

Looking through the Ethnolinguistic Perspective to Unveil the Social Facts Phenomenon of *Piil Pesenggiri*

Komunitas: International Journal of Indonesian Society and Culture
10(1) (2018): 68-77
DOI:10.15294/komunitas.v9i1.12831
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p-ISSN 2086 - 5465 | e-ISSN 2460-7320
<http://journal.unnes.ac.id/nju/index.php/komunitas>

UNNES JOURNALS

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Received: 18 January 2018; Accepted: 1 March 2018; Published: 30 March 2018

Abstract

This article discusses the issues around the socio-cultural phenomenon that employ interdisciplinary studies between linguistics, anthropology and sociology to study the linguistic behaviors of the Lampungese society in a way to grasp their worldview. The data were technically collected through observation and literature reviews to bring out the voices and experiences of the people who mostly affected by the concept of Piil Pesenggiri, of people whose voices have been missing in literature and debate. The production and reproduction of identity through Piil Pesenggiri seems to remain a finding tradition exist among the Lampungese which primarily resulted both demographic and the local political change allowing emergence of a capitalist strategy "retreatment" used as a form of resistance against the transmigrants. It is not a secret anymore that Piil Pesenggiri which many of us understood as the life philosophy of Lampungese triggers negative stigma amongst other shared races or tribes of transmigrants, it is a shift of viewing piil as a mere "cultural shield" or cultural fortress within their social relations. It then becomes clear that the worldview of the social facts of the community as well as segregation that plunges into the socio-political aspects of society including education, cultural symbols, the political flow of identification of social structures. Today's, the existence of Piil Pesenggiri ethnolinguistically is deemed to reflect cultural capital, a static and contextual product of identity which cannot be separated from the people (ulun) Lampung.

Keywords

ethnolinguistics, piil pesenggiri; identity; Lampungese; tradition

INTRODUCTION

Hereditary, language is an instrument that allows us to interpret the world. Language provides categories of thoughts or ideas, but at the same time, language properties push for possibilities, limiting how far or how close we can see. From the thesis can be drawn assumptions about the nature of the language and the relationship between language and the world. The conceptualization of language as an objectification of nature, and the evolutionary step toward the intellectual formation of what is considered as an orderly or otherwise chaotic pattern,

is the basis of philosophical assumptions for linguists such as Saussure and Cassirer (in Ding, 2010). The root of this assumption comes from Immanuel Kant's thought of human reason as a powerful tool and enables human beings to interpret the world or otherwise, to scramble or to overturn the understanding of the universe.

The diverse Indonesian societies are vast lands for research studies that under-

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go the ethnolinguistic perspectives, so that a culture can live in another culture. Ethnolinguistics is the study of the language system in a cultural perspective. Ethnolinguistics is also called Anthropological Linguistics or Anthropological Linguistics which is a study of language and culture as a major sub-field of Anthropology (Duranti, 1997). Hymes (1964, pp. 4) suggests that through ethnolinguistics we can trace how linguistic forms are influenced by culture, social, mental, and psychological, what is the true nature of the words and meanings of the relations between them.

In this study the author is interested to examine in particular the sign system or symbols that stay in co-existence with the language of a particular ethnic meaningful culture, namely the people of Lampung. Indigenous ethnic origins of Lampung, known as *ulun*, are still adhering to the local philosophy of life that has been going on for generations since hundreds of years ago recount in the Book of Kuntara Raja Niti¹. The philosophy of life, among others *Piil-Pesenggiri* (feeling embarrassed to do humble work according to religion and have self-esteem), *Juluk-Adok* (having personality in accordance with the title of *adat* or custom where one bears), *Nemui-Nyimah* (visiting each other to stay in touch and friendly behave in receiving guests), *Nengah-Nyampur* (sociable, active in social interaction and avoid individualistic), *Sakai-Sambaian* (*gotong-royong*, cooperation in community and help each other/community shared members). The things that interest the writer in studying the symbols that contain the ideological identity of *Ulun* society is based on her curiosity about the system of sign or cultural symbol used by the society since ancient times up to the present. These symbols can state between certain ideologies that can shape social behavior between social segregation, identity preservation, and local wisdom of that local people.

The openness of Lampungese or the *ulun* people has become one of the considerations of the Lampung province as a transmigration destination area during the Old and New Order periods. Not only being

open to many ethnics, Lampungese were also known for their generous attitudes. Many clans or customary land were granted to the transmigrants¹. The land of Lampung is known for its saying "*Sai Bumi Ruwa Jurai*" for the Lampungese is very friendly, open-minded and peace lovers either (Setyawan, 2012: xvii). The blurring on the *ulun* Lampung's identity primarily caused by the swift flow of transmigrants which turned Lampung province into an exact destination and contributed to the shifting of the current social position of *ulun* as well. Of course, this has been a major impact for the *ulun* societies who increasingly feel pressure and tend to be less appreciated.

According to record data from BPS (2000, 2003, and 2010), the current position of *ulun* Lampung are very small in number to be compared the new commers' population. The estimation of population composition based on the ethnic groupings ranging from those who are originally from Java equal to 61, 88%, while Lampungese is 11,92%, Sundanese (including Banten) is 11,27%, Semendo and Palembang 3,55%, and other tribes (Bengkulu, Batak, Bugis, Minang and others) which took 11,35%. These compositions cannot be separated from the history of *ulun* Lampung contact themselves with outsiders for hundreds of years ago so that they shared each other in terms of identity and tend to be more flexible. In addition, marriages with other ethnic groups also at the same time turn the boundaries of identity becoming blurred in terms of socially and territorially boundaries (Barth, 1969). Having viewed from the perspective of migration, what happened to *ulun* Lampung, do they experience the process of marginalisation as the local residents in their homeland making them have nothing to do with their own land or this is called 'ethnification'. The *ulun* Lampung's position as an agent in addressing migrants and their

1 During the period of 1952 to 1970, the transmigration area of Lampung was placed 53,607 households (222,181 inhabitants) from Java and Bali. They are spread over 24 (twenty four) transmigration sites in Lampung. Among others are in Middle Lampung, East Lampung, North Lampung, Way Kanan, Tanggamus, Pringsewu, Tulangbawang, and West Lampung.

relations to the principle of *Piil Pesenggiri* as a self-esteem as well as a response to the domination of the transmigrants.

Based on these facts, it is true that there are triggers of the meanings change towards *piil* by the process of adapting the community in addressing an increasingly globalized world. The result in the internationalization process of *ulun* Lampung with the migrants is learning for the local community to gain new knowledge so that it becomes the capital to contest with the newcomers. In other words, the *ulun* society implements a strategy of “taking” its right to take action.

METHODS

This research is multisited, so all Lampung *ulun* has the same opportunity to become the informants. The data and information in a way to explain the research problem are collected from two sources, namely primary and secondary. Primary data obtained through observation and in-depth interviews with a number of informants, while secondary data collected from the results of data processing of others in the form of documents, reports, publications, and so forth.

In the opinion of Crystal (1987) ethnolinguistics is a language study related to certain ethnic attitudes and behaviors, especially with regard to social interaction, this study combines two fields of science namely Linguistics and Anthropology. Nide in Hymes (1964) says that words are fundamentally symbols or cultural traits. Spradley in the study of anthropology studies culture as a system of knowledge (cognition) which includes the behavior, ideas, and knowledge of a society. Masinambouw (1998, pp.14) says that culture is a complex whole of everything we can observe in humans as social beings and by itself including the language in them.

In addition to the mentioned interdisciplinary theories, the social fact used as a paradigm in this study is an analytical method of structural-functional theory and symbolic interactionism theory. The techniques in digging information / data collection by observation, in-depth interviews

and documentation. While in analyzing the data, the researcher followed the pattern of analysis Miles and Heberman (1974, Eds. 2014); data reduction, data presentation, withdrawal and verification. In testing the validity of the data, this study used the technique; 1. Extending field attendance on keeping in touch with the research subjects, 2. Triangulation is done through comparing the results from informants with sources, methods and theories.

The subjects in this study were the individuals of indigenous population and transmigrants who are willing to accept the presence of the writer and those of capable and have willingness. While the object is a verbal symbol that is commonly used each ethnic in interacting. This simple research employed a descriptive method; the writer herself is the main instruments. The researcher directly engaged in the social settings of the studied communities, in addition she herself becomes the key-instrument of the study (Bogdan & Tylor, 1975, p.163).

Review of Related Literatures

Sulistyowati and Margaretha (2011) reviewed the culture of Ulun Lampung in their article entitled *Piil Pesenggiri: Modal Budaya Dan Strategi Identitas Ulun Lampung* reveals that the reconstruction of *Ulun* Lampung identity is inseparable from the development of political and cultural dynamics in space and time. Production and reproduction of *piil pesenggiri* as an invented tradition processed into cultural capital and identity strategy is a kind of resistance to the entrants as reterritorialization and self-identification. Changing the negative stigma of *piil pesenggiri* that has been used as a “cultural shield” in various actions is the *Ulun* Lampung construction with a new image through education, cultural symbols and political channels, is a process to be recognized identity in social structure. A slightly different from before but with the same researcher, Risma Margaretha Sinaga (2014, 2012) writes in her dissertation entitled *Strategi Mengubah Stigma Kajian Piil Pesenggiri Dalam Budaya Lampung*, found that the *Ulun* society strengthened their

collective consciousness through revitalization and rearticulation of *Piil Pesenggiri* as a representation of the identity, reproduction of *Piil Pesenggiri* is a resistance to inequality against immigrants, recognition and valued as local ethnic. The revitalization of traditions carried out, among others, by holding *begawi adok*, the ritual of giving honorary titles to outsiders as a sign of brotherly relationships-or as an exchange. The study of *piil pesenggiri* in the application of social interaction in the community and in the frame of Indonesian legal culture conducted by Pairulsyah (2013) entitled *Kualitas Pelayanan Publik Samsat Lampung dalam Perspektif Budaya Piil Pesenggiri*, assessing the public's assessment of public services performed by Samsat on, which the average result is considered good enough and in accordance with the rules outlined. The service provided by Samsat is good in principle to *nemui nyimah* (courtesy on service users). The bad judgment lies in the variable *nengah nyappur*. The research that the author presents on this occasion examines from a different point of view that cultural expressions of semiotic phenomena are the indicators of changing the identities used in expressing the social and ideological positions of a group of different ethnic people forming a heterogeneous society in Lampung have meaning which can describe or reveal the minds of the original community Ulun Lampung in general. Accordingly, this study may at least contribute to; (a) the repertoire of scholarship that marries the anthropological and linguistic disciplines, (b) the reference to understanding the mindset of Ulun Lampung society, (c) to develop anthropological linguistic studies with other scientific studies ie sociology.

The less but not least, this research refers to the hypothesis Sapir & Whorf (1957) which says that language has a connection with culture. Culture is determined by language because language is a cultural guide. One can not understand language and judge culture without understanding both. Sapir (1957) emphasizes that language is very useful of course to be a guide in learning the culture of a society. The language is com-

monly mastered by informants to be able to explain the meaning of culture through the window of the language that she/he mastered. Through the language, it enables us to understand various registers, idioms, language expressions as a crystal experience of cultural events in the everyday life of the Lampungese people.

RESULTS AND DISCUSSION

Ulun and the History of Lampung

Having viewed from the historical evidence proven from the existing historical relic writings (Kitab Kuntara Raja Niti), this Kitab or book shows that Lampungese had their own high and noble culture. This confirms that people of Lampung since the ancient times were the literate inhabitants who understood both reading and writing, i.e., evidence of Lampung script (*kha-ga-nga*). Besides, a number of inscriptions found among others inscriptions Palas Pasemah in South Lampung and Batu Bedil Inscription in Tanggamus Regency, so it can be seen that in the 8th century, Lampung was under the rule of Sriwijaya Kingdom (Setyawan, et al., 2012, p. 14), these prehistoric evidence remains historical in which in Lampung province there exist a type of culture influenced by Hinduism and Buddhism.

Ethnolinguistically according to the existing oral tradition, the Lampung tribe originated from Skalabrak, a place in Belalau region, North Lampung district. The name "Lampung" itself is said to be derived from folklore entitled "Lampung Ratu Bulan" (Tribe of the World, 2014). According to the Chinese chronicle in 7th century which narrated a civilization living in the southern region (Nampiang) there was exist a kingdom called P'ohwang Tolang (to = people, Lang P'ohwang = Lampung) or Tulang Bawang (obtained from informant, 2016). The center of Tulang Bawang Kingdom is estimated to be around Menggala or Sungai Tulang Bawang to Pagardewa (current Tulangbawang district) (Setyawan, et al., 2012: 13). Besides, another editorial came from research students of Thawalib School Padang Panjang

in 1938 on the origin of *ulun* Lampung. It is narrated in the story of Cindur Mato which relates the folklore in Lampung, that one day Pagaruyung attacked enemy from India. People are defeated because the enemy used fire weapons. While the local people used tools the so called *nibung* (precarious), however, the enemy ended up running away. There were those who escaped to Rokan River, partly through and stranded in the upper reaches of the River Ketaun in Bengkulu then descended Rejang. The northbound descended the Batak Tribe. Being stranded in Gowa, South Sulawesi descended the Bugis tribe. Meanwhile, some people who resident in the region Krui and then spread in the highlands the so called Sekalabrak, located in Western Lampung. They are the community who descended the Lampung tribe (reported from *ulun lampung.blogspot.co.id*, 2007, confirmed by an informant, 52 years old).

Attitudes toward Social Identity

Today, there are quite a few multiethnic societies that do not have the history of the ethnic hostilities in which molded them. In specific conditions, those people appear to be relatively few in numbers until the period 1984-1997s, much of this happened due to the tightness of security strategy applied The New Order Politics under the control of ABRI which results a view on religious aspirations that developed in the homeland. However, when the security forces were lose, in line with the fall of the New Order regime as central to political will euphoria, the freedom of expression continues to happen with the release of crystallized emotions into a movement of various social unrest. Various socio-riots occurring in different parts of Indonesia, the unrest conflict initiated in Sampit (2000-2001), Maluku (1999-2001), Ketapang (1999), Poso (1999-2002) are clear evidence of how much social unrest that emerged in the reform era in terms of the sociopolitical and political (1998-present).

Based on the existing data, there are some ethnic and racial communities living side by side in Lampung such as, these ethnic groupings range from Lampung, Melayu,

Minangkabau, Batak, Banjar, Java, Bugis and even outsiders such as China and Arab. Ethnic differences certainly have an influence on the dynamics of social interaction in social life, since each ethnic group has different cultures, values, norms and traditions and worldviews - not only disputes and conflicts that color the relations between the ethnic groups in Lampung. However, it is also found that these communities tend to work together in different life-dimensions. Living in a multi-ethnic society requires a wisdom and cultural sensitivity of its own. A person's sensitivity and wisdom will produce harmonious social relationship (social integration). Harmony will emerge when each ethnic group can live by understanding each other's differences, or by constructing shared values. On the other hand, a multi-ethnic community life which is not accompanied by cultural wisdom tends to trigger social conflict.

From the results of field observations it is found that the ethnic transmigrants are associated on the origin of each region. Although, the intensity is small, each association has activities that concern both social and religious fields. Each ethnic grouping is, therefore, associated with the customs and languages of the region. And there is a tendency to live within a group, which can thus be seen from the areas that characterize the ethnic majority who live in the area. In neighboring life, although bearing each other in different ethnic, Lampung society can live side by side in harmony. Nevertheless, there are a continuance of social prejudices and even ethnic discrimination. In some ways, there is still a majority ethnic tendency that wants to dominate other ethnic minorities (ethnocentrism). Relations between ethnic groups are not only covered by competition and conflict but also adaptation, accommodation and even integration.

The intergroup relationships are, of course, a soul to the dynamics of social life. As a consequence of the interaction process between ethnic groups with different cultural backgrounds, both conflict and integration have great opportunities. Social interaction will lead to integration if inter-

ethnic relationship contexts can create an atmosphere of harmonious relationships in the life of the most prosperous. Such conditions will be achieved, not only by recognizing the existence of each ethnic, but also there must be mutual respect and sense of respect to each other. Each community must be able to reduce and soften the things which prospectively may cause conflicts. To be able to cope with it, the community needs to be open and tolerant. Conversely, ethnic group conflict will occur in interaction causing an atmosphere of disharmonic relationship, which is only caused by differences from attitudes viewing an object related to common interests. Social relations will be getting worst when each ethnic looks at other ethnicities from its ethnic point of view, especially if it is realized through coercion to ethnic minorities abandoning the values and social norms in which they believe in following the new values and norms of the major ethnic.

Piil Pasenggiri* as a Social Identity Perpetuation of the *Ulun Lampung

Piil Pesenggiri, the life principle of *ulun Lampung* is ethnolinguistically viewed to represent both cultural and symbolic capitals in a contestation against all residence societies living around the province. The term *Piil Pesenggiri* itself is believed to derive from the word “*fil*” in Arabic which means a deed or temperament. While “*Pesenggiri*” was the hero of the North Bali inhabitants who stood against the attack of Majapahit troops led by Arya Damar. Thus *Piil Pesenggiri* means the act of non-violent which initially does not want to retreat the acts of violence, which is more concerned with the offending good name of descent or personal honor and relatives “(Hadikusuma, 1989: 119).

The identity of Lampung is a historical part of indigenous Lampungese and Individuals who experienced. Absorbing the history of *adok* ‘a prestige title’ which previously honored by Banten inhabitants whose relation was higher, now *ulun Lampung* reward the *adok* (honored title) to transmigrants, or those who desire it is a continuity for values from the past that experienced

commodification (Sulistyowati, 2004: 147). Through the metaphor of kinship ‘adopt brother’, is Lampung *ulun* strategy to be appreciated. When the settlers receive an offer to be given *adok*, then there is a symbiotic relationship, the honored title sold to the transmigrants which at the same time provide the *ulun Lampung* live’s welfare.

Piil Pesenggiri does not always have the same implementation. The emergence of diverse views and responses if one confronted with a *Piil Pesenggiri*, it will at least cause a different view of value of *piil*. However, it is no longer a taboo that during this *Piil Pesenggiri* used as a means of legitimating the interest of a group of people; it turned to be a justification of an action. In addition to the values in which it prospectively motives a sense of group arrogance, especially to those who still put the title as a measure of self-esteem. *Piil Pesenggiri* is only used as a mere “slogan” because the implementation has been many abused and deviated from the initial value of *piil*. This leads to the distortion of values and meanings of *piil* itself (Sinaga, 2014). The role of government and the elites is quite prominent in awakening the collective awareness of the *ulun Lampung* to confirm their established identity through re-interpreting the actual values of *Piil Pesenggiri*.

In order to achieve their interests, *ulun* society must have capitals to such a socio-political contestation. The external structures are the social worlds where these struggles, in reality, co-exist along with the heterogeneous groups. In this arena or sphere, is an opportunity for them to set a strategic plan, struggling to get their own rights for *Piil Pesenggiri* as part of their culture. Aside from being a capital, *Piil Pesenggiri* is also a strategy to show that *ulun* are capable of living a life in balance in order to preserve their community existence amidst multicultural transmigrants communities within various aspects, such as in terms of pursuing good education, maintaining their cultural symbols as symbolic power, taking chances in the political sphere, or at least the *ulun* should have an active participation in the external structure so that the stigma that

has been given to them can be changed with another more positive image.

Various strategies of reterritorialization are conducted, in the political sphere, such as government policy through the regulations issued by the Governor, as well as the Regents and Mayors. Among them, Pemkab Tulang Bawang requires the use of Lampung Papadun every Monday by all District Government employees. The reason is that, so far, there is no appreciation of the transmigrants to the existence of the *ulun* Lampung who generously reward *adok* or honored title as part of practicing the principle of *Piil Pesenggiri* which is *nemui nyimah* 'showing excellent attitude to the guests' (*Lampung Post*, 5 Agustus 2010).

In many respects *piil* becomes the justification of an action, many cases relate the *piil* becomes "past romanticism" (formerly those who own vast lands, wasteful life and feast, plants). This is the factor that causes them to be increasingly pushed by transmigrants; because the work ethic is lacking. Changing the image such as "beware of the *ulun* Lampungese, which everywhere they are always take *piil* as an important concern", the misconception of laziness, less creative and people of no effort shall be diminished if both parties have a shared understanding towards the essence of *Piil Pesenggiri*.

Redefining *Piil Pasenggiri*

In Kuntara Raja Niti, there was mentioned values inherited in the tradition of Lampung ethnic community which is the so called *Piil Pesenggiri* (attitudes having noble, big-minded, self-conscious and to be aware of obligations). The concept of *nemui nyimah* generally perceived being able to provide friendly services to guests in a hope that the guests could appreciate the hosts. While the conception of *Piil Pesenggiri* that is often discussed is the distortion of the meaning of an attitude (Arabic: *fiil*) and the high moral imperative (*pesenggiri*) which shifts into a feeling of wishing to be seen as a great person/people, who deserve to be praised, and do not want to be undermined by others, this reflects a concept *ijdelheid* in Dutch (Hadikusuma, 1989). Though the

practice of *Piil Pesenggiri* a practical concept from a noble teaching of the Book Kuntara Raja Niti may not be separated from the guidelines to act wisely in solving any problem (*way ni dang robok, iwa ni dapok*), including understanding members of community who do not share the same thoughts (*pak huma pak sapu, pak jelma pak semapu, sepuluh pandai sebelas ngulih-ulih, sepuluh tawai sebelas milih-pilih*) (Reyhan, 2015).

In the past, *ulun* were ethnolinguistically the so called "consumers of *adok*" (a prestige title) adopted from Banten. *Adok* as symbolic capital is exchanged with special rights in trade between conducted by the *ulun* and Banten commerces. Some of the old remarks maintained from the indigeno-ous elders about the concept of *piil* in the past as summarized in the following sentences.

The *piil* of a husband was to keep his family

The *piil* of a wife is taking care of her household

The *piil* of a daughter is in her attitudes

The *Piil* of a son is in keeping his words good.

(cf. Lembaga Adat Megou, 2014)

The four cultural expressions or sentences above show that *piil* for *ulun* Lampung society in principle is to maintain, take care or choose from the actions that will reap shame or blameworthy. This means that the indigenous people of Lampung strongly uphold the dignity in the regularity of the law. In addition the customary law of Lampungese very carefully against all its actions so as not to do things that can shame and denounce their great family or social status.

This is contrary to the title / stakes in the construction of today's *ulun* society. Today, the perpetrators' efforts are so vigorous to establish their identity to the realm or field of power by using culture as a capital to get out of the inferiority they have been experiencing. Using the cultural capital and symbolic capital as one of the basic pillars *Piil Pesenggiri* is the most frequent strategy. The ceremony of *adok* or some who call it a day is a ritual of giving the title. Once

the importance of *adok* for Lampung *ulun*, and to get it not infrequently someone requires sacrifice anything of properties even life though. In accordance with the basis of its establishment, formerly *adok* reflects nobility and the property of the *punyimbang* or traditional leaders only. In some ways, indeed, there has been a change in the way of being. However, the desire to earn this title *adok* (in customary) is still the goal of every *ulun* Lampung. In fact, until now it can still be found meaning *Piil Pesenggiri* based on *adok* only (irrational) without giving a positive meaning. The high cost of making money which reaches hundreds of millions of rupiah leading many people fall into poverty line because of obsessing to own such a title. However, for the *piil*, the nicknamed (named and titled) many are willing to do it (Ortner, 2002). In the internal structure of Lampung *ulun*, which is commonly used not a small name, but a very powerful custom names, such as Batin Bandar Kusuma, or Mr. Sampuna Jaya. This phenomenon consequently causes the title call to be preferred, as it is more prestigious and more dignified.

Lampung with their motto *bumi ruwa jurai* is interpreted literally as a land of diverse region of tribes, religions, and cultures. The heterogeneity of Lampung is a problem of transmigration programs promoted by the New Order government in the 1980s where transmigrants from Bali, Java, Bugis and other densely populated areas moved to Lampung. The process of assimilation in Lampung actually works very well because the Lampung people themselves are actually open to the presence of transmigrants through the nature of the culture of *nemui nyimah* (hospitality-friendliness) (Sulistyo-wati, 2004: 144). It is then that the consequences on the identity of the Lampungese to be biased due to the sense of locality blurred and mixed with the other ethnicities and religions.

Piil Pesenggiri* as Social Fact of the *Ulun Lampung

Social fact according to Emile Durkheim is a series of activities and interaction of individuals in a society within a certain period, so

get a pattern of activities that are mutually agreed within the community that will form a habit, rules, norms and so forth. The pattern becomes a characteristic to existence of the community and it will be passed down to the generations of potential community members who are there later. Character building begins with an interaction of the lives of some individuals who are in a place. Characters are also the result of a wide variety of mutually agreed behaviors. Thus, the basis for the existence of characteristics comes from the life existence itself. Durkheim once defined the basis of life. "Its life is uniform, languishing and dull." But when the tribe gathers together and "a corrobbori takes place, everything changes." Life is uniform, languishing and boring." But when tribes gather together and "corrobbori takes place, everything changes." Thus, according to the author the simple form of a person's life flow according to the uniform Durkheim that is, conceived, born, grows into children, grows, marries, seeks the place to live, to bear offspring and die.

The change of social fact may occur when there are associations of several people (community) and the presence of "corrobbori". Corrobbori is the name of a mystical ritual event in the Australian outback. This means that with the activities in a group and the activity is considered sacred for the group, it will be unified among each member of the group in it. *Durkheim was not saying that the role of the scholar is to carry out his research without regard to his society, but he did argue for the autonomous worth and vitality of the intellectual role. The intellectual is called to hold a mirror to his society, to make conscious its deepest values* (Durkheim, 1897: xxxvii) is to conduct research regardless of society, but he argues for the value of autonomy and intellectual roles. Intellectuals are given to those who give reflection to the people, to make aware of the deepest values. It is clear, therefore, that the formation of the character according to Durkheim is composed of a written or unwritten rule applied to a community group that inhabits an area upon agreement of influential stakeholders to follow the rule.

In the concept there is no society without individuals, on the contrary, there is no individual without society. That is why, a social fact about the social segregation of the defense reflection of *Ulun-Lampung* identity is understood from the standpoint of how the interrelationship between society and social facts are built. Individuals can exist and can build a social life because of the role of society through a process called Berger (1963) as “internalization”; whereas societies can exist and thrive in the capacity of individuals who become citizens in response to every situation outside themselves “externalization” (Berger 1963, p. 37, Berger and Luckmann 1996, p. 69). The ability to respond to individual citizens who in the process are able to influence the social forces that all citizens refer to is called Berger ‘objectification’. These three activities always exist and proceed constantly and continuously so as to make individuals and society not only exist, but also move and develop dynamically. In this context, according to Berger, sociological analysis is done. According to Berger (1963, 1996), sociological analysis aims to understand society, especially in terms of theoretical. To achieve this goal both Sociologists and Cultural Studies must use the principles of scientific method and be rational, objective, based on empirical facts and free values. The examiner of a culture and sociologist must be able to uncover and dismantle the facts and / or social realities that often seem good, sparkling and moralist, but in fact quite the opposite. A group of *ulun* Lampung community that has a value and ethical order in maintaining its existence resulted in the emergence of social segregation between local ethnic and immigrant.

Piil Pesenggiri as life philosophy inspiring by the people of Lampung (*ulun*) from generations to generation is often discussed is the distortion of the meaning of behavior (Arabic: fiil) and the imperative of high morality (*pesenggiri*) which has continually shifted into feeling of willing for big thing, want to be appreciated, reluctant to be lower / lose from others. This phenomenon is what Berger meant by seeing through the

facades, because the reality that often appears is what are not. A sociologist therefore needs a strong motivation to dismantle social “falsehood” through what Berger calls the debunking motif, in order to unmask the face covering (Berger, 1978, 1963: 7). Cultural awareness to align with migrants as a sense of collectivism by finding value derived from their traditions makes Lampung’s *ulun* is motivated to re-establish their identity as a dignified local ethnicity.

CONCLUSION

The Sapir & Whorf Hypothesis (1957), which views language as related to culture because culture is determined by language because language is a relevant cultural indication of the *Ulun* Lampung community. That is reflected in the social interaction that is built together in the frame of Lampungese whose society is multiethnic. The production and reproduction of locality sense of identity through *Piil Pesenggiri* seems to remain a finding tradition which have been struggled by the Lampungese situating the demographic and local political change to capitalistic strategy “retreatment” used as a form of resistance against the transmigrants. It has almost been no secret anymore that *Piil Pesenggiri* that many of us understood is the life philosophy of Lampungese which further triggers negative stigma amongst other shared races or tribes of transmigrants, there was and is a shift of viewing *piil* as a mere “cultural shield” or cultural fortress within the community social relations. It then becomes clear that the image mentality of the *ulun* attitudes which reflect social segregation that plunges into the socio-political aspects of society including education, cultural symbols, the political flow of social identification and structures. Until now, as part of the cultural capital, the existence of *Piil Pesenggiri* is still a static and contextual product of identity which cannot be separated from the habitus of the people (the *ulun*) Lampungese. The empirical information obtained by this research is expected to be utilized by various stakeholders concerning the problem of relations between

ethnic groups in taking the attitude policy and the purpose of a scholarship. Such studies are of course useful not only as conflict resolutions to ethnic communities, but also to the ability to sustain a well-created social harmony.

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