

Research Article

Piil Pesenggiri: Study on Leadership and Public Trust of the Penyimbang Adat in the Indigenous Lampung Community

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Abstract.

This paper examines Piil Peseinggiri, which is a concept of cultural philosophy of the indigenous people of Lampung. Piil Peseinggiri is briefly defined as “high self-esteem,” which provides deep understanding and meaning. Symbolically, the Piil Peseinggiri is the identity of the Lampung people who are very strong and difficult to change, it can be said that it is the core of the culture that is difficult to change. Meanwhile, other Lampung cultures began to experience a reduction due to transmigration, acculturation, assimilation, and various cultural changes that occurred in Lampung society, where the population was only 13% compared to the Javanese ethnicity which was almost 64%. However, Piil Peseinggiri is very important and has the potential to build the character of the community, especially the character of the leader, in the Lampung indigenous community called the Penyimbang. The *Penyimbang* is the customary head who leads the community or clan. The counter must have a good Piil Peseinggiri so that it has a high level of trust from the members of the indigenous community. The leadership and trust built by the counterweight is something that needs to be studied to reflect on how local leadership contributes to national leadership and fosters public trust. This study uses a qualitative method with an ethnographic approach, the research was carried out in several Pepadun community groups, namely in Way Kanan and Sai Batin in Kalianda.

Keywords: *Penyimbang*, adat, local indigenous, leadership and public trust

1. Introduction

This study examines the philosophy of life of the indigenous Lampung community namely Piil Peseinggiri. The research setting was in one of the Lampung traditional communities of Pepadun indigenous community. This issues becomes very interesting as the people are faced with changes. The adat or ethnic can be said as something dynamic, because it is considered an agreement. This is very interesting to study because there are indigenous people who continue to survive while some others are then extinct or marginal. Indigenous peoples who are unable to adapt to changes will experience extinction or even in certain cases be destroyed or marginalized by power. In Indonesia, indigenous people are nurtured and cared for even preserved as long as

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indigenous people exist and still carry out their traditions. This becomes very fragile because the survival of an indigenous community also depends on state power. There is a dualism of interpretation of this case in which on one hand it is recognized but on the other hand it lacks attention. As the result, the existence of a lot of indigenous people depends on the ability of the indigenous peoples themselves in dealing with change.

Although there is regional autonomy, the policy of preserving indigenous peoples still depends on the concern of local governments in preserving indigenous peoples and the ability of indigenous peoples themselves to care for their culture. Adat is defined as customary or body of local customs. Taufik Abdullah revealed the definition of Adat as follows:

“Adat is usually defined as that local custom which regulates the interaction of the members of a society. Adat in this second sense is supposed to form the entire value system, the basis of all ethical and legal judgment, as well as the source of social expectations. In short, it represents the ideal pattern of behavior”. [1]

The Lampung traditional community consists of two traditions, namely the Sai Batin custom and the Pepadun custom. The Sai Batin traditional group usually lives in coastal areas near the coast, while the Pepadun indigenous community groups live in remote areas far from the coast [2]. These two community groups differ in custom procedures, as shown in the following table :

TABLE 1: Difference between Pepadun and Sai Batin.

Adat Pepadun	Adat Sai Batin
1. The dignity rank of the custom system is not permanent and can be transferred through <i>cakak pepadun</i> traditional ceremony. 2. Level of the <i>Penyimbang</i> is valued according to Pepadun’s position. 3. The marriage carried out only through <i>jujur</i> system. 4. Customary cloth can be mastered and owned by those who are already dignified by custom.	1. The dignity rank of the custom system is a permanent position and cannot be transferred through traditional ceremony. 2. The position of Sai Batin without the throne of Pepadun. 3. The marriage carried out through <i>jujur</i> and <i>semenda</i> systems. 4. Custom cloth and crowns are only controlled by the Sai Batin. 5. Heredity and customary titles are limited to Sai Batin’s relatives

Source : Hilman Hadikusuma [3].

Based on the table above, it can be understood that the customary systems of the two groups differ. The Pepadun is considered an achievement status system in which the status can be obtained by fulfilling certain conditions, although not having blood tract relationship. Therefore, it can be said that Pepadun is a liberal democratic system. Sai Batin is considered a hierarchical democratic system, where the position of the king is called Pangeran whose throne cannot be delivered without blood tract relationship or blood descendant. The Pepadun which means ‘throne’ is then symbolized by a throne.

This means that the pepadun is a customary system in which everyone who can fulfill certain conditions can achieve a certain position even though not having a direct blood descendant.

In the traditional governance structure of the Pepadun indigenous people, each clan group is headed by the so-called Penyimbang. Usually the title of Penyimbang is given with certain customary title such as Suttan, Pangeran, and so forth. The title Suttan is the highest title in the traditional structure of Pepadun. The title is Suttan then surely is a Penyimbang, but every Penyimbang is not necessarily a Suttan. There are three types of Penyimbang namely Penyimbang Asal, Penyimbang Suku, and Penyimbang Bumi. The Penyimbang Asal is the Penyimbang that originates from a buay (clan) of the highest position. Penyimbang Suku is originated from each clan while the Penyimbang Bumi is a Penyimbang that has just been created or is called kebumian. To be a Penyimbang, one must fulfill some criteria, one of which is to complete the customary value number of the custom numbers 4, 6, 12, 24, and 48 which depends on one's ability. In this traditional customary titles, there are structures from the highest to the lowest namely Suttan, Pangeran, Sembahan, Kanjeng, Kiyai, Puan, Daing, Batin and Minak. To get adok – a title – one has to carry out a Begawi Cakak Pepadun ritual ceremony to ascend the throne. Certain rules are applied, such as to obtain the title Suttan, one must sacrifice (slaughter) two buffaloes; the title Pangeran requires one buffalo, while the rest is up to the person's ability.

In the indigenous community of Sai Batin – which literally means 'one king' – the leadership is called Penyimbang. In this case, the customary system is in recognition of a Batin or a king called Penyimbang which is a legacy passed down to the eldest son. This position cannot be contested because the drop of blood on the eldest son and then the eldest son afterwards is absolute. In certain case of not having a son, there will be an agreement within the people, as adat means an agreement that results from deliberation of not giving rise to conflict but peace [2].

In the Pepadun indigenous community, the leader or Penyimbang is also held by the eldest son. The eldest son is the one who is worshiped [3]. The difference is that besides the oldest son, one can be appointed to obtain the throne of Pepadun as long as he can meet certain conditions based on the result of an agreement on custom deliberations. In the Pepadun tradition there is a ritual called the cakak pepadun, which is carried out for someone to ascend the throne [2].

Lampung indigenous people live in hereditary and kinship groups called buay. However, in the course of its history, the indigenous people of Lampung also recognize a Marga which refer to the administrative boundaries established by the Dutch colonial

government to facilitate administrative boundaries for tax payments at that time. The biggest difficulty in establishing administrative boundaries in the indigenous Lampung community at that time was because of nomadic life. Therefore a Marga government system was established, in which several names were embedded from the name of the buay and some names were also created to accommodate new Marga name because the Marga consisted of several buay. Switching from one buay from one place to another is a common thing because Lampung people's livelihood patterns used to be *nghuma* or *ngumo*, which is a system of paddy fields farming where they move around looking for vacant land to plant rice. This distribution has been going on for centuries so it is not surprising that many of the names are the same, but the regions where they live differ. This is due to the nomadic system to find new land [2].

Referring to the above discussion, it can be assumed that the indigenous peoples are between local and global society in which big socio-cultural changes are always around them while they also have to preserve the customs and cultural heritage of their ancestors who may not be much in accordance with existing socio-cultural changes. On the other hand, they must continue to strive to care for their culture and traditions so that their identity does not disappear, including recognition of their customary rights by the state, although in a political context, their identity is sometimes manipulated for political purposes. Some of them do not realize how important it is to maintain their identity and local culture so that there is no effort to care for that culture while a few others feel it is very important but often they are powerless. It is understood that such local wisdom is very important in a variety of global problems today underlining the importance of strengthening the character of the younger generation. The local Lampung's current identity is in its philosophy of life called *Piil Pesenggiri*, which is local wisdom in building character amid socio-cultural changes including the current of the industrial revolution 4.0 which provides many benefits for the community but must also be able to be adapted so as not to eliminate positive values in local society.

2. Methods

This research uses a qualitative approach with ethnographic methods. Qualitative research emphasizes the deep description and understanding of a phenomenon being studied, meaning that qualitative research has the aim of finding meaning behind behavior and action. Every action taken by someone cannot only be seen in plain view or seen from the viewer's perspective (subjective or biased), but has a meaning behind the action or to understand people's behavior from what is not visible. Every

action done by a human being is an embodiment or symbol of what is in his mind, but the form of each action has a meaning which can only be understood when we can understand the person's behavior "as the person understands himself". An action cannot be understood through what merely visible, but it has a meaning behind the behavior and actions which can only be known by means of deep understanding, namely understanding the person as he understands himself. In qualitative research, it is known as the *verstehen* concept put forward by Max Weber, which is to understand the meaning behind what appears, or to understand the meaning of one's behavior as someone understands himself. Simply, it is not the understanding of the researcher (ethics) that might lead to bias (subjectivity), but rather to find the meaning behind the person's behavior by understanding.

The process of finding meaning is to make a deep understanding. Throughout the history of Anthropology and Sociology, experts have developed methods for understanding this, starting with the concept of *verstehen* (deep understanding) in sociology and the concept of native's point of views itself in anthropology developed by Malinowski [4] in his research in the Trobriand community in an ethnographic manner. In qualitative research, an in-depth understanding is carried out with the techniques of observation involved and in-depth interviews. Malinowski lived together with the community he studied for quite a long time, so he knew the meaning of what was behind the behavior of the Trobriand people. This is because, the meaning of behavior can only be known and discovered when the researcher is able to understand deeply the behavior and actions of the person being studied, as the person being studied understands himself. In addition, C. Geertz [5] has also developed Malinoski's concept of native's point of views about understanding a meaning, namely what he calls Thick Description, which is an in-depth description of something that finds the meaning behind behavior.

The method of understanding also prevents us from thinking about prejudice or stereotypes of the people or ethnic groups that we will examine, therefore it is important to look at the culture of a tribe as they understand themselves, where this view is called cultural relativism or cultural relativism. Cultural Relativism, according to Harris is:

"The principal that all cultural systems are inherently equal in value and that the traits characteristic of each need to be assessed and explained within the context of the system in which they occur". [6]

The data collection techniques used are involved observation, in-depth interviews and literature studies. Observations involved in the daily activities and behavior of the people studied by living with the people studied. In-depth interviews were conducted with several informants who felt that they were very knowledgeable about the object

of the study in question. Literature study is carried out by collecting important archives about the Pepadun and Sai Batin clan. Besides, an FGD (Focuss Group Discussion) will also be held with traditional leaders and adat community leaders. FGDs are needed to seek mutual understanding. The informants in this study are the traditional leaders and the community who are relevant to this study, obtained through the snowball method.

The analysis of the data is through triangulation, peer review and member check. Triangulation is done by checking observations, interviews and literature; peer review is carried out with discussions with experts in their fields; and member checks are carried out to informants one to another informant.

3. Results and Discussion

3.1. Piil Peseinggiri

Lampung society in general is a pluralistic and heterogeneous society, where the community in it consists of various ethnicities. This has been going on since the colonization of 1905 transmigration period until now. The massive arrival of Javanese and Balinese has been going on for a long time to Lampung. It is very natural that Lampung region becomes very heterogeneous and even the Javanese ethnic population is the majority compared to the ethnic Lampung itself. This can be seen in the following table:

TABLE 2

No.	Ethnic groups	Population year 2000	in %	Population year 2010	in %
1	Javanese	4.113.731	61.88	4.856.924	64.0
2	Lampungnese	792.312	11.92	1.028.190	13.5
3	Sundanese / Bantenese	749.566	11.27	901.087	11.8
4	South Sumateran	36.292	3.55	416.096	5.4
5	Other ethnic groups	754.989	11.35	406.108	5.3

Source : BPS [7] [8]

It can be seen that Lampung is only 13.5% compared to Javanese ethnicity which reaches 64%. This is certainly very worrying for ethnic minorities which are culturally more marginal. Concerns that have occurred where one example is the Lampung language, which became marginal in its own country. In addition, many Lampung cultures have become almost extinct as a result of the increasing acculturation and assimilation, let alone amalgamation in Lampung. New cultures emerge which marginalize Lampung cultures. The results of previous studies indicate that Lampung cultural marginalization has occurred a lot [9] [2]). In addition, the results of other studies prove that the tendency

of the people of Lampung in preserving and caring for their culture is running low. It is seen that the older generation did not pass down Lampung culture to the younger generation. Whereas, the most important aspect in preserving culture is the collective members of the community owning the culture, that is how they are able to care for the culture. From another cultural point of view, it is a system of customs and traditions that are not fully understood by the younger generation, in which traditions are considered to belong to the elders.

In the field of agriculture, it is known that Lampung ethnicity is a highly skilled pepper and coffee farmer throughout the world, thus attracting VOC to reach Lampung. But now pepper farming as a characteristic of Lampung has also experienced extinction. The results of some research showed that the orientation of the young generation of Lampung was no longer on the farming system, since such tradition as growing pepper, coffee or others had been abandoned. The orientation of the Lampung young generation is to the bureaucracy, civil servants, the military and the police. Meanwhile, the tendency of younger generation of Javanese and Semendo in Lampung is getting bigger in agriculture and plantations. Hence it is natural that many of the customary lands of Lampung as customary assets are then sold [10]

Nevertheless, we should not be pessimistic in facing cultural marginalization by the inclusion of various modernizations, globalization and even the industrial revolution 4.0, because there is one thing that belongs to the ethnic Lampung that is difficult to change and able to build the nation's character, namely identity. Advances in technology in various fields, especially digital technology have brought great changes in indigenous communities in Lampung.

The results of previous studies indicate that culture in Lampung ethnicity may experience extinction, but its identity is very strong [2]. The Lampung ethnic identity is contained in the *Lampung Kham* or *Ulun Lampung* concept, that is we are Lampung people. This identity is the core of a culture that is difficult to change. Identity for Lampung people is local wisdom that has the potential to manage identity and defend against extinction and marginalization. Lampung identity is the core of Lampung cultural philosophy which is called *Piil Peseinggiri*.

There are a number of versions of *Piil Peseinggiri* which in general means having a work ethic with a high spirit [11]. The first version which was compiled by the Balitbang Lampung Tengah in 2017 explained that philosophy consists of 5 elements namely:

1. *Piil Peseinggiri*. This philosophy is usually understood as self-esteem. *Piil Peseinggiri* regulates the rights and obligations of every member of society, along with

material and moral sanctions for violators. It becomes a sign in daily behavior. With the concept of Pili Peseinggiri, people are required to maintain attitudes and behavior in order to uphold the good name of personal, family, and to the wider context, his environment. In certain matters, a person can risk or sacrifice anything (even lives) for the sake of personal and family pride.

2. *Sakai sambaian*. Sakai sambayan is generally identified as the philosophy of having mutual cooperation and help to those who need. In this case, the intended assistance is not limited to the material, but also morals such as donations of energy, thoughts, suggestions, etc. Giving and receiving assistance can be carried out for a long time as long as it does not harm the other party and does not have an impact on one's good will. Sakai sambaian shaped the community into a social soul, compassionate towards others who are in distress and in need of help. Whatever the form of assistance is, it is given unconditionally, without expecting anything in return
3. *Nemuy Nyimah*. This means to be generous and kind to all parties related to them, especially the guests or visitors. In addition to being generous by giving something that is available to other parties, it is also polite in speaking to guests or visitors. Nemuy which literally means receiving guests or welcoming guests while Nyimah means giving something unconditionally. As a form of carrying out nyimah value, someone is said to be comfortable when he is able to give something to someone else. This is the kind of Lampung hospitality to guests, welcoming them with open arms.
4. *Nengah Nyappur*. This is a pattern of association of Lampung people who open themselves in a wider association. The community will participate in anything that can give positive impacts and bring progress. Besides, it can adapt to the development of the times. Nengah means get into the middle while Nyappur means to mix or mingle. Simply, the value indicates that Lampung people are confident to appear in the crowd and can adapt or blend in any social environment or community.
5. *Bejuluk Beadek*. Based on the Lampung traditional system which was inherited from generation to generation from ancestors, a person has the right to be given a customary (adat) title. For men or women in Lampung who are married, they will be given an adek or adok (traditional title). The customary title is given at the time of marriage. There are times when the granting of a traditional title is also given to ethnic migrants married to ethnic Lampung [11].

Another version is from Prof. Hilman Hadikusuma [3] who explains that the Piil Pesenggiri contains components such as:

1. *Piil Pesenggiri* which implies not wanting to lose in action and behavior
2. *Juluk Adek* that indicates preference of having a good name and honorable title.
3. *Nemuy Nyimah* which means accepting and giving in an atmosphere of joy and sorrow.
4. *Nengah Nyappur* which implies sociable and deliberative in solving problems
5. *Sakai sambayan* to pursue helpfulness and mutual cooperation in relating kinship and neighborhood.

Still according to Hilman Hadikusuma [3], the term Piil refers to the sense of taste or the position that is maintained, while the Pesenggiri means the value of self-esteem. Hilman Hadikusuma also hypothesized that the term "pill" was thought to originate from the Arabic language (fi'il), which means deeds or mannerisms. From the results of in-depth interviews with Suttan Darmawan, one of the leaders of Indigenous people in Central Lampung, Lampung traditional community consists of Ruwai Jurai namely Jurai Pepadun and Sai Bathin, and has the philosophy of life namely *Piil Pesenggiri*, *Bejuluk*, *Buadag*, *Nemuy Nyimah*, *Nengah Nyappur*, and *Sakai Sambayan*.

As an effort to ensure the preservation of the culture of Lampung and to realize the above objectives, it is necessary to make attempts and concrete steps that are effective in the maintenance of Lampung culture. Officially, the Law Number 14 of 1964 concerning the formation of Lampung government; PENMENDAGRI Number 39/40 of 2007 concerning regional cultures / languages; PERDA Number 2 of 2008 concerning the maintenance of Lampung culture have explained that ; Piil Pesenggiri; Shame / disgrace. To feel disgrace at doing bad things, or doing things that are contrary to religious norms / customs, and of begging. Bejuluk / Beadag; Lampung people were given jejuluk (name/title) after born in the world. And after marriage, Lampung people were given the custom title of both women and men. Nemuy Nyimah; Open hearted to guests, smiles generously and respect and appreciate guests. Nengah Nyeppur; Lampung people mingle within the community and always present in every activity both joyful and sad activities. Sakai Sambayan; Lampung people have mutual cooperation, are helpful to each others and sociable.

Having been incorporated into the Regional Regulation, the meaning of each of these philosophies has become clear.

3.2. Penyimbang, Leadership and Public Trust

In this study, for *Penyimbang*, an example of a *Penyimbang* structure is taken in the Pepadun community in Way Kanan. The Pepadun community in Way Kanan, which is famous for its 5 clans and 8 Kebuayan, inherits titles and positions to sons. This means that the drop of blood is very important for each clan. The extended family is an important family unit in traditional life, the extended family lives in each clan. Each clan has traditional elders or traditional leaders or leaders, called the *Penyimbang*. The *Penyimbang* is a traditional leader and has an important status and role in indigenous peoples. *Penyimbang* titles and predicates are usually given to the eldest son. So it is very important to know the blood drop in the family. There are three important terms in identifying blood droplets biologically to provide a *Penyimbang* title, namely *puyang* (*ancestor*) and *batang* (*descent*). This can be explained as follows : *Puyang* (*ancestor*) adalah memiliki tetesan darah nenek moyang

1. *Batang* (*descent*) is original descent from the patrilineal line (blood/biological drop from the male lineage) based on *puyang* (*ancestor*).
2. *Sangsan* is a title given by marriage and so on [2].

From the three concepts mentioned above, it can be understood that the main customary title given to generations and descendants who have blood drops or blood is called Puyang, meaning that if they are genuine drops of blood, they have puyang. So the offspring who have this puyang means they are stem groups, meaning that they are biologically original descendants/blood drops. Meanwhile, in the awarding of customary titles, there are also those who are given titles, not from drops of blood but because of gifts and are recognized by the existing *Penyimbang*s, this is called *sansan*. That which signifies that a person is "original" (patrilineal blood drop) is having puyang, which means he is an "original" descendant (patrilineal blood drop) based on blood flow (Stem) [2].

But sometimes the family has no sons, or all daughters, this is called *Pengakuk*. *Pengakuk* is if all girls. So that no stem will be given a customary title or used as a counterweight, the solution is that one of the sons-in-law of the daughter is taken. This is also known as *semanda*. The term *semanda* also means that being a *Penyimbang* because of being married, but still stepping on two feet, the wife's family becomes a *Penyimbang* and her own family as well. Not all clans in Way Kanan use this term and the *semanda* system, for example, the *semanda* system has never happened in Pemuka Pangeran Ilir. In addition to *semanda* there is also something called *Semanda*

Burung, which is temporary semanda, where if the son is not married, the Penyimbang is temporarily given to the brother-in-law. But when the boy is married, the Penyimbang returns to the boy's hands. Then there are those who have no children at all, this is called mopus, which means that they have no children at all, so they are usually taken from their brothers or the sons of their brothers. In addition, there is also what is called the Bumi Rua Marriage, which is the Penyimbang in two places, namely the Penyimbang in the wife's family and also in her own family. For example, this happened to Husni Anwar GIr Sutan Setamba Kura, where he married Bumi Rua [2].

Talking about the *Penyimbang*, the clan Penyimbang is the highest position in the Pepadun custom in Way Kanan. Penyimbang clans have autonomous power, meaning that each clan is autonomous, different from other Pepaduns. In *Penyimbang* the 5 kebuwaian in Way Kanan, there are several categories or ranks. The Penyimbang in Lampung Pepadun Lima Kebuwaian Way Kanan, is as follows; Penyimbang Marga; Penyimbang Pepadun/Penyimbang Tiyuh ; Penyimbang Injak Batin ; Penyimbang Saka dan Gimbar Layar [2].

The Penyimbang arrangement above is not all clans still have, and in the Lampung Pepadun Adat strata, especially in Way Kanan, it is basically the same as other clans in the Pepadun Lampung Customary area. There are only minor differences, such as in Buwai Pemuka Udik there is no Injak Customary rank 18, while in Pakuan Ratu there is a stamped 18 and stamped hose, in Buwai Bahuga there is a Penyimbang Marga dressed in yellow while in other places it is white. As conveyed by the Queen (buwai Pemuka Prince Tua), in Pakuan Ratu there are several levels or levels from the highest to the lowest, namely: Step on 24, Step on hose (have reached 18 but can't reach 24), Step on 18, Step on 12 and Step on the Saka-Saka. Especially for stepping on the hose, it's only available in the old prince's buwai. So there are differences between clans, although they are small because in general they are relatively the same. To become a clan *Penyimbang*, the most important condition is "recognition" and agreement from all other clan *Penyimbang*. Then other additional conditions were added, namely as explained by the Queen, to *Penyimbang* the clan the additional conditions were, there must be a village (lebu), there was blakat, namely to go down to the river (river), the King's ladder, which was a seat near the river. Sessat Agung (traditional house) and has its subordinates, such as Pepadun and so on [2].

Each of the counterPenyimbangs is as follows; Clan *Penyimbang*; There are 2 kinds of clan Penyimbangrs, namely (1) Offspring of the Descendant Clan, namely the Penyimbang of Descendant Clans that occur because they are descendants of the ancient Penyimbangmen, the change of Penyimbang from parents to their children is carried out

by a large begawi commonly called *Mancor Jaman* and (2) *Penyimbang* clan because of the service to *Penyimbang*. Usually people from outside because of their services to help the *Penyimbang*. So for his services he was appointed muare (mewakhi) and given the position of *Penyimbang* clan, for example Minak Sumbahan originally came from Java because he helped Ratu Jimat expel people who occupied the location of Kampung Blambangan Umpu, then he was given *Penyimbang* status and was given Lebuah Kampung, which is called Kampung Kembah [2].

From the results of the study, it can be analyzed that *Penyimbang* is related to leadership, that this leadership is very important in terms of resource management and the survival of indigenous peoples. The indigenous people of Lampung live in clans and buay-buay, each of which is led by a *Penyimbang*. All *Penyimbang* between one clan and other clans are equal in position, except within one buay or one clan itself, depending on the customary structure within that one clan or clan, there is *Penyimbang* clan there is *Penyimbang* tiyuh and so on. However, it should be clarified that there is no single king in Lampung, there is a *Penyimbang* for their respective clans and buays, so that all have the same position. From research evidence that each clan and buay have their own history of where they came from, such as the fruit of the shoulder clan admits they came from Egypt, and other clans also have their own stories and beliefs about where they came from. Although it is said, many claim that the origin of Lampung is from Skala Berakh, but this needs to be explored further because not all clans come from there, maybe some do. This has been proven by various studies, for example the Legun clan in Kalianda the Sai Batin indigenous group comes from Pagaruyung [2] and the Buay Bahuga clan comes from Egypt. Several other clans such as the Keratuan Blood Putih in Kalianda also have their own origin stories, from the relationship with the Keratuan Melinting and the Kingdom in Banten as their ancestors. Likewise with the clans in Way Kanan. So the relationship with Banten is very close. Thus, the results of this study indicate that there is no single unit where the origin of the Lampung indigenous people comes from, which is every buay and clans have their own origins.

So it can be said that every clan and buay in Lampung are “equally divided”, that each has the same high power. What is often found is recording the *Penyimbang* taking adat or siba, in other words, there are mostly in Banten, and Skala Bekhak, according to research estimates, this may have been a gathering place for ancient adat leaders or some kind of large meeting for recognition of adat, so that Banten and Skala Bekhak is often used as a place of origin, most likely the origin of the place to take customs from the big gathering is not the genealogical origin itself.

Although sometimes we find that there are the same buay names found in different areas, the assumption that occurs is that because the Lampung people used to live ngehuma/ngumow, many groups of people who live move from one place to another then make a living. new with new leadership so as to form a new Penyimbang. For example, the results of Bartoven's research (2017), show that there is a Buay Belunguh clan in Tanggamus and also found in West Lampung. For example, the results of Bartoven's research (2017) found that one of the clans of the Legun clan, namely Paksi Cunggu (Kampung Cunggu) was a Nyerupa buay, which was also found in the West Lampung area. Since most of the clans were formed by the Dutch, many crocodiles declared themselves to join a clan, so it is not surprising that within one clan there could be different cultures, in the Sai Batin indigenous people of the clan Legun Kalianda. The Dutch have formed clans based on administrative boundaries, while the buay-buay continue to spread, so many buay-buay are not included in these clans, because administrative boundaries in Lampung in the past, for example the West Lampung area were not included in the boundaries of Dutch residents. at that time, but entered Bengkulu, so it did not belong to the 62 clans. However, the buays that are not included in the clan are still indigenous people of Lampung and relatives of Lampung. We were often separated by distance, time, politics and the laws of that era which made us far apart, even though we were still of the same blood, namely Lampung. We can divide this Penyimbang problem into two problems, namely (1) Penyimbang in the Sai Batin indigenous community (2) Penyimbang in Pepadun indigenous people.

The Penyimbang in the Sai Batin indigenous community, is based on lineage, where the eldest son is the leader or the Penyimbang, then passed on and so on. It applies absolutely in a kebuayaan or a group of descendants. However, it is a bit different when it is in the clan, because there is a buay in Sai Batin which then automatically becomes a clan, but there is also a combination of several kebuayaan, because the clan is an administrative boundary created for the purpose of paying taxes in the Dutch era. So there are clans which are then formed from a combination of several buays. The crocodiles that have spread because of the ngehuma/ngumow form a clan union with other crocodiles. Then among them will choose one of the buay as Penyimbang their clan, leading their clan, or it can also be called kebandakhan. Who will be their bandakh or their leader. Usually based on agreement, adat is an agreement and consensus, the right person is chosen, usually seen from leadership and of course from ability, for example charisma, authority and financial ability, for example, in the past having a large customary land [2].

The *Penyimbang* in the indigenous Pepadun community is also based on lineage, namely the eldest son. For the buay group, there is each *Penyimbang*, and for the *Penyimbang* clan it is based on an agreement between the indigenous peoples. Except for the clan which is already one buay, the *Penyimbang* of the clan is from the buay *Penyimbang*. The problem is that when there is one buay clan, which has many villages, there will be several *Penyimbangs*, so it's not surprising that in Pepadun within one clan there are several *Penyimbang* clans. This means that if there are 62 clans in Lampung, it does not mean that there are 62 *Penyimbang*, but that there may be many, and one of them represents the clan, based on an agreement. Custom is an agreement. *Penyimbang* is a matter of *Piil Peseingiri*, where the pride of good leadership and leadership is trusted by members of the indigenous community [2].

4. Conclusion

Lampung is a gift with various kinds of ethnicity providing extraordinary wealth of customs and culture. Lampung ethnic is an ethnic that is very open to change and is a society that is open to any ethnicity. Lampung ethnicity is also able to adapt to the changes in the existing social culture. This is proven through the history of colonization and transmigration. The largest transmigration program in the world is Lampung where Lampung ethnic community lives in harmony with migrants. This indicates the philosophy of *nemuy nyimah* (suave) and *nengah nyappur* (open to social relationship). Nowadays, there is no longer difference between the newcomers and the native people, because everyone is united as the *Ulun Lampung* (Lampungnese).

This is reflected in the nature of the life principle of the Lampung people who are known by their philosophy of life, namely *piil pesenggiri* (self-esteem), *nemuy nyimah* (suave), *nengah nyappur* (social relations that open themselves and adapt), *sakai sambayan* (mutual cooperation), and *bejuluk beadok* (strong identity). The five philosophies are local wisdom which is very important in the indigenous people of Lampung.

On the other hand, Lampung culture is feared for its extinction, for example Lampung Language. Theoretically, some cultures may experience extinction or change. However, not all parts of Lampung cultural elements are easy to change, one of which is the philosophy of life of Lampung people. The philosophy of life of the people of Lampung, *piil peseingiri*, *nemuy nyimah*, *nengah nyappur*, *sakai sambayan* and *bejuluk beadok*, is Lampung people's identity that is difficult to change because this is the core of Lampung culture.

The Penyimbang is a traditional head or clan head from a sub-ethnic group in Lampung, there are many clans in Lampung with each clan head, under the clan consists of tiyuh-tiyuh or villages headed by the tiyuh Penyimbang, so there is a Penyimbang clan and there is a Penyimbang tiyuh. These Penyimbang lead their citizens so that all residents obey and obey him, in terms of customary and clan affairs, all residents will follow their leadership, namely the Penyimbang. A Penyimbang has inherent power and regulates all customary affairs in his community. A Penyimbang has a very high position and is adored by the community. However, a Penyimbang has a *peseinggiri piil* in him, namely a very high self-esteem, its meaning is not an act of arbitrary and mere authority but an act of justice to members of his group. *Piil Peseinggiri* relates to self-esteem, self-respect to be ashamed when bad things happen to members of the community. Therefore it is necessary to continue efforts to preserve and care for Lampung culture, because by caring for culture, we will not lose that culture. It is necessary to be together continuously to preserve and maintain the culture for the next generation, because in the hands of the next generation that culture can continue to be preserved. Moreover, many research results provide recommendations that local wisdom is the solution for most social problems in society, and the philosophy of life of Lampung people is local wisdom in Lampung society.

Throughout its history, Lampung was areas of colonization and transmigration where the inhabitants of Java and Bali were moved to Lampung, because it considered the *Jinawi* land – a fertile and prosperous land. This can be seen from the success achieved by the trans-migrants. The relationship between the locals, in this case the Lampung ethnicity, is also harmonious with the newcomers with acculturation and assimilation. The current impact is the composition of the population based on ethnicity, where the ethnic Javanese population is the majority, which is around 60% in 2010 [8]. This has implications for the culture of minority groups in this case the ethnic Lampung which continues to be marginal.

The extinctions of several cultural elements continue to worry. What was done by the government during the period of Regional Autonomy is to revitalize Lampung Culture. But so far the revitalization that has been carried out is limited to reviving the cultural symbol of Lampung. The question is how to revive Lampung culture? Does the indigenous community have to live like in the past. This revitalization framework is not yet clear about how can this culture be not extinct and remain sustainable. Ee live in a time when society has experienced great social and cultural change. Technological innovations, information and the sophistication of modernization have prevailed everywhere and greatly influenced culture. Managing revitalization of culture

is difficult to do until now by the Lampung government because the efforts are only limited to preserving the symbols and rituals. This is worsened by the owner of this culture in this case the Lampung indigenous people who lack of desire to maintain their own culture. This can be seen from the fact of how Lampung families have a lack of desire to pass on indigenous and cultural knowledge to their children. Many children do not understand their own culture and lack of desire and effort to care for their own culture. In the younger generation, this is not interesting because it is considered inefficient and does not make money. From these facts, we, the research team, would like to put forward the concept of "cultural heritage conservation", which not only revives, but preserves cultural elements that are relevant to the present situation.

Cultural innovation is needed to be applied for the elements of dynamic culture to be able to adapt to technological changes, without changing its essence, but adapted to the development of the times so that it is in accordance with millennial generation. The concept of cultural conservation is a concept where culture is maintained for the purpose of being conserved but dynamic so that it is present and attractive to millennial since the concept of cultural revitalization is experiencing a dead end against the preservation of culture itself. Meanwhile, local wisdom which is touted as a solution of cultural revitalization experiences a dead end when it is realized in the form of reality. Therefore local wisdom needs a strategy in order to be realized into a solution that is by means of social engineering. So the concept of cultural heritage conservation is a form of social engineering.

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