
***Piil Pesenggiri* Local Wisdom as the Base of Character Education in Social Studies Learning at Metro City Elementary School, Lampung**

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Abstract

This study explores the integration of Piil Pesenggiri local wisdom into character education through Social Sciences Subject (IPS) in elementary schools in Metro City, Lampung. Piil Pesenggiri local wisdom, which consists of four main pillars; respect for others (Nemui Nyimah), cooperation (Sakai Sambayan), achievement (Juluk Adek), and equality (Nengah Nyampur), has been recognized as an important foundation for strengthening character learning in the school environment. This study utilizes qualitative approach and case study in three different elementary schools in Metro City. The research method used is multi-case skin, which collects data through in-depth interviews, participatory observations, and analysis of learning documents. The results depict that the application of Piil Pesenggiri values in social sciences subject significantly promoted positive characters development among learners, including respect for diversity, cooperation, motivation for achievement, and understanding of equality. This practice not only enriches the social sciences subject's curriculum with culturally relevant content but also contributes to the formation of positive social attitudes and behaviors among learners. These findings suggest that local wisdom such as Piil Pesenggiri can be used as an effective instrument in character education, supporting a holistic vision of education in Indonesia, especially in the diverse community contexts such as Metro City, Lampung. This research provides important insights into the potential of local wisdom in forming the basis of strong and culturally relevant character education.

Keywords: Character education, local wisdom, social studies learning, Piil Pesenggiri

Abstrak

Penelitian ini mengeksplorasi integrasi kearifan lokal Piil Pesenggiri ke dalam pendidikan karakter melalui Mata Pelajaran Ilmu Pengetahuan Sosial (IPS) di sekolah dasar di Kota Metro, Lampung. Pilar kearifan lokal Pesenggiri yang terdiri dari empat pilar utama; Menghargai orang lain (Nemui Nyimah), kerjasama (Sakai Sambayan), berprestasi (Juluk Adek), dan kesetaraan (Nengah Nyampur), diakui sebagai landasan penting dalam penguatan pembelajaran karakter di lingkungan sekolah. Penelitian ini menggunakan pendekatan kualitatif dan studi kasus di tiga sekolah dasar berbeda di Kota Metro. Metode penelitian yang digunakan adalah multi case skin, yaitu pengumpulan data melalui wawancara mendalam, observasi partisipatif, dan analisis dokumen pembelajaran. Hasil

penelitian menunjukkan bahwa penerapan nilai-nilai Piil Pesenggiri pada mata pelajaran IPS mendorong pengembangan karakter positif peserta didik secara signifikan, antara lain menghargai keberagaman, kerjasama, motivasi berprestasi, dan pemahaman kesetaraan. Praktik ini tidak hanya memperkaya kurikulum mata pelajaran IPS dengan muatan yang relevan secara budaya tetapi juga berkontribusi pada pembentukan sikap dan perilaku sosial yang positif di kalangan peserta didik. Temuan ini menunjukkan bahwa kearifan lokal seperti Piil Pesenggiri dapat digunakan sebagai instrumen yang efektif dalam pendidikan karakter, mendukung visi holistik pendidikan di Indonesia, khususnya dalam konteks masyarakat yang beragam seperti Kota Metro, Lampung. Penelitian ini memberikan wawasan penting mengenai potensi kearifan lokal dalam membentuk landasan pendidikan karakter yang kuat dan relevan secara budaya.

Kata kunci: Pendidikan karakter, kearifan lokal, pembelajaran IPS, Piil Pesenggiri

INTRODUCTION

Indonesia possesses a wealth of local wisdom. Comprised of thousands of islands, every region in Indonesia has a unique and diverse cultural heritage, reflected in its traditions, customs, languages, arts, and values passed down from each generation. Although further care is required to sustain this situation, cultural diversity—particularly in terms of local wisdom—is something worth learning about. It reflects an identity and the way of life of the indigenous community. This precondition is a potential and added value that could be beneficial for the development of character education. Therefore, from this cultural variety, Indonesia's character education has robust sources (Sumiati et al., 2020).

Local wisdom is a set of understanding and values that have been specifically chosen by a local community and are still firmly held by them (Sadjim et al., 2016). As a result of the unique culture and geographical conditions, local wisdom flourished amidst sectional community and became the cultural heritage of the precious past that must continue to be upheld as a guideline for life. According to Phongphit and Nantasuwana (Siburian R, 2014) local wisdom is knowledge based on the experience of people passed down between generations. This knowledge becomes a guidance for interacting with family, neighbors, and the surrounding environment in daily activities (Khasanah, 2018). Local wisdom can be in the form of knowledge systems, social systems, and cultural systems, (Raml, 2017) reflected in environmental management, customs governing social relations, and cultural results artifacts such as land use, residential materials and architecture, styles and patterns of clothing, furniture, and ceremonies ushering in the cycle of life (Maryani & Yani, 2016). In this study, local wisdom is proposed as a matured value that need to be explored to the development of the community-based character education.

The values of local wisdom can be used as a basis for character education in schools (Rukiyati & Purwastuti, 2016). Local wisdom, which includes indigenous or possessed knowledge by local people, not only integrates with an understanding of nature and surrounding culture but also is dynamic in changing times. The implementation of character education based on local wisdom involves

a learning process from planning to evaluation, which aims to apply these values in daily behavior (Idi et al., 2022). It is important to introduce local wisdom as soon as possible through educational institutions, as well as use it as teaching material in the learning process for students. When educational institutions fail to introduce and utilize preexisting local wisdom in a community, it can result in a lack of social learners' life skills because of the difficulties in instilling characters. It can also hinder a good understanding of local wisdom values (Badriah & Sukati, 2021).

Mulyasa, (2011; 9) stated that the purpose of character building is to improve the quality of education by focusing on forming the character and morals of students as a whole, integrated, and balanced according to competency standards (Maiza, 2020). Students are expected to be independent in developing knowledge, investigating, and applying moral values to be reflected in daily behavior. Applying a local wisdom-based learning approach can train students to develop critical thinking and problem-solving skills (Fadli, 2023). According to Freud, (Muslich, 2011; 35) a failure in cultivating a good personality at early age will form a problematic person in adulthood (Ulfah, 2018). Besides, there are numerous instances where the lack of early moral teaching leads to juvenile delinquency, such as bullying and violent offences. In this context, the meaning and value of local wisdom aim to develop students' attitudes from local community knowledge, as well as involvement in community life with characteristics and behaviors in accordance with local wisdom values (Nadilla, 2017).

Piil Pesenggiri is philosophical items derived from traditional books adopted in ulun lampung, including the Kuntara Rajaniti, Cempala and Keterem books (Minandar, 2019). Traditional leaders from each generation taught it orally to the community. As explained by Arifin (2020), *Piil Pesenggiri* literally means human actions or behavior that are great and noble in their value and meaning. As a result, it must always be complied with. Meanwhile, *Piil Pesenggiri* is defined in official literature papers as everything related to esteem, conduct, and life attitudes that must preserve and uphold one's good reputation as well as one's individual and collective dignity, (Arifin, 2019). *Piil Pesenggiri* encompasses the meaning of

having a large soul, feeling ashamed, having self-respect, being amiable, enjoying social interactions, lending a hand to others, and having a well-known name. *Piil Pesenggiri*, then, is an expression of Lampung people's self-worth. If the inhabitants of Lampung are able to put several of these principles into practice, then it will be considered that they have self-respect. This local wisdom is a cultural heritage of Lampung people that applies to the entire community (Fernanda & Samsuri, 2020). *Piil Pesenggiri* as a value derived from local wisdom, grows and develops in line with the ulun civilization of Lampung (Utama, 2019). *Pi'il pesenggiri* is considered as a foundation for thinking, acting, and behaving for the people of Lampung wherever they are.

The local wisdom of *Piil Pesenggiri*, which is firmly embedded in the fabric of the life of the people of Lampung, plays an important role as a foundation in fostering the character of students, especially through Social Sciences (IPS) subjects (Arifin & Hermino, 2017) at the elementary school level in Metro City, Lampung. *Piil Pesenggiri*, which contains basic values of respect for others (*Nemui Nyimah*), cooperation (*Sakai Sambayan*), success (*Juluk Adek*), and equality (*Nengah Nyampur*), not only enriches learning content with deep local cultural elements but also strategically incorporates these positive values in the curriculum, with the aim of shaping the character of students who are ethical and have high integrity.

Learning is basically a process of knowledge transfer that aims to make cultured students from each generation to become good individuals in society (Setiawan et al., 2017). With social studies learning oriented to local wisdom, it can be used as an effort to learn the value of caring for others and provide extensive knowledge related to the nation's culture (Hidayati et al., 2023).

The implementation of *Piil Pesenggiri* values in social studies learning is an innovative strategy that responds to the needs of character building of students from an early age. In the midst of cultural diversity and social backgrounds of students in Metro City, Lampung, (Subandi, 2021) the integration of these values supports the development of a broader understanding of the life of society, nation,

and state, based on local wisdom (Malik, 2023). A learning process that not only focuses on theoretical knowledge but also the practical application of these values in everyday life, educating learners to value diversity, work together in diversity, achieve mutual success, and treat everyone fairly and equally.

Elementary schools in Metro City, which in this study are SD Muhammadiyah Metro Pusat, SDN 6 Metro Barat, and SDIT Wahdatul Ummah Metro Timur, have become clear examples in the application of this approach. Through specially designed learning activities, their students are invited to explore and understand the values of *Piil Pesenggiri*, as well as applying them in daily activities, both inside and outside the classroom. This integration includes group activities, discussions, social projects, and many more. With a variety of lessons, it helps students to become more aware of their local history and culture while enhancing their social consciousness, empathy, and sense of environmental responsibility.

The application of *Piil Pesenggiri* as a basis for character education in social studies learning in Metro City, Lampung, shows a step forward in the integration of character education and local wisdom in the national curriculum. This creates a solid character foundation for students to have as they grow up and integrate into a diverse and multinational society, while also strengthening local identity in the face of globalization. *Piil Pesenggiri's* local wisdom, thus, became more than just a concept; It becomes a living principle that underlies character education, (Subandi, 2017) preparing the next generation who are not only academically intelligent but also rich in moral and ethical values.

METHODS

This research uses qualitative method, a multi-case study approach exploring how *Piil Pesenggiri's* local wisdom is integrated in character education through Social Sciences Subject (IPS) in three different elementary schools in Metro City, Lampung. This approach was chosen because it allows research to gain

a comprehensive understanding of contexts, practices, and perceptions related to the application of *Piil Pesenggiri* values in education. (Assyakurrohim et al., 2022)

This research was conducted in Metro City, Lampung, considering that this city has a rich cultural background with local wisdom *Piil Pesenggiri*. Three primary schools were chosen as research sites to gain a broad representation of character learning approaches through social studies inspired by local wisdom.

Participants in this study included social studies educators, education participants, and school managers from three selected elementary schools. The selection of participants was carried out through purposive sampling with a criteria of direct involvement in the implementation and experience of social studies learning integrated with the values of *Piil Pesenggiri* (Djaali, 2020). Data is collected through three main methods: (Nahdi & Jatisunda, 2020) (1) In-depth Interviews: Semi-structured interviews were conducted with teachers, students, and school administrators to explore their perceptions, experiences, and reflections on *Piil Pesenggiri's* integration in character education through social studies. (2) Participatory Observation: Observations in the classroom and school environment were conducted to observe the application and interaction of character learning practices inspired by *Piil Pesenggiri*. (3) Document Analysis: Learning documents such as lesson plans, teaching materials, and Student activity reports are analyzed to understand how *Piil Pesenggiri* values are integrated in curriculum and learning activities (Moleong, 2018). Data Analysis Data from interviews, observations, and documents were analyzed using thematic content analysis. It involves coding data to identify key themes, patterns, and relationships in the context of *Piil Pesenggiri's* integration of local wisdom in character education. NVivo is used as a tool to facilitate data organization and analysis (Hatch, 2002).

Based on the description of the integration of *Piil Pesenggiri's* local wisdom in character education through Social Sciences (IPS) subjects in elementary schools in Metro City, Lampung, this research will compile an example that captures the essence of findings. The delivery of results in qualitative research places more

emphasis on in-depth narratives and thematic analysis rather than on hypothesis testing and statistical calculations.

RESULT AND DISCUSSION

This research succeeded in revealing how the integration of *Piil Pesenggiri's* local wisdom, which includes the value of respecting others (*Nemui Nyimah*), cooperation (*Sakai Sambayan*), achievement (*Juluk Adek*), and equality (*Nengah Nyampur*), has a significant influence on the character formation of students in three elementary schools in Metro City, Lampung.

Integration of *Piil Pesenggiri* in Social Studies Learning

Classroom observations and analysis of learning documents show that social studies teachers have integrated *Piil Pesenggiri* values into their curriculum and teaching methods. For example, in teaching about cooperation (*Sakai Sambayan*), teachers use local examples of how communities in Lampung collaborate in various social and cultural activities. Table 1 shows some examples of the integration of *Piil Pesenggiri* scores in social studies lesson plans.

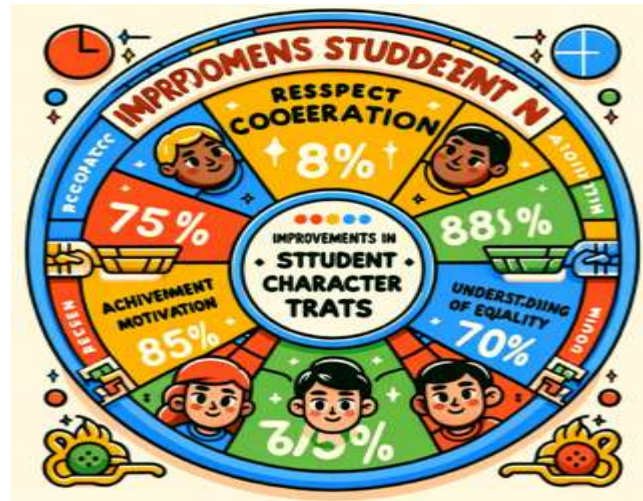
Table 1.
Integration of *Piil Pesenggiri* Values in Social Studies Lesson Plans

The Value of <i>Piil Pesenggiri</i>	Examples of Learning Activities
<i>Nemui Nyimah</i>	Discussion of the importance of respecting the opinions of others through case studies of local conflicts and how to resolve them.
<i>Sakai Sambayan</i>	Group projects to plan and implement social activities in schools that reflect cooperation.
<i>Juluk Adek</i>	Investigations and presentations on local figures who managed to achieve significant achievements.
<i>Nengah Nyampur</i>	Role-playing activities to understand and appreciate cultural diversity and equality among learners.

Impact on Student Character Building

In-depth interviews with students and teachers revealed that the application of *Piil Pesenggiri* values in social studies learning has contributed positively to the formation of student character. Students show increased respect for diversity, are more open to working together, have higher motivation to achieve, and understand

the importance of equality. Graph 1 shows the percentage of Learners who report improvement in those aspects of character.



Picture 1.
Percentage Increase in Student Character Aspects

Respect - 75%: In social studies learning, the value of *Nemui Nyimah* or respect for others has been taught through local case studies and the history of Lampung, resulting in a 75% increase in respect among students. **Cooperation - 80%:** Through group projects based on *Sakai Sambayan* values or cooperation, social studies lessons become a medium to teach cooperation. The application of this value in learning has increased students' cooperation ability by 80%. **Achievement Motivation - 85%:** By integrating *Juluk Adek*, which focuses on achievement, into the social studies curriculum, students are encouraged to set and achieve higher personal goals, resulting in an 85% increase in achievement motivation. **Understanding of Equality - 70%:** The value of *Nengah Nyampur*, which emphasizes equality, has become an important part of social studies learning. Through classroom discussions and activities, students have shown a 70% increase in understanding of equality.

The integration of *Piil Pesenggiri's* values into the social studies curriculum shows that character education based on local wisdom can have a significant impact on students' personal and social development. It shows how a curriculum rich in cultural values can make a substantial contribution to the formation of students'

character, thus preparing them not only as academically competent learners but also as citizens of strong moral and ethical standing.

Reflections of Teachers and School Managers

Teachers and school managers recognize that the integration of *Piil Pesenggiri* values not only enriches social studies learning content but also helps in shaping a learning environment that supports the character development of students (Sernelius, 2011). They emphasize the importance of character education rooted in local cultural values to prepare Learners to be good and responsible citizens.

In the journey of educating the nation's next generation, we, as teachers and school administrators, have witnessed a significant transformation in our learning approach, especially through the integration of *Piil Pesenggiri* values in the Social Sciences (IPS) curriculum (Jumriani et al., 2021). This initiative has become a bridge connecting character education with the richness of local cultural values, creating a learning environment that is not only informative but transformative as well.

Enriching Learning Content

The integration of *Piil Pesenggiri's* values—which include *Nemui Nyimah* (respect for others), *Sakai Sambayan* (cooperation), *Juluk Adek* (achievement), and *Nengah Nyampur* (equality)—has enriched social studies learning content in ways we never imagined before. Lessons are no longer just about facts and concepts; They have transformed into lessons about life, about how to become better human beings. Through this learning, students are invited to emulate the values taught, practice them in everyday life, both in the school environment and the community. (Widiati et al., 2022).

Establishing a Supportive Learning Environment

More than just teaching, this integration has helped shape a learning environment that supports the character development of learners. School becomes

a space where learners not only learn from each other but also learn to be the best version of themselves (Moffett, 2024). We see deeper growth of empathy, cooperation and respect among learners, all of which are the foundation of a harmonious and inclusive society.

The Importance of Character Education Rooted in Local Cultural Values

We emphasize the importance of character education rooted in local cultural values. *Piil Pesenggiri* is not only cultural heritage; It is the moral compass that guides our learners to be good and responsible citizens. Teaching these values is not just about preserving cultural heritage; It's about preparing learners to face the challenges of the world with integrity, courage, and a deep respect for diversity.

CONCLUSION

The conclusion of the discussion on the reflection of teachers and school managers on the integration of *Piil Pesenggiri* values in character education through Social Sciences (IPS) subjects in elementary schools emphasized the importance of integrating local wisdom in the educational curriculum. This integration not only enriches learning materials with relevant cultural contexts but also helps shape the character of learners more holistically, preparing them to become individuals who empathize, work together, achieve, and value equality. Some key points can be summed up:

Learning Enrichment: The integration of *Piil Pesenggiri* values in social studies learning has enriched the learning experience of learners by integrating local cultural values that are relevant to their real lives, making learning more interesting and meaningful. **Character Development:** Through learning rooted in *Piil Pesenggiri's* values, learners develop essential character qualities such as respect, cooperation, achievement motivation, and an understanding of equality, which are essential foundations for individuals to function productively in society. **Importance of Character Education:** This reflection emphasizes the importance of character education rooted in local cultural values as a foundation for shaping learners into

good and responsible citizens, demonstrating that character education is integral in the formation of a whole individual. Educator Commitment: Teachers and school administrators play a vital role in implementing and supporting the integration of local wisdom values in character education. Their commitment to this practice demonstrates their dedication to the development of ethical and moral future generations. The Future of Education: This reflection encourages future education that is more inclusive of local wisdom, demonstrating the potential for more diverse and inclusive learning that not only focuses on academic knowledge but also on character building and cultural identity.

Thus, the integration of *Piil Pesenggiri* values in character education through social studies in elementary schools has proven to be a valuable approach, not only in enriching learning content but also in shaping a learning environment that supports and develops the character of learners. This paves the way for a more holistic and inclusive education, which prepares students not only academically but also as ethical and responsible individuals in society.

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