



Manifesting the Qur'an and Hadith Through Pi'il Pesenggiri: Local Wisdom For Islamic Community Development

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Abstract: In the context of rapidly evolving technology and digital media, there is a growing concern about the younger generation in Indonesia becoming more influenced by foreign cultures while neglecting their own rich cultural heritage. This study explores the integration of Islamic values with the Lampung philosophy of Pi'il Pesenggiri, which encompasses the principles of Bajuluk Adok/Adek, Nemui Nyimah, Nengah Nyappur, and Sakai Sambayan. Utilizing a library research methodology, the study examines the alignment of these local wisdom elements with Islamic teachings, emphasizing their relevance in contemporary society. The findings highlight that each principle of Pi'il Pesenggiri resonates deeply with Islamic values: Bajuluk Adok/Adek with integrity and honor, Nemui Nyimah with hospitality and generosity, Nengah Nyappur with social harmony and community engagement, and Sakai Sambayan with mutual cooperation and support. By embedding and maintaining these values, especially among the younger generation, the study concludes that a harmonious and resilient society can be built, preserving cultural identity while enriching it with Islamic virtues. This synthesis offers a robust framework for empowering the community and fostering a legacy of wisdom and moral integrity for future generations.

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INTRODUCTION

In today's world, the fast growth of technology and digital media has brought both great opportunities and worries for countries. Easy access to information and cultural content from around the globe has opened up countless possibilities, allowing outside, unfiltered cultures to come in and be quickly picked up by the younger generation (Satriani & Anwar, 2023). One of the reasons for choosing this significant title is the growing concern that today's Indonesian younger generation is becoming increasingly aware of foreign cultures, such as those from Western countries and Asian nations like Japan, South Korea, and China (Artisna et al., 2022), while often neglecting their own rich cultural identity, which is abundant in wisdom and philosophy (Kusuma, 2023). This shift in focus can lead to a loss of valuable religious and traditional knowledge and practices that have sustained communities for generations. The influence of Western pop culture (Irmania, 2021), Japanese anime and manga (Saputra & Ernawati, 2023), South Korean K-pop and dramas (Zakiah et al., 2019), and Chinese entertainment and technology is pervasive, captivating the interests and attention of the youth.

In the contemporary discourse on societal development, the fusion of traditional wisdom with modern methodologies stands as a beacon of progress. Within the expansive advancement of human civilization, indigenous knowledge systems have long served as pillars of resilience and sustenance, embodying the rich cultural heritage of diverse communities. Within this diverse landscape lies Pi'il Pesenggiri, a venerable manifestation of local wisdom deeply rooted in the cultural heritage of its community (Pranoto & Wibowo, 2018). Originating from the intricate cultural mosaic of Indonesian society, Pi'il Pesenggiri encapsulates the essence of communal solidarity, sustainable resource management, and spiritual enlightenment.

The essence of Pi'il Pesenggiri transcends mere tradition; it represents a holistic approach to societal advancement, integrating spiritual, social, and environmental dimensions. As we explore the intricate nuances of Pi'il Pesenggiri, we unravel a complex web woven with threads of profound wisdom and practicality (Nururi, 2024). This indigenous knowledge system serves not only as a repository of cultural heritage but also as a dynamic reservoir of solutions to contemporary challenges faced by Islamic societies worldwide.

At its core, Pi'il Pesenggiri embodies the concept of tawheed, the Islamic principle of the oneness of God, interwoven with the interconnectedness of humanity and nature. Through its teachings and practices, Pi'il Pesenggiri fosters a harmonious relationship between individuals, communities, and the natural world, reflecting the Islamic ethos of stewardship and balance. As we explore the magnificence of Pi'il Pesenggiri, we embark on a journey of rediscovery, uncovering timeless principles that resonate with the core values of Islam and offer transformative potential for contemporary Islamic societies.

In this introductory exploration, the multidimensional journey to unravel the magnificence of Pi'il Pesenggiri and its transformative potential for empowering Islamic society will be undergone. By delving into its philosophical underpinnings, practical applications, and contemporary relevance, we aim to illuminate the path towards a more harmonious and resilient future guided by the profound wisdom of local traditions and the enduring principles of Islam.

METHODS

This study primarily relies on library research to assess how information literacy influences Islamic education in Indonesia. Library research, also known as desk research or secondary research, involves examining existing literature, scholarly papers, books, reports, and other relevant sources of information (Pringgar & Sujatmiko, 2020) (Hadiati et al., 2024). By using this method, the study systematically investigates the existing knowledge, theories, and viewpoints on enhancements of Islamic values in the Lampungnese local wisdom of Pi'il Pesenggiri, drawing from the resources available in libraries and digital databases. Through analyzing scholarly publications, this approach provides valuable insights into the current state of information literacy practices in Indonesian Islamic education. It establishes a solid foundation for exploring key topics, identifying research gaps, and understanding the challenges and opportunities associated with Lampungnese local wisdom of Pi'il Pesenggiri. The aim of this study is to contribute to the existing knowledge on information literacy in Islamic education by utilizing library research as the primary method. Additionally, it seeks to lay the groundwork for future research and inform the development of effective information literacy programs in Indonesia.

The primary aim of this study is to explore the influence and potential of information literacy within the context of Lampungnese local wisdom of Pi'il Pesenggiri, utilizing a library research methodology. By systematically analyzing existing literature, scholarly papers, books, reports, and other relevant sources of information, the study seeks to gain insights into the current state of enhancements of Islamic values in the Lampungnese local wisdom of Pi'il Pesenggiri. Specifically, the research aims to identify the key themes, research gaps, challenges, and opportunities related to information literacy in Islamic education. Furthermore, it aims to contribute to the existing body of knowledge on information literacy in Islamic education by providing a comprehensive understanding of the subject matter. Ultimately, the study aspires to inform the of enhancements of Islamic values in the Lampungnese local wisdom of Pi'il Pesenggiri.

Literature review, according to Chigbu et al., (Chigbu et al., 2023) in Hadiati et al., (Hadiati et al., 2023), is an examination of accessible research works on a given academic theme, topic, or subject under investigation by a researcher. It is the process of analyzing previously authored and published collections of writing in order to reach specific research objectives that the works under inquiry do not already meet. Snyder (Snyder, 2019) in Hadiati, Ayu Setianingrum, & Dwiyanto [10], emphasized that literature reviews are useful when presenting an overview of a certain subject or research problem. This type of literature review is frequently used to measure the amount of knowledge on a specific topic. It can be used to establish research agendas, identify research gaps, or simply discuss a particular issue. They can also serve as a foundation for knowledge growth, make policy and practice suggestions, provide evidence of an effect, and, if done well, have the ability to generate new ideas and directions for a certain subject (Miles, 1994).

RESULTS AND DISCUSSION

Indonesian Wisdom in Enhancing Islamic Values

One prominent example of Indonesian local wisdom that significantly contributes to the enhancement of Islamic society is the Minangkabau philosophy, "Adat Basandi Syara', Syara' Basandi Kitabullah." This phrase, which translates to "Customs based on Islamic Law, Islamic Law based on the Quran," encapsulates the deep integration of cultural traditions with Islamic principles (Alfarid et al., 2022). The Minangkabau people of West Sumatra have long embraced this philosophy, ensuring that their customs and way of life are aligned with the teachings of Islam (Kashvi, 2024).

This philosophy serves as a robust framework for community development and social harmony within Minangkabau society (Amin, 2022). It fosters a sense of identity and continuity, bridging the past with the present. By adhering to "Adat Basandi Syara', Syara' Basandi Kitabullah," the Minangkabau people demonstrate that local wisdom can effectively complement religious teachings, creating a cohesive and empowered Islamic society (Asnawi., 2024).

In the broader context of Islamic society, the Minangkabau philosophy offers valuable insights into how local traditions can be harmonized with religious principles to enhance social cohesion and moral integrity. It exemplifies the potential of integrating cultural heritage with Islamic values, providing a model for other communities seeking to balance tradition with religious devotion. This integration not only preserves cultural identity but also strengthens the moral and ethical foundation of the society, contributing to its overall development and resilience (Asnawi, 2024).

Another and also the last examples of Islamic values enhancement attempt through local wisdom comes from the region of Celebes or Makassar. The intersection of Islam with Bugis and Makassar values in South Sulawesi is evident in various annual ceremonies throughout the region, regardless of whether Islam or Bugis/Makassarnese traditions dominate. This cultural blend is showcased in events such as the Accera Kalompoang (washing of Gowa Kingdom heirlooms) in Sungguminasa (Gowa), Marumatang in Duampanuae (Sinjai), Pa'jukukang in Bantaeng, Appalili in Bontonompo (Gowa), Maggiri in Pangkep, Akkaraeng in Kelara (Jenepono), and the Maudu Lompoa (Great Birthday) ceremony in Cikoang (Takalar) and Maros, among others. These examples illustrate that the arrival of Islam in South Sulawesi has not eradicated local cultural elements. Instead, Islam has introduced new nuances and values to the local culture, enriching it while preserving its unique identity (Nuruddin, 2018).

Pi'il Pesenggiri: Enhancing Islamic Values in Lampung Society Through Local Wisdom

As stated by Wibisono et al., (Wibisono et al., 2021) on their study related to Lampungese heritage the philosophical phrase Sang Bumi Ruwa Jurai is a symbol used in the Lampung traditional culture to represent the existence of both Saibatin and Pepadun. Sang Bumi Ruwa Jurai, which means "diversity (plural) of culture," refers to two distinct, big Lampungese cultural traditional groups: Saibatin and Pepadun. However, many people are unfamiliar with the meaning of the Sang Bumi Ruwa Jurai's philosophy. Similarly, the existence of ethnic immigrants has

resulted in some of them being unable (or unwilling) to adapt (side by side) or join the two existing Lampung cultural traditions, which frequently leads to disputes/conflicts (Agus Setiawan, 2023).

Hence, in discussing the local wisdom of the Lampung community, several experts use the term 'local genius' (Masitoh, 2019). Despite the various terms and references, they generally convey the same essence. Local wisdom can be understood as the wise and valuable traditions embedded in and followed by community members. Local genius refers to cultural products from the past that embody truth, ethics, and aesthetic values, continually serving as a societal way of life (Baharudin & Luthfan, 2019).

. This concept includes positive human behaviors derived from various sources, such as religious values, customs, ancestral advice, and local culture. These behaviors and values develop in an original, natural, and sustainable manner. Consequently, specific communities can adapt to and interact with their natural surroundings and environment. Over generations, these positive attitudes and behaviors evolve into a unique identity and culture.

Dignity and self-respect require help from other essential ideals to stand firm. According to Muzakki (Muzakki, 2017) in Masitoh (Masitoh, 2019), who interviewed community leader Humaidi Elhudri for his research on September 15, 2015, understanding this philosophy is meaningless if the other four supporting principles of Pi'il Pesenggiri are not implemented. In general, Pi'il Pesenggiri's life philosophy encompasses noble and essential characteristics that reflect Lampung's individuality and identity. This is because the noble values contained in the philosophy of life are fundamentally consistent with the concept of humanity, which has been tailored to the realities of living in Lampung culture, and these values are seen as important facts (Nururi, 2024). Below is the channeling between Islamic values and the four pillars of Pi'il Pesenggiri which are connected and supporting one another through the assessments of the recently published studies or journal articles.

Islamic Values Enhancement Through Bejuluk Adek

Bejuluk Adek, the combination of these two words, has a profound and philosophical connotation. "Bejuluk" refers to someone who is still young or has aspirations, while "Adek" refers to someone who is more mature and has reached the pinnacle of his or her aspirations, forming a dynamic notion about the path of life. In the context of Bejuluk Adek, there is a significant significance regarding the need to strive for perfection in life . This technique teaches the importance of effort and perseverance in accomplishing one's objectives and aspirations. Furthermore, Bejuluk Adek emphasised the significance of living life with order and excellent manners. This instills ethical principles and kindness in social interactions (Nawawi & SHI, 2022).

In the framework of the Qur'anic verse (Q.S. Ar-Rad: 11), which states that Allah ﷻ will not change a people until they themselves try to change their situation. Sumantri & Ahmad (Sumantri & Ahmad, 2019) stated that this concept is very much in line with the Bejuluk Adek philosophy which emphasizes the importance of fighting and realizing that change will not happen to a person unless the individual applies the principle of working hard, Islam teaches that beneficial changes in human existence require the individual's effort and initiative. The same is true for the Bejuluk Adek concept, which states that a person should actively endeavour to achieve their goals and improve their quality of life. Both emphasise that change is impossible without the willingness and self-awareness to try. Individuals who grasp and internalise Islamic teachings and follow the Bejuluk Adek idea are supposed to have strong personalities, work hard, and be able to effect positive change in themselves and their communities. The congruence of these principles gives a firm basis for individuals to face life's obstacles and achieve success in a way that is in accordance with the teachings of the Islamic religion (Nururi, 2024).

In terms of the Lampungnese aristocratic rites, Bejuluk Adek realising one's traditional title requires personal work, self-improvement, order, and excellent manners. Masitoh (Masitoh, 2019) suggested that practicing the ideals outlined in Nemui Nyimah, Nengah Nyappur, and Sakai Sambaian will help achieve this goal. In social situations, a person's behaviour might influence how others perceive them. Ignoring these three guidelines will make it impossible to earn the title or

Bejuluk Adek/Adok. Nasution & Lazwardi (Lazwardi et al., 2020) concluded that the traditional titles were gradually included into the aristocratic rules of the Lampung traditional community. Individuals should prioritise self-improvement, excellent manners, and adherence to traditional values to live an orderly life. Ulun Lampung's self-perfection is demonstrated by his ability to integrate the Nemui concepts of Nyimah, Nengah Nyappur, and Sakai into his daily existence in a pluralistic society.

Islamic Values Discovered in Nengah Nyappur

Masitoh described in details that Nengah Nyappur depicts how the Lampung traditional community interacts with society and outsiders (Masitoh, 2019). They prioritise taste, kinship, and friendship with everyone, regardless of nationality, religion, status, origin, or group. Nengah Nyappur's innate values can serve as cultural capital for developing positive relationships in multicultural societies. This good mentality must be widely taught. Remember, social engagement is essential for a successful social existence. Social connection is essential for living together (Habib Shulton Asnawi, 2022).

It was also stated that Nengah Nyappur is a stage in Lampung culture that implies that a person has completed the educational period and earned the title of adok/adek. Individuals are expected at this stage to be both knowledge recipients and useful contributors to society. His goal is to promote civilization and generate ideas that will benefit others. In the Lampung ethnic setting, Nengah Nyappur is frequently viewed as an obligation to socialise with the community. This entails both producing ideas with a good influence and actively contributing in enhancing communal welfare. Thus, the deep meaning of Nengah Nyappur is active participation in social interaction, the development of ideas, and the dissemination of knowledge relevant to the context of location and time (Wibisono et al., 2021) (Wahyuni et al., 2018).

In the end of the day, it could be concluded that in Lampung culture, Nengah Nyappur refers to the highest height of human benefit. This concept is particularly relevant to the Islamic religious systems, since the utility of applied knowledge is the primary purpose. This is in accordance with an authentic hadith in which the Prophet Muhammad ﷺ said: "The best of humans are those who are most beneficial to others." (Narrated by Ahmad, ath-Thabrani, ad-Daruqutni. This hadith was quoted by al-Albani in Sahihul Jami 'no. 3289), as cited in Natsir and Ahmad (Natsir & Ismail Ahmad, 2019) (Syahputra & Ruslan, 2021). According to this viewpoint, humans attain their pinnacle when they can apply their knowledge and skills for the betterment of others and society as a whole.

The Correlation of *Sakai Sambaian* With Islamic Values

According to Pradanna et al., (Pradanna et al., 2023), the conducted study of the implementation of indigenous wisdom values, notably the Sakai Sambaian philosophy of life in the Lampung community, is critical in encouraging civic engagement. The research provides a thorough grasp of the philosophical values that underpin Lampung tribes. It promotes a greater awareness of cultural identity and community participation in public affairs. By understanding and adopting these local wisdom principles, the Lampungnese's awareness of the importance of active engagement in social, political, and economic growth would improve. The research provides useful insights for developing policies and development programs that are consistent with the Lampung tribes' traditional values and goals (Pradanna et al., 2023).

By definition, Sakai Sambaian is a human attitude towards assisting and mutual collaboration in social life, particularly in activities that reflect typical social values and conventions within the social order. Future generations should always utilize Sakai Sambaian as a guide for all aspects of society in order to live a happy and harmonious life (Lazwardi et al., 2020). As conveyed by Supriyadi and Rahmat (Pradanna et al., 2023) in their respective research focusing on Sakai Sambaian, the Islamic values included in the elements of Sakai Sambaian must be ingrained in the hearts of every Lampung community in order to create a society with a social spirit, mutual help for the common benefit, a tolerance attitude, and a willingness to cooperate. Evan Supriyadi (Evan, 2023) also linked

the wisdom of Sakai Sambaian with Islamic value which can be viewed in The Holy Book Al-Qur'an, by the half-end of Surah Al-Maidah verse 2 that can be translated as; "... and cooperate in righteousness and piety, but do not cooperate in sin and aggression. And fear Allah; indeed, Allah is severe in penalty." In conclusion, remembering the importance of knowing and preserving the value of Islamic education with a multicultural perspective contained in the Sakai Sambaian culture, it is then used as a reference in developing the norms of life for Lampung society in terms of educating national character, creating a sense of empathy, an attitude of tolerance, understanding each other, respecting other people's opinions, high social spirit, and good moral.

The Islamic Values in the Philosophy of *Nemui Nyimah*

Nemui Nyimah is a concept of appreciation and values that emphasizes social concern, solidarity, and human interests. The ideals and attitudes outlined above can be shared with everyone who comes to Lampung with a genuine goal to grow and develop the region. According to Masitoh (Masitoh, 2019), in the sense of textually and contextually, values the characters contained within Nemui Nyimah's philosophy is cultural independence of indigenous peoples local, as a pattern of communication and interaction in society (Nawawi, 2022).

Realization of communication patterns and channels effective ones will open up opportunities for community members to get contribute to development its people (Evan, 2023) By using these effective communication patterns, problems that arise in the middle society can be discussed and finished well. Meanwhile etymologically, the term "Nemui Nyimah" comes from the Lampung language, where "Nemui" means visiting and "Nyimah" means giving. In other words, the concept of Nemui Nyimah includes the meaning of glorifying guests and expressing generosity and hospitality by giving something to guests, whether they come from the same or different groups (Habib Shulton Asnawi, 2004). This creates an attitude that encourages treating guests well, emphasizing the need to be respectful and polite towards each other and all the surrounding reality (Nururi, 2024).

In the culture of the Lampung ethnic community, respect for guests is often reflected in the presentation of food. This is reflected in traditional law which states that a good family is one that succeeds in making guests feel comfortable and happy to taste the dishes served. Therefore, positive reception of the dishes provided is an indicator of success in giving respect to guests, creating an atmosphere full of friendliness and mutual respect (Evan, 2023). As concluded by Nururi (Nururi, 2024), Nemui Nyimah teaches the community or specially public in general to always instill an attitude of mutual love for fellow human beings, as explained in the Hadith by Imam Bukhari and Muslim "Whoever believes in Allah and the Last Day, honor his guests."

CONCLUSIONS

In conclusion, the Lampung philosophy of Pi'il Pesenggiri, encompassing the principles of Bajuluk Adok/Adek, Nemui Nyimah, Nengah Nyappur, and Sakai Sambayan, reveals a profound alignment with Islamic values. Each of these elements carries wisdom that resonates deeply with the teachings of Islam. Bajuluk Adok/Adek emphasizes the importance of honor and integrity, mirroring the Islamic principles of honesty and righteousness. Nemui Nyimah advocates for hospitality and generosity, which are central tenets in Islamic teachings. Nengah Nyappur encourages social harmony and active community engagement, reflecting the Islamic emphasis on unity and brotherhood. Lastly, Sakai Sambayan underscores the value of mutual cooperation and support, aligning with the Islamic principles of solidarity and collective responsibility.

The integration of these values into daily life not only preserves the rich cultural heritage of the Lampung people but also reinforces the moral and ethical framework provided by Islam. It is imperative that these values are embraced and perpetuated by the community, particularly the younger generation. By doing so, they ensure the continuity of a cultural identity that is both rooted in tradition and enriched by Islamic virtues. This synthesis of local wisdom and religious values provides a robust foundation for building a cohesive, morally upright, and resilient society.

Therefore, nurturing these connections is essential for the ongoing empowerment and development of the community, fostering a legacy of wisdom and virtue for future generations.

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