



Identification of the Values of Economic Education Lampung Tribe

Rahmah Dianti Putri^{*1}, Rahmawati², Erlina Rufaidah³, I komang winatha⁴, Nurdin⁵
^{1,2,3,4,5} Faculty of teacher training and education, Bandar Lampung University, Lampung, Indonesia
Email: rahmah.dianti@fkip.unila.ac.id*

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Abstract

The purpose of this study was to determine an overview of the economic education values of Lampung tribe families and the general pattern of the meaning of economic education applied to children within the scope of Lampung tribe families. this research uses a qualitative design using an Ethnographic approach, researchers try to enter into the conceptual world of the subjects studied, namely Lampung tribe families. Data collection techniques include in-depth interviews and documentation. Based on the research findings 1) Piil pesinggiri is considered as self-esteem owned by the Lampung tribe community, piil pesinggiri is interpreted as a view of life or a guideline for the life of the Lampung tribe community, 2) In managing family income, Lampung tribe families give responsibility to an isti who has full control in managing finances, 3) the implementation of economic education, the habituation of saving from childhood, the introduction of money from an early age, the habituation of saving and frugality from parents, the habituation to always behave based on the norms of the application of Piil Pesenggiri.

INTRODUCTION

Education is an important aspect of human life (Indriani, Hasan, & Inanna, 2021) and the first step in shaping the quality of human resources, which is the main capital in driving the progress of national development (Raya, 2021). The national development process requires everyone to be able to behave wisely in using the resources he has and be financially literate so that he is able to manage his life needs from his infinite desires. For this reason, it is necessary for every human being to make choices between unlimited desires, these choices can be managed properly by making an economic priority scale, the point is to measure the various choices he actually needs, after the needs he has are met and the resources he has are still abundantly available, he is able to be allowed to spend according to his wishes.

To be able to rationally manage the priority scale, it takes a guideline or understanding of the science that supports the process of forming economic behavior, namely family economic education (informal), because the dominant time of each individual is in the family environment or informal sector. The role of Economic Education in the family environment is important in shaping and fostering the values of economic life of each family member. This value of economic life will have a long-term impact throughout life as long as the child or family member lives. Through the family, it can also form the attitude that is needed later on a child after they grow up and become the head of the family has an effective and efficient economy (Wahyono, 2001). Thus, it can be understood that family heads who understand productive and consumptive behavior well will affect the development of other family economic attitudes.

Research related to the economic education values of the Lampung tribe has never been done. How is the culture and tradition in the Lampung tribe related to informal economic education? How has the tradition of the Lampung tribe been passed down from generation to generation in instilling economic education values such as frugality, spending money rationally, habituation by parents, and exemplary

behavior by parents so far? This is what makes researchers interested in bringing back the ancestral heritage of the Lampung tribe presented in the modern era, so that in the future the benefits and integrity of economic education values can be preserved as a local regional heritage.

Literature Review

a. Lampung Tribe

Lampung tribe is a group of people living in Lampung Province which consists of two groups of indigenous tribes, namely the Lampung Pepadun and Saibatin tribes. The people of the Lampung Saibatin or Peminggir tribe generally inhabit coastal areas whose topography is dominated by mountains directly adjacent to the coast. The majority of Lampung Pepadun people live in lowland areas that are usually close to large rivers (way) (Ciciria, 2015). In terms of the language used, the Saibatin people have the 'A' dialect while the Pepadun people use the 'O' dialect (Imron and Pratama, 2020).

Lampung people from both Pepadun and Saibatin customs have a philosophy of life system that has become the cultural identity of the Lampung tribe in their social life. The philosophy of life of Lampung people is known as Piil Pesenggiri, which is defined as a sense of shame to do despicable work according to religion and have self-respect (Fernanda and Samsuri, 2020). The following are the principles of Piil Pesenggiri of the Lampung tribe (Ariyani, et al. 2015).

1. The nickname Adek means fond of good names and honorable titles.
2. Nemui Nyimah means receiving and giving in an atmosphere of joy and sorrow.
3. Nengah Nyappur means being sociable and deliberative in solving a problem.
4. Sakai Sambayan means helping and working together in kinship and neighborly relationships.

Based on the principles of Piil Pesenggiri of the Lampung tribe above, this research will look at the principles of Piil Pesenggiri which include the cultivation of economic education values applied by Lampung tribes in the family and community environment.

b. Motivation to Become a Teacher

Economic education in the family environment is part of informal education which is usually carried out in an unprogrammed manner, so that its continuity can occur at any time. Forms of family economic education include habituation, exemplary, and explanation of every economic activity (Windrayadi, 2022). In line with the opinion of Satuloh and Widjaja (2021) which states that in the daily life of the family, parents should, in addition to familiarizing how to build relationships between norms such as courtesy to others, parents must also teach children related to the economy.

Because economic education in the family environment is directly able to form economic humans (*homo economicus*) who are productive and economical in the use of money and other resources (Suryani, 2018). Furthermore, in research conducted by Dharma (2020) states that the habituation of economic education in the family has a positive or good impact because children become more independent and disciplined in carrying out their economic activities, namely having good attitudes and behavior in terms of consumption, saving and saving. Therefore, every family, especially parents, must understand how to instill the value of good economic education in their children, so that children one day when experiencing economic problems are able to overcome these problems properly.

Based on the results of research conducted by Fadhila (2019) that economic education instilled by parents to children can be done in the following ways:

- 1) Getting children used to managing pocket money independently through giving pocket money
- 2) Teach children to conserve resources
- 3) Familiarize children with saving money by providing a piggy bank.
- 4) Familiarize children to consider the quality and benefits of goods before buying.
- 5) Train children to be responsible in doing a job and give freedom to children to work according to their interests.

In addition, Dharma (2020) also explains that the way parents do to instill the value of economic education to children can be done by getting used to frugality, saving, managing pocket money, and introducing parents' work, namely through verbal explanations, giving direct examples and exemplary, and involving children in their parents' work so that children get experience to do a job.

METHODS

A. Type of Research

The research was conducted at the University of Lampung. The families involved as samples in this study are families who have Lampung tribes. The type of research in this study uses a qualitative design with an ethnographic approach, namely the researcher tries to enter into the conceptual world of the subjects studied, namely the Lampung tribe family. The ethnographic approach is a qualitative research procedure to describe and analyze various cultural groups that interpret patterns of behavior, beliefs and language that develop and are used by a community group over time. The informant subjects in this study are Lampung tribe families who are married and have children

B. Data management and analysis

Data analysis activities are carried out by researchers through the process of systematically searching and compiling data obtained from the field. Researchers analyzed the data using four streams of activities, namely data collection, data reduction, data presentation and conclusion drawing/verification. Data collection is carried out through the process of collecting data consisting of notes on culture that interpret patterns of behavior, beliefs and attitudes of Lampung tribal families. Data collection was carried out by conducting in-depth interviews, participant observation and documentation studies with photographs of activities and sound recordings. Furthermore, the data obtained from in-depth interviews, observations and documentation were then reduced, namely the process of selecting, focusing on simplifying, and transforming the rough data that emerged from written field notes.

C. Data Validity Checking

To obtain the credibility of the research results, it is necessary to validate the research results, namely: 1.) Extension of Observation Time, Researchers extend the research time by increasing the time of participation in the research field with the aim that the saturation of data collection is completely fulfilled, 2) Triangulation, which is an attempt to see the phenomenon from several angles. Researchers verified the findings through triangulation of sources and techniques. For source triangulation, the way researchers obtain valid answers from informants is by comparing and rechecking informants' answers with other family members, children and neighbors, 3) Expert opinion is a form of validation carried out by asking for responses from experts and practitioners.

RESULTS AND DISCUSSION

Overview of Lampung Tribal Families

The Lampung tribe is a group of Sumatran Malay tribal communities that occupy Lampung Province, Indonesia and parts of South Sumatra. The people of the Lampung tribe have a motto, *Sai Bumi Ruwa Jurai* as a depiction of the social conditions of the community, the motto means "one earth two descendants". Families in Lampung tribes have a strong structure and are rooted in patrilineal traditions. In Lampung tribal families, lineage and ancestral heritage are passed down through the father. The family is considered a very important social unit in Lampungese society, and relationships between family members are very closely maintained. Each Lampungese family usually consists of several generations living together in one large household, known as "rumah gadang." Rumah gadang is an important symbol of family identity and unity in Lampung tribal culture.

Lampung people from both Pepadun and Saibatin customs have a philosophy of life system that has become the cultural identity of the Lampung tribe in their social life. The philosophy of life of Lampung people is known as *Piil Pesenggiri*, which is defined as a sense of shame to do despicable work according to religion and have self-respect (Fernanda and Samsuri, 2020). The following are the principles of *Piil Pesenggiri* of the Lampung tribe (Ariyani, et al. 2015):

1. The nickname *Adek* means fond of good names and honorable titles.
2. *Nemui Nyimah* means receiving and giving in an atmosphere of joy and sorrow.
3. *Nengah Nyappur* means being sociable and deliberative in solving a problem.
4. *Sakai Sambayan* means helping and working together in kinship and neighborly relationships

Based on the principles of Piil Pesenggiri of the Lampung tribe above, this research will look at what principles of Piil Pesenggiri include the cultivation of economic education values applied by Lampung tribes in the family and community environment.

The concept of Piil Pesenggiri for Lampung people in daily life

Lampung people from both Pepadun and Saibatin customs have a philosophy of life system that has become the cultural identity of Lampung tribes in their social life. The philosophy of life of Lampung people is known as Piil Pesenggiri. Piil Pesenggiri contains the values of life for Lampung tribes. Various informant answers regarding the experience of the piil pesenggiri philosophy which is used as a guideline in Lampung tribe families.

Piil pesinggiri is considered as self-esteem owned by the Lampung tribe community, in interpreting the meaning of piil pesenggiri the informant also conveys the meaning of Piil Pesenggiri which is a way of life or a guideline for the life of the Lampung tribe community. Piil Pesenggiri forms a distinctive character for the people of Lampung tribe. This character becomes a characteristic that becomes a manifestation of the personality of the Lampung tribe community itself, such as the character of the Lampung tribe who likes to mingle or commonly referred to as nengah-nyappur, respect for others, very respectful and glorifying guests if Lampung people call it nemui-nyimah, and also the character of togetherness, hard work tolerance, mutual help which is realized in the value of sakai sambayan. The manifestation of these behaviors and characters is the way to maintain the real piil of Lampung people, which is very upholding self-esteem and dignity, openness, tolerance, and great respect for others. The meaning of piil pesenggiri for Lampung indigenous people is considered as the nature, behavior and outlook on life owned by Lampung people. Piil Pesinggiri consists of the following: (a) Piil Pesinggiri, means never backing down and not wanting to lose in attitude and behavior, (b) Juluk Adek, means liking good names and honorable titles, (c) Nemui Nyimah, means like to receive and give in an atmosphere of joy and sorrow, (d) Nengah Nyappur, means like to get along and deliberate in solving a problem, (e) Sakai Sambayan, means helping and working together in kinship and neighborliness. The value of piil pesengiiri is held tightly by the indigenous people of Lampung, because it contains rules in daily habits such as Among the daily habits as a hereditary heritage that still persists are: 1) The procedure for organizing the community / community association and the arrangement of equipment, officials and their positions, 2) The customary court. 3) Kinship relations. 4) Social culture. (Marriage and inheritance, property, death, bujang gadis (muli Mekhanai), circumcision and birth traditions. So based on the above statements, the researcher can conclude that.

Parents' experience of applying the values of economic education in Lampung tribe families

The application of economic values invited by informants as native Lampung people is also applied, for example, to teach children to save, invite children to find sources of income, the results of which are for saving. In addition, it also teaches children to make detailed records of expenses and income during school. And this has become a tradition for generations.

Family financial management has a significant role for family welfare. Many things must be considered so that household finances can run well and be protected from loan sharks. One of the things that must be considered is family financial management. According to Bank Indonesia (2013) there are steps in family financial management as follows.

- a. Recording of Assets / Assets Owned. Every person must have assets that are recorded as productive or consumptive assets. Productive assets are assets that provide regular income or profit when the assets are resold.
- b. Recording All Income and Expenses Once you have recorded all your assets, you have information about your current financial position.
- c. Identify Routine, Monthly, and Annual Expenses Every person or family usually has a similar spending pattern from month to month, including from year to year. After having a record of expenses, try to identify what are the routine expenses and how often they are incurred.
- d. Developing an Expenditure Plan (budgeting) At this stage, financial managers are asked to be able to plan related financial expenditures that will be made. This also includes setting priorities

In financial management, the informant acts as someone who directly manages money at home. Informant teaches to make a record of all income and expenses, and if there is a shortage it is always recorded. And this has become a hereditary tradition preserved from the elders in the Lampung tribe, especially in the ER informant's family. In addition, frugal habituation is always applied by the people of the Lampung tribe. Frugal living means not being wasteful. Expenditures are adjusted to the needs and fulfill large needs in the future. In addition, teaching saving from an early age has the benefit that children are accustomed to learning to manage personal money, have financial planning, value money, learn discipline and make pride. In the people of the Lampung tribe, they have been accustomed to saving from childhood, this habituation is carried out to teach children if they want to do something there is a desire to buy something to save and set aside their pocket money. This was conveyed by the informant in advising children, which led to an attitude that was not wasteful. In addition, by applying this attitude of saving money, it raises the desire for small entrepreneurship with the aim of earning extra money.

The general pattern of the meaning of economic education applied to children within the scope of the Lampung tribe family.

The process of implementing education that occurs in the Lampung tribal family is the cultivation of attitudes that are in accordance with the guidelines for religious life and *piil pesenggiiri*. This is in the form of 1) habituation of saving from childhood, in the family of the Lampung tribe has been applied, this habituation is done to teach children when they want to do something there is a desire to buy something to save and set aside their pocket money. This was conveyed by the informant in menasehari children, which led to an attitude that was not wasteful. In addition, by applying this saving attitude, it raises the desire for small-scale entrepreneurship with the aim of earning extra money. 2) habituation to always behave according to applicable rules and norms by spending time together and slipping advice to children, for example how to be brave and responsible. Not only that, there is time with the family, as explained by the informant, at that time the ER informant explained that we must help each other, both friends and family. 3) teaching about the importance of education for children, with the full support of the Lampung tribe community supporting their children to have a high education.

CONCLUSIONS

Based on the analysis that has been carried out by researchers in order to answer the purpose of writing that has been presented in the introduction, researchers then draw a red thread to answer the questions that have been arising, that the Lampung tribal community strongly upholds and applies *piil pesenggiiri* in their lives, this is also passed on to each generation. The meaning of *piil pesenggiiri* for the indigenous people of Lampung is considered as the nature, behavior and outlook on life possessed by Lampung people. In addition, the application of economic values in the form of instilling the habit of saving money is also taught in the families of the Lampung tribe, and the most pending is that the people of the Lampung tribe really prioritize having a high education.

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