

The Use of *Pepaccur* Local Wisdom for Indonesian Literary Teaching Materials

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Abstract

The cultural diversity that exists in various regions in Indonesia produces a lot of potential for local wisdom and tradition. Various Indonesian local wisdom has been used as teaching material in the classroom. However, pepaccur local wisdom is still rarely known and used as teaching material. Therefore it is a novelty to turn pepaccur local wisdom into Indonesian literary teaching materials. This study aims to investigate the properness of pepaccur local wisdom for Indonesian literary teaching materials. The qualitative approach used in this study is characterized by collecting data through interviews, observation, recording and book review, and other sources related to pepaccur local wisdom. Content analyses were also used in analyzing the collected data. The results of this study are in the form of pepaccur presentations that are appropriate to be used as teaching materials for Indonesia language and literature based on the characteristics of the functions and values of local wisdom contained in them. Values contained in pepaccur such as religion, simplicity, cooperation, and politeness can be a reference in behaving in the community and this integration can be an effort to preserve local wisdom that has begun to be abandoned by the Lampung community. Implications from this study, through pepaccur-based teaching materials, students can learn to live a simple life, have a community with mutual help and respect, and learn poetic arts to provide entertainment and advice.

Keywords: *Pepaccur; Local Wisdom; Teaching Material; Literature Learning; Junior High School Students*

1. Introduction

The cultural diversity that exists in various regions in Indonesia produces a lot of potential for local wisdom and tradition. Historical investigation shows that the local culture is passed on to the younger generation regarding beliefs, systems of government, health, and the lineage system (Meliono, 2011) Local knowledge in some regions of Indonesia can be described as relating to beliefs and customs (Yuliana et al., 2017). The diversity of culture, tradition, and local wisdom becomes an identity that should be maintained and preserved especially by and for local people (Nasrudin et al., 2018). However, cultural wealth is applied only to the older generation. Meanwhile, the lack of attention of young people in protecting culture, traditions, and local wisdom as such can have an impact on the loss of cultural wealth as a characteristic of a region.

Regarding the main points stated above, education is the right media to prepare younger generations who have creative minds, wisdom, openness, and constructive attitudes. Indonesian education needs to include the value of pluralism and multiculturalism or is built-in line with the reality of diverse cultures so that it can contribute to the formation of important values in the development of cultural awareness. It means that there is a need to form a curriculum that places cultural paradigms in the context of national education such as integrating local wisdom. In this case, the integration of local wisdom in the learning process in schools needs to be done as part of efforts to preserve local wisdom (Nasrudin et al., 2018). It is an effort to increase student interest (Shidiq, 2016), attitudes (Permatasari & Hakam, 2018; Suastra et al., 2017), personality traits (Permatasari & Hakam, 2018; Suastra et al., 2017), and national identity (Khoeriyah et al., 2018). Learning by incorporating local wisdom

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becomes a means for students to create meaningful learning because it relates to concrete situations faced.

In line with this, there is an oral tradition of reading *pepaccur* in the community of Lampung Pepadun. *Pepaccur* is oral literature in the form of poetry commonly used to advise the ceremony of giving customary titles. Many of the values contained in *Pepaccur* are used as a reference for students in reflecting attitudes and behaviors in the community. Unfortunately, in practice, there are only older generations who are competent (Sukmawati, Fuad, & Munaris, 2014). Therefore, making *pepaccur* as a learning material becomes an opportunity to instill cultural values to the younger generation.

Exploring local wisdom to be applied as a learning context can be an important part of developing student characteristics (Yuliana et al., 2017). Several studies have been carried out on the application of local wisdom as a source of learning, such as the local wisdom of the indigenous people of Lekuk 50 Tumbi as a source of biological learning (D. C. Putri, Munandar, & Supriatno, 2019), the development of multimedia modules based on local wisdom in physics learning (Delima, Warsono, Supahar, & Jumadi, 2018), South Kalimantan's local wisdom as a source of physics learning (Hartini, Firdausi, Misbah, & Sulaeman, 2018), the application of Bali's local wisdom-based learning model to mathematics learning (Parwati, Sudiarta, Mariawan, & Widiana, 2018), and the independent electricity village local wisdom as a source of science learning (Basuki, Jufrida, & Suryanti, 2019). However, the application of local wisdom as a source of learning in previous studies was more dominantly related to science subjects. Researches that incorporate local wisdom into Indonesian literary studies are still rarely conducted. In addition, *pepaccur* local wisdom has not been widely used as a learning material. Therefore, research on the development of Indonesian literary teaching materials based on local wisdom *pepaccur* becomes important to do and becomes a novelty in research.

This research focuses on integrating the local wisdom of *pepaccur* in Indonesian literary teaching materials. The present study aimed to investigate the properness of *pepaccur* local wisdom for Indonesian literary teaching materials. In light of this purpose, it was attempted to determine the characteristics of *pepaccur*, the cultural values contained in *pepaccur*, and the way *pepaccur* was integrated into Indonesian literary teaching material. The positive impact of the implementation of this *pepaccur*-based language and literature learning process is the preservation of local wisdom and the values contained in it to the younger generation. In addition, this research is also expected to be a reference for teachers and policymakers to integrate local wisdom in learning.

2. Method

The qualitative approach with a descriptive model was used in this study. The description method through a qualitative approach is used to describe the object of research systematically, accurately, and factually. After describing the object or focus of research, researchers describe learning in junior high school and look for the relationship between the object under study with literary learning in junior high school. This research uses a purposive sampling technique. The sample used was the people in North Lampung Regency especially the Lampung Abung community which consisted of traditional leaders (*pepadun*), and community leaders.

The research data consisted of *pepaccur* structure, *pepaccur* function, type of *pepaccur*, cultural values contained in *pepaccur*, and the feasibility of *pepaccur* as teaching material. The data was collected using observations, records, making field notes, and interviews. Descriptive data analysis techniques were used in this study. Some of the steps taken are domain analysis, taxonomic analysis, componential analysis, and cultural theme analysis. The analysis is done by collecting and analyzing the contents of the *pepaccur* text.

3. Results and Discussion

3.1. The Structure of *Pepaccur* of Lampung Pepadun Community

Pepaccur local wisdom as one of the oral literature in the form of regional poetry and cultural results that are rich in meaning should be studied and introduced to all circles. On the other hand, there are elements in the poem which include the choice of words, sounds, stops,

images, and language styles (Wolosky, 2001). Based on these elements, the structure of the *pepaccur* can be analyzed from the aspects of rhyme, rhythm, tone, structure, diction, and language style analyzed to make it easier for someone to recognize this art. In Table 1 below, we can see a description of the structure variable of *pepaccur*.

Table 1. Description of *Pepaccur* Structure

Variable	Characteristics	Example of <i>Pepaccur</i> Text
Rhyme	The same sound repetition to form a musicality. In general, <i>pepaccur</i> has an abcabc and abab rhyme.	<i>Pepaccur</i> rhythm abcabc <i>Sesikun ulun ghebei</i> <i>Lagei lak ketinggalan</i> <i>Tigeh di jaman tano Anggeulah ilmeu paghei</i> <i>Semungguk wat isseian Cemungak tando hapo</i>
Rhythm	The function of rhythm is to make the poem sound melodious and easy to read and to create charm.	The rhythm of using the letter "o" in each row <i>Dang aso badan gham lagi kuat</i> <i>Supo mak makko tujeu pak ghabai</i> <i>Mak ngehabo katteu mak kawer tubat</i> <i>Tibo-tibo panggilan sapppai</i>
Tone and atmosphere	Tones are related to the poet's attitude, while the atmosphere is a psychological result	Tones advise with an atmosphere of gratitude <i>Syukur alhamdulillah</i> <i>Tigeh judeumeu tano Dendeng segalo badan Kekalau metei wo buah Ino sai upo duo</i> <i>Kiluai adek tuhan</i>
Structure	The <i>pepaccur</i> structure consists of opening, content, and closing	Opening verse <i>Tano nikeu kak diulun Rubah bebasing tinggo</i> <i>Dang geggeh sangun lagei</i> <i>Bahaso sopan santun</i> <i>Ramah puppik penyawo</i> <i>Jamo ahli pamili</i> Content verse <i>Jamo gham jao ulun</i> <i>Dang kurang wawwah pudak</i> <i>Tutuk munih perhatei</i> <i>Nuo ditahen buyun</i> <i>Ramah jamo serundo</i> <i>Tetangga kanan kirei</i> Closing verse <i>Pepaccur gelek dijo</i> <i>Mahhappun pusinei pai</i> <i>Sai salah dang dicattik</i> <i>Ilmu lakwat pigho</i> <i>Anggep sikam betawai</i> <i>Rasan gham jimo lunik</i>
Diction	Diction in <i>pepaccur</i> functions to highlight the foregrounding of work in the form of figures, settings, and circumstances	Diction related to the union of relations between men and women (marriage) <i>Syukur Alhamdulillah</i>

Variable	Characteristics	Example of <i>Pepaccur</i> Text
		<i>tigeh judeumeu tano</i> <i>Lapah subuk metei wo</i> <i>dang nginan wateu perleu</i>
Language style	The language styles of <i>pepaccur</i> are allegory and personification	Personification language style <i>Dinggak denio ghadeu keliwat</i> <i>Layen jugo sai, sai guai halai</i> <i>Kuharep mettei dang pai tesemat</i> <i>Ingk pelayue dijimmeh sawwai</i>

3.2. *Pepaccur* Cultural Values

Pepaccur contains cultural values that can shape one's personality in a good direction if studied and applied in social life. The values contained in the *pepaccur* include religious and moral values (independence, cooperation, and manners). The *pepaccur* texts that contain these values can be seen in Table 2.

Table 2. *Pepaccur* Cultural Values

Value	<i>Pepaccur</i> Text	Text Philosophy
Religious	<i>Suwo pungen tengadah</i> <i>Kilui appun duso</i> <i>Serto selamat badan</i> <i>Najin mak dapek kiwah</i>	The religious activity in the form of prayer is done to ask for forgiveness of sins and the salvation of life in the world and hereafter.
Simplicity	<i>Cukuplah sederhano</i> <i>Asal mak kekurangan</i>	The meaning contained in the text is a simple life without lacking anything in living life.
Mutual cooperation	<i>Jamo Lah- Uyang dang makko lalat</i> <i>Pilih pikiran kidapek ngesai</i> <i>Bebasing rasan jejamo ngakkat</i> <i>Walau yo biyak mak ghaso palai</i>	Life is helping each other, applied to brothers and neighbors.
Politeness	<i>Sebagai tando gham ngemik adat</i> <i>Pill sengirei musti dipakai</i> <i>Nengah nyappur sino dang telat</i> <i>Nemui nyimah lajeu disakai</i>	Manners in society are shown through the behavior of serving guests well, mutual respect, and mutual assistance.

In Table 2, the values contained in *pepaccur* are religious, simplicity, cooperation, and courtesy. When the above *pepaccur* is analyzed more deeply, it turns out to have full of values that can be a reference in socializing. The results of the study revealed that attitudes and values in a person can grow through several ways such as using cultural literacy in learning (Taylor, 2015), giving instructions so that students are aware of their responsibility (Eacott, 2012), and involving them with direct practice in the community (Juriza et al., 2011).

3.3. *Pepaccur* Integration in Language and Literature Learning Materials

The currently growing culture is degraded and tends to leave behind local wisdom because the social order beginning to change and not wise treatment towards the advancement of technology, as well as the growing knowledge. Exploring local wisdom in the school environment is needed to overcome these problems (Hartadiyati, Rizqiyah, Wiyanto, Rusilowati, & Prasetia, 2017). On the other hand, the teacher has a responsibility in preparing the learning context that directs the students' mindset to shape the situation and environment that supports their identity. In this case, the teacher can provide a variety of learning processes that are not only sourced from textbooks in the school (Pornpimon, Wallapha, & Prayuth, 2014) but can also be from things that are around the social environment.

The product of integrating *pepaccur* local wisdom in language and literature learning, in addition to teaching materials, is the lesson plan (RPP). A lesson plan is made by paying attention to the syntax of the learning method that matches the material characteristics of the poem. The learning method used is problem solving with the scientific approach. In Table 3, we can see the problem-solving learning syntax in *pepaccur* poetry material. One of *Pepaccur*'s integration in literary teaching materials is shown in Figure 1. The students were asked to analyze rhymes, rhythms, verses, and the values contained in the *pepaccur* texts.

Bacalah teks pepaccur berikut!	Jawablah pertanyaan-pertanyaan di bawah ini!
<p><i>Agama dang sappai lalai</i> <i>Lakunei perittah Tuhan</i> <i>Jawehei sai mak beguno</i> <i>Adat munih tepakai</i> <i>Mufakat, sakai sambayan</i> <i>Nengah nyimah dang lupu</i></p> <p><i>Suwo pungen tengadah</i> <i>Kilui appun duso</i> <i>Serto selamat badan</i> <i>Najin mak dapek kiwah</i> <i>Cukuplah sederhana</i> <i>Asal mak kekurangan</i></p> <p><i>Sebagai tando gham ngemik adat</i> <i>Pill sengirei musti dipakai</i> <i>Nengah nyappur sino dang telat</i> <i>Nemui nyimah lajeu disakai</i></p> <p><i>Sembahyang dang sappai lalai</i> <i>Tanda ingok di Tuhan</i> <i>Mak pandai gham kilu tawai</i> <i>Mangi dang salah jalan</i></p> <p><i>Dang mak nemen bekerjo</i> <i>Dang besai inei iteu</i> <i>Disiplin utamoko</i> <i>Dang lalai jamo wattu</i></p> <p><i>Pertamo, beribadah</i> <i>Sembayang wakteu limo</i> <i>Dang sappai ketinggalan</i> <i>Kiri munih Fatihah</i> <i>Thadap sai kak meno</i> <i>Kapak sai lagei tangan</i></p>	<p>Agama jangan sampai dilalaikan Kerjakanlah perintah tuhan Jauhi yang tiada bermanfaat Adat perlu dijunjung Mufakat, tolong-menolong Bermasyarakat dan jangan kikir</p> <p>Sambil tangan tengadah Mohon ampun dosa Serta mohon keselamatan Meskipun tidak bisa mewah Cukuplah sederhana Asalkan tidak kekurangan</p> <p>Sebagai tanda kita mempunyai adat Junjung tinggi harga diri (Pill pesengiri) Bergaul ditengah masyarakat, jangan lupa Layani tamu dengan baik, hormati dan saling membantu sesama</p> <p>Jangan melalaikan salat Tanda ingat kepada Tuhan Jika tak tahu, minta nassihat Supaya jangan salah jalan</p> <p>Bekerjalah yang tekun Janganlah banyak tingkah Disiplin utamakan Jangan menya-nyiakan waktu</p> <p>Pertama, beribadah Sembayang lima waktu Jangan sampai ditinggalkan Kirim pula fatihah Untuk yang telah meninggal Maupun yang masih hidup</p>
	<p>1. Apakah rima syair tersebut? 2. Bagaimana irama syair tersebut? 3. Bagaimana nada syair itu? 4. Bagaimana bait syair tersebut? 5. Bagaimanakah nilai-nilai kehidupan yang terkandung dalam syair itu?</p> <p>Kunci Jawaban</p> <p>1. Rima syair (<i>pepaccur</i>) abacabc (untuk enam baris) dan abab (untuk empat baris)</p> <p><i>Agama dang sappai lalai</i> <i>Lakunei perittah Tuhan</i> <i>Jawehei sai mak beguno</i> <i>Adat munih tepakai</i> <i>Mufakat, sakai sambayan</i> <i>Nengah nyimah dang lupu</i></p> <p>Pada kata lalai-tepakai, Tuhan-sambayan, dan beguno-lupo</p> <p><i>Sai badan ram musti pandai</i> <i>Kemaman tutuk keminan</i> <i>Dang gering sugak sugai</i> <i>Nyattik segalo rasan</i></p> <p>Pada kata pandai-sugai, keminan-rasan</p> <p>2. Irama</p> <p><i>Dang mak nemen bekerjo</i> <i>Dang besai inei iteu</i> <i>Disiplin utamoko</i> <i>Dang lalai jamo wattu</i></p> <p>Irama yang terbentuk pada bait <i>pepaccur</i> di atas terlihat dari pemilihan kata <i>dang</i>. Penggunaan kata <i>dang</i> yang diulang-ulang secara terus-menerus pada baris pertama, kedua, dan keempat membentuk irama yang estetis. Selain kata <i>dang</i>, pengulangan huruf 'd' juga menimbulkan irama ketika orang yang ber-<i>pepaccur</i>, melantunkan <i>pepaccur</i>nya. Makna yang terkandung dalam bait <i>pepaccur</i> di atas adalah agar selalu giat dalam bekerja, jangan melakukan sesuatu yang sia-sia, selalu disiplin dan tidak menya-nyiakan waktu.</p>

Figure 1. *Pepaccur* text in literature learning material

Table 3. Syntax of Problem-Solving Learning in *Pepaccur* Material

Activities	Scientific approach	Learning Syntax	Activity Description
Preliminary	<i>Observing</i> <i>Asking</i> <i>Asking</i> <i>Observing</i>		Apperception Drawing students' attention Motivating Providing reference
Simplicity	<i>Observing</i> <i>Asking</i>	Stage 1: Orientation to the problem	The teacher explains that <i>Pepaccur</i> is a type of local poetry.
	<i>Observing</i> <i>Asking</i>	Stage 2: Learning organization	The students are introduced to the example of the <i>pepaccur</i> text.
	<i>Trying</i>	Stage 3: Group investigation	In the divided groups, the students work together to analyze the elements of <i>Pepaccur</i> .
	<i>Reasoning</i> <i>Communicating</i>	Stage 4: Development and presentation of problem-solving results	After the students analyze <i>pepaccur</i> , the teacher asks the group to present the results of the discussion.

Activities	Scientific approach	Learning Syntax	Activity Description
Closing	<i>Communicating</i>	Stage 5: Analysis and evaluation of the problem-solving results	The teacher confirms the results of the discussion and the students' answers so that they can revise the results of their work
	<i>Reasoning</i>	Reviewing	The teacher asks several questions that lead to material conclusions.
	<i>Reasoning Communicating</i>	Evaluating	The students individually work on problems related to the elements of <i>pepaccur</i>
	<i>Communicating</i>	Reflection	The teachers and student reflection on learning.

3.4. Discussion

The Lampung Pepadun community is one of the communities in Indonesia which has a unique language and cultural tradition, namely oral literature, *Pepaccur*. Preservation of oral literature is important to do because given the current fact that *pepaccur* users are only limited to the older generation. The young generation needs to learn *pepaccur* so that this literary art can be preserved and not lost eroded by time. The introduction of *pepaccur* characteristics and cultural values can be done by integrating *pepaccur* in school learning.

The dialect O in *pepaccur*, which is a cultural product of the Lampung Pepadun people, has distinctive elements with a specific purpose of use, namely as a traditional custom in giving titles by community leaders to their people who have stepped on adulthood and marriage age. In Table 1 there are examples of the structure of *pepaccur*, namely rhyme, rhythm, tone and atmosphere, framework, diction, and language style. Rhyme is the same sound repetition to form musicality (Baker, 2016; Fabb, 2017). Rhyme in *pepaccur* shows the same sound repetition for each stanza. In one stanza *pepaccur* consists of six rows or four rows, in the rows, there are several repetitions of the same sound to make musicality. Rhyme in *pepaccur* is a word game that has a beauty effect. The form of the rhyme is the end of rhyme and the internal rhyme. This rhyme not only puts forward artistic sound but also promotes it through words that are well-chosen by poets.

The rhythm that is formed in the *pepaccur* functions so that the poem sounds melodious, easy to read, causes an unbroken and concentrated flow of feelings or thoughts that give rise to clear and vivid images, and create magical charm or power. In Table 1, the rhythm used by poets has a distinctive characteristic, which is to use the letter "o" in each line this shows that *pepaccur* comes from the community of Lampung Pepadun with "o" dialect. Through tones, the poet can convey the desired attitude to the reader, whether he wants to be patronizing, advising, mocking, insinuating, or just telling the reader something. Whereas, the atmosphere is a psychological result arising from poetry on the reader. For example, the sorrow that the poet creates an atmosphere of compassion in the reader. Religious tones create a solemn atmosphere. Tones in *pepaccur* are manifestations of emotions or overflowing feelings of people who do *pepaccur* that they want to convey to readers. The tone in *pepaccur* describes the attitude of advising people who do *pepaccur* in the form of religious tones and happy atmosphere

The *pepaccur* framework is part of the lines that make up the temple. The *pepaccur* framework consists of opening, filling, and closing. The function of the *pepaccur* framework is to make it easier for listeners to understand *pepaccur*. The choice of words in *pepaccur* is used appropriately with ideas to represent the thoughts and feelings to be conveyed to others and expressed in a sentence pattern both verbally and in writing to give rise to a function or effect for the reader. The choice of words or diction related to giving advice will be given. Dictation in *pepaccur* functions to (1) highlight certain parts or foregrounding of work, this form of prominence can be in the form of figures, settings, and circumstances in a literary work, (2) clarify the intentions and turn on sentences, (3) create beauty in terms of forms as created by the speaker, (4) creating a religious impression, and (5) displaying a picture of the atmosphere.

The language style is a typical way of expressing thoughts and feelings in written or oral form. In poetry, poets try to convey ideas, feelings, and thoughts using language that is made in such a way that it looks beautiful and full of meaning. The type of language style used in *pepaccur* is the style of allegory and personification. The function of the style of language in *pepaccur* is to give effect to certain meanings and intentions.

Pepaccur structure which consists of several elements can be a reference for students in learning and getting to know elements of literature as well as local culture such as in learning biology that inserts local wisdom of indigenous peoples Curves 50 Tumbi in managing agricultural land (Putri et al., 2019). The element of Curves 50 concerning the environment and natural surroundings becomes guidance of the life. New information from local wisdom can be a new additional teaching material in the learning.

Globalization changes the social order that has taken root in the community. Correspondingly, changes in values and culture that exist in the community are facts that cannot be denied. Indonesian society that is synonymous with wisdom, friendliness, courtesy, democracy, and social consensus, shows a trend that is gradually being transformed into instant and pragmatic. What's more, the original digital generation has used technology and global products. They gradually leave the noble values of Indonesian culture (Anggraini & Kusniarti, 2017). Basic values are core concepts that combine cognitive and affective elements. These elements are influenced by the socio-cultural environment, which can cause individuals to differ in the way they manifest each value in the community. Cultural groups develop cognitions, emotions, and tendencies from their beliefs about the world and life to form existential propositions. Value orientation or worldview is considered as a system or culture-specific perspective to understand the world (Yeh, Carter, & Pieterse, 2004). In *pepaccur*, the values contained can illustrate the views of Lampung people at that time on the social life of the community such as religion, simplicity, cooperation, and courtesy.

Cultural values are proven through various studies to be able to avoid the public from the negative influence of globalization (Schiefer, Mollering, Daniel, Benish-weisman, & Boehnke, 2010), maintain community morals (Vauclair & Fischer, 2011), and become important variables in the career development process (Brown, 2002; Hartung, 2002). Therefore, indigenous cultural values that exist in the community must be preserved. One way that can be done so that the values contained in *pepaccur* can be preserved is by integrating *pepaccur* local wisdom into learning. Through *pepaccur*'s local wisdom teaching, the values contained in it can be inherited to the younger generation.

In *pepaccur* implementation, local wisdom will direct the application of cultural values in students' behaviors effectively (Mujiyati, Wanto, & Sutimin, 2017). Apart from the family environment and the surrounding community, integrating *pepaccur* in formal learning in the school environment can add to the students' skills in doing *pepaccur* so that this local wisdom can be maintained by the younger generation. The values and norms of local wisdom integrated into the learning process also function in preparing students in the millennial era (Yufiarti, Rivai, & Pratiwi, 2018).

One of the basic competencies in learning literature at the junior high school level is analyzing the elements of poetry the students listen to. Poetry in this context can be replaced with the poetry of local wisdom from Lampung, namely *pepaccur*. In addition to analyzing *pepaccur* elements, students can also learn the culture in which they live so that learning takes place more meaningfully. Meaningful learning occurs when learning has relevance to things that have been known by students so that they can be actively involved in making meaning and concluding the context they are learning (Kean & Kwe, 2014). The positive impact of learning this *pepaccur* is that students unconsciously instill religious character values, simplicity, cooperation, and manners in themselves. This is in line with the research on the forerunner of local wisdom based character education applied in early childhood education (Ernawati, Siswoyo, Hardyanto, & Raharjo, 2018) that has been integrated into the school's teaching plan so that characters are formed in their daily activities.

Education is a conscious and planned effort to encourage the development and potential of students to be able to benefit their lives both as individuals and as members of society. Education is included in one form of human culture, because it is always dynamic, following

the acceleration of the rate of change and the dynamics of the culture of society. Through education, it is hoped that the basic values, thoughts, and morality of the nation can be instilled to be able to produce a generation that is strong in faith, personality, rich in intelligence, and superior in mastering technology and information. For this reason, we need education based on local wisdom (Darmadi, 2018).

Table 3 shows the combination of the demands of education in the era of globalization by maintaining local wisdom. The use of the problem-based learning method in learning can raise problems about the fewer Lampung people who do *pepaccur*. This is a major problem that will be discussed in the learning process. By using the context of the issue, and making the *pepaccur* text as literary learning material, then *pepaccur* local wisdom will be known by students. Students give positive responses when learning literature about the elements of *pepaccur*. They seemed enthusiastic in following the lesson and actively played their respective roles in the discussion group. At the end of the meeting students have notes on the discussion about *pepaccur* so that they are easy to summarize and understand the topic. Group discussion activities in exploring *pepaccur* can stimulate effective and meaningful learning for students because they are proud of their everyday culture as part of the learning material at school. The integration of local wisdom in education can encourage students to love literary works that are very close to the neighborhood (Sutrimah, Winarni, Wardani, & Ngadiso, 2019).

The integration of local wisdom has been carried out in various regions in Indonesia (Atmojo, 2015; Khoeriyah, Wanto, & Sariyatun, 2018b). In addition to the culture of *pepaccur*, other local wisdom that has been integrated into learning also varies, such as folklore Sayu Wiwit (Fatimah, Sulisty, & Saddhono, 2017), Ammatoa Kajang Tribe (Surtikanti, Syulasm, & Ramdhani, 2017), karawitan art (Udin, Zuber, & Demartoto, 2018), the local wisdom of the Sitiwinangun Cirebon area (D. P. Putri, 2018), local wisdom in Bali (Mustika, 2018), local wisdom of the Javanese and Sundanese people (Maruapey, 2016; Permatasari & Hakam, 2018) and various other uses of Indonesian local wisdom (Basuki et al., 2019; Darmadi, 2018; Hartadiyati et al., 2017; Setiawan, Innatesari, Sabtiawan, & Sudarmin, 2017; Sunjaya & Fatimah, 2017; Vitasurya, 2016).

A large number of integration of local wisdom in various regions in Indonesia is evidence of Indonesia's cultural richness. Integrating *pepaccur* into Indonesian literary teaching materials adds to the list of local wisdom that has been preserved through teaching materials. *Pepaccur* local wisdom is a novelty in this study. In addition, by integrating *pepaccur* into Indonesian literary teaching materials is expected to instill cultural values to the students.

4. Conclusion

Pepaccur is one of the local wisdom of the Lampung Pepadun community, which falls into the category of not yet or less getting the attention of the younger generation. The use of *pepaccur* by traditional leaders is generally carried out during a traditional ceremony of giving titles. *Pepaccur* has a rhyme structure, rhythm, tone, and atmosphere, framework, diction, and language style. Besides, *pepaccur* contains social values and norms that can be learned and instilled in social behaviors, such as religion, simplicity, cooperation, and courtesy. With this advantage, *pepaccur* is worthy of being used as teaching material for Indonesian literary lessons in school. In terms of achieving basic competencies regarding poetry, the teacher can prepare *pepaccur* texts for the teaching material whose structure and values contained therein can be analyzed. The integration products are teaching materials and lesson plans which can be continued to be used so that the tradition of doing *pepaccur* can be sustained.

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