

The Values of Religious Moderation in Siger Lampung Symbol

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Abstract:

This research aims to examine the values of religious moderation in the Siger Lampung symbol. This research is library research using Pierce's semiotics as an analytical tool. The research results show that the crown-shaped Siger for women reflects the values of moderation. This is shown by the existence of Siger as a symbol of the essence of selfhood of the Lampung indigenous people who adhere to the Piil Pesenggiri philosophy or the value of self-respect. In this case, Piil Pesenggiri is supported by the values of Juluk Adok (good name), Nemui Nyimah (open), Nengah Nyappur (likes to mingle), and Sakai Sambaian (harmonious and solidarity). Therefore, the regional government has issued a circular to preserve and empower local wisdom in order to create a peaceful and peaceful life.

[Penelitian ini bertujuan untuk mengkaji nilai-nilai moderasi beragama pada simbol Siger Lampung. Penelitian ini merupakan penelitian kepustakaan dengan menggunakan semiotika dari Pierce sebagai alat analisis. Hasil penelitian menunjukkan bahwa Siger yang berbentuk mahkota untuk perempuan mencerminkan nilai-nilai moderatisme. Hal itu ditunjukkan dari keberadaan Siger sebagai symbol hakekat kedirian masyarakat adat Lampung yang menganut filosofi Piil Pesenggiri atau nilai harga diri. Dalam hal ini Piil Pesenggiri didukung oleh nilai Juluk Adok (nama baik), Nemui Nyimah (terbuka), Nengah Nyappur (suka berbaur), dan Sakai Sambaian (guyub dan solider). Oleh karena itu, pemerintah daerah telah mengeluarkan surat edaran untuk melestarikan dan memberdayakan kearifan local itu guna menciptakan kehidupan yang damai dan tentram].

Keywords :

Siger, Religious Moderation, Lampung Community, Symbol



A. Introduction

Religious moderation is a moderate perspective on diversity. Moderate in this case means less violence, not excessive or extreme¹ and serves to maintain relations of difference, plurality, plurality as a means of binding and unifying the nation.² Religious moderation provides space for people to believe and believe in absolute religious doctrines.³ So that in this case religious moderation is an attitude or view to try to take a neutral position between two views and mutual tolerance to overcome differences in views.⁴ Religious moderation is the key to creating harmony and tolerance between religious communities. With religious moderation, religious people can accept diversity and respect each other so that they can live in peace.

In this regard, awareness is an attitude that must be put forward considering that moderation in religion is not only for personal gain, but concerns the interests of society, social capital is a set of informal values or norms that are shared by individuals and groups that enable them to work together. Given the cultural factors and the culture of a pluralistic society, religious moderation is not an option but a necessity to be implemented in Indonesia.

Indonesia is an archipelagic country consisting of various religions, ethnicities, races and ethnicities or cultures inhabiting the archipelago. So it is undeniable that all provinces and territories have diversity and uniqueness with their own characteristics. Like the province of Lampung which is multi-ethnic with various races, ethnicities, cultures and religion.⁵ In addition, Lampung is called a multicultural province because of its strategic geographical location which is rich in natural data sources (flora, fauna,

¹Ulfatul Husna and Muhammad Thohir, "Religious Moderation as a New Approach to Learning Islamic Religious Education in Schools," *Nadwa: Jurnal Pendidikan Islam* 14, no. 1 (2020): 202.

²Muhammad Nur, "Kearifan Lokal Sintuwu Maroso Sebagai Simbol Mederasi Beragama," *Jurnal Pustaka Khazanah Keagamaan* 8, no. 2 (2020): 242.

³Zuhairi Misrawi, "Kesadaran Multikultural dan Deradikalisasi Pendidikan Islam: Pengalaman Bhinneka Tunggal Ika Dan Qabul Al-Akhar," *Jurnal Pendidikan Islam* Vol. 2, no. 1 (2013): 197.

⁴Lukman Hakim Saifuddin, "Moderai untuk Kebersamaan Umat: Memaknai Rapat Kerja Nasional Kemenag 2019" (Menteri Agama Republik Indonesia, 2019), <https://jateng.kemenag.go.id/warta/download/1548283699.pdf>.

⁵Deri Ciciria, "Siger Sebagai Wujud Seni Budaya Pada Masyarakat Multietnik di Provinsi Lampung," *Jurnal Panggung*, Vol. 25, no. 2 (2015): 190.

tourism and agricultural products).⁶ This diversity is an inherent identity of every identity that is spread across parts of the country, this multi-ethnic variety will feel beautiful if it is managed properly, one of the efforts that can unite the different identities is the presence of local culture framed by religious moderation.

The existence of two indigenous (indigenous) tribes that inhabit Lampung Province, makes this area have two cultures which are each valued and upheld in each customary area. harmonious, and balanced to develop Lampung Province. Like Deslima's research (2021)⁷ in which the plurality of indigenous tribes in Lampung is like a coin whose two sides cannot be separated. On the one hand, the plurality of tribes and sub-tribes is a diversity of cultural treasures in Lampung itself, but on the other hand, this pluralism has become a trigger for conflicts that threaten socio-cultural integration in Lampung Province itself, because each tribe or even sub-tribe respects one another. its customs and consider it the best.

As a form of integration of the two Lampung tribes, Lampung Province has the motto 'Sang Bumi Ruwai Jurai' which means "one earth, two kinds. The meaning is that the earth of Lampung is symbolized as a great household inhabited by two jurai indigenous people, namely jurai pepadun and jurai saibatin.⁸This diversity of cultures is reflected in the Siger, which is a symbol or symbol of Lampung Province in the form of a crown. The Siger is a very important object in the traditional rituals of the people of Lampung which has a shape with very distinctive details. Its distinctive shape extends to the left and right. At the top, there are indentations with a specific number. The number of indentations has a visual meaning for two different Lampung customs, namely the Pepadun custom and the Saibatin custom.⁹The siger in the Saibatin custom which inhabits the coastal area has seven indentations which mean "seven adoq customary titles in the Saibatin community". The

⁶Dasrun Hidayat et al., "Massage Platfrom Atribut Siger Lampung Di Dalam Kebhinekaan Multikultur," *Jurnal Kajian Komunikasi* 5, no. 1 (2017): 92.

⁷Yosieana Duli Deslima, "Dakwah Kultural Di Provinsi Lampung (Filosofi Dakwah Pada Makna Lambang Siger)," *DAKWATUNA: Jurnal Dakwah Dan Komunikasi Islam*, Vol. 7, no. 2 (1967): 183-212.

⁸*Ibid.*, 184.

⁹Sherly Lisianti et al., "Kajian Visual Siger Dalam Budaya Kontemporer Masyarakat Lampung Abstrak Pendahuluan Metode Penelitian Pembahasan," *Jurnal DKV Adiwarna*, Vol. 01, no. 16 (2020): 1.

siger in the Pepadun custom has nine indentations which symbolize the existence of nine clans (Abung Siwo Megou).

Many of the people do not know the philosophy or meaning of Siger itself. Most people think that Siger is just an object made of brass metal plates, which is intended for brides. In addition, the assumption that the Landmark of the Siger tower which is on the border of the Bakauheni-Merak crossing which is built on a hill with a height of 110 meters above sea level, is also a marker of the zero point of the southern part of Sumatra Island and is only a mere tower.¹⁰

Apart from all that, it should be noted that Siger has its own meaning or meaning which describes the life philosophy of Ulun Lampung or the people of Lampung.¹¹ The Siger symbol itself has a deep meaning in several anthropological and sociological studies. As a meaningful symbol as a crown of pride and an illustration of the attitude of Lampung ulun (people) since long ago, even to this day the meaning of siger has merged with the people of Lampung. This symbol holds meaning as well as the values of the two customs that are considered sacred and refer to religious teachings.¹²

Based on this stigma, Siger is a symbol or symbol of a crown of pride and an important thing for Lampung people's rituals since long ago, even now. Therefore, this study tries to examine the meaning and values contained in the Siger symbol which refers to religious moderation and what strategies can be implemented related to the development of Siger as a culture of the people of Lampung.

B. Method

This research method uses qualitative research by producing descriptive data related to the object to be examined¹³ with the perspective of the visual site of image methodology because it wants to examine the meaning stored

¹⁰Navita Kristi, et.al., *Fakta Menakutkan Tentang Indonesia; Wisata Sejarah, Budaya, Dan Alam Di 33 Provinsi: Bagian 2* (Indonesia: Cikal Aksara, 2012), 41.

¹¹Hidayat et al., "Massage Platfrom Atribut Siger Lampung Di Dalam Kebhinekaan Multikultur," *Jurnal Kajian Komunikasi*, Vol. 5, No. 1 (2017): 91-101.

¹²Deslima, "Dakwah Kultural Di Provinsi Lampung (Filosofi Dakwah Pada Makna Lambang Siger)," 184-85.

¹³Norman K Denzin and Lincoln Yvonna S, *Handbook Of Qualitative Research (Terjemahan Dariyatno)* (Yogyakarta: Pustaka Pelajar, 2009), 2.

in the Siger object itself.¹⁴The type of research is library research or library research using books, encyclopedias, journals, magazines and other supporting documents.¹⁵That is, this research focuses on a series of activities related to methods of collecting library data, reading, recording and processing materials without conducting field research.¹⁶

To dissect this visual object, the writer uses the semiotic analysis technique of Charles Sanders Peirce, who is considered the founder of modern semiotics.¹⁷ Peirce defines semiotics as the study of signs and symbols which are important traditions in the tradition of communication. The basic concept that unites this semiotic tradition is "sign (symbol)" "object" "meaning".¹⁸ In the following, the trichotomy concept promoted by Peirce consists of these three elements:

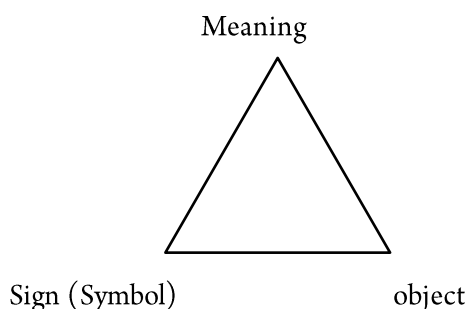


Figure 1. Meaning Triangle Semiotika Charles S. Peirce.

Signs or symbols can be known as (Sign) in the study of Semiotics which means something in a physical form (any sound-image) that can be seen and heard. Signs usually refer to an object known as the referent or the aspect of reality that you want to communicate. In communicating using signs to send meaning about objects and other people will interpret these signs. The condition is that the communicator and communicant must have the same

¹⁴G. Rose, *Visual Methodologies* (London: Sage Publications, 2001), 30.

¹⁵Nana Syaodih, *Metode Penelitian Pendidikan* (Bandung: Remaja Rosdakarya, 2009), 52.

¹⁶Mestika Zed, *Metode Penelitian Kepustakaan*, Ed.2 (Jakarta: Yayasan Obor Indonesia, 2008), 12.

¹⁷Charles Sanders Peirce, *Charles S. Peirce: Selected Writings* (New York, 1958), 36.

¹⁸Stephen W. Littlejohn and Karen A Foss, *Theories of Human Communication*, Eight Edit (New Mexico: Wadsworth Publishing Company, Alburquerque, 2005), 35.

language or knowledge of the sign system so that communication runs smoothly.¹⁹

Some of these basic concepts are united in various communication theories, especially visual communication theory which pays attention to symbols, language and nonverbal communication.²⁰ Thus, semiotics is a relevant knife tool for uncovering the meaning, messages and religious values contained in symbols or signs on Siger.

Theory is a set of statements that are related to each other, which are arranged in such a way as to give a functional meaning to a series of events. There are at least three theoretical functions that have been agreed upon by scientists, namely: (a) to describe, (b) to explain, and (c) to predict. Specifically in research, Gawin (1963) put forward the function of theory, namely theory to assist researchers in analyzing data to make brief summaries or synopsis of data and relationships and to suggest trying new things. The bigger function of a theory is to give birth to a new theory.

C. Results and Discussion

1. Siger's analysis as a symbol of religious moderation in the people of Lampung

Siger or called sigokh is a symbol or symbol of Lampung province in the form of a golden triangular crown and usually has nine or seven branches.²¹ Siger is a very important object in the traditional religious rituals of the people of Lampung which is usually used as a crown by Lampung tribal brides at weddings or other cultural customs. In ancient times, Siger was made of real gold and was worn by Lampung women, but now the plates can be made of copper, brass or other metals.²²

The distinctive and attractive shape of the Siger extends to the left and right. At the top, there are indentations with a specific number of indentations. The number of indentations has a visual meaning for two

¹⁹Bambang Mudjiyanto and Emilsyah Nur, "Semiotika Dalam Metode Penelitian Komunikasi Semiotics In Research Method of Communication" 16, no. 1 (2013): 77.

²⁰Stephen W. Littlejohn, *Theories of Human Communication*, 6th Editio (New Mexico: Wadsworth Publishing Company, Albuquerque, 1999), 61.

²¹Rosmana Tjetjep, "*Siger Lampung*" *Laporan Inventarisasi Dan Pencatatan Karya Budaya* (Bandung: BPNB Jawa Barat, 2017).

²²Deslima, "Dakwah Kultural Di Provinsi Lampung (Filosofi Dakwah Pada Makna Lambang Siger)," 197.

different Lampung customs, namely the Pepadun custom and the Saibatin custom.²³This Siger symbol has a motto for the people of Lampung known as "Sang Bumi Ruwai Jurai" which means "one earth, two kinds". Meanwhile, according to Komandoko (2010) Sang Bumi Ruwa Jurai is the motto of Lampung province which means two elements of society who live in Lampung, namely indigenous people and immigrants.²⁴The meaning is that the earth of Lampung is symbolized as a great household inhabited by two jurai of indigenous people, namely jurai pepadun and jurai sebatin.²⁵ The following is a picture of the difference between the Siger Saibatin custom and the Pepadun custom:



Figure 2 : The Pepadun traditional Siger (left) and the Saibatin traditional Siger used by the bride. (Source: lampung.idntimes.com)

Based on the triangle meaning theory, Pierce stated that a sign is something in a physical form that can be perceived by the five human senses and is something that refers to (represents) something other than the sign itself. Peirce distinguishes the types of signs into icons, indexes, and symbols based on the relationship between the representamen and the object. It can be described as follows: (1) Icon: something that functions as a marker similar to the shape of the object (seen in a statue, picture or painting); (2) Index: something that performs the function of a marker indicating its sign;

²³Lisianti et al., "Kajian Visual Siger Dalam Budaya Kontemporer Masyarakat Lampung Abstrak Pendahuluan Metode Penelitian Pembahasan," 1.

²⁴G. Komandoko, *Ensiklopedia Pelajar Dan Umum* (Indonesia: Pustaka Widyatama, 2010), 134.

²⁵Deslima, "Dakwah Kultural Di Provinsi Lampung (Filosofi Dakwah Pada Makna Lambang Siger)," 184.

and (3) Symbol: something that performs the function of being a signifier which by convention is commonly used in society.²⁶ Based on the indicators and pictures above, Siger is a type of sign that is included in the icon type or is iconic.

Signs usually refer to an object known as a referent or an aspect of the reality to be communicated. It can be seen that Siger is a crown used for traditional Lampung rituals, one of its functions is to be used by the bride in Lampung community wedding rituals. Figure 2 shows that Siger in this case is a crown used for traditional Lampung rituals, one of its functions is to be used by the bride in Lampung community wedding rituals. Siger has a triangular shape made of copper plates dominated by gold, white and red colors and has a branches or indentations numbering nine or seven.²⁷

The Siger in the Pepadun custom has nine indentations which symbolize the existence of nine clans in the Lampung area (abung siwo megou). Historically, a queen who was at the top had four sons named 'Unyi, Unyai, Subing and Nuban. The four sons of the queen are descendants of the Paksi Buay Bejalan Diway and five other clans, namely Anak 'Tuha, Selagai, Belyuk, Kunang and Nyerupa are descendants of three other Paksi.²⁸ Over time the population and these nine clans united to form Abung Siwo Megou. used by Abung Siwo Megousaja, but other clans and customs except for the Saibatin custom. This is not without reason, because the Saibatin custom has its own customs which are passed down from generation to generation.

Siger in the Saibatin custom has seven indentations which mean "seven adoq customary titles in the Saibatin community" namely: Suttan/Dalom/Prince (passion or surname), Khaja Jukuan/Depati, Batin, Kadin, Minak, Kimas and Mas/Itton. These titles can only be used by people or people who are descended from the royal family, in other words those who are not of royal descent are not allowed to use Siger Saibatin. The shape of the Siger which is more curved backwards implies that the character or

²⁶Mudjiyanto and Nur, "Semiotika Dalam Metode Penelitian Komunikasi Semiotics In Research Method of Communication," 75-76.

²⁷Tjetjep, "Siger Lampung" *Laporan Inventarisasi Dan Pencatatan Karya Budaya*; Deslima, "Dakwah Kultural Di Provinsi Lampung (Filosofi Dakwah Pada Makna Lambang Siger)."

²⁸Citra Ayyuhda and Kariswan, "Nilai-Nilai Kearifan Lokal Kitab Kuntara Raja Niti Sebagai Pedoman Laku Masyarakat Lampung," *Sosial Pedagogy: Journal of Social Science Education* 1, no. 1 (2020): 15; Hilman Hadikusuma, *Adat Istiadat Daerah Lampung* (Jakarta: Depdikbud, 1977), 44.

temperament of the Lampung Saibatin people is more refined or gentle compared to the Lampung Pepadun.

In addition, Siger has a color pattern dominated by gold, white and red which has its own meaning. This is a manifestation of the greatness, luxury, majesty, and virtuous character of the cultured people of Lampung which must be preserved even though it continues to be buffeted by globalization and modernization. Figures Lampung humanist and technologist, Mr. Ir. Anshori Djausal MT in his research ²⁹ explained that at the beginning of the arrival of Islam in the people of Lampung, the dominance of black and other dark colors. The people at that time still adhered to animism, then it was replaced by brighter colors and shades of gold. This color has a meaning which contains the values of optimism and symbolism or a sign of wealth in worldly matters. In addition, other bright color patterns such as yellow, white and red depict the values of nobility based on their history.

Based on the sign indicators as a whole, it is described that Siger is not only a symbol or symbol of the bride's crown. However, Siger for the people of Lampung is a form of a crown symbol of the majesty of cultural customs and an honorable level of life for the people of Lampung and symbolizes the defensive and patriotic nature of the resilience of their territory. Figure 2 shows women using Siger which is used during sacred religious rituals, namely marriage. This reflects that Siger is a symbol of the nature of feminism.

Siger takes the concepts and principles of Islam. This examines the fact that Islam is the majority religion in Lampung. The principles of Islam state that men are leaders in the household, and women are managers who manage everything in the household. This concept has been applied in the symbolization of Siger from the past until now. Cultural figure Mr. Ir. Anshori Djausal MT stated that in Lampung society, women play a very important role in all activities, especially in household activities. Behind the softness of women, there is hard work, there is independence, there is persistence, and so on. In essence, even though the people of Lampung adhere to patrilineal or patrilineal lines, female figures are important for the

²⁹Deslima, "Dakwah Kultural Di Provinsi Lampung (Filosofi Dakwah Pada Makna Lambang Siger)"; Lisianti et al., "Kajian Visual Siger Dalam Budaya Kontemporer Masyarakat Lampung Abstrak Pendahuluan Metode Penelitian Pembahasan"; Hidayat et al., "Massage Platfrom Atribut Siger Lampung Di Dalam Kebhinekaan Multikultur."

people of Lampung who are at the same time an inspiration and a driving force for the progress of their spouses.

From this explanation it can be concluded that the siger is a symbol of the people of Lampung who really appreciate the position of women. There is no difference in position for those who wear a siger, because a siger is usually worn at weddings by the bride and groom. In addition to the nature of feminism, Siger has existed and been preserved from generation to generation. - heredity has characteristics that shape the character of the people of Lampung itself. These characteristics are the values of religious moderation that are embodied in the Pesenggiri Piil of the Lampung community. Piil Pesenggiri is a philosophy of life as well as the main pillar for the people of Lampung, as an inherent value in the form of self-esteem and a sense of shame for doing work that is disgraceful according to Islam.³⁰ The Pesenggiri Pill is the main support for the other four pillars including:

First, Juluk Adok or Juluk Beadek contains renewal value. This pill has the meaning of the necessity of renewal in the form of a new name or title given to someone who achieves a new achievement. This renewal is also an alternative to reduce conflict. This goal is so that his behavior and morals can always be mastered, controlled and maintained his honor. Second, Nemui Nyimah has the value of mutual respect. Literally, Nemui Nyimah means tolerance, courtesy, generosity, open arms, love to give and receive (according to ability). So, Nemui Nyimah is the attitude of Lampung people who are friendly to guests, being polite and courteous to others. Third, Nengah Nyappur has a value of equality. So that literally Nengah Nyappur means the attitude of Lampung people who are tolerant (towards race, ethnicity and religion) and are good at getting along. The essence of the value of equality is not to defeat each other, but to cultivate the spirit of equality. Fourth, Sakai Sambaian has a shared value. Overall, Sakai Sambaian means the attitude of Lampung people who have a sense of mutual help and high solidarity in various activities both personally and socially.³¹

Piil Pesenggiri contained in Siger, when framed by religious moderation is very appropriate to be developed in the life of the people of Lampung. Considering the violent conflicts that occurred in South Lampung were the

³⁰Cristian Heru C.S., *Piil Pesenggiri Etos Dan Semangat Kelampungan* (Lampung: Jung Foundation Lampung Heritage, 2011), 2–4.

³¹Hasan Basri, “Kearifan Lokal Bisa Menyejukan Lampung (Perspektif Komunikasi Lintas Budaya),” *Islamic Communication Journal* 01, no. 01 (2012): 65–68.

five most horrific cases of violence in Indonesia that occurred in 2012.³² So, in religious moderation it can be said that Piil Pesenggiri is a complete "package" that will enrich social life and also act as a unifying tool over the customary differences between saibathin and pepadun customs.

Siger which has existed and been preserved for generations has characteristics that shape the character of the Lampung people themselves. These characteristics are Islamic values in the form of Piil Pesenggiri of the people of Lampung which is a philosophy of life as well as the main pillar for the people of Lampung, as inherent values in the form of self-esteem and feelings of shame for doing despicable work according to Islam. This is stated in the Qur'an Surat Ali-Imron verse 112 which states that living humans, in this case the people of Lampung, must relate to each other in life so that there will never be conflict in society. Apart from that, Islam in the culture of the people of Lampung teaches people two patterns of relationships, namely the vertical relationship with Allah SWT and the relationship with fellow human beings.

2. Siger development and implementation strategy as a cultural symbol

Religious moderation is a very essential Islamic understanding. Teachings that are not only concerned with good relations with Allah, but also that are no less important are good relations with all human beings. Not only to brothers and sisters in faith but also to brothers of different religions. This moderation promotes an attitude of openness towards existing differences which is believed to be a sunnatullah and a mercy for humans. In addition, Islamic moderation is reflected in an attitude that is not easy to blame, let alone disbelief towards people or groups with different views.

For this reason, it is important to develop multicultural insights for all elements and layers of society, as well as increase internal and inter-religious dialogue and cooperation with the government in fostering religious harmony. Various forms of local wisdom of religious moderation, one of which is the use of Siger as one of Lampung's traditional cultural heritages in the form of a crown which is usually used by Lampung tribal brides at weddings or other cultural customs.

As an initial effort to continue to preserve Lampung's traditional culture with the values in the pesenggiri piil conception contained in the Siger

³² Sumber: <http://www.republika.co.id/berita/nasional/daerah/12/10/29/mcmyot-bentrok-antarkampung-3-warga-tewas>. (Diakses pada 28 Agustus 2021).

symbol. Want to actualize a comprehensive understanding of local culture. the difference between the two views between the Pepadun and Saibathin customs.

Bearing in mind the violent conflict that occurred in South Lampung involving two sub-districts, namely Kalianda and Way Panji, were the five most horrific cases of violence in Indonesia that occurred in 2012. With 14 people killed, dozens seriously injured and 1,700 residents displaced. This social reality certainly touches human values in the study of moderation in the religion of Indonesian society, especially the people of Lampung.

On May 18 2016, the Mayor of Bandar Lampung made a rule contained in circular letter No.503/618/IV.39/2016 to require all building owners (shops, houses, schools, dining areas, offices and banks) to install ornaments or the Siger emblem.³³ Since then, formally, the regional cultural institutional values contained in Siger have been used as a symbol for the city of Lampung as an effort to preserve and empower Lampung culture. Thanks to this appeal, we can find the Siger symbol or symbol in every corner of the city. Its use is also increasingly widespread, not only as an ornament on buildings, but Siger is also used on food packaging, clothes, hats, key chains, regional community logo pins and so on. In addition, the Siger tower Land Mark which is on the border of the Bakauheni-Merak crossing which was built on a hill with a height of 110 meters above sea level, as a marker of the zero point of Sumatra Island in the south is a special attraction for tourists who will enter Lampung. So do not be surprised if Lampung is nicknamed the city of a thousand Sigers.

In addition, the role of the government (especially the Lampung Regional Government) is to facilitate and create an atmosphere that is conducive to the independence of traditional institutions and the actualization of pesenggiri piil through formal education. Where the local content of the Lampung language is one of the subjects in school. This is expected to be a provision cultural knowledge in the lives of students in the community. This strategy is not only to pursue competencies such as language skills in the Lampung area, but further as character education in the context of religious moderation. continue to develop adequate provision regarding teaching materials so that there are no mistakes in appreciating

³³Lisianti et al., "Kajian Visual Siger Dalam Budaya Kontemporer Masyarakat Lampung Abstrak Pendahuluan Metode Penelitian Pembahasan," 5.

values and implementing them in everyday life. They do this as a form of concern for the preservation of cultural values.

This is where religious and cultural components are brought together in solving problems. So that in Lampung there will be no more problems between Islam and adat. ancestors who teach us to understand each other who are different from us.

D. Conclusion

Lampung Province which is multi-ethnic with various races, ethnicities, cultures and religions. This cultural diversity has become a separate identity for the people of Lampung which is reflected in the Siger symbol as a reflection of religious moderation. Siger is one of Lampung's traditional cultural heritages in the form of a crown which is usually used by brides of the Pepadun and Saibatin tribes at weddings or other cultural events which have value and meaning in it. symbol of feminism. Siger in the conception of religious moderation has the values and meanings contained in the pesenggiri pill. Piil Pesenggiri is a philosophy of life as well as the main pillar for the Lampung people, as an inherent value in the form of self-esteem and a feeling of shame for doing despicable work according to Islam. The Pesenggiri Pill is the main support for the other four pillars including: Juluk Adok or Juluk Beadek (renewal value), Nemui Nyimah (mutual respect value), Nengah Nyappur (equality value) and Sakai Sambaian (togetherness value). Piil Pesenggiri contained in Siger, when framed by religious moderation, is very appropriate to be developed in the life of the people of Lampung.

As an initial effort to continue to preserve Lampung's traditional culture with the values in the pesenggiri piil conception contained in the Siger symbol. Want the actualization of a comprehensive understanding of local culture. Thus, several efforts continue to be made by the local government to continue to create peace, tranquility and tolerance behind the differences in the two views between the Pepadun and Saibathin customs, including: The role of the government in efforts to preserve and empower Lampung culture by making rules on May 18 2016 as stated in the circular letter No.503/618/IV.39/2016 and the role of the government (especially the Regional Government of Lampung) to facilitate and create an atmosphere conducive to the independence of traditional institutions and the

actualization of pesenggiri piil through formal education. Where the local content of the Lampung language is one of the subjects in school. []

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