



## Incorporating Local Wisdom Values of Piil Pesenggiri Lampung Into Life Skills Through Social Studies Learning

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### ABSTRACT

Currently, one of the main challenges in the world of education is that learning still tends to be textbook-based which emphasizes aspects of knowledge but not improving life skills as an important aspect in equipping students, namely the ability to face challenges in real life. This research emphasizes the incorporation of local wisdom values of the Lampung society, known as Piil Pesenggiri, with life skills through social studies learning in junior high schools. The result shows that Incorporation local wisdom and the ideals of Piil Pesenggiri from the people of Lampung to help build life skills such as: Improved Communication at Nemui Nyimah (80%), consisting of communication skills, listening abilities, and the ability to explain concepts clearly; The Nengah Nyappur emphasizes social and collaborative skills by 78%, which means that strengthening life skills helps improve social skills related to the Nengah Nyappur principles; and Recognition of the diversity of Bejuluk Beadek elements demonstrate respect for diversity and inclusiveness in their social relationships by 85%. By incorporating local wisdom into life skills through social studies learning, students are better prepared to face life's challenges, are creative, able to solve problems, make decisions, and have a strong cultural identity.

## **INTRODUCTION**

Education is one of the determining factors in improving the quality of life, so reforms in the national education system aim not only to prepare students in aspects of knowledge, but what is more important is life skills that are in harmony with cultural values. Improving the curriculum through renewing the national education system is expected to increase the success of education in Indonesia, which not only increases the knowledge aspect but also equips students with various skills and character according to the nation's culture. Legislation in Indonesia emphasizes the significance of developing character-based life competencies, as outlined in the 2003 Educational Regulation No. 20, particularly in Section 26, Subsection 3. This regulation highlights the necessity of incorporating life capability training into both elementary and secondary educational curricula (Departemen Pendidikan Nasional, 2003). The implementation of education focused on life proficiency has become essential due to evolving societal needs. This approach aims to enable learners to positively adjust to their surroundings and embrace change, emphasizing practical abilities and self-reliance while maintaining a stress-free learning environment (Anwar, 2004).

Life skills are a set of skills in the form of adaptive and positive behavioral abilities obtained through learning experiences so as to enable a person to effectively overcome the demands and challenges of life. The term life skills or life skills are the skills needed to do the best things in life effectively in facing life's challenges. Through learning experiences that develop life skills, students are expected to have the ability to develop their potential and provide inspiration in facing various life problems. Life skills are also interpreted as a form of knowledge or skills which are seen as basic capital to be able to compete in life, although life skills must also be incorporation into students' learning themes and experiences (Depdiknas, 2003).

Developing life skills according to one's habitus means aligning with the cultural values of one's community as local wisdom. Habitus in this context means life skills must be part of the personality according to the personality and culture of the nation. This is where local wisdom is important in developing life skills. Local wisdom is also interpreted as community values that are guided by interacting with the environment wisely. The dimensions of local wisdom include local knowledge, local values, local skills, local decision-making mechanisms and local group solidarity. Local wisdom cannot be separated from local communities because it is knowledge that is only found in local communities through learning experiences that are incorporation into local culture and environmental conditions, including in the form of folk art, folklore, songs, language and others that become identity. local. (Mitchell, 2000). Local wisdom is a collective property of the local community and culture which is used to organize and confirm identity.

For the sake of a better quality of life, graduates at the educational level must be prepared from an early age so that graduates are produced who are independent, responsible and able to compete amidst the current of global change because life skills in turn produce creativity in responding to various problems. Developing life skills that are oriented to local culture is a form of cultural strengthening so that the life skills developed must be in accordance with needs and reflect the cultural values of the community. Life skills are not only knowledge in nature but also include practical skills in accordance with the moral values guided by local communities as wisdom values (Satori, 2002).

Local wisdom can also be called the characteristic/identity of local communities with their various characteristics. By developing life skills based on local wisdom, the aim is to increase awareness of the culture and resources of the community in a positive way so that increased awareness of oneself will be formed and able to compete in various fields of life. Efforts to develop life skills mean building culture and behavior that is in accordance with local community values through subtle and unconscious internalization from an early age, which in turn will become a person's habitus.

Empirically, it is well known that up to now schools have tended to focus more on increasing knowledge but have neglected aspects of life skills, so that the results obtained after school do not enable students to develop their skills. In fact, it is not uncommon for concerns and dissatisfaction to occur regarding learning outcomes which tend to only be concepts without the ability to implement them in real terms. Thus, life skills are needed to empower children to be able to solve and face the problems they face well. Life skills are capital for achieving well-being both psychologically, socially and mentally. A joint publication by the World Health Organization and United Nations Children's Fund outlined ten fundamental culturally-applicable competencies: the ability to make decisions, tackle challenges, think innovatively and analytically, convey thoughts effectively, build relationships, understand others' feelings, know oneself, handle emotional responses, and cope with pressure, as noted in research conducted (Tsering, Yankey & Biswas : 2012).

## **LITERATURE REVIEW**

Another factor is the importance of developing life skills because today's young people are anxious about their future careers, low performance, low levels of self-confidence and lack of skills and not being able to make decisions. These conditions must be immediately corrected so that students are effectively able to adapt to the challenges of everyday life, including having the ability to maintain a good mentality because they have good personal and social competence. Having self-esteem is very important for students in the framework of forming positive traits, and with self-esteem in developing life skills they are able to enter and contribute to the competitive and global workforce (Monteiro., Shetty: 2016). Currently, the issue of life skills through classroom learning managed in formal education has become important and rational to develop because (a) many graduates do not continue their education to the next level but do not have life skills as capital, (b) life skills are needed to be independent in life. . These facts

are the scourge that causes students to be unable to implement theory at school to solve their life problems. Life skills education is urgently implemented in the curriculum content in schools so that students do not only focus on theoretical aspects. In fact, developing life skills is the beginning of character formation which is the basis for doing good things according to agreed community values, because life skills are related to character (Lickona, 1992). Therefore, it is necessary to develop life skills values that are infused with local wisdom in social studies learning so that students have skills that are in line with the nation's cultural character. This research highlights the incorporation of local wisdom known as the Piil Pesenggiri values of the Lampung community into the development of life skills in social studies education. Piil Pesenggiri is a moral and ethical code that is deeply rooted in local culture, and its values emphasize character traits that are important for social participation and personal integrity. By aligning life skills education with cultural wisdom, students can become more adaptive, responsible and confident in facing life's challenges.

## **METHODOLOGY**

Utilizing a descriptive approach, this study examines societal phenomena, particularly focusing on traditional practices and customs (Moleong, 2012). The research aims to develop indicators for life competency enhancement within social sciences education, incorporating elements from Lampung's cultural heritage, specifically the Piil Pesenggiri principle. These indicators are designed to support educators in seamlessly integrating vital life competencies into their curriculum, with an emphasis on social sciences instruction. The investigation was conducted in various middle schools throughout Bandar Lampung. Site selection employed purposive sampling techniques, considering institutions where instructors were amenable to sharing their instructional materials for evaluation. The study population encompassed social science educators at the middle school level, with the sample size determined based on analytical requirements. The examination of collected information involved systematic categorization, unit-based description, critical analysis of significant findings, and the presentation of results. This process facilitated the formulation of comprehensible conclusions Miles and Huberman (2014: 14). The analytical methodology followed an interactive framework, with data processing continuing until theoretical saturation was achieved and no new insights emerged from additional analysis.

## RESULTS

### 1. Local Wisdom Values of Piil Pesenggiri Lampung Community

Incorporating Piil Pesenggiri values into IPS helps students learn contextually, that is, connecting content with cultural contexts in real life. This approach not only increases students' understanding of local culture but also strengthens their life skills. With life skills, students are equipped with the ability to adapt to local and global challenges. Combining Piil Pesenggiri cultural values into life skills will produce students who are capable in the fields of knowledge, social and emotional skills. Life skills include a variety of skills that help a person to overcome the challenges and demands of daily life, both personally, socially, economically and professionally. Having good life skills will make a person more independent, flexible, and ready to face changes or crises that may occur in life.

The incorporation of Piil Pesenggiri cultural values into life skills will produce students who are proficient in knowledge, social and emotional skills. Life skills include various skills that help someone to overcome the challenges and demands of daily life, both personally, socially, economically and professionally. Having good life skills will make a person more independent, flexible, and ready to face changes or crises that may occur in life. This research was conducted to integrate the local wisdom values of Piil Pesenggiri in social studies learning in junior high schools with the aim of developing students' life skills. In this section, the results of various data collection methods that have been carried out will be presented, including observation, interviews and questionnaires.

There are main or important values that are elements of Piil Pesenggiri that can be incorporation into social studies learning, including several indicators:

- a. Bejuluk Beadek: This value emphasizes the importance of maintaining a good name and reputation in society. It was found that this value can encourage students to develop skills in maintaining integrity and being responsible for their own actions. This means that this aspect emphasizes the importance of having a good name and good reputation in society.
- b. Nemui Nyimah: This value teaches friendliness and openness towards other people. Classroom observations show that students who are internalized with the value of nemui nyimah adapt more easily to new social environments and show inclusive attitudes. Teaches friendliness and an open attitude towards others.
- c. Nengah Nyappur: This value encourages interaction and active participation in society. The results of interviews with teachers show that students who are exposed to these values are more likely to participate actively in class activities and group discussions.
- d. Sakai Sambayan: Emphasizes the spirit of mutual cooperation and helping each other in the community. This value has been proven to increase cooperation and collaboration between students, both in academic contexts and extracurricular activities. With the spirit of mutual cooperation and helping each other in the community, the values of Sakai Sambayan will contribute to social studies learning

## 2. Incorporation of Values in Social Sciences Learning

The results of research through interviews with social studies teachers showed that efforts to integrate these values in social studies learning can be carried out using several approaches:

- a. Group Discussion: Students discuss in groups to solve social problems associated with Piil Pesenggiri values, such as resolving social conflicts through dialogue and mutual understanding (Nengah Nyappur).
- b. Case Study: Using case studies from local communities to show the application of Sakai Sambayan values in real situations.
- c. Projects: Involve students in community projects that promote Nemui Nyimah, such as social activities in the community around the school.

Table 1. Incorporation of Piil Pesenggiri Values in Social Studies Learning in Junior High Schools in Improving Skills

Value of Piil Pesenggiri	Life Skills Result of Incorporation	Improvement Indicator	Percentage Increase
<i>Bejuluk Beadek</i>	Integrity and Responsibility	Students demonstrate increased responsibility and honesty in daily tasks.	85%
<i>Nemui Nyimah</i>	Communication and Inclusivity	Students are more open in interacting and showing a friendly attitude towards classmates.	80%
<i>Nengah Nyappur</i>	Active Participation and Collaboration	Increased student participation in class discussions and group activities.	78%
<i>Sakai Sambayan</i>	Mutual Cooperation and Leadership	Students more often take the initiative in mutual cooperation activities and demonstrate leadership abilities.	82%

Based on the table analysis, it can be explained how the relationship between Pesenggiri Pills and the formation of Life Skills in Social Sciences Learning Subjects in Middle School:

- 1) *Bejuluk Beadek* (Integrity and Responsibility): In this aspect the life skills that emerge are integrity and responsibility. The approach taken to determine improvement was through teacher observation and assessment, as many as 85% of students showed improvement in terms of integrity, such as honesty in carrying out assignments and being responsible for their actions.

2) Nemui Nyimah (Communication and Inclusivity): In this aspect, skills are formed and dominant in the Communication and Inclusivity indicators. It was found that around 80% of students became more open and friendly in interacting with friends and showed inclusive attitudes, such as respecting differences and accepting new ideas.

3) Nengah Nyappur (Active Participation and Collaboration): In this aspect the life skills that emerge are active participation and collaboration. Results Active participation carried out through class discussions and projects showed an increase of 78%, which was demonstrated by students in collaborative activities.

4) Sakai Sambayan (Mutual Cooperation and Leadership). In this aspect, the life skills that emerge are the Mutual Cooperation and Leadership indicators. Initiative in mutual cooperation activities and leadership skills increased by 82%, which shows that students have the ability to lead and work together in social studies learning.

### **3. Implementation of Incorporation towards Mastery of Life Skills**

The application and incorporation of local wisdom and Piil Pesenggiri values of the Lampung community contributes to the development of life skills consisting of:

1) Effective Communication on Nemui Nyimah Scores: Around 80% of students experienced improvements in communication skills, listening abilities and the ability to convey ideas clearly.

2) Social and Collaboration Skills in Nengah Nyappur Values. It was found that 75% of students showed increased participation in group activities, which indicates that developing life skills also contributed to improving social skills related to Nengah Nyappur values.

3) Appreciation for Diversity in the Bejuluk Beadek aspect. In this aspect, students show an attitude of respect for diversity and inclusiveness in their social interactions.

4) Problem Solving and Leadership: As many as 70% of students are more sensitive to the importance of cooperation and demonstrate the ability to lead in group projects, related to the Sakai Sambayan value.

## **DISCUSSION**

### **1. The Relevance of Piil Pesenggiri Values in Education**

The use of Piil Pesenggiri values in social studies learning underscores the importance of cultural values in education. This research confirms that these values can increase students' learning engagement and motivation, because they feel more connected to the material being studied.

1) Increased Relevance and Contextuality: By connecting learning material to the local context, students more easily understand and practice relevant life skills. For example, the use of local case studies not only makes lessons more interesting but also increases students' understanding of social problems and how to address them.

2) Strengthening Cultural Identity: Students show an increased sense of pride in their cultural heritage after being exposed to local values. This is important in building a strong self-identity and building self-confidence.

## **2. Effective Learning Methods**

The use of contextual learning methods, such as group discussions, role-playing, and social projects, has proven effective in implementing the values of Piil Pesenggiri.

1) Group Discussion and Role-Playing: This method not only teaches critical thinking and problem solving skills but also improves students' social skills, such as empathy and collaboration. In group discussions, students learn to listen to other people's opinions and provide constructive responses.

2) Locally Based Case Studies: Case studies help students to apply theory into real practice. By analyzing local situations, students learn to solve problems and make responsible decisions.

3) Collaborative Social Projects: These projects allow students to practice life skills in real contexts, such as teamwork, leadership, and project management. Students learn to plan, implement, and evaluate projects involving various stakeholders.

## **3. Implications of Research Results**

This research has several important implications for educational practice and curriculum development in junior high schools:

1) Culture-Based Curriculum Development: A curriculum that integrates local values can provide a more meaningful and relevant learning experience for students. Developing teaching materials that combine local wisdom with the basic competencies of the national curriculum can improve the overall quality of education.

2) Holistic Character Education: The incorporation of Piil Pesenggiri values in social studies learning can support holistic character education, by emphasizing the development of students' moral, ethical and social values.

3) Strengthening Teacher Capacity: Teachers need to be given training and support to implement local values-based learning. This includes developing competencies in designing and implementing contextual and culture-based learning.

## **4. Alignment with Educational Theory**

This research is in line with educational theory which emphasizes the importance of culturally based teaching in increasing the relevance of learning and student engagement. These findings support previous research which shows that the incorporation of local values in education can improve student motivation and learning outcomes.

1) Contextual Learning Theory: This research confirms that contextual learning involving cultural values can improve understanding and application of knowledge. Students learn more effectively when the subject matter is related to their daily life experiences.

2) Multicultural Education: Incorporation of Piil Pesenggiri values also supports multicultural education, which aims to develop attitudes of tolerance, inclusiveness and appreciation of cultural diversity. This is important to prepare students to face the challenges of globalization and life in an increasingly multicultural society.

## 5. Challenges and Recommendations

Although this research shows positive results, there are several challenges that need to be overcome to increase the effectiveness of integrating local wisdom values in social studies learning:

- 1) Limited Resources: Some teachers reported limited resources and teaching materials that support the incorporation of local values. It is recommended that schools and local governments provide additional resources and develop relevant teaching materials.
- 2) Teacher Training: Further training is needed for teachers to increase their understanding and ability to integrate local values in learning. Professional development programs can be designed to help teachers master culturally based learning strategies.
- 3) Learning Evaluation: Learning evaluation needs to be designed to measure not only mastery of academic material but also the development of students' life skills and character values. Holistic evaluation methods can include portfolio assessments, classroom observations, and student self-reflection.

## CONCLUSIONS AND RECOMMENDATIONS

Incorporating local wisdom into life skills has been shown to significantly increase student competency. The elements of Bejuluk Beadek and Sakai Sambayan, such as honesty, responsibility, collaboration, and leadership, improved by 85%. Incorporating local values into social studies programs helps students build their character. Nemui Nyimah's concentration on communication skills and diversity is also showing strong results, with 80% of pupils improving, while there is still room for growth. Meanwhile, the Nengah Nyappur program saw a moderate increase in active engagement and cooperation of 78%. Overall, incorporating local wisdom and life skills into education not only promotes academic accomplishment, but also positively influences students' character and social abilities.

## FURTHER STUDY

This research still has limitations, so it is necessary to carry out further research related to the topic of Incorporating Local Wisdom Values of Pii Pesenggiri Lampung Into Life Skills Through Social Studies Learning in order to improve this research and add insight to readers.

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