



## Integration of Lampung Local Wisdom Values in Lampung History and Culture Lectures to Instill Student Nationalism

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### ABSTRACT

The many varieties of Lampung culture are an inseparable part of the Indonesian national culture that characterizes our Indonesia, meaning that if one of the cultures of this region is extinct and lost, our Indonesian national identity will naturally also disappear, because as we know that Indonesia is identified with many ethnic groups consisting of various elements and of course each of these ethnic groups has characteristic characteristics. The characteristics of each so that it becomes a differentiator between one culture and another, so that it is the obligation of all children of the nation to preserve it both at the theoretical level and at the practical level.

Nationalism itself is a form of love for the nation where he lives, therefore as a form of love for the country, it is required for every individual to know the forms and types of culture owned and preserve them by using them in daily life and interaction, if this is done by all components of the nation, then by itself the culture heritage of our ancestors will be preserved and become large and global, Especially today almost all components of the nation's children are familiar with the internet, especially the millennial generation who with their role who are now students have a very significant role and contribution to disseminate the culture of this region through their social media channels.

This study aims to find out what are the forms of integration of Lampung local wisdom values that exist in Lampung history and culture lectures in order to instill nationalism attitudes of History Education Students of FKIP University of Lampung, while the method used in this study is a qualitative descriptive method, using this method it is hoped that it can explain and answer existing problems and challenges so as to obtain initial data on wisdom local integrated in Lampung history and culture lectures.

## INTRODUCTION

Lampung Province, which has many cultural treasures, must be maintained and preserved by every citizen of Lampung both as natives and as migrants. This is because as an effort that can be done in growing public awareness and love for Lampung culture, especially to students as the next generation of the nation and cultural actors, to preserve the culture in the community, especially Lampung culture, one way that can be done is to integrate Lampung culture in the lecture process carried out by students.

The Lampung cultural history course taught in the History Education study program FKIP University of Lampung is one of the courses that is oriented to foster a sense of nationalism of students towards the country starting with understanding and loving the culture of the region where they live, live and interact daily.

The many varieties of Lampung culture are an inseparable part of the Indonesian national culture that characterizes our Indonesia, meaning that if one of the cultures of this region is extinct and lost, our Indonesian national identity will naturally also disappear, because as we know that Indonesia is identified with many ethnic groups consisting of various elements and of course each of these ethnic groups has characteristic characteristics. The characteristics of each so that it becomes a differentiator between one culture and another, so that it is the obligation of all children of the nation to preserve it both at the theoretical level and at the practical level.

Nationalism itself is a form of love for the nation where he lives, therefore as a form of love for the country, it is required for every individual to know the forms and types of culture owned and preserve them by using them in daily life and interaction, if this is done by all components of the nation, then by itself the culture heritage of our ancestors will be preserved and become large and global, Especially today almost all components of the nation's children are familiar with the internet, especially the millennial generation who with their role who are now students have a very significant role and contribution to disseminate the culture of this region through their social media channels.

Therefore, in order to preserve the culture of the Lampung region, researchers are interested in seeing the integration of Lampung local wisdom values in Lampung History and Culture lectures in the History Education study program of FKIP University of Lampung which will then be carried out comprehensive research so that complete data is produced for later *review* to be refined on this course material.

## BACKGROUND

According to Law of the Republic of Indonesia No. 20 of 2003 Article 1 Paragraph 1 concerning the National Education system (SISDIKNAS) states that education is a conscious and planned effort to be able to create a learning atmosphere and learning process so that students actively develop their potential to have religious spiritual strength, self-control, personality, intelligence, noble character, and skills needed by themselves, society, nation and state. In order for teachers to be able to realize the contents of the law, educational institutions need to make efforts to improve education and invite all levels of society to take an active role in improving education in the State of Indonesia.

To be able to improve student learning outcomes, it is expected that a teacher plays an active role in educating students such as applying an effective approach so that students understand the material taught. Therefore, a teacher is expected to be able to guide students to be active in learning, so that these students are not only accustomed to receiving lessons but also can develop the knowledge they gain during class lessons.

Direct factors that affect the efficiency and effectiveness of the teaching and learning process are the teaching methods used by teachers, in addition to mastery of teaching materials. Majid (2005: 6) explained that the competence possessed by each teacher will show the quality of teachers in teaching. These competencies will be manifested in the form of mastery of knowledge and professionals in carrying out their functions as teachers.

Formal character education is a systematic and planned education to educate, empower, and develop students in order to maximally build character personally. Thus, individuals can grow into individuals who can provide benefits for themselves, for their families, nations, and countries.

Ki Hadjar Dewantara in his book "Karya Ki Hadjar Dewantara Part II A: Kebudajaan" explains more about how the essence of education. According to him, education is a cultural effort aimed at providing guidance in life, the growth of the child's body soul so that the outward innate of each individual and the influence of their environment make their person towards humanity. The point is that education is intended to shape humans to become civilized and humanize humans.

The explanation from Ki Hadjar Dewantara above confirms that education is a guide in the life and development of children. This means that the life of growing children lies in the skills or will of educators. Every child has strength in himself, has experience, and wealth in each child. The educator must guide and

strengthen what is in each child in order to improve his behavior, way of life, and growth.

Character education aims to build and form comprehensive self-improvement, in order to shape individual self-abilities. According to the Presidential Regulation on strengthening character education (PPK) requires the community to deepen and main values, namely, nationalist, independent, religious, integrity, and mutual assistance or mutual assistance. The values brought are expected to be applied in every line, especially in our current education system. Strengthening character education is encouraged because of the times and increasingly rapid technology. Thus, it is necessary to strengthen from within the individual so that it can continue to develop also without any distortion of the original Indonesian culture. Character education also keeps the nation's personality in the character of the Indonesian nation.

Character education as mentioned above must be applied to every line of society. The learning system in character education is emphasized on educational institutions in order to prepare students scientifically and excel in personality. Educational institutions are required to produce students who are strong in moral, spiritual, and of course in their scientific values. As for general, the function of character education in schools is to shape a person's character and personality so that they become people who have high moral values, high tolerance, behave well, and have noble morals. We as teachers are responsible for the formation of students who will become adult humans in the future.

Based on this explanation, researchers are very interested in seeing whether character education has been seen or seen in the process of teaching and learning activities in social studies clusters by conducting research entitled *Character Education in Social Science Lesson Clusters at State Vocational High School 1 Seputih Agung Central Lampung*.

## **METHOD**

The method used in this study is a descriptive method, by trying to find a comprehensive picture of the actual data, facts and events regarding the integration of Lampung local wisdom values in Lampung History and Culture lectures. The descriptive method according to Winarno Surachmad (1990: 139) is an investigation that sorts, analyzes and clarifies investigations using survey methods, interview techniques, observation questionnaires, quantitative analysis, case studies, comparative studies, motion and time studies, and cooperative or operational studies.

## **Data Collection Techniques**

### **Observation Techniques**

According to Usman Husaini and Purnomo Setiady Akbar (2009; 52) Observation is a systematic observation and recording of the symptoms under study. There are two senses that are vital in making observations, namely the eyes and ears. The observation used by researchers is to see directly about the object to be studied. This observation technique aims to assist researchers in collecting data by making direct observations of the object of the problem being studied so as to obtain data related to the value of Lampung local wisdom in Lampung History and Culture lectures

### **Interview Techniques**

Interview or interview method, including the method used by someone for the purpose of a particular task, trying to get information or stance orally from a respondent, by conversing face to face (Koentjaraningrat, 1997: 63). This technique is to find complete information, based on this definition, the researcher conducted interview techniques with teachers who were sampled in this study to find out the value of Lampung local wisdom integrated in Lampung History and Culture lectures

### **Documentation Techniques**

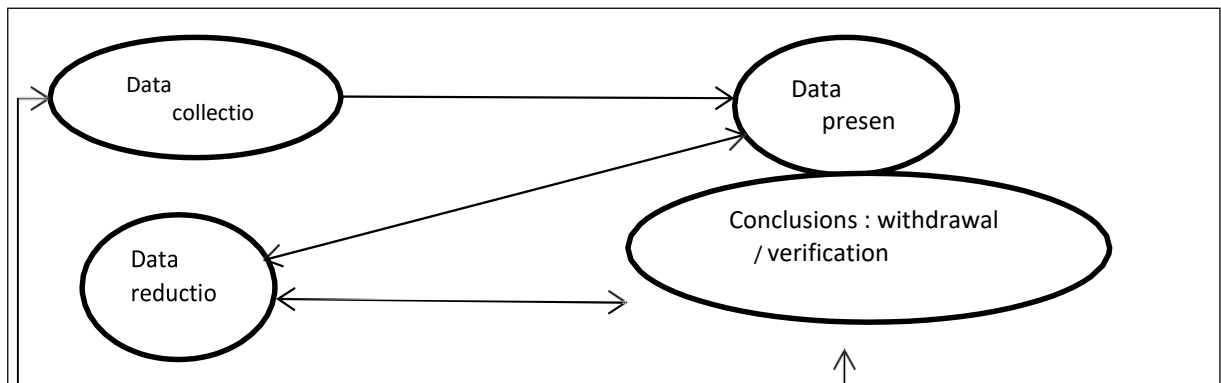
According to Suharsimi Arikunto, "Documentation technique is to find data about things or variables in the form of notes, transcripts, books, newspapers, magazines, inscriptions, meeting minutes, leggers, agendas, and so on (Suharsimi Arikunto, 1997: 236).

## **Data Analysis Techniques**

In this study, the author used qualitative data analysis techniques because the data obtained was not in the form of numbers so it could not be tested statistically. In addition to qualitative data analysis that can provide real explanations in our lives in accordance with the things to be researched. So in this study researchers analyze the data qualitatively, which explains, describes and interprets the results of the study with the arrangement of words and sentences as answers to the problems studied so that the data obtained can be understood by readers. Data analysis in qualitative research,

is carried out at the time of data collection, and after completion of data collection within a certain period. Miles and Huberman in Sugiyono (2008: 246), Activities in qualitative data analysis are carried out interactively and take place continuously until complete, so that the data is saturated. The steps in analyzing data in a study can be described as follows:

**Figure 3.5 Components of Data Analysis (Miles and PR:1992; 20**



## RESULTS AND DISCUSSION

The integration of Lampung's local wisdom values in lectures can be an important step to promote and preserve local culture and traditions, as well as enrich students' learning experience. Local wisdom is a valuable cultural heritage and has values that can be integrated in learning in universities such as at the Faculty of Teacher Training and Education, University of Lampung.

The following are the results of several research conducted in integrating the value of Lampung local wisdom in Lampung History and Culture lectures:

1. **Local Wisdom-Based Curriculum:** The study program has designed a curriculum that includes special courses or modules that explore the values of Lampung local wisdom including Lampung history and culture courses, these courses include the study of language, art, culture, history, and ethical values inherent in Lampung society. In this way, students can learn about and understand the cultural values of the Lampung area.
2. **Collaboration with Local Communities:** The History Education study program has established partnerships with local communities in Lampung, such as cooperation with the Lampung regional language study program, art study groups (KSS) and the Lampung queen community. On this occasion, lecturers and students conduct projects or research involving existing communities, such as local product development, studies on local traditions, or community service programs that support the development of local communities.
3. **Use of Local Language:** In the lecture environment, the use of Lampung

language has been integrated, especially in Lampung history and culture courses related to language and literature. This helps in the preservation of the Lampung regional language and also allows students to appreciate and understand the uniqueness of the language, considering that there are several other tribes besides the indigenous tribes of Lampung who take this course.

4. Cultural Festivals and Performances: By collaborating with existing communities such as Lampung language study programs and art study groups (KSS) to participate in organizing Lampung cultural festivals or performances on campus and certain places so that it becomes an effective way to introduce students to local culture. It also provides a platform for Students to participate in performances or exhibitions that reflect the cultural heritage of Lampung.
5. Research and Local Studies: Lecturers and Students are encouraged to conduct research or studies that focus on local issues in Lampung. It has conducted scientific research, paper writing, or projects that contribute to solving local problems.
6. Field Classes and Local Visits: The study program through course supervisors has held field classes or visits to historical or cultural places in Lampung so as to help students to experience local values firsthand. It can also enrich their learning experience, such as a visit to the Lampung Museum
7. Cooperation with the Government and Local NGOs: The University of Lampung as a university has collaborated with the local government and non-governmental organizations that focus on preserving local wisdom. This collaboration is expected to open opportunities for students to be involved in projects that have a positive impact on the local community, such as conducting real work lectures (KKN) to several places including outside Lampung Province, namely the Cikoneng area in Banten Province.

The integration of Lampung's local wisdom values in lectures is not only about preserving culture, but also about preparing students to become more caring, empathetic, and aware of cultural diversity. By incorporating these local values in the higher education curriculum, we can create a generation of students who better understand and respect the local cultural heritage while contributing to the development of Lampung society, by integrating the values of Lampung local wisdom in lectures, universities can play an important role in cultural preservation and development of local communities. It also provides students with valuable experiences that can help them become more knowledgeable, caring, and active citizens in safeguarding local cultural heritage and traditions. In addition, it can also enhance cooperation between universities and local communities, creating stronger and mutually beneficial relationships. The integration of cultural values and local wisdom in lectures presupposes that students will construct knowledge or sow seeds of positive values in themselves as a result of "thinking" and their interaction in the socio-cultural context that surrounds and conditions them. Students are expected to be able to create the

right meaning for themselves based on the interaction between knowledge that has been possessed, known, and believed; with new symptoms, ideas, or information obtained in the educational process he undertook. Therefore, the cultural values and local wisdom in question must be presented in learning / lecture classes.

The placement of local wisdom values as an educational context has the potential to bring students closer and aware of their living environment: from customs and cultural objects where these values are inherent and reside in them. Thus, the strategy of presenting the cultural environment is part of the process of seed sowing and value grounding. When students interact and adapt to the environment (culture), they are actually in a learning *periswa*. The cultural environment is a "locus" for gaining experience(s). Local wisdom integrated in educational practices will create a field of exploration for students in understanding and living certain values. They not only understand, but also do and preserve, interacting with it through various processes: knowing, doing, and being are integrated. When the results of the excavation and development of cultural values and local wisdom are linked and integrated in education, there will be three possible alternatives. First, education about certain cultural values and local wisdom.

This alternative places cultural values and local wisdom as the subject and object of study. Certain cultural values and local wisdom are studied in one specific course of study: on culture and for culture. In this case, cultural values and local wisdom are not integrated with other scientific disciplines. Second, education with cultural values and local wisdom occurs when certain cultural values and local wisdom are introduced to students as a way or method to learn a certain concept. Learning with cultural values and local wisdom includes the use of various things inherent in it: being a learning medium in the learning process, being a context for examples of concepts or principles, and being a context for the application of certain principles or procedures. Third, education through cultural values and local wisdom is a strategy that provides opportunities for students to show the achievement of understanding or meaning created through various cultural manifestations based on certain cultural values and local wisdom. Cultural "products" realized by students, such as posters, essays, paintings, songs, or poems with the theme of certain cultural values and local wisdom, can be calculated to see how far students gain an understanding of certain processes, and how much creativity in order to achieve certain competencies.

Finally, when ethnicity is understood as a cultural concept centered on the division of cultural norms, values, beliefs, symbols, and practices, then local wisdom actually becomes the primary means of binding the integrity of ethnicity. Therefore, when local wisdom is integrated into educational practice, the learning models chosen and developed need to be carefully carried out.

The orientation of the development of learning / lectures of local wisdom is

directed at localization and globalization at the same time, the conception of learning and learning about, through, and with local wisdom is important to be considered in the practice of its implementation. The learning / lecture process that tends to emphasize curriculum achievement and textual delivery of material alone must be immediately abandoned and replaced with the development of students' learning abilities, creativity, and logic of thinking. The situation and position of students as passive recipients of all information conveyed by lecturers must also be immediately dynamicated so that the dominance of lecturers, dependence on textbooks, and single truths in the learning / lecture process can be gradually abandoned. In this connection, meaningful lectures must be created and designed creatively, so as to allow interaction and negotiation for the creation of meaning and construction of meaning in each student and lecturer, including the use of local wisdom as local culture in lectures.

This is important to take into account because constructivistically, students construct knowledge or create meaning as a result of their thoughts and interactions in a social context. Doesn't each individual create new meanings and understandings, based on the interaction between what is already owned, known, and believed, and new phenomena, ideas, or information learned? Since local wisdom is also the "home of the humanitarian experience," students' involvement and "stopover" with them in lectures allows them to learn more than they should. In this way, students also learn about the culture of their community – including misconceptions inherent in that culture.

The contact of students with various forms of culture in the learning process at the same time means the opening of space and opportunities for them to freely explore the principles of "science" based on familiar contexts, find meaningful things around them (in their cultural community), and encourage them to open and discover new things. In the end, they are also expected to be able to become individuals with character, who have full sovereignty over themselves

## CONCLUSION

The following are the results of several research conducted in integrating the value of Lampung local wisdom in Lampung History and Culture lectures:

1. Local Wisdom-Based Curriculum: The study program has designed a curriculum that includes special courses or modules that explore the values of Lampung's local wisdom.
2. Collaboration with Local Communities: The History Education study program has established partnerships with local communities in Lampung, such as cooperation with the Lampung regional language study program, art study groups (KSS) and the Lampung queen community.

3. Use of Local Language: In the lecture environment, the use of Lampung language has been integrated, especially in Lampung history and culture courses related to language and literature.
4. Cultural Festivals and Performances: By collaborating with existing communities such as Lampung language study programs and art study groups (KSS) to participate in organizing Lampung cultural festivals or performances on campus and certain places so that it becomes an effective way to introduce students to local culture.
5. Research and Local Studies: Lecturers and Students are encouraged to conduct research or studies that focus on local issues in Lampung. It has conducted scientific research, paper writing, or projects that contribute to solving local problems.
6. Field Classes and Local Visits: The study program through course supervisors has held field classes or visits to historical or cultural places in Lampung so as to help students to experience local values firsthand.
7. Cooperation with the Government and Local NGOs: The University of Lampung as a university has collaborated with the local government and non-governmental organizations that focus on preserving local wisdom.

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