

SAKAI-SAMBAIYAN AS LIFE PHILOSOPHY OF SOCIETY IN STRENGTHENING NATIONAL INTEGRITY AT LAMPUNG

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Abstract

The purpose of this study is to examine and explore Sakai-Sambaiyan as a philosophy of life among Lampung people in strengthening the national unity. The method in this research is ethnographic. Data was collected by interview, observation, and documentation study. The analysis uses triangulation techniques of the sources. From this research we can conclude that Sakai-Sambaiyan as a philosophy of life among Lampung people regarded as the manifestation of third principle of Pancasila “the unity of Indonesia”. Sakai-Sambaiyan in the framework of national integration is the cultural unifier of social life in Lampung. Its function as the embodiment of the third principle of Pancasila is represented in everyday life behaviours such as keeping togetherness, respecting the mutual interests, and maintain tolerant attitude.

Keywords: *Sakai-Sambaiyan, Lampung people, philosophy of life, national unity, Pancasila.*

INTRODUCTION

Indonesia is known as a country that is rich, the wealth held in the form of its natural resource wealth and diversity of the nation. Indonesian

nation known and recognized its diversity. Indonesia extends geographically from 60 N to 110 S and 920 up to 1420 BT, Indonesia is rich with islands numbering approximately 17,504 islands. Meanwhile, three quarters of the territory of Indonesia is the ocean (5.9 million km²), with a length of 95 161 km coastline, the second longest after Canada (Lasabuda, 2013), Indonesian national diversity related to various aspects, physical aspects (including skin colour, body shape, and the shape of the hair) and non-physical (including customs, language, region, and more). For Indonesia, the difference has become commonplace. In a plural society is often considered easy conflict and disintegration. Therefore, become commonplace when the difference becomes an issue that is often the subject of conversation. The concept of unity in diversity which should be a unifying motto (plural) recently started to face the challenges of the emergence of national disintegration. Indonesian national diversity issues if managed properly, it will bring a positive impact for the people of Indonesia (Tan, 2006).

Disintegration means a condition in which the integrity and unity of the country disappear within communities, resulting in a united nation can even lead to a split. Disintegration is the opposite of integration, disintegration is a separation or split unity (The Goddess, 2012), Primordial or tribal fanaticism already is most often recognized by many parties to be the cause of conflict. For example, residents in the village of intergroup conflict Sukadana Udik, District Bunga Mayang, North Lampung, Lampung (Haryanto, 2016), Other signs that a conflict threat of national disintegration, the primordial seeds, the regional growth (Tan, 2006), These circumstances lead to the erosion of solidarity in society, in this case apparently was the disappearance of the meaning of diversity. Case disintegration of other nations that have occurred in Indonesia emergence of the Islamic State of Iraq and Syria (ISIS) at the premises (Ferri, 2014). The conflict in Aceh, Poso, Maluku and Papua wrapped SARA (Tan, 2006). The number of cases that have the potential to disintegration can be caused due to lack of harmony in social interactions that occur in social life. Other factors that have the potential to disintegration that is globalization. Globalization brings local diversity is influenced by the interaction. Cross-border cultural and rapid information exchange (Kubota, 2002).

Hearing the words of globalization and not become stranger to us. Globalization is a phenomenon that is characterized by the presence of a movement that quickly and continuously. We can see the presence information technologies and communication technologies accelerate the process of globalization. Various convenience brought by globalization

offered to us in spreading access and also access to receive, and the world seemed in the grip that makes us like spoiled. We should not be complacent with the existence of globalization, since the advent of globalization brings a package of challenges, and new problems that over time have to be answered and solved in an effort to take advantage of globalization for the benefit of us.

Acceleration and change into overall indicator of globalization occurs, perceived collectively, and affects many people (inter-regional, cross-country, cross-cultural) that affect our lifestyle and environment. Exposure information flow and communication so widely is what makes us consciously or unconsciously adopt even adapting various styles of life "Gentiles" who always judged trends in and begin to forget and eliminate local cultural values. When the values of globalization hailed by supporters, then it was also a process of driving the traditional cultural values of society, which in turn led to a split and the uncertainty of the value (Sauri, 2006 as cited in Suwardani, 2015, p. 250)). That is what will encourage the process of fusion of values, opaqueness value, even the erosion of the original values and sacral (Fukuyama 1999, in (Suwardani, 2015), Shape values sacral feared eroded by globalization for the people of Lampung is the values of unity (in terms of Lampung is known as *Sakai-Sambaiyan*) which is formed through an attitude of mutual cooperation, helping each other, and work together in the community mores Lampung serve as a philosophy of life.

Geographically, Lampung province located on south tip of Sumatra Island lying considered strategic since become a central connector between Java and Sumatra. Lampung is to be followed by anyone who wanted to go from Sumatra to Java or vice versa because the Sunda Strait. This is what makes the province of Lampung as one of the goals of transmigration in Sumatra (Saputra, 2010), While the transmigration or based on historical known as colonization, which is part of the migration is the political program of the ethical by the Dutch Colonial Government by moving the Javanese people from densely populated areas to areas that are less populated that exist outside Java one of Sumatra Island (Lampung becomes one of goals), with a view to addressing the problem of poverty that has engulfed the Java community that will have an impact on the Colonial Government.

Lampung people are the people who inhabit the southernmost tip of Sumatra Island is a society that has some unique customs, people who are trying to survive with the traditions of their ancestors from the onslaught of foreign culture brought about by globalization is now started to undermine the lives of its people. In topography, Lampung society consists of two major indigenous tribes namely Lampung Coastal (*Ulun Peminggir*) that people

with indigenous tribes who inhabited the region Lampung coastal parts, such as Belalau / Krui, Gulf, rolling, and so on. Dialect spoken dialect known as fire. Furthermore Pepadun Lampung (Ulun Pepadun) are those native tribes who inhabited the region Lampung low and high plains like in the area Abung, Tulang Bawang, Way Kanan / Sungkai, Pubiyan.(Saputra, 2010)), Plus another tribe as ethnic immigrants like Java, mostly inhabit the area of Lampung as the impact of the transmigration program. BPS revealed Lampung based on ethnic composition of the population in 2000, namely: Java (4,113,731 inhabitants / 61.88%); First Lampung (792 312 inhabitants / 11.92%); Semendo and Palembang (36 292 inhabitants / 3.55%); and other tribes (Bengkulu, Batak, Bugis, Minang, etc.) as many as 754 989 people / 11.35%. Up to now there has been no updates since after 2000 no longer classify CPM Lampung population based on ethnicity. Lampung people bound by a philosophy of life then this philosophy that form the character and attitude of the people of Lampung. Namely: (1) *Pi-il Pesenggiri* (Dignity); (2) *Juluk Adek* (title); (3) *Nemui Nyimah* (opened-hand); (4) *Nengah Nyappur* (community life).

Globalization affects almost all aspects in the society including the one aspect of culture. Culture as a form of mores is defined as the value (values) are then implemented in the live view / philosophy of life, a particular society or culture is defined as a perception held by citizens on various things. Values (values) as well as the psychological aspects relate to the perception that there are aspects of a state of mind. Psychological aspects become important if realized, that a person's behaviour is strongly influenced by what is in the mind. Related to globalization, which has been growing myth is that the process of globalization will create a uniform world. The globalization process will erase the identity and identity (Surahman, n.d). Although it is only a myth and not completely true, things that need permits to address is how to deal with globalization with a policy "*think global, act local*". Then when linked globalization on regional culture of Lampung as well as the composition of the population, there is a fear of loose of wisdom values original Lampung people in the face of life in the community diverse and global cultures.

Past research on the philosophy of life, a society in strengthening the integrity of the nation among other things, interview interpretive analysis of China in Taiwan, showed that the principle of *Kuan-hsi* (relationship) underlies the functional aspects of Chinese interpersonal relationships. The findings of this study has evaluated the general perception is that the Chinese are concerned with the collective and social cohesion of the individual (Chang

& Holt, 1991), Research on the principle of seniority in employment in the State of Japan showed that: 1) compared to the past, the principle of seniority was not significantly important in the promotion and compensation 2) This trend continues into the future 3) the principle of seniority declined more than other Japanese HRM practices; 4) American model serves as an important source of inspiration in introducing a system that is more oriented on performance; 5) when compared with western countries, however, are likely to remain important seniority (Pudelko, 2006), Studies on the values / philosophy of life Lampung, Lampung people especially Pepadun found that the values and philosophy of life philosophically *Piil Pesenggiri* actually is coherent with the values of Islam, but also relevant to the values of Pancasila (Joseph, 2016).

Other studies found that the way people live Lampung, *Piil Pesenggiri* is basically related to human presence and relationship with God, humans, and nature. The results of the study of dimensions Axiological, *Piil Pesenggiri* contain some value, that divinity, (religious, spirituality, morality, intelligence, individuality, and sociality) then these values can be reduced to three values: divinity, humanity, and vitality. The article emphasizes that in Lampung cultural development strategy should be based on the values of *Piil Pesenggiri*. In the political system of leadership / authority, economy, environment and education. This is the reason that the government policy, economic, environmental and philosophically can impact and shape the mindset and lifestyle of the people of Lampung (Joseph, 2010). A research group counseling services based on the "*Nengah nyampur*" philosophy of life Lampung to the adjustment, shows that the adjustment of students in the class of the MTS Al Falah Sinar Gunung rise significantly. This increase is characterized by the average value of the data pre-test and post-test students in the experimental group, the average value of the pre-test 94.6 and the average value of the post-test 144.3. This shows an average increase of 49.7 (Rosidah et al., 2015)

Based on the description of the previous studies it is revealed that philosophy of life, a society can influence the share aspects of life in strengthening the integrity of the nation. Diversity in a community is appropriate in the keep. For the Indonesian nation itself, the diversity in a society is a richness for the Indonesian nation. Based on the basis of a team of researchers interested in conducting research with the title "Philosophy of Life *Sakai-Sambaiyan* as Lampung people in Strengthening National Integrity". The focus in this peneitian is the study of *Sakai-Sambaiyan* as a philosophy of life that researchers

Lampung people associate with the integrity of the Nation. The problem of this research is how *Sakai-Sambaiyan* as a philosophy of life Lampung in strengthens the integrity of the Nation. The benefits of research are theoretically expected to be useful research results provide a scientific contribution about *Sakai-Sambaiyan* as a philosophy of life in Lampung in strengthening the integrity of the Nation. While the benefits are to add insight about *Sakai-Sambaiyan* as a philosophy of social life in Lampung in strengthening the national unity.

METHOD

This research is a qualitative ethnographic approach. Literally, the word "ethnography" means "to write about the people", while in a broader sense ethnographic research areas or depth study of a group of people with the aim to describe patterns and social activities-cultural they can be used to describe the phenomenon or event. Borg and Gall (1989) defines ethnography defines as "an in-depth analytical description of an intact cultural scene". In the ethnography, the observed not as a subject, as played in qualitative studies to another, but experts in which researchers attempt to acquire ethnographic knowledge about them.(Rahardjo, nd), Ethnography is an anthropological efforts to develop ways to describe and analyse human behaviour, subjective experience and psychological processes that approaches the actual experience(Mulyana & Solatun., 2013)

Data were collected by interview, observation and documentation. Interviews were conducted using the guidelines in the form of a question:

Table 1. Interview's Guidline

Knowledge/Understanding	Attitude
1. What do you know about <i>Sakai-Sambaiyan</i> ?	1. What is your attitude towards life philosophy of <i>Sakai-Sambaiyan</i> ?
2. What do you know about <i>Sakai-Sambaiyan</i> process as a philosophy of life in Lampung (original)?	2. As society in Lampung (original), do you still apply <i>Sakai-Sambaiyan</i> as philosophy of life up to now?
3. What are the capacities and functions of <i>Sakai-Sambaiyan</i> for society in Lampung?	

RESULT AND DISCUSSION

Results and discussion conducted in accordance with the formulation of the problem "How *Sakai-Sambaiyan* as a philosophy of life Lampung people strengthen the integrity of the nation" to which overall presented in the following section to maintain the privacy and in accordance with the ethics of research, sources in this study was written by only using initials.

a. *Sakai-Sambaiyan* as a Life Philosophy Society Lampung

Sakai-Sambaiyan as a philosophy of life Lampung people today still exist in society Lampung. Briefly, *Sakai-Sambaiyan* is one element in the moral order in society behave dala Lampung or called by *Piil Pesenggiri*. Elements include a pesenggiri piil-named Adek, nemui-nyimah, nengah-nyappur, and *Sakai-Sambaiyan* guided by Taylor Gemattei ancestral community customs of Lampung. In this article, the research team focuses only on *Sakai-Sambayan* as a philosophy of life, Lampung people in strengthening the integrity of the nation. Philosophy of life in society into a set way in determining the outlook that may affect the action in everyday life. In general, the perspective can be affected by several things, namely information, the policy in legislation, and culture. (Alagaraja & Dooley, 2003). The existence of philosophy of life in the community can be beneficial as the synchronization between the attitude and actions in daily life. The existence of moral teachings and philosophy of life comes from the society become a kind of alternative in an increasingly globalized life at this time, because it cannot be denied that in the global life, discourse of local wisdom as one charge in the educational process becomes essential to discourse back (Hidayah, Feriandi, & Saputro, 2019)

Sakai-Sambaiyan as a philosophy of life in Lampung means helping to create meaningful mutual cooperation. By this philosophy, Lampung society will feel less ethical if it is not able to participate in *Sakai-Sambaiyan*. Based on the observation that researchers do in the village of Cangg, Batu Brak Liwa Regency Lampung Barat Province, the reflection of *Sakai-Sambaiyan* is presented in the form of public participation in the wedding, clean village and cooperation among societies when there are affected (sick/pain). Being useful and meaningful for others is the implementation of *Sakai-Sambaiyan* in that village. One of the results of interviews with some villagers Cangg Batu Brak Liwa Regency Lampung Barat Province can be seen below.

- Interviewer : What do you know about *Sakai-Sambaiyan*?
- UY : For me, *Sakai-Sambaiyan* is the principle Lampung's society.
- Interviewer : What do you know about the process of *Sakai Sambayan* served as a philosophy of life at Lampung?
- UY : *Sakai-Sambaiyan* is served as a life philosophy embodied in Lampung society in the term of mutual assistance based on the conditions of life as social beings who need each other.

Through the interview, it can be captured that in terms of knowledge about *Sakai-Sambaiyan*, UY as Lampung society still understand exactly about the meaning of *Sakai-Sambaiyan*. *Sakai-Sambaiyan* knowledge in Lampung society is still be considered as morality serves and as a pointer of good and bad. Morality is the overall nature that relates to good and bad (As, 1992). In this case, *Sakai-Sambaiyan* as a philosophy of life intrinsically presents a sense of participation, solidarity in the community at large. The ideals of *Sakai-Sambaiyan* in Lampung society as a philosophy of life is the desire to realize life in harmony. As Ali & Asrori (2012) insist that moral behaviour is necessary for the realization of a life filled with harmony, peace, and order.

The subsequent interviews that the researchers did to the citizens of the district South Sungkai North Lampung Province namely RW and D who define *Sakai-Sambaiyan* as a reflection of people's participation in the wedding. *Sakai-Sambaiyan* is also an activity of mutual cooperation/exchange to provide goods or services in "*Gawi*" for families.

- Interviewer : What do you know about *Sakai-Sambaiyan*?
- UY : *Sakai-Sambaiyan* can be interpreted by helping each other, hand-in-hand, or better known as *Gotong Royong*.
- Interviewer : What do you know about the process of *Sakai Sambayan* as a philosophy of life at Lampung?
- UY : *Sakai-Sambaiyan* was customs of a bygone era that was bequeathed by the ancestors of Lampung to subsequent generations. These customs are kept awake and not be lost presently.

b. *Sakai-Sambaiyan* Meaning in the Framework of Association (Integration/National Integrity)

A system of social life in society is a bookmark in the interaction among individuals in society. The meaning of *Sakai-Sambaiyan* in the frame of unity (integration/integrity of the nation) can be interpreted as a great social system in social life. In general, the integrity of the nation's public life is important for today's youth (Suwito, 2014). Based on the observation in Melan Way South Earth City North Lampung Province, the meaning of *Sakai-Sambaiyan* in the frame of unity (integration/integrity of the nation) is known as the basis for keeping the unity of life. The results of interviews with residents at Way Melan South Earth City RW Pepadun North Lampung has produced an idea below.

Interviewer : What is your attitude towards *Sakai-Sambaiyan* as life philosophy?

RW : *Sakai-Sambaiyan* is very nice to conduct relationship. It can help others.

Interviewer : How do you maintain and preserve *Sakai-Sambaiyan* as philosophy of life?

RW : My role as a float in maintaining and preserving *Sakai-Sambaiyan* as philosophy of life is to try to participate in activities in our village. In addition, I also teach *Sakai-Sambaiyan* for a long time.

Lampung society defines *Sakai-Sambaiyan* in the frame of unity (integration/integrity of the nation) is in the form of real action that can be felt its benefit. The Indonesian people are ethnically, culturally and religiously plural (Nasikun, 2004). By its plurality, an integrity is useful to be hold to maintain the harmony of life. *Sakai-Sambaiyan* in the frame of unity (integration / integrity of the nation) is a unifier of Lampung people.

The result of research that seeks to explore the understanding historical values associated with the positive attitude of the national integration of class XI student at SMAN Gondangrejo academic year 2016/2017 has found that there is a correlation between the understanding of historical values associated with the positive attitude of national integration based on the test of multiple linear regression and it has found significantly coefficient for understanding the variables of historical values of $t > t_{table}$ is $2.069 > 1.664$ and 0.039 significance value < 0.05 . The relative contribution is 1,34% and the effective contribution is 0.89% (Rohim, Syriac, and Pelu, 2017). Hence, *Sakai-Sambaiyan* is a

philosophy of life in Lampung society that has historical values that can strengthen unity frame (integration/integrity of the nation) in Indonesia.

c. ***Sakai-Sambaiyan* as Embodiment of Third Principle of Pancasila**

As a meaningful philosophy of life and as united frame (integration/integrity of the nation), *Sakai-Sambaiyan* can be said as the third principle of Pancasila as the embodiment of "Unity of Indonesia". Understanding this principle for Lampung society through *Sakai-Sambaiyan* becomes a reflection of the meaning of *Sakai-Sambaiyan*. The comprehension is associated with summarizing and generalizing in accordance with the opinion of Arikunto (2009) which states that understanding is somehow to defend, distinguish, suspect (estimate), explain, expand, conclude, generalize, exemplify, and re-writing. Based on interview on one of villagers at Canggal Batu Brak Liwa Regency West Lampung Province, results a data below.

Interviewer : What are the capacities and functions of *Sakai-Sambaiyan* for society?

UY : *Sakai-Sambaiyan* Sakai Sambayan positions and functions for people at Lampung. It is the practice of the third verse of Pancasila in everyday life. By *Sakai-Sambaiyan*, we can keep unity, respecting the mutual interests and maintain tolerant attitude.

CONCLUSION

After conducting research, the research team can conclude several things that are following the formulation of the problem, namely Sakai sambaiyan as a philosophy of life of the people of Lampung in strengthening the integrity of the Nation as a fundamental value that exists in Lampung society that is believed and carried out. As a philosophy of life, Sakai sambaiyan has a deep meaning for the people of Lampung in general and indigenous Lampung people, where the philosophy is a legacy from the ancestors who continue to be upheld in strengthening and maintaining the integrity of the nation. Even though the Lampung region is currently dominated by migrants who are migrants from outside Lampung, historically Lampung is one of the transmigration destinations, nevertheless the values of Lampung people's local wisdom are maintained even though there are obstacles in their implementation. Through this article also, the researcher invites all elements of Indonesian society to preserve and preserve local wisdom as the cultural heritage of the Indonesian Nation

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