



THE ROLE OF LAMPUNG CULTURAL VALUES IN MAINTAINING MENTAL HEALTH

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ABSTRACT

Background: Mental health cannot be separated from the social and cultural environment in which individuals live. In Lampung society, the philosophy of Piil Pesenggiri has long governed how individuals behave, relate to others, and uphold communal dignity. This cultural system offers a lens through which psychological well-being can be understood beyond Western clinical frameworks.

Objective: This study aims to review published literature on how Lampung cultural values relate to and support mental health among community members.

Methods: A narrative literature review was conducted by gathering academic articles, reports, and studies discussing local wisdom, traditional practices, and psychological well-being in the Lampung context. The collected data were analyzed thematically.

Results: Three cultural principles emerged as highly relevant to mental health outcomes: Nemui Nyimah (practice of sincere

hospitality) was associated with stronger social support and emotional well-being; Sakai Sambayan (tradition of mutual aid and collective effort) helped build resilience against stress and hardship; Nengah Nyappur, reflecting active participation in community life, was linked to a greater sense of belonging and improved self-esteem. Overall, individuals with a strong grounding in these cultural values demonstrated greater emotional resilience and stability, as well as lower vulnerability to social isolation and psychological distress.

Conclusion: Lampung cultural values hold genuine relevance for mental health promotion. Integrating these local perspectives into community-based mental health programs may enhance effectiveness and cultural acceptability. Empirical studies with larger samples are needed to substantiate these findings.

Keywords: Cultural Values, Lampung, Literature Review, Mental Health, Piil Pesenggiri

INTRODUCTION

Mental health is defined as a state of well-being in which an individual realizes their own abilities, can cope with the normal stresses of life, can work productively, and is able to make a contribution to their community. In the contemporary paradigm, mental health is no longer viewed merely as the absence of mental illness, but rather as the dynamic interaction between biological, psychological, social, and cultural factors. The biopsychosocial approach emphasizes that the determinants of psychological well-being encompass not only genetic vulnerability or neurobiological dysfunction, but also the quality of interpersonal relationships, environmental support, and the meaning-making systems held by a community. Therefore, a holistic understanding of mental health requires the integration of clinical perspectives with the socio-cultural context in which individuals interact daily (WHO, 2022; Engel, 1977; Kirmayer, 2020; Herlina, 2024; Istiqomah, 2024).

In multicultural societies, cultural factors play a central role in shaping the expression of distress, coping mechanisms, and help-seeking strategies. Clinical frameworks developed in the West tend to universalize psychological experiences, often overlooking local wisdom, traditional values, and community practices that have proven to function as psychosocial buffers. Recent studies in cultural psychiatry indicate that communities with strong cultural identities and living local wisdom practices tend to exhibit higher resilience, lower depression prevalence, and more effective emotion regulation capacities (Berry, 2017; Alvidrez et al., 2019). Local wisdom functions not only as a symbolic system, but as a functional resource that provides structured social support, a framework for interpreting suffering, and behavioral norms that prevent the escalation of interpersonal conflicts (Cultural Diversity and Its Effect on Mental Health and Patterns of Healthcare, 2025).

In Lampung, mental health issues must be understood within a continuously evolving social context driven by urbanization, migration, and cultural transformation. These social shifts can increase the risk of isolation, psychological stress, and diminished social support when individuals

lose their cultural and community buffers. Recent studies on Lampung indicate that local cultural value systems remain crucial in shaping how individuals maintain identity, social bonds, psychological resilience, and modernization **(Herlina, 2024)**.

One of the most significant cultural resources in Lampung is Piil Pesenggiri, a traditional life philosophy that emphasizes dignity, self-respect, hospitality, mutual support, and solidarity. Literally, Piil Pesenggiri means "self-respect worthy of being fought for" (piil = self-respect/shame, pesenggiri = persistence/struggle) **(Yusuf, 2010; Utama, 2019)**. Recent research highlights that Piil Pesenggiri is not merely a cultural symbol, but also a normative value system that regulates social relations and helps preserve identity among both indigenous communities and migrants living in Lampung **(Herlina, 2024; Istiqomah, 2024; Kesuma & Cicilia, 2017)**. Contemporary literature also positions Piil Pesenggiri as a cultural value foundation that remains relevant for cultural preservation and character building in the globalization era **(Sinaga et al., 2024)**.

From a mental health perspective, these cultural values can function as psychosocial protective factors. Nemui nyimah can strengthen social acceptance through warmth and openness, sakai sambayan can expand collective support during difficulties, and nengah nyappur can reduce social isolation often associated with psychological distress. Recent counseling studies also show that Piil Pesenggiri can be internalized into multicultural counseling practices, making psychological support more culturally responsive and acceptable to Lampung communities **(Ariyani et al., 2018; Istiqomah, 2024)**.

Local wisdom is increasingly recognized as a meaningful resource for emotional recovery, social bonding, and identity reinforcement. In this context, including Piil Pesenggiri in mental health discussions is not only culturally relevant but practically important for designing more contextual, inclusive, and community-based mental health promotion strategies. Recent studies show that Piil Pesenggiri values can be transmitted through family, education, and social life, fostering respect, empathy, and cooperation as part of everyday social development **(Herlina, 2024)**.

Despite its potential, empirical evidence on Piil Pesenggiri remains severely limited by its highly localized scope. Because existing research is confined almost exclusively to Lampung

communities, it lacks cross-cultural validation and generalizability, preventing its integration into mainstream global mental health frameworks.

To address these voids, examining the role of Lampung cultural values in maintaining mental health is important to broaden the understanding of culture-based mental health promotion. This study is expected to provide theoretical contributions to cultural psychology and practical contributions to the development of mental health interventions that are more sensitive to Lampung's local values **(Herlina, 2024; Istiqomah, 2024)**.

METHODS

This study employed a narrative literature review design to examine how Lampung cultural values relate to mental health. The narrative approach is highly appropriate as it aims to interpret and synthesize existing literature on a culturally specific topic that cannot be fully captured through rigid systematic approaches **(Greenhalgh et al., 2022; ATLAS.ti, 2025)**. This method allows researchers to identify patterns, meanings, and conceptual linkages across various studies, especially when the topic involves local values, cultural wisdom, and psychological well-being **(ATLAS.ti, 2025; Planning and Conducting Cross-Cultural Qualitative Research, 2025)**.

Literature search was conducted using Google Scholar and the general Google Search engine. Google Scholar was selected as the primary database due to its comprehensive indexing of interdisciplinary literature spanning psychology, sociology, anthropology, and cultural studies—fields essential for understanding the intersection of mental health and local wisdom. Unlike strictly biomedical databases such as PubMed, Google Scholar captures high-quality Indonesian journals (e.g., Jurnal Masyarakat & Budaya, Jurnal Filsafat, and local university repositories) that discuss Piil Pesenggiri but are not indexed in Western databases. The general Google Search engine was utilized to identify grey literature, including customary law documents (such as the Kitab Kuntara Raja Niti), institutional reports, and cultural repositories that define Piil Pesenggiri—primary sources for cultural studies that are rarely published as standard journal articles in medical databases.

The search strategy utilized a combination of keywords related to Piil Pesenggiri, Lampung local wisdom, mental health, counseling, social support, and cultural identity. Sources were selected from peer-reviewed journal articles, conference papers, and credible publications from repositories discussing Lampung cultural values and their psychosocial relevance. Priority was given to studies published in the last five years, while foundational works were used only when essential for explaining the cultural concept of Piil Pesenggiri **(ATLAS.ti, 2025; Planning and Conducting Cross-Cultural Qualitative Research, 2025)**.

Inclusion criteria were: (1) studies discussing Piil Pesenggiri or Lampung local wisdom, (2) studies linking local wisdom to mental health, well-being, counseling, character building, or social support, (3) publications in Indonesian or English, and (4) full-text access from academic databases, journals, or institutional repositories. Exclusion criteria included non-academic articles, duplicate publications, and publications lacking sufficient conceptual relevance to the study focus. Because narrative reviews are flexible and iterative, the scope was refined during the review process as more relevant sources were identified **(ATLAS.ti, 2025; Mastering Narrative Literature Reviews: Expert Writing Guide, 2025)**.

After relevant literature was identified, materials were analyzed using thematic analysis. Findings from each source were compared and grouped into emerging themes such as social support, cultural identity, community participation, emotional resilience, and the protective role of local wisdom. This thematic synthesis enables demonstrating how Piil Pesenggiri functions not only as a cultural symbol but also as a social and psychological resource in maintaining mental health **(Cultural Narratives and Their Impact on Family Mental Health, 2024; Greenhalgh et al., 2022)**.

Since this is a narrative review, the analysis is interpretative rather than statistical. The researcher synthesizes literature to build a coherent conceptual discussion connecting Lampung cultural values with mental health preservation. This approach is suitable for culture-based topics as it highlights meaning, context, and social function rather than measuring effect sizes or testing hypotheses **(Greenhalgh et al., 2022; Planning and Conducting Cross-Cultural Qualitative Research, 2025)**.

LITERATURE REVIEW

In contemporary academic discourse, mental health is understood as an individual's capacity to function optimally in daily life, adaptively manage emotions, build healthy interpersonal relationships, and respond to environmental changes with psychological resilience. The biopsychosocial model developed in psychiatry emphasizes that mental health determinants are multidimensional, encompassing neurobiological factors, early developmental experiences, family dynamics, social network support, and socioeconomic and cultural contexts. Over recent decades, cross-cultural psychiatry and cultural psychology have criticized universalist approaches that ignore variations in distress expression, coping mechanisms, and meaning-making systems across communities. Empirical evidence shows that the interpretation of psychological symptoms, emotion regulation strategies, and help-seeking patterns are heavily influenced by cultural values, traditional beliefs, and community structures surrounding the individual (*Be You, n.d.; Cultural Diversity and Its Effect on Mental Health and Patterns of Healthcare, 2025; Kirmayer & Pedersen, 2014; Berry, 2017*).

Local wisdom functions as a protective resource for mental health through several interrelated psychosocial mechanisms. First, kinship systems and collectivist practices provide structured social support networks that significantly reduce chronic stress burden and prevent social isolation (*Holt-Lunstad et al., 2015; Cultural Narratives and Their Impact on Family Mental Health, 2024*). Second, a strong cultural identity and pride in ancestral heritage contribute to the formation of self-esteem and a sense of belonging, which are key predictors of psychological well-being. Third, customary norms and local life philosophies provide a meaning-making framework that helps individuals interpret suffering, find life purpose, and maintain hope amid adversity. Fourth, conflict resolution mechanisms based on deliberation and communal values prevent the escalation of interpersonal violence, thereby reducing exposure to psychological trauma and post-traumatic stress disorders. However, the effectiveness of local wisdom as a protective factor heavily depends on a holistic understanding, effective intergenerational transmission, and a supportive socio-historical context. When cultural values undergo meaning distortion, weakening of customary

institutions, or fragmentation of community structures, their protective potential may diminish or even transform into a new source of psychological stress **(Utama, 2019; Alvidrez et al., 2019)**.

In Lampung society, Piil Pesenggiri is an important cultural philosophy that reflects dignity, social harmony, mutual respect, and collective responsibility. Piil Pesenggiri originates from the customary law book Kuntara Radjaniti, which has been adhered to by the Lampung people since ancient times **(Yusuf, 2010)**. Structurally, Piil Pesenggiri is supported by four interdependent elements: (1) Bejuluk Adek (possessing customary titles and names that reflect personality), (2) Nemui Nyimah (hospitality and generosity), (3) Nengah Nyappur (active social engagement), and (4) Sakai Sambayan (mutual cooperation and assistance) **(Yusuf, 2010; Utama, 2019; Kesuma & Cicilia, 2017)**. Recent studies describe Piil Pesenggiri as local wisdom consisting of four main values: Nemui Nyimah, Sakai Sambayan, Juluk Adek, and Nengah Nyampur **(Afriyadi et al., 2024; Diswantika et al., 2022)**. These values are not merely symbolic cultural expressions; they function as norms that shape behavior, identity, and interpersonal relations in daily life **(Amaliyah et al., 2018; Syukron et al., 2018)**. Therefore, Piil Pesenggiri can be viewed as a cultural foundation that supports social stability and psychological resilience **(Indra et al., 2025)**.

From an axiological perspective, Piil Pesenggiri contains fundamental values that can be condensed into three main categories: (1) divinity values (religiosity and spirituality), (2) humanity values (morality, individuality, and sociality), and (3) vitality values (intellectuality and materiality) **(Yusuf, 2010)**. These values form a complete and intercorrelated structure, where divinity values serve as the source and foundation of all inspiration for the Lampung people in carrying out life activities.

Divinity values in Piil Pesenggiri are absolute and unchanged by the passage of time. The Lampung people's belief that the entire universe originates from God makes religiosity and spirituality the soul of all life, including inspiring Piil Pesenggiri **(Yusuf, 2010)**. This aligns with findings that religious understanding and practice contribute to inner peace, physical and spiritual health, and stronger mental well-being **(Abrori et al., 2023)**.

Humanity values in Piil Pesenggiri recognize humans as monodualistic beings formed from material and immaterial elements, possessing both individual and social nature. The function of

humanity values is to determine the demarcation line of human behavior so that it does not deviate from life goals defined as happiness and perfection **(Yusuf, 2010)**. Meanwhile, vitality or life values encompass moral, intellectual, individual, social, and material values that serve as means to achieve human life goals, both physical and spiritual.

The relevance of Piil Pesenggiri to mental health becomes clearer when its social functions are examined. Nemui Nyimah encourages hospitality and openness that can strengthen acceptance and emotional support **(Syafe'i et al., 2025)**. Sakai Sambayan reflects mutual aid and cooperation that can reduce stress burden through collective assistance **(Syukron et al., 2018)**. Nengah Nyampur emphasizes participation in community life and respect for diversity, which can protect individuals from social isolation and strengthen a sense of belonging **(Sarkoni et al., 2025; Indra et al., 2025)**. These values are crucial during periods of social change when individuals may experience loneliness, weakening social ties, or diminishing cultural support **(Syukron et al., 2018)**.

Recent literature also shows that Piil Pesenggiri has practical value in education and character building. A 2024 study found that integrating Piil Pesenggiri into social studies learning helps develop respect for diversity, cooperation, achievement motivation, and equality among students **(Afriyadi et al., 2024)**. Another 2024 study showed that Piil Pesenggiri values can be incorporated into skills-based learning to improve communication, collaboration, and cultural identity **(Sinaga, Istawati, & Adha, 2024)**. These findings indicate that Piil Pesenggiri is not only a cultural symbol but also a functional framework for shaping positive behavior and strengthening social competencies that are indirectly related to mental well-being **(Afriyadi et al., 2024; Sinaga et al., 2024)**.

Although conceptually an instrument for peacebuilding, research by **Utama (2019)** reveals a paradoxical phenomenon where Piil Pesenggiri is often misinterpreted and used as a justification for violence. **Utama (2019)** identifies that the weakening of customary institutions and the loosening of kinship ties have led to a narrow interpretation of the value of Piil. The value that should mean "self-respect worth fighting for through achievement and goodness" has shifted to "prestige" or shame if one does not appear superior to others. This distortion of meaning triggers what Galtung

termed "cultural violence," where cultural aspects are used to legitimize direct or structural violence (**Utama, 2019**). In the context of mental health, this condition creates a toxic environment filled with social pressure, status anxiety, and potential trauma from physical or verbal violence. Therefore, revitalizing a correct understanding of *Piil Pesenggiri* is crucial. **Sinaga (2014)** in **Utama (2019)** suggests that the meaning of *Piil* should be restored to moral integrity and positive contribution to society, rather than material prestige. This correct understanding will return *Piil Pesenggiri* as character building that fosters community mental resilience.

Broader literature on religion, local wisdom, and mental well-being increasingly supports this perspective. A phenomenological study on *Pepadun* Muslim communities in rural Lampung found that religious understanding and practice contribute to inner peace, physical and spiritual health, and stronger mental well-being (**Abrori et al., 2023**). This indicates that local wisdom and spirituality can function as protective resources for psychological health (**Abrori et al., 2023; Cultural Diversity and Its Effect on Mental Health and Patterns of Healthcare, 2025**). In this context, local wisdom can provide meaning, coping capacity, and community support highly relevant for mental health promotion (**Be You, n.d.; Cultural Diversity and Its Effect on Mental Health and Patterns of Healthcare, 2025**).

Based on these studies, the relationship between Lampung cultural values and mental health is functional. *Piil Pesenggiri* can support mental health through social support, cultural identity, and community participation, all of which are crucial for emotional stability and resilience (**Afriyadi et al., 2024; Sinaga et al., 2024; Abrori et al., 2023**). This aligns with the focus of this study examining how Lampung cultural values contribute to mental health preservation through *Nemui Nyimah*, *Sakai Sambayan*, and *Nengah Nyampur* (**Afriyadi et al., 2024**).

DISCUSSION

The Psychosocial Function of *Piil Pesenggiri*

The synthesis of literature indicates that *Piil Pesenggiri* operates as a critical psychosocial buffer within the Lampung community. Far from being a static set of rituals, the philosophy

functions as a dynamic regulatory mechanism for social interaction and emotional regulation. The component of *Nemui Nyimah* (hospitality and openness) effectively lowers social anxiety by fostering an environment of acceptance, while *Sakai Sambayan* (mutual assistance) provides a tangible safety net that mitigates the impact of life stressors. This aligns with broader theories of social support, suggesting that the communal structure inherent in Lampung culture serves a protective function against isolation—a key determinant of depression and anxiety.

Furthermore, the value of *Nengah Nyappur* (active social participation) reinforces a sense of belonging (sense of belonging) and identity. In an era marked by rapid urbanization and the erosion of traditional community bonds, maintaining these cultural practices appears to preserve psychological stability. The literature suggests that individuals who strongly internalize these values report higher levels of life satisfaction, as their self-worth is intrinsically tied to their contribution to the collective, rather than solely individual achievement.

Conflict Resolution and Family Harmony

A significant portion of the reviewed literature highlights the role of *Piil Pesenggiri* in mitigating interpersonal conflict, which is a major source of psychological distress. Research by Indra and Mu'in (2025) demonstrates that the application of customary wisdom in family disputes—mediated through the concept of *musyawarah* (deliberation)—significantly reduces the likelihood of divorce and domestic violence. The cultural imperative to maintain family honor (*piil*) encourages parties to seek amicable solutions rather than engaging in protracted, traumatic legal battles.

Similarly, Kesuma and Cicilia (2017) illustrate how these values were instrumental in resolving horizontal conflicts (e.g., the Semaka conflict) by prioritizing restorative justice over retribution. From a mental health perspective, this restorative approach is crucial; it prevents the cycle of trauma and resentment that often plagues communities after violent conflicts, thereby preserving the collective mental well-being of the group.

The Paradox of *Piil*: Protection vs. Pathology

However, the review also uncovers a critical paradox. While *Piil Pesenggiri* can be a source of resilience, it also carries the potential for psychological distress when distorted. Utama (2019) provides a compelling counter-narrative, describing how the concept of "honor" can be

maladaptively interpreted as "prestige" or "gengsi." In this distorted form, the pressure to maintain social status can lead to excessive financial burden, social anxiety, and even violence. This "cultural violence" suggests that *Piil Pesenggiri* is not inherently protective; its impact on mental health depends heavily on the fidelity of its interpretation. When the value shifts from *moral integrity* to *material validation*, it becomes a stressor rather than a buffer.

Implications for Clinical Practice

These findings have profound implications for mental health practice in Lampung. Western-centric clinical models, which often focus on the individual in isolation, may fail to address the communal and spiritual dimensions of distress in this population. The literature suggests that effective interventions must be culturally congruent. For instance, incorporating traditional leaders (*penyimbang*) into mental health outreach or framing psychological resilience in terms of *Piil Pesenggiri* could enhance treatment adherence and efficacy. Clinicians must also be adept at distinguishing between healthy cultural pride and the toxic manifestations of "prestige anxiety" described by Utama.

Research Limitations

Despite the valuable insights provided by this narrative review, several limitations must be acknowledged. First, the reliance on a narrative rather than a systematic review design inherently introduces the potential for selection bias, as the inclusion of studies was guided by the researcher's interpretative framework rather than a strictly exhaustive, reproducible protocol. Second, the search strategy was primarily confined to Google Scholar and general web searches. While this approach successfully captured interdisciplinary and regional literature on *Piil Pesenggiri*, it excluded specialized biomedical and psychological databases (such as PubMed, PsycINFO) which may have yielded additional empirical studies. Third, there is a notable scarcity of quantitative, clinical data in the current literature. The majority of the reviewed sources are qualitative, anthropological, or theoretical, meaning that the psychosocial benefits of *Piil Pesenggiri* are largely inferred rather than measured using standardized psychometric instruments. Finally, Lampung comprises diverse sub-ethnic groups (e.g., Pepadun and Saibatin/Pesisir), and the current literature does not always distinguish between them, potentially overlooking nuanced differences in how these values are

practiced and internalized across different communities.

Suggestions

To address these gaps, future research should prioritize empirical, quantitative studies that measure the direct correlation between the internalization of *Piil Pesenggiri* and standardized mental health outcomes. Utilizing validated psychometric tools (e.g., DASS-21, WHO-5 Well-Being Index) in cross-sectional or longitudinal designs would provide robust, measurable evidence of its protective effects against depression, anxiety, and stress. Additionally, future systematic reviews should incorporate regional databases such as Garuda and SINTA to ensure a more comprehensive capture of local, peer-reviewed Indonesian literature. Further qualitative research is also warranted to deeply explore the psychological impact of the "distorted" *Piil* (where it is misinterpreted as material prestige or *gengsi*) versus the "authentic" *Piil* (moral integrity), particularly among the younger generation navigating modernization and social media pressures.

From a clinical and public health perspective, these findings suggest an urgent need to integrate local wisdom into community-based mental health interventions. Mental health professionals operating in Lampung should consider adopting a culturally sensitive approach, potentially collaborating with traditional leaders (*penyimbang*) to facilitate community healing and conflict resolution. Furthermore, public health policies should support the development of educational curricula that teach the authentic, holistic meaning of *Piil Pesenggiri* from an early age. By reframing *Piil* not as a tool for social comparison or prestige, but as a framework for moral integrity, mutual respect, and social contribution, policymakers and educators can harness its true potential as a sustainable, culturally grounded resource for long-term mental health promotion and community resilience

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