

# NEMUI NYIMAH: LAMPUNG LOCAL WISDOM WITH RELIGIOUS MODERATION INSIGHT

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## **Abstract**

Diversity is a characteristic of the Indonesian nation, as well as a treasure of the nation. Differences in ethnicity, religion, race, and between groups are also like a double-edged knife. One side is a one-sided wealth that can cause conflict amid community life. Therefore, religious moderation is important to be grounded as an inclusive religious understanding. Local wisdom is a legacy that is a prerequisite for understanding religious moderation. This study demonstrates an understanding of religious moderation in nemui nyimah as local wisdom in Lampung. This study uses a qualitative approach. In collecting data, the writer conducts interviews and observations for field observations and literature books, journals, and other written sources. The results of this study indicate that local wisdom in nemui nyimah contains religious moderation insights such as tolerance, multiculturalism, pluralism, and humanism to create harmony in people's lives.

**Keywords:** Nemui Nyimah, Religious Moderation, Local Wisdom.

## **A. Introduction**

In terms of language, race, faith, history, and traditions, Indonesia is a nation with a diverse population. This uniqueness is a feature of the Indonesian community, as well as its identity, and it is a gem of the archipelago that must be protected. Pancasila as the basis of the state reflects the diversity of Indonesia; this cannot be separated from the Founding Father's brilliant ideas in formulating the basis of the state for all components of the nation-state without discriminating against language, culture, ethnicity, race, or religion backgrounds. Thus, Pancasila as the basis of the

state is a reflection of the diversity of Indonesian society as well as being able to make Pancasila as Indonesian people's public property<sup>1</sup>.

Differentiation is inextricably linked to diversity. This is based on a complex human history that is rich with contrasts<sup>2</sup>. Diversity would not be produced if there are no differences. Of course, given the differences that exist, a mentality of reciprocal respect, regard, appreciation, and confidence is required to achieve peace in people's lives. However, differences, on the other hand, are often the source of disputes and conflicts<sup>3</sup>.

Conflicts arise as a result of people not loving one another, not respecting, not believing, and not recognizing that differences are unavoidable and cannot be prevented. Then, as the times change, so does the importance of tolerance, which has become a foreign concept and a costly commodity, particularly now that we live in an all-open digital age where we can access and submit content through the internet<sup>4</sup>.

Since many cases of spreading fake news (Hoax) have been rampant recently, the truth of knowledge disseminated through the internet cannot be guaranteed. Not only are hoaxes widely disseminated, but cultural, social, racial, and inter-group sentiments (SARA) are also widely distributed for personal and party purposes without regard for the effect on national resilience<sup>5</sup>. Then, because of their lack of digital literacy, people who are unfamiliar with the concept of "filtering before sharing" accept the negative information<sup>6</sup>.

In the last five years, conflicts arising from differences have increased. This was followed by a General Election (Pemilu) moment at which religious narratives were played<sup>7</sup>. Indonesia, as a Muslim-majority society, wrestles with religious issues such as not electing non-Muslim leaders, electing leaders based on *ijtima* 'ulama, not electing anti-Islamic leaders, and so on<sup>8</sup>. In response to the issue of religious blasphemy committed by Basuki Tjahja Purnama aka Ahok, the 411 and 212 activities in Jakarta were mass mobilization as proof of the strengthening of Muslim unity in Jakarta and

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<sup>1</sup> Idrus Ruslan, "Membangun Harmoni Kehidupan Berbangsa Dan Bernegara Dengan Nilai Islam Dalam Pancasila," *JURNAL TAPIS: Jurnal Teropong Aspirasi Politik Islam* 9, no. 2 (2013): 10–11.

<sup>2</sup> Al Makin, *Keragaman Dan Perbedaan: Budaya Dan Agama Dalam Lintas Sejarah Manusia* (Yogyakarta: SUKA Press, 2016), 6.

<sup>3</sup> Irwandi and Endah R Chotim, "Analisis Konflik Antara Masyarakat, Pemerintah Dan Swasta (Studi Kasus Di Dusun Sungai Samak, Kecamatan Badau, Kabupaten Belitung)," *JISPO: Jurnal Ilmu Sosial dan Ilmu Politik* 7, no. 2 (2017): 25.

<sup>4</sup> Errika Dwi Setya Watie, "Komunikasi Dan Media Sosial," *Jurnal The Messenger* 3, no. 2 (2016): 69–70.

<sup>5</sup> Muhammad Candra Syahputra, "Jihad Santri Millennial Melawan Radikalisme Di Era Digital: Studi Gerakan Arus Informasi Santri Nusantara Di Media Sosial," *Jurnal Islam Nusantara* 4, no. 1 (2020): 70.

<sup>6</sup> Muhammad Candra Syahputra and Dewi Puspo Rini, "Internalisasi Paham Kesalehan Digital Dalam Pembelajaran Pendidikan Islam Di Era Cyberculture," *OASIS: Jurnal Ilmiah Kajian Islam* 5, no. 1 (2021): 33–41.

<sup>7</sup> Wening Purbatin Palupi Soenjoto, "Eksplorasi Isu Politik Identitas Terhadap Identitas Politik Pada Generasi Milenial Indonesia Di Era 4.0," *Journal of Islamic Studies and Humanities* 4, no. 2 (2019): 189–190.

<sup>8</sup> Dian Dwi Jayanto, "Mempertimbangkan Fenomena Populisme Islam Di Indonesia Dalam Perspektif Pertarungan Diskursif: Kontestasi Wacana Politik Antar Gerakan Nasional Pengawal Fatwa Ulama (GNPF-Ulama) Dan Nahdlatul Ulama (NU)," *Jurnal Filsafat* 29, no. 1 (2019): 3.

also across Indonesia<sup>9</sup>. The event, on the other hand, had political overtones<sup>10</sup>. This campaign was also being carried out very intensively on social media by groups of 411 and 212. This is a threat for two big moderate organizations in Indonesia (Muhammadiyah and Nahdlatul Ulama), which are both the dominant party in offline da'wah activities but have become a minority group in online da'wah activities<sup>11</sup>.

We must draw lessons from the DKI Jakarta Governor Election (Pilkada), which was tainted by religious politicization. It did not end there; the 2018-2019 political year had the power to rekindle religious and ethnic tensions<sup>12</sup>. The public's attention has been drawn to the hashtag #2019GantiPresiden, which is a symptom of the politicization of religion<sup>13</sup>.

It is important to provide a moderate understanding based on the different incidents of conflict that caused faith and ethnicity discussed above. Islam's core teaching is moderation. As a result, moderate Islam is a theological perspective that is extremely important to the life of a diverse community in terms of faith, race, customs, language, and country<sup>14</sup>. KH Ahmad Muwafiq is one of the ulama who strongly promotes Islam's moderation in Indonesia by preaching through online media. He addressed three important questions, including preserving Indonesia's diversity, preaching wisely in the manner of the Prophet Muhammad, and upholding the presence of tradition in Islam<sup>15</sup> such as the slametan (Islamic ceremony tradition) tradition in Javanese society, which demonstrates a knowledge of Islamic ideology while adhering to Javanese norms<sup>16</sup>.

Moderation of religion and world society may address a variety of issues. As a result, theological moderation must be interpreted in context rather than textually. According to Fahri and Zainuri, religious moderation in Indonesia is not about a moderated Indonesia, but about a moderated way of understanding in different ways, since Indonesia is a nation with many cultures, ethnicities, customs, and languages<sup>17</sup>.

The people of Lampung have a philosophy of life known as "*Piil Pesenggiri*," which includes elements such as "*Nemui Nyimah*," which refers to Lampung's moderate local wisdom. As a result, it becomes the author's interest to perform in-depth research on the theological moderation perspectives found in *Nemui Nyimah's*

<sup>9</sup> Gabriel Facal, "Islamic Defenders Front Militia (Front Pembela Islam) and Its Impact on Growing Religious Intolerance in Indonesia," in *TRaNS: Trans-Regional and National Studies of Southeast Asia* (Seoul: Institute for East Asian Studies, Sogang University, 2019), 1-22.

<sup>10</sup> Budi Kurniawan, "Politisasi Agama Di Tahun Politik: Politik Pasca-Kebenaran Di Indonesia Dan Ancaman Bagi Demokrasi," *Jurnal Sosiologi Agama* 12, no. 1 (2018): 135.

<sup>11</sup> Wahyudi Akmaliah, "The Demise of Moderate Islam: New Media, Contestation, and Reclaiming Religious Authorities," *Indonesian Journal of Islam and Muslim Societies* 10, no. 1 (2020): 1-24.

<sup>12</sup> Juhana Nasrudin, "Politik Identitas Dan Representasi Politik (Studi Kasus Pada Pilkada DKI Periode 2018-2022)," *Hanifya: Jurnal Studi Agama-Agama* 1, no. 1 (2018): 40-42.

<sup>13</sup> Kurniawan, "Politisasi Agama Di Tahun Politik: Politik Pasca-Kebenaran Di Indonesia Dan Ancaman Bagi Demokrasi," 134.

<sup>14</sup> Darlis Dawing, "Mengusung Moderasi Islam Di Tengah Masyarakat Multikultural," *Rausyan Fikr: Jurnal Studi Ilmu Ushuluddin dan Filsafat* 13, no. 2 (2017): 231.

<sup>15</sup> Mohamad Salik, "Conserving Moderate Islam in Indonesia: An Analysis of Muwafiq's Speech on Online Media," *Journal of Indonesian Islam* 13, no. 02 (2019): 373-394.

<sup>16</sup> Mohamad Abdun Nasir, "Revisiting The Javanese Muslim Slametan: Islam, Local Tradition, Honor and Symbolic Communication," *Al-Jami'ah: Journal of Islamic Studies* 57, no. 2 (2019): 329-358.

<sup>17</sup> Mohamad Fahri and Ahmad Zainuri, "Moderasi Beragama Di Indonesia," *Intizar* 25, no. 2 (2019): 95.

local wisdom, which is extremely important to be incorporated in the current context. And this research is a type of field research by using a qualitative approach<sup>18</sup>. This study was carried out to obtain an in-depth explanation of the research object by linking different data to obtain a straightforward, precise, and truthful image in line with the study's emphasis, *Nemui Nyimah: Lampung Local Wisdom with Religious Moderation Insights*. Therefore, the authors of this analysis opted for a qualitative process. The writer conducted interviews and observations with field observations, as well as literature books, magazines, and other published publications, to gather evidence<sup>19</sup>. The information gathered is qualitative, with no formulas, statistics, or calculations<sup>20</sup>.

## B. Religious Moderation

The word moderation derives from the Latin word *moderatio*, which means not too much nor too little. Moderation is known in Arabic as *wasath* or *wasathiyah*, which is equivalent to *tawasuth* (in the middle), *tawazun* (balanced), and *i'tidal* (balanced or fair). Religious moderation can be described as a point of view, mindset, or action that always takes the middle position, always behaves equally, and avoids radical religious practices<sup>21</sup>. In Islam, the concept of moderation is referred to as *wasathiyah*. *Wasathiyah* (moderation) is also a fundamental characteristic of Islam.

When it comes to faith, moderate refers to a middle-of-the-road attitude that isn't too radical on either the right or the left, which isn't exaggerating (al-ghuluww) in performing religious practices. All radical attitudes should be judged in terms of Islam's character. Therefore, the Quran criticizes the extremist mindset toward Jews and Christians as mentioned in Surah An-Nisa, verse 171 of the Qur'an:

يٰۤاَهْلَ الْكِتٰبِ لَا تَغْلُوْا فِىْ دِيْنِكُمْ ..... ﴿١٧١﴾

Meaning: "O People of the Book! Do not go to extremes regarding your faith;....."(QS. An-Nisa' 4:171).

Muslims, according to the Qur'an (Surah al-Baqarah 2: 143), are *ummatan wasathan*, or people who have a moderate attitude so that their teachings become an example for many people<sup>22</sup>.

وَكَذٰلِكَ جَعَلْنَاكُمْ اُمَّةً وَّسَطًا ..... ﴿١٤٣﴾

Meaning: "And so We have made you 'believers' an upright community....."(QS. al-Baqarah 2:143).

According to Sayyid Quthub, a leading Muslim scholar, the Surah al-Baqarah verse 143 means "Islam is tolerance", implying that all of Islam's teachings are moderate. As a result, its adherents must therefore be moderate. They must be moderate in their beliefs, emotions, and feelings, as well as moderate in their attachments<sup>23</sup>.

<sup>18</sup> HM Diah, *Penelitian Kualitatif Dalam Penerapan* (Pekanbaru: Depdiknas Pusat Bahasa, 2005), 25.

<sup>19</sup> Sugiyono, *Metodologi Penelitian Kualitatif*. (Jakarta: Alfabeta, 2015), 300.

<sup>20</sup> Lexy J. Moelong, *Metode Penelitian Kualitatif* (Bandung: Remaja Rosdakarya, 2002), 2.

<sup>21</sup> Kementerian Agama RI, *Moderasi Beragama* (Jakarta: Balitbang dan Diklat Kemenag RI, 2019), 15-17.

<sup>22</sup> Abdul Mustaqim and Braham Maya Baratullah, *Moderasi Beragama Sebagai Paradigma Resolusi Konflik* (Yogyakarta: Lintang Books, 2020), 11.

<sup>23</sup> M. Quraish Shihab, *Wasathiyah, Wawasan Islam Tentang Moderasi Beragama* (Tangerang Selatan: Penerbit Lentera Hati, 2020), 35.

Religious moderation is a paradigm and a strategic step in strengthening Islam's character as a religion that upholds human and national values at all times. Humans have fundamental rights that must be protected, regardless of religion, ethnicity, race, class, or gender<sup>24</sup>. When we talk of moderation in Islam, we are never far from the gems of knowledge that have been handed down over the years by scholars, *salafusshalih*, good forefathers<sup>25</sup>. The tradition of *Ahlussunnah wal jama'ah* has become a kind of platform for an approach of moderation in Islam, which is known in Arabic as *tawazun* (balanced), *tasamuh* (tolerant), and *tawasuth* (moderate)<sup>26</sup>. These three concepts constitute the middle path, which the Qoran refers to as *ummatan wasathan*, and the form of an *ummah* is referred to as *khaira ummah* (the best society)<sup>27</sup>.

Moderation in terms of Islamic and cultural interactions is one of the facets of moderation. Islam and culture should not be contradicted, because many traditions and cultures are good, even though they may be textually found *nash* or *firm* proposition. It is said that Islam does not exist in a cultural void. Actually, Islamic teachings are often found in the midst of existing cultures, though there is sometimes a period of dialogue and acculturation<sup>28</sup>. Islam, like its existence in the archipelago, is there to nurture and enrich the archipelago's culture so that it can stand alongside other world civilizations<sup>29</sup>.

### C. Lampung Ethnic Community

Lampung is a province located at the southern tip of Sumatra Island<sup>30</sup>. Lampung's native residents are divided into two groups: the Pepadun Lampung Community and the Saibatin Lampung Community<sup>31</sup>. The variation in language between Pepadun and Saibatin can be seen. The Lampung indigenous people of Pepadun speak the Lampung language with the dialect O or Nyow, while the Saibatin population speaks the Lampung language with the dialect A or Api<sup>32</sup>.

Apart from language differences, there are also other differences. The Siger of the Pepadun Lampung community, for example, has nine bunches (*jurai siwo*), while the Siger of the Saibatin traditional Lampung community has seven curves (*sigokh lekuk pitu*). The people of Pepadun tend to live in rural areas, while the people of Saibatin

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<sup>24</sup> Akhmad Mujahidin, "Implementasi Moderasi Beragama Di Lingkungan PTKI," in *Moderasi Beragama; Dari Indonesia Untuk Dunia* (Yogyakarta: LKiS, 2019), 60.

<sup>25</sup> Ahmad Baso, *Islam Nusantara: Ijtihad Jenius & Ijma' Ulama Indonesia (Jilid 1)* (Tangerang Selatan: Pustaka Afid, 2015), 26.

<sup>26</sup> Said Aqil Siroj, *Tasawuf Sebagai Kritik Sosial Mengedepankan Islam Sebagai Inspirasi, Bukan Aspirasi* (Jakarta: SAS Foundation, 2012), 426.

<sup>27</sup> Said Aqil Siroj, *Islam Sumber Inspirasi Budaya Nusantara* (Jakarta Pusat: LTN NU, 2015), 73-74.

<sup>28</sup> Mustaqim and Baratullah, *Moderasi Beragama Sebagai Paradigma Resolusi Konflik*, 16.

<sup>29</sup> Siroj, *Islam Sumber Inspirasi Budaya Nusantara*, 217.

<sup>30</sup> Ahmad Muzakki, "Memperkenalkan Kembali Pendidikan Harmoni Berbasis Kearifan Lokal (Puil Pesenggiri) Pada Masyarakat Adat Lampung," *Penamas: Jurnal Penelitian Keagamaan dan Kemasyarakatan* 30, no. 3 (2017): 267.

<sup>31</sup> Wahyudin, Dedi Wahyudi, and Khotijah, "Managing Local Independence: The Role of Traditional Leaders in Building The Character of Ulun Lampung," *Akademika: Jurnal Pemikiran Islam* 25, no. 2 (2020): 242.

<sup>32</sup> A. Fauzie Nurdin, *Budaya Muakhi Dan Pembangunan Daerah Menuju Masyarakat Bermartabat* (Yogyakarta: Gama Media, 2009), 34.

tend to live in coastal areas, also known as the Lampung peminggir<sup>33</sup>. The Lampung Province symbol, Sang Bumi Ruwa Jurai or Sai Bumi Ruwa Jurai, which means one earth and two inhabitants, is reflected in the two large groups of Lampung indigenous people described above<sup>34</sup>.

#### D. The Philosophy of Piil Pesenggiri

The Lampung ethnic community has a philosophy of life called *Piil Pesenggiri*. Experts say that the *Piil Pesenggiri* is derived from the Kuntara Raja Niti Book, which serves as the people of Lampung's statute book<sup>35</sup>. Ulun Lappung (a Lampung inhabitant) lives according to the *Piil Pesenggiri* ideology<sup>36</sup>. Self-esteem, personality, and identity are all terms used to describe *Piil Pesenggiri*<sup>37</sup>. *Piil Pesenggiri* is a common reference point in people's lives, especially among Lampung residents<sup>38</sup>.

The philosophy of *Piil Pesenggiri* contains four elements, namely Juluk Adek (behaving in accordance with the traditional title it bears), *Nemui Nyimah* (being loyal to relatives, having social concern, tolerance), Nengah Nyappur (deliberating, responsible), and Sakai Sambaiyan (willing to help and mutual cooperation)<sup>39</sup>. To reinforce local wisdom or local philosophy as a model of cultural-based harmony, the process of building a community with moderate religious comprehension is needed<sup>40</sup>.

There is a tolerance value in the *Nemui Nyimah* element, which is one of the four elements described above<sup>41</sup>. Lampung's indigenous people are friendly and respectful of one another. This is shown by the Lampung community's acceptance of migrants

<sup>33</sup> Muhammad Candra Syahputra, "Nilai-Nilai Pendidikan Karakter Dalam Budaya Nengah Nyappur," *Jurnal PAI Raden Fatah* 2, no. 1 (2020): 5; Muhammad Aqil Irham, "Lembaga Perwatin Dan Kepunyeimbangan Dalam Masyarakat Adat Lampung: Analisis Antropologis," *Analisis* 8, no. 1 (2013): 159.

<sup>34</sup> Napsiah, "Care for the Elderly in the Indegeneous People of the Lampung Pepadun Tribe: Islamic Law Perspective," *ASY-SYIR'AH: Jurnal Ilmu Syari'ah dan Hukum* 53, no. 2 (2019): 266.

<sup>35</sup> Fitri Yanti Yasin and Eni Amaliah Juhro, "Kuntara Raja Niti: Study of the Entry of Islam in Lampung," in *The First International Conference on Islamic Development Studies 2019* (Bandar Lampung: ICIDS 2019, 2019), 1-7.

<sup>36</sup> Suwardi and M. Ruhly Kesuma Dinata, "Pencegahan Konflik Masyarakat Lokal Dengan Pendetang Berdasarkan Prinsip Nemui Nyimah Pada Masyarakat Lampung Marga Nunyai," *Masalah-Masalah Hukum* 50, no. 1 (2021): 6.

<sup>37</sup> Fachruddin and Suharyadi, *Peranan Nilai-Nilai Tradisional Daerah Lampung Dalam Melestarikan Lingkungan Hidup* (Bandar Lampung: CV. Gunung Pesagi, 2003), 66.

<sup>38</sup> Fachruddin and Haryadi, *Falsafah Piil Pesenggiri Sebagai Norma Tatakrama Kehidupan Sosial Masyarakat Lampung* (Bandar Lampung: CV. Arian Jaya, 1996), 7.

<sup>39</sup> Rizani Puspawidjaja, *Hukum Adat Dalam Tebaran Pemikiran* (Bandar Lampung: Penerbit Universitas Lampung, 2006), 3-6; Syaripudin Basyar, Zulhannan, and Ahmad Muzakki, "Islamic Characters Education Construct of Young Generation Based on Local Cultural Values of Lampung Indigeneous Peoples," *Akademika: Jurnal Pemikiran Islam* 25, no. 1 (2020): 72.

<sup>40</sup> Sitti Arifah, "Moderasi Beragama: Pengarusutamaan Kearifan Lokal Dalam Meneguhkan Kepelbagaian (Sebuah Praktik Pada Masyarakat Plural)," *MIMIKRI: Jurnal Agama dan Kebudayaan* 6, no. 1 (2020): 65; Joko Tri Haryanto, "Kearifan Lokal Pendukung Kerukunan Beragama Pada Komunitas Tengger Malang Jatim," *Jurnal "Analisa"* 21, no. 02 (2014): 202.

<sup>41</sup> Bartoven Vivit Nurdin, "Nemui Nyimah: Kearifan Lokal Untuk Pembangunan Toleransi Yang Berkualitas," in *Bunga Rampai: Pemikiran Anggota Dewan Riset Daerah (DRD) Provinsi Lampung* (Bandar Lampung: AURA Publishing, 2017), 84.

from different areas<sup>42</sup>, which is a reflection of *Nemui Nyimah*, one of the elements of *Ulun Lappung's Piil Pesenggiri* philosophy of life.

Tolerance is a very important part and needs to be instilled in heterogeneous community life<sup>43</sup>. Individuals and communities that practice tolerance will build a community that values differences in faith, race, language, culture, and traditions. As the Ministry of Religion of the Republic of Indonesia (Kemenag RI) encourages the reinforcement of religious moderation in numerous seminars both offline and online, tolerance is one of the behaviors that can lead to moderate awareness.

Religious moderation can be described as a point of view, mindset, and action in religion that is always in the center, always behaves equally, and is never extreme. Tolerance and unity can only be achieved by religious moderation<sup>44</sup>. Respect for the nation, strong empathy, anti-violence, and acquiescence to local culture are all signs of someone performing moderation. Strong tolerance is a sign of religious restraint, and this demonstrates that religious moderation occurred in Lampung's local wisdom, including the *Nemui Nyimah* as part of *Piil Pesenggiri*.

In the middle of a diverse society, the perspectives, attitudes, and behaviors reflected in *Nemui Nyimah* will establish a life of harmony. The character of religious moderation necessitates each group's openness, acceptance, and cooperation. As a result, any religious adherent, regardless of race, ethnicity, tradition, faith, or political preferences, must be able to listen to and learn from one another to develop the ability to manage and transcend differences in religious understanding<sup>45</sup>.

For a long time, the adjustment between religion and society's culture has existed, resulting in religion being a part of the culture. In certain Indonesian societies, religion is more than just a component of culture. It has also taken on a cultural significance. Religion has been cultural values, or at the very least adds color to them<sup>46</sup>. Similar to Lampung, Islam is the religion of the indigenous people of Lampung, despite the fact that no non-Muslim Lappung ulun have ever existed<sup>47</sup>. This demonstrates how Islam and Lampung culture are inextricably linked.

As previously said, moderation is the core of Islamic teachings. Lampung's culture and Islam are intimately connected. The author observes that the value of religious moderation has existed, been guided, and practiced for a long time by the indigenous people of Lampung based on the values contained in the *Piil Pesenggiri* in general and specifically in the culture of *Nemui Nyimah*.

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<sup>42</sup> Muhammad Candra Syahputra, "Pendidikan Multikultural Dalam Budaya Nemui Nyimah," *eL-Hikmah: Jurnal Kajian dan Penelitian Pendidikan Islam* 14, no. 1 (2020): 9; Muhammad Candra Syahputra, *Pendidikan Karakter Berbasis Khazanah Kearifan Lokal Nusantara* (Yogyakarta: Belibis Pustaka, 2021), 58–59.

<sup>43</sup> Ika Fatmawati Faridah, "Toleransi Antarumat Beragama Masyarakat Perumahan," *Jurnal Komunitas* 5, no. 1 (2013): 15–16.

<sup>44</sup> Mawardi and Idrus Ruslan, "Pluralitas Umat Beragama: Upaya Menegakkan Toleransi Melalui Alquran," *Substantia* 21, no. 1 (2019): 81.

<sup>45</sup> Kementerian Agama RI, *Moderasi Beragama*, 14.

<sup>46</sup> Parsudi Suparlan, "Binneka Tunggal Ika: Keanekaragaman Sukubangsa Atau Kebudayaan?," in *Menuju Indonesia Baru: Dari Masyarakat Majemuk Ke Masyarakat Multikultural 2001* (Yogyakarta: Antropologi Indonesia, 2003), 29.

<sup>47</sup> Syaripudin Basyar, *Determinasi Nilai-Nilai Tradisi Terhadap Religiusitas Masyarakat Kajian Adat Ninjuk Dalam Budaya Lampung* (Bandar Lampung: LP2M IAIN Raden Intan Lampung, 2014), 89.

### E. The Definition of *Nemui Nyimah*

The philosophy of *Piil Pesenggiri*, as the Lampung ethnic community's core culture, is deeply rooted and reflected in all facets of the Lampung ethnic community's life. As previously said, *Piil Pesenggiri* consists of four elements. One of the elements of *Piil Pesenggiri* that has moral moderation is *Nemui Nyimah*. According to some scholars, the interpretation of *Nemui Nyimah* is as follows:

*Nemui nyimah means visiting and receiving guests. The first is that the people of Lampung's ancestors taught them about the ethics of visiting someone else's home. If it is understood narrowly in this situation, it means going to someone's home. When understood broadly, it implies that if we live outside the village, we must be able to transport ourselves. Second, as Lampung residents welcome visitors, they should not discriminate based on faith or race. Guests must be served and given anything they need*<sup>48</sup>.

The Lampung ethnic community is very friendly in receiving guests at their residence. Visitors will be warmly welcomed. They would be able to get themselves to be respectful as a way of retaining good etiquette while they visit other places (visiting other areas). When it comes to welcoming visitors, Lampung residents make no distinction between social classes. All are treated as a visitor and should be treated with care and reverence.

*Nemui nyimah is derived from the Lampung language and is made up of two words: Nemui and Nyimah. The word Nemui means "to invite" or "to greet," and the word Nyimah is derived from the word simah, which means "to share, to give, and not to be stingy." In the sense of visiting other people's homes, the definition of Nemui Nyimah is as follows. At home, any kind of food or drink would be served to the best of their ability*<sup>49</sup>.

In terms of language, *Nemui Nyimah* means polite and generous in the sense of visiting and accepting guests. According to the preceding sentence, once a visitor arrives, a meal will be prepared, with whatever food and drink they have. In this case, the author has shown that visitors were served all forms of food while visiting the house of the original Lampung people. William Marsden wrote in his journal: "*In sharing with visitors, in Lampung, they used to welcome foreigners even more luxuriously than the way of the Sumatran people in other places*"<sup>50</sup>. This demonstrates that the people of Lampung have had the habit of accepting and honoring visitors for a long time by serving the dishes (food and drinks) that they have, despite the fact that they do not hesitate to serve all that they have.

*Nemui Nyimah is a family norm that governs a member's behavior to honor, represent, and satisfy visitors. This means that the host should be courteous and respectful to people from all different backgrounds, including the higher, middle, and lower classes*<sup>51</sup>.

Still, when it comes to visiting and accepting visitors, *Nemui Nyimah* is the standard greeting for the Lampung ethnic group. It is a way for Lampung people to treat visitors with dignity, serve them, and accommodate them. Irham also said, as Hawari previously said, that the people of Lampung do not distinguish among social class when receiving visitors. The guests are egalitarian when visiting local people's houses.

<sup>48</sup> Ahmad Zarkasi, "The Lecturer of Islam and Lampung Culture," March 11, 2021.

<sup>49</sup> Nadirsah Hawari, "The Figure of Lampung Saibatin Community," March 15, 2021.

<sup>50</sup> Wiliam Marsden, *Sejarah Sumatera* (Yogyakarta: Penerbit Indoliterasi, 2016), 443.

<sup>51</sup> Muhammad Aqil Irham, "The Figure of Lampung Pepadun Community," April 7, 2021.



## F. The Insight of Religious Moderation in Local Wisdom of *Nemui Nyimah*

Local wisdom and religious moderation are inextricably linked. As previously said, ignoring local wisdom can lead to a distorted understanding of intergroup acceptance and an exclusive attitude. As a result, reinforcing the local philosophy is a requirement for instilling religious moderation principles in people's lives. The culture of *Nemui Nyimah*, in this case, embodies religious moderation principles, according to experts.

*Nemui Nyimah teaches the essence of fellowship, the importance of being good and ethical, and the importance of being open to others, which is shown by giving views, making recommendations, and engaging in discussions about societal issues. Nemui Nyimah also advises us not to force our own will or views on others but to recognize and value their beliefs or understanding, especially though they are religiously different*<sup>52</sup>.

When it comes to welcoming and receiving visitors, the importance of fellowship cannot be overlooked. *Nemui Nyimah* is a feature of *Piil Pessenggiri* that emphasizes the importance of friendship rather than only hosting and receiving visitors. Lampung residents, on the other hand, are capable of deliberating and reaching a consensus on a variety of issues. This demonstrates respect for other people's views, as well as the majority's view which is a representation of life in a democratic framework. Respect is one of the virtues of religious moderation. By loving someone, no one is harmed or insulted, and it increases one's ability to respect someone's opinion.

*Nemui Nyimah teaches a synergy of justice and compassion, according to the cultural connection between Nemui Nyimah and religious moderation. The Lampung people believe that if one wishes to be treated with dignity, one must first treat others with kindness. This is what is referred to as justice*<sup>53</sup>.

We also learn that if someone wishes to be treated well, he must also treat others well, since Islam is a religion that teaches the virtues of goodness. This demonstrates a balanced viewpoint. One of the values of religious moderation is fairness. It does not imply that it is biased. It's known as *I'tidal* in Arabic. In Islam, fairness refers to a righteous mentality or behavior that is motivated by consideration. *I'tidal* is often used in conjunction with the term *tawasuth*, which means "middle" (able to mediate).

*In a nutshell, Nemui Nyimah is that if anyone comes to the door, he or she must be greeted (met), faced, and invited, meanwhile simah means the ability to serve, lend, and share with all who have just arrived. Therefore, when discussing Nemui Nyimah history, it includes an appreciation of religious moderation. The substance of Nemui Nyimah is anyone who visits our house even though they are not related to us, but the Lampung people believe they are, whether they are brothers of the same religion, compatriots, or family with some relations. So, in terms of the Lampung ethnic community's philosophy, anyone who comes to our house must be valued, because the essence is that the Lampung people love humanity, cultural traditions, and brotherhood. So, literally, what tolerance entails is love for humanity, because the principles of Islamic moderation teach one to respect others*<sup>54</sup>.

The Lampung ethnic group is a moderate culture, which is expressed in the *Piil Pessenggiri* aspect of *Nemui Nyimah*. Hawari explained that *Nemui Nyimah* is the pinnacle of humanity's or humanism's reverence. Respect for mankind is a theological moderation preaching. Differences of nationality, faith, race, and class are unavoidable, but the most important point is that these differences need a mindset of respect that,

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<sup>52</sup> Ahmad Zarkasi, "The Lecturer of Islam and Lampung Culture."

<sup>53</sup> Ibid.

<sup>54</sup> Nadirsah Hawari, "The Figure of Lampung Saibatin Community."

through their differences, they have similarities, given the fact that we are both people. As a result, respecting humanity is as critical as theological moderation itself.

*In general, the Lampung ethnic community's religious interpretation is very moderate, and the Lampung people's philosophy of life in Nemui Nyimah is the substance of religious moderation ideals. The foundation is a mutual mentality because even though you don't know who they are when they enter the home, they are treated like a sibling. For example, as transmigrants in Lampung, the Javanese ethnic community is regarded as relatives by the Lampung ethnic community. Someone who is not related by blood but is adopted by the Lampung ethnic group is referred to as Seangkonan<sup>55</sup>.*

The Lampung ethnic community's religious interpretation is moderate, with a strong emphasis on brotherhood, as shown by a ritual for the Lampung people's appointment of siblings to immigrants. The Lampung people's acceptance of transmigrants was also seen with an open attitude as shown by the following literature:

Apart from two major indigenous families, Lampung Province is home to a diverse range of tribes including Javanese, Sundanese, Balinese, Bugis, Ogan, Semendo, Batak, Palembang, Padang, and others<sup>56</sup>. Lampung is a province with a diverse population, as shown by this. In reality, calling Lampung "Mini Indonesia" is not an exaggeration. The effect of immigration in 1905, which was the experimental process or the first wave, cannot be separated from the plurality of people in Lampung. Assistant Resident H.G. Heijting of the Dutch colonial government sent a group of 155 family from the Kedu Residency (Central Java) to Gedong Tataan Lampung. In that place, the immigrants built a village named Bagelen, the first colonial village<sup>57</sup>.

*The Lampung ethnic community welcomes ethnic groups from all over the place. The Lampung ethnic group values and honors visitors who travel long distances to the house (Lampung region) and stay<sup>58</sup>.*

Lampung's welcoming attitude toward immigrants has already been stated. This, according to Irham, is an attitude of gratitude and reverence for visitors (newcomers). The transmigration process proceeded in subsequent waves to Lampung. The government founded the National Museum of Transmigration in Bagelen Village, Gedong Tataan District, on December 12, 2004, to coincide with the Day of Transmigration Service, as a place to record the history of the success of the transmigration process in Indonesia. It is also the first and the only transmigration museum in the world<sup>59</sup>.

Many people from Java Island and other parts of Indonesia have migrated to Lampung, so there are many Javanese villages in Tanjung Bintang, South Lampung, Balinese villages in Seputih Raman, Central Lampung, Sundanese villages in Gedong Tataan Pesawaran, and many more tribal villages in Lampung. Hawari's comment further reinforces the welcoming attitude toward newcomers:

<sup>55</sup> Ibid.

<sup>56</sup> Agus Pahrudin, Mansyur Hidayat, and Yukrim Latief, "Agama Dan Budaya Sebagai Alternatif Solusi Konflik Keagamaan Pada Masyarakat Lampung," in *Harmonisasi Agama Dan Budaya Di Indonesia* (Jakarta: Balai Penelitian dan Pengembangan Agama Jakarta, 2009), 165.

<sup>57</sup> Patrice Levang, *Ayo Ke Tanah Sabrang: Transmigrasi Di Indonesia* (Jakarta: Kepustakaan Populer Gramedia, 2003), 9-10.

<sup>58</sup> Muhammad Aqil Irham, "The Figure of Lampung Pepadun Community."

<sup>59</sup> Adelia Dwi Nanda, Kuncoro Bayu Prasetyo, and Gunawan, "Reproduksi Budaya Pada Komunitas Diaspora Jawa Di Daerah Transmigrasi (Studi Kasus Di Desa Bagelen Kecamatan Gedong Tataan Kabupaten Pesawaran Provinsi Lampung)," *Solidarity: Journal of Education, Society and Culture* 6, no. 1 (2017): 98.

*It is not an exaggeration to say that the Lampung ethnic community is moderate people who is open to changes and culture that comes from outside as long as it is considered good from some point of view, whether from a cultural point of view, social interaction with the community, or cultural acculturation with the Javanese, Balinese, Sundanese, Bantenese, and so on<sup>60</sup>.*

Acceptance of newcomers is not just physical acceptance, but Lampung people also have acculturation with other cultures that come. This is shown by the fact that the name of a place in Lampung is a mixture of two languages, such as "Way Dadi," which combines the Lampung and Javanese languages. The people of Lampung are very tolerant of the foreign community that arrives. It will be well tolerated as long as the culture is positive.

*Lampung's population is moderate. They aren't anti-change or anti-culture that is generally regarded as positive. This was shown by the fact that when the Javanese arrived in Lampung, they not only occupied land that belonged to the Lampung people, but they also had property rights and were allowed to settle in Lampung. Also, the names of some regions in Java are sometimes used as the names of some regions in Lampung. It can be seen from any direction in Lampung<sup>61</sup>.*

It's fascinating and special, and it demonstrates that the Lampung ethnic group is very welcoming and open to new cultures. We can see that different region in Lampung uses names from other provinces, such as Pringsewu, Sidomulyo, Candipuro, Banyumas, and Pekalongan, which are Javanese names for regions on the island of Java. Then, there are other regional names like Bonglai, Ogan Lima, Tanjung Aman, and Pulau Panggung, which are names of regions in South Sumatra. Many regional names are used as names of towns, sub-districts, and regencies in different regions in Lampung Province.

This is a fascinating aspect, as well as a precious asset owned by the Province of Lampung, which must be protected. Lampung is a multicultural city with many ethnic communities. In the past, however, the Lampung ethnic group did not feel threatened or superior to other tribes. In reality, even with different ethnic groups, unity is established in social life. The indigenous people of Lampung's acceptance of newcomers is a manifestation of *Nemui Nyimah*, an element of the *Piil Pesenggiri* philosophy<sup>62</sup>.

*Lampung's local wisdom has a huge impact on religious moderation. In Lampung, there is Nemui Nyimah local wisdom, which is closely linked to the Lampung area's diversity in terms of race, history, language, faith, and so on. As a result, the local wisdom of Nemui Nyimah is reflected in the actions of Lampung residents who are very welcoming to newcomers, indicating that diversity has reached the Lampung region. Various religions, such as Hindu, the largest religion adherent outside of Bali, are also growing and developing in Lampung Province. Hindu religious groups can be found in almost every sub-district in Lampung Province<sup>63</sup>.*

*Nemui Nyimah* is not only about acceptance and openness between ethnic groups, but also with respect for fellow religious adherents in Indonesia, especially in

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<sup>60</sup> Nadirsah Hawari, "The Figure of Lampung Saibatin Community."

<sup>61</sup> Ibid.

<sup>62</sup> Dina Amaliah, Sariyatun, and Arif Musaddad, "Values of Piil Pesenggiri: Morality, Religiosity, Solidarity, and Tolerance," *International Journal of Multicultural and Multireligious Understanding* 5, no. 1 (2018): 181.

<sup>63</sup> M. Afif Anshori, "Chairman of the Forum for Religious Harmony (FKUB)," April 16, 2021.

Lampung. Lampung is home to the largest Hindu Balinese community outside Bali. There are many religions affiliated with the Anshori people in Lampung, in addition to numerous ethnic groups:

*There are a lot of Christian groups, particularly Protestant Christians. There are even Protestant sects such as Huria Christian Batak Protestants, Batak Christian Huria, Indonesian Christian Huria, Javanese Christian, Manadonese Christian, Ambonese Christian. Protestant Christian churches are the largest number of churches in Lampung. Then, Buddhists are also quite significant in their development in Lampung. This is evidenced by the existence of the Jinarakkhita Buddhist High School in Panjang District, Bandar Lampung City, which is also a reference for Buddhists outside Java<sup>64</sup>.*

The preceding assertion demonstrates that the people of Lampung support both multiculturalism and pluralism, both of which are aspects of religious moderation. In the middle of disparities, acceptance of ethnic and religious differences can lead to harmonious community life.

*There are many Islamic groups in Lampung Province that cater to Muslims and Islamists, including Muhammadiyah, Nahdlatul Ulama (NU), Persis, LDII, Khilafatul Muslimin, and Al-Irsyad. This demonstrates the province's richness and heterogeneity. So far, it has been secure and peaceful. There has never been any religious conflict, and everything can be settled intelligently. It reflects the character of the Lampung people, who follow Nemui Nyimah's local ideology and are welcoming to newcomers. If there has been a conflict, such as in Balinuraga, it is due to a factor of young people competing over women's issues, not a religious factor<sup>65</sup>.*

Lampung's religious sects are very diverse. There are Hinduism, Buddhism, Catholicism, Protestantism, and numerous Islamic organizations, as previously stated. The controversy in Lampung Province, which has a multicultural tradition, is not caused by religious differences. In fact, it is stated that the conflict that occurs is not a representation of ethnicity or religion, but the conflict is caused by persons who have absolutely nothing to do with ethnicity or religion.

*If moderation is defined as not excessive, not radical, and not extreme, so the Lampung ethnic community can be said to be not exaggerating in religion, not radical, and extreme in carrying out their religious teachings. It can be proven that the Lampung ethnic community still maintains the cultures inherited from their ancestors as long as they do not conflict with religious teachings. Until now, the ethnic people of Lampung still carry out the traditions inherited from their ancestors. If the Lampung ethnic community is excessive in carrying out their religious values, then they are radical and extreme. Of course, the traditions passed down from their ancestors will no longer be found today<sup>66</sup>.*

Lampung people in performing their religion are also not exaggerating. This shows that Lampung people are very moderate, not extreme and radical. They still maintain and preserve a local culture which is a characteristic of religious moderation. The neglect of local culture will lead to an exclusive attitude and is far from Islamic values in particular and religion in general.

*This is relevant to the local wisdom of Nemui Nyimah that is tolerant of the heterogeneity of society in Lampung. The original character of the Lampung people is very inclusive<sup>67</sup>.*

*Nemui Nyimah is a manifestation of Lampung's local wisdom's religious*

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<sup>64</sup> Ibid.

<sup>65</sup> Ibid.

<sup>66</sup> Ahmad Zarkasi, "The Lecturer of Islam and Lampung Culture."

<sup>67</sup> M. Afif Anshori, "Chairman of the Forum for Religious Harmony (FKUB)."

moderation as part of the *Piil Pesenggiri* philosophy, which the Lampung ethnic group has followed and taught from generation to generation. Tolerance is an integral part of the Lampung identity that cannot be separated. The people of Lampung's tolerance to ethnicity, religion, race, and groups who stay and live in the province of Lampung shows that the people of Lampung are an inclusive society and are certainly relevant to religious moderation.

## G. Conclusion

The difference is a feature of Indonesian culture, and it is also a national treasure. Differences, on the other hand, often lead to a variety of issues, including conflicts between ethnic groups, sects, races, and groups. Furthermore, the advancement in information and communication technologies has opened up the flow of information, which is often abused by some parties for personal or party purposes by disseminating information that threatens to divide the country. Therefore, the glorification of religious moderation is a critical concern in Indonesian society. Local wisdom is often overlooked as a national treasure, particularly in this modern age. Local wisdom, on the other hand, incorporates principles that are essential for recognizing religious moderation like *Nemui Nyimah* Lampung local wisdom, which includes religious moderation insights such as peace, multiculturalism, pluralism, and humanism, which must be actualized in today's culture to establish and realize a harmonious existence amid diversity.

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