



## Alternative Early Childhood Moral Development: Parenting through the Local Wisdom of Lampung People

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### Abstract

This research aims to explore the role of local wisdom in early childhood moral development through an ethnoparenting approach. Using a case study design and qualitative approach, the research involved in-depth interviews, observation, and documentation to collect data from parents and community leaders. The results showed that Lampung cultural values, such as Piil Pesenggikhi which includes concepts such as Nemui Nyimah, Juluk Adok, Nengah Nyappur, and Sakai Sambayan, serve as a strong foundation in the formation of children's character and morals. Parents play an important role in instilling these values through modeling and habituation in daily life. This research makes a significant contribution to character education in Indonesia by emphasizing the relevance of local wisdom in the context of modern education, while opening up opportunities for further research on the impact of culture on moral development in other communities.

**Keywords:** *Early Childhood, Moral Development, Parenting through Local Wisdom*



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### INTRODUCTION

Moral development in early childhood plays a very important role in shaping individual character, values and social behavior. During this period, children begin to learn to understand what is considered good or bad, right or wrong, according to the norms and values that apply in their environment (Arini, Mudjito, & Hariyati, 2021). This is a crucial stage where children not only learn through direct teaching, but also through observation and interaction with parents, teachers, and their social environment (Kamaruddin, Zulham, Utama, & Fadilah, 2023). When children begin to internalize these norms and values, they form a moral foundation that will guide them in making decisions and acting in the future (Fatimatul Zuhroh, 2022). This internalization process plays a role in shaping their attitudes towards justice, honesty, respect, responsibility and empathy (Dahl, 2019). In other words, moral development

at an early age becomes a kind of "moral compass" that will guide them in various aspects of life when they grow up (Talango, 2020).

If this moral development is well facilitated through supportive education and care, children will grow into individuals who have a strong understanding of social values, are able to empathize, and act based on good moral principles (Fitria Husnul Huda, Leli Fertiliana Dea, 2023). Conversely, if they don't get the right support, they may have difficulty distinguishing between socially acceptable and non-socially acceptable behavior. Therefore, this stage is very important in instilling strong moral foundations that will influence individuals' behavior and social interactions throughout their lives (Kamaruddin et al., 2023).

In Indonesia, especially in areas that have a rich cultural heritage such as Lampung, the role of local wisdom is very relevant in shaping the moral development of early childhood (Ariza, Bukittinggi, & Tamrin, 2021). Local wisdom passed down from generation to generation reflects the shared values, beliefs and codes of ethics of a community which can be a valuable resource in raising children. Lampung society has distinctive cultural principles and values known as *Piil Pesenggiri* which emphasize honor, mutual respect and social harmony (Interview with Lampung Community Family Wahyuni, 2021). These values, which include concepts such as *nemui nyimah* (hospitality), *nengah nyappur* (involvement in society), and *sakai sambayan* (mutual cooperation), offer a strong framework for teaching morality to children (Baharudin & Luthfan, 2020). When integrated into parenting practices, these principles can provide an alternative method of early childhood moral education that is firmly rooted in local community wisdom. So the concept is called *Etnoparenting*. *Etnoparenting* emphasizes the importance of including cultural elements such as language, traditions, norms and specific values of an ethnic group in the way parents raise their children (Andriani & Rachmawati, 2022).

Harkness and Super emphasize that cultural values shape the way parents educate their children, including the expectations and norms of behavior that are considered important. Thus, parenting is not only a function of children's biological and psychological needs, but is also deeply influenced by the cultural context in which they are raised. *Etnoparenting*, they argue, is a reflection of how parents use their cultural resources to support and guide their children's development (Super, S., & Harkness, 2002). John W. Berry, a cultural psychologist, states that *ethnoparenting* is part of acculturation, a process in which individuals and groups adopt aspects of a new culture while still maintaining their original culture. In this context *ethnoparenting* helps children navigate between native and dominant cultures, developing a healthy dual cultural identity (Berry, 2005). Through *ethnoparenting*, parents equip their children with the skills and knowledge to live a life that has a good personality and words (Alfaeni & Rachmawati, 2023).

This research aims to explore how a parenting approach based on the local wisdom of the Lampung community can be an alternative method for developing moral values in early childhood. This research will examine how these traditional values embedded in everyday life can be used effectively to instill children's understanding of respect, cooperation, empathy and responsibility. In addition, this research will examine the relevance and adaptability of these traditional values in modern parenting, especially in the context of rapid social changes in the current era. Through this research, it is hoped that an alternative approach to early childhood

moral education that is rooted in local wisdom can contribute to a broader discourse on character education and provide insight into preserving cultural heritage through child care.

## METHODOLOGY

This research uses a qualitative approach with a case study design to explore how the local wisdom of the Lampung community can be integrated into parenting to develop the morals of young children. The research location is in the Lampung area, and the research subjects are parents who have young children (3-6 years) and actively apply Lampung cultural values in their upbringing. Data collection was carried out through in-depth interviews with parents and community leaders, participant observation of daily interactions between parents and children, as well as documentation in the form of notes or relevant visual media (Abdussamad, 2021). The data obtained was analyzed using the thematic analysis method, which involves the process of transcription, coding, categorization, and presenting the data in the form of a descriptive narrative. Triangulation techniques were used to ensure the validity of the data, by combining information from various sources (interviews, observations, documentation) and involving various participants (parents, traditional leaders, community leaders) to obtain a broader perspective (Samiaji Sraosa, 2021). Member checking is carried out by confirming the findings with respondents to ensure the data matches their experience. The research procedure consists of four stages: initial survey to identify research subjects, data collection, data analysis to find patterns in the application of local wisdom, and preparation of reports and recommendations related to early childhood moral education. This method is expected to provide an in-depth understanding of the role of Lampung local wisdom in shaping moral development in early childhood.

## RESULTS AND DISCUSSION

### Local Wisdom Values of Lampung People

The local wisdom values of the Lampung people are known as concepts *Piil Pesenggikhi*, is a value system that regulates the social, cultural and moral life of Lampung society (Arifin, 2020). These values are passed down from generation to generation and become guidelines for social interaction and the formation of individual character. *Piil Pesenggikhi* is the main concept that reflects the self-esteem, honor and dignity maintained by every Lampung individual. This concept emphasizes the importance of maintaining personal and family good name and honor in social relations. *Piil Pesenggiri* is a moral foundation that encourages Lampung people to behave honorably, responsibly and uphold integrity (Sulistyowati Irianto and Risma Magareta, 2011).

In *Piil Pesenggikhi*, There are values contained in it and become the basic guidelines for life for the people of Lampung:

### *Juluk Adok (Giving Titles)*

Nickname Adok is a tradition of giving honorary titles or names based on a person's achievements, contributions or position in society. This title reflects appreciation for a person's efforts to maintain the honor of family, society and cultural

values. Juluk Adok also teaches about the importance of working hard and achieving in the community.

Gotong royong or Sakai Sambayan has an important position in the spirit of nationalism and Islamic studies in Indonesia. In the context of the spirit of nationalism, mutual cooperation is seen as a fundamental value that strengthens the sense of unity and togetherness in Indonesia's diverse society. The spirit of mutual cooperation is considered a characteristic of the Indonesian nation which values cooperation and social solidarity between citizens, regardless of ethnic, religious or cultural differences. This principle is reflected in the national motto "Bhinneka Tunggal Ika" which describes diversity as a shared strength.

In Islamic studies, mutual cooperation also has great significance. The practice of mutual cooperation is in accordance with Islamic teachings which emphasize the importance of togetherness, mutual assistance and social justice. In Islam, mutual cooperation is seen as a real manifestation of love and concern for fellow humans, as well as part of worship and good deeds. The Sunnah of the Prophet Muhammad SAW also emphasizes the importance of doing good to others and helping each other in goodness as part of the life of Muslims. Thus, mutual cooperation is considered as an implementation of Islamic principles which emphasize human values and togetherness in society

### ***Nemui Nyimah***

Nemui Nyimah is a value that reflects an open, friendly attitude and welcoming guests well. Lampung people value good social relations and place importance on being warm and treating guests with respect. This attitude does not only apply to people known, but also to outsiders, with the aim of maintaining harmonious relations in society. The value of Nemui Nyimah teaches friendliness and openness to guests or other people. In ethnoparenting, parents instill a friendly and open attitude in their children. Children are taught to welcome guests well, share with others, and show tolerance. In line with what Wahyuni said in an interview with him:

*"... we teach our children by providing a good meal every time a guest visits the house, greeting, admonishing, greeting and respecting other people, we always teach this in various aspects of life that the children go through..."* (Interview with Lampung Wahyuni Community Family, 2021)

Based on the results of these interviews, this practice helps children develop positive social skills and strengthen community ties. For example, children are invited to take part in family and community events where they learn to be respectful and kind

### ***Nengah Nyappur (Involvement in Community)***

Nengah Nyappur is a value that teaches the importance of actively participating in the social life of society. Every member of the community is expected to interact, mingle, and contribute to joint activities. This attitude strengthens social bonds and ensures that everyone plays their role in maintaining community harmony and well-being. Nengah Nyapor's values emphasize the importance of socializing and getting along well in the surrounding environment. Parents in Lampung culture encourage their children to be active in social life, both in the family and in society. This can include participation in mutual assistance activities to complete homework, traditional

events, or spiritual religious activities. Through these interactions children learn about cooperation, tolerance, and how to be a harmonious part of their community.

As Khaja Pukhba explains the behavior that reflects that of Nengah Nyapoor:

*"... In the practice of non-reporting, individuals in Lampung society are encouraged to think creatively and provide innovative solutions to problems faced by families and communities..."* (Interview with Lampung Traditional Figure Khaja Pukhba, 2022)

This ability often involves the process of generating new ideas or ideas that can overcome existing challenges. In this case, theory provides ideas or ideas to be relevant because it allows individuals to express their creativity in formulating effective solutions. Negah reporting also requires the ability to contribute positively to problem solving. This includes the ability to think critically and analyze situations carefully to produce ideas that can improve the social and economic conditions of the people of Lampung. In this case, theory provides ideas or concepts that play a role in helping individuals formulate appropriate and sustainable solutions.

### ***Sakai Sambayan (Gotong Royong)***

Sakai Sambayan is a value that emphasizes the importance of cooperation and mutual assistance between members of society. This value reflects the spirit of mutual cooperation, where people help each other in various activities, be it daily work, traditional events, or situations that require solidarity. Sakai Sambayan strengthens the sense of togetherness and interdependence among the people of Lampung.

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The values above serve as guidelines for the life of the Lampung people in maintaining harmonious social relations, being responsible towards others, and maintaining the dignity of individuals and communities. This local wisdom can also play a role in child rearing, where values such as cooperation, respect and responsibility are taught from an early age, so that children grow up with strong morality based on local culture.

### **Children's Moral Development through Values *Piil Pesenggikhi***

Based on the theory of moral development initiated by Lawrence Kohlberg, then if we refer to Berns's process of moral development in early childhood, then children's moral development can be enriched through the values of *Piil Pesenggikhi* in Lampung community families through daily habits. Children's moral development is taught not only through education in the family but also through various social contexts that influence moral development, as explained by Berns (Berns, 2007).

Each individual has a unique context that influences their actions and moral development. Individual context includes temperament, innate characteristics that are sensitive to experience, and the ability to react to variations in social interactions. Additionally, self-control, age, and intelligence also play an important role. Self-control helps children regulate impulses, behavior, and emotions, while moral reasoning develops with age and IQ. The family is the main foundation in building a moral culture. The consistent and exemplary attitude of parents greatly influences the formation of moral values in children (Ferdian Utama, 2017). Parents play a role in developing values, rules, and ways of instilling moral understanding in their children. Interaction with peers provides opportunities for children to develop moral reasoning and behavior. Peers provide values, rules, and skills that are different from those acquired from the family. Cultural ideology in society influences moral development. A person learns manners through a natural process within the family which is colored by the cultural philosophical values believed in by the family.

The parenting style in Lampung society for the moral development of early childhood focuses on the internalization of strong local cultural values through the *Piil Pesenggikhi* philosophy. These values, such as *Nemui Nyimah* (hospitality), *Juluk Adok* (big name), *Nengah Nyappur* (ability to mingle), and *Sakai Sambayan* (mutual cooperation), have an important role in shaping children's character. Parents apply these values through example and habituation in daily life, so that children can understand and practice these values in their lives (Dina Amaliah, Sariyatun, Sariyatun, 2018).

On value *Nemui Nyimah*, parents teach manners and respect for others. Children are trained to behave well in social interactions, such as greeting others well, speaking honestly, and being friendly. Concrete actions implemented by parents, for example greeting parents when they come home or speaking politely to neighbors, are ways to internalize the expected moral qualities.

In *Juluk I give*, children are taught to maintain the good name of the family, which is a symbol of honor in Lampung society. Parents set an example by acting responsibly, keeping promises, and always showing honesty. Children see and imitate their parents' behavior, so that the values of responsibility and consistency are ingrained in them. Through parental example, children are also taught to behave in accordance with expected family values.

Mark *Nengah Nyappur* emphasizes the child's ability to blend in and accept differences. Parents train children to respect other people's rights, such as not taking things without permission and respecting physical and opinion differences. This process takes place in the child's social environment, for example through play interactions with peers. In this way, children learn tolerance, cooperation, and accept differences as part of their social life.

*Piil Pesenggikhi* also includes value *Sakai Family* which emphasizes the importance of mutual cooperation. Parents teach children to care about others, share and help each other. A concrete example of this is inviting children to share food with neighbors or relatives. Through these actions, children learn the importance of sharing and caring for others, which strengthens the sense of empathy and mutual cooperation in their lives.

The parenting style above is in line with the theory of moral development put forward by Kohlberg, where children begin to internalize moral values through example and real experiences in everyday life. Parents play an important role as models that children emulate, while learning through real action ensures that moral values are not only understood theoretically, but also applied in their lives.

## CONCLUSION

This research shows that the local wisdom of the Lampung people, through the *Piil Pesenggikhi* concept, plays an important role in the moral development of early childhood. Values such as *Nemui Nyimah*, *Juluk Adok*, *Nengah Nyappur*, and *Sakai Sambayan* shape children's character through parental example. The ethnoparenting approach is effective in instilling respect, responsibility and cooperation in children's social interactions. By integrating local cultural values in upbringing, children not only gain strong morality, but also maintain cultural identity. This is in line with Kohlberg's theory of moral development, which emphasizes the importance of social learning in the internalization of moral values. This research contributes to the understanding of children's moral development by emphasizing local wisdom, especially through ethnoparenting. Lampung cultural values, such as *Piil Pesenggikhi*, provide a relevant basis for moral education. Additionally, this research provides practical guidance for parents and opens up opportunities for further study in other communities.

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