



IMPLEMENTATION OF THE SOCIAL PHILOSOPHY OF LIFE WEST LAMPUNG SOCIETY

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Abstract

The philosophy of life is the way of life, the philosophy of life is the moral order. For the people of Lampung, the traditional sai inner philosophy of life is called bupuil bupesenggiri with its elements namely khopkhama delom bekekhja, bupudak waya, half neighbor, and khepot delom mufakat. The purpose of this study was to find out the form of implementation and the constraints in implementing the social life philosophy of the people in the Batu-Brak sub-district, West Lampung district. The method used is the field method (Field Research). Data obtained through the method of observation, interviews, and documentation. There were 5 informants with the criteria of understanding Lampung culture and inner culture, having lived in West Lampung for more than 15 years, and aged 20-80 years. Data analysis was narrated in a qualitative description through three stages, namely data reduction, data presentation and conclusion. The results of this study indicate that being friendly to anyone who comes to visit and always showing a cheerful and not stingy attitude which is illustrated by the existence of nikkuk culture, always mingling with the surrounding community without discriminating between origin, ethnicity, and religion, for example, such as attending recitation activities is an implementation of neighbors, as well as helping others or working together can be seen from the culture of tatikolan and negak tarup which are forms of khopkhama delom bekekhja/hiyokh sumbai/kiwak jingkau. The inhibiting factors in implementing it are due to the progress and development of the times which make work easier, foreign cultures that enter and are considered more attractive compared to local culture and young people who lack understanding and understanding of their own culture.

Introduction

Indonesia is a large country with many islands, so many call it the country of 1000 islands. Indonesia also has a diversity of cultures and local wisdom, even each province has its own cultural characteristics (Yanti, Subagio, and Fatah 2020). According to Koentjanigrat, culture is an idea and human work that must be familiarized with learning, along with all of the



results of culture and work. Humans in their daily lives will not be separated from culture, because humans are the creators of culture itself. Humans live because of culture, while culture will continue to live and develop when humans want to preserve culture and not destroy it (Mahdayeni, et.al, 2019).

Culture means mind and power. The elements of mind are created, taste, and spirit. Culture is the result of culture or the roundness of the copyright, taste, and human spirit that lives in society (Hendra, 2023; Al Yamin, 2023; Njatrijani, (2018). Culture, according to E. B. Tylor, is a whole complex that includes knowledge, beliefs, arts, morals, science, laws, customs, and habits acquired by humans as members of society. Culture is meaningful for humans to understand the various changes that occur, because culture is a process of developing the mind, spiritual, moral, ethical and aesthetic (Syakhrani & Kamil, 2022). The diverse culture of Lampung has local wisdom values that are expected to be able to filter out outside cultures that are not in accordance with the cultural norms of our nation. According to Soerjono Soekanto, culture or culture comes from the Sanskrit language, namely buddhayah, which is the plural form of the word buddhi (budi or reason). Culture is defined as all human power and activities to cultivate and change nature. Culture is closely related to social life because in the social system people produce culture through social relations that have been carried out for a long time. Culture is a way of life owned by a group of people, carried out continuously and passed down from generation to generation (Ciciria, 2015.)

Implementation requires an action or implementation of a plan that has been prepared in a mature and detailed manner. Implementation is usually carried out after planning is considered perfect. (Wijaya and Aprilia, 2020) According to Nurdin Usman, implementation boils down to activity, action, action or the mechanism of a system, implementation is not just an activity but a planned activity so that the objectives of the activity are achieved. According to Guntur Setiawan, implementation is the expansion of activities that synchronize between the interaction process, actions, and goals. To be achieved, it requires an effective network of implementers and bureaucracy (Rakista, 2020).

The philosophy of life of the Lampung community is the moral order of the Lampung indigenous people in order to fulfill their lives and livelihoods and at the same time is a characteristic of the Lampung community. The philosophy of their life called *Piil pesenggiri*. With elements; *Bejuluk-Beadek*, *Nemui-Nyimah*, *Nengah-Nyappur*, and *Sakai-Sambaiyan*. Meanwhile, for Lampung society in *sai batin* tradition the philosophy of life called *bupiil bupesenggiri*, with the components: *juluk adok*, *bupudak waya/simah mesukhah*, *tetengah tetanggah*, *khopkhama delom bekekhja/hiyokh sumbai/kiwak jingkau*. In general, the philosophy of life of the Lampung community is one of the cultures owned by the Lampung community which influences the pattern of life. (Sunarsih, 2020).

The Lampung region is an area located at the southernmost tip of the island of Sumatra, has a variety of customs and local wisdom, including in behavior. According to Abdulsyani, the local wisdom of Lampung itself is the principle of life, which is characterized by the existence of *piil pesenggiri*. *Piil pesenggiri* refers to everything that concerns the value of honor, noble behavior in value and meaning, an attitude of life and maintaining and upholding good name, dignity personally and in groups. (Lasabuda, 2013).

The local wisdom itself is good for their future lives, so that these principles will become a tradition and strongly attached to the lives of local people. With this local wisdom, individuals, groups, and other communities can complement each other, interact and unite by maintaining the prevailing values and norms. According to Ridwan, wisdom means a person's ability to use his mind in acting and behaving as a result of an assessment of something, object, or event that occurs. Meanwhile, local refers to the interaction space where the event or situation occurs

(Daniah, 2016). Thus, local wisdom is substantially the values and norms that apply in a society that are believed to be true and become a reference in acting, behaving and behaving daily. In other words, local wisdom is the ability to recognize and empower the potential of local cultural values. Local wisdom is a way of life and knowledge as well as a strategy in living life in answering problems in society, various efforts and ways are made so that local people keep it so that it remains sustainable (Hidayati, 2017).

The purpose of this research is to find out how the implementation of the philosophy of social life in West Lampung, to find out the implementation in carrying out activities in West Lampung. Throughout the author's search, there are at least three studies that explain the philosophy of social life. First, research conducted by Arif Widodo in 2017, namely to find out the replanting of Javanese Philosophy Values in the values of goodness, in the book *pitutur luhur budaya jawa* by gunawan sumodiningrat as a learning resource in social studies learning (Widodo, Akbar, and Sujito, 2017). The second research, research conducted by Yuhaldi in 2022, is to find out the extent to which guidance and counseling is able to help the meaning of philosophy come back to life (Yuhaldi, 2022). The third research, a research written by Ibrahim in 2018, is to look historically, the form of the *Adak Sampulonru* philosophy of the Buluttana Muslim community, the values contained in the four philosophies of the *Adak Sampulonrua* community (Ibrahim, 2018).

Research Method

This type of research is included in the type of field research. Research time, January 17-March 23, 2023 in West Lampung. The method used in this sample is purposive sampling, namely determining the sample carried out by taking samples that have characteristics or properties in connection with research problems that are already known in advance (Iqbal M 2002). The sample taken is to understand Lampung culture, the original Lampung people of Sai Batin custom, ages ranging from 30-50 years, have lived in West Lampung for more than 20 years. There are two data sources used in this study, namely primary and secondary data. Primary data source is research that has the status as the main data (Susandi 2014). Primary data sources are the main data in a study, used as the basis obtained through interviews and observations, in this study the primary data source is the inner Lampung community of West Lampung.

According to Abdurrahman Fhatoni (2011), secondary data is ready-made data, usually in the form of documents. Secondary data referred to in this study such as books or literature related to the research theme. The two data sources are used to complement each other, namely data in the field and data in the literature. By using primary and secondary data, the combined data can provide validity that can be accounted for. The data collection technique itself is carried out using the observation, interview or interview method, and documentation. The approach used in this research is a sociological approach.

This research approach is very effective in field research because the research is directly related to the object to be studied. The analysis technique used in this research is qualitative analysis, namely data reduction, data display and data verification. The inference technique is the beginning of data collection, a qualitative analyzer begins to look for patterns, explanations, configurations that may be a plot in finding the cause and effect. In order to find out how the social philosophy of the inner sai community of West Lampung. then all the problems studied in this study will be answered.

Result and Discussion

1. Implementation of Social Philosophy in Religious Life

A. *Bupiil bupesenggiri* and the implememantion in social religious life West Lampung

The life of the people of Lampung can be seen through the philosophy of life system and its elements. The philosophy of life of the Lampung people is a moral order for the Lampung people, which means that in essence the Lampung people want their lives to be equal and side by side. The philosophy of life of the Lampung people is called *piil pesenggiri* or *bupiil bupesenggiri* for the *sai batin* customary society (Hidayat et al. 2017). As said by Mr. Abdul Kholid as a native of West Lampung, said that: "Customs in the village of Sukabumi, West Lampung, are currently still running as they should but there are some changes such as using more sophisticated technology but not changing the meaning. For example, when *Sukhawan* (inviting relatives to come to the house when there is an event) can now use cellphones for those who are far from home, if they are still around the house they still use the *Sukhawan* method" (Kholid 2023).

Based on the information above, it shows that the customs in Sukabumi village are still running as usual, although there are slight changes and shifts due to technological advances, but they do not change their meaning. *Bupi'il bupesenggiri* means a sense of self-worth. If a person does not have self-esteem, he will be humiliated in the community, so if this *pi'il* is not applied then he will be ostracized. In this case, *pi'il* also has the meaning of shame, meaning that we are ashamed if we have a bad judgment in the eyes of society, ashamed if we do wrong, ashamed if we do not have self-esteem. In the Qur'an, self-esteem is described in Q.S. Ali-'Imran: 192.

Meaning: "O our Lord, surely whomever You put into hell, You have indeed humiliated him, and there is no helper for the wrongdoers". (Q.S. Ali- 'Imran: 192) (Umar, 2017).

The elements of this *bupiil bupesenggiri* and also its implementation in social religious life in West Lampung regency are as follows:

Bejuluk beadok

Bejuluk beadok means title and big name (Fakhrurrozi & Dian Puspita, 2021), it can be seen from the nickname attached to someone who is not married and after marriage there is a ceremony of giving *adok* by way of *butattah*. In giving *adok*, it must be attended by kings in the local area with a certain number. *Bejuluk Beadok* in religious social life, for example, such as at weddings, each *adok* has its own role and if you already have an *adok* or title, you should be responsible and able to carry out your duties, for example, embracing and being a role model for your subordinates. *Juluk adok* has harmony with religious life because in religious teachings everyone who has knowledge will be raised by God (Marpaung, 2013; Ratnasari, et.al, 2020). In addition, because *juluk adok* is related to a sense of responsibility to hear the *adok* that has been given. Where every individual must respect each other both to the older and younger and when we are given a task, we should be responsible for the task, *juluk adok* also contains elements of manners, and ethics and responsibility. (Khoirunnisa, Nurrohmah, and Meiyanti 2022).

The concept of *juluk adok* in the Qur'an is found in Surah al-Mujaadilah: 11, which reads;

Meaning: "O you who believe when it is said to you: 'Be spacious in the assembly', Then expand it, surely Allah will make room for you. and when it is said: "Stand up," then stand up, surely Allah will elevate those who believe among you and those who are given knowledge a few degrees. and Allah is aware of what you do (Q.S. Al-Mujaadilah: 11) (Umar, 2017).

Juluk adok has harmony with religious life because in religious teachings everyone who has knowledge will be raised by Allah. In addition, because *juluk adok* is related to a sense of responsibility to hear the adok that has been given. And also, where each individual must respect each other both to the older and the younger and when we are given a task, we should be responsible for the task *juluk adok* also contains elements of manners, and ethics and responsibility.

This is one form of implementation of the *juluk adok* in Sukabumi village and in religious life studying knowledge is an obligation for a Muslim because with knowledge, his degree will be raised by Allah S.W.T.

Bupudak waya/simah mesukhah

Bupudak waya in religious social life can be seen when guests visit in religious activities such as at circumcisions or weddings or marriages, when guests visit they are given food and are also friendly to anyone who comes. *Bupudak waya* is being friendly to anyone. *Bupudak Waya/imah mesukhahitu* is being friendly if not friendly then other people will be reluctant to come forward. The attitude of *bupudak waya* in social religious life is to be friendly to anyone who comes, given a dish and not stingy and the face always looks happy or meway. *Bupudak waya* is not only when there is an event or only in social religious life, but wherever we are bupudak waya must exist for ulun (people) Lampung in particular (Masitoh, 2019). Examples such as we are not stingy with friends and always giving a smile is one example of a *bupudak waya* attitude. *Bupudak waya* is also explained in the Qur'an in Surah Adz-Dzariyat : 24 which reads

'Has it reached you (Muhammad) the story of the glorified guests of Ibrahim (i.e. the angels)? (Remember) when they entered his place and said: "Salaamun". Ibrahim replied: "Salaamun (you) are unknown people." So he went secretly to his family and brought a fat calf and served it to them. Ibrahim then said: "Please eat." (Q.S. Adz-dzariyat: 24-27) (Umar, 2017).

In the verse shows that when we have guests we should give or serve food and also respect guests, and in religious teachings we should visit each other and connect the relationship. *Bupudak waya* in religious social life is to be friendly, visit, share food and always show cheerfulness even if there are problems that should not be shown to guests who come. If we are not *waya* (friendly) then people are reluctant to come again.

Tetengah tetanggah

Tetengah-tetanggah in social religious life, attending recitations is part of the *tetengah-tetanggah* attitude. In order to be recognized by the surrounding community. *Tetengah tetanggah* has the same meaning as *nengah nyappur*, *tetengah tetanggah* is the same as the concept of *nengah nyappur*, which has the same meaning of mingling with the surrounding people, for example when there is a marriage contract. Many people are invited, not only relatives from the father or mother but also relatives from grandparents, grandmothers, and others. From various circles are present, well here we mingle with those who may be the first to know. *Tetengah tetanggah* has the meaning of mingling with people around. For example, when there is a wedding event we can adjust. And we open up and accept new people. *Tetengah tetanggah* is being friendly, open, and welcoming. For example, mixing during yasinan, circumcision, or other religious life. Even in Islam, when we have an arrogant nature, we are sinful (Prakoso 2020).

The verse of the Qur'an that is in harmony with the concept of neighboring neighbors, namely in Q.S. Al-Hujaraat : 13) which reads;

Meaning: "O mankind, Indeed we created you from a man and a woman and made you nations and tribes so that you know each other. Indeed, the noblest among you on the side of Allah is the most pious among you. Indeed, Allah knows best" (Q.S. Al-Hujaraat: 13) (Umar,2017).

The purpose and relationship of the verse with the neighbor is that humans are created in tribes and nations none other than so that we can get to know each other. So that in making friends or getting along we should not discriminate against one another in the sense that we should mingle with anyone.

Khopkhama delom bekekhja

Khopkhama delom bekekhja is the concept of working together and cooperating in all activities. An example of this in religious social life is when there is a wedding ceremony, death ceremony, *tahlilan* and so on, then all will gather at the place that has a desire and all are done together, for example, such as making tents. *Kopkhama delom bekekhja* means working together in doing activities, helping and also helping. For example, the culture of *tatikolan* (cutting chicken, fish and other animals to be served at events) and also *nyunjong* (cooking, usually only for mothers) (Ibrahim, 2018) cooking, usually only for mothers).

In religious social life, *khopkhama delom bekekhja* which is one of the elements in bupuil bupesenggiri, for example, such as helping relatives who are experiencing difficulties. In *tahlilan* or *yasinan* events we should help both physically and non-physically, and in Islam we are also required to work together or work together. *Hepot delom mufakat* culture is helping each other both physically and non-physically and also in Islam we are required to work together and cooperate. In line with the concept of mutual cooperation, Allah S.W.T says:

Meaning: "O you who believe, do not violate the sanctuaries of Allah, and do not violate the honor of the sacred months, do not (disturb) the had-ya animals, and the qalaa-id animals, and do not (also) disturb those who visit the Temple of Allah while they seek grace and pleasure from their Lord; and when you have completed the pilgrimage, then you may hunt. And let not your hatred of a people, because they prevent you from the Sacred Mosque, induce you to do wrong to them; but help one another in righteousness and piety, and do not help one another in sin and transgression; and fear Allah, Verily, He is severe in punishment". (Q.S. Al- Maa-idah: 2) (Umar, 2017).

The verse above explains that we as humans should help each other or work together in terms of goodness and do not help in an evil.

2. The obstacles in Implementing the Philosophy of Life of Lampung People in Social and Religious Life

A. Internal Factors

Internal factors are factors from within, meaning factors that arise from within the community itself. Can be seen from:

- 1) People in Sukabumi village who do not understand the meaning and significance of *bupuil bupesenggiri*, some even misinterpret it which can make someone act

arbitrarily or at will, for example in *juluk adok* because of lack of understanding and misinterpretation he does not make an example for his men, cannot embrace so that there is division. Then because he has already received a title in the customary structure, he is reluctant to seek a title through academics. Then in **bepudak waya /imah mesukhah** due to lack of knowledge in interpreting it he will feel at a loss when sharing with others, then in *tetengah tetangah* for example someone is reluctant to come to religious activities do not want to be outside and greet people around. Likewise, with *khopkhama delom bekehja/hiyokh sumbay/kiwak jingkau* for example due to a lack of understanding in interpreting it does not participate when there is mutual cooperation such as no share or role when people are busy preparing or helping their neighbors.

- 2) Young people who should be the next generation, young people who now live in modern times often forget the customs and culture of the Lampung people who have *piil*. The difficulty or obstacle in implementing the philosophy of life for youth is due to the times, and the challenge for children who should be the next generation in this day and age is technology. Many children are more comfortable playing games at home.
- 3) People who prefer to pursue material possessions so that they forget the

Based on the information above, the challenges or obstacles in implementing the philosophy of life of the Lampung community in West Lampung district are mainly a lack of understanding of the community and misinterpreting the meaning of the philosophy of life and also due to the times, where technology makes young people away from their own culture.

B. External Factors

External factors are factors from outside, meaning that factors from outside the Sukabumi village community, can be seen from:

- 1) Outside cultures that enter the village and are accepted by the community, such as catering and buffets. Although they have the same meaning of entertaining guests, the value of local wisdom is reduced. This is because the culture of the people in West Lampung in preparing food for guests is *nikkuk*.
- 2) Technology, the sophistication of technology does facilitate all work. And with technology, the philosophy of life of the people of Lampung should be more widely known outside. Especially the challenge for young people who understand more about technology so that they are not complacent with outside culture and love their own culture more.

Conclusion

Based on the results of research conducted by researchers, several conclusions can be drawn regarding the discussion above, as for the conclusions that can be drawn are as follows: The village in West Lampung is seen in the four elements of the *bupii bupesenggiri*, namely: *Juluk Adok* (title and big name), *Bupudakwaya /imahmesukhah* (being friendly), *Tetengah tetangah* (mingle), *Khopkhama delombekhja /hiyokhsumbai/kiwakjingkau* (work together). Internal factors, namely, because of the times, and the challenge for children who should be the next generation in this day and age is technology. Many children are more comfortable playing games at home. External factors, namely, outside cultures that enter the village and are accepted by the village community, for example, such as catering and buffets. Although, it

has the same meaning of entertaining guests, the value of local wisdom is reduced. Because the culture of the people in West Lampung in preparing food for guests is *nikkuk*.

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