



LAMPUNG LOCAL WISDOM AS A BASIS FOR DEVELOPING PARENTING PATTERNS TO IMPROVE STUDENTS' FRUGAL LIVING

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ABSTRAK

Fenomena konsumsi berlebihan yang semakin melekat pada kehidupan remaja di era digital menghadirkan tantangan baru bagi pendidikan karakter, terutama dalam membangun kebiasaan mengelola keuangan secara bijaksana. Di tengah kondisi tersebut, nilai-nilai budaya lokal memiliki potensi untuk dijadikan landasan pembentukan perilaku hidup hemat yang lebih kontekstual dan dekat dengan kehidupan peserta didik. Berangkat dari pemikiran tersebut, penelitian ini menghasilkan sebuah model pola asuh yang mengintegrasikan nilai kearifan lokal Lampung, yaitu Nengah Nyappur dan Nemui Nyimah, untuk memperkuat perilaku frugal living siswa SMAS YP UNILA Bandar Lampung. Pengembangan model dilakukan melalui pendekatan Research and Development dengan kerangka ADDIE yang mencakup proses analisis kebutuhan, perancangan, pengembangan produk, implementasi, dan evaluasi. Data diperoleh dari observasi, angket, serta dokumentasi pada siswa kelas XI tahun ajaran 2025/2026. Kualitas instrumen dan produk dianalisis melalui pengujian validitas serta reliabilitas, sedangkan dampak penerapan model dikaji menggunakan analisis N-Gain dan Independent Sample T-Test. Produk akhir berupa buku panduan praktis memperoleh penilaian sangat layak dari ahli materi, media, bahasa, dan budaya. Implementasinya juga menunjukkan peningkatan perilaku frugal living yang lebih baik pada kelas eksperimen dibandingkan kelas kontrol. Temuan ini mengindikasikan bahwa penguatan pola asuh berbasis Nengah Nyappur dan Nemui Nyimah mampu mendorong terbentuknya sikap hemat, tanggung jawab, kemampuan beradaptasi, serta kecakapan mengelola keuangan, sehingga relevan digunakan sebagai alternatif strategi pendidikan karakter dalam menghadapi budaya konsumtif remaja masa kini.

Kata Kunci: *Frugal Living, Pola Asuh, Kearifan Lokal, Nengah Nyappur, Nemui Nyimah, Pendidikan Karakter.*

ABSTRACT

The phenomenon of excessive consumption that is increasingly embedded in adolescents' lives in the digital era presents new challenges for character education, particularly in fostering wise financial management habits. In this context, local cultural values have the potential to serve as a foundation for developing frugal living behaviors that are more contextual and closely aligned with students' everyday experiences. Based on this perspective, this study developed a parenting model that integrates the local wisdom values of Lampung, namely Nengah Nyappur and Nemui Nyimah, to strengthen frugal living behavior among students of SMAS YP UNILA Bandar Lampung. The model was developed using a Research and Development approach guided by the ADDIE framework, which includes needs analysis, design, product development, implementation, and evaluation stages. Data were collected through observations, questionnaires, and documentation involving Grade XI students in the 2025/2026 academic year. The quality of the instruments and the developed product was assessed through validity

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and reliability testing, while the impact of the model's implementation was analyzed using N-Gain analysis and the Independent Sample t-test. The final product, in the form of a practical parenting guidebook, received a "very feasible" evaluation from material, media, language, and cultural experts. Its implementation also demonstrated a greater improvement in frugal living behavior in the experimental group compared to the control group. These findings indicate that strengthening parenting practices based on Nengah Nyappur and Nemui Nyimah values can foster attitudes of thrift, responsibility, adaptability, and financial management skills, making it a relevant alternative strategy for character education in addressing contemporary adolescent consumer culture.

Keywords: *Frugal Living, Parenting Style, Local Wisdom, Nengah Nyappur, Nemui Nyimah, Character Education.*

INTRODUCTION

The lives of contemporary adolescents are increasingly shaped by environments in which consumption is not merely an economic activity but also a means of expressing identity, social belonging, and personal achievement. Digital platforms continuously expose young people to representations of desirable lifestyles, making the boundary between actual needs and socially constructed wants increasingly difficult to distinguish. Within this environment, spending decisions are often influenced by visibility, trends, and peer recognition rather than considerations of long-term value. Fitrianiingsih and Sofyaningrum (2025) noted that economic pressures combined with digital exposure create conditions that heighten adolescents' susceptibility to consumptive behavior. As online shopping becomes more accessible and social media cultures normalize displays of material success, concerns emerge regarding financial responsibility, self-regulation, and sustainable patterns of living. These concerns are reinforced by evidence linking limited financial literacy and weak self-control with elevated consumptive tendencies among adolescents (Rosyada et al., 2025; Santoso et al., 2025; Gökalp et al., 2026).

Against this backdrop, discussions surrounding frugal living have gained renewed relevance. The concept is frequently associated with financial restraint, yet contemporary interpretations extend beyond saving money alone. Plomteux (2024) described frugal living as a value-oriented approach that embraces moderation, adaptability, and responsible resource utilization while remaining attentive to social and environmental consequences. Such an orientation is particularly meaningful during adolescence, a developmental period characterized by increasing autonomy in decision-making and greater exposure to market influences. Astungkara et al. (2025) further argued that adopting a frugal lifestyle generates benefits that reach beyond individual financial well-being, contributing to broader sustainability goals and fostering greater awareness of responsible consumption practices.

Economic behavior during adolescence rarely develops in isolation. Daily habits, attitudes toward money, and responses to social pressures are largely cultivated within family interactions long before they are reflected in individual choices. Social Learning Theory offers a useful lens for understanding this process by emphasizing how behavioral patterns emerge through observation and imitation of significant role models. In family settings, parents provide more than instructions; they embody examples that children repeatedly witness and internalize. Zatihulwani (2025) characterized parenting as a continuous process involving guidance, supervision, education, and behavioral habituation aimed at supporting children's development. Through such interactions, values associated with discipline, responsibility, and self-control are gradually embedded in everyday life. Firdausi and Ulfa (2022) similarly highlighted that



parenting practices serve as an important avenue for introducing financial literacy and prudent economic habits from an early age.

What makes this discussion particularly relevant in Indonesia is the existence of rich cultural traditions that continue to influence social life despite rapid societal transformation. Rather than functioning solely as heritage, local wisdom often provides practical ethical frameworks through which communities interpret social relationships, obligations, and collective responsibilities. The philosophy of Piil Pesenggiri within Lampung culture exemplifies this role. While globalization expands access to external influences, local cultural values continue to offer reference points for behavior and identity formation. Astuti et al. (2026) demonstrated that local wisdom contributes to strengthening social solidarity and moral guidance within communities, while Rismawati et al. (2025) found that educational practices grounded in local culture support character development and encourage more contextual learning experiences.

Within Piil Pesenggiri, the values of Nengah Nyappur and Nemui Nyimah offer particularly meaningful perspectives for addressing contemporary challenges among adolescents. Nengah Nyappur emphasizes social adaptability, cooperation, and harmonious engagement within diverse social environments. Nemui Nyimah, meanwhile, promotes openness, hospitality, mutual respect, and courteous interaction. These values extend beyond interpersonal relationships because they cultivate dispositions associated with responsibility, self-restraint, and awareness of others. In contexts where consumer culture increasingly prioritizes individual display and instant gratification, cultural values that encourage moderation and social responsibility become highly relevant. Adha et al. (2025) argued that educational efforts aimed at revitalizing local culture can strengthen cultural identity among younger generations in the digital era. Similar findings from Astuti et al. (2026) indicated that integrating cultural values into educational processes enhances students' character formation and social awareness.

Nevertheless, cultural continuity cannot be assumed. The influence of modernization has altered many aspects of youth lifestyles, including how values are transmitted across generations. Social media environments increasingly reward visibility and image construction, often encouraging consumption as a marker of social acceptance. Adha et al. (2025) observed that these dynamics contribute to more consumptive lifestyle orientations among young people. Preliminary observations conducted at SMAS YP UNILA Bandar Lampung revealed similar tendencies. Although Nengah Nyappur and Nemui Nyimah remain recognized as important cultural values, their systematic reinforcement within family settings appears limited. Practices associated with cooperation, openness, tolerance, and respectful social interaction are not consistently habituated, reducing opportunities for these values to influence students' economic behavior and everyday decision-making.

Current scholarship has generated substantial insights into parenting, character education, and frugal living; however, these themes often remain disconnected from one another. A growing number of studies have begun exploring the educational relevance of local wisdom, yet cultural values are frequently positioned as supporting elements rather than being developed into structured parenting frameworks. Research by Sinaga et al. (2025) demonstrated that parenting practices rooted in local cultural values contribute to the development of frugal living behavior through family-based value internalization. Oktavia et al. (2024) similarly reported that Nengah Nyappur and Nemui Nyimah support family economic resilience and encourage more prudent financial behavior among children. Additional studies by Konambunon and Mukminin (2023) and Fadhila et al. (2023) emphasized the influence of culture-based parenting



on social behavior, discipline, and daily habits. Despite these contributions, limited attention has been directed toward systematically designing a parenting model that explicitly integrates Nengah Nyappur and Nemui Nyimah as foundational principles for shaping adolescents' economic character.

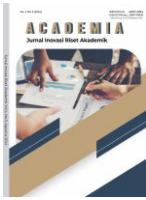
The present study responds to this gap by developing a parenting model grounded in the Lampung cultural values of Nengah Nyappur and Nemui Nyimah with the objective of strengthening frugal living behavior among students. Rather than treating local wisdom as a complementary educational component, the study positions these values as the core framework guiding family-based character formation. The resulting model is operationalized through a practical guidebook intended for use by parents and schools, thereby creating a bridge between cultural preservation, family education, and economic character development. Through this approach, the study seeks to contribute not only to the advancement of local wisdom-based education but also to ongoing efforts to strengthen the Pancasila Student Profile in ways that remain responsive to contemporary social realities while sustaining the cultural foundations of the Lampung community.

RESEARCH METHODS

The development of a parenting model grounded in the Lampung cultural values of Nengah Nyappur and Nemui Nyimah was conducted within a Research and Development (R&D) framework guided by the ADDIE cycle. Rather than proceeding directly to product creation, the study first examined how frugal living behavior was manifested among students and how local cultural values were reflected in existing family parenting practices. Preliminary data were collected through observations, questionnaires, and document analysis at SMAS YP UNILA Bandar Lampung, and these findings served as the basis for determining the characteristics, content, and structure of the parenting model to be developed.

The initial findings were then translated into a prototype in the form of a practical parenting guidebook, which integrated indicators of frugal living behavior with the principles of Nengah Nyappur and Nemui Nyimah. Prior to implementation, the prototype underwent expert validation involving subject-matter specialists and media experts who evaluated content accuracy, language clarity, presentation quality, and overall feasibility using Likert-scale instruments. Revisions were made based on the feedback obtained to ensure the product met both academic and practical standards. Product refinement was not limited to the validation stage but continued throughout implementation and evaluation, as iterative feedback from users and validators was used to improve the model in accordance with field conditions while maintaining its cultural and educational alignment.

The implementation phase involved Grade XI students of SMAS YP UNILA Bandar Lampung in the 2025/2026 academic year using a quasi-experimental design with experimental and control groups selected through purposive sampling. The experimental group was exposed to parenting practices based on the developed guidebook, whereas the control group followed conventional approaches without explicit integration of Lampung local wisdom values. Data were collected from students, parents, and experts through observations, interviews, questionnaires, and documentation, supported by school records and relevant literature. To evaluate the model, both quantitative and qualitative analyses were employed, including validity and reliability testing, feasibility assessment, N-Gain analysis, and Independent Sample t-test using SPSS, complemented by descriptive qualitative analysis to provide contextual interpretation. Through this integrated approach, the study aimed to produce a parenting model



that is empirically tested, culturally grounded, and responsive to contemporary educational needs.

RESULTS AND DISCUSSION

Results

The development process of the parenting model generated a series of findings that collectively illustrate both the initial conditions faced by students and the impact of the intervention after implementation, with evidence gathered throughout the development cycle beginning with a needs assessment, continuing through expert validation, and concluding with effectiveness testing. Examining these stages sequentially provides a clearer understanding of how local wisdom values can be translated into practical parenting strategies aimed at strengthening frugal living behavior among students of SMAS YP UNILA Bandar Lampung. Prior to the design of the model, attention was directed toward exploring the extent to which Nemui Nyimah values were reinforced within family environments, and the results of student responses indicated that the habituation of several core cultural principles remained relatively limited.

Table 1. Results of the Preliminary Research Questionnaire on the Value of Meeting Nyimah

No.	Statement	Yes	No	Presentation Yes	Percentage No
1.	Good manners are emphasized in the family	30	32	48%	52%
2.	Taught to be friendly and open	28	34	45%	55%
3.	Reminded to maintain good relations	24	38	39%	61%

As shown in Table 1, students' responses indicate that the reinforcement of Nemui Nyimah values within family environments remained relatively limited across all measured indicators. A closer examination of the responses suggests that the social values associated with courtesy, openness, and maintaining harmonious relationships had not yet become consistent elements of daily parenting practices. Fewer than half of the respondents acknowledged receiving regular reinforcement regarding friendliness and openness (45%), while the proportion decreased further when students were asked whether they were routinely reminded to preserve positive relationships with others (39%). The dominance of negative responses across all indicators implies that the cultural foundation represented by Nemui Nyimah has not been optimally embedded within family interactions, thereby providing an important context for understanding why a more structured parenting intervention was considered necessary. A similar pattern was also observed in relation to Nengah Nyappur, where although some students reported exposure to values such as tolerance and cooperation, these practices were not yet consistently experienced across respondents, indicating that the internalization of these social values within the family context remains uneven.

Table 2. Results of the Preliminary Research Questionnaire on the Value of Nyappur Middle

No.	Statement	Yes	No	Presentation Yes	Percentage No
1.	Taught to be tolerant	31	31	50%	50%
2.	Taught to be polite to everyone	26	36	42%	58%
3.	Taught to work together and help others	24	38	39%	61%

As shown in Table 2, the findings indicate that the internalization of Nyappur Middle values within family environments is relatively uneven across indicators, with only the aspect of tolerance reaching an equal distribution between positive and negative responses (50%). In contrast, the values of politeness toward others and cooperative behavior were reported less frequently, particularly in relation to working together and helping others, which recorded the highest proportion of negative responses (61%). These patterns suggest that the cultivation of adaptability, social engagement, and collective responsibility within the family context remains insufficient. Such limitations may further shape adolescents' capacity for decision-making, responsibility, and the effective management of personal and social resources.

Insights gained during the preliminary investigation subsequently informed the development of a practical guidebook entitled "*A Practical Guide to Local Wisdom-Based Parenting for Promoting Children's Frugal Living Lifestyle.*" The content was organized around several behavioral dimensions, including prudent purchasing decisions, resistance to excessive consumption, saving habits, creative responses to economic challenges, prioritization of needs over wants, and social responsibility. Prior to implementation, the guidebook underwent a comprehensive validation process involving experts from different fields.

Table 3. Product Validation Results by Experts

Validator	Eligibility Percentage	Category
Material Expert	92%	Very Worthy
Media Expert	90%	Very Worthy
Linguist	88%	Very Worthy
Cultural expert	94%	Very Worthy
Average	91%	Very Worthy

As shown in Table 3, the validation results from all experts indicate a consistently high level of feasibility for the developed product, with the cultural expert providing the highest score (94%), reflecting the strong relevance and appropriateness of integrating Lampung cultural values into the model. The material expert also delivered a high evaluation (92%), indicating strong alignment between the content and the targeted behavioral outcomes, while the media and language aspects received scores of 90% and 88%, respectively, suggesting that



both presentation quality and linguistic clarity were satisfactory. Overall, the average score of 91% confirms that the developed guidebook falls within the “Very Worthy” category and is suitable for implementation in educational settings; following these revisions, the guidebook was implemented, and its effectiveness was examined by comparing students exposed to the parenting model with those in conventional settings through pretest and posttest measurements.

Table 4. Results of the N-Gain Test for the Experimental and Control Classes

Class	Pretest Score	Posttest Score	N-Gain	Category
Experiment	63.2	84.5	0.71	Tall
Control	62.7	71.3	0.32	Currently

As shown in Table 4, both the experimental and control groups demonstrated improvement from pretest to posttest; however, the magnitude of change differed substantially between the two groups. The experimental class showed a marked increase from a mean score of 63.2 to 84.5, resulting in an N-Gain value of 0.71, which falls within the high category, whereas the control class exhibited a more limited improvement, rising from 62.7 to 71.3 with an N-Gain value of 0.32, categorized as low. This disparity indicates that the implementation of parenting practices based on Nengah Nyappur and Nemui Nyimah values contributed to a significantly greater enhancement in student behavior compared to conventional approaches. To strengthen this finding, the magnitude of the difference was further examined through inferential statistical testing, which provided additional confirmation of the observed effect.

Table 5. Independent Sample T-Test Results

Variable	Sig. (2-tailed)	Information
Frugal Living	0,000	There is a significant difference

As shown in Table 5, the inferential statistical analysis confirms that there is a significant difference in frugal living behavior between the experimental and control groups. The significance value obtained from the Independent Samples t-Test was 0.000, which is far below the threshold of 0.05. This result indicates that the observed differences are statistically meaningful and not attributable to random variation. Accordingly, it can be concluded that the implementation of the local wisdom-based parenting model is associated with significantly different outcomes compared to conventional parenting approaches.

Viewed collectively, the findings portray more than an increase in scores. The incorporation of Nengah Nyappur and Nemui Nyimah into parenting practices appears to encourage patterns of behavior characterized by greater responsibility, self-restraint, adaptability, and social awareness. Students were not merely introduced to the idea of spending less; they were encouraged to reinterpret resource management as part of a broader moral and social commitment. Through this process, local cultural values functioned not only as cultural heritage but also as practical guidance for navigating contemporary economic and social challenges. The developed model therefore demonstrates its potential as a contextual



educational alternative that simultaneously strengthens character formation and preserves the cultural identity of the Lampung community.

Discussion

The increasing visibility of consumer culture among adolescents has altered the context in which character formation takes place. Financial decisions that were once strongly influenced by family habits are now continuously negotiated through interactions with social media, digital marketplaces, peer networks, and lifestyle trends. Within such conditions, efforts to cultivate frugal living cannot rely solely on financial knowledge because adolescents are simultaneously responding to social expectations, identity construction, and symbolic forms of consumption. The positive outcomes generated by the parenting model developed in this study suggest that economic behavior is deeply intertwined with cultural and relational dimensions. Rather than functioning merely as a strategy for reducing spending, the integration of Nengah Nyappur and Nemui Nyimah appears to provide adolescents with a framework for interpreting consumption within broader moral and social considerations.

This perspective becomes increasingly relevant when viewed against contemporary patterns of adolescent behavior. The rapid expansion of digital economic ecosystems has created unprecedented opportunities for consumption while simultaneously reducing the psychological distance between desire and purchase. Fitrianiingsih and Sofyaningrum (2025) argued that digital environments tend to intensify impulsive purchasing tendencies among young people, particularly when financial decisions are shaped by social influence rather than actual necessity. In this regard, the challenge faced by families extends beyond teaching budgeting skills. Adolescents need opportunities to develop internal mechanisms that allow them to evaluate choices critically, regulate impulses, and understand the consequences of their actions. The present findings indicate that cultural values embedded within everyday parenting interactions can contribute meaningfully to this process.

What appears particularly noteworthy is that the effectiveness of the developed model did not emerge from the transmission of economic concepts alone. Instead, behavioral change seemed to occur through the way cultural values were embedded within family relationships. The family remains the first social environment in which children learn how to interpret responsibility, cooperation, self-restraint, and social obligations. Such processes resonate strongly with Bandura's Social Learning Theory, which emphasizes that behavior develops through observation, imitation, and repeated social interaction. Within this framework, adolescents do not simply receive instructions regarding prudent financial management; they learn from parental examples, communication patterns, and everyday decision-making practices. Findings reported by Agnew and Sotardi (2025) reinforce this interpretation by demonstrating that parental modeling, financial communication, and active involvement in family financial practices contribute substantially to responsible financial behavior among children and adolescents. Likewise, Morales-Álvarez et al. (2025) highlighted the importance of supportive parenting environments in strengthening self-regulatory capacities that ultimately influence behavioral choices.

The contribution of Nemui Nyimah within this process deserves particular attention because its influence extends beyond conventional notions of social etiquette. At first glance, values such as friendliness, openness, hospitality, and politeness may appear only indirectly related to economic behavior. However, the findings suggest a deeper connection. Financial responsibility often develops more effectively in environments where communication is characterized by trust and mutual respect. When adolescents feel heard and valued within



family interactions, discussions about needs, priorities, and financial choices become more meaningful. Under these circumstances, guidance regarding saving behavior or consumption decisions is less likely to be perceived as external control and more likely to be internalized as a shared family value. This interpretation aligns with Morales-Álvarez et al. (2025), who found that emotional support and respectful communication contribute to stronger self-regulation among adolescents. Similar observations were reported by Wang and Gai (2024), whose study emphasized the role of warmth, structure, and autonomy support in fostering behavioral regulation. The relationship between positive parenting and prosocial tendencies identified by Arslan (2024) further illustrates how supportive family environments encourage individuals to consider the needs and well-being of others when making decisions.

Meanwhile, the influence of Nengah Nyappur reveals another dimension of frugal living that is often overlooked in discussions focused exclusively on financial management. Adaptability, cooperation, and tolerance are generally interpreted as social competencies, yet these characteristics also shape how individuals respond to economic realities. Adolescents who develop the capacity to adapt to changing circumstances may be less vulnerable to social pressures that encourage excessive consumption. Similarly, individuals who value cooperation and collective well-being are often more capable of evaluating personal desires within a broader social context. The present findings suggest that strengthening these cultural orientations contributes to greater restraint in consumption and encourages a stronger future orientation. Such a pattern corresponds with Ecca's (2025) argument that local wisdom-based education supports the development of responsibility, self-control, and sound judgment. It is also consistent with Basilici et al. (2025), who demonstrated that consideration of long-term consequences is closely associated with more rational and less impulsive consumption behavior.

Another important insight emerging from this study concerns the meaning of frugal living itself. Contemporary discussions frequently reduce the concept to financial efficiency or cost-saving behavior. Yet the behavioral changes observed among students indicate a broader transformation. Participants exposed to the parenting model appeared to develop a stronger awareness of responsibility in managing available resources, suggesting that frugality functions not only as an economic practice but also as an ethical orientation. This interpretation resonates with Dwiputri and Kabbaro (2025), who emphasized the role of family socialization in shaping responsible financial behavior. Likewise, Plomteux (2024) argued that frugal living reflects a commitment to responsible resource utilization that considers social and environmental sustainability alongside personal economic interests. Viewed from this perspective, cultural values become particularly relevant because they provide ethical foundations through which responsible consumption can be understood and practiced.

The strong validation outcomes obtained during product development provide additional insight into the relevance of local wisdom within contemporary educational contexts. High ratings from content, media, language, and cultural experts suggest that the guidebook successfully translated abstract cultural principles into practical educational guidance. More importantly, these evaluations indicate that local wisdom can be operationalized in forms that remain meaningful for present-day families without losing cultural authenticity. This observation supports Astuti et al. (2026), who emphasized that integrating local wisdom into educational processes strengthens character development while simultaneously enhancing cultural awareness. Rather than existing as symbolic cultural references, Nengah Nyappur and Nemui Nyimah functioned as practical behavioral frameworks capable of addressing modern social challenges.





The statistical differences observed between students who experienced the intervention and those who participated in conventional approaches further strengthen this interpretation. The superiority of the experimental group suggests that educational efforts rooted in local culture possess advantages that extend beyond conceptual relevance. Their effectiveness may stem from the fact that cultural values are already embedded within the social realities of learners and their families. Consequently, adolescents encounter these values not as externally imposed concepts but as familiar norms connected to their everyday experiences. This contextual closeness likely facilitates internalization and behavioral change. Similar conclusions were reached by Yusuf et al. (2024), who highlighted the effectiveness of local wisdom-based character education implemented through collaboration among families, schools, and communities. Nurdin et al. (2025) likewise demonstrated that sustained value reinforcement through modeling and habituation contributes significantly to student character formation.

From a broader perspective, the contribution of this study lies in repositioning local culture from a supporting educational element to the central foundation of a parenting framework designed to influence adolescents' economic behavior. Previous studies have generally explored parenting, character education, or local wisdom as separate domains. By integrating Nengah Nyappur and Nemui Nyimah into a structured parenting model, the present research illustrates how cultural values can actively shape practical responses to contemporary issues such as consumerism, financial responsibility, and self-regulation. This contribution resonates with Sinaga's (2021) view that Piil Pesenggiri possesses adaptive qualities that enable communities to navigate social transformation without losing their cultural identity. In this sense, local culture is not merely preserved through symbolic recognition but remains alive through its application in everyday family practices.

Despite these contributions, several limitations should be acknowledged. The study was conducted within a single school context, which inevitably narrows the scope of interpretation. In addition, only two dimensions of Piil Pesenggiri were incorporated into the developed model, leaving opportunities to explore other cultural values that may offer complementary contributions to character formation. Future investigations may benefit from involving more diverse participant groups, extending implementation across different educational settings, and exploring digital platforms capable of supporting culturally grounded parenting interventions. Such developments would not only expand empirical understanding but also respond to the realities of contemporary family life, where educational interactions increasingly occur within digitally mediated environments.

Taken together, the findings point toward a broader implication: cultural values remain highly relevant in shaping adolescent behavior even amid accelerating modernization. The effectiveness of the developed parenting model suggests that efforts to cultivate responsible economic habits become more meaningful when they are connected to values already embedded within community life. Through the integration of Nengah Nyappur and Nemui Nyimah, frugal living is reframed not as a restrictive practice but as a form of personal responsibility, social awareness, and cultural continuity. Consequently, educational initiatives grounded in local wisdom hold considerable potential for preparing younger generations to navigate economic and social challenges while maintaining strong moral and cultural foundations.

CONCLUSION

Amid the growing influence of consumer culture and the rapid transformation of adolescents' social environments, the findings of this study reaffirm that character formation





remains closely connected to the values cultivated within family life. The parenting model developed through the integration of Nengah Nyappur and Nemui Nyimah demonstrates that local wisdom can function not only as a cultural legacy but also as a practical educational resource for guiding adolescents toward more responsible patterns of behavior. Its implementation indicates that students tend to develop stronger abilities in managing resources thoughtfully, exercising self-restraint in consumption, adapting more effectively to changing circumstances, and making decisions with greater consideration of long-term consequences. The high level of acceptance obtained during expert validation further suggests that the developed guidebook successfully translates cultural principles into an educational format that is both feasible and applicable, while also confirming that efforts to strengthen frugal living are more effective when grounded in values already embedded within community life, as this facilitates deeper and more sustainable internalization.

These findings offer important implications for schools and families in developing alternative approaches to character education. Rather than relying solely on normative instruction, educational practices may benefit from integrating local cultural resources that provide concrete moral references for everyday life. Nevertheless, the scope of this study is limited to a specific educational context and selected dimensions of Piil Pesenggiri. Future research is encouraged to involve more diverse participant groups, explore additional cultural values, and develop technology-supported implementation models that are responsive to contemporary educational and family dynamics. In this way, local wisdom-based education has the potential to continue evolving as a relevant framework for fostering socially responsible, culturally grounded, and economically prudent generations.

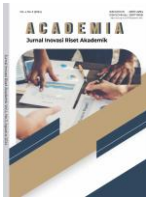
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