

Internalization Of Character Values In Social Science Learning Based On Local Wisdom In Elementary Schools In Lampung, Indonesia

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Abstract

This paper presents internalization of Character Values in Social Science Learning Based on Local Wisdom in Elementary Schools in Lampung, Indonesia. The purpose of this research is to understand the comprehension of character values in local wisdom-based social science learning, and to explore strategies to strengthen character values in local wisdom-based social science learning. This study employs a qualitative-naturalistic method with an ethnographic approach to understand the internalization of character values in social science learning at elementary schools in Metro City, Lampung. It involves participatory observation, interviews, and curriculum document analysis. Local wisdom-based social science learning in Lampung community can shape the behavior and social personality of students, but it requires comprehensive planning and evaluation. The focus on social science learning in elementary schools in Metro City, Lampung limits the generalizability of the findings to other educational contexts, compounded by time and resource constraints that may impact the broader generalization of this research. There is a need for the development of a local wisdom-based approach to social science learning in elementary schools, with the integration of Piil Pesenggiri values as a part of character values integration.

Keywords: character values, social sciences, local wisdom, elementary school.

1 INTRODUCTION

In the era of 4.0 globalization in Indonesia, marked by the rapid development of digital technology, there is a lack of moral development in society, leading to a decline in cultural values inherited from ancestors such as courtesy, friendliness, tolerance, respect, smiles, and greetings towards others (Rio, 2023). Unfortunately, undesirable behaviors are emerging in society, including among students in Lampung province (Erlina, Jainah, Seftiniara, Safitri, & Sari, 2023). Several studies indicate that school-age children, especially those in elementary and middle school, experience the highest rates of violence. Therefore, educators need to possess specific competencies in providing education to students, aiming to cultivate positive behavior and achievement.

Various cases among students, such as school violence (bullying), have deeply saddened the Lampung community, as it reflects the fading respect of children towards their parents, drug abuse, free sex, and teenage abortion. These statements are supported by empirical data indicating high rates of bullying among students, which is often a result of one student belittling another, leading to a lack of mutual respect among students during interactions (Butar Butar & Karneli, 2021; Fadillah et al., 2022; Ozansoy, Altınay, & Altınay, 2018). Education should be seen as part of the nation's culture, fundamentally introducing students to values cognitively, internalizing values affectively, and ultimately leading to real moral experiences known as moral knowing, moral feeling, and moral action (Thomas Lickona, 1991).

To instill character education in elementary school students, it can be designed by integrating the values of Piil Pesengiri, which are grounded in five philosophical foundations: 1) Bejuluk adok, 2) Nemui nyimah, 3) Nengah nyampur, 4) Sakai sambayan, and 5) Titi gemetei, based on the Lampung philosophy of social interaction (Juantara, Purba, Bulan, & Habsary, 2021). Its implementation can be applied to all subjects, especially in Social Sciences, as Social Sciences in elementary school education emphasizes social

interaction and covers various aspects of social life. Integrating character education into all subjects can provide meaningful experiences for students, as they will understand, integrate, and actualize values through the learning process. Furthermore, when these values are developed through the school's culture, character education is expected to be more effective (Handayani Tyas, Handayani Tyas, & Naibaho, 2020; T Lickona, 2009; Peterson, 2020).

In the context of Lampung Province, which is heterogeneous and multicultural, there is a way of life known as "Piil Pesenggiri" that is held, practiced, and used in daily life (Anggraini & Fitriasari, 2022; Utama, 2019). The philosophy of Piil Pesenggiri is believed to have originated from the traditional laws compiled and enforced during the kingdoms and principalities of Lampung in the past, specifically the Kuntara Radjaniti book, which essentially contains the values embraced and believed by the Lampung community throughout their existence in Lampung. Piil Pesenggiri is supported by four elements: 1) Bejuluk Adok, 2) Nemui Nyimah, 3) Nengah Nyappur, 4) Sakai Sambaiyan, and 5) Titi Gemetai (Juantara et al., 2021).

In the context of internalizing character values in culturally rooted Lampung-based education, it has been continuously implemented since the enactment of Presidential Regulation No. 87 of 2017 on character education strengthening through the harmonization of mind, soul, emotions, and physical activities (Izma & Kesuma, 2019; Pertiwi, Nurfatimah, Dewi, & Furnamasari, 2021). Based on this regulation, the Lampung community explores the local potential embedded in Piil Pesenggiri, integrating it into education through the values of local Lampung culture, which is believed to uplift the dignity and harmony of the Lampung community, foster tolerance, coexist with various ethnic groups, and prioritize deliberation and the spirit of cooperation in assisting fellow residents living in Lampung Province.

2 METHODS

This study employs a qualitative-naturalistic method with an ethnographic approach, which involves in-depth investigation using direct interaction with data sources in a

natural setting to gather desired data. Within the qualitative-naturalistic approach, this research focuses on gaining a profound understanding of the phenomena occurring in primary schools regarding the internalization of character values in social studies (SOCIAL SCIENCE) learning. The study follows typical stages of the qualitative-naturalistic method, including data collection through participant observation in primary school classrooms, interviews with teachers and students, and analysis of relevant curriculum documents and SOCIAL SCIENCE learning materials. Through participant observation, researchers can directly observe the interactions between teachers and students during SOCIAL SCIENCE lessons. Interviews with teachers and students are conducted to gain their perspectives on the process of internalizing character values. Document analysis is used to understand the context of the curriculum and SOCIAL SCIENCE learning materials based on local wisdom. The theoretical scope or subject of this article is SOCIAL SCIENCE learning in primary schools in Metro City, Lampung. The research focuses on the process of internalizing character values in the context of SOCIAL SCIENCE learning based on local wisdom. In this regard, the study aims to understand how character values such as honesty, cooperation, and caring, among others, can be developed and instilled through SOCIAL SCIENCE learning that utilizes local wisdom as a source of learning. By employing a qualitative-naturalistic method, this research is expected to provide an in-depth understanding of the process of internalizing character values in SOCIAL SCIENCE learning in primary schools in Metro City, Lampung, based on local wisdom. The findings of this research are anticipated to offer insights and recommendations for the development of character education at the primary school level, and may also be useful for further research in similar fields.

3 RESULT AND DISCUSSION

3.1 Understanding character values in learning social science based on local wisdom

Character is a behavior that reflects the personality and attitudes of an individual, distinguishing them from others around them (Syahputra & Ruslan, 2021). According to Poerwadarminta's opinion (2019) in the Indonesian dictionary, character means nature, qualities, moral values,

or virtues that differentiate one person from another. Similarly, Simon PhilSocial Science stated that character is a collection of values that form a system, underlying the thoughts, attitudes, and behaviors displayed (Rio, 2023). In the Indonesian language, values refer to a price or measurement. Therefore, character values are a measure of an individual's personality, attitudes, behavior, and moral virtues.

These elements demonstrate how a person's character is formed and can take the form of attitudes, self-confidence, emotions, habits, and conceptions. Lickona (1991) defines character education as a deliberate effort to help individuals understand, pay attention to, and practice core ethical values. He further states that character education is a deliberate (conscious) effort to actualize virtues, which are objectively good qualities of humanity, not only for the individual but also for society as a whole. Additionally, he defines character education as a deliberate effort across all dimensions of social life to assist in the optimal formation of character.

The concept of Social Studies or SOCIAL SCIENCE has been discussed by SOCIAL SCIENCE experts who suggest that SOCIAL SCIENCE represents an interdisciplinary approach to social sciences (Nind, Holmes, Insenga, Lewthwaite, & Sutton, 2019; Ortega-Sánchez, Cal, & Quintana, 2019). SOCIAL SCIENCE integrates various branches of social sciences such as sociology, anthropology, culture, psychology, history, geography, economics, political science, and human ecology, formulated for instructional purposes with simplified materials and objectives for easy learning. Furthermore, Afrina (2021) states that SOCIAL SCIENCE learning is a simplified version of social sciences taught in primary, junior high, and senior high schools.

Indonesia is known for its diverse culture, and this diversity can be seen in the numerous ethnic groups present in the country. Each of these diverse ethnic groups has its own language, dances, and arts. It is this diversity that makes Indonesia an attractive destination for foreign tourists from various countries, as it is rare to find such a wide range of cultures coexisting harmoniously.

According to social learning theory (Bandura, 1978), SOCIAL SCIENCE education emphasizes the interaction between teachers and students, as well as the environment, to change behavior by observing, experiencing, and modeling. In this theory, students are also capable of reflecting on their understanding and observations, aligning them with the realities of their surrounding environment, thus fostering high social personalities.

One of the philosophies of life found within certain communities in Indonesia is the philosophy followed in the Lampung region. Lampung is a province that attracts migrants from various regions of Indonesia, and its philosophy of life, known as "Piil Pesenggiri," is still practiced by its people today. The elements of Piil Pesenggiri are continually introduced and socialized to the Lampung community for implementation in their daily lives (Bujuri et al., 2023). Piil Pesenggiri itself is a collection of philosophies derived from the sacred books upheld by the Lampung society. As mentioned by Mujiyati (2018) Piil Pesenggiri consists of philosophical teachings passed down through generations, including the Kuntara Rajaniti, Cempala, and Keterem books. These teachings have been transmitted orally by traditional leaders. Within Piil Pesenggiri, there are values and norms that govern the way of life of the Lampung community as social beings.

Piil Pesenggiri consists of several elements. Bejuluk adek (customary title) is a family nickname given to a male/female when they are young or teenagers and unmarried. It signifies the traditional title/nickname of a married male/female bestowed through a customary title-giving ceremony. Bejuluk adek is a right of the Lampung community members, and therefore, it is the primary identity attached to the individual. As bejuluk adek is an integral part of one's personality, members of the Lampung community should uphold this name with the best behavior in social interactions. Bejuluk adek serves as the foundation of identity and a source of motivation for Lampung community members to fulfill their rights and obligations, both in their words and actions. Surah An Nisa, Verse 36 of the Quran holds great significance for the traditional culture of Lampung within Piil Pesenggiri. It emphasizes worshipping Allah alone, treating parents, relatives, orphans, the poor, neighbors near and far, colleagues, the

wayfarer, and slaves kindly.

Nemui Nyimah refers to the politeness and hospitality of the Lampung community in welcoming guests to their homes. It also includes a sense of respect for the immigrant population that resides in the Lampung region. This aligns with what Eko (2021) states in his scientific journal, which highlights that the Lampung people have a very welcoming culture towards newcomers because, fundamentally, the Lampung community values peace, tolerance, and social interaction. Nemui-Nyimah represents a gracious and generous attitude, open-handedness, and the willingness to give and receive material things according to one's ability. It aims to create a sense of familiarity, harmony, and strong familial bonds. Nemui-nyimah is an obligation for Lampung families to maintain good relationshSocial Science, genealogical ties, with openness, appropriateness, and fairness.

Nengah Nyappur depicts that the Lampung community is sociable, tolerant, and inclined towards consensus-building and decision-making through mutual consultation. Nengah nyappur, which signifies the principle of equality, portrays individuals interacting without differentiating others. People often imitate the behavior of others based on observational learning (Bandura, 1978). The Lampung community, as depicted in Nengah nyappur, prioritizes familial bonds and enjoys socializing with anyone regardless of their ethnicity, religion, social status, origin, or social group.

Sakai Sambayan represents the description of the Lampung community, which possesses a spirit of mutual cooperation and helping one another. As a way of life for the Lampung people, Sakai-Sambaiyan signifies the value of collective collaboration, where the Lampung community assists and supports each other and the surrounding communities. Sakai-sambayan reflects a high level of solidarity towards various activities within the community. Piil Pesenggiri should be implemented in the communal life of the Lampung people wherever they may be. The Lampung community must uphold the values found within the four aspects of Piil Pesenggiri. As individuals with "Piil," Lampung community members must maintain their

reputation by avoiding actions that contradict the values and norms of the society. They should easily integrate with their surroundings, warmly welcome visitors, and possess a spirit of mutual cooperation and assistance.

The values of character education based on the local wisdom of Lampung's Piil Pesinggiri are incorporated into the teaching of Social Studies. The aspects of Piil Pesinggiri are included in the lesson planning outlined in the Lesson Plan. The cultivation of character education based on local wisdom is integrated into the learning materials, followed by an evaluation to ensure smooth implementation.

3.2 Fostering the strengthening of character values in local wisdom-based learning

The strengthening of character values through locally-based education has become a focus in the development of education in Lampung. Since the implementation of Presidential Regulation No. 87 of 2017 on character education reinforcement, consistent efforts have been made to internalize Lampung's cultural values. Through the harmonization of thoughts, emotions, feelings, and physical activities, the people of Lampung explore their local potential and apply local wisdom values in education. The aim is to enhance the dignity and harmony of Lampung society, as well as promote tolerance, ethnic diversity, consensus-building, and mutual cooperation in daily life.

The strengthening of character values through education is carried out through a curriculum that integrates ethnic diversity. This concept is reflected in the Learning Implementation Plan, which is developed considering the philosophy of Piil Pesinggiri. Piil Pesinggiri encompasses four important elements: Bejuluk Adek (respecting elders), Nemui Nyumah (courtesy and manners), Nengah Nyamppur (mutual respect), and Sakai Sambayan (solidarity). By integrating these elements into education, it is hoped that these character values can be instilled in students.

Through locally-based education, students learn to appreciate Lampung's cultural values and develop a harmonious and tolerant attitude towards other ethnic groups. This type of learning also encourages students to

interact with the surrounding community and practice consensus-building and mutual cooperation in daily life. Therefore, locally-based education not only provides academic knowledge to students but also shapes strong character and reflects positive values in community life.

The development of character education through locally based education also has a positive impact on the formation of students' identity and pride in Lampung's culture. By studying and understanding the values of local wisdom, students become more connected to their cultural heritage and feel proud to be part of Lampung society. This helps strengthen students' emotional attachment to their region and increases their sense of belonging to Lampung.

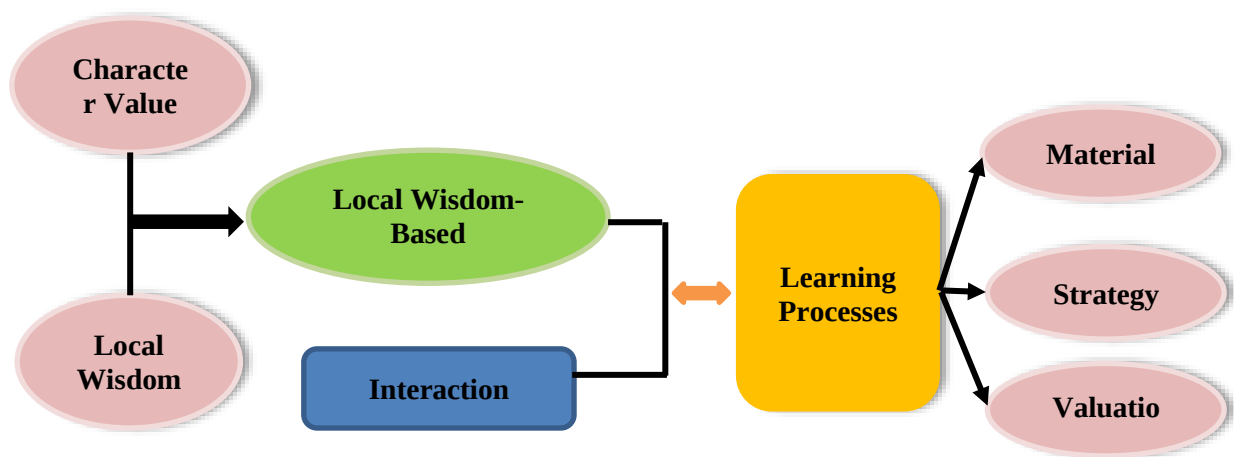
In conclusion, the reinforcement of character values through locally based education in Lampung has been implemented through a curriculum that integrates ethnic diversity and the values of *Piil Pesinggiri*. This type of education aims to enhance harmony, tolerance, consensus-building, and cooperation in Lampung society. Additionally, locally based education shapes students' identity and strengthens their sense of belonging to Lampung's culture.

3.3 Familiarize the implementation of character values in social studies learning based on local wisdom.

The concept of habituation involves familiarizing children with certain actions to the point where they become ingrained habits, requiring no further guidance. On the other hand, habituation is considered a crucial educational method, particularly for children (Barrio Maestre, 2020; Pettalongi, Badrin, Syahid, & Mashuri, 2022).

The goal of implementing various culturally-based activities is to ensure that students, teachers, staff, and the local community become accustomed to their own culture. Through their respective senses, it is hoped that individuals, particularly students, can absorb local wisdom within themselves. Students can understand various forms of inheriting local wisdom, their rules and regulations, and so on, which can serve as a medium for character education habituation.

The development of national character is achieved by integrating it into all subjects and curriculum-related activities, so that all subjects are directed towards the cultivation of character values. The development of character values can also be facilitated through self-development, both through counseling and extracurricular activities such as scouting and others. Character values are inherently not taught as mere knowledge within subjects, except when they are integrated into religious subjects, where teachings are involved. In such cases, they are still taught through a process of knowing, doing, and ultimately habituation. The educational process is conducted through



active and enjoyable learning, with students actively experiencing, feeling, and participating in the character formation process through classroom learning.

Figure 1. The process of forming character values based on local wisdom

In the learning activities, the implementation is carried out by setting learning objectives in the core materials and facilitating group learning processes to foster interactions among individuals within the group, individuals with each other, and groups consisting of various ethnic groups in Lampung as a miniature representation of Indonesia. The character formation focuses on mutual respect among peers, regardless of age, and respect for the teacher (referred to as "Bejuluk Adek" in Lampung). The evaluation methods used aim to assess the success of instilling attitudes of respect and courtesy.

Furthermore, the learning process aims to cultivate a sense of togetherness among the learners, both within and outside the classroom, fostering interactions between

students from different ethnic backgrounds. This approach aims to realize the value of diversity in ethnicity, race, and culture within a unified entity called "Nengah Nyappur." The assessment method employed focuses on evaluating the attitude of togetherness, emphasizing that all individuals are equal in the eyes of God, without differentiation between the poor and the rich.

In the learning process, the objective is to foster a respectful and open-minded attitude towards others' opinions, promoting interactions among students where they are able to accept different viewpoints and avoid a "winning at all costs" mentality. The aim is to achieve a consensus in expressing opinions, which is also known as "Nemui Nyimah." The assessment focuses on attitudes such as mutual respect, avoiding selfishness, and valuing the outcomes of consensus.

Moreover, the learning process also aims to cultivate a spirit of mutual support and cooperation, where individuals help one another regardless of strength or weakness. This approach builds a sense of togetherness and encourages interactions where students assist each other in lightening each other's burdens. It also fosters a sense of caring for fellow classmates, both inside and outside the classroom. This kind of action is referred to as "Sakai Sambayan." The assessment methods focus on evaluating qualities such as collaboration, mutual assistance, caring for peers, caring for the environment, and maintaining cleanliness, all of which are carried out collectively and collaboratively.

4. CONCLUSION

The conclusion of this study is that Social Studies learning based on the local wisdom of the Lampung community, with the integration of character values in Piil Pesenggiri, can positively shape the behavior and social personality of students. However, it should be noted that the implementation of character education based on local wisdom requires comprehensive lesson planning that includes aspects of Piil Pesenggiri and regular evaluation to ensure smooth implementation. The limitations and implications of this research are its focus on the context of Social Studies learning in primary schools in Metro City, Lampung, which means that the findings of this study may

not be directly applicable to other educational contexts. Additionally, time constraints and resource limitations can also affect the generalizability of the research findings on a larger scale. The practical implications of this study emphasize the importance of developing an Social Studies learning approach based on local wisdom and character values in the context of primary schools. Teachers and educational stakeholders need to pay attention to the integration of Piil Pesenggiri values in Social Studies learning and plan activities that introduce and practice local wisdom to students. In this regard, Social Studies learning can be an effective platform for shaping students' identity, strengthening their sense of belonging to local culture, and enhancing social harmony in the Lampung community.

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