



# Environmental-Based Character Education: Implementation of Lampung Society Life Philosophy Values (*Piil Pesenggiri*) In Elementary School

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## ABSTRAK

Upaya membentuk karakter peserta didik yaitu merevitalisasi nilai-nilai kearifan lokal yang ada di Indonesia. Tujuan penelitian ini yaitu menganalisis implementasi nilai-nilai falsafah hidup orang Lampung (*Piil Pesenggiri*) dalam pembentukan karakter berbasis lingkungan pada peserta didik di Sekolah Dasar. Jenis penelitian ini yaitu penelitian kualitatif dengan pendekatan studi kasus (*case study*). Subjek penelitian ini yaitu kepala sekolah, 5 guru, dan peserta didik kelas 2 sebanyak 18 peserta didik, kelas 4 sebanyak 20 peserta didik, dan kelas 5 sebanyak 17 peserta didik. Data diperoleh melalui observasi, dokumentasi, dan wawancara. Hasil penelitian yaitu pertama, nilai-nilai *Piil Pesenggiri* tidak menjadi prioritas nilai yang diimplementasikan. Kedua, nilai-nilai *Piil Pesenggiri*, secara teori, hanya intens diimplementasikan pada mata pelajaran bahasa Lampung di kelas tinggi. Secara praktek, nilai-nilai *Piil Pesenggiri* terintegrasi ke seluruh kurikulum. Ketiga, karakter peserta didik cukup baik. Namun, peserta didik kurang memiliki kesadaran bahwa nilai-nilai yang dipraktikkan merupakan bagian dari nilai-nilai *Piil Pesenggiri*. Pengetahuan dan penghayatan peserta didik mengenai nilai-nilai *Piil Pesenggiri* masih sangat rendah, bahkan asing dengan istilah *Piil Pesenggiri* sebagai acuan moralitas atau karakter asli masyarakat Lampung. Implementasi nilai-nilai *Piil Pesenggiri* secara praktek tidak sepenuhnya membentuk karakter peserta didik apabila tidak diringi dengan pengetahuan (*knowing*) dan penghayatan (*feeling*) secara intens.

## ABSTRACT

The effort to shape students' character is to revitalize the values of local wisdom in Indonesia. The purpose of this study is to analyze the implementation of the importance of the philosophy of life of the Lampung people (*Piil Pesenggiri*) in forming environmental-based characters in elementary school students. This type of research is qualitative research with a case study approach. The subjects of this study were the principal, 5 teachers, 18 students in grade 2, 20 students in grade 4, and 17 students in grade 5. Data was obtained through observation, documentation, and interviews. The results of the study are as follows. First, the values of the *Piil Pesenggiri* are not the priority values that are implemented. Second, in theory, the importance of *Piil Pesenggiri* is only intensely implemented in Lampung language subjects in high grades. In practice, *Piil Pesenggiri*'s values are integrated throughout the curriculum. Third, the character of the students is quite good. However, students need to be made aware that the values practiced are part of the values of the *Pesenggiri Piil*. The knowledge and appreciation of students regarding the importance of the *Pesenggiri Piil* still need to improve, even strangers to the term *Pesenggiri Piil* as a reference for morality or the original character of the people of Lampung. Implementing *Piil Pesenggiri* values in practice will only fully shape students' character if accompanied by intense knowing and feeling.

## 1. INTRODUCTION

Shaping the character of students through education is a process that is not instant. In practice, the process is always faced with many challenges, including external factors, namely environmental influences (Ramli et al., 2022; Utsman et al., 2022). Precisely in the era of modernity, which today is known as the digital era, the character of the nation's children is increasingly at an alarming peak. Not a few students commit disgraceful acts such as smoking, brawls, uploading photos and videos that are inappropriate for their age in various mass media applications (Facebook, Whatsapp, Tiktok, and Instagram), and even consuming drugs (Agustina et al., 2019; Baiti et al., 2022; Cabus & Witte, 2011; Lamote et al., 2013; Witte et al., 2013). The case above

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indicates that Indonesia is still faced with serious problems in terms of character. The rapid progress of science and technology has resulted in humans tending to forget moral values (Chitra & Raj, 2018; Osguthorpe & Sanger, 2019; Tirri et al., 2013). This phenomenon has become a social reality that can no longer be dammed, but is faced and overcome with solutive steps by reinforcing the importance of the role of educational institutions in improving the character of students (Hariti et al., 2020; Sukendar et al., 2019). Strengthening character education for students is fundamental in educational institutions and at every school level (Amin et al., 2022; M. Hidayat et al., 2020; F. F. Puspitasari et al., 2021; Wangid et al., 2018). One of the efforts isto revitalize the values that come from the original cultural roots that exist in Indonesia (Rokhman et al., 2014). This becomes important in shaping the character of students.

Preservation of cultural values really functions as a controller and becomes a bulwark for the character of society towards various aspects of life in the midst of the massive negative culture that develops in this modernera. Culture has a function as a way of life so that humans can behave and act well towards others (Ningsih et al., 2020; Patton & Parker, 2017; Sumardi et al., 2022). Therefore, the conception of education must be combined with a cultural mix because the importance of cultural education is as important as building thenation's character (Kiriana & Priantini, 2021; Kumar, 2019). School institutions are strategic places to preserve values that come from cultural roots (local wisdom) in order to shape the character of students in accordance with the values of local wisdom in each region, including the Lampung area, namely the values of Piil Pesenggiri (Rochadiana et al., 2022).

One of the schools that applies Piil Pesenggiri's values is the Al-Karim Nature School, Lampung. Based on observations and through an interview process with the principal, he obtained information that this school implemented a learning system whose main goal was to shape the character of students by applying local cultural values in Lampung Province which were integrated in KBM. The reason the school implements Piil Pesenggiri in character education is that the values of Piil Pesenggiri are values that come from the original cultural roots of the Lampung people which can be directly practiced by students through attitudes and behavior in everyday life because they are in accordance with the character of the Lampung community.

Character education at the Alam Al-Karim Lampung School also has a very different concept from the character education process in elementary school institutions in general. Character education in this school is integrated into the curriculum and all program activities in schools such as academic activities or teaching and learning activities (KBM) and non-academic activities, namely routine activities and talent classes which are all environment-based. As much as  $\pm 80\%$ , KBM in this school is carried out outside the classroom (outdoor) such as in the school yard, in the community, in the garden around the school, cultural center, industrial center and even in the wild which allows integrating character education in every process. These facts are the background for researchers to conduct research on the implementation of the values of the Lampung people's philosophy of life (Piil Pesenggiri) at the Al-Karim Lampung Nature School which is described comprehensively in this paper.

So far, there have been several studies related to the values of Piil Pesenggiri. Such as research conducted by Muzakki which is reintroducing harmony education based on local wisdom (piil pesenggiri) to the indigenous people of Lampung (Muzakki, 2017). Minandar's research is about the sociology learning model as a medium for revitalizing Piil Pesenggiri's local wisdom (Minandar, 2020). Research by Amiruddin which is related to the internalization of Piil Pesenggiri's values and moderate Islam in countering radical understanding in student SMEs (Lazwardi et al., 2020). Pranoto & Wibowo is about identifying the value of local wisdom (local wisdom) Piil Pesenggiri and its role in cross-cultural counseling services (Pranoto & Wibowo, 2018).

From the various studies that have been carried out, the researcher did not find a study that focused on the implementation of Piil Pesenggiri values in elementary schools. In fact, the integration of Piil Pesenggiri values in teaching and learning activities is a strategic and important step in shaping the character of students from an early age in elementary schools that reflects local noble values. Therefore, through this paper, a comprehensive description of the implementation of the values of the Lampung people's philosophy of life (Piil Pesenggiri) is described in teaching and learning activities (KBM) in elementary schools. The study aims to analyze the implementation of the values of the philosophy of life of the Lampung people (Piil Pesenggiri) in the formation of environmental-based characters in elementary school students. This paper also provides an innovation in the context of character education based on local wisdom values in elementary schools.

## 2. METHOD

This study uses a qualitative approach with an explanatory case study method that aims to explain the phenomenon in depth (Creswell, 2016). This research method is used to describe the

phenomenon of implementing the values of the Lampung people's philosophy of life (Piil Pesenggiri) in environmental-based character education in Elementary Schools from the aspects of the concept, implementation, and condition of the character of the students. The research subjects were selected through a sampling technique in the form of purposive sampling, which consisted of the principal ( $n = 1$ ), teachers ( $n = 6$ ) with an age range = 23 - 28 years, parents ( $n = 9$ ) with an age range = 33-28 years. 45 years, students in grade 2 ( $n = 18$ ) with an age range of 7 - 8 years, students in grade 4 ( $n = 20$ ) with an age range = 9 - 10 years, and students in grade 5 ( $n = 17$ ) with age range = 11 - 12 years. The primary school that was used as the object of the research was the Alam Al-Karim Elementary School, Lampung. The researcher asked the willingness of the principal of the Al-Karim Alam Elementary School in Lampung to allow this research. The researcher also asked the willingness of research participants to participate in this study. The principal and the participants agreed and voluntarily participated in this study. The researcher obtained data from three methods, first conducting structured and in-depth interviews with school headmaster and teachers ( $n_{\text{headmaster}} = 1$ ,  $n_{\text{teacher}} = 6$ ), and with some students ( $n = 12$ ). Second, the researcher conducted participant observation (teachers = 6, students = 55), documentation (teachers = 6, students = 55), and questionnaires in the form of open and closed questions via google form (i.e., 23 open and closed questions). The instrument grid used to collect data showed in Table 1.

**Table 1.** The instrument grid used to collect data

No	The Instrumen Grid
1	How do teachers apply the piil pesenggiri values in the building students' character based environment?
2	What environment is used to apply the values of Piil Pesenggiri in shaping student character?
3	What are the the piil pesenggiri values applied in the building of student character?
4	How is the student's understanding of piil pesenggiri values?
5	Have students applied piil pesenggiri values in everyday life?
6	What are the obstacles experienced in applying the Piil Pesenggiri values in shaping student's character based on environment?
7	What efforts did the teacher when there were obstacles in applying pesenggiri piil values in building the student's character based on environment?
8	How students respond to environment-based learning implemented by the teacher?

The data of this study were analyzed using the interactive model of Miles, Huberman, and Saldana (2014) which consists of 3 ways, namely data condensation (data condensation), data presentation (data display), and conclusions (drawing and verifying conclusions) (Miles & Huberman, 2014). The researcher connects or integrates the components of the data analysis continuously until the data is stable and comprehensive about implementation of lampungnese life philosophy values (*piil pesenggiri*) in environmental-based character education to student. The researcher also tested the validity of the data by testing the credibility of the data, namely confirming and combining interview data, observation data, and data from documentation including answers obtained through questionnaires.

### 3. RESULT AND DISCUSSION

#### Result

Implementation of Piil Pesenggiri Values in Environmental-Based Character Education at SD Alam Al-Karim Lampung. Based on the research conducted, the Piil Pesenggiri values are applied in schools but are not the only source of values that are implemented in theory and practice in all activities at school for students at SD Alam Al-Karim Lampung. As stated by the Head of School, "Piil Pesenggiri actually narrows down some ethnic groups, while actually Lampung is a miniature of Indonesia because all the tribes are in Lampung. So if we are too selfish that Piil Pesenggiri is the only philosophy of life in Lampung, what about other tribes, of course there will be clashes. But how to also synchronize between Piil Pesenggiri with other tribes? Of course, we adapt it to the Islamic morality curriculum in which there are norms that we take from Piil Pesenggiri, although not 100%". The statement put forward means that the values contained in Piil Pesenggiri are understood as values that are only special or specific to the Lampung ethnic community only and will be discriminatory with people who are not of the Lampung ethnicity, so they cannot be fully implemented with the multi-ethnic or pluralistic society. Such an understanding is of course very wrong and contradicts the meaning of Piil Pesenggiri which is actually universal which is reflected in the four values of Piil Pesenggiri and has conformity with the philosophy of life of the nation (Pancasila) as (quoted article). This statement is proof that the definition and nature of Piil Pesenggiri has not been fully and

comprehensively understood. This reality becomes a natural reason if Piil Pesenggiri is not the only source of value that is implemented.

In theory and practice, the Piil Pesenggiri values implemented in this school only include the scores of Nemui Nyimah, Nengah Nyappur, and Sakai Sambayan of the four Piil Pesenggiri scores which should include the Bejuluk Adek grades. The reason for not prioritizing the implementation of the four Piil Pesenggiri values and all the values contained in the three Piil Pesenggiri values is based on objective conditions regarding activities and behaviors that are often experienced by students in everyday life, so that the three values will be more functional.

Restricting three Piil Pesenggiri values was certainly not a wrong way. However, the effectiveness of implementing Piil Pesenggiri values as a whole does not have to be by eliminating some aspects of the existing values. The implementation of Piil Pesenggiri is certainly not effective in shaping the character of students as a whole in accordance with the reality of the character of the Lampung people if they are not taught as a whole because these four values are an inseparable unit of value.

The values that are implemented in addition to the values of Piil Pesenggiri, in particular, are conceptualized in a curriculum, namely the Islamic morality curriculum. The curriculum is one of the four curricula contained in SD Alam Al-Karim Lampung which is specifically related to character education. The values conceptualized in the Islamic morals curriculum and implemented for students from levels one to five are taken from the values contained in *Asmāul usna* which are combined with local cultural values (Piil Pesenggiri) and values relevant to social life that do not conflict with Islamic law.

Referring to the results of the study, the implementation of Piil Pesenggiri's values in environmental-based character education at the Al-Karim Alam School in Lampung was carried out through three programs, namely through routine activities, spontaneous activities, and through learning activities. The three programs are based on the environment such as the natural environment, social environment, and cultural environment. Comprehensively, the implementation of Piil Pesenggiri values in environmental-based character education through the three programs is described as follows:

This routine activity is a form of actualization of the habituation method in educating the character of students, including those relating to the values of Piil Pesenggiri which are integrated in every activity carried out. The routine activities implemented are daily, weekly, monthly, and yearly routine activities. As for the activities implemented, the first is morning activity, which is a daily routine which includes traditional games, greeting local residents, and environmental education.

Students, accompanied by teachers, walk around the neighborhood or residents' houses around the school to greet residents with smiles, greetings, courtesy, and courtesy (Observation). This activity is carried out specifically so that students practice the values of Nemui Nyimah such as the values of politeness and hospitality. Through this activity, students gain awareness to always respect others as well as respect themselves, their parents, and their families, as well as with the very diverse Lampung community.

The activity of greeting residents on a regular basis is also very appropriate to introduce the value of Nengah Nyappur. Students are trained in their ability to communicate correctly and politely with anyone, have the ability to get along and socialize with others, have a sense of familiarity with the people around them which then gives birth to a sense of social care, and a sense of caring for the surrounding environment. Regular greetings are also appropriate for instilling the basic values of Bujuluk Buadek from an early age by getting used to being respectful when meeting other people, especially older people, religious leaders, cultural leaders, and so on.

Second, the *sirah* prophet activity is an activity to tell stories of the prophets and companions that contain moral messages related to morals such as the stories of the prophets. The values taught and internalized into the thoughts and feelings of students from these activities are faith, trust, honesty, social care, patience, responsibility, tolerance, courtesy, and mutual cooperation. Third, *tadabur* nature, which is an activity about how to be grateful to Allah SWT who has created the universe and its beautiful contents. Students are invited by the teacher to go around the open nature such as the hills around the school by observing the existing plants and animals. Students are given knowledge, advice, and taught how to protect and preserve the natural surroundings, are invited to pick up scattered garbage, and plant and water plants. After the activity is complete, the students and the teacher sit in a circle, the teacher gives reflection and benefits from the activity. The character values that can be obtained from these activities are gratitude, concern for the environment as the implementation of the values of Nengah Nyappur, sincerity, responsibility, and hard work.

Fourth, mentoring activities are activities to provide spiritual showers in the form of advice and Islamic insights related to the obligations of Muslims to worship, and *fiqh*. Students are taught how to dress *syar'i* and politely, for level one and two students are taught how to perform ablution and orderly in queuing, are taught obligatory prayers and *sunnah* and their readings, while level three to level five are taught about daily prayers, how to purification, keeping *aurat*, and insight into *mu'amalah*.

There are also several other routine activities, namely routine lines before entering class, students learn to be responsible; say hello, students are accustomed to being polite, courteous and friendly; praying together before studying; read the promise of students and Pancasila to foster a sense of nationalism or love for the homeland; Uhur prayer in congregation, students are educated to be responsible, and patient when performing ablution; and students are accustomed to being honest and responsible by means of every time students tidy up equipment such as prayer mats, Al-Qur'an and mukenah, study equipment such as bags, books, and shoes on their respective shelves.

Fifth, business activities are weekly activities related to entrepreneurship. Students at levels one and two carry out the practice of buying and selling (salling day) by being given capital by the teacher to buy ready-made food which is then marketed. Students jointly sell snacks such as bread, pudding, fried food, cassava chips, iced tea drinks, gelatin, and other food or drinks by going around each class and to the homes of residents around the school. Learners practice calculating capital and profits derived from sales.

Character values contained in business activities, namely students learn to be brave, work hard, tawakkal, istiqāmah, mutual cooperation when making, selling products and practicing apprenticeships; learn good manners and communication when marketing products; practice honesty when saving money from marketing; practice independence and creativity by utilizing used goods into useful handicrafts; practice the value of responsibility when carrying out the mandate in internship activities; and practice the value of caring for the environment when making good use of natural resources.

Sixth, monthly activities, such as student visits at level one and two to fish farms, animal husbandry (chickens, goats, and cows), and palawija gardens belonging to residents around the school or outside the school. For example, visit activities carried out by all students at level three and with teachers to coffee plantations and places to produce civet coffee in hilly areas to learn firsthand how to cultivate coffee and process coffee beans. This activity is carried out in accordance with the theme of local wisdom studied at level three, namely coffee.

Students, at a high level, also make visits to Lamban Kuning or the royal house of Sekala Brak Lampung, to Sesat Agung, and the Lampung Museum related to Lampung cultural materials. As the results of the researcher's interview with the students, "We went to Sesat Agung, to learn about the customs of Lampung and its house. "In the past, I visited Lamban Kuning Sekala Brak, the house of Pun Edwarsyah Pernong (Interview)." Students are introduced directly to elements in Lampung culture including Pii Pesenggiri through visiting the Sekala Brak Lampung royal palace. Furthermore, there were visits to dragon fruit gardens, to farms, planting mangroves in the Pawang Sea, Lampung, visiting the Governor's office, and many other visits, according to the themes studied.

The character values contained in the monthly activities are that students practice the Nemui Nyimah values such as politeness and hospitality when visiting in visiting activities; practice the value of tolerance when meeting other people who are different from SARA by smiling and greeting; practicing Nengah Nyappur values such as communicative, social care, and environmental care; practicing Bujuluk Buadek values such as respecting others, especially with older people; and practice the values of courage, responsibility, hard work, and patience because students have to walk in the hills or to the farm location.

Seventh, the annual program is a program that is carried out once a year with various activities, especially those related to the commemoration of major holidays such as the Ramadhan Parade and the Muharram Parade. Each student plays a role according to their preferred profession, such as usta, doctors, police, and some are wearing traditional Lampung uniforms, and other nationalities. Students are invited to walk around the village around the school and greet local residents with greetings. This activity forms the character of students who are polite, tolerant of other people who are different SARA, and friendly with others as part of the value of Nemui Nyimah.

Eighth, social services in the month of Ramadan, namely sharing basic necessities and takjil to residents around the school during the holy month of Ramadan. This social service activity was also acknowledged by the students that every Ramadan arrives all students collect voluntary infaq money which is then managed by the school. The collected infaq was bought by the teachers and the students who went around distributed it to the community around the school as part of the practice of the values of Nengah Nyappur and Sakai Sambayan.

There is also an activity of slaughtering sacrificial animals. Students are taught how to slaughter sacrificial animals and are given the task of distributing the meat of sacrificial animals to residents around the

*Dian Andesta Bujuri / Environmental-Based Character Education: Implementation of Lampung Society Life Philosophy Values (Pii school on Eid al-Adha. In this activity, students practice Nengah Nyappur values such as good communication and high social care values by sharing among others regardless of SARA background, Nemui Nyimah values such as visiting in a polite manner, and Sakai Sambayan values such as practicing the value of gotong royong.*

Ninth, Lampung cultural festival activities are activities held to introduce and preserve Lampung culture. All students decorate their respective classes with curtains and pictures or posters that characterize each district in Lampung and wear traditional Lampung clothes (Interview, Observation, & Documentation). Through these activities, students are taught to practice the values of Bujuluk Buadek such as being responsible, trustworthy, creative, the values of Nengah Nyappur and Sakai Sambayan such as working together, communicatively, and mutual cooperation when given the task of decorating a class with Lampung culture nuances. This festival activity is a means for students to love Lampung culture more regardless of their ethnic status. Students who come from various ethnic backgrounds are taught their tolerance attitude by recognizing and feeling that Lampung culture is part of their life to be cared for and preserved.

One example of a spontaneous activity that was carried out was when a flood hit the Pesawaran Regency area, students were accompanied by teachers to raise funds in each class and with their parents. Students at level four are accompanied by teachers to hand over aid directly to flood victims who are located 35 KM from the school. The students also worked together to clean one of the schools affected by the flood and went around visiting the houses of residents affected by the flood. The humanitarian tragedy in the Rohingya and in Palestine has also become a concern for students by raising funds and sending them through Rapid Response Action (ACT).

Through these activities, students are trained to be socially aware of their fellow human beings who are affected by natural disasters and are sensitive to the surrounding environmental conditions as a form of practice from the value of Nengah Nyappur. Students are accustomed to practicing the nature of helping others who need help regardless of SARA background as a form of practice from the value of Sakai Sambayan. As the students felt, when the researcher asked the question "Why do you have to make a donation, the students answered firmly so that they could get a reward from Allah, get sustenance, can help others who are in trouble" (Interview, Observation, & Documentation). Students are taught the sincerity of raising funds to help relatives who are affected by disasters.

The implementation of Piil Pesenggiri's values is theoretically explained by the teacher only during Lampung language lessons and is only studied at a high level. Piil Pesenggiri values taught at level three are the values of Nemui Nyimah and Sakai Sambayan. Meanwhile, at levels four and five, the scores are Nemui Nyimah, Nengah Nyappur and Sakai Sambayan. This fact is in accordance with the results of the researcher's observation that the teacher only explains the value of Nemui Nyimah and Nengah Nyappur in theory and conducts questions and answers with students when learning Lampung language subjects takes place in class.

In theory, the Piil Pesenggiri values were also explained by the teacher to the students at the end of the activity, for example, after being invited to greet the residents, the teacher explained that the activity was part of practicing the Nengah Nyappur values, but this was rarely done by the teachers. In practice, the values contained in Nemui Nyimah, Nengah Nyappur, Bujuluk Buadek, and Sakai Sambayan were indirectly integrated during the teaching and learning process. The practice of Piil Pesenggiri values through this environment-based KBM is integrated across all themes or subjects. One example of KBM at level three with the theme of Kopi Luwak is conducted outside of school. After the material was finished, the teacher accompanied the students to learn directly at the location of the plantation and civet coffee production in the hills of Bandar Lampung City. Not infrequently, when carrying out learning activities in the environment, students also help and work together in a series of ongoing activities at the learning location, such as picking coffee cherries, drying coffee, and roasting coffee, as a practice of the values of Sakai Sambayan (Observation & Documentation).

The exemplary method is the most important method used in educating the character of students at SD Alam Al-Karim Lampung. As stated by the Principal, "Exemplary is the main point, I can't negotiate, I have to be professional. Teachers who are late for permission without inappropriate information will be penalized. We had a no-late deal and I was never late. I always set the best example for them even at the level of teaching" (Interview). This example is very important in shaping the character of students because teachers provide examples directly to students, not only theories (Fahmy et al., 2015; Hastasari et al., 2022; N. Hidayat & Bujuri, 2022).

During the researcher's observation, the teacher's example at SD Alam Al-Karim has been implemented well. Discipline is very visible when at 06:45 WIB, the principal and many teachers have arrived at the school long before the students arrive. All teachers routinely perform ablution, perform prayers and prayers in congregation with students, read the Qur'an, and eat with students at snack time and lunch time. The teacher is also always present in class on time and even always accompanies students during KBM, break time and after school. The teacher also always looks neat in front of students, speaks softly, and is always patient in educating students. The teacher's example is felt by the students, as stated by one student, "It's good that all teachers are good, never angry, at least giving advice, diligent" (Interview &

Observation). The answer is proof that teachers always provide good models of behavior or examples for students.

Similar to the students' answers in the questionnaire that the researchers distributed to students at levels two, four and five, related to the example of the teachers. Students at level two of Uthman bin Affan's class, which amounted to 18 people, on average gave answers that the teachers were very polite, very honest, very friendly, very socially concerned, very concerned about the environment, very responsible, very hard working, and very cooperative. - cooperate. Students at level four of Said bin Zaid's class, which amounted to 20 people, answered on average that the teacher was very polite, very honest, very friendly, very socially concerned, very concerned about the environment, very responsible, very hard working, and very cooperative. Likewise, students at level five of Hamzah bin Abdul Muttalib's class, which amounted to 17 people, gave the same answer on average. The teacher's example was also appreciated by the students' parents that "Teachers have set an example by practicing first before teaching" (Interview, & Questionnaire). This information is evidence that further strengthens that the teachers at SD Alam Al-Karim Lampung have good personalities and have provided good examples to students.

## Discussion

Piil Pesenggiri's values in theory and practice have not been fully implemented properly and optimally at SD Alam Al-Karim Lampung. Based on the results of observations, interviews, documentation, and evaluations described previously, the researcher concludes that Piil Pesenggiri's values have not been fully a source of values that are implemented in theory and practice. The values of Piil Pesenggiri in theory are only intensely implemented in KBM in Lampung language subjects, especially in the Piil Pesenggiri sub-theme and with a very limited time allocation, namely one meeting in two weeks. The values of Piil Pesenggiri in theory are also very rarely explained by the teacher at the end of each activity or at the time of reflection. The implementation of Piil Pesenggiri values in a very limited theory has an impact on the low knowledge and understanding of students about Piil Pesenggiri values as the life philosophy of the Lampung people or the original character of the Lampung people which should be internalized into the students' personalities and actualized through the mindset, attitudes and behavior in everyday life. As interviews were conducted with students who received almost the same answers, "Yes, I have, but I forgot, once in the third grade, Piil Pesenggiri is the Lampung people's norm, the rules of life, meaning the rules of life for the Lampung people. Examples are friendly, not picky about friends, and respect for others, "I studied Piil Pesenggiri in third and fourth grade, but forgot what Piil Pesenggiri is" (Interview).

These answers are evidence that students do not understand the nature of Piil Pesenggiri's values. Almost all students interviewed by the researcher answered that they did not know and understand the values contained in Piil Pesenggiri, and even felt unfamiliar with the term Piil Pesenggiri. This fact is evidence that there is a lack of understanding of the meaning and system of Piil Pesenggiri's teachings because they are not taught thoroughly (Darmanto & Rahmawati, 2019). Meanwhile, in shaping the character of students, teachers must fully understand the importance of forming character seriously, intact and comprehensively (Birhan et al., 2021; Rokhman et al., 2014). Character values cannot only be integrated in certain subjects, but must also be integrated in all subjects (Muhtar & Dallyono, 2020; Tadege et al., 2022).

If analyzed in more depth, this fact also implies that the cultural values of the Lampung people that should be known, understood, practiced, and preserved have actually been increasingly alienated, almost forgotten and drowned by the times. In fact, Piil Pesenggiri contains wisdom values including religious values (N. Diana, 2012; Rosidah et al., 2015; Sinaga, 2014; Yusuf, 2016). As a result, the people of Lampung, including elementary age students, have become familiar with their cultural identity which is very rich with positive character values. In fact, there are still many students who have the wrong view that the character of the Lampung people tends to have a hard, rude, and lazy nature which is then assimilated with an intolerant nature and does not have a hardworking spirit. This wrong view should be corrected as early as possible, including through the process of character education in elementary schools.

Referring to the facts above, although the values of Piil Pesenggiri in theory have not been implemented optimally, at least students have gained knowledge and understanding from an early age about the term Piil Pesenggiri. Compared to before receiving education at SD Alam Al-Karim Lampung, students did not know about the term or understanding of Piil Pesenggiri. As the answer of one of the students at level four "Knowing Piil Pesenggiri when he studied at school, at home he never heard and never studied". The same answer was also given by one of the students at level five "I heard Piil Pesenggiri when he was studying in third grade and in fourth grade too, never at home". Likewise with the answers of other students that the researchers interviewed.

Piil Pesenggiri's values, in practice, have been implemented well through various routine and spontaneous activities, especially environment-based teaching and learning activities which are quite

intensively carried out by the teachers. The environment becomes an important aspect in the learning process and forms the character of

*Dian Andesta Bujuri / Environmental-Based Character Education: Implementation of Lampung Society Life Philosophy Values (Piil students (Rusmansyah et al., 2023; Widiyatmoko et al., 2022)).* Character building through learning activities is very important and has an impact on the effectiveness of character building of students because character values are continuously integrated in the learning process (Hardiansyah & Mas'odi, 2022; Rahmawati et al., 2019; Shields, 2011; Ucus, 2015). This is evidence that the inculcation of Piil Pesenggiri values in the formation of the character of students is not enough through non-academic activities, but also through academic or learning activities.

Likewise, non-academic or extracurricular activities strengthen the character education of students. As the routine activities implemented at the Alam Al-Karim Lampung School which apply local character values (Piil Pesenggiri) to students other than in learning and teaching activities. The students are accustomed to practicing character values every day at school through non-academic activities. This fact reinforces the findings of previous studies that non-academic activities are also very important to be applied in shaping the character of students (Marini, 2017; Mislia et al., 2016; Pradana et al., 2021; Siregar et al., 2020). This is because the non-academic activities that are applied focus on character building.

In this case, the researcher also found the fact that students at low levels and students who were hyperactive still needed intense attention, education, and control. It is felt by one teacher that students at low level are still very difficult to consistently practice routine activities at school. In contrast to students at high levels who are better and easier to direct. This is in accordance with the phase of psychological development, students in elementary age, especially at the lower level, are still at an immature emotional level, sensitive, selfish, spoiled, tend to behave at their own will, and the principles are easy to change (Bujuri, 2018; Friesen & Besley, 2013; Hermida et al., 2015). So it is necessary to be told, guided, and controlled continuously to get used to practicing positive behaviors through routine activities at school.

However, the positive behavior practiced by students at school is not fully practiced at home. The evaluation data of the guardians of the students in the contact book shows that when they are at home, there are still students who do not practice the values that are often practiced at school. In this case, there is an imbalance of character when students are at school and when they are at home. Based on the analysis conducted by the researcher, one of the factors that causes the character imbalance is the lack of the role of the family (parents) in educating and controlling the attitudes and behavior of students at home, while partnership or cooperation is very important needed in a program or achieving certain goals.

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Character education, especially those based on cultural values, is not enough if you only rely on the role of teachers in schools, because not every time students are in the school environment, students actually have more time at home and in the community with their families (Sukasih, 2022). The family is the first and most important educational environment for students, because it is from this environment that human civilization or character is born, namely culture (Lee & Chin, 2013; Mei-Ju et al., 2014). The character of elementary age students is strongly influenced by the family environment, including parenting patterns and parental examples, and society (Andika, 2022; Diana et al., 2021; Paul et al., 2022). Parents have an important role in inculcating various character values of students (Chin et al., 2014; Sari et al., 2020). Students at this age tend to imitate words and actions or behaviors that are often practiced by parents (Koesoema, 2015). Therefore, parents also have a very strategic role to provide good education, control, and role models for students in practicing Piil Pesenggiri values on a regular basis, internalizing them in personality, and making them a positive necessity in everyday life.

The role of such parents greatly helps the smoothness and convenience in the process of educating the character of students at school, because parents are the first teachers in the moral education of students (Lickona, 2016). Character values applied in schools should be known by parents of students through good partnerships (Lee & Chin, 2013; Sikumbang et al., 2020). Thus, the positive values brought by students from the family environment will be balanced and in harmony with the values taught and practiced at school. Students obtain a match between the education obtained in the family environment with the education obtained at school. Synergy between the school (teachers) and parents is a necessity in instilling wisdom values to shape the character of students in order to give birth to a harmony of ideas, programs, and



methods used (Puspitasari et al., 2021). This harmony is the main capital in order to shape the character of students so that there is no asynchrony or inequality occurs. Teachers and parents can reflect on the values taught at home through parental education and control as well as the values taught in schools through teacher education and control.

#### 4. CONCLUSION

Facts in the field prove that the implementation of local wisdom values in practice does not fully shape the character of students without knowledge/understanding (knowing) and appreciation (feeling). The implementation of *Piil Pesenggiri* values is also not enough only through the method of practice (action) and habituation, but is accompanied by a theoretical understanding (knowing) and appreciation (feeling) of the essence of the meaning of *Piil Pesenggiri*. The local wisdom values are also not sufficiently explained in certain lesson. The findings of this study are evidence that *Piil Pesenggiri's* values, which are only explained during Lampung language lesson, are not effective, must be integrated intensely in every learning process and activity through a process of reflection at the end of each lesson or the last activity. Furthermore, the synergy and active role from parent and teacher is also very much needed in building the student's character based on local wisdom values.

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