

# The Digital Local Wisdom History : *Piil Pesenggiri* As A Source of Learning of Historical Islamic Culture

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## ABSTRACT

The purpose of this study is to explore the possibility of designing digital devices for history learning, with local wisdom content. In this study, the *piil pesenggiri* is a culture that belongs to the people of Lampung in Indonesia, over time it becomes a custom of the community, in daily life the social life of Lampung people always upholds the values contained in the *Piil Pesenggiri*. The meaning or value contained in the *pesenggiri piil* emphasizes the sense and attitude of tolerance between religions and between tribes. Based on history in the 16th century AD, the culture was born after the kingdom of Lampung, the people of Lampung, were conquered by the Islamic kingdom of Minangkabau. The spread of Islam affects the life of the people and the culture that exists, the majority of Lampung people adhere to the Islamic religion and even the meanings contained in the culture as well. To increase understanding of the local values of *pesenggiri piil* culture, it can be included in Islamic religious subjects, especially "the history of Islamic culture" so that it does not fade with the development of increasingly advanced times. The research method used is literature and archives or documents from the school where the research is.

**Keywords :** *Pesenggiri Piil*, Lampung, and Islamic Learning.

## I. INTRODUCTION

In Tylor's perspective, culture or civilization is a complex unit that includes science, beliefs, art, morals, law, customs, and many other abilities and habits acquired by humans as members of society (Tylor, 1871: 1). Likewise with the people of Lampung, who also have their own culture. Lampung people, both those in the *Pepadun* and *Saibatin* ones, have a system of living philosophy. The famous philosophy of life of the people of Lampung is the philosophy of life of *Piil Pesenggiri*. The term *Piil Pesenggiri* has several writing and mentioning models, some use the word 'gikhi', some use the word 'gighi' and some use the word 'giri', but in this paper the latter will use 'giri'.

This is intended in addition to adjusting Indonesian language well so that non-Lampung ethnic communities can more easily say and understand it. In addition, whatever the term used philosophically does not change the meaning and substance, then according to the author the most important thing is the substance and meaning of the term does not change.

If the essence is true, then the philosophy of life *Piil Pesenggiri* can be interpreted as a philosophy of life that is based on the nature of humanity that is comprehensive and holistic, so that life philosophy is a guideline to enhance the dignity and true dignity of humans. Furthermore, it was stated that essentially the basic principles called *Piil Pesenggiri* is a principle

of wanting to live parallel in side by side with anyone. According to Himyari Yusuf (170: 2005).

Multicultural society and interethnic conflict are two different but interrelated sides in social life in Indonesia. A multicultural society is a cultural wealth, but on the other hand the existence of a multicultural society results in the range of inter-ethnic conflict in Indonesia, especially in transmigration areas such as Lampung. Prior to transmigration, the Lampung region was inhabited by residents consisting of two customs namely Pepadun and Coastal. However, after transmigration, the Lampung region was inhabited by various kinds of ethnicities and today the majority of the population in Lampung are migrants while the indigenous population of Lampung is increasingly displaced in their own territory. Ethnic diversity in Lampung then causes conflicts that are difficult to prevent. According to Novita Mujiati (37: 2017).

Interethnic conflicts and conflicts in the school environment in Lampung largely occur because of various differences both in the interests and goals that are always revealed by each group. In addition, the assumption that the group is the right one is increasingly confusing the atmosphere. This difference will later lead to gaps in interethnic relations and between students. They feel there is no bond and connection between one another so that it is easy to knock each other down. So that the conflict can be minimized what we have to do is to instill interethnic and inter-student social solidarity.

Social solidarity that is instilled in the community will give an understanding that they are a unity that has the same goals and positions with the same obligations as Indonesian citizens. The community must remain united in the diversity that exists. We can foster an understanding of social solidarity through educational institutions as stated by Kadir. A, et al (2012: 157) that the education environment is everything that exists around humans in the form of inanimate objects,

living things, or events that occur including the condition of society, especially those that can provide a powerful influence on individuals. This means that the environment of learners can be empowered as an influential source of learning to increase social solidarity and the subjects of Islamic cultural history have a strategic role in developing learning resources that are appropriate to the needs of these learners.

However, in adjusting to the conditions of the development of increasingly advanced learning technology, it seems that historical learning innovation is also very much needed. In the context of this research, one thing that will be discussed is the importance of digital history. In that context, involving digital technology seems to have become a necessity in this era. Digital history can be widely understood as an approach to examine and represent the past working with new communication technologies from computers, internet networks, and software systems. At one level, digital history is an open arena of scientific production and communication, which includes the development of new course material and efforts to collect scientific data. At another level, digital history is a methodological approach framed by the hypertextual power of these technologies to create, define, request, and make associate records in the past human record. So, doing digital history is digitizing the past, but it's much more than that. This is to create a framework through technology for people to experience, read, and follow arguments about major historical problems (Cohen, 2008).

At the Virginia Digital History Research Center from 1998-2005, we tried to experiment with web media and develop various models of digital history learning. Working closely with librarians, technology professionals, and historians from various fields, we quickly realized that digital projects cross traditional boundaries. Aiming to explore scientific techniques and communication tools, we began to differentiate

between digitization projects and digital history learning. The first is far more prevalent both within the academy and without, taking collections and making them accessible in digital form and for the most part is digital library work or nonprofit digital archive initiatives. Two examples of successful digitization projects include the American Memory Library of Congress project ([www.memory.loc.gov](http://www.memory.loc.gov)).

## II. RESEARCH METHODS

A qualitative research approach is a research method that is based on an interpretive and constructive paradigm that views social reality as a holistic / intact, complex, dynamic, meaningful, and symptomatic relationship that is interactive. The qualitative research approach is also called naturalistic research because the research is carried out on natural objects that are objects that develop as they are, are not manipulated by researchers and the presence of researchers does not affect these dynamics.

Qualitative data collection consists of collecting data using various forms with a variety of common questions that arise to enable participants to come up with responses, collect data on words (text) or images (images), and gather information from a small number of individuals or research sites. In qualitative research, the research approach relies on interviews, observations and documents so that we do not limit the views or opinions of participants. According to John Creswel (404-405: 2015).

This case study research uses a single embedded approach. A single case study means that in this research the target has one characteristic. That is, this research was only carried out on one target (one location or one subject), namely learning the History of Islamic Culture based on the 2013 Curriculum. While it was called embedded (embedded research) because the goals and objectives as well as the problems to be studied were determined before

plunging into field, namely the analysis of learning the history of Islamic Culture (SKI) based on the 2013 curriculum in the material of Bani Abassiyah (Sutopo, 2006: 139).

## III. RESULTS AND DISCUSSION

Lampung is an area inhabited by two indigenous Lampung tribes, saibatin and pepadun. Saibatin is the first native Lampung tribe to have a kingdom of the brak scale in the west coast of Lampung, after the kingdom of the brak scale collapsed, the Lampung pepadun tribe appeared. Along with the times many migrants stopped by and settled in Lampung, with the many different tribes making people have to respect each other even though they have different religions. Besides Lampung people have their own language and script, but the use of Lampung language in urban areas is still very minimal due to the heterogeneity of urban communities and therefore the use of Indonesian is more prominent.

*Piil pesenggiri*, as a pillar of the philosophy of Lampung people with the four pillars of the *Nanggih nyimah*, *Sakai Sambayan*, *Nengah Nyappur*, and *Bejuluk Beadek* have lived for centuries and have been lived by the indigenous peoples of Lampung. *Piil pesenggiri*, ethos and the spirit of this village, if carried out consistently and sincerely, will bring people to a harmonious and harmonious order of life. *Piil pesenggiri* keeps people away from division and strengthens in a multicultural society. Based on *Piil Pesenggiri* as the first philosophy of life of the Lampung people, *Bejuluk Buadok*, it turns out that the adat community has a title, commonly called adok or the name of rank in the cultural and cultural community structure so that their behavior and morals can always be controlled, controlled and maintained by their honor.

Education is a conscious and planned effort to create an atmosphere of learning and learning process so that

students actively develop their potential to have spiritual strength, self-control, personality, intelligence, noble character, and the skills needed by themselves. Students must be able to understand the history of Islamic culture in Lampung. The education pathway is very effective in fostering the enthusiasm of the young generation, particularly Islamic cultural history education which is a concrete means to foster understanding of the importance of the history of Islamic culture in Lampung.

Developing the ability and forming the character and civilization of Lampung region which is dignified in the context of educating the younger generation, aims to develop the potential of learners in Senior High School in Religion (Madrasah Aliyah Negeri ) 1 Metro Lampung to become human beings who have faith and are devoted to God Almighty, having noble, healthy, knowledgeable, capable, capable, competent, creative, independent, and able to maintain local wisdom in Lampung in order to remain sustainable. The increasing quality of learning carried out in schools related to Islamic culture in Lampung (Piil Pesenggiri) will be able to improve the quality of education. Efforts to improve the quality of education will take place well if it is supported by the competence and willingness of education managers to make continuous improvements in a better direction.

To answer these challenges, the most important thing is the role of educators to deliver history learning materials in schools. Both in the delivery of historical material, models used, methods in learning history, so students can be involved, motivated, and interested in 129 historical lessons, so students can think critically about historical phenomena that occur that will be able to foster a nationalist sense, and patriotic attitude that exists in him. Learning local history in tertiary institutions, especially in History Education Study Program is a compulsory subject. It turns out that this has become an inseparable part of the importance of

understanding history for students to complete the logic of thinking.

Before learning begins the teacher gives stimulus to students so that they understand a little about the material that will be discussed with their respective groups. In the learning process in the classroom Senior High School 1 Metro Lampung teachers use group learning where each group has different material so that each group is able to respond to other groups. On the sidelines of students discussing the teacher gives an understanding of the history of Islamic culture in Lampung in the form of values contained in the *Pesenggiri Piil* of the Lampung community. In addition, the teacher also provides an explanation of grades.

In addition to using group learning, the teacher also uses various media such as lectures, questions and answers, where the teacher sees how active students are in asking and answering questions from teachers about the values contained in *pesenggiri Piil* such as help-help, cooperation. So the teacher wants to build a sense of tolerance among students. So as to be able to establish harmony in learning activities. In addition, teachers also instill a sense of tolerance to students taken from the values contained in the *Piil Pesenggiri*, so that there is no clash between students, bullying each other about ethnicity, and others. *Pieng pesenggiri* value planting becomes important to be given to students so that it will have a good impact on future lives for students. Early planting is needed so that students have a provision in social life in the community so that harmony is established in it. Lampung is a province inhabited by various tribes ranging from the original Lampung tribe, Javanese tribe, Sundanese tribe, Banten tribe. So that it is necessary to instill a sense of tolerance through the values of *Piil pesenggiri* which is an Islamic culture in the province of Lampung.

In connection with learning, content about local wisdom like that should be enshrined in digital media that has various advantages. Teachers and stakeholders can design digital media to gather content related to this research theme, or other historical themes. Thus digitizing historical content has become a kind of need in the world of education, especially historical education.

#### IV. CONCLUSION

The learning done by the SKI teacher (Islamic cultural history-teacher ) in MAN 1 Metro Lampung brought changes in learning by adding wisdom in Lampung such as the Islamic Pesenggiri Piil culture. Therefore educational institutions through subjects that are taught to students, must be able to provide provisions not only in the form of knowledge, but an understanding of local wisdom so that it can add insight to students, so that it can maintain the wisdom so it does not fade.

The meaning contained in it leads to very rapid changes in the future so that the meaning of the values of the Lampung community is in accordance with its values, namely the attitude of tolerance, mutual respect between religious communities, between tribes. Sehingga established harmony in social life in the community, especially in the Lampung area.

In order to support the educational system in subject matter of Islamic historical in Lampung, the media learning has to create with the digital approach. So in this context the digital system have to create, as an example are the web, the teacher blog, microblog by school and so on. The content can be published via the social media also.

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