
Piil Pesenggiri and the Value of Moderation in the Social Adaptation of the Lampung Community in the Digital Era

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Abstract. This study aims to analyze the dynamics of Piil Pesenggiri values in coastal Lampung communities, particularly in Krui, and their potential for revitalization in the digital era. This study uses a descriptive qualitative approach with participatory observation, in-depth interviews, and document analysis to gain a deep understanding of social practices, cultural values, and changes occurring in the community. The results show that Piil Pesenggiri remains a foundation of ethics and social solidarity, despite experiencing a shift in meaning due to the penetration of digital culture. Core values such as bejuluk be-adok, nemui nyimah, nengah nyappur, and sakai sambayan adapt to online interactions, forming new forms of cultural practices relevant to the younger generation. Value revitalization occurs through culture-based character education, digital media, and creative community initiatives that emphasize honor, social responsibility, and solidarity across identities. In conclusion, Piil Pesenggiri not only survives as a cultural heritage but also transforms into an adaptive value system that enables Lampung communities to maintain their collective identity while adapting to the demands of modernity and digitalization.

Keywords: Piil Pesenggiri, Digitalization, Cultural Revitalization, Lampung Society

1. Introduction

The rapid technological advancements in the digital era have had a significant impact on various aspects of human life, including education and culture. Despite the ease of accessing information and communicating, new challenges have emerged, including a declining awareness of local cultural values that have long served as a guiding principle for society. This phenomenon is increasingly apparent among students, where changes in modern lifestyles are often accompanied by a decline in character and morality. In Lampung, several cases of student brawls that resulted in fatalities are clear evidence of a character crisis among the younger generation, who are increasingly moving away from the values of local wisdom (Agustin & Prastikawati, 2025). This confirms that technological advancements without being balanced by culture-based character education can actually weaken the identity of students and society in general.

The Lampung people truly possess a system of noble values that serve as a moral guideline in social life, namely Piil Pesenggiri. This value reflects a worldview that places honor, self-respect, and social responsibility at the core of Lampungese human existence. Piil Pesenggiri not only regulates relationships between individuals but also encompasses spiritual and social dimensions that unite humans with God, others, and the surrounding environment (Supriono, 2022). By upholding this principle, the Lampung people build a harmonious, respectful way of life, and foster an awareness of the dignity of themselves and their community. Therefore, Piil Pesenggiri is not merely a hereditary tradition, but rather a manifestation of ethics and morality that has stood the test of time (Rahman and Afif, 2025).

The values embodied in Piil Pesenggiri consist of four main principles: *bejuluk be-adok* (maintaining honor and good name), *nemui nyimah* (friendliness and openness towards others), *nengah nyappur* (ability to adapt and deliberate), and *sakai sambayan* (spirit of cooperation and togetherness) (Purwasih & Wati, 2025). These four values have long been the social foundation of Lampung society. In practice, the value of *bejuluk be-adok* is evident in the awarding of honorary titles (*adok*) in the *Saibatin* tradition, which emphasizes the importance of a person's moral integrity (Fakhrurozi & Puspita, 2021; Afif & Rahman, 2025). Meanwhile, *sakai sambayan* is still alive in the *ngelemang* tradition, where the community comes together to prepare for traditional ceremonies as a form of friendship and cooperation (Muhtadin & Mu'asyara, 2024). These values demonstrate that Lampung culture is truly rich in the principles of humanity and togetherness that align with universal moral teachings.

However, in today's era of globalization, the values of Piil Pesenggiri face serious challenges due to rapid social change. Widespread access to information, urbanization, and external cultural influences have encouraged the emergence of individualistic lifestyles among the younger generation. Many are beginning to lose pride in their Lampung identity and tend to adopt modern lifestyles that do not always align with local values (Setiawan et al., 2025). This condition has weakened social practices such as mutual cooperation, deliberation, and mutual respect. Therefore, concrete steps are needed to revive the values of Piil Pesenggiri so that they remain relevant to the context of modern society (Fernanda & Samsuri, 2020). The revitalization of these cultural values is not only intended to preserve ancestral heritage but also to re-instill social and spiritual character that can serve as a moral bulwark amidst the rapid flow of digitalization.

The connection between Piil Pesenggiri and Islamic teachings is also a crucial aspect in fostering religious moderation in Lampung society. Values such as *nemui nyimah* and *nengah nyappur* teach tolerance, openness, and fairness toward others, in line with the Quran's message of brotherhood and communal harmony (Istiqomah et al., 2025; Nururi, 2024). Similarly, *sakai sambayan* emphasizes cooperation and mutual assistance in good deeds. Therefore, the revitalization of Piil Pesenggiri is not only a cultural step, but also a spiritual one, as its values synergize with the principle of religious moderation a middle stance that rejects extremism and intolerance. This integration of culture and religion makes Piil Pesenggiri relevant for strengthening social harmony in a multicultural society.

Given these conditions, this research is novel in exploring and reinterpreting Piil Pesenggiri as an instrument for developing moderate character in the digital era through an autoethnographic approach. This approach allows researchers to understand

Lampung cultural values not only as objects of study but also as lived experiences that can be reflected in a modern context. Through this research, it is hoped that concrete strategies will emerge to revitalize Piil Pesenggiri values so that they can serve as a basis for character education and religious moderation relevant to the challenges of the digital era.

Based on the description above, the problem formulation in this research includes: (1) how social changes in the digital era influence the implementation of Piil Pesenggiri values in Lampung society, (2) how Piil Pesenggiri values play a role in forming religious moderation in a multicultural society, and (3) how strategies for revitalizing Piil Pesenggiri values can be implemented so that they remain relevant to the context of today's digital life.

2. Method

This research uses a qualitative approach with an autoethnographic method. This approach was chosen because it allows the researcher to reflectively interpret personal and social experiences within the cultural context of the Lampung community, particularly in the Krui area, Pesisir Barat Regency. As part of the local community, the researcher positions herself as both the subject and the research instrument. Thus, the process of interpreting the values of Piil Pesenggiri is not only sourced from external observations, but also from internal experiences as individuals living within that culture. This autoethnographic approach is relevant to uncovering how Piil Pesenggiri is internalized, practiced, and revitalized amidst the digitalization that influences the mindsets of Lampung's younger generation.

Research data was obtained through participatory observation, in-depth interviews, and the researcher's self-reflection. Observations were conducted on various social and cultural activities of the Krui community, such as the Begawi traditional ceremony, nyambai activities, and the ngelemang tradition, which reflect the practice of sakai sambayan values (Muhtadin & Mu'asyara, 2024). Interviews were conducted with traditional leaders, educators, religious leaders, and the younger generation to explore their understanding of the values of bejuluk be-adok, nemui nyimah, nengah nyappur, and sakai sambayan, as explained by Purwasih and Wati (2025) and Fakhrurozi and Puspita (2021). Meanwhile, self-reflection was used to interpret the researcher's experiences in interacting with these traditional values, both in the social and digital realms. Triangulation techniques were applied to ensure the validity of the data through comparisons between the results of observations, interviews, and reflective notes.

Data analysis was conducted thematically and reflectively, following the stages of reduction, presentation, and conclusion drawing. Researchers interpreted the symbolic meaning and social practices of Piil Pesenggiri by linking them to the concept of religious moderation that has developed in Lampung society. According to Istiqomah et al. (2025), the integration of the values of bejuluk beadek, nengah nyappur, sakai sambayan, and nemui nyimah with Islamic teachings as reflected in Surah Al-Hujurat verse 10 and Al-Ma'idah verse 2, strengthens interfaith social harmony. The analysis was conducted by exploring how these values are reactualized in the digital space, including through social media and local culture-based educational activities.

In the interpretation process, researchers also considered the context of social transformation in the digital era as described by Setiawan et al. (2025) and Fernanda & Samsuri (2020). Globalization and the penetration of modern culture have caused some

Lampung communities to experience a shift in values, especially the younger generation, who are more active on social media. Therefore, the analysis is directed at observing how the community is attempting to revitalize the values of Piil Pesenggiri through educational media, cultural activities, and digital expressions with local nuances. An autoethnographic perspective helps uncover the dynamics of cultural adaptation between tradition and modernity in the context of everyday life.

The research subjects were selected purposively, including traditional leaders, teachers, students, and members of creative communities active in preserving Lampung culture. Researchers also participated in social and educational activities in Krui to gain a deeper understanding of the implementation of Piil Pesenggiri values in developing moderate and religious character. According to Supriono (2022), Piil Pesenggiri has theological and sociological dimensions that guide human relationships with God, others, and the environment. By understanding these dimensions through direct experience, researchers can authentically reconstruct the meaning of traditional values in a digital context.

The results of this autoethnography process are expected to provide novelty in the form of a revitalization model for Piil Pesenggiri, oriented toward religious moderation in the digital era. This research not only describes the social changes that have occurred but also offers a critical reflection on how local values can serve as the foundation for modern digital ethics and character education. Thus, this autoethnographic method serves as a bridge between cultural narratives and the researcher's personal experiences in understanding the dynamics of Piil Pesenggiri as an adaptive and relevant value system for today's multicultural society.

3. Results and Discussion

3.1. Overview of Social and Cultural Context

The people of Lampung, particularly those living in coastal areas such as Krui in Pesisir Barat Regency, are a community deeply rooted in traditional value systems and social structures. In daily life, interpersonal relationships are determined not only by genealogical ties but also by moral bonds that balance individual rights and obligations within the community. This bond underpins the values of Piil Pesenggiri, a Lampung philosophy that guides social behavior to maintain self-respect, honor, and social harmony (Supriono, 2022; Fernanda and Samsuri, 2020). According to Afriyadi et al. (2024), Piil Pesenggiri functions not only as a customary ethic but also as a character education system that internalizes moral values in social life and learning (Utama and Dea, 2023).

In social practice, these values are evident through various traditional activities such as *nayuh* (*nyuhu*), *nyambai* (*nyuhu*), and rice planting and harvesting ceremonies. These traditions are not merely ritualistic but serve as a vehicle for social learning that strengthens collective solidarity. Values such as *nemui nyimah* (hospitality), *nengah nyappur* (openness in social interactions), *sakai sambayan* (mutual cooperation), and *juluk adek* (maintaining good name and honor) serve as guidelines for maintaining harmony in Lampung society (Purwasih and Wati, 2025; Fakhurozi and Puspita, 2021). Research by Buyung Syukron and Rusmadi (2018) shows that these values serve as cultural mechanisms for building social peace and preventing communal conflict in the Lampung region (Agustin and Prastikawati, 2025).

In the Krui context, interfaith and interethnic relations also demonstrate an inclusive character. Communities from different religious backgrounds continue to work together and deliberate for the common good. This demonstrates the integrative function of Piil Pesenggiri, which transcends religious identity boundaries and maintains social cohesion (Istiqomah et al., 2025; Nururi, 2024).

However, the currents of digitalization and globalization bring new challenges for Lampung's younger generation. Exposure to global culture through social media and online entertainment has driven a shift in perspectives on traditional values. Bu-piil (self-respect and honor) are now confronted with a culture of openness in digital spaces that often blurs the boundaries between private and public. However, this change does not represent cultural decline, but rather a process of adaptation that demonstrates the resilience of local wisdom (Setiawan et al., 2025; Fernanda and Samsuri, 2020). As noted by Afriyadi et al. (2024), Lampung's younger generation is instead beginning to utilize digital spaces to express their cultural identity through educational and creative content, from traditional music to community activities based on local wisdom (Utama and Dea, 2023).

The Krui community is currently in a phase of cultural transition—between maintaining traditional roots and adapting to the demands of the times. Piil Pesenggiri continues to serve as a moral anchor guiding social change to prevent the loss of collective identity. The values of social responsibility, dignified shame, and solidarity continue to guide the community in maintaining a balance between progress and local wisdom (Muhtadin and Mu'asyara, 2024; Setiawan et al., 2025).

3.2. Description of the Core Values of Piil Pesenggiri

In the cultural system of the Lampung people, Piil Pesenggiri occupies a fundamental position. It is not merely understood as an ethical concept or behavioral norm, but rather as a way of life that guides all aspects of social relations, both within the family and community, as well as in inter-ethnic and inter-religious interactions. Piil Pesenggiri is etymologically derived from the words piil (self-esteem, honor) and pesenggiri (a positive feeling of shame or moral awareness). Philosophically, this value emphasizes the importance of maintaining self- and community dignity through polite, responsible behavior and respect for others (Afriyadi et al., 2024; Nururi, 2024).

Substantially, Piil Pesenggiri consists of four main elements: bejuluk be-adok, nemui nyimah, nengah nyappur, and sakai sambayan. These four elements form a unified set of interrelated values that form a coherent moral system within Lampung society (Supriono, 2022; Setiawan et al., 2025).

First, the title "be-adok" (traditional title) is a social identity system that marks a person's position within a traditional community. Titles and titles are not only status symbols but also carry moral responsibilities. A person with a traditional title is required to demonstrate behavior that reflects the honor of themselves and their family. Thus, the title "be-adok" serves as a social mechanism to maintain behavior in line with traditional values (Susanto & Rosidin, 2021; Agustin and Prastikawati, 2025).

Second, meeting with nyimah reflects an attitude of openness, friendliness, and tolerance in social relationships. In the context of social life, this value requires every individual to respect the presence of others, whether guests, neighbors, or community members of different religions or cultural backgrounds. The practice of meeting with

nyimah is evident in the tradition of welcoming guests with respect and in *nemui* cooperation activities that involve all levels of society regardless of differences (Afriyadi et al., 2024; Fakhrurozi and Puspita, 2021).

Third, *nengah nyappur* emphasizes the Lampung people's ability to adapt to diverse social environments. This value requires individuals to position themselves wisely in various social situations. In practice, *nengah nyappur* serves as a foundation for building harmony in cross-cultural interactions, particularly in coastal areas like Krui, which have historically been a meeting place for various ethnicities and religions. This value demonstrates the flexibility of Lampung culture in maintaining a balance between local identity and openness to external influences (Rini & Marzuki, 2022; Istiqomah et al., 2025).

Fourth, *sakai sambayan* is a value that emphasizes the spirit of cooperation and social solidarity. It requires every individual to actively participate in helping others, whether in social work, traditional ceremonies, or in the face of disasters. This value serves as a social glue that strengthens community cohesion. In the modern context, *sakai sambayan* also serves as a foundation for developing social capital, strengthening community resilience to changing times (Putnam, 2000; Muhtadin and Mu'asyara, 2024).

These four values work synergistically under the main principle of *Piil Pesenggiri*, namely maintaining self-respect and honor. In Lampung society, a person is considered to have *piil* if they are able to display behavior in accordance with customary norms, uphold honesty, respect others, and maintain their dignity before others. Conversely, losing *piil* is considered a form of moral degradation that tarnishes not only the individual's reputation but also that of their family and community (Afriyadi et al., 2024; Nururi, 2024).

In a sociohistorical context, *Piil Pesenggiri* also serves as a moral bulwark in the face of external social change. From the colonial period to the modern era, this philosophy has played a role in maintaining social cohesion and the cultural identity of the Lampung people amidst globalization (Afriyadi et al., 2024; Setiawan et al., 2025). Thus, *Piil Pesenggiri* is not static, but continues to evolve through reinterpretation of its core values in line with the challenges of the times (Utama and Dea, 2023).

In the contemporary context, *Piil Pesenggiri* can be viewed as a social ethic relevant to national character development. Its values, such as responsibility, politeness, solidarity, and honor, align with the principles of national character education (Lickona, 1991; Koesoema, 2018; Purwasih and Wati, 2025). Therefore, strengthening the values of *Piil Pesenggiri* is not only crucial for preserving Lampung culture but also for the formation of a civilized Indonesian society with strong personalities (Afriyadi et al., 2024; Muhtadin and Mu'asyara, 2024).

3.3. Findings on Social Change in the Digital Era

The social transformations occurring in Lampung society, particularly in coastal areas like Krui, demonstrate a complex dynamic between the continuity of traditional values and the penetration of digital culture. The digital era has opened new horizons for local communities to interact, express themselves, and build collective identities through cyberspace. However, on the other hand, these changes have also distorted the value structures that have supported Lampung's social cohesion, particularly the core values of *Piil Pesenggiri* (Afriyadi et al., 2024; Putra & Ramadhani, 2023). This

phenomenon demonstrates how local communities are facing a dialectic between tradition and modernity, where customary value systems must negotiate with the fast-paced and instantaneous digital logic (Nururi, 2024).

Lampung's young generation, now growing up in a digital ecosystem, tends to experience a shift in value orientation. The principle of "bejuluk be-adok," which once served as a dignity-based moral guide, has often lost its meaning in the digital space. In online interactions, honor is no longer measured through polite behavior and social contributions, but rather through symbolic popularity achievements such as the number of followers, likes, and engagement (Susanto & Rosidin, 2021; Fakhrurozi & Puspita, 2021). This phenomenon marks a paradigm shift from ethics-based honor to image-based prestige. Piil Pesenggiri is essentially an honor system built on social recognition, but in the digital era, that recognition has shifted to a virtual construct that often loses its moral depth (Afriyadi et al., 2024; Setiawan et al., 2025).

The value of *nemui nyimah*, which teaches hospitality and social empathy, has also undergone reinterpretation. On the one hand, digital space allows the people of Lampung to express openness through cross-cultural and religious dialogue on various social platforms. Many young people use social media to introduce traditional Lampung clothing, language, script, and music, which substantively reflect the spirit of *nemui nyimah* in new forms (Rini & Marzuki, 2022; Istiqomah et al., 2025). However, on the other hand, symptoms of disruption in social empathy caused by non-face-to-face communication have also emerged. The phenomena of hate speech, aggressive debates, and cybershaming indicate the reduction of the value of *nemui nyimah* to mere formal politeness, losing its profound moral substance (Muhtadin & Mu'asyara, 2024).

Meanwhile, the value of *nengah nyappur*, which traditionally demands adaptive skills and social courtesy in inter-community interactions, is now fragmented by digital algorithms. The social culture that was once based on harmony and social balance has been replaced by virtual segregation, where individuals interact more frequently within a homogeneous echo chamber (Afriyadi et al., 2024; Putra & Ramadhani, 2023). In this context, *nengah nyappur*, as a form of social wisdom, is reduced to mere digital communication skills lacking the reflective depth that reflects moral integrity (Nururi, 2024).

The value of *sakai sambayan*, which has long been at the heart of collective solidarity, has shown its sharpest ambivalence in the digital era. On the one hand, social media has opened up new opportunities for solidarity-based social movements. For example, the emergence of online fundraising initiatives to assist communities affected by the disaster on the West Coast of Lampung, or interfaith solidarity actions in the form of cultural campaigns and social activities (Agustin & Prastikawati, 2025; Supriono, 2022). This phenomenon demonstrates that the spirit of *sakai sambayan* remains vibrant in the digital context. However, on the other hand, the rise of digital individualism, characterized by a tendency to assert oneself and the pursuit of personal recognition, is slowly eroding the meaning of *gotong royong* as a genuine social practice (Muhtadin & Mu'asyara, 2024).

Reflectively, the changes in Piil Pesenggiri values in the digital era are not entirely destructive, but rather demonstrate a process of cultural rearticulation. Lampung society is negotiating its identity between the demands of modernity and a commitment to traditional values (Afriyadi et al., 2024; Nururi, 2024). The younger generation is not

simply abandoning Piil Pesenggiri, but is reinterpreting its meaning to make it relevant to contemporary life. In this context, digital space plays a dual role: as a medium for disruption and an arena for cultural resistance, enabling the creative revitalization of local values (Setiawan et al., 2025).

Field observations and cultural interactions in Krui show that most Lampung youth and university students are still familiar with the terminology Piil Pesenggiri, but their understanding is symbolic and fragmented (Rini & Marzuki, 2022; Istiqomah et al., 2025). They more easily internalize universal values such as freedom of expression and independence, but no longer understand the relationship of these values to broader customary principles. Thus, Piil Pesenggiri now stands at a critical juncture between becoming a romanticized symbolic legacy or a revitalized value system through creative adaptation to the digital world (Afriyadi et al., 2024; Putra & Ramadhani, 2023).

In a broader academic context, this shift confirms that Piil Pesenggiri cannot be maintained solely through the rhetoric of cultural preservation. It demands an epistemological reinterpretation that allows its values to be present in digital communication spaces authentically and functionally (Nururi, 2024; Muhtadin & Mu'asyara, 2024). This means that the people of Lampung need to develop a custom-based digital ethics, where the principle of bu-piil (maintaining honor) is translated into ethical, empathetic, and responsible online behavior. Thus, the cultural transition to the digital era should not be interpreted as a threat, but rather as an opportunity to expand the meaning of Piil Pesenggiri within a new civilizational horizon (Afriyadi et al., 2024; Setiawan et al., 2025).

3.4. Findings on the Potential for Value Revitalization

Social transformations triggered by the penetration of digital culture and the globalization of values require a reinterpretation of Piil Pesenggiri. This revitalization of values cannot be viewed as a conservative effort to maintain tradition, but rather as a process of renewing meaning to make it relevant to contemporary social structures (Afriyadi et al., 2024; Putra & Ramadhani, 2023). Field observations and dialogues with various social groups in Krui demonstrate that Piil Pesenggiri values remain strongly alive. This relevance is evident when traditional values are placed within an adaptive framework appropriate to the context of modernity and social change (Rini & Marzuki, 2022; Istiqomah et al., 2025).

The revitalization of Piil Pesenggiri was initially evident through the strategic role of educational actors and traditional leaders. Teachers, lecturers, and cultural instructors began using digital technology as a medium for transmitting local cultural values. In schools and madrasas, the values of sakai sambayan and nemui nyimah are no longer taught as normative concepts, but rather through social practices in character education activities (Susanto & Rosidin, 2021; Fakhrurozi & Puspita, 2021). Cooperation and digital literacy activities serve as a means of internalizing Piil Pesenggiri ethics, emphasizing self-respect and social responsibility. Education, in this context, functions as a mediating space between traditional values and digital modernity (Afriyadi et al., 2024; Nururi, 2024).

Revitalization is also evident in initiatives by Lampung's youth through digital cultural expression. Platforms such as Instagram, YouTube, and TikTok are being utilized to present new narratives about Piil Pesenggiri that are communicative and

inclusive (Setiawan et al., 2025; Istiqomah et al., 2025). Creative communities in Krui produce content in the form of videos, music, and folk tales that reflect pride in their cultural identity. These activities demonstrate the resemantization of traditional values, a shift in meaning without losing their moral substance. This phenomenon represents a dynamic and innovative form of cultural resilience (Muhtadin & Mu'asyara, 2024).

The potential for revitalization is also evident in interfaith and intercommunity social practices in the multicultural coastal region of Krui. The value of *sakai sambayan* serves as a foundation for social ethics in collaboration between Muslim and non-Muslim communities, particularly in social activities and disaster management (Agustin & Prastikawati, 2025; Supriono, 2022). The implementation of this value expands the meaning of *Piil Pesenggiri* from the realm of indigenous communities to social solidarity across identities. *Sakai sambayan* has developed into social capital that strengthens the cohesion of pluralistic societies. This phenomenon demonstrates the resilience of traditional values in the context of contemporary multiculturalism (Rini & Marzuki, 2022; Afriyadi et al., 2024).

Another indication of revitalization is evident in modern artistic practices and cultural expressions. Lampung solo guitar music is no longer merely traditional entertainment but also a means of expressing identity in the digital public sphere. Young artists are adapting traditional poetry into modern lyrics containing moral messages about honor, solidarity, and social responsibility (Setiawan et al., 2025; Putra & Ramadhani, 2023). Through the medium of digital aesthetics, the values of *Piil Pesenggiri* are transformed into a living cultural narrative. This form of expression demonstrates the ability of tradition to dialogue with the times without losing its moral legitimacy (Afriyadi et al., 2024; Muhtadin & Mu'asyara, 2024).

Conceptually, the revitalization of *Piil Pesenggiri* requires an interdisciplinary approach that integrates education, communication, and cultural dimensions. A culture-based pedagogical approach needs to be developed so that customary values are internalized through reflection, not simply through normative memorization (Rini & Marzuki, 2022; Susanto & Rosidin, 2021). Custom-based digital ethics are also crucial for instilling the principle of *bu-piil* as a moral guideline in online interactions (Afriyadi et al., 2024; Nururi, 2024). Local governments, along with cultural institutions, can strengthen the cultural ecosystem that supports collaboration between customary leaders, academics, and creative communities. This effort affirms *Piil Pesenggiri*'s position as an adaptive value system capable of functioning in the modern social landscape (Setiawan et al., 2025; Istiqomah et al., 2025).

4. Conclusion

Piil Pesenggiri serves as the moral and social foundation of Lampung society, emphasizing self-respect, honor, and responsibility through four core values: *bejuluk be-adok*, *nemui nyimah*, *nengah nyappur*, and *sakai sambayan*. These values not only shape individual identity but also maintain harmony and solidarity within the community, including interactions across religions and ethnicities.

The digital era has brought changes in how Lampung society understands and practices these values. Younger generations tend to interpret honor and social empathy through online interactions, sometimes shifting traditional meanings into formalities or symbols of popularity. However, digitalization also provides opportunities for them to

express cultural identity, foster social solidarity, and revitalize traditional values in new, creative forms.

The revitalization of Piil Pesenggiri is evident through character education, cooperation activities, and the production of cultural content on digital media. These values serve as a means for the community to maintain honor, responsibility, and solidarity without losing relevance in the modern era.

Overall, Piil Pesenggiri remains alive as an adaptive value system, capable of bridging tradition and modernity. With an approach that integrates education, technology, and community participation, these values not only preserve culture but also shape the character of a strong and harmonious society amidst changing times.

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