

Local Wisdom as the Basis for Contextual Citizenship Education: A Study of Piil Pesenggiri Values in Elementary Schools

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ARTICLE INFO

Keywords:

Piil Pesenggiri, Civic
Education, Local Wisdom,
Elementary School

Article history:

Received 2026-02-06

Revised 2026-04-25

Accepted 2026-05-01

ABSTRACT

Civic Education learning in elementary schools plays a strategic role in shaping character, social awareness, and civic responsibility from an early age. However, Civic Education learning is still often oriented toward the delivery of normative concepts that lack contextual relevance to students' social realities. This article aims to examine the relevance of Piil Pesenggiri values as local wisdom of the Lampung community in strengthening Civic Education learning in elementary schools. This study employs a qualitative approach using literature review methods and in-depth interviews with traditional leaders and educators who have an understanding of Piil Pesenggiri values in the Bandar Lampung and Pesawaran regions. The findings indicate that the values of Nemui Nyimah, Nengah Nyappur, Sakai Sambayan, and Juluk Adek represent civic values such as tolerance, social participation, solidarity, and moral responsibility. The integration of these values into Civic Education learning enables the creation of contextual and meaningful learning experiences that are rooted in students' social experiences. Therefore, Piil Pesenggiri can serve as a relevant source of local values in strengthening the civic character of elementary school students

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Published by LPPI Musa Publishing, Yayasan Mujtahidin Sajimah Selong

INTRODUCTION

Civics Education in elementary schools is a fundamental vehicle for building the foundation of citizen character from an early age. At this level, Civics Education does not merely serve as a means of transferring knowledge about the state, the constitution, and state symbols, but rather as a value education process that instills an attitude of responsibility, social concern, and an awareness of living together in diversity. Winataputra (2015) emphasized that Civics Education in elementary education is oriented towards the formation of civic dispositions, namely the tendency towards civic attitudes and behaviors reflected in students' daily lives. Therefore, Civics learning must be designed closely to the social realities experienced by students.

However, various studies indicate that Civics learning in elementary schools still tends to be abstract and normative. Winarno (2017) found that Civics material at the elementary level is often delivered through memorization of concepts and rules without direct connection to students' socio-cultural contexts, making it difficult for civic values to be meaningfully internalized. This condition is reinforced by the findings of Suyato and Wibowo (2020), who showed that non-contextualized Civics learning tends to produce purely cognitive understanding, while the dimensions of civic attitudes and participation are not optimally developed. These findings indicate the need for a more contextual approach to Civics learning based on students' social experiences.

The contextual approach in Civic Education places the social and cultural environment as the main learning source (Ginting et al, 2025). Banks (2017) in his study of multicultural civic education emphasized that civic values will be more easily understood and accepted by students if linked to the local cultural experiences they are familiar with. In line with this view, value education that is detached from the local cultural context risks losing its social relevance, because students do not find a connection between the learning material and real life (Tilaar, 2012). Thus, the integration of local wisdom in Civic Education is not just a pedagogical alternative, but a conceptual necessity.

In the context of Lampung society, Piil Pesenggiri is a local wisdom that contains strong civic values. Piil Pesenggiri as a philosophy of life of the Lampung people emphasizes the principles of self-esteem, social responsibility, togetherness, and respect for others in community life. Hadikusuma (2014) explains that the values of Piil Pesenggiri function as ethical guidelines that regulate social relations in Lampung society, thus forming behavioral patterns that uphold the common interest. The values of Nemui Nyimah, Nengah Nyappur, Sakai Sambayan, and Juluk Adek represent local-scale civic practices that align with the values of Civic Education, such as social participation, solidarity, and civic responsibility.

Several previous studies have demonstrated the relevance of local wisdom in civics learning. Research by Sari and Hidayat (2019) found that integrating local cultural values into civics learning in elementary schools significantly increased students' tolerance and social awareness. Another study by Pratiwi (2021) showed that local wisdom-based civics learning contributed to strengthening students' sense of responsibility and social participation. However, most of these studies focused on general local wisdom, without delving deeply into the values of Piil Pesenggiri as the conceptual basis for civics education in elementary schools, particularly in the context of civic character development.

Based on these gaps in the study, this study positions Piil Pesenggiri not merely as a cultural object, but as a source of civic values relevant to the development of Civic Education in elementary schools. This study aims to analyze how the values of Piil Pesenggiri can be integrated into Civic Education learning as an effort to shape the character of elementary school students who have social awareness, responsibility, and concern for life together in the context of local and national communities.

METHOD

This study uses a qualitative approach with a descriptive-analytical design, which aims to deeply understand the values of the local wisdom of Piil Pesenggiri and its relevance as a basis for contextual citizenship education in elementary schools. The qualitative approach was chosen because this study focuses on the meanings, values, and social practices that exist in society, rather than on quantitative measurements or statistical generalizations (Creswell & Poth, 2018). The research locations were determined in Bandar Lampung City and Pesawaran Regency, two areas that represent the character of urban and coastal Lampung society with Piil Pesenggiri practices that are still carried out in social life. The location selection was carried out purposively with the consideration that these areas have socio-cultural dynamics that are relevant to the theme of preserving local values and citizenship education (Miles et al., 2014).

The research subjects included traditional leaders, community leaders, and educators who understand and practice the values of Piil Pesenggiri in social life. Informants were selected using a purposive sampling technique, which selects subjects based on specific criteria that align with the research objectives, such as involvement in local cultural preservation and experience in education or social work (Patton, 2015). The primary data collection technique in this study was in-depth interviews. The interviews were conducted semi-structured to allow researchers to obtain rich and flexible data related to the meaning of Piil Pesenggiri, environmental and social preservation practices, and informants' views on its relevance to Civic Education learning in elementary schools. In addition to interviews, this study also utilized documentary studies, such as traditional manuscripts, local policy documents, and other relevant written sources to strengthen the field data (Sugiyono, 2020).

Data analysis was conducted through the stages of data reduction, data presentation, and conclusion drawing, as proposed by Miles and Huberman. Data obtained from interviews and documentation were selected, coded, and grouped based on key themes related to the values of Piil Pesenggiri, citizenship practices, and their implications for civics learning in elementary schools. The analysis process was conducted simultaneously from data collection to the final interpretation stage to maintain the depth and consistency of the findings (Miles et al., 2014). Data validity was maintained through source and technical triangulation techniques, by comparing interview data between informants and matching them with documentation data. This step was taken to ensure that the research findings were credible and academically accountable. Thus, the research results are expected to provide a complete and valid picture of the role of Piil Pesenggiri as the basis for contextual citizenship education in elementary schools (Lincoln & Guba, 1985).

RESULTS AND DISCUSSION

Piil Pesenggiri Values as Citizenship Values

Piil Pesenggiri is a philosophy of life of the Lampung people that functions as a value system in regulating the relationship of individuals with society and their environment (Wahyudin et al, 2020). In his study of the anthropology of Lampung customary law, Hadikusuma (2014) explained that Piil Pesenggiri not only represents cultural identity but also serves as an ethical guideline that shapes social awareness and collective responsibility of the community. These values indicate that Piil Pesenggiri has normative substance that aligns with the goals of Civic Education, particularly in shaping citizens with character, morals, and oriented towards the common good. One of the main values in Piil Pesenggiri is Nemui Nyimah, which emphasizes an attitude of openness, friendliness, and respect for others in social interactions. This value reflects the principles of tolerance and respect for diversity, which Banks (2017) views as an important foundation in democratic citizenship education. In the context of elementary schools, tolerance is not sufficiently taught as an abstract concept, but needs to be presented through values that are close to the social life of students. Therefore, Nemui Nyimah can function as a contextual medium to instill an attitude of mutual respect in a diverse school environment.

The next value, Nengah Nyappur, embodies the individual's active involvement in social life and the courage to participate in shared interests. Winataputra (2015) emphasized that one of the main indicators of civic character is the ability of citizens to participate actively and responsibly in social life. From this perspective, Nengah Nyappur not only reflects local cultural values but also reflects the practice of living citizenship. This value is relevant to be developed in Civics learning in elementary schools through discussions, class deliberations, and joint decision-making. Meanwhile, Sakai Sambayan represents the values of mutual cooperation and social solidarity that have long been characteristic of Lampung society. According to Suyato and Wibowo (2020), civics education that emphasizes the values of solidarity and social cooperation contributes to the development of empathy and social awareness in students. The Sakai Sambayan value teaches that common problems must be solved through collective work, not individualism. In the context of elementary education, this value can be internalized through collaborative activities that foster a sense of shared responsibility and social awareness.

The value of Juluk Adek emphasizes the importance of maintaining the honor, dignity, and moral responsibility of individuals in social life. Winarno (2017) explains that civic education cannot be separated from the formation of moral integrity of students as future citizens. In this case, Juluk Adek builds awareness that every individual's behavior reflects their self-identity and group identity, so students need to be guided to be honest, disciplined, and responsible in various social situations, both in the school environment and in society. Thus, the values of Piil Pesenggiri such as Nemui Nyimah, Nengah Nyappur, Sakai Sambayan, and Juluk Adek have conceptual alignment with the core values of

Civic Education in elementary schools. Tilaar (2012) emphasizes that value education will be more meaningful if it is rooted in the local culture that lives in the students' community. The integration of Piil Pesenggiri in Civic Education learning allows the process of internalizing civic values to take place contextually, so that students understand citizenship not only as a normative concept, but as a real social practice in everyday life.

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Implications of Piil Pesenggiri Values for Civic Education Learning in Elementary Schools

The values of Piil Pesenggiri, which are present in the social practices of the Lampung community, have strong pedagogical implications for Civics learning in elementary schools. Civics at this level is essentially directed at building the foundation of citizen character through meaningful and contextual learning experiences. Winataputra (2015) emphasized that Civics learning will be effective if students are able to connect civic values with the social realities they experience directly. In this context, Piil Pesenggiri serves as a contextual learning resource that allows civic values to be understood as lived practices, not merely normative concepts. For educators, Piil Pesenggiri can be used as a foundation in designing Civics learning that is oriented towards students' social experiences. The value of Nemui Nyimah, for example, can be integrated into learning that emphasizes mutual respect, tolerance, and

polite communication in the school environment. Banks (2017) stated that civics education based on students' sociocultural experiences can foster multicultural awareness and democratic attitudes from an early age. In this way, teachers do not only convey material about tolerance, but present these values through concrete examples originating from the students' local culture.

The value of Nengah Nyappur has important implications for the development of Civics learning that fosters active student participation. In learning practice, this value can be realized through class discussions, simple deliberations, and joint decision-making involving all students. According to Winarno (2017), Civics learning that provides space for active participation will help students develop self-confidence, responsibility, and awareness of opinions as part of democratic life. The integration of Nengah Nyappur into learning makes the classroom a miniature model of civic life, training students to participate responsibly. Furthermore, the value of Sakai Sambayan provides a strong foundation for Civics learning that emphasizes cooperation and social awareness. In the context of basic education, the value of mutual cooperation can be internalized through collaborative activities, such as group projects, school community service, or project-based learning that involves concern for the surrounding environment. Suyato and Wibowo (2020) show that learning that emphasizes social cooperation contributes to strengthening students' empathy and solidarity. Thus, Sakai Sambayan not only strengthens students' social character but also builds awareness that civic life demands shared involvement and responsibility. The value of Juluk Adek has direct implications for the development of students' integrity and moral responsibility. This value instills an awareness that every individual's actions have social consequences and reflect the dignity of the individual and their community. Tilaar (2012) emphasized that character education rooted in local culture has normative power in shaping students' integrity. In civics learning, the value of Juluk Adek can be internalized through the practice of honesty, discipline, and responsibility, both in learning activities and in social life at school.

Pedagogically, the integration of Piil Pesenggiri into Civic Education learning encourages a shift in the learning approach from a textual one to contextual and reflective learning. Teachers act as facilitators who connect civic values with students' local cultural experiences. This approach aligns with Tilaar's (2012) view that civic education should function as a process of cultivating values, not simply a transmission of knowledge. Thus, Piil Pesenggiri is not merely supplementary material, but becomes a value framework that guides the Civics learning process in elementary schools. Through the integration of Piil Pesenggiri values, Civic Education learning in elementary schools has the potential to produce students who not only understand the concept of citizenship cognitively but also are able to practice it in their daily lives. The values of tolerance, participation, solidarity, and moral responsibility derived from local culture make Civic Education more meaningful, contextual, and relevant to students' social lives, thereby strengthening the formation of citizen character from an early age.

CONCLUSION

The values of Piil Pesenggiri as a philosophy of life of the Lampung people have proven to have strong relevance in shaping social awareness, moral responsibility, and concern for the environment. The values of Nemui Nyimah, Nengah Nyappur, Sakai Sambayan, and Juluk Adek not only exist as cultural norms, but are present in the social practices of the community through daily interactions, collective cooperation, and responsible attitudes towards the natural and social environment. These practices demonstrate that Piil Pesenggiri functions as social capital that maintains harmonious relationships between people while also serving as an ethical foundation for community-based environmental conservation. In the context of education, particularly Civics Education in elementary schools, the values of Piil Pesenggiri have significant pedagogical implications. The integration of these local cultural values allows Civics learning to move from a normative-theoretical approach to contextual learning rooted in students' social experiences. Through the internalization of Piil Pesenggiri, Civics learning not only builds a cognitive understanding of citizenship but also fosters the character of tolerance, participation, solidarity, and social responsibility from an early age. Thus, Piil Pesenggiri can be positioned as a strategic source of value in strengthening meaningful, relevant, and sustainable Civic Education learning in elementary schools.

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