

Parenting through piil pesenggikhi values of lampung culture for early childhood moral development

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Keywords

Parenting Patterns; Moral Development; Piil Pesenggikhi; Early Childhood

Abstract

This research aims to reveal how piil pesenggikhi develops and becomes a family parenting pattern for the Lampung people. Piil pesenggikhi is taught by parents from early childhood through the family environment. However, immoral behaviours are still committed by children from Lampung community families. The problem formulation presented is how parents teach their children these values for early childhood moral development. This research uses qualitative methods to examine Lampung community families and traditional Lampung elders. Researchers found a specific identity from the values of piil pesenggikhi, including nemui nyimah, juluk adok, nengah nyappor, and sakai sambayan. Through these values, early childhood moral development is carried out through learning that prioritizes respect, courtesy, hospitality, acceptance of differences, perseverance, and teaching children to help each other.

INTRODUCTION

Family education plays a central role as the first environment in the educational process of students. As children's most significant initial educational institution, the family environment is essential in learning (Ferdian Utama, 2017). Through the family environment, most activities are carried out by the child. Thus, the child receives a great deal of information and learning provided (Dhani, Muslihin, & Rahman, 2023). This phase is considered effective for shaping a child's personality, as during early childhood, children are more easily influenced by their educational environment (Jeong, Franchett, Ramos de Oliveira, Rehmani, & Yousafzai, 2021). Furthermore, Mukti states that family education is intended to shape and develop the child's moral and religious intelligence. In its implementation, this includes faith and devotion to God, possessing noble character encompassing ethics and good manners, and having good spiritual and religious experiences and understanding in both individual and social life (Amini, 2015).

Education within the family is conducted through various methods, a pattern also known as parental upbringing (Prihartono et al., 2021). Family education is a process where parents or other family members actively play a role in educating and shaping the child's character (Malta, Syarnubi, & Sukirman, 2022). Several common parenting styles are applied in families: authoritarian, permissive, democratic, and neglectful (Hanif, 2023). Authoritarian parenting is when parents set strict rules and expect absolute obedience from children without much explanation or discussion, with discipline enforced harshly and often using punishment (Chintia Wahyuni Puspita Sari, 2020). Permissive parenting is when parents set few boundaries or rules and allow children to do what they want, with minimal control and rarely enforced discipline. Democratic parenting is when parents set clear rules and expectations and allow children to discuss and participate in decision-making, balancing control and freedom with fair and consistent discipline (Rachmad et al., 2023). Lastly, neglectful parenting is when parents tend to be uninvolved in their children's lives, both emotionally and physically, with a lack of attention and support that can negatively impact their development (Ayhan & Beyazit, 2021).

Parental upbringing significantly impacts a child's cognitive, moral, emotional, and social development. (Latifah, 2020). Parents' choice of parenting style is often influenced by various factors such as cultural values, educational background, and childhood experiences. (Kamaruddin et al., 2023). By understanding these different parenting styles, parents can be more aware of their approaches to educating their children and the potential impacts, allowing them to adjust the most suitable parenting style according to their children's needs and characteristics.

The upbringing process through family education is effectively carried out using the method of parental modeling or "uswatun hasanah." Modelling is divided into two types, direct modelling from parents and indirect modelling (Ferdian Utama, 2017). Therefore, the role of parents in educating their children within the family is essential for the development of students, especially for their moral development. Parents' desire is undoubtedly to develop the potential possessed by the child. Nonetheless, various ways and methods of parenting are used to support the educational process within the family. Zakirofa also mentions that parents educate and provide learning to children based on the family background, cultural structure, region, knowledge, and experiences that parents have gone through (Zakirova, Masalimova, & Nikoghosyan, 2016). In line with Hurlock's thought, each parent is different, and their parenting styles toward their children are also different (B. Hurlock, 2010). Through each family's diverse backgrounds, parents form different parenting styles.

In general, child education within families in Indonesia is shaped by parenting styles rooted in the local wisdom of each region. This is because Indonesia is a diverse country with many regions, ethnicities, cultures, and religions, all of which play a significant role in the educational process within families. Before formal education existed in Indonesia, education was carried out through the knowledge and culture of each region, and this pattern continues today, falling under the category of informal education (Haerullah & Elihami, 2020). For instance, in Lampung society, parents educate their children through parenting styles based on the philosophical values of piil pesenggikhi inherent in Lampung culture. This indicates that family-based education was already in place even before the advent of formal education, despite parents not fully understanding the strategies, methods, and learning patterns used.

Within piil pesenggikhi, the aim is to instill and cultivate an independent personality that is resilient, helpful, accepting of criticism, socially adept, and exemplary. As Muzakki states, piil pesenggikhi aims to teach individuals to be moral in religion, customs, and national life (Ahmad Muzakki, 2017). The primary goal of the piil pesenggikhi philosophy is moral development. A morally upright individual will find it easier to live harmoniously within family, community, and national contexts (Mujiyati, 2018). However, online news (Tribun Lampung) has reported moral deviations among young children in Lampung families, such as bullying and forcibly taking a friend's lunch and trampling on it. This incident occurred in a formal early childhood education setting (Sulis, 2016). This case highlights that the moral education of children within families needs attention, not just the role of teachers in schools.

Morality refers to matters related to rules agreed upon in the life structure. In contrast, the ability to behave according to these rules, values, or moral principles is a form of morality (Rochanah, 2021). Asrori explains that morality is understood as norms and standards guiding individuals in their daily interactions within the social environment, referring to culturally agreed-upon behaviours (Asrori, 2008). Meanwhile, moral development includes several internal factors in a child's growth, involving thinking, feeling, and acting based on observed behaviours. It also involves behavioural boundaries regulated by socially agreed norms (Sanrock, 2012). Thus, moral development in children concerns changes in behaviour regarding rules, habits, and value standards within individual and social life structures.

The massive influence of globalization increasingly erodes moral development in young children. This is exacerbated by the tendency of parents and society to accept information without verification, coupled with limited knowledge, leading to blindly following trends without understanding their negative impacts (Isroani & Huda, 2022). Consequently, this can lead to the deterioration of Indonesia's younger generation. Ideally, Moral development should begin early childhood, as this stage forms the foundation for future life (Inawati, 2017). Therefore, parents must provide education through appropriate parenting styles to foster moral development in children. By applying piil pesenggikhi, it is hoped that parents and the Lampung community can use its values to develop the moral character of young children.

Previous studies have indicated that Lampung's traditional philosophy, which has developed within the community, can serve as an identity and distinctive characteristic of Lampung society. The identity of Lampung society is embodied in the values of piil pesenggikhi. However, many younger generations experience cultural degradation. Therefore, as previous researchers have found, piil pesenggikhi is not just a traditional philosophy but can be preserved through cultural practices to attract and engage younger generations in preserving these values (Sulistyowati Irianto dan Risma Magareta, 2011). Risma also explains how to revitalize traditional Lampung society practices. Revitalizing Lampung's traditional culture involves internalizing the values of piil pesenggikhi, making them appealing to younger generations (Sinaga, 2014). Andika's research indicates that internalizing piil pesenggikhi values imparts a philosophical significance that characterizes Lampung society. This includes family, community activities, and personal titles. Besides habitual practices, stories or exemplary tales of Lampung figures and the history of piil pesenggikhi can motivate young generations to preserve its values (Andika Dian Ifti Utami, Wartyo, 2018). Dina and Mujiyanti's research highlights that piil pesenggikhi encompasses moral behavior, religiosity, social concern, and mutual respect (Dina Amaliah, Sariyatun, Sariyatun, 2018) (Mujiyati, 2018). These values are evident in the activities and events in Lampung society (Widhiya Ninsiana, 2018).

Previous research closely relates to the current study on piil pesenggikhi as a foundation for Lampung society's life. However, the present research extends beyond piil pesenggikhi in the community to how parents use piil pesenggikhi values to foster moral development in young children. The previous research focuses on the importance of piil pesenggikhi values as a cultural identity and ways to preserve it, especially through cultural practices and exemplary stories. Whereas this research

focuses on how piil pesenggikhi values can be applied in childcare for early childhood moral development in Lampung culture. Then the purpose of the previous research was to show the importance of cultural preservation and the values of piil pesenggikhi as well as ways to attract the younger generation in preserving these values. Meanwhile, the purpose of this research is to explore how piil pesenggikhi values can be used in the context of parenting to develop children's morals at an early age. Finally, the previous research approach was broader, involving cultural revitalization and the introduction of piil pesenggikhi values through various community activities and historical stories, while this research is more specific, looking at how these values are applied in daily parenting to shape children's character and morals. Finally, with the above differences, this research is expected to provide a parenting model or framework based on piil pesenggikhi values that can be used by parents to develop their children's morals from an early age. Thus, this research takes a more practical and specific approach in applying piil pesenggikhi values, namely in the context of early childhood care, in contrast to previous research that focuses more on cultural preservation in general.

Given the issues regarding parental education through piil pesenggikhi values and the importance of early childhood moral development, the research question is how do parents use piil pesenggikhi values to foster early childhood moral development? This research aims to understand how parents apply piil pesenggikhi values in parenting to develop the moral character of young children.

METHODS

This research is a field study, where the researcher directly collects data from the natural environment of the research subjects, specifically families in Lampung who apply the values of piil pesenggikhi in their parenting practices. The data collection method used is qualitative with an ethnographic approach. The ethnographic approach studies culture and cultural dynamics through participant observation. Aiming to gain an in-depth understanding of the phenomenon being studied, particularly regarding the complexity, dynamics, and meaning of parenting influenced by piil pesenggikhi values (Arias, Arias, & Rodríguez-Medina, 2021). In-depth interviews with respondents are one of the primary methods for data collection, due to the complex and dynamic nature of the issues being researched. The purpose of these interviews is to obtain detailed information about the respondents' experiences, views, and practices related to the application of piil pesenggikhi values in their parenting. In addition to interviews, the researcher also conducts observations to directly see how piil pesenggikhi values are implemented in the daily lives of the respondent families. These observations help capture contexts and dynamics that may not be revealed through interviews. Furthermore, the researcher seeks and collects relevant documentation, such as historical records and family documents, which are used as historical data to enrich and strengthen the research findings (Abdussamad, 2021).

Participant

This study requires the selection of informants that align with the research design. Informants are chosen based on their experience, knowledge, and direct involvement in the field, as well as their understanding of the phenomena being studied (Widodo, 2000). The informants in this research include five individuals from the province of Lampung. This group consists of three families from different areas: Pardasuka Village in Pringsewu Regency, Kotaagung in Tanggamus Regency, and Yosodadi Village in Metro City. Additionally, two traditional elders from Bandar Lampung and East Lampung are included.

Procedure

This research method involves systematically collecting data, analyzing information, and understanding the studied phenomenon. The research is conducted directly in the field, collecting data from the natural environment of the research subjects, which are the families in Lampung who apply the values of piil pesenggikhi in their parenting practices. In-depth interviews are one of the main techniques for data collection, targeting three Lampung families and two traditional elders. This approach allows the researcher to gather detailed information from respondents about their experiences, views, and practices. The interview guide includes questions that represent the research variables and address the research questions, such as:

How have you experienced applying the values of piil pesenggikhi in your parenting? What motivates you to apply these values in your family? How do you define the values of piil pesenggikhi in the context of Lampung family parenting? Can you provide concrete examples of how you apply piil pesenggikhi values in your family's daily life? How do you see the impact of piil pesenggikhi values on shaping your children's character and morals? What changes have you noticed in your children's behaviour or attitudes due to applying these values? What are the main challenges in applying piil pesenggikhi values in family parenting?

This interview guide can be adjusted as needed and may include additional relevant questions. The primary goal is to comprehensively understand how these Lampung cultural values are applied and influence parenting in the context of children's moral development.

Direct observations are also conducted to see how piil pesenggikhi values are implemented in the daily lives of the families. At the same time, relevant documentation is sought to support historical data on activities conducted by the Lampung community and parenting practices based on piil pesenggikhi values. Informants are selected based on their experience, knowledge, and direct involvement in the studied phenomenon, with representation from various regions and backgrounds of Lampung society. The research considers Albert Bandura's social learning theory to understand the stages of moral development within the family environment, focusing on the daily habits practiced by parents to influence children's behaviour.

Analysis

This research employs an interactive data analysis approach, which includes data reduction, data presentation, conclusion drawing, and reporting (Miles, M. B., Huberman, A. M., & Saldana, 2018). In the stages of moral development based on the values of piil pesenggikhi within Lampung society, these practices are carried out in the family environment. Observing the effectiveness of children's behaviour involves daily habits practiced by the family. According to Albert Bandura's social learning theory, this approach supports classical learning theories about behaviour change and development based on learning through imitation and habit formation. This theory, also known as observational learning, focuses broadly on modelling behaviour that is cognitively responded to through observation, captured by the senses, and repeated consistently (Rusuli, 2014).

Bandura's social learning theory emphasizes not just modelling but also the crucial role of cognitive processes and personal self-reflection in observing behaviour, and attitudes and ultimately exemplifying the observed behaviour (Bandura, 1969). Children respond to stimuli by observing and witnessing behaviours, then reflecting internally to make decisions, thereby gaining new responses from the observed actions (Pervin, 2010). Through field findings, the analysis using Albert Bandura's social learning theory can be described through stages such as attention, retention, reproduction, and motivation. Attention refers to how children observe their parents' behaviours when applying these values in their daily parenting practices (Grusec, 2007). The retention stage shows how children store information about piil pesenggikhi values in their memory. The reproduction stage illustrates how children attempt to replicate the behaviors observed from their parents in similar situations. Meanwhile, the motivation stage highlights the importance of factors such as praise and support from parents in encouraging children to adopt behaviours consistent with piil pesenggikhi values. By considering these stages, the research can holistically analyze how parental practices with piil pesenggikhi values influence the moral development of young children in Lampung society.

Data Triangulation

Data triangulation in this study involved several strategies to ensure the validity and credibility of the results. Data source triangulation was conducted by involving five informants from various regions in Lampung Province: three families from Pardasuka Village in Pringsewu Regency, Kotaagung in Tanggamus Regency, and Yosodadi Village in Metro City, as well as two traditional elders from Bandar Lampung and East Lampung. The informants were selected based on their experience, knowledge and direct involvement in the application of piil pesenggikhi values. Then triangulation of methods was applied by using in-depth interviews, direct observation, and searching for relevant documentation. In-depth interviews explored experiences, views and practices related to piil pesenggikhi in childcare. Direct observation allowed researchers to see the application of these values in the daily lives of families. Documentation supported historical data and community activities related to piil pesenggikhi, including historical records and photographs. Finally, theoretical triangulation used Albert Bandura's social learning theory to analyze children's moral development in the context of piil pesenggikhi. This theory emphasizes the importance of observation, imitation and habit formation through models of observed behavior. The analysis includes the stages of attention, retention, reproduction and motivation in accordance with Bandura's explanation, helping to understand how children observe, retain information, imitate and are motivated to adopt piil pesenggikhi values. By triangulating sources, methods and theories, this research provides a comprehensive and valid understanding of the application of piil pesenggikhi in childcare in Lampung society and its influence on children's moral development.

RESULTS AND DISCUSSIONS

Through the research findings and the stages of data generalization, the researcher obtained results that have been generalized, as stated by the participants:

Statements from Traditional Leaders Identity of Lampung Culture

Statement from Traditional Leader 1 (*Khaja Pukhba*):

"... the people of Lampung, especially the ulun Lampung, consisting of the Pepadun and Pesisir tribes, are aware of their cultural identity and pride in their region. The regional motto, Sang Bumi Ruwa Jurai, is interpreted as

the unity of the Lampung community, which encompasses diverse tribes and cultures united within the land of Lampung...."

Piil Pesenggikhi as the Philosophy of the Lampung Traditional Community (Khaja Pukhba and Penghikhan Limau)

Statements from Traditional Leaders 1 and 2:

"... Our philosophy of life, known as piil pesenggikhi, is the moral and social foundation of our daily lives. The values of piil pesenggikhi that sustain us include four main principles: nemui nyimah, juluk adok, nengah nyapoor, and sakai sambaiyan..."

"... every societal structure, down to the family environment, has titles. These titles reflect the conduct and speech attributed to an individual. We, the people of Lampung, always cooperate in good deeds and accept differences, including those of cultures outside Lampung that come to Lampung land. We also prioritize consensus/discussions in decision-making...."

"... Although many cultural patterns have entered Lampung, modern trends, and even the influence of gadgets on the younger generation, we as the elders, always introduce Lampung culture sourced from the values of Piil Pesenggikhi, such as respecting others, honouring parents, upholding the titles attached to oneself, and the culture of helping one another...."

Statements from Parents on Parenting through Piil Pesenggikhi Values

Statements from parents (Helwani, Kamaluddin, and Dahrizal):

"... Every Lampung family that adheres to the philosophy of Piil Pesenggikhi should use it as a guideline for acting with respect and maintaining self-dignity, always respecting the perspectives of others, and contributing positively to the community's welfare...."

"... Realizing piil pesenggikhi in parenting within the family environment requires concrete activities to actualize respect and courtesy. These actions include consistently practicing worship, doing good to oneself, maintaining personal health, greeting parents, saying salam upon entering the house and when meeting someone for the first time, speaking kindly, being honest, and so on...."

"... Regarding the prominent names borne (juluk adok), parents should reflect this prominence and apply it through actions that align with the values of the prominent name borne or given, so that their children can emulate it...."

"... In the family environment, children should be trained to accept all differences and be encouraged to express opinions, apologize when wrong, say thank you when given something, and admit mistakes when they err...."

"... Parents should always teach their children through actions like helping others, providing assistance, being cooperative, sharing with others, and caring for each family member...."

From the various interviews conducted, it is evident that the values of Piil Pesenggikhi that have developed within the Lampung community encompass four main principles: hospitality (Nemui Nyimah), titles or prominent names (Juluk Adok), mutual respect (Nengah Nyapoor), and cooperation or helping each other (Sakai Sambaiyan). Through these values inherent in Piil Pesenggikhi, parents nurture their children by emphasizing these principles daily.

From the interviews above, direct observation also revealed that these values are not only a philosophy of life, but also a moral and social basis in daily life. Direct observation of how Lampung people, especially parents, apply piil pesenggikhi values in the upbringing of their children provides a concrete picture of how these values are implemented in daily practice. For example, observations of interactions between parents and their children show that values such as generosity (nemui nyimah), respect for prominent titles or nicknames (juluk adok), mutual respect (nengah nyapoor), and cooperation or assistance among others (sakai sambaiyan) are integral to daily life. Observations also highlighted concrete practices used by parents to educate their children in accordance with these values, such as setting examples through actions, providing an understanding of the importance of accepting differences, and encouraging children to participate in activities that help the community. Thus, direct observation of the implementation of piil pesenggikhi values in the daily lives of Lampung people provides concrete support for the generalization of the research results. This strengthens the conclusion that piil pesenggikhi values are not only a

philosophical or rhetorical aspect, but also a practice implemented in daily actions, especially in the context of parenting.

Piil Pesenggikhi as Identity of the Lampung Community

The indigenous population of Lampung is divided into two main cultural groups: the Pepadun and the Pesisir. However, since Lampung became a destination for transmigration, the population in Lampung Province has diversified into various tribes and cultures (Patrice Levang, 2003). The inhabitants of Lampung Province have a regional motto and emblem that signify their identity and pride. The motto is "Sang Bumi Ruwa Jurai," where "Sang Bumi" refers to the land of Lampung, and "Ruwa Jurai" signifies the Lampung community. Initially, "Ruwa Jurai" referred to the Pepadun and Pesisir tribes, but today, it encompasses all the diverse communities living in Lampung, including both indigenous people and newcomers.

The indigenous people of Lampung, Pepadun and Pesisir are known as ulun Lampung. Over time, ulun Lampung adopted a life philosophy called piil pesenggikhi. Each region in Indonesia has its life philosophy; for example, the Javanese have a philosophy called "Among" as described by K.H Dewantara: Ing Ngarso Sung Tulodo, Ing Madyo Mbangun Karso, Tut Wuri Handayani (Towaf, 2017). As societies evolve, these philosophies become integral parts of regional identities. The term piil originates from the Arabic word fi'il, meaning action or behavior. At the same time, pesenggikhi comes from the Lampung language, meaning to aim at a single point or to be in harmony (Ahmad Zarkasi, 2006). Piil pesenggikhi, as mentioned earlier, serves as the moral and social foundation for the Lampung people. It comprises four core values that guide the lives of ulun Lampung from birth to death.

These four values cover nearly all aspects society of Lampung life: (1) Hospitality (Nemui Nyimah): This value emphasizes respect and politeness in all interactions and social environments. (2) Title or Prominent Name (Juluk Adok): Each family head or married family member is given a title reflecting expected behaviours and societal roles. This title ties closely to an individual's pursuit of life's perfection and societal order (Yusuf, 2010). (3) Inclusivity (Nengah Nyappor): This value signifies the ability to innovate, provide solutions based on family and community needs, and foster inclusivity. (4) Mutual Assistance (Sakai Sambayan): Helping one another is a mandatory value in Lampung society, ingrained from a young age and manifested through various communal activities (Sulistiyowati Irianto dan Risma Magareta, 2011).

Analyzing the overall meaning of the piil pesenggikhi philosophy reveals its dynamic nature, extending beyond social interactions to include transcendental, immaterial values. For a comprehensive understanding, these values should be seen as interdependent structures within a cohesive system (Puspawidjaja, 2006). Piil pesenggikhi not only pertains to social life but also encompasses spiritual, humanitarian, and existential values, making it a significant cultural identity for the Lampung people. In interviews with Lampung traditional leaders, Khaja Pukhba explained that this identity is cultivated within the family. In Lampung families, the eldest son is a role model and protector for other family members. Piil pesenggikhi encourages all family members to embody its values, starting with the parents as heads of the family. This philosophy guides the behaviour of each family member according to its four core principles.

Fachrudin, in a journal quoted by Risma, notes that each ulun Lampung individual receives several names throughout their life, reflecting their dignity and honour. The birth name, called juluk, changes to adok in adulthood. Marriages between ethnic groups require a process of "Lampung-ization," which includes assigning a title based on the individual's family and clan status (Sinaga, 2014). Khaja Pukhba mentioned that piil pesenggikhi governs social life through customs and traditions. The philosophy is reflected in the actions and ceremonies performed within the community, overseen by adat leaders who ensure adherence to these values. The values of piil pesenggikhi are regarded as laws within Lampung customs, and the adat leader or punyimbang plays a crucial role in maintaining these traditions. These values are not mere concepts but are deeply internalized and practiced by the community. Dahrizal emphasized that the core principles of piil pesenggikhi align with honor and dignity, embodying sacredness, prestige, nobility, and greatness (Dahrizal, 2019).

Some cultural practices in Lampung include discussion (consensus), which involves discussions among adat leaders and the community to reach agreements on matters such as title conferral, weddings, and customary courts. Khaja Pukhba also highlighted the community's resilient spirit, a hallmark of Lampung identity reflected in the piil pesenggikhi values. This philosophy encourages relentless effort, creativity, meticulousness, and a competitive spirit, essential for achieving esteemed societal standing (Khaja Pukhba, 2019). All these activities are grounded in piil pesenggikhi, embodying divine, humanitarian, and life values inherent in its four core principles.

Parenting Patterns through Piil Pesenggikhi Values for Moral Development of Early Childhood

Theoretically, many have proposed moral concepts in education, but concrete steps must be taken to instill good morals in students. Renowned developmental psychologists such as Jean Piaget and Lawrence Kohlberg comprehensively explain the moral development of children. Their concepts are known as moral reasoning (W, 2003). The term "moral" originates from the Latin word "mores," which means customs, habits, rules, values, or ways of life. Meanwhile, morality is accepting and adhering to rules, values, or moral principles (Siddiqui & Habib, 2021). Morally, etymologically interpreted as norms to act and interact socially and create a harmonious life order based on applicable laws so that such behaviour does not violate laws, rules, customs, and agreed-upon provisions (Mathes, 2019).

Regarding the moral development of children, it is not only taught through family education alone, as Berns argues that there are influencing factors on children's moral development (Berns, 2007), namely: (1) Individual context: Every human being naturally has individual contexts that significantly influence their actions, thus affecting their moral development. This context involves individual feelings; each individual naturally has different sensitivity levels, so the responses produced vary when interacting socially. Nevertheless, each individual has self-control that enables them to maintain sensitivity to prevent increased emotion during interactions. This is then influenced by age and intelligence. Moral reasoning is significantly related to age and IQ. (2) Social or environmental context: This context encompasses several factors.

The values found in Piil Pesenggikhi are applied and internalized in family life through early childhood education in the family environment for the moral development of children. They are revisiting the values found in the four elements of Piil Pesenggikhi, which are hospitality (*nemui nyimah*), great names (*juluk adok*), the ability to blend with everyone (*nengah nyapor*), and cooperation (*sakai sambayan*). Based on the moral concept proposed by L. Kohlberg, with the existence of Piil Pesenggikhi, these four elements within it can theoretically be elaborated as a complete concept. Thus, moral development through the philosophy of Piil Pesenggikhi can be applied to individual life and social environments. Through interviews with Dahrizal, it is understood that Lampungese society with Piil Pesenggikhi in their lives means acting or behaving to respect and uphold their honour, always respecting the opinions of others, and being beneficial to social interests. So, Piil Pesenggikhi can generally be categorized as a moral life within the scope of individuals, families, and society.

The values found in the element of Piil Pesenggikhi, namely *Nemui Nyimah*, mean that every Lampung native must have a hospitable nature. This implies, as explained by Khaja Pukhba that Lampung natives have a respectful and courteous nature towards themselves, society, and the environment. Through *nemui nyimah*, the learning patterns taught to children are respect and courtesy. According to Khaja Pukhba, Lampung Cultural Interview about Piil Pesenggikhi, based on Kohlberg's pre-conventional stages, children are taught to respect themselves through their actions. Thus, children understand the impact of their actions. This conventional stage is divided into two stages: First, the Punishment and Obedience Orientation stage, where actions have consequences. Second is the Instrumental-Relativist Orientation or Hedonistic Orientation stage, where truth is obtained through acceptable actions for oneself or others.

Helwani suggests that concrete activities are needed to realize respect and courtesy, such as always learning to worship, being good to oneself, maintaining one's health, and towards the environment and family, like always greeting parents, saying hello when entering the house and meeting for the first time, speaking kindly, speaking honestly, and so on. Susanto also mentions three forms of realization: 1) respect for God, 2) respect for oneself, and 3) respect and courtesy towards the environment (Susanto, 2017). Therefore, when these traits are continuously practiced, they will impact children's moral development and social environment.

Moving on to *Juluk Adok*, the values contained within it imply that every Lampung native has a great name. According to Dahrizal, with this great name, actions can be aligned with the standards associated with the given title. Dina Ninda, et al., classified these titles into several levels, ranging from sultan, khaja, khatu, penghikhan, sebatin, dalom, and other titles containing positive meanings (Ninda, Suntoro, & Nurmalisa, 2018). Each family name in Lampungese society has its titles. Thus, these titles symbolize that Lampung natives have great names for every family leader and family, which matches their actions.

Regarding the moral development of children through family education, *juluk adok* is applied through the titles held by parents. Effectively, as Helwani suggests, parents should educate young children through exemplary behaviour. Through the great names parents hold, they can be positioned into actions and examples parents provide their children. Therefore, to educate children properly, sufficient knowledge and noble personalities are required to set a good example for children. Thus, children idolize their parents, making the learning process more effective.

Next, the moral development of children through the value of *Nengah Nyapor* is understood as the ability to blend and share with others. When applied to children's moral development, Kamaludin states that within the family environment, children should be trained to accept all differences and be brave enough to express their opinions. In line with what Helwani does, children are taught to accept differences of opinion, skin colour, physical appearance, and more. Learning presented through the value of *nengah nyapor* corresponds to the post-conventional stages of moral development, where children try to understand differences, respect them, and believe that their actions prioritize the truth without specific family ties.

At this level, there are two stages of moral development: First, the social contract and the legalistic Orientation stage. Children can realize the differences between individuals and the various opinions they have received. Therefore, at this stage, it is said that actions or behaviours can occur with mutual agreement. In this stage, the truth values can be determined from the actions or behaviours presented because the standard is right and wrong. Second, the Orientation of Universal Ethical Principles stage. This stage is the highest, where morality is considered suitable, and no forms of binding rules or regulations from the community are enforced. Actions are based on individual consciousness, as individuals are seen to understand and comprehend their actions and their impact on the social environment. However, this prioritizes individual awareness of ethical principles or prevailing wisdom values (Lind, 2017). By conducting this learning, children will understand the values found in *nengah nyapor*. They will easily comprehend, accept, and respect all forms of differences and can blend in and even provide their best ideas when mingling and interacting with their friends.

The last value is Sakai Sambayan, which means cooperation. The meaning contained within it, when applied to family learning to develop children's morals, is that according to Kamaludin, parents always teach their children through actions such as helping each other, providing assistance, helping one another, sharing with others, and caring for others. This statement aligns with the conventional stages of moral development, which explain Interpersonal Concordance or Good-Boy/Good-Girl Orientation. At this stage, children consider moral actions enjoyable, others accept their actions, and all forms of their actions are beneficial in helping others. So, every child will strive to please others. Dahrizal also emphasizes the behaviour of caring for others, sharing, and helping as something that should be accustomed to being applied to children. Therefore, it is clear that mutual assistance and concern for others are cultivated to develop children's morals.

This research finds that parenting patterns for the moral development of young children show progress in understanding and applying local cultural values in the context of education and moral development. From the discussions presented, it is evident that the philosophy of life Piil Pesenggikhi has a broad application, not only as the cultural identity of Lampungese society but also as a foundation for the moral development of young children. This discussion explains values such as hospitality, great names, the ability to blend with everyone, and cooperation as crucial pillars in Piil Pesenggikhi. This approach integrates local life philosophies into children's moral education, following the stages of moral development described by moral psychology theories. Parents are encouraged to be role models for their children, teaching values such as respect, courtesy, cooperation, and responsibility through concrete examples in everyday life. Furthermore, this research highlights the importance of cultural context in shaping children's morals, emphasizing the role of the family environment in providing a solid foundation for moral development.

Thus, this research contributes to expanding understanding of local cultural values in children's moral education. Through the integration of Piil Pesenggikhi into parenting patterns, it is hoped that Lampungese children can grow into individuals with noble character and responsibility, which is in line with the values embraced by Lampungese society traditionally.

CONCLUSIONS

Piil Pesenggikhi as an identity of Lampung society and its application in parental upbringing for the moral development of young children demonstrates significant progress in understanding and implementing local cultural values in education and moral development contexts. The philosophy of Piil Pesenggikhi serves not only as a cultural identity for the Lampung community but also as a foundation for the moral development of young children. Values such as hospitality, inclusivity, and cooperation, embedded within Piil Pesenggikhi, are crucial pillars for fostering moral growth in children. This study contributes to the existing body of knowledge by integrating local life philosophies into early childhood moral education, aligning with established theories of moral development. The significance of this study lies in its ability to bridge the gap between cultural identity and moral education, offering a holistic approach that respects local traditions while addressing contemporary challenges in moral upbringing. By recognizing and incorporating Piil Pesenggikhi's values into parenting practices, caregivers and educators can promote a more inclusive and morally grounded upbringing for children. Furthermore, this research underscores the importance of cultural relevance in educational practices, advocating for integrating indigenous knowledge systems into mainstream pedagogical approaches. Moreover, by situating our findings within the broader context of moral development theories and previous studies, we establish the novelty and significance of our research. While prior literature has explored various aspects of cultural identity and moral education, our study uniquely focuses on applying Piil Pesenggikhi's philosophy in parental upbringing for moral development, offering fresh insights and practical implications for educators, caregivers, and researchers alike. Thus, our findings contribute to the ongoing discourse on culturally responsive education and moral development, highlighting the importance of incorporating local wisdom into global educational frameworks.

ACKNOWLEDGMENTS

The authors would like to sincere their gratitude to the participants and everyone who involved in the research.

AUTHOR CONTRIBUTION STATEMENT

All authors agree to the final version of this article.

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