

## The Internalization of the Pesenggiri Pillar and Religious Moderation in Strengthening Student Character at SMA N 1 Way Jepara, East Lampung

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### Abstract

Character or morals in the global era play a dominant role, where students will always integrate with their surroundings. This study aims to examine the integration of the Piil Pesenggiri philosophy and religious moderation in strengthening the character of students at SMA N 1 Way Jepara, East Lampung. The Piil Pesenggiri philosophy, which is a local cultural heritage of the Lampung community, teaches values such as self-respect, friendliness, mutual cooperation, and the importance of maintaining self-esteem and honesty. On the other hand, religious moderation plays an important role in forming attitudes of tolerance, inclusiveness, and respect for religious diversity in society. This study uses a qualitative approach with a phenomenological design, collecting data through interviews, observations, and documentation, data sources obtained from students and teachers, the validity of the data used triangulation techniques, analysis using display data, and interpretation, (Miles & Huberman). The results of the study indicate that the Piil Pesenggiri philosophy has been applied in subjects such as Pancasila Education, Indonesian Language, and extracurricular activities in schools. The religious moderation program is also implemented through activities such as interfaith discussions and joint celebrations of religious holidays. The majority of students feel that the integration of the two values has succeeded in increasing attitudes of tolerance and strengthening positive character, such as empathy, respect for differences, and the ability to work together in diversity. The impacts produced by students have, the integration of Piil Pesenggiri values and religious moderation can contribute to forming a young generation that is religious, tolerant, and cultured.

**Keywords:** Piil Pesenggiri, Religious Moderation, Education Character

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## INTRODUCTION

Indonesia is known as a country that has a rich diversity of cultures, religions and customs. This diversity is not only the nation's wealth, but also presents challenges in creating a harmonious and characterful society (Antara & Yogantari, 2018). One way to overcome this challenge is to integrate local cultural values and moderate religious teachings into education, especially at the Senior High School (SMA) level, as an important phase in forming student character (Abidin et al., 2024).

The Piil Pesenggiri philosophy is a local cultural value of the Lampung people which is full of moral teachings. This philosophy consists of principles such as *nemui nyimah* (friendliness), *nengah nyappur* (adapting to the environment), *sakai sambayan* (mutual cooperation), and maintaining self-respect and honesty (Yusuf, 2016). These values teach students to have attitudes that respect diversity, respect other people, and build social solidarity (Azhari & Albina, 2024). Piil Pesenggiri's philosophy is relevant in forming character. Character is actions that can be formed through knowledge and understanding, the growth of feelings and habits, individual habits as children usually last until adolescence in order to have integrity and responsibility in social life (Thomas, 1991).

Religious Moderation This research found that digital platforms and social media can function as effective tools for internalizing the values of religious moderation among students (John & Dewey, 2006). Religious moderation is a necessity in a pluralistic society. Religious moderation teaches the importance of tolerance, mutual respect, and rejecting extremism in religion. These values are important to prevent the younger generation from polarization and conflict which are often caused by a narrow understanding of religion (Sutrisno, 2019). By internalizing the values of religious moderation, students are expected to be able to develop inclusive and balanced attitudes in religious and social life (Rumahuru & Talupun, 2021).

Character education that is integrated into all subjects can provide meaningful experiences for students because through learning students will understand, integrate and actualize them through the learning process so that these values are also developed through school culture, it is hoped that character education will be more effective (Albert Bandura, 2022). An important role in building student character who not only excels academically, but also has a noble personality. The integration of the Piil Pesenggiri philosophy and religious moderation can create an educational environment that is conducive to forming students who are religious, tolerant and cultured (Shinta & Ain, 2021).

Character education is an important aspect in forming a young generation who is not only intellectually superior but also has moral and social integrity. In Indonesia, cultural and religious diversity is a challenge as well as great potential in building character education (Priyatna, 2016). In Lampung Province, the Piil Pesenggiri philosophy as a local cultural heritage is an important asset for instilling noble values in students. This philosophy teaches life principles such as *nemui nyimah* (friendliness), *nengah nyappur* (adaptability), *sakai sambayan* (mutual cooperation), and maintaining self-respect and honesty (Nururi, 2024).

However, these values are increasingly being eroded by the flow of globalization and modernization. Based on field data, a survey of 100 students at SMA N 1 Way Jepara, East Lampung showed that only 45% of students understood the Piil Pesenggiri philosophy in depth, while 30% had partial understanding, and 25% did not know it at all. This condition shows that there is a gap in the inheritance of local cultural values among the younger generation.

Religious moderation is an important need amidst religious and cultural diversity in Lampung. Based on an interview with one of the Islamic Religious Education teachers at SMA N 1 Way Jepara, East Lampung, it was found that some students still tend to be exclusive in understanding religious teachings. The teacher stated, Seeing this phenomenon, integrating Piil Pesenggiri values and religious moderation is a strategic solution for strengthening student character (Rumahuru & Talupun, 2021). The value of meeting *nyimah* can teach friendly attitudes and respect for others, while religious moderation encourages tolerance and respect for diversity. The integration of these two values can form students who are religious, tolerant and cultured (Sada et al., 2018).

## **METHODS**

In this research, a qualitative research approach was used phenomenology that the research will be sufficient phenomenon-phenomenon those in the field. (Muhadjir, 2017) qualitative research is research that produces and processes data that is descriptive in nature, such as transcript interviews, field notes, drawings, photos, video recordings and others.

The data that will be obtained in this research will be primary data and data seconds. (Sugiono, 2019) Primary data was obtained in the form of direct interview data with 10 people Siswa/I and 5 teachers at SMA N 1 Way Jepara, East Lampung and the implementation was observed and supported through documents for implementing multicultural education and religious moderation. The data is supported via questionnaire which is distributed to respondents via google form.

Meanwhile secondary data obtained through theoretical studies through what is revealed through theory or references. The data collection obtained is a documentation method by searching and collecting data in the form of notes, books and magazines. Process analysis The data used is a qualitative analysis method because this research focuses on understanding the phenomenon of what the research subjects experience. This method is used to make it easier for researchers to analyze data and general conclusions.

Data analysis used based on opinion (According to Miles & Huberman, 1992) *melas and hubermen* through the stages of data display, data coding, and interpretation, Then withdrawn conclusion.

## **RESULTS AND DISCUSSION**

Piil Pesenggiri is integrated in learning in the form of local cultural wisdom values of the Lampung people which are believed to be able to raise the dignity and status of the Lampung people to become more harmonious, tolerant, able to live side by side with various ethnic groups and prioritize deliberation and uphold mutual cooperation (Kristina & Sari, 2024). This philosophy is based on 1) Nemui nyimah (principle of respect) 2) Sakai sambayan (principle of cooperation) 3) Juluk adek (principle of success) 4) Nengah nyampur (principle of equality) character education in education based on theory (Thomas, 1991).

Nemui Nyimah, as a philosophy of life for the Lampung people which teaches an attitude of respect, has great relevance in religious moderation to strengthen the character of students in high school. This principle reflects openness, friendliness, and respect for differences, which is in line with the values of religious moderation such as tolerance, balance, and social harmony (Sada et al., 2018). In practice, Nemui Nyimah can be integrated through multicultural learning, interfaith dialogue, and school activities that support harmony, such as diversity festivals or celebrations of national days (Minandar, 2018). The application of this principle not only creates polite and empathetic students but also encourages the creation of a school culture that is harmonious, inclusive and respects diversity. Thus, Nemui Nyimah is an important foundation in building a young generation who has tolerant character, high integrity, and is ready to face the challenges of a multicultural society (Syahputra, 2020).

Sakai Sambayan, as a principle of community cooperation in Lampung, emphasizes the importance of mutual cooperation and helping each other in achieving common goals. This principle is relevant in religious moderation to strengthen the character of students in high school, especially in building harmony amidst diversity. By implementing Sakai Sambayan, students are invited to collaborate in activities across groups or religions, such as community service, social projects, or diversity discussions (Palyanti et al., 2024). This collaboration not only strengthens mutual respect, but also forms the character of empathy, responsibility and solidarity. Through this spirit of collectivity, students learn

that diversity is the power to create unity, making Sakai Sambayan a foundation in building a tolerant and inclusive young generation (Amirulloh et al., 2023).

The nickname Adek, as a principle of success for the Lampung people, emphasizes the importance of hard work, integrity and responsibility to achieve success that is beneficial for oneself and others. In religious moderation, this principle teaches high school students to achieve success by upholding the values of tolerance, justice and social harmony (Nururi, 2024). Students are invited to actively contribute to activities that build togetherness across religions, such as social projects or peaceful conflict resolution, so that their success is not only individual, but also strengthens harmony. Through the nickname Adek, students are formed into individuals who are responsible, have integrity, and are able to inspire the environment with a moderate attitude towards diversity.

Nengah Nyampur, as a principle of equality in Lampung culture, teaches the importance of active and equal involvement in social life regardless of differences. This principle is relevant in religious moderation because it encourages students in high school to participate in an inclusive environment and respect diversity (Lazwardi et al., 2020). By practicing Nengah Nyampur, students are invited to interact and collaborate in cross-religious and cultural activities, such as group discussions, art events, or social activities (Anita Damayantie et al., 2021). This not only instills a sense of mutual respect, but also builds students' character that is inclusive, tolerant and empathetic, so that they are able to live side by side in harmony amidst diversity (Sinatra, 2020).

The national commitment to religious moderation in strengthening students' character is an effort to instill the values of diversity, tolerance and love of the homeland from an early age (Rahmat, 2023). Religious moderation is an important foundation in building harmony amidst religious and cultural diversity in Indonesia, by instilling an inclusive attitude, respecting differences, and prioritizing dialogue in resolving conflicts (Lubis, 2024). In the educational context, strengthening students' character is directed at developing attitudes of mutual respect, responsibility and contributing positively to the progress of the nation. With this approach, students not only become religious individuals, but also become citizens who have a sense of love and loyalty to the Unitary State of the Republic of Indonesia (NKRI), and are able to become agents of peace in social life (Hakim, 2023).

Inclusivity in religious moderation in strengthening students' character aims to form a generation that is open, respects differences, and is able to live side by side in harmony amidst diversity (Mukhibat et al., 2023). An inclusive attitude is taught by instilling the values of respect for the right of every individual to practice their beliefs, without discrimination or prejudice. In the educational environment, this is realized through learning that prioritizes dialogue, empathy and cooperation across religions and cultures (Muhtarom et al., 2020). In this way, students not only understand the importance of respecting differences, but are also trained to play an active role in creating a peaceful and mutually supportive atmosphere of life, while strengthening their character as individuals who are tolerant, fair and have integrity (Sakti et al., 2023).

A tolerant attitude in religious moderation in strengthening students' character is an effort to instill respect for the diversity of beliefs and cultures in everyday life. Tolerance is taught through the understanding that every individual has the same right to practice their religion and contribute to society. In the educational context, tolerance is realized by creating a learning environment that is free from discrimination, encouraging constructive interfaith discussions, and strengthening the values of togetherness and mutual support (Alim & Munib, 2021). Through this approach, students are directed to become individuals who respect differences, are able to manage conflict peacefully, and are committed to building social harmony, thereby strengthening their character as a generation that is both religious and peace-loving.

Respecting culture in religious moderation in strengthening students' character is a process of instilling awareness of the importance of respecting the diversity of traditions, customs and local values that exist in society. This is done by building an understanding that culture is an integral part of national identity that must be maintained and respected, without ignoring the religious values adhered to. In education, students are invited to recognize, understand, and celebrate cultural richness through inclusive learning, artistic activities, and cross-cultural collaboration (Rahmat, 2023). With this approach, students not only strengthen their love for cultural heritage, but also develop an open, tolerant attitude and are able to live harmoniously in diversity, thus forming a character that is balanced between religiosity and love for national culture (Nur, 2019).

Character formation is developed through the knowledge stage (*knowing*), implementation (*acting*), and habits (*habit*). Character is not limited to knowledge alone. A person who has knowledge of goodness is not necessarily able to act according to his knowledge. If he is not trained (becomes a habit) to do that goodness, his character also reaches into the area of emotions and personal habits (Winarno, 2018).

Character formation in the knowledge aspect (*knowing*) The internalization of Piil Pesenggiri and religious moderation begins by providing an in-depth understanding of the values contained in these two concepts. Piil Pesenggiri, as the local wisdom of the Lampung people, emphasizes dignity, honor and mutual respect in social life (Afriyadi et al., 2024). Meanwhile, religious moderation teaches balance in carrying out religious teachings without neglecting tolerance and respect for diversity (Rohmah, 2018). Through structured teaching, students are introduced to these basic principles, such as respecting the rights of others, avoiding extreme attitudes, and upholding brotherhood. This knowledge becomes the initial foundation for forming individual character who not only understands, but is also able to consistently apply these values in everyday life.

Character formation in implementation (*acting*) on the internalization of Piil Pesenggiri and religious moderation is realized through concrete actions that reflect these values in everyday life. In the context of Piil Pesenggiri, individuals are taught to respect the dignity of themselves and others by showing good manners, maintaining family honor, and playing an active role in maintaining social harmony (Suwartini, n.d.). Meanwhile, religious moderation is realized through a tolerant attitude, avoiding religious-based conflicts, and acting as a mediator in resolving differences. This implementation can be trained through activity programs such as social conflict simulations, interfaith community service, or community discussions about diversity. With continuous habituation, these values become automatic behavior that shows strong and consistent character.

Character formation in habits (*habit*) in the internalization of Piil Pesenggiri and religious moderation is realized through patterns of behavior that are carried out consistently until they become part of everyday life. In Piil Pesenggiri, habits such as guarding one's speech, respecting parents, and working together are fostered repeatedly through social interactions within the family and community. On the other hand, religious moderation is accustomed to building a tradition of cross-faith discussion, prioritizing deliberation in resolving differences, and showing respect for diverse religious practices. This habit can be strengthened through habits that are integrated into routine activities, such as daily programs at schools or Islamic boarding schools, practicing values in community activities, and emphasizing regular self-reflection. Thus, these values become an inseparable part of an individual's character, reflected in every action carried out continuously (Aminah & Yulisetiani, n.d.).

**Table 1.1 Pesenggiri Pillars, Religious Moderation, and Character Formation**

No	Principles of Piil Pesenggiri	Relevance in Religious Moderation	Application in Education	Character Formation	The connection
1	Nemui Nyimah	Respect differences, tolerance and friendliness	Multicultural learning, interfaith dialogue, diversity festivals	Knowledge ( <i>Knowing</i> ): Understand the principles of respect and brotherhood	Forming a tolerant and empathetic attitude towards differences in religious and social contexts
2	Sakai Family	Collaboration across groups or religions, mutual respect	Social projects, interfaith community service, diversity discussions	Implementation ( <i>Acting</i> ): Real action in social cooperation	Fostering an attitude of mutual cooperation, empathy and responsibility towards others in diversity
3	Adek's nickname	Inclusive success does not exclude tolerance and harmony	Social projects, peaceful conflict resolution, collaboration between groups	Habit ( <i>Habit</i> ): Deliberation to resolve differences	Building a character of integrity and social responsibility by prioritizing harmony and justice
4	Mix it up	Active and inclusive engagement regardless of differences	Group discussions, art events, interfaith social activities	Knowledge ( <i>Knowing</i> ): Respect for diversity and active participation	Strengthen inclusive awareness and active participation in diverse environments

Based on the table, Table 1.1 illustrates the relationship between the principles of Piil Pesenggiri, religious moderation, character formation, and their application in education. Each of Piil Pesenggiri's principles, such as "Nemui Nyimah," "Sakai Sambayan," "Juluk Adek," and "Nengah Nyampur," has deep relevance in the context of religious moderation, which emphasizes the importance of respecting differences, collaboration, inclusive success, and active engagement regardless of religious or cultural differences. Its application in education can be seen through multicultural learning activities, interfaith dialogue, social projects, and peaceful conflict resolution. The resulting character formation includes attitudes of tolerance, empathy, mutual cooperation, integrity and social responsibility. All of these principles are interrelated in forming individuals who not only respect diversity, but also actively participate in creating social harmony, thereby strengthening positive character in a pluralistic society.

The findings of this research indicate that the integration of Piil Pesenggiri values (Nemui Nyimah, Sakai Sambayan, Juluk Adek, and Nengah Nyampur) in character education based on religious moderation can be an effective holistic approach in shaping student character. These values are very relevant to the principles of religious moderation, such as tolerance, cooperation and inclusivity, which encourage students to live in harmony amidst diversity. By integrating local wisdom, character education not only forms religious students, but is also able to contribute to creating broader social harmony.

The process of character formation in the context of Piil Pesenggiri and religious moderation is carried out through three stages: first, knowing or understanding these values, which are taught through structured teaching. Second, acting, namely real actions that reflect these values in everyday life, such as interfaith cooperation and resolving conflicts peacefully. Third, habit, namely getting used to these values until they become an integral part of students' behavior, making these values a consistent character in their lives.

With this approach, character education based on local wisdom also leads to the creation of inclusive education that respects cultural and religious diversity. Piil Pesenggiri provides a framework for building a young generation that not only loves local culture, but also has a strong commitment to nationality and unity. This makes the younger generation more tolerant, with integrity, and ready to play an active role in maintaining social harmony in multicultural Indonesia.

1. The Relevance of the Pesenggiri Pillar to Religious Moderation

This research highlights that the principles in Piil Pesenggiri have strong alignment with the values of religious moderation, such as tolerance, cooperation and inclusivity. This integration provides an educational approach that not only forms students who are religious but also have the ability to coexist harmoniously amidst diversity.

2. Transforming Local Values into a Global Platform

The local values of Piil Pesenggiri are translated into global educational practices, such as interfaith dialogue, cooperation in diversity, and the practice of social harmony. These findings strengthen the relevance of local wisdom as a universal solution to global social challenges, especially in building students' tolerant and peace-loving character.

3. Three Stages of Character Formation in the Context of Local Wisdom and Religious Moderation. These findings introduce a systematic approach to character formation through:

- a. Knowing: Understanding Piil Pesenggiri values and religious moderation through structured teaching.
- b. Acting: Implementing these values through real actions in daily life, such as interfaith community service and conflict resolution simulations.
- c. Habit: The consistent habituation of these values so that they become an integral part of student behavior.

4. Utilization of Pesenggiri Pills for Inclusive Education

This research emphasizes the importance of Piil Pesenggiri as an inclusive education tool to create a learning environment that respects diversity. This inclusivity is realized in the form of joint activities across religions and cultures that support the strengthening of students' characters who are tolerant, fair and respectful of differences.

5. Integrated Character Development Model of Local Culture and National Values

This research offers a character education model based on Piil Pesenggiri values which simultaneously instills a sense of love for local culture and national commitment. This model is relevant to be applied in the context of multicultural education in Indonesia.

6. Utilization of Multicultural Education in Increasing Religious Moderation

These findings confirm that multicultural education based on Piil Pesenggiri values can be a strategic approach in forming students who are not only religious but also contribute actively in creating social harmony amidst diversity.

## CONCLUSION

This research shows that the integration of local Piil Pesenggiri cultural values with religious moderation has a very important role in shaping the character of students in high schools in Lampung Province, especially at SMA N 1 Way Jepara. The Piil Pesenggiri philosophy, which prioritizes principles such as *nemui nyimah* (friendliness), *sakai sambayan* (mutual cooperation), *juluk adek* (success), and *nengah nyampur* (equality), can provide a strong basis for strengthening an inclusive, tolerant and virtuous character. noble character. Religious moderation, which teaches tolerance, mutual respect and rejection of extremism, can support the development of a more open attitude towards diversity in everyday life. Integrating these two values through education can create an environment that supports the formation of students' religious, tolerant and cultured character. This is in line with the principle of character education which prioritizes the formation of knowledge, implementation and habits in forming strong character. That although the Piil Pesenggiri philosophy and religious moderation are relevant and important to apply in character education, big challenges are still faced in implementing these values among the younger generation. Only a small number of students understand in depth about Piil Pesenggiri, while the majority still have partial understanding or do not even know it at all. Therefore, further efforts are needed to integrate these two values into the educational curriculum and students' daily activities.

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