

# THE ROLE OF LOCAL WISDOM (PIIL PESINGGIRI) IN DERADICALIZATION EFFORTS

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## ABSTRACT

Islam, as a religion of rahmatan lil alamin, teaches its people to maintain peace and spread love. However, a narrow understanding of Islam then tends to lead to radicalism. Exclusivity, anti-tolerance, fanaticism, and revolutionary are characteristics of radicalism that have the potential to create a negative stigma in society for the religion of Islam. Therefore, various deradicalization efforts have been carried out, one of which is by practicing a local wisdom approach that is considered capable of countering radicalism through deep-rooted traditions. This study aims to analyze the local wisdom of Lampung Culture, namely Piil Pesinggiri, by focusing on the deradicalization movement through da'wah. This method is instrumental in minimizing radicalism with a local wisdom approach. The values of togetherness that the people of Lampung have in Piil Pesinggiri become material for da'wah as an effort to approach an effective deradicalization movement. Although the term deradicalization is not found explicitly in Lampung's cultural philosophy, Piil Pesinggiri, which is a way of life for the people of Lampung, can be juxtaposed with the Islamic da'wah approach as an effort to deradicalize the movement. Piil Pesinggiri's philosophy consists of five values: Pesinggiri, Juluk-Adok, Nemuy-Nyimah, Nengah-Nyappur, and Sakay-Sambayan, each of which is filled with the teachings of moderate and balanced goodness. The meanings of these five values can be conveyed and packaged in da'wah messages, both with the da'wah method of bil hal and bil lisan.

**Keywords:** da'wah; deradicalization; local wisdom; Piil Pesinggiri

## 1. INTRODUCTION

The issue of radicalism in Indonesia is quite a concern and is considered to have been found since the time of Indonesian independence, this has then become the root of the current radicalism movements. Radicalism (al-tat'arruf) linguistically means standing in an extreme position and far from the middle position or crossing the line of reasonableness. In classical

terms, religious texts refer to radicalism as "al-ghulwu", "al-tasyaddud" and "al-tanaththu". Allah says, "Say: O People of the Book, do not go to extremes in your religion" (5:77). The Prophet said, "Avoid excessive behavior. Indeed, the destruction of the previous ummah was caused by excessive behavior in religion." In terms of terms, radicalism is fanatical to one opinion and negates the views of others, ignores the history of Islam, is not dialogical, likes to disbelieve other groups that do not agree, and is textual in understanding religious texts without considering the essential purpose of sharia (Masduqi, 2011).

Wahid Foundation defines radicalism as an attitude or action in the name of religion that is not in line with the primary or fundamental principles of national life that uphold tolerance and openness to fellow plural citizens guaranteed by the constitution, or that rests on humanitarian principles. Based on this definition, this study sees that radicalism is understood at the level of attitudes/actions and ideas (Wahid, 2016).

From year to year, the government has consistently promoted attention and mitigation efforts (regulations, SKB, coaching, increased security, to promoting religious moderation programs) to minimize acts of radicalism because they are considered to disturb public peace. These government measures should be successful, but there is still much discussion about radicalism in Indonesia. This means that the government's steps still need to be supported by other things that have the potential to support government programs. The formula tried to be written in this article is to explore the local wisdom approach as one of the efforts that can be done to ward off the dangers of radicalism, while supporting the deradicalization movement. This cultural approach that refers to local wisdom is considered necessary, because the fading of local values in the current generation is one factor that triggers the generation to be infiltrated by radicalism. In addition, the culture in Indonesia itself is older than the existing religions, and the distinctive feature found in all tribes in Indonesia is its prominent emphasis on aspects of harmony. This then becomes an essential pillar for the development of the deradicalization of terrorism from the perspective of traditional values and local wisdom (Suprastowo, 2018).

Sibarani views local wisdom as a form of indigenous knowledge in society that comes from the noble values of local culture to regulate the order of community life, or it is said that local wisdom is a form of cultural heritage that exists in community life (Sibarani, 2012). While

Istiawati views local wisdom as how people behave and act in response to changes in the physical and cultural environment. Conceptual ideas that live in society grow and develop continuously in the community from the sacred to the profane (part of everyday life). Local wisdom can be understood as wise ideas, full of wisdom, and good value, which is embedded and followed by community members (Nurdin, 2013).

Concerning local value in Lampung cannot be separated from Piil Pesenggiri. Piil pesenggiri, which literally means the value of self-esteem, is the life philosophy of the ‘ulun Lampung’ or Lampung people who form the basis of norms and values in society.

*“Tando nou ulum Lappung, wat pi’il pesinggiri, you balak pi’il ngemik maleu ngigau diri. Ulah nou bejuluk you beadek, iling mewari ngejuk ngakuk Nemui Nyimah ulah nou pandai you Nengah you Nyapur, nyubali jejamou, begawey balak, Sakai Sambaian”* (Hadikusuma, 1989).

Meaning: The sign of a Lampungese is Piil Pesenggiri, he has a big heart, has shame and self-respect, has a big name and title, likes to be brothers, gives open hands, is smart, friendly, and likes to get along. Working together on big jobs by helping each other.

Piil pesenggiri is the philosophy and values that Lampung people refer to in living in the community. From a peace perspective, the values contained in piil pesenggiri guide people to respect each other, help each other, be social, have a big heart, and get along well. The ideal action for Lampung people is to refer to the values in the local wisdom.

This research aims to analyze the local wisdom of Lampung culture, namely Piil Pesinggiri, by focusing on the de-radicalization movement pursued by Islamic preaching. One of the principles of Islamic teachings is peace and the bearer of mercy for all nature. Islam acts as both a subject and an object, so Islamic da'wah is an Imani accumulation manifested in an activity of believers in the social field, which is carried out regularly, to be able to feel, think, and behave.

Some previous studies that raised themes similar to this study, among others, a study entitled Actualization of Local Wisdom in Anticipating Religious Radicalism in Indonesia by Rahmawati (Rahmawati et al., 2018), the results showed that the Gorontalo community has many local wisdom values, in which good values such as deliberation and deepening of Islamic

teachings are found, it can be concluded that the Gorontalo community has internal strength as social capital to anticipate symptoms of religious radicalism.

Another study entitled *Revitalizing Local Wisdom in Committing Radicalism in Aceh* (Saputra et al., 2021), the results of this study emphasize that local wisdom is ideal in counteracting the existence of radicalism in Aceh through meuseumeuraya media, tengku authority, implementation of hadih madja values, sub-district dai programs, and others. There is also a study entitled *The Existence Of Kudus Islamic Local Culture To Prevent Radicalism In Globalization Era* (Erzad & Suciati, 2018), according to the results of this study, globalization is trying to erode local cultures in kudu such as dandangan and kupatan, even though local culture is felt to be able to fend off radicalism, however, the teachings of Sunan Kudus who brought the local wisdom of the Kudus community were considered to prevent radicalism in this era of globalization. The three studies above confirm that local wisdom in every region in this archipelago has a vital role in efforts to ward off radicalism, some mention cultural activities, and some discuss the values of local wisdom. In addition to the research subject, what distinguishes this research from previous research is the object, namely the local wisdom of piil pesenggiri accompanied by an Islamic da'wah approach which is the philosophy of life of the Lampung tribe.

## **2) METHODS**

In this research, the writers used the library research method. The purpose was to get the complete data, whether they were in online or printed sources. There were four steps done by the writers took. They were preparing the equipment for making some notes, arranging the job list, managing research time, reading, and making research note.

## **3) RESULTS AND DISCUSSION**

Violence in the name of religion often occurs in Indonesia, therefore the government seeks mitigation, such as making regulations, SKB with related Ministers, guidance to the community, and increased security, to promote religious moderation programs carried out with actual performance, but it needs to be encouraged by other supporting factors driven by the grassroots to reach various levels of society, one of which is the approach of local wisdom, which is rooted and understood by

the local community. Radical movements, especially those related to religion, are not trivial, and need to be handled with suitable approaches.

The following are the characteristics of radicalism circulating in Indonesia, the first is often claiming the sole truth and misleading other groups who disagree. For example, many truth claims seem to be the Prophet or the Prophet's teachings, even though humans only have relative truth. Second, radicalism complicates religion that is *samhah* (light) by considering *sunnah* worship as obligatory and *makruh* as if it were *haram*. Radicalism is characterized by religious behavior prioritizing secondary issues and putting primary ones aside. Third, radical groups are mostly excessive in religion that is out of place. In preaching they put aside the gradual method used by the Prophet, so that their preaching makes religious people who are still laymen feel fear and objection. Fourth, they are rude in interaction, loud in speaking, and emotional in preaching. The characteristics of *da'wah* like this are contrary to the politeness and gentleness of the Prophet's *da'wah* in QS. 3:159. In QS. 16:125, Allah also encourages Muslims to preach politely and avoid harsh words. Fifth, radical groups are prone to prejudice against others outside their group. Sixth, it is easy to disbelieve others with different opinions (Masduqi, 2013).

The approaches considered appropriate in the deradicalism movement are the local wisdom approach. This approach has been widely applied in various regions in Indonesia, such as Aceh, Gorontalo, and other areas. Likewise, the local wisdom of *Piil Pesenggiri*, is a very supportive manifestation of deradicalism.

According to Hilman (Hadikusuma, 1989), the noble values of Lampung cultural customs seen in state customs, kinship systems, marriage systems, deliberation and consensus systems, customary courts, and so on, are all based on the basis or concretization of the *Piil Pesenggiri* philosophy of life. This means that it can be interpreted that epistemologically the entire series of activities, creativity, and community life activities, both theoretical and practical, must be sourced and based on the *Piil Pesenggiri* philosophy of life. In other words, the values contained in the philosophy of life must be used as an essential foundation for thinking, acting, and behaving for the Lampung people.

The relationship between deradicalization and the local wisdom of *piil pesenggiri* is further explained.

## Da'wah and Islamic Values in Piil Pesenggiri

### 1. Bejuluk Adek

Based on several views and explanations from many experts about the value and meaning of *Bejuluk Adek*, it can be said with certainty that *Bejuluk Adek* is based on the value of exemplary, religiosity, morality, and intellectuality (Yusuf, 2013). Therefore, *Bejuluk Adek*, in a fundamental sense, functions as a symbol and identity of Lampung society and must be respected physically and spiritually. People with *Juluk* and *Adek* must uphold morals and become role models for the surrounding community.

On the other hand, *Bejuluk Adek* is also identified with organizational values and its own identity. It is also synonymous with leadership. A *penyimbang* (someone who has the highest customary title) is also a leader. At least the leader in his lineage. This is why *Bejuluk Adek* contains strong character and moral values. Therefore, every leader must be a role model and have strong morals.

The values closely related to Islamic teachings can be found in the *mu'min*. According to (Mun'im, n.d.), the *mu'min* person's meaning develops and gives rise to new purposes such as good faith, sincerity, obedience, or loyalty. While in its fourth form, *masdar* (*amanah*), it has a double meaning, namely believing and having faith.

Islam strongly emphasizes, to harmonize vertical and horizontal relationships, leaders must have spiritual and moral values, so that leaders can be role models in all activities of human life. This is in line with the value of *Bejuluk Adek*. Therefore, the role of leaders in Lampung society is often filled by people who also understand Islam, so the communication carried out leads to a *da'i* approach, both *billisan* and *bilhaal*. Optimizing the role of leaders as *da'i* who are already literate becomes one of the deterrents to growing radicalism.

The local wisdom contained in *Bejuluk Adek* is an accumulation of knowledge and understanding that grows and develops in society that represents leadership attitudes. In fostering leadership attitudes, efforts are made to build the character of Lampung's younger generation based on *Bejuluk Adek* from an early age. It can be said that *Bejuluk Adek* is a solution and a medium in bridging problems in Lampung in particular, including being a solution in fighting radicalism.

## 2. Nemui Nyimah

The second element of Pii Pesenggiri is Nemui Nyimah. According to Rizani (Hadikusuma, 1989), the term *Nemui Nyimah* comes from the noun 'temui', which means guest, then becomes a verb, namely 'nemui', which means visiting or receiving guests. While *Nyimah* comes from the noun 'Simah' then becomes the verb *Nyimah* which means like to give, so *Nemui Nyimah* means always opening up to receive guests, like to give something sincerely to the other party and at the same time as a symbol of expression of conscience and expression of intimacy.

Axiologically, *Nemui Nyimah* contains values of equality and togetherness. This value raised the importance of intimacy and harmony based on religious values. It is concretized through the obligation to establish silaturahmi, ultimately leading to the value of social care or sociality and not harming others. In Islam, this kind of teaching is fundamental in neighborly and social life.

Thus the values are coherent in *Nemui Nyimah* with the values of Islamic teachings. Islam is seen as a stable entity with room to grow and develop, similar to the basic structure of a building. This means that there is an identical togetherness and similarity, between social and spiritual piety. Acceptance of culture and new things is able to close the significant gap that has been the beginning of radicalism to grow, this is where *Nemui Nyimah* plays an essential role in deradicalization.

## 3. Nengah Nyappur

*Nengah Nyappur* means sociable or social. The term *Nengah* comes from a noun and becomes a verb meaning 'in the middle', while the term *Nyappur* comes from the noun '*cappur*', which becomes the verb *nyappur*, meaning to mingle.

Therefore, *Nengah Nyappur* contains a philosophy that requires humans to realize that they must be in the midst of society. *Nengah Nyappur* is also interpreted to mean having an attitude of tolerance, being open to listening to the advice of others, and upholding consensus. In addition, *Nengah Nyappur* also leads to active involvement in defending truth and peace

(Ariyani et al., 2015). In short, people who are *Nengab Nyappur* must have intellectual integrity, spirituality, and morality.

Relevant to the above view, it is also said that the underlying themes of *Nengab Nyappur* include the values of intellectualism, socialism, morality, and solidarity, all of which are supported by a deep sense of religion and spirituality. The value of intellectualism relates to the necessity of having extensive and high-quality knowledge, to carry out one's mission in society. If such a necessity is traced in Islamic teachings, it can be understood that Islam strongly encourages humans to demand and master knowledge (Yusuf, 2013).

Mastery of knowledge, especially knowledge of religion, is urgent for the community. Half-hearted knowledge, lack of tolerance, and lack of openness are the beginning of the seeds of radicalism to grow. This is where the role of *Nengab Nyappur's* value contributes significantly.

#### 4. Sakai Sambayan

The fourth element of the Lampung people's philosophy of life is *Sakai Sambayan*. The term *Sakai* (sesambai) is the mouth of *nemuy nyimah* and *nengab nyappur*. Namely, the attitude of generosity and cooperation in doing something among others by taking turns. Meanwhile, *Sambayan* means helping, so *Sakai Sambayan* means they like to work together and help each other (Utama, 2019). Therefore, *Sakai Sambayan* is relevant to the value of vitality or life, because what is most demanded is that to maintain life, you must establish relationships and cooperate with other parties.

The phrase working together in doing something in turn, actually contains the philosophy that humans are individual and social beings. As individual beings, humans not only help others, but also need the help of others (no strings attached). Meanwhile, as social beings, humans must help each other sincerely without expecting anything in return.

Assiba'i in the Philosophy of Culture Based on Local Wisdom, argues that cooperation and help are indeed ordered by God to create protection evenly based on virtue and devotion. The Prophets also called to carry out community protection evenly and cover all fields to achieve common welfare in society.



This means that it is inevitable that with these differences, humans need each other *Sakai Sambayan* or help. Therefore, helping each other is natural for humans, which cannot but be carried out, so Sakai Sambaian is very relevant and coherent with God's command. *Sakai Sambayan* is Lampung's local wisdom that is quite effective in counteracting radicalism in Lampung. According to observations, people who routinely work together will have functional and communicative social relationships with the community. Usually, Lampung people who apply the value of *Sakai Sambayan* will also be involved in places of worship such as mosques or musholla for congregational prayers. In addition, *Sakai Sambaian* is also reflected in the implementation of da'wah activities requiring cooperation between communities. This kind of social environment is considered capable of making the values of radicalism brought by a handful of people less likely to develop. When there are seeds of radicalism, the community will look after each other and remember and look after each other.

The description above shows that the personality and character of the Lampung people reflected in *piil pesenggiri* are considered quite ideal in the deradicalization movement. Besides that *piil pesenggiri*. It aims to achieve harmony, by creating harmonious, peaceful, and dynamic life patterns. By capitalizing on this culture and customs, the predecessors of the Lampung people have been able to hack the order of harmonious and peaceful community life. Ideally, this success can be a parameter for current and future generations to recreate dialogue about the values of local wisdom into the reality of diversity, especially those that intersect with deradicalization efforts.

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