urban people are used to living without depending on others. This is what happens in the environment of informants who tend to be individualistic.

Residents rarely hold social activities, don't joint activities between communities cause interaction with one another. As stated by Soekanto (2008: 55) that social interaction is one of the main requirements for the occurrence of a social activity. Which also means that if there is a social activity or joint activity carried out

routinely by the surrounding community, then this will create a good community relationship as well. Because the community will often interact in activities or activities that are carried out together.

Efforts made by the informant to be comfortable in the new environment, of course, adapt to the local RT Chair. Then try to say hello to the surrounding community. According to Talcot Parsons (Ritzer, 2012: 408) that the next stage after adjusting to the environment, the system must have a clear and directed goal in order to achieve its main goal. In connection with the purpose of this research, it is to be able to apply *piil pesenggiri's* philosophy of life well while in the city of Bandarlampung.

Here's how the informant applies the aspect of *nemui nyimah* in the neighborhood. The informant has difficulty because residents rarely visit, however the informant's campus friends used to come to the informant's house a lot, even though it was just a casual discussion. This opportunity was used by the informant to apply the aspects of "*nemui nyimah*" by maximizing good service to guests and simple treats as is the tradition in their hometown. In line with what Himyari Yusuf (2013: 129) said that the people of Lampung are very open to receiving guests who visit their homes, besides that the people of Lampung also like to give something sincerely as well as a symbol of expressing conscience and expressing intimacy.

Next is the *nengah nyappur* aspect. Applying this aspect, the informants find it difficult because the intensity of meeting with the community is very rare. The middle-of-home process that the informant did when the activity left for Friday prayers at the mosque and the moment after returning from worship, even though it was only a light discussion, had carried out the middle-of-home aspect even though it wasn't perfect at home.

The last aspect of *sakai sambayan*, applying this aspect in an environment where the relationship between citizens is not close is a challenge for informants, because people are used to completing their respective affairs. So that the informant applies this aspect to his friends who often visit at home, the informant does not hesitate to help his friends who are having difficulties both in terms of lectures, the economy and even family problems. Because the informant believes that there is reciprocity when he helps his friend who is in trouble, the Lampung people believe in the science of cause and effect that is carried out in daily life because the Lampung people like to help, work together and also give each other something that is needed by their fellow community even if only non-material contributions such as ideas and suggestions only.

### **3.2 Barriers to Implementing Piil Pesenggiri in a Multicultural Society**

In applying *piil pesenggiri* as a philosophy of life for the people of Lampung, while the informants were in Bandarlampung, they encountered many obstacles. These obstacles are due to differences in the social conditions of the community, which tend to be individualistic, in contrast to Lampung people when in the afternoon there are mothers and children who often gather to discuss and play in front of their houses. Urban people spend more time at work and in their homes. So rarely gather and establish a relationship with neighbors around. It is clear that there are obstacles in applying the *piil pesenggiri* aspects to just building emotional relationships with the informant community.

There are 2 factors that hindered this research. First, the internal factor, namely the lack of self-confidence possessed by the informants when they had to mingle with their new environment. The different cultures and habits made the informants uncomfortable with the new environment that had different standards of behavior from the customs in the village. This is in line with what Elly M. Setiadi & Usman Kolip (2011: 567) said, a feeling from within the minority community that there is a feeling of being different from the dominant society and feeling like a stranger which makes it awkward to start a conversation.

Furthermore, external factors become an obstacle originating from the condition of the surrounding community, busy time-consuming work days make people spend their weekends at home to rest and take walks with their families. This is what makes it rare to mingle and interact with local residents, in line with what was expressed by Elly M. Setiadi & Usman Kolip (2011: 857) that the life of urban communities is often judged as an individual society, and has a heterogeneous life. According to the indigenous people in the area where the informant lives, there are many new people living in the area, who are reluctant to establish friendships and rarely interact with the surrounding community. Situations like this make it difficult for informants to build good relationships to apply values of *piil pesenggiri* in society.

The obstacles felt by the informants in implementing *piil pesenggiri* while in Bandarlampung became a lesson on how to adapt in a new environment and finally the role of friends during the informants' college days in Bandarlampung was very helpful because there was a place to share stories and experiences when exchanging ideas, so that the process of applying these aspects of *piil pesenggiri* can still be carried out with his friends.

## **IV. Conclusion**

The informants were able to apply the aspects in the *pesenggiri piil* in their new environment despite experiencing some obstacles in the following way.

- 1) The application of the aspects of *nemui yimah* is carried out by the informant by serving his friends well who come to visit his house, just as the culture of finding nyimah when in the village can be applied properly
  - 2) The application of the *nengah nyappur* aspect is carried out by conducting light discussions with the community at certain times, while walking leisurely to Friday prayers at the mosque and after returning from the mosque is the right moment for the informants.
  - 3) The application of the *sakai sambayan* aspect was carried out by informants by opening up and helping their friends when they were having difficulties in material or non-material matters.
- Obstacles that occur in the field when implementing *piil pesengiri* there are 2 factors, namely internal (lack of confidence from informants) and external factors (community conditions that tend to be individualistic and closed, cultural differences or habits, rarely holding joint activities in the neighborhood). Efforts were made by the informant to overcome this by maintaining good manners in the local community and continuing to carry out positive activities.

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# Piil Pesenggiri's Actualization as Philosophy Lampung people's life in the neighborhood Multicultural Society

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GENERAL COMMENTS

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