



Examining *Piil Pesenggiri* Philosophy of Life Concept in the Context of Religious Moderation

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Abstract: *Piil pesenggiri is a philosophy of life for Lampungnese people that is firmly held by Lampungnese people, as an ancestral heritage which can be said that Lampungnese people are predominantly Muslim, meaning that the philosophy of life then becomes closely related to the way of religion of Lampungnese people from time to time by maintaining a balance between local religious traditions themselves. This study is quite interesting to be discussed further, especially regarding the position of the piil pesenggiri philosophy of life in the moderate religious pattern of Lampungnese people. The method used is a descriptive method with a socio-philosophical approach, while drawing conclusions is by using a deductive thinking. The results of the study indicate that the values contained in the piil pesenggiri philosophy of life have a considerable influence on the Islamic style for Lampungnese people who are moderate and can maintain the values of balance between reason and morality on an ongoing basis.*

Keywords: *Philosophy of Life, Piil Pesenggiri, Religious Moderation.*

A. Introduction

Lampungnese people have their own style, like other indigenous people who also have their own characteristics and local wisdom. The traditional style of society in each region is always different, because every community has a lifestyle that is not the same from one another. Lampungnese people have their own characteristics. *First*, marginal indigenous communities along the coast, such as Krui, Ranau Komereng, and Kayu Agung as well as several other areas.¹ *Second*, the pepadun indigenous people who are in the central area of the Lampung region such as the Abung, Pubian, Menggala and Buai Lima customs.²

Referring to the two characteristics above, it can be seen that the Lampungnese people are divided into two types: coastal and middle communities, coastal communities meaning people living on the coast,³ while the middle class means people who usually live in central interior areas far from the coast,⁴ certainly, the customs of the two communities have differences, both from the kinship system, livelihood, social system, outlook on life and others.

Lampungnese are generally Muslim, although there are still remnants of adherents of the old belief which they call the belief in the *Tumi* era.⁵ Lampungnese people have a philosophy of life, *Piil*

¹ Muhammad Aqil Irham, "Lembaga Perwatin dan Kepunyimbangan dalam Masyarakat Adat Lampung: Analisis Antropologis," *Analisis: Jurnal Studi Keislaman* 13, No. 1 (2013): h. 155-172, <https://doi.org/10.24042/ajsk.v13i1.684>.

² Sulistyowati Irianto and Risma Margaretha, "Piil Pesenggiri: Modal Budaya Dan Strategi Identitas Ulun Lampung," *Makara Human Behavior Studies in Asia* 15, No. 2 (December 1, 2011): h. 140-150; See also Lia Nuralia and Iim Imadudin, "Pengaruh Akulturasi Budaya Terhadap Dualisme Sistem Ekonomi Masyarakat Kampung Tua di Kecamatan Abung Timur, Kabupaten Lampung Utara," *Patanjala: Journal of Historical and Cultural Research* 9, No. 1 (March 10, 2017): h. 77-94.

³ Moh Ali Aziz, Rr. Suhartini, and A. Halim, *Dakwah Pemberdayaan Masyarakat; Paradigma, Aksi, Metodologi* (Bantul-Yogyakarta: Pustaka Pesantren, 2005), h. 144; See also Nur Farida and Eggy Fajar Andalas, "Representasi Kesenjangan Sosial-Ekonomi Masyarakat Pesisir Dengan Perkotaan Dalam Novel Gadis Pantai Karya Pramodya Ananta Toer," *KEMBARA: Jurnal Keilmuan Bahasa, Sastra, Dan Pengajarannya* 5, No. 1 (April 17, 2019): h. 74-90, <https://doi.org/10.22219/kembara.v5i1.7447>.

⁴ Irham, "Lembaga Perwatin dan Kepunyimbangan dalam Masyarakat Adat Lampung," h. 159.

⁵ M. Junus Melalatoa, *Ensiklopedi Suku Bangsa di Indonesia Jilid L-Z* (Jakarta: Direktorat Jenderal Kebudayaan, 1995), h. 451.

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Pesenggiri,⁶ in which this philosophy of life is attached to the people of Lampung and is inseparable, both coastal Lampung and pepadun. As a society that has a philosophy of life in the form of *piil pesenggiri*, of course it cannot be separated from the religious style they adhere to,⁷ so that in its customary structure it is also reflected in the religious values they adhere to, both traditionally and moderately.

The life philosophy of *piil pesenggiri* is a crystallization of the cultural values of Lampungnese people through philosophical reflection that is very deep and truly fundamental. The life philosophy of *piil pesenggiri* itself is thought to have originated from the book of customary laws that were compiled and applied to the queens and kingdoms of Lampung in the past, the Kuntara Radjaniti book. Although factually this book was only written in the 19th century AD, essentially its contents are values that have been embraced and believed by Lampungnese people since the first or since Lampungnese people existed on the earth of Lampung.⁸

Talking about *piil pesenggiri*, in fact, many scientific studies have been carried out. Like the work of Risma Margaretha Sinaga,⁹ where the results of her research explain that with the revitalization of *piil pesenggiri*, there is an effort to get out of the domination of immigrants and change the stigma attached to Lampungnese people (*ulun Lampung*). Then the works of Hadi Pranoto and Agus

⁶ The term *Piil Pesenggiri* has several writing models and their mention, some use the word 'gikhi', some use the word 'gighi' and some use the word 'giri', but in this paper will use the last one, namely 'giri'. This is intended in addition to adjusting the Indonesian good behavior also so that non-Lampung ethnic people can more easily mention and understand it. Himyari Yusuf, "Nilai-Nilai Islam dalam Falsafah Hidup Masyarakat Lampung," *Kalam* 10, No. 1 (June 30, 2016): h. 68, <https://doi.org/10.24042/Klm.V10i1.340>.

⁷ Himyari Yusuf, "Dimensi Aksiologis Filsafat Hidup *Piil Pesenggiri* dan Relevansinya terhadap Pengembangan Kebudayaan Daerah Lampung," *Jurnal Filsafat* 20, No. 3 (2010): h. 281-302, <https://doi.org/10.22146/jf.3423>.

⁸ Muhammad Aqil Irham, *Filsafat Piil Pesenggiri Dan Kebudayaan Keagamaan Masyarakat Etnis Lampung Pepadun Dalam Menghadapi Transformasi Budaya Global* (Bandar Lampung: IAIN Raden Intan, 1997), h. 37; See also Yusuf, "Dimensi Aksiologis Filsafat Hidup *Piil Pesenggiri* dan Relevansinya terhadap Pengembangan Kebudayaan Daerah Lampung," h. 282.

⁹ Risma Margaretha Sinaga, "Revitalisasi Tradisi: Strategi Mengubah Stigma Kajian *Piil Pesenggiri* dalam Budaya Lampung," *Masyarakat Indonesia* 40, No. 1 (2014): h. 109-126, <https://doi.org/10.14203/jmi.v40i1.109>.

Wibowo,¹⁰ according to their study that the value of the local wisdom of *piil pesenggiri* makes people motivated to advance the tribal community of Lampung and do not want to be left behind with other communities, *piil pesenggiri* also shows the attitude of openness of Lampungese people to immigrants or other tribes who come to the Lampung region. And some other works like Mujiyati,¹¹ Camelia Arni Minandar,¹² Fernanda and Samsuri,¹³ and other works. However, in contrast to several previous research studies, this article seeks to examine more deeply Lampungese people's perspective on the life philosophy of *piil pesenggiri* and its integration with religious patterns that develop in Lampung society itself. As a pluralistic society, of course, it has its own style that is also different from other religious and social patterns.

This study is a library research,¹⁴ which is a study that examines in detail taken from primary sources in the form of books and scientific articles related to the philosophy of life of Lampungese people, and the secondary data is other news that is able to add data about the position of *piil pesenggiri*. The data is studied with a socio-philosophical approach that is inseparable between the view of life and the style of social life in religion, so that it will get a scientific and logical conclusion and draw conclusions using a deductive frame of mind.¹⁵

¹⁰ Hadi Pranoto and Agus Wibowo, "Identifikasi Nilai Kearifan Lokal (Local Wisdom) Piil Pesenggiri dan Perannya dalam Pelayanan Konseling Lintas Budaya," *JBKI (Jurnal Bimbingan Konseling Indonesia)* 3, No. 2 (September 17, 2018): h. 36–42, <https://doi.org/10.26737/jbki.v3i2.714>.

¹¹ Mujiyati Mujiyati, "Tolerance in the Piil Pesenggiri of Lampung Society," *Jomsign: Journal of Multicultural Studies in Guidance and Counseling* 2, No. 2 (November 9, 2018): h. 82-91, <https://doi.org/10.17509/jomsign.v2i2.10824>.

¹² Camelia Arni Minandar, "Aktualisasi Piil Pesenggiri sebagai Falsafah Hidup Mahasiswa Lampung di Tanah Rantau," *SOSIETAS* 8, No. 2 (2018): h. 517-526, <https://doi.org/10.17509/sosietas.v8i2.14594>.

¹³ Fitra Endi Fernanda and Samsuri Samsuri, "Mempertahankan Piil Pesenggiri Sebagai Identitas Budaya Suku Lampung," *Jurnal Antropologi: Isu-Isu Sosial Budaya* 22, No. 2 (December 13, 2020): h. 168-177, <https://doi.org/10.25077/jantro.v22.n2.p168-177.2020>.

¹⁴ Ali Abdul Wakhid et.al., "The Islamic Perspective Of Non-Muslim Leaders In Indonesian Muslim Majority Communities," *Akademika : Jurnal Pemikiran Islam* 26, No. 2 (December 14, 2021): h. 277–96, <https://doi.org/10.32332/akademika.v26i2.3753>.

¹⁵ Hadi Sutrisno, *Metode Research II* (Yogyakarta: Andi Offset, 2012), h. 42.

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B. Life Philosophy of Lampung

Indonesia is a country that has a variety of cultures. This cultural diversity can be seen from how many ethnic groups exist in Indonesia. From diversity of these tribes, each tribe has a different language, dance and art. Each tribe has a philosophy of life that has been agreed upon and carried out by the community. This philosophy is used as a guideline and view of life and is used as a guide for the community in carrying out social life. The goal is to create harmony in living social life. The philosophy of life adopted by people in Indonesia has differences between community groups since the philosophy of life that is run by the community adapts to the needs and circumstances of the community or social conditions in each group.¹⁶

One of the philosophies of life found in Indonesia is the philosophy of life in the Lampung area. Lampung is one of the provinces that has a lot of immigrants from various regions in Indonesia, and has a philosophy of life inherited from their ancestors that is embraced and carried out by the community until now.

Lampung's philosophy of life is a moral order that exists in Lampung society with the intention of being able to fulfill their life and livelihood as well as being a characteristic of Lampungese people.¹⁷ Lampung's philosophy of life has several elements: *Piil Pesenggiri*, *Bejuluk Adek*, *Nemui Nyimah*, *Nengah Nyappur*, and *Sakai Sambayan*.¹⁸ These elements can be explained as follows:

First: Piil Pesenggiri as a local wisdom of *Ulun Lampung* which is special because *piil pesenggiri* is not merely the result of a formulation from the kingdom which has unlimited power, but it is community empowerment by shaping *character building*.¹⁹ *Piil*

¹⁶ Minandar, "Aktualisasi Piil Pesenggiri Sebagai Falsafah Hidup Mahasiswa Lampung di Tanah Rantau," h. 517-518.

¹⁷ Rizani Puspawidjaja, *Hukum Adat Dalam Tebaran Pemikiran* (Bandar Lampung: Universitas Lampung, 2006), h. 158.

¹⁸ Himyari Yusuf, *Filsafat Kebudayaan: Strategi Pengembangan Kebudayaan Berbasis Kearifan Lokal* (Bandar Lampung: Harakindo Publishing, 2013), h. 110.

¹⁹ Fachruddin Fachruddin, "Falsafah Piil Pesenggiri Sebagai Kearifan Kota Lampung Teraktualisasi Melalui Pendidikan Non Formal," *Perspektif Ilmu Pendidikan* 15, No. VIII (April 30, 2007): h. 71-75, <https://doi.org/10.21009/PIP.151.12>.

pesenggiri are the details of the philosophy of life originating in the teachings of traditional books that have long been embraced by the people of Lampung, the books adopted are *the Kuntara Rajaniti book*, *the Keterem book*, and *the Cempelam book*. These traditional books are taught to the people of Lampung through word of mouth of traditional leaders.²⁰

Hilman Hadi Kesuma explained that the term *piil* itself implies a feeling or stance that is maintained, and *pesenggiri* which contains a meaning as self-esteem value. So *piil pesenggiri* is a sense of self-esteem.²¹ Rinzani as quoted by Aryani argues that *piil* (*Fiil* = Arabic) means behavior, and *pesenggiri* which means high morals, big hearted, self-aware, aware of rights and obligations.²²

Second: Bejuluk Adek means like a good name and an honorable title.²³ Since childhood, Lampungese people, whether male or female, are not only given names by their fathers, but are also given "*Juluk*" which is a nickname (small title) from their grandfather. When he is an adult and also married then he will use "*Adek*" that is (old title) which will be inaugurated and also performed directly in front of the traditional elders. And usually the names "*amai*" (a relative's nickname for a man) and "*inai*" (a relative's nickname for a woman) will be announced in the traditional ceremony. Even that title does not only function as a calling, but the title or vocation has something to do with the position and also the division of work among relatives.²⁴

²⁰ Minandar, "Aktualisasi Piil Pesenggiri Sebagai Falsafah Hidup Mahasiswa Lampung Di Tanah Rantau," h. 517-526.

²¹ Hilman Hadikusuma, *Masyarakat dan Adat Budaya Lampung* (Bandung: Mandar Maju, 1989), h. 16.

²² Farida Ariyani et.al., *Konsepsi Piil Pesenggiri Menurut Masyarakat Adat Lampung Waykanan di Kabupaten Waykanan (Sebuah Pendekatan Discourse Analysis)* (Bandar Lampung: Aura Printing & Publishing, 2015), h. 15.

²³ Retno Fajarwati and Amien Wahyudi, "Identifikasi Nilai-Nilai Bimbingan Pribadi Sosial Dalam Falsafah Masyarakat Lampung," *Seminar Nasional Bimbingan Konseling Universitas Ahmad Dahlan 2*, No. 0 (August 31, 2017): h. 149-158, <http://www.seminar.uad.ac.id/index.php/snbkuad/article/view/71>; See also Jafar Fakhrurozi and Dian Puspita, "Konsep Piil Pesenggiri Dalam Sastra Lisan Wawancara Lampung Saibatin," *Jurnal Pesona* 7, No. 1 (April 19, 2021): h. 1-13, <https://doi.org/10.52657/jp.v7i1.1376>.

²⁴ Hadikusuma, *Masyarakat dan Adat Budaya Lampung*, h. 130-131.

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Third: Nemui Nyimah, the word “*nemui*” in language means gathering or visiting, and then the word *nyimah* linguistically means giving or being generous. Literally *nemui nyimah* can be interpreted as an attitude of generosity, like to give, polite, open arms, and receive according to his ability.²⁵ *Nemui nyimah* is the manifestation of the principle of kinship which aims to create an attitude of intimacy, establish ties of friendship and harmony. *Nemui nyimah* is an obligation for Lampungese people to maintain good relations, a principle of openness, appropriateness or fairness. In the context of people's lives, *nemui nyimah* can be translated as an attitude of social concern or a sense of loyalty to friends.²⁶

Fourth: Nengah Nyappur is divided into two words, namely the word “*nengah*” means to the middle in the sense of getting along and getting used to it, while the word “*nyappur*” means mixing or interacting with other people.²⁷ *Nengah nyappur* is a picture of a high social sense of the people of Lampung who are always sociable, friendly, and always prioritize a sense of kinship to anyone regardless of ethnicity, level, origin, or religion. The attitude contained in *nengah nyappur* fosters a sense of enthusiasm, likes cooperation and also high tolerance between others.²⁸

Fifth: Sakai Sambayan means working together with one another in a group of people in doing something heavy.²⁹ Working together in doing things in turn actually contains the philosophy that humans are

²⁵ Yosieana Duli Deslima, “Dakwah Kultural di Provinsi Lampung (Filosofi Dakwah pada Makna Lambang Siger),” *Dakwatuna: Jurnal Dakwah dan Komunikasi Islam* 7, No. 2 (August 12, 2021): h. 183-212, <https://doi.org/10.54471/dakwatuna.v7i2.954>; See also Abimanyu Satrio Prakoso, “Nilai-Nilai Komunikasi Islam dalam Falsafah Hidup Masyarakat Lampung,” *Alamtara: Jurnal Komunikasi Dan Penyiaran Islam* 4, No. 1 (June 16, 2020): h. 1-17.

²⁶ Ariyani et.al., *Konsepsi Piil Pesenggiri Menurut Masyarakat Adat Lampung Waykanan di Kabupaten Waykanan (Sebuah Pendekatan Discourse Analysis)*, h. 64.

²⁷ Ariyani et.al., h. 133.

²⁸ Ariyani et al., h. 68; See also Deni Eko Setiawan, Hermanu Joebagio, and Susanto, “Piil Pesenggiri: Kearifan Lokal Kultur Islam Lampung Sebagai Sumber Belajar Toleransi,” *Jurnal Ekonomi, Sosial & Humaniora* 1, No. 04 (November 30, 2019): h. 27-35.

²⁹ Tubagus Ali Rachman Puja Kesuma and Deri Cicilia, “Piil Pesenggiri: Strategi Resolusi Konflik Menggunakan Nilai-Nilai Agama dan Pancasila,” *Jurnal Masyarakat dan Budaya* 19, No. 2 (2017): h. 237-252, <https://doi.org/10.14203/jmb.v19i2.394>.

individual and social creatures. Individually, apart from being able to help other people, they also need the help of others. Meanwhile, as social beings, humans are encouraged to help each other sincerely without expecting anything in return.³⁰ The manifestation of the *sakai sambayan* attitude is not only carried out in the form of energy but is also manifested in the form of mutual assistance in funds. Usually, *sakai sambayan* activities are mostly carried out in agriculture.³¹

C. Examining *Piil Pesengiri* Philosophy of Life Concept in the Context of Religious Moderation

Religious moderation is an effort to resolve conflicts in a pluralistic society.³² Which aims to mediate and invite the two extreme poles in religion to move to the middle, or return to the essence of religious teachings, humanizing humans. So that religious moderation is a way of religion that takes the middle way.³³ So explicitly, religious moderation requires religious adherents to think correctly in understanding a religion *shalih li kulli zaman wa makan* not *ifrat* nor *tafrit* (means not excessive and not reducing).

Etymologically, the term religious moderation consists of two words, "moderation" and "religious", where the word moderation itself has two meanings, reducing violence and avoiding extremes.³⁴ Meanwhile, the word religion is an adjective that means to embrace or embrace religion.³⁵ The Ministry of Religion itself said that

³⁰ Yusuf, "Nilai-Nilai Islam dalam Falsafah Hidup Masyarakat Lampung," h. 189.

³¹ Hadikusuma, *Masyarakat Dan Adat Budaya Lampung*, h. 134.

³² Betria Zarpina Yanti and Doli Witro, "Islamic Moderation as A Resolution of Different Conflicts of Religion," *Andragogi: Jurnal Diklat Teknis Pendidikan Dan Keagamaan* 8, No. 1 (July 16, 2020): h. 446,.

³³ Mustaqim Hasan, "Prinsip Moderasi Beragama Dalam Kehidupan Berbangsa," *Jurnal Muftadiin* 7, No. 02 (September 16, 2021): h. 110-123; See also Agus Akhmadi, "Moderasi Beragama dalam Keragaman Indonesia," *Inovasi-Jurnal Diklat Keagamaan* 13, No. 2 (April 23, 2019): h. 45-55.

³⁴ Paelani Setia and Heri M. Imron, *Kampanye Moderasi Beragama: Dari Tradisional Menuju Digital* (Bandung: Prodi S2 Studi Agama-Agama UIN Sunan Gunung Djati Bandung, 2021), h. 46; See also Mhd Abror, "Moderasi Beragama Dalam Bingkai Toleransi," *Rusydiah: Jurnal Pemikiran Islam* 1, No. 2 (December 18, 2020): h. 143-155, <https://doi.org/10.35961/rsd.v1i2.174>.

³⁵ Idrus Ruslan and Ali Abdul Wakhid, "Tradisi Islam Pesisir: Ritual Ngumbai Lawok Di Kabupaten Pesisir Barat Provinsi Lampung," *Al-Adyan: Jurnal Studi Lintas Agama* 14, No. 2 (November 21, 2019): h. 134.

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religious moderation would actualize religious and cultural values, personal life, family, community, nation and state, so that there would be no clashes, arbitrariness, discomfort, and so on.³⁶

Whereas in Islam, religious moderation is termed by the word *Wasathiyah*.³⁷ *Wasathiyah* comes from the etymology of "*wasatha*". According to Ibn 'Ashur, the word *wasath* means something in the middle, or something the same size as both ends.³⁸ According to al-Asfahany, the word *wasathan* can mean the middle of two boundaries (*a`un*) or a standard limit. The word also means protecting oneself from excessive (*ifrath*) and extreme (*tafrith*) attitudes. Wahbah al-Zuhaili in al-Munir's interpretation claims that the word *al-wasath* is something in the middle, or *markazu al-dairah*. This meaning is also used for commendable qualities and actions such as courage are between the ends. And we lead you all to the straight path of Islam.³⁹

Based on the understanding of these experts, it appears that there are several core implications, a balance between two opposing or contradictory paths or directions of spirituality (*ruiyiah*) and material (*madiyah*),⁴⁰ individuality (*fardiyyah*) and collectivity (*jama`iyyah*), context with text (*waqi`iyyah*), consistent with change (*taghayyur*) (*tsabat*).⁴¹ Therefore, the true balance is the character of the universe (*universum*) and the character of Islam as an eternal dissertation.

³⁶ Abdul Malik, Muhammad Alwi Hs, and M. Anwar Hindi, "Religious Moderation in Indonesian Islamic Scholars Articles," Vol. 626 (International Conference on Sustainable Innovation Track Humanities Education and Social Sciences (ICSIHES 2021), (Atlantis Press, 2021), h. 104, <https://doi.org/10.2991/assehr.k.211227.018>.

³⁷ Khaerun Nisa, "Perspektif Tokoh Masyarakat Tentang Pendidikan Moderasi Beragama Di Kota Pare-Pare," *Educandum* 7, No. 1 (August 19, 2021): h. 19-35; See also Ramli Ramli, "Moderasi Beragama bagi Minoritas Muslim Etnis Tionghoa di Kota Makassar," *Kuriositas: Media Komunikasi Sosial dan Keagamaan* 12, No. 2 (December 5, 2019): h. 135-162, <https://doi.org/10.35905/kur.v12i2.1219>.

³⁸ Afrizal Nur, "Konsep Wasathiyah dalam Al-Quran; (Studi Komparatif Antara Tafsir Al-Tahrir Wa At-Tanwir dan Aisar At-Tafasir)," *Jurnal An-Nur* 4, No. 2 (September 27, 2016), h. 205-225.

³⁹ Zainun Wafiqatun Niam, "Konsep Islam Wasathiyah Sebagai Wujud Islam Rahmatan lil 'alamin: Peran Nu dan Muhammadiyah dalam Mewujudkan Islam Damai di Indonesia," *Palita: Journal of Social Religion Research* 4, No. 2 (October 27, 2019): h. 91-106, <https://ejournal.iainpalopo.ac.id/index.php/palita/article/view/764>.

⁴⁰ Dudung Abdul Rohman, *Moderasi Beragama dalam Bingkai Keislaman di Indonesia* (Bandung: Lekkass, 2021), h. 8 & 12.

⁴¹ Agus Hermanto et.al., *Moderasi Beragama dalam Mewujudkan Nilai-nilai Mubadalah* (Malang: Literasi Nusantara, 2021).

These balances are spirituality and materiality, individuality and collectivity, text and context, coherence with change, and amalgamation of charity into the principles of theocentric and anthropocentric balance, and Creator and creation. It works synergistically to such a point that the analogy between the macrocosm and the microcosm are in the middle. The balance that leads to *al-Shirath al-Mustaqim* will later produce people who are fair, knowledgeable, elected, and complete in religion, noble, calm and charitable.⁴² Islam teaches a balance between the two, spirituality and materiality. So implicitly, Islam has the characteristics of *Wasathiyah*.

According to Afifuddin Muhadjir, the meaning of *wasathiyah* is actually broader than moderation. *Wasathiyah* can mean reality (*Wasathiyah* Islam is Islam between reality and ideal). His ideals are high in the sky, but when faced with reality he is ready to descend. *Wasathiyah* Islam can also be contextualized as non-liberal and non-radical. Islam can also be interpreted as being between body and mind.⁴³

Alwasathiyah is mentioned in the Qur'an surah al-Baqarah verse 143 and surah al-Nisa' verse 171.⁴⁴ The realization of *wasathiyah* in Islamic teachings can be broadly divided into three areas: Aqidah, morality, and Sharia (to be precise). The teachings of Aqidah are related to the notion of divinity and faith. Morality means engaging in decorating the mind through attitudes and actions in order to become a noble person.

The implementation of religious moderation in religious life is to be religious in a moderate way and not rigid and standardized by seeing the current situation and conditions.⁴⁵ This is in line with the

⁴² Nurul Faiqah and Toni Pransiska, "Radikalisme Islam Vs Moderasi Islam: Upaya Membangun Wajah Islam Indonesia Yang Damai," *Al-Fikra: Jurnal Ilmiah Keislaman* 17, No. 1 (July 3, 2018): h. 33-60, <https://doi.org/10.24014/af.v17i1.5212>.

⁴³ A. Fatih Syuhud, *Ahlussunnah Wal Jamaah: Islam Wasathiyah, Tasamuh, Cinta Damai*, Cet. Ke-2 (Jawa Timur: A. Fatih Syuhud, 2018).

⁴⁴ See Azin Sarumpaet, *Pendidikan Wasathiyah dalam Al-Qur'an*, Editor: Nurhadi (Jakarta: Guepedia, 2020); See also Solahuddin Abdul Hamid, *Wasathiyah: Konsep dan Pelaksanaan* (Malaysia: Universiti Utara Malaysia (UUM) Press, 2020).

⁴⁵ Babun Suharto et.al., *Moderasi Beragama; Dari Indonesia untuk Dunia* (Yogyakarta: Lkis Pelangi Aksara, 2021), h. 107.

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heterogeneous and pluralistic Lampung society, which has a *piil pesenggiri* perspective as a philosophy of life. However, this does not mean that the people of Lampung do not have conflict, but also that conflicts often occur, both caused by ethnicity and religion,⁴⁶ but because the *piil pesenggiri* became one of the sacred things,⁴⁷ until finally the conflict will easily be unraveled and resolved with customary mediation by internalizing the values of the *piil pesenggiri*.

Lampung society has a diversity or multicultural variety of culture and civilization.⁴⁸ Community culture consists of several elements, such as ethnicity, race, class, group life, and settlements in certain areas. However, each community creates its own culture, both in the Lampung community and in other communities, which is the hallmark of the community. In other words, a multicultural society is a society that understands that different cultures are the same. And the people of Lampung who have a *piil pesenggiri* philosophy and one of them is *nemui-nyimak*, which means friendly and open to newcomers.⁴⁹ So that it becomes the formula of the *ruwah jurai*. This

⁴⁶ Several conflicts that occurred in Lampung, caused by ethnic and religious differences, occurred in several areas in Lampung: South Lampung on 27 October 2012 between Agom Village and Balinuraga Village, Central Lampung on 27 November 2014 between Lampungnese and Javanese tribes in Tanjung Harapan Village, Anak Tuha Subdistrict, Central Lampung, and several other conflicts such as in North Lampung, Mesuji and others.

⁴⁷ Subandi Subandi, "Menderadikalisasi Faham Radikal Melalui Pendidikan Multikultur dan Karakter Lokal di Lampung," *Fikri : Jurnal Kajian Agama, Sosial dan Budaya* 2, No. 2 (December 28, 2017): h. 457-484, <https://doi.org/10.25217/jf.v2i2.175>.

⁴⁸ A multicultural society is a society made up of many cultures, and there is mutual respect for other cultures among these cultures. See in Steven M. DeLue and Timothy M. Dale, *Political Thinking, Political Theory, and Civil Society* (New York: Routledge, 2016), h. 434; Saddam Saddam, Ilmiawan Mubin, and Dian Eka Mayasari S.w, "Perbandingan Sistem Sosial Budaya Indonesia dari Masyarakat Majemuk Ke Masyarakat Multikultural," *Historis : Jurnal Kajian, Penelitian dan Pengembangan Pendidikan Sejarah* 5, No. 2 (December 27, 2020): h. 136-145, <https://doi.org/10.31764/historis.v5i2.3424>. Multiculturalism can also be interpreted as a group of people who live and stay in places with unique cultures and characteristics that distinguish one society from another.

⁴⁹ Dasrun Hidayat, "Representasi Nemui-Nyimah sebagai Nilai-nilai Kearifan Lokal: Perspektif Public Relation Multikultur," *Jurnal Ilmu Komunikasi (JKMS)* 3, No. 1 (February 7, 2015): h. 93; See also Pairulsyah et.al., "Nemui-Nyimah (Studi Pada Penduduk Ragam Etnis Dan Budaya Di Wilayah Kabupaten Lampung Selatan)," *Sosiologi: Jurnal Ilmiah Kajian Ilmu Sosial dan Budaya* 21, No. 2 (September 30, 2019): h. 125-142, <https://doi.org/10.23960/sosiologi.v21i2.42>.

means that Lampungese people are very open to the presence and existence of other people or tribes who come, so that Lampungese people are known as friendly people.⁵⁰

As for the existence of tribes in the Lampung region, ethnically there are several tribes: the Lampung tribe (as indigenous), Javanese, Sundanese, Balinese, Banten, and several other tribes, and there are also Arab and Chinese descendants. The largest ethnic group in Lampung is the Javanese with 61.89 %, ⁵¹ more than the original Lampung tribe because Lampungese people are very open to the arrival of foreigners who always want to build Lampung. So actually Lampungese people have a high humanitarian attitude and help each other as a culture, to anyone from generation to generation, even to the limits of ideology, religion, ethnicity, race and class, groups and other identities. Traditionally, Lampungese people are divided into the Saibatin and Pepadun, and crystallize in the Lampung Cultural Unit called "Sang Bumi Ruwa Jurai".⁵² Saibatin consists of various clans spread across various regions. Initially generally they spread to coastal areas, then several decades later to inland and urban areas.

Lampung is one of the provinces that has a lot of immigrants from various regions in Indonesia,⁵³ and has a philosophy of life that is embraced and carried out by the community to this day. The principles of everyday life show the pattern of Lampung's credibility. One of the life philosophies of Lampungese people which is used as a principle of daily life is *piil pisenggiri*. The essence of *piil pesenggiri* is that a person must have a sense of self-respect or shame

⁵⁰ Hidayat, "Representasi Nemui-Nyimah sebagai Nilai-nilai Kearifan Lokal," h. 90-102.

⁵¹ Aris Ananta et al., *Demography of Indonesia's Ethnicity* (Singapore: Institute of Southeast Asian Studies, 2015); See in Akhsan Na'im and Hendry Syaputra, *Kewarganegaraan, Suku Bangsa, Agama, dan Bahasa Sehari-Hari Penduduk Indonesia* (Jakarta-Indonesia: Badan Pusat Statistik, 2020), h. 9, <https://www.bps.go.id>.

⁵² Hidayat, "Representasi Nemui-Nyimah sebagai Nilai-nilai Kearifan Lokal," h. 90-91; See also Abdul Syani et al., "Tradisi 'Hippun' sebagai Model Permersatu Masyarakat Multikultural (Studi pada Penduduk Ragam Etnis dan Budaya di Wilayah Kabupaten Lampung Selatan)," *Journal of Tropical Upland Resources (J. Trop. Upland Res.)* 1, No. 1 (July 22, 2019): h. 51-78, <https://doi.org/10.23960/jtur.vol1no1.2019.10>.

⁵³ Nandita Wana Putri, "Pergeseran Bahasa Daerah Lampung pada Masyarakat Kota Bandar Lampung," *Prasasti: Journal of Linguistics* 3, No. 1 (April 19, 2018): h. 83-97, <https://doi.org/10.20961/prasasti.v3i1.16550>.

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to maintain his honor so that he can live equally and not drop and abuse each other. Self-esteem is not interpreted as a sense of pride or making oneself big, but the self-esteem expressed in this *piil pesenggiri* is a motivation to live and always strives for positive values, more enthusiastic, more confident, and accept challenges, and not easily give up.

The values of the *piil pesenggiri* philosophy of life in Lampung culture indirectly contain the values of a philosophy of life that prioritizes social or human values, such as the value of leadership, the value of respect for others and the value of togetherness. This means that the *piil pesenggiri* culture and Islamic teachings have a fairly close relationship. This can be seen from the values of religious moderation that have been contained in the *piil pesenggiri* culture and have even been practiced since ancient times by the community through Lampung culture.

The philosophical values in *piil pesenggiri* as the local culture of Lampungnese people will strengthen the principles of community religious moderation in everyday life since in the life philosophy of *piil pesenggiri* there are various principles of mutual help, mutual respect, being kind and open in social and religious issues, respecting each other and not forcing each other's will, both related to understanding in religion and in social relations. And the *piil pesenggiri* philosophy is part of the values contained in religious moderation.

Piil pesenggiri is a reflection of religious attitudes, independence, hard work, and honest behavior which is very relevant to Islamic teachings, the philosophical values contained in *piil pesenggiri* explain the original character of Lampungnese people, they are very embarrassed if they do or say something dishonest to someone, because this can reduce the dignity of Lampungnese people themselves and can also lower their self-esteem and then they will be seen as bad in social life.

If we look at the philosophical values contained in *piil pesenggiri*, it is actually a breakthrough from local wisdom that can help resolve conflicts. This is a form of moderate attitude that must be

instilled and applied in the reality that occurs in resolving conflicts in several criminal incidents in the Lampung area which can be resolved with *piil pesenggiri*, so that this radical attitude leads to peace and tranquility.

Piil pesenggiri is a Lampungese people's philosophy that is upheld and adhered to by all Lampungese people. Philosophically, *piil pesenggiri* is the norms of local wisdom of Lampungese people, as a moderate concept for Lampungese people which is able to prevent conflicts in several areas in Lampung, so that conflicts that occur in the form of radical attitudes can be resolved in a wise, peaceful, and tranquil way without causing casualties, it includes manners, good socializing, helping and hard work. *Piil pesenggiri*, which is the life philosophy of the Lampung people, can help to prevent religious and ethnic conflicts, so that the Lampungese people are able to think moderately in religion and in society.

If moderation is a middle way that is not excessive, then it can be said that Lampungese people are in accordance with the concept of moderation, both in religion and in society. This is reinforced by various evidences of ancestral culture that is still carried out by Lampungese people to this day, such as the life philosophy of *piil pesenggiri*, *nemui nyimah*, and other philosophies.

D. Conclusion

Piil pesenggiri which is the view of life and philosophy of Lampungese people is able to synergize with the religion and way of religion of the people of Lampung itself which openly the values of *piil pesenggiri* are able to overcome all conflicts, both conflicts that are driven by religious tribes as well as by religion. This, of course, cannot be separated from the values contained in the *piil pesenggiri* which instill the value of openness to the immigrant community without any offense and even make them as partners to realize wisdom, it is also supported by an attitude of tolerance and mutual cooperation that makes the people of Lampung more moderate in religion.

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