



Dynamics Of Culturally Responsive Learning Based On Piil Pesenggiri In Madrasah In Lampung

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Abstract: This study examines the dynamics of culturally responsive learning based on Piil Pesenggiri values in Madrasahs in Lampung Province. The background of this study is based on concerns about the lack of integration of local cultural values in the learning process in formal Islamic educational institutions. The objectives of the study are to analyze the implementation of Piil Pesenggiri values as a foundation for culturally responsive learning, identify the dynamics that occur in the integration process, and formulate a learning model that is appropriate to the Lampung cultural context. The method used is qualitative research with a case study approach in three Madrasahs Ibtidaiyah and Madrasah Tsanawiyah in Central Lampung. The results show that the integration of Piil Pesenggiri strengthens students' cultural identity, increases learning motivation, and strengthens the relationship between the madrasah and the local community. The conclusion of this study confirms that culturally responsive learning based on Piil Pesenggiri has the potential to become a relevant and meaningful contextual education model for students in Lampung.

1. INTRODUCTION

Madrasah education in Indonesia faces complex challenges in the era of globalization, which is increasingly eroding local cultural values. In Lampung Province, a region rich in local wisdom, Piil Pesenggiri is a philosophy of life for the Lampung people, reflecting noble values such as honor, social concern, solidarity, and mutual cooperation. However, the integration of these values into the learning process in madrasahs remains suboptimal. This situation creates a gap between students' cultural identities and the learning materials they receive daily. This

gap ultimately implies a low relevance of education to students' real lives (Ardiansyah & Permana, 2023; Hidayat, 2022).

The concept of culturally responsive learning has received serious attention from global and national education experts. Culturally responsive learning is believed to bridge students' cultural experiences with the applicable formal curriculum. Gay (in Mulyasa, 2022) states that learning that accommodates students' cultural backgrounds has been proven to significantly increase academic engagement and learning outcomes. In Indonesia, the relevance of this approach is further strengthened by the Merdeka Belajar (Freedom to Learn) policy, which encourages contextualization of learning based on local excellence. Madrasahs, as Islamic educational institutions, are expected to be at the forefront of preserving and developing local cultural values aligned with Islamic values (Supriyadi & Nasution, 2023).

In Lampung, Piil Pesenggiri comprises four main elements: Juluk Adek (name and honorific title), Nemui Nyimah (friendly and generous attitude), Nengah Nyappur (social spirit), and Sakai Sambayan (spirit of mutual assistance). Philosophically, these four elements align closely with the Islamic values taught in madrasahs, thus integrating them into learning has the potential to strengthen students' character and identity. Unfortunately, various studies indicate that the implementation of learning in Lampung madrasahs still tends to ignore this local cultural dimension. Madrasah teachers have not received sufficient training to integrate Lampung's local wisdom into their learning designs (Wahyuni & Firmansyah, 2023).

Research on culturally responsive learning in madrasahs remains very limited, particularly those specifically examining the Lampung cultural context and the values of Piil Pesenggiri. Most existing studies focus primarily on general education or Javanese and Sundanese cultural contexts, leaving a significant knowledge gap. Yet, Lampung boasts a unique demographic as a multicultural region, where indigenous Lampung people live side by side with various immigrant groups. This situation makes culturally responsive learning based on Piil Pesenggiri increasingly relevant as a model with the potential to promote social harmony and pride in local identity among madrasah students (Rizki & Arifin, 2022).

Based on the above background, this study aims to examine in depth the dynamics of culturally responsive learning based on Piil Pesenggiri in madrasahs in Lampung. More specifically, this study seeks to answer the following questions: (1) How is the implementation of Piil Pesenggiri values in learning in madrasahs? (2) What dynamics emerge in the process of integrating these values? and (3) How does it impact learning motivation, character formation,

and the relationship between madrasas and the community? This research is expected to provide theoretical and practical contributions to the development of local wisdom-based education in Indonesia, particularly in madrasas within the Lampung cultural context (Prasetyo & Sukmawati, 2023).

METHOD

This research uses a qualitative approach with a case study design chosen to gain an in-depth understanding of the dynamics of culturally responsive learning based on Piil Pesenggiri in Lampung madrasas. Case studies were chosen because they allow researchers to explore contemporary phenomena in a real-life context holistically and in detail (Creswell in Alamsyah & Santoso, 2023). The research locations included three madrasas in Central Lampung, namely two State Elementary Madrasas and one State Junior High Madrasah, which were selected purposively based on regional representation, variations in the level of local cultural integration in learning, and the availability of informants. The research was conducted for eight months from January to August 2024. Data collection techniques included in-depth interviews, participatory observation, and documentation studies of learning tools, lesson plans, and madrasah activity reports. The research informants consisted of 15 teachers, 3 madrasah principals, 30 students, and 10 Lampung community leaders selected using purposive sampling and snowball sampling techniques (Sugiyono, 2022).

The data analysis process followed the interactive analysis model of Miles, Huberman, and Saldana, which included the stages of data condensation, data display, and conclusion drawing/verification. Data condensation was carried out by sorting, focusing, and summarizing field notes and interview transcripts to retain only data relevant to the research objectives. Data presentation was carried out in the form of descriptive narratives, matrices, and flowcharts to facilitate the identification of patterns and relationships between themes. Conclusions were drawn gradually along with the data collection process, then verified through source triangulation, method triangulation, and member checking with key informants. Data validity was guaranteed through the application of credibility criteria (prolonged engagement, persistent observation, triangulation), transferability (thick description), dependability (audit trail), and confirmability (reflexive journal) according to the guidelines of Lincoln and Guba (in Moleong & Wahyudin, 2023).

To ensure the reliability and validity of the study, several rigorous procedures were implemented to allow other researchers to replicate the process and verify the findings. First, the interview protocol and observation guide were structured and pre-tested through a pilot

study at one madrasah (Islamic board) not included in the main sample. Second, all interview recordings were transcribed verbatim and returned to the informants for confirmation of accuracy. Third, the coding process was conducted by two researchers independently and then matched to calculate intercoder reliability, achieving a Cohen's Kappa coefficient of 0.82, indicating excellent agreement. Research audit records, including methodological decision logs, field notes, and interview recordings, were systematically stored and accessible for verification purposes (Zuchri & Gunawan, 2022; Herdiansyah, 2023).

RESEARCH RESULT

Forms of Implementation of Piil Pesenggiri Values in Learning

Observations and in-depth interviews at the three Islamic schools studied indicate that the implementation of Piil Pesenggiri values in learning has taken place in various forms, although with varying levels of intensity and depth across schools. Madrasah Ibtidaiyah Negeri 1 Lampung Tengah demonstrated the most comprehensive implementation, where the values of Juluk Adek were integrated into Indonesian language learning through activities such as naming and giving titles in Lampung folklore. Nemui Nyimah was brought to life in classroom activities through a culture of sharing tasks and respecting the opinions of peers. Nengah Nyappur was implemented through cross-cultural group discussions, while Sakai Sambayan was realized through collaborative projects that emphasized solidarity and mutual assistance (Ardiansyah & Permana, 2023; Wahyuni & Firmansyah, 2023).

The implementation of Piil Pesenggiri values in the learning process is realized through various concrete strategies that can be directly observed in the classroom. Teachers who already have a deep understanding of Lampung culture use the context of folklore, traditional games, and Lampung language expressions as a strong apperception before entering the core material. This has proven effective in building connections between students' cultural experiences and the academic content being studied. The use of Lampung script in learning media is also a form of implementation that has received a positive response from students. This cultural integration is not merely decorative, but truly influences the pedagogical strategies, assessment, and classroom management implemented by teachers (Supriyadi & Nasution, 2023; Prasetyo & Sukmawati, 2023).

In the realm of assessment, the implementation of Piil Pesenggiri has resulted in innovations in the form of performance assessments that integrate elements of local culture.

One concrete example is a written assignment on the theme of Juluk Adek, which requires students to interview Lampung community leaders near their homes. This assignment not only assesses students' literacy skills but also fosters connections between the madrasah and the community, while deepening students' understanding of Lampung's cultural value system. This innovative form of assessment reflects the principles of culturally responsive learning, which emphasizes the relevance of what is learned in school to the real world that students face every day (Rizki & Arifin, 2022; Hidayat, 2022).

Although the implementation of Piil Pesenggiri values in learning has shown encouraging progress, there is significant variation in the depth and consistency of its application among the three madrasahs studied. The State Junior High School (Madrasah Tsanawiyah Negeri), where the study took place, demonstrated more sporadic implementation and reliance on individual teacher initiative. This finding indicates the lack of a systematic and structured institutional policy for integrating Piil Pesenggiri into the curriculum and learning. This situation requires serious attention from madrasah leaders to formulate more holistic policies, so that implementation is not partial and dependent solely on individual enthusiasm (Mulyasa, 2022; Sugiyono, 2022).

DISCUSSION

1. Dynamics of Integration of Local Cultural Values in Madrasah Learning

The dynamics of integrating Piil Pesenggiri values into madrasah learning are complex and involve the interaction of various interrelated factors. This study identifies at least four key dynamics that emerge in this integration process: madrasah leadership, teacher competency, student response, and community relations. The leadership of the madrasah principal has been shown to be the most significant determining factor in promoting or hindering local cultural integration. Madrasahs with principals who have a strong vision for education based on local wisdom tend to have more culturally responsive learning ecosystems (Alamsyah & Santoso, 2023; Herdiansyah, 2023).

The dynamics of teacher competency were a central issue that repeatedly emerged in various interviews and observations. Most teachers acknowledged their limited in-depth knowledge of the Piil Pesenggiri value system, particularly those from areas outside Lampung. This limitation resulted in a shallow integration of local cultural values, touching only on the most popular and easily recognized aspects. Teachers born and raised in Lampung demonstrated a more natural ability to integrate Piil Pesenggiri, as they had absorbed these values through osmosis in their daily lives. This finding underscores the importance of

professional development programs that specifically equip teachers with a deep understanding of Lampung's local wisdom (Wahyuni & Firmansyah, 2023; Prasetyo & Sukmawati, 2023).

The dynamics of student responses to culturally responsive learning based on Piil Pesenggiri vary widely and are influenced by several factors, including ethnic background, level of exposure to Lampung culture in the family environment, and age. Students from native Lampung families generally show greater enthusiasm and engagement when learning materials are linked to Piil Pesenggiri values. In contrast, students from Javanese, Sundanese, or Batak families, who constitute large immigrant groups in Lampung, initially show a more neutral response, but gradually become more engaged with the teacher's inclusive, non-exclusive approach (Rizki & Arifin, 2022; Hidayat, 2022).

The dynamics of the relationship between madrasahs and local communities have undergone a positive transformation as a result of the implementation of culturally responsive learning. Traditional and community leaders in Lampung, who previously distanced themselves from madrasahs, have begun to demonstrate openness and active support. Some traditional leaders have volunteered as guest speakers in classes, while others have facilitated student visits to Lampung cultural centers. This shift in relationships reflects the principles of *Nengah Nyappur* and *Sakai Sambayan*, which, in the educational context, are embodied in partnerships between madrasahs and communities. This transformation is highly strategic because it opens up opportunities for madrasahs to access authentic learning resources not available in conventional textbooks (Supriyadi & Nasution, 2023; Ardiansyah & Permana, 2023).

2. Impact on Student Learning Motivation and Character Formation

The impact of implementing Piil Pesenggiri-based culturally responsive learning on student learning motivation was measured through observation of learning behavior, in-depth interviews with students, and analysis of teacher notes. The analysis showed a consistent, observable increase in several indicators of intrinsic motivation, including: the frequency of student questions, active involvement in class discussions, independence in completing assignments, and persistence in facing learning difficulties. This increase in motivation was most pronounced in learning topics explicitly linked to the Lampung cultural context and Piil Pesenggiri values, which are close to students' daily lives (Prasetyo & Sukmawati, 2023; Alamsyah & Santoso, 2023).

The impact on student character development was evident in observable changes in social behavior during the eight-month study. The Sakai Sambayan values, brought to life through cooperative learning, contributed to a reduction in peer conflict reported by teachers at all three madrasas. The Nemui Nyimah values, integrated into learning routines, positively impacted students' communication ethics, both in interactions with fellow students and with teachers and madrasah staff. This character development, rooted in local cultural values, did not feel imposed from the outside but rather a natural extension of the students' inherent cultural identities (Wahyuni & Firmansyah, 2023; Rizki & Arifin, 2022).

Studies of student academic learning outcomes provide a more nuanced picture of the impact of culturally responsive learning. While improvements in test scores cannot always be directly attributed to culturally responsive learning interventions, a positive correlation can be identified between the level of cultural engagement in learning and academic performance in specific subjects. Students demonstrated significant improvements in critical thinking skills and argumentative writing when the topics discussed had high cultural relevance. These findings are consistent with contextual learning theory, which states that contextual relevance is an important mediating variable between learning methods and learning outcomes (Mulyasa, 2022; Herdiansyah, 2023).

Analysis of the long-term impact on students' cultural identity revealed highly significant findings, fundamentally supporting the relevance of this approach. Students who consistently received culturally responsive learning based on Piil Pesenggiri reported increased pride in their Lampung cultural identity. More importantly, they were able to clearly articulate the values of Piil Pesenggiri and relate them to their real-life situations. This development is particularly significant given concerns about the erosion of cultural identity among Lampung's younger generation, who are increasingly exposed to global culture. Culturally responsive learning in madrasas has been shown to function as an effective bulwark for cultural identity preservation (Supriyadi & Nasution, 2023; Hidayat, 2022).

3. Culturally Responsive Learning Model Based on Piil Pesenggiri

Based on the synthesis of research findings, the research team developed a conceptual model of culturally responsive learning based on Piil Pesenggiri, named the PIPS (Piil Pesenggiri-Integrated Pedagogical System) Model. This model consists of four main, interconnected components: (1) the Cultural Foundation Component, which includes teachers' in-depth understanding of Piil Pesenggiri values and the socio-historical context of Lampung culture; (2) the Culturally Responsive Learning Design Component in the preparation of

learning objectives, materials, and strategies; (3) the Classroom Implementation Component that emphasizes the creation of a learning environment that actively integrates local culture; and (4) the Culture-Based Evaluation Component that uses authentic assessment methods rooted in the cultural context of students (Ardiansyah & Permana, 2023; Zuchri & Gunawan, 2022).

The PIPS model developed in this study is an original contribution that fills a theoretical gap in the literature on local wisdom-based education in Indonesia. This model is not simply an adaptation of culturally responsive learning models developed in Western contexts, but rather a synthesis that organically grew from empirical field data and is deeply informed by Lampung cultural philosophy. The innovative aspect of this model lies in the placement of the Sakai Sambayan value as a core pedagogical principle that underpins all interactions within the learning ecosystem, including teacher-student, student-student, and madrasah-community relationships. This principle ensures that learning is not isolated from the socio-cultural lives of students (Prasetyo & Sukmawati, 2023; Rizki & Arifin, 2022).

The PIPS model was validated through focus group discussions (FGDs) involving senior teachers, madrasah principals, Islamic education academics, and Lampung cultural figures. This validation process yielded valuable input that was used to refine the model before it was recommended for wider implementation. The validation results generally confirmed the model's relevance, feasibility, and acceptability in the context of madrasahs in Lampung. Some suggested adjustments include adding a component empowering parents as cultural agents, strengthening the dimension of critical reflection on cultural aspects that need updating, and providing more operational practical guidance for teachers (Moleong & Wahyudin, 2023; Alamsyah & Santoso, 2023).

Previous research in Indonesia on local wisdom-based learning has generally been fragmented and has failed to develop a comprehensive, replicable model. The PIPS Model's advantage over previous approaches lies in its simultaneous integration of cultural, Islamic spiritual, and contemporary pedagogical dimensions. The Islamic spiritual dimension is crucial in the madrasah context, as teachers and students view the values of Piil Pesenggiri not as contradictory to Islamic teachings, but as local manifestations of universal Islamic values such as brotherhood (*ukhuwah*), generosity (*infaq*), and mutual cooperation (*gotong royong*). This synergy between Islamic values and local culture is a unique strength that distinguishes the

PIPS Model from other culturally responsive learning models (Wahyuni & Firmansyah, 2023; Supriyadi & Nasution, 2023).

CONCLUSION

This study has successfully revealed the dynamics of culturally responsive learning based on Piil Pesenggiri in madrasas in Lampung comprehensively and in depth. The main findings of the study confirm that the integration of Piil Pesenggiri values into madrasa learning produces a significant positive impact on learning motivation, character formation, and strengthening of students' cultural identity. This integration process is dynamic and influenced by various factors, especially madrasa leadership, teachers' cultural competence, and the quality of the madrasa's relationship with the local community. The PIPS model resulting from this study offers a holistic, contextual, and replicable framework for developing culturally responsive learning in other madrasas in Lampung and regions with similar rich local wisdom.

This study recommends several strategic steps to optimize culturally responsive learning in madrasas. First, the Lampung Provincial Ministry of Religious Affairs needs to formulate policies that systematically support the integration of local wisdom into the madrasa curriculum. Second, teacher education and training programs need to include specific modules on Lampung culture and culturally responsive pedagogical strategies. Third, a digital platform needs to be developed that provides Lampung culture-based learning resources that are easily accessible to teachers and students. Further research is needed to assess the effectiveness of the PIPS Model in the long term and in more diverse socio-cultural contexts, including in madrasas located in areas with more heterogeneous ethnic compositions.

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