



INSTILLING ANTI-RADICALISM THROUGH THE PIIL PESENGGIRI APPROACH

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Abstract

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This study examines the implementation of Piil Pesenggiri, the indigenous philosophy of the Lampung people, as a cultural approach to strengthening anti-radicalism values among students at the University of Lampung through compulsory general education courses. A qualitative case study design was employed to explore how local wisdom contributes to the internalization of tolerance, nationalism, and social responsibility in higher education. Data were collected through semi-structured interviews, classroom observations, and document analysis, and were analyzed using thematic analysis. The findings reveal that integrating Piil Pesenggiri values into the learning process enhances students' awareness of the dangers of radicalism, promotes critical thinking toward extremist ideologies, and strengthens attitudes of tolerance and respect for cultural diversity. However, the implementation faces several challenges, including students' limited prior understanding of local cultural values, insufficient instructional time, and the absence of structured learning resources that explicitly integrate Piil Pesenggiri into course materials. The study highlights that incorporating indigenous cultural values into higher education not only enriches students' learning experiences but also serves as an effective preventive strategy against radicalization. These findings suggest that strengthening lecturers' pedagogical competencies, redesigning the curriculum to incorporate local wisdom systematically, and developing contextual teaching materials are essential for maximizing the effectiveness of cultural-based anti-radicalism education. This study contributes to the growing discourse on the role of indigenous knowledge in promoting social cohesion and preventing radicalism within multicultural higher education settings.

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A. INTRODUCTION

The phenomenon of radicalism has ascended to a position of paramount importance, signifying an urgent and pressing concern that necessitates immediate and concerted attention across a multitude of sectors within society, particularly with regard to the student population, which is fundamentally recognized as an indispensable catalyst for transformative processes and pivotal social change; thus, a prominent higher education

institution, acknowledged for its significant role and influence, bears an immense responsibility in the holistic development and ethical character formation of its students, striving to ensure that these young individuals mature into proactive, constructive, and engaged agents of social change, thereby preventing them from becoming ensnared in radical ideologies that have the potential to undermine and destabilize the intricate structure of diversity and social cohesion within our community (Herlinawati, 2020; Zamroni, 2021).

The comprehension and elucidation of radicalism remain in a constant state of evolution, undergoing continuous transformation as it is disseminated and propagated by various radical factions, particularly those that strategically target the youth demographic, which prominently includes students who are currently navigating the intricate and often tumultuous journey of identity formation (Fauziyah & Hidayati, 2023; Widjaja et al., 2022). Consequently, this dynamic situation significantly increases the likelihood that these impressionable individuals will be influenced or swayed by radical ideologies, especially in instances where they are confronted with overly simplistic and one-dimensional

interpretations of complex concepts such as jihad, along with other related ideological constructs that are frequently manipulated and distorted by radical organizations for their own purposes (Damanik & Ndona, 2020). The rigorous investigation into the phenomenon of radicalism within the context of university environments emerges as a matter of paramount importance, particularly when considering that students constitute a demographic that is exceptionally vulnerable and susceptible to the insidious infiltration of extremist ideologies and radical perspectives that possess the potential to fundamentally alter their established worldview.

This heightened vulnerability can largely be traced back to the fact that students, typically situated in their formative years, exhibit a pronounced openness to novel ideas and diverse perspectives, thereby rendering them more accessible and appealing targets for the process of radical indoctrination. In addition to this, it is crucial to recognize that the cognitive maturity of students within this particular age group is often still in a state of development, which can render them particularly susceptible to the recruitment efforts employed by radical organizations that are actively seeking to expand their influence and membership base through various means. Furthermore, students who hail from lower-middle economic backgrounds may find themselves at an elevated risk of radicalization, as

they can be enticingly lured by a range of financial incentives and material rewards, which are frequently utilized by radical groups as strategic tools in their recruitment efforts. Ultimately, the intersection of these factors creates a complex and multifaceted environment in which radical ideologies can flourish and take root, necessitating an in-depth examination of the mechanisms at play within university settings. Such an examination is critical not only for understanding the dynamics of radicalization but also for developing effective interventions that can safeguard vulnerable youth from the pernicious influences of radical factions. The imperative to address this issue cannot be overstated, given the profound implications that radicalization holds for both individual lives and broader societal cohesion.

Among the myriad methodologies that can be employed to effectively cultivate an anti-radicalism mindset within the student body, one particularly efficacious approach is the Piil Pesenggiri framework, which places a significant emphasis on the design and implementation of public courses aimed at not only highlighting but also reinforcing the fundamental values of nationalism, tolerance, and diversity within society. The Piil Pesenggiri approach, characterized by its concentrated focus on nurturing a culture that promotes unity, tolerance, and profound respect for the rich tapestry of diversity, emerges as a particularly promising strategy to counteract the pervasive threat of radicalism, as it actively equips students with a diverse array of essential tools necessary for engaging critically with and effectively countering extremist ideologies that may seek to undermine social cohesion. By thoughtfully integrating meticulously designed anti-radicalism modules that are derived from the foundational principles of the Piil Pesenggiri framework into the mandatory general education curriculum at the University of Lampung, it is anticipated that students will develop not only a comprehensive and nuanced understanding of the multifaceted dangers associated with radicalism but also an acute awareness of the paramount importance of fostering harmony and solidarity within a diverse societal context.

A particularly significant strategy that holds considerable promise in the ongoing efforts to cultivate a robust anti-radicalism ethos among students is the systematic implementation of mandatory general courses that encompass a wide array of relevant topics and issues. This general compulsory course possesses the inherent capacity to transform into a highly influential platform for the dissemination of crucial information and educational materials

pertaining to anti-radicalism, all through the insightful lens of the Piil Pesenggiri approach, thereby effectively reaching and engaging a diverse population of students hailing from various backgrounds and experiences. By thoughtfully incorporating a dedicated anti-radicalism module into the already established curriculum of general compulsory courses, it is earnestly hoped that students will not only acquire a thorough and comprehensive understanding of the intrinsic dangers posed by radical ideologies but also come to recognize and appreciate the critical importance of sustaining social cohesion and fostering a sense of collective unity within their respective communities, which is essential in an increasingly interconnected world.

B. RESEARCH METHOD

This scientific investigation employs a qualitative methodology supported by a meticulously structured case study research design, which is highly suitable for exploring complex phenomena within their real-life contexts. This extensive study subject consists of a group of students enrolled at the esteemed University of Lampung, particularly those who are taking the mandatory general education courses that incorporate innovative modules focusing on anti-radicalism, developed in line with the significant cultural approach known as Piil Pesenggiri. To collect rich and nuanced data, a combination of participatory observation, comprehensive in-depth interviews, and thorough document analysis was used, ensuring a strong and multi-faceted understanding of the participants' experiences and perceptions.

The procedural steps involved in the implementation of the Piil Pesenggiri approach within the framework of this general compulsory course will be comprehensively outlined, detailing the complex curriculum design process, the various teaching methodologies used, strategies for evaluating student learning outcomes, and a critical assessment of its consequential impact on students' attitudes and behaviors regarding the issue of radicalism. Thematic analysis was meticulously conducted on the collected data to distinguish the underlying patterns and to extract key findings related to the effectiveness of this pedagogical approach in fostering anti-radicalism sentiments among the student population.

By adopting a holistic framework rooted in the principles of nationalism and tolerance, it is the aspiration of this research effort to make a significant contribution to the mitigation

of radicalism within the university environment, thereby shaping students into proactive agents of change who are firmly committed to promoting peace and embracing the values of diversity in their broader social interactions.

C. RESULTS AND DISCUSSION

In the Latin language, the conceptualization of radicalism can be traced back to its etymological origins found in the term "radix," which, when translated into English, signifies "root," thus establishing a foundational comprehension of this intricate and multifarious idea that pervades various spheres of society. Radicalism, as an ideological construct, comprises a framework that aspires to instigate deep-seated transformations and extensive reconfigurations within the intricate fabric of societal structures, all with the ultimate goal of fostering genuine progress and advancement that can benefit the collective. This ideological disposition can be delineated through four distinct characteristics that, when taken together, serve to encapsulate its inherent essence and implications. To begin with, radical attitudes are distinctly characterized by an overt form of intolerance, which often manifests itself in a glaring disregard for the multitude of opinions and beliefs that are held by others, thereby cultivating an environment that prioritizes exclusion rather than promoting inclusivity and mutual understanding (Miklikowska et al., 2023).

Furthermore, this tendency towards exclusivity is further exemplified by the emergence of an insular mindset, wherein individuals consciously adopt a closed-off perspective, thereby deliberately distancing themselves from the established norms and customs that are prevalent within the larger community, which can lead to various detrimental societal consequences. In addition to these characteristics, the phenomenon of fanaticism also arises as a significant attribute, illustrating a steadfast disposition wherein individuals consistently rationalize their own viewpoints while simultaneously attributing blame to external entities, thus perpetuating ongoing cycles of division, animosity, and conflict that can have far-reaching implications (Sadiah, 2022; Syahnan et al., 2021). Finally, a revolutionary attitude is evident in the propensity to resort to violence as a mechanism for achieving one's objectives, which vividly underscores the extent to which radicalism can propel individuals towards actions that may ultimately undermine social cohesion.

It is crucial to acknowledge that the concept of radicalism is predominantly a construct that has its origins in Western thought, often drawing troubling associations with Islamic

fundamentalism, thereby intricately weaving the two concepts together in the tapestry of contemporary discourse. Within the Western intellectual tradition, the term Islamic fundamentalism is frequently supplanted by a variety of alternative expressions, including "Islamic extremism," as articulated by the esteemed scholar Gilles Kepel, or "radical Islam," as put forth by the academic Emmanuel Sivan; moreover, terms such as "revival," "integristism," or "Islamism" have emerged, each signifying distinct manifestations of what is perceived as the revival of "Islam," sometimes accompanied by extreme militancy and fervent fanaticism that can destabilize societal order. Among these diverse terminologies, "radical Islam" has ascended to prominence as the most commonly employed expression in both academic circles and public discourse, highlighting the complex interplay between ideology, culture, and societal dynamics in our contemporary world.

The transition to a distinctly different cultural context reveals that *Piil Pesenggiri* serves as a profoundly significant cultural heritage element, which not only symbolizes but also encapsulates the philosophical worldview and ethical framework prevalent within the Lampung community, thus operating as the guiding principles that dictate their entire way of life and social interactions. The conceptual framework surrounding *Piil Pesenggiri* articulates that this concept embodies ideals that resonate deeply with the Lampung people and possess the unique applicability necessary to their cultural identity; consequently, it emerges as a foundational principle and a pivotal marker of individual self-esteem and communal dignity. Within this particular cultural context, the term "*Piil*" is indicative of the principle itself, while "*Pesenggiri*" denotes the intrinsic self-esteem that resides within an individual, thereby suggesting that the various components encompassed within the broader concept of *Pesenggiri* are fundamental principles that, when diligently upheld, fundamentally enhance both a person's self-esteem and their standing within the social hierarchy.

The quintessence of *Piil Pesenggiri* can indeed be comprehended as a representation of noble and honorable human actions or states of being, which carry substantial intrinsic value and meaning, thus rendering them worthy not only of acknowledgment but also of commendation rather than mere dismissal or neglect. Moreover, in the realm of official literature and cultural documentation, *Piil Pesenggiri* is articulated in a manner that encompasses all dimensions related to self-esteem, behavioral norms, and life attitudes that necessitate the conscientious maintenance and upholding of one's reputation, along with

the preservation of dignity for both individuals and collective social groups. In its comprehensive nature, the concept of Piil Pesenggiri embodies a profound and multifaceted meaning that encompasses various elements such as shame, self-esteem, friendship, social skills, an inherent willingness to assist others in need, and the relentless pursuit of an honorable reputation within the societal framework.

In addition to this, a scholar offers a meticulous and nuanced definition of Piil Pesenggiri, proposing that the term likely finds its origins in the Arabic word "Piil," which translates to an act or action, and is combined with the term "Pesenggiri," which references a heroic figure celebrated for their valiant resistance against the Majapahit forces, particularly those led by the figure Arya Damar in the northern regions of Bali. Consequently, Piil Pesenggiri can be interpreted as encapsulating the essence of a non-violent struggle, wherein individuals consciously refrain from resorting to violent actions, prioritizing instead the preservation of their personal name and honor, as well as safeguarding the dignity that is associated with their lineage and familial heritage (Nur Kalifah & Hidayah, 2021; Pranoto & Wibowo, 2018).

By reflecting upon the principles that are succinctly summarized within the concept of Piil Pesenggiri, one can attain a structured and coherent understanding of its overarching implications: for individuals to effectively cultivate self-esteem, it is imperative that they actively practice respect for others (Nemui Nyimah/Budak Waya), exhibit social intelligence through their interpersonal interactions (Nengah Nyappur/Tetengah Tetengah), and engage in industrious efforts aimed at achieving excellence and prestige within their community (Juluk Adek/Kho/Pkhama Delom Bekehja) (Amaliah et al., 2018; Yanti et al., 2022). This comprehensive framework functions as a guiding principle, articulating the very essence of self-esteem (Bupiil Bupesenggiri), which is deeply entrenched in the cultural ethos and collective identity of the Lampung community, thereby reinforcing the importance of these values in their daily lives and interactions (Bujuri et al., 2023; Fakhrurozi & Puspita, 2021; Riadi, 2023).

The foundational principles that are encapsulated within the concept of Piil Pesenggiri, which serves as a vibrant representation of the esteemed local wisdom that is profoundly rooted in the extensive cultural heritage of Lampung, provide an essential and vital underpinning for the establishment of a harmonious social order, along with a moral framework that governs the vast array of interactions and behaviors demonstrated by the

members of this dynamic community. This intricate and profound philosophy is articulated through a structured framework that consists of four indispensable pillars—namely, *jaluk adok*, *nemui nyimah*, *nengah nyappor*, and *sakai sambayan*—which collectively function not only to cultivate and promote individual integrity among the populace but also to actively foster a deep sense of social solidarity that intricately weaves together the members of diverse communities in a cohesive and unified manner (Arifin, 2020; Fernanda & Samsuri, 2020).

The primary values that define the *Piil Pesenggiri* framework encompass Morality, which underscores the critical significance of ethical behavior in addition to the essential cultivation of self-esteem, thereby guiding individuals toward principled personal conduct that harmoniously aligns with the expectations and societal norms established by the community; Religiosity, which plays a crucial role in nurturing the development of spiritual relationships that not only enhance individual moral responsibility but also strengthen the connections that bind community members together; Solidarity, which is vital in ensuring mutual support and collaboration among individuals who reside within the community, thereby reinforcing the overall social cohesion that is indispensable for the stability and sustainability of societies; and Tolerance, which advocates for a climate of acceptance and understanding among various groups, a principle that is particularly significant within the context of multicultural societies where diverse cultural backgrounds converge and interrelate (Minandar, 2019; Rimanto et al., 2022).

While it is abundantly clear that *Piil Pesenggiri* functions as an invaluable guiding philosophy for the residents of Lampung, the practical application of these fundamental values may face substantial challenges, particularly among the younger demographic living in urban environments, where the pervasive influence of external factors and the prevailing trends of modern society have the potential to undermine and diminish the cherished traditional values that have been upheld by numerous generations. Consequently, it becomes increasingly imperative to recognize and address these formidable challenges, ensuring that the core principles of *Piil Pesenggiri* are not only preserved in their original form but also thoughtfully adapted to resonate with the constantly evolving dynamics of contemporary society, thereby safeguarding their relevance and applicability in the everyday experiences of the younger populations (Anggoroi, 2023; Sinaga, 2013).

D. CONCLUSION

This scholarly investigation meticulously underscores the substantial efficacy of the Piil Pesenggiri methodology in effectively embedding anti-radicalism principles among the student body at the University of Lampung, achieved through the implementation of obligatory general education courses that are a requisite part of the academic curriculum. Employing qualitative case study techniques, the research elucidated that the infusion of indigenous cultural values—specifically those embodying respect, responsibility, and communal harmony—into the academic syllabus serves to significantly elevate students' consciousness regarding the perils associated with radicalism and the crucial significance of fostering a coexistence characterized by tolerance and mutual understanding. The findings of this research ultimately lead to the conclusion that an educational approach deeply rooted in local cultural tenets can serve as a highly effective strategy within the domain of higher education aimed at instilling robust anti-radicalism convictions among students.

In order to augment the efficacy of this approach, it is strongly recommended that comprehensive training programs for lecturers be enhanced, the curriculum be meticulously adjusted to ensure sufficient time allocation for these essential topics, and that there be an increase in the intensity and frequency of socialization efforts regarding the principles embodied in Piil Pesenggiri. Moreover, such measures would not only contribute to the personal development of the students but also foster a broader cultural awareness that aligns with the overarching goals of promoting peace and tolerance within the educational environment. Thus, the integration of these recommendations may prove pivotal in fortifying the educational framework against the pervasive threat of radicalism, thereby cultivating a generation of students who are both aware and resilient in the face of such challenges.

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