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Araştırma makalesi/Research article

The Values of Local Wisdom in Lampung Folklore: A Piil Pesenggiri Perspective

Lampung Folklorunda Yerel Bilgeliğin Değerleri: Bir Piil Pesenggiri Perspektifi

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Abstract

This study aims to investigate the values of the Lampung folklore "Si Anak Emas Radin Jambat," which contains the local wisdom of Piil Pesenggiri. Piil Pesenggiri is a standard or value that serves as a social tenet or way of life for the people of Lampung. Using a qualitative descriptive research methodology, the data about the values of Piil Pesenggiri were collected through frequent reading and note-taking in the forms of words, phrases, sentences, and paragraphs. The collected data were analyzed using a textual analysis. The study's findings indicate that *bejuluk beadek*, *nemui nyimah*, *nengah nyappor*, and *sakai sambayan* are the Piil Pesenggiri values that are present in the folklore under investigation. These values serve as the foundation for how Lampung people think, speak, and behave wherever they are. In other words, the people of Lampung demonstrate their personality and

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identify as genuine Lampung through Piil Pesenggiri. In light of these findings, implications and suggestions for future research are also included.

Keywords: folklore, local wisdom , *Piil Pesenggiri*, Lampung, Indonesia

Öz

Bu çalışma, Piil Pesenggiri'nin yerel bilgeliğini içeren Lampung folkloru "Si Anak Emas Radin Jambat"ın değerlerini araştırmayı amaçlamaktadır. Piil Pesenggiri, Lampung halkı için sosyal bir ilke veya yaşam biçimi olarak hizmet eden bir standart veya değerdir. Nitel betimsel bir araştırma metodolojisi kullanılarak Piil Pesenggiri'nin değerlerine ilişkin veriler, kelimeler, kelime öbekleri, cümleler ve paragraflar şeklinde sık sık okuma ve not alma yoluyla toplanmıştır. Toplanan veriler metin analizi kullanılarak analiz edilmiştir. Araştırmanın bulguları, bejuluk beadek, nemui nyimah, nengah nyappor ve sakai sambayan'ın incelenen folklorda yer alan Piil Pesenggiri değerleri olduğunu göstermektedir. Bu değerler, Lampung insanlarının nerede olurlarsa olsunlar nasıl düşündüklerinin, konuştuklarının ve davrandıklarının temelini oluşturur. Başka bir deyişle, Lampung halkı Piil Pesenggiri aracılığıyla kişiliğini gösterir ve gerçek Lampung olarak tanımlanır. Bu bulgular ışığında, gelecekteki araştırmalar için çıkarımlar ve öneriler de yer almaktadır.

Anahtar sözcükler**:** *folklor, yerel bilgelik, Piil Pesenggiri, Lampung, Indonesia*

Introduction

It is widely accepted that the most crucial component in defining a country's identity is its culture, which serves as a national symbol. A country's culture will exhibit the characteristics of that country. Culture can take the form of information, ideals, the arts, morality, rules, traditions, and social mores. Thus, understanding culture allows people to learn and apply the wonderful lessons and values that have been handed down from the ancestors from generation to generation. For instance, Indonesia, a multilingual and multicultural nation, has many different cultures. Lampung, on the Indonesian island of Sumatra, is home to one of its distinctive cultures (Rusminto et al., 2021; Sunarti et al., 2019)Indonesia.

Two groups of people, Pepadun and Saibatin, make up the population of Lampung (Sunarti et al., 2019)Indonesia. The so-called Piil Pesenggiri concept of life is the embodiment of this province's culture. The Lampung people's way of life, or Piil Pesenggiri, is comprised of tenets and customs that Lampung communities adhere to (Hadikusuma, 1989). The Piil Pesenggiri values are seen as laws that are not just limited to ideas or concepts but also as a value system that serves as the basis and is upheld by the communities as a whole (Rosa et al., 2020).

Four elements make up the Piil Pesenggiri: 1) bejuluk beadek, 2) nemui nyimah, 3) nengah nyappor, and 4) sakai sambayan (Amaliah et al., 2018; Rosa et al., 2020; Setiawan et al., 2019; R M Sinaga, 2012). The indigeneous people of Lampung are said to possess a noble *piil* or *pesenggiri* spirit if these four requirements are met, enabling them to consistently live logically, ethically, and aesthetically (Rosa et al., 2020). Two dimensions—personal and social—are supported by the four pillars. Being a good person is important for developing

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self-control and self-worth in the personal dimension. The social dimension is connected to society and individual solidarity. Piil Pesenggiri has the ability to maintain peace and a sense of community (Risma Margaretha Sinaga, 2013). Therefore, the Lampung people live by the native wisdom value known as Piil Pesenggiri (Hernawan et al., 2019).

The local wisdom has value since it is based on people's long-held beliefs that it is sound knowledge. Everyone in society is supposed to be able to live happily and peacefully if communal attitudes and actions are based on local wisdom ideals. Folklore, for example, which is transmitted verbally and in writing from generation to generation, can be used to cultivate local wisdom values. Therefore, values of local wisdom in folklore have been the topic of extensive prior research. For instance, it was found that the Ponorogo people still uphold the traditions and customs found in the folklore of Golan and Mirah Village (Prasetyo et al., 2020). The Karo folklore serves as a warning to the Karo people not to be greedy, gamble, and be trustworthy (Marsellaa & Putri, 2020). In addition, leadership, commitment, tradition, culture, and societal ideals are all present in the Rembang people's folklore (Kanzunnudin et al., 2018). The folklore of the Mekongga people emphasizes the virtues of consideration, cooperation, patience, and compassion (Jers et al., 2021). The Sayu Wiwit's folklore teaches values such as self-assurance, creativity, and a refusal to give up easily (Fatimah et al., 2017).

Therefore, even children can learn about values and norms via folklore, such as the importance of empathy from the Andai-Andai narrative (Junaidi, 2017) and the value of bravery in Jaka Tingkir folklore (Widiyanto, 2022). A storytelling, for example, can be used to teach them the morals (Lickona, 2009) because they aid in the construction of a child's personality and values, channel the demands of fantasy and imagination, and strengthen their language skills (Madyawati, 2016).

However, to the best of my knowledge, no study has examined Lampung folklore in terms of the values of the Piil Pesenggiri's indigenous knowledge, despite the abundance of literature. Only a few research have examined Lampung folklore, including its language structure (Nursari et al., 2020a) and values in Lampung folklore (Agustina et al., 2020; Nursari et al., 2020b; Sudjarwo et al., 2021). Therefore, investigating the significance of Piil Pesenggiri in Lampung folklore is urgently necessary.

This study investigates how the Piil Pesenggiri ideals emerge in Lampung folklore in light of this gap. The "Si Anak Emas Radin Jambat" folklore serves as a source of information since it explains how Lampung's people interact with one another in society. Radin Jambat is a legendary story from North and West Lampung which tells about the adventures of a young man in finding his life partner. Furthermore, this folklore is frequently recounted at traditional gatherings and is well-known across Lampung community.

Methods

In this inquiry, a descriptive qualitative method was used (Sugiyono, 2008; Teeuw, 1984) because the researcher was a significant instrument in both data collection and interpretation, and the data were collected directly from the situation as it was.

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A storybook "Si Anak Emas Radin Jambat" by Yuliadi MR., published by the Language Development and Fostering Agency of the Ministry of Education and Culture of the Republic of Indonesia, serves as the study's data source. It has 52 pages and was written in 2016 (Yuliadi, 2016). The data were collected using heuristic and hermeneutic reading techniques by repeatedly reading and taking notes.

The collected data were analyzed using a textual analysis. This analytical tool involved performing data analysis related to (1) data comparison, specifically activities carried out by comparing verbal and nonverbal data present in the data source in the form of words, phrases, sentences, or paragraphs; (2) categorization, specifically activities carried out by grouping data according to certain characteristics; and (3) data presentation by grouping data according to certain characteristics. Data reduction, data visualization, and conclusion drawing are the three main aspects of data analysis (Miles et al., 2018). Finally, the analyzed data were presented in words, phrases, sentences, and/or paragraphs describing the values of the Pesenggiri Piil (Nurgiyantoro, 2018).

Results and discussions

The findings connected to the Piil Pesinggiri's values as they appear in the "Si Anak Emas Radin Jambat" folklore are identified and discussed in this section. This tale, which is a part of Lampung folklore, depicts life among the Lampung people, particularly in the northern and western parts of the province. The adventure of a young guy looking for his soul mate are described in this folklore. Numerous moral lessons, etiquette, suggestions, and perspectives on life that are relevant to human life can be found in this folklore. Therefore, this study offers significant themes that arose from the identification analysis of data source, including (1) *bejuluk beadok*; 2) *nemui nyimah*; 3) *nengah nyappur*; and 4) *sakai sambayan*.

Bejuluk Beadok

The terms *juluk* and *adek* are the origin of *bejuluk beadok*. When a person is young or single, their family may refer to him or her as "Juluk" or another nickname. When a man or woman marries in a traditional ceremony, they are given the title or nickname "adek." By giving him/her a customary or traditional title, *bejuluk beadok* might also be understood to mean paternal love (Amaliah et al., 2018). Nurdin (2009) explains that the *bejuluk beadok* concept, which is a personal one, calls for developing one's own sense of worth via thought and education. In order to maintain the name, one must be a member of the community and exhibit the attitudes and behaviors that are appropriate for social interaction on a daily basis (Rosa et al., 2020).

Data 1

Tibalah waktu kelahiran sang pangeran. Terlahir sebagai anak lelaki bercincin permata. Anak itu diberi nama si Anak Emas Radin Jambat. Putra mahkota disebut sebagai si Anak Emas karena kelahirannya bagaikan emas. Lalu, gelar Radin diberikan sebagai pertanda dia keturunan raja, sedangkan Jambat berarti penghubung sebagai jalan kebahagiaan bagi negeri.

[The prince's birth eventually took place. a boy with a gem ring was born. Si Anak

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Emas Radin Jambat was the child's name. The crown prince is referred to as the Golden Child because of how golden his birth was. The title Radin was then bestowed as proof that he was a descendant of the king, and Jambat, which meant a link, was used to symbolize happiness for the nation.]

The data above illustrates that Radin was given as a proof of his royal lineage and Jambat as a sign of hope and prayer. The king hoped that one day his son would rise to power and establish himself as a wise and trustworthy ruler who would be admired by his people and respected by his foes. This traditional title holds a significant meaning for the Lampung people and is even everyone's aspiration. The level of a person's standing in society is indicated by their title; the greater the title, the higher the prestige value (Irianto & Margaretha, 2011). An *Adok* ceremony, also known as *Begawi Adok*, is held by the person who will receive a title (*adok*). Even though this event typically costs a lot of money, many Lampung people are eager to participate for the sake of titles.

Adok example for men

Name	: Bambang
Juluk	: Ratu Gusti
Adek	: Pangeran Ratu Gusti
Amai	: Amai Pangeran

Adok example for women

Name	: Leni
Juluk	: Ratu Pengatur
Adek	: Minak Ratu Pengatur
Inai	: Inai Pengatur

Inai is a title given to a married woman by the husband's or male family, whereas *amai* is a title given to a married man from the wife's side, as opposed to *juluk* and *adek*.

Nemui Nyimah

Treating guests with respect is known as *nemui nyimah* (Amaliah et al., 2018) because its root words are simah, which means polite, and nemui, which means guest. If a Lampung person is able to host and welcome guests well, they are considered successful. Behaviour and words are two ways that politeness is demonstrated.

Data 2

Gayung bersambut dan salam pun diterima. Permintaan Radin dikabulkan dan kedatangannya dinantikan. Pertemuan Radin Jambat dan Putri Betik Hati diadakan di balai adat. Semua orang membantu persiapan pertemuan itu. Tua-muda dan besar-kecil membantu persiapan dengan penuh sukacita.

[What a fortunate chance! The message was gratefully appreciated. In response to Radin's request, his visit was anticipated. The *adat* hall serves as the venue of the meeting between Radin Jambat and Putri Betik Hati. Everyone pitches in to help with the meeting's preparations. With tremendous enthusiasm, everyone—young and old, large and small—helps with the preparations.]

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Data 3

Karena kedatangan tamu yang istimewa, Putri Betik Hati melakukan persiapan. Sebagai seorang putri yang terpandang, dia berhias dengan tapis. Tapisnya bergelar Lautan Alif dengan berajut sutera dan berhias intan. Tapis itu begitu indah melekat pada tubuh Putri Betik Hati.

[Due to the arrival of special guests, Princess Betik Hati made preparations. As a distinguished princess, she is decorated with *tapis*. *Tapis* has the title *Lautan Alif*, knitted with silk and decorated with diamonds. The *tapis* was so beautiful attached to Putri Betik Hati's body.]

The occurrence when Radin Jambat was permitted to meet Putri Betik Hati demonstrates how warmly and intimately Putri Betik Hati welcomed her guests or visitors. As a sign of respect or to accommodate guests or visitors to their neighborhood or home, everyone appears to cooperate and aid one another.

Nemui nyimah is then one of the social principles that the people of Lampung have adopted as their way of life. This idea suggests that Lampung people are constantly welcoming and open to newcomers in order to foster harmony and forge friendships among Lampung people (Minandar, 2020). Marsden (2016) mentions Lampung people are known for their remarkable hospitality; they even do not think twice about butchering chickens, goats, or even buffalo depending on how many visitors are coming and how long they would be staying. Due to their attitudes, the people of Lampung present themselves as a culture that is exceedingly accepting in a multicultural society, giving the impression that they have never anticipated hosting visitors from any ethnic group or faith.

Nengah Nyappur

Nengah nyappur means to socialize in society because it is made up of the words *nengah*, which means to be in the midst, and *nyappur*, which means to mingle. *Nengah Nyappur* is proof that Lampung people always place a strong emphasis on family values and are kind (Minandar, 2020).

Data 4

Suasana pada waktu itu, saat malam, purnama bercahaya penuh. Tua muda berkumpul dan bercengkrama. Anak-anak bermain bersama. Semua penduduk bergembira. Istana Sang Raja dipenuhi cahaya. Cahaya kebahagiaan atas kelahiran sang pangeran sebagai putra mahkota.

[The atmosphere at that time, at night, with a full moon. The young and old get together and chat. Children play together. All residents are happy. The King's Palace was filled with light. The light of happiness on the prince's birth as crown prince.]

Data 5

Waktu berlalu, raja-raja diundang dan sahabat serta handai tolan diharap kedatangannya. Sang Raja ingin mengadakan pesta kebahagiaan sebagai ungkapan syukur. Lalu, dipersiapkanlah pesta negeri.

[As time went on, kings were invited and friends and companions were expected to come. The King wanted to throw a joyful celebration as an expression of gratitude. Then, a party for the country was well prepared.]

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The two excerpts express the joy that the crown prince's birth brought to the palace. Because everyone was joyful, the palace was illuminated by the light of happiness, displaying a lovely harmony. Even the King hosted a gathering to which guests from all walks of life were invited. According to this information, the community has a sense of connection, familiarity, and camaraderie, suggesting that they like mingling and socializing. High social ideals and community are characteristics of nengah nyappur. Syah (2015) explains that the Lampung people have a sense of kinship and the disposition to get along with everybody, regardless of race or religion, so that interactions serve to demonstrate the presence of the Lampung community (Muzakki, 2017).

Sakai Sambayan

The term "sakai sambayan" means "cooperative" or "mutual collaboration" (Amaliah et al., 2018; Irianto & Margaretha, 2011; Setiawan et al., 2019). Furthermore, *sakai sambayan* can be understood as deliberate group problem-solving (Irianto & Margaretha, 2011). The majority of the time, the people of Lampung collaborate to complete numerous societal tasks.

> Data 6
>
> Semua orang sibuk dengan persiapan acara adat. Tidak saja pelayan dan pengawal kerajaan, penduduk pun ikut serta ambil bagian. Gadis dan bujang sibukmempersiapkan pesta. Susunan acara pun dibentuk, berbagai petinggi dan pemuka adat pun diundang. Semua berkumpul di istana.
>
> [Everyone is busy with preparations for traditional or customary events. Not only royal servants and bodyguards, but residents also take part. Girls and boys are busy preparing for the party. The agenda of the event has been set, and various high-ranking officials and traditional leaders were invited. The palace becomes crowded with people.]
>
> Data 7
>
> Untuk menghindari pertarungan, diadakanlah sayembara untuk mendapatkan Putri Betik Hati, antara Radin Jambat dan Sindang Belawan. Pemenang dalam sayembara berhak memiliki Putri Betik Hati.
>
> [To avoid a fight, a competition between Radin Jambat and Sindang Belawan was held to win Putri Betik Hati. The winner of the competition has the right to have the Betik Hati Princess.]

The data 6 above reveals how alert the people living in the palace were when they learned that the King will soon have a crown prince. This information also demonstrates how everyone collaborates to support one another at work. The second excerpt also states that after discussions have taken place, a competition will be held, and the winner will marry Putri Betik Hati. This demonstrates how consideration is always given priority by the people of Lampung while solving a problem. Dasrun Hidayat (2014) explain that the nature of the Lampung people is one of cooperation and helping. This is in line with Indonesia's national concept, so it also applies to the residents of Lampung (Effendi, 2016). Thus, *sakai sambayan* is a guiding philosophy for the people of Lampung in social activities so that there will be a sense of social fairness. The people who live in the same village will cooperate, for instance, to plan for weddings that a member of the community will hold.

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Conclusion

Based on the findings and discussion above, it can be concluded that the "Si Anak Emas Radin Jambat" is a folklore of the Lampung people that embodies local wisdom. The folklore contains the Piil Pesenggiri values of *juluk adok*, *nemui nyimah, nengah nyappor,* and *sakai sambayan*. These values serve as the foundation for how Lampung people think, speak, and behave wherever they are. The people of Lampung demonstrate their personality and identify as genuine Lampung through Piil Pesenggiri.

Furthermore, this study has some implications. Folklore values ought to be expressed not only in customary events but also in educational settings like schools. This also relates to character education, which aims to better educate the younger generation for their future. In this context, educators can serve as positive role models. They will supposedly develop more self-confidence and success as a result of doing this.

However, there are certain limitations to this study. Therefore, to confirm the findings of this current study, future research can concentrate on examining more Lampung folklore. Due to its significance, future research can also concentrate on how to transform this folklore into a more sophisticated technology, such as audio-visual technology, so that it can be used for both formal and informal learning. Traditional folklore and its important values can thus be well preserved for future generations.

Research and Publication Ethics Statement:

This is a research article, containing original data, and it has not been previously published or submitted to any other outlet for publication. The author followed ethical principles and rules during the research process. In the study, informed consent was obtained from the volunteer participants and the privacy of the participants was protected.

Araştırma ve yayın etiği beyanı: Bu makale tamamıyla özgün bir araştırma olarak planlanmış, yürütülmüş ve sonuçları ile raporlaştırıldıktan sonra ilgili dergiye gönderilmiştir. Araştırma herhangi bir sempozyum, kongre vb. sunulmamış ya da başka bir dergiye değerlendirilmek üzere gönderilmemiştir.

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