



Developing frugal living character through the *Piil Pesenggiri* parenting model

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Abstract. Global social and economic changes, intensified by digital access and consumer culture, encourage adolescents to adopt consumptive behaviors and weaken prudent personal financial management. Therefore, character education that promotes frugal living, self-control, and wise resource management needs to be strengthened through culturally grounded parenting practices. This study aimed to develop and examine a *Piil Pesenggiri*-based parenting module to foster students' frugal living character. The study employed a research and development (R&D) approach using the ADDIE model and was conducted at SMA YP Unila Bandar Lampung. A total of 72 students were selected through purposive sampling and divided into experimental and control groups. Data were collected through observation, questionnaires, and documentation, and analyzed using paired-sample t-tests and N-gain analysis. The results showed a significant improvement in the experimental group from

pretest to posttest with a high N-gain score, while the control group showed only a slight increase. These findings indicate that the *Piil Pesenggiri*-based parenting module is effective in strengthening students' frugal living character and supporting sustainable lifestyles.

Introduction

Global social and economic changes demand that the younger generation develop adaptive skills to face life's challenges, including financial independence and a sustainable lifestyle. In this era of globalization and easy digital access, students tend to be driven by consumerist behavior, namely shopping based on desires rather than needs, with little awareness of the importance of wise personal financial management (Hartantri et al., 2024; Jermias et al., 2025). Frugal living has emerged as an alternative lifestyle emphasizing simplicity, self-control, and wise financial management. It is not merely about minimizing expenses but represents a conscious effort to optimize resources for long-term sustainability (Inayati et al., 2024; White, 2021). Recent studies highlight that frugal living contributes to the formation of responsible, resilient, and future-oriented character, particularly in the context of global environmental and economic crises (Sunawang et al., 2024; White, 2021).

However, character education today still faces challenges in producing individuals who are not only intellectually competent but also ethically responsible and sustainability-oriented in line with

technological advancement (Barokah et al., 2024; Iksal et al., 2024; Nurhabibah et al., 2025). Frugal living guides individuals to live within their needs, not to excess, and to focus on future sustainability. Frugal living can build individual character that is responsible, visionary, and resilient in the face of future economic changes (Maulidah & Afif, 2024). Besides being a financial management strategy, frugal living is also a broader character-building effort that fosters a sense of sufficiency, empathy, and the courage to reject a consumerist culture. Adolescents, as individuals in the process of character formation, have a unique opportunity to instill the values of frugal living. In the long term, students accustomed to living frugally are not only better able to overcome economic challenges but also to develop a strong moral and social foundation, becoming independent and responsible individuals (Sunawang et al., 2024; Widana et al., 2023).

Frugal living, which reflects a frugal, efficient, and responsible lifestyle, is an important value that can be instilled from an early age through appropriate parenting. Parenting styles encompass three main types: authoritarian, permissive, and democratic, each of which affects a child's personality, values, and motivation. The family, as the primary institution in the socialization process, is instrumental in shaping a child's character, values, and mindset. Character education for pupils will also be unsuccessful if the necessary supporting factors are not met. Consequently, the conflict between their parents and those closest to them has a significant impact (Parwati & Suastra, 2024). From a developmental perspective, frugal living values are closely related to parenting practices. Parenting styles, authoritarian, permissive, and democratic, significantly influence children's character, values, and motivation (Meng et al., 2023; Sandra & S, 2022; Khaatijah et al., 2025). Parents play a central role in shaping children's worldview, daily behavior, and resource management practices from early childhood (Setiyawati, 2025; Elshanum, 2024) (Setiyawati, 2025; Elshanum, 2024). Nevertheless, current parenting approaches often neglect the integration of local wisdom, despite evidence that culturally grounded parenting can foster strong, independent, and morally resilient character.

Parenting styles not only influence children's independence and work orientation but also shape their perspectives on wise resource management, including the use of money, time, and energy. An often-overlooked issue is that current parenting approaches do not fully accommodate local wisdom, which has been shown to shape strong and resilient character in society (Sudiarta & Widana, 2019). In fact, Indonesia has a wealth of cultural values that can serve as a foundation for instilling strong life values, including work ethic, independence, and integrity (Alviolita & Fitria, 2024). Indonesia has great potential due to its ethnic and cultural diversity. If developed within a culture-based frugal-living framework, it can encourage and enhance character formation and healthy financial behavior.

The Lampung people's philosophy of life, known as *Piil Pesenggiri*, is one of the local cultural values that holds significant meaning. It is crucial to interpret its meaning more rationally and proportionally to ensure it aligns with current circumstances (Sinaga et al., 2024). One form of local wisdom with strong relevance to frugal living is *Piil Pesenggiri*, the Lampung people's life philosophy. *Piil Pesenggiri* embodies core values such as self-respect (bejuluk beadok), hospitality (*nemui nyimah*), mutual cooperation (*sakai sambayan*), and adaptability (*nengah nyappur*), which align with principles of simplicity, responsibility, and disciplined living (Agustin & Prastikawati, 2025; Palyanti et al., 2024). A similar view was expressed by Badria et al. (2024), who stated that *Piil Pesenggiri* contains important principles such as self-esteem, responsibility, disciplined hard work, and simplicity, in line with the principles of frugal living. These local cultural values can serve as a foundation for developing parenting styles that foster children's awareness of frugal, planned living. In addition to instructing children on the importance of saving, effective parenting also instills the principles of simplicity and accountability in their financial decision-making.

Field observations and preliminary surveys indicate that many students lack understanding of local cultural values and experience difficulties managing personal finances, including excessive spending and discomfort with simple lifestyles. Previous studies have examined parenting styles and frugal living separately. Informal economic education within the family is a crucial foundation for shaping children's economic mindsets from an early age (Wardani & Amala, 2025). This is also in line with research by Nugroho & Albab (2024), which shows that family-initiated economic education significantly influences frugal living. Parenting patterns that internalize cultural values, such as *Piil Pesenggiri*, are believed to strengthen students' intrinsic motivation to become entrepreneurs and to practice frugal living, not only as a survival strategy but also as a manifestation of moral and spiritual values (Inayati et al., 2024; Maulidah & Afif, 2024). Research Sinaga (2021) also explains that *Piil Pesenggiri* values are even symbolically commodified in social relations to strengthen the existence of Lampung culture in a multicultural society. This demonstrates that these values are highly flexible and adaptive to social and economic dynamics. Thus, there is great potential if these values are integrated into parenting patterns to instill the spirit and character of frugal living in the younger generation in the phase of forming their identity.

The novelty of this research is the development of a structured parenting module based on *Piil Pesenggiri* that applies local wisdom to practical parenting strategies to strengthen frugal-living character in adolescents. Unlike previous studies that primarily focus on conceptual or descriptive analyses, this research translates cultural values into a tested educational product through a systematic Research and Development (R&D) approach. This study examines two main variables: *Piil Pesenggiri*-based parenting as the independent variable, operationally defined as parenting practices that integrate the values of bejuluk beadok, nemui nyimah, sakai sambayan, and nengah nyappur into daily guidance and decision-making, and frugal living character as the dependent variable, defined as students' attitudes and behaviors related to responsible spending, self-control, financial planning, and sustainability.

Based on this framework, the research objectives are to develop and test the effectiveness of a *Piil Pesenggiri*-based parenting module in strengthening students' frugal living character. Accordingly, the research hypothesis proposes that students who receive parenting guidance through a *Piil Pesenggiri*-based module demonstrate significantly higher frugal living character compared to those who do not receive such intervention. This research is expected to contribute theoretically by enriching character education literature through the integration of local wisdom and practically by providing parents, educators, and policymakers with an applicable model for fostering sustainable, responsible, and culturally rooted lifestyles among the younger generation.

Method

Research Method and Design

This study employed a Research and Development (R&D) approach using the ADDIE model developed by Robert Maribe Branch, which comprises five stages: Analysis, Design, Development, Implementation, and Evaluation. This study used a mixed methods approach that combined qualitative and quantitative data. The ADDIE model was selected for its systematic, practical structure, which enables the development and testing of an educational product. The product developed in this study was a *Piil Pesenggiri*-based parenting module designed to strengthen students' frugal living character.

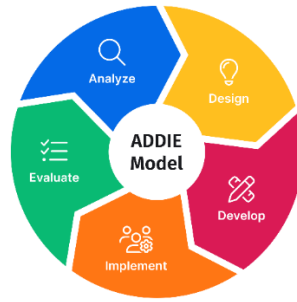


Image 1. ADDIE Development Model Stages

Participants and Sampling Technique

This study was conducted at SMA YP Unila Bandar Lampung, Indonesia, during the 2024/2025 academic year, covering stages from preliminary analysis to product evaluation. The school was chosen based on initial observations indicating students' consumptive behavior and limited practice of frugal-living values. The research involved 72 students selected through purposive sampling and divided equally into an experimental group and a control group. The experimental group received a *Piil Pesenggiri*-based parenting module, while the control group followed conventional learning without the module.

Data Collection Techniques and Instrument Validity

Data were collected through observation, questionnaires, and documentation, and analyzed using paired-sample t-tests and N-gain analysis. Instrument validity was assessed through content validity, reviewed by experts in education and local wisdom studies, and construct validity, assessed through statistical analysis. Reliability testing was conducted using internal consistency measures to ensure the instrument produced stable, consistent results. After the instrument was confirmed to be valid and reliable, it was then used in the implementation phase of the study. In the implementation phase, the developed module was applied in an experimental class consisting of 36 respondents. The testing process used quantitative instruments, such as pretests and posttests, to measure changes in participants' attitudes toward frugal living after the implementation of the module. The pretest was administered before the intervention, and the posttest was conducted after the intervention to examine changes in participants' attitudes and understanding of the frugal-living concept.

Validity, reliability, normality, T-tests, and N-Gain tests were conducted during data analysis. The results of the frugal living measurement were determined by analyzing the quantitative data from the pretest and posttest scores. The T-Test statistical formula was subsequently employed to assess the ratings of the pretest and posttest:

$$t = \frac{\bar{X}_1 - \bar{X}_2}{\sqrt{s^2 \left(\frac{1}{n_1} + \frac{1}{n_2} \right)}}$$

Where:

- t = t value
- \bar{X}_1, \bar{X}_2 = Mean of the two groups being compared
- s^2 = Standard error of the combined two groups
- n_1, n_2 = Number of samples of the two groups being compared

The N-gain test was used to assess the treatment's effectiveness, i.e., the percentage increase in frugal living attitudes. The researcher analyzed the pretest and posttest scores using the following formula.

$$G = \frac{S_t - S_i}{S_m - S_i}$$

Where:

- G = Gain that is normalized
- S_t = Score at the conclusion of the examination
- S_i = Score on the preliminary examination
- S_m = Maximum score

Table 1. N-Gain Level Criteria

Average	Criteria
$G > 0.7$	High
$0.3 \leq g \leq 0.7$	Currently
$0 < g < 0.3$	Low
$g \leq 0$	Fail

Furthermore, the N-Gain test results can be used to evaluate the effectiveness and feasibility of product development by comparing the average score for each aspect with the feasibility percentage in the table below.

Table 2. Percentage Scale of Eligibility

Percentage of Achievement	Interpretation
76 – 100	Very Eligible
56 – 75	Eligible
40 – 55	Quite Eligible
0 – 39	Not Eligible

In the analysis stage, researchers examined the needs and problems students face related to consumer behavior and frugal living practices. Researchers conducted this by administering questionnaires to students and observing in school. The second stage was the design stage. At this stage, the main focus was on designing the conceptual structure of the parenting model to be developed, including integrating key elements such as local cultural values and frugal-living principles. This stage also designed the structure of the parenting model, which combines local cultural values with frugal living principles. Furthermore, this stage included developing the module. The next stage was development. This stage involved developing the initial product: a parenting model based on local values, in the form of guidelines or an implementable module.

Data Analysis Techniques

The quantitative data were analyzed using normality tests, paired-sample t-tests, and N-Gain analysis with SPSS version 25. The t-test was used to assess differences between pretest and posttest scores, while the N-Gain test measured the module's effectiveness. The effectiveness criteria followed established N-Gain and feasibility percentage standards.

Additionally, the SPSS 25 application was employed to analyze the test results, conducting a t-test to ascertain whether there was a statistically significant difference between the pretest and posttest scores. Additionally, a normality test was performed prior to the T-test to verify that the data met the assumption of normality. The product's efficacy and effectiveness were the primary focus of

the evaluation phase in the ADDIE model. The efficiency test results were determined by comparing the pretest results, conducted prior to the development process, with the posttest results, conducted after the product development or implementation process. This was done to ascertain the extent to which the objectives were met, as measured by the N-Gain test. The objective was to ascertain whether the module's implementation affected the transformation of students' perspectives on parental practices in accordance with the *pesenggiri* principle, with the intention of cultivating a frugal lifestyle.

Results and Discussion

This study demonstrates that the *Piil Pesenggiri*-based parenting module has a significant positive effect on students' attitudes toward frugal living. The statistical results show a substantial increase in posttest scores in the experimental class compared to the control class, as confirmed by the t-test and N-Gain analysis. These findings indicate that integrating local wisdom into parenting practices can effectively strengthen children's financial awareness and promote a simple lifestyle. Compared with the control group, the experimental group showed a much greater improvement, suggesting that the observed changes were not merely the result of general learning experiences but were strongly influenced by the *Piil Pesenggiri*-based module. This finding highlights that character education rooted in local cultural values can provide more meaningful learning outcomes than conventional approaches.

Needs Assessment

Modern developments have brought about significant changes in people's lifestyles, particularly in terms of lifestyle and consumption. It is crucial for Indonesians to address the global challenges of the 21st century. As vulnerable individuals to the impacts of these challenges, the younger generation is easily influenced by foreign cultures, leading them to lose their national identity and sense of belonging as members of the nation. The crucial role of parents in developing their children's character cannot be overstated. Families provide informal economic education, which is crucial for shaping children's thinking about money from an early age. Multicultural education, grounded in local wisdom, is an effective method for enhancing cultural and ethnic knowledge, personal development through psychology, explaining values and attitudes, and enhancing interpersonal skills. To combine the principles of simple living with effective parenting methods, local Indonesian wisdom, particularly the *Piil Pesenggiri* philosophy of the Lampung people, provides relevant insights. Teaching children how to manage consumption and finances at a young age, when their minds and understanding of values are beginning to develop, is crucial.

According to initial observations, the values of *Piil Pesenggiri*, as part of the local wisdom of the Lampung community, were not known to the majority of respondents (64 out of 72). This suggests a lack of comprehension or cognizance regarding the significance of local cultural values that should serve as the foundation for the development and cultivation of children's character. This also illustrates the difficulties associated with incorporating local wisdom into parental practices. According to the initial results of the questionnaire distribution, 89% of the 72 respondents were unaware of the values of *Piil Pesenggiri*. The questionnaire also found that 29% of respondents whose parents taught them to avoid waste, while the majority, 71%, did not receive such instruction. These results indicate that frugal-living teachings within families remain lacking, posing challenges for the internalization of these principles. In addition, 56% of the 72 respondents found it difficult to manage the pocket money their parents gave them. This is because they have difficulty avoiding the temptation to buy items that are not actually needed. Furthermore, the majority of respondents, 74%, felt uncomfortable with a simple lifestyle, demonstrating the influence of their social environment on their consumer behavior. This analysis indicates the need to improve

understanding and implementation of Piil Pesenggiri values in parenting to shape children's character and help them be more responsible in managing finances and living a simple life.

Testing Usage

The test results were analyzed using SPSS 25, including a t-test to assess whether there was a significant difference between the pretest and posttest scores. Additionally, a normality test was performed prior to the t-test to verify that the data met the normality assumptions. The t-test and normality tests for the experimental class were conducted in SPSS 25. The results are as follows.

Table 3. Experimental Class Normality Test Results

One-Sample Kolmogorov-Smirnov Test			
		Pretest	Posttest
N		36	36
Normal Parameters ^{a,b}	Mean	42.8481	84.6539
	Std. Deviation	4.10930	4.46688
Most Extreme Differences	Absolute	.096	.144
	Positive	.096	.144
	Negative	-.093	-.121
Test Statistic		.096	.144
Asymp. Sig. (2-tailed)		.200 ^{c,d}	.056 ^c

Table 4. Paired Sample t-Test Results for Experimental Class

Paired Samples Test							
		Paired Differences			t	df	Sig. (2-tailed)
		Mean	Std. Deviation	Std. Error Mean			
					Lower	Upper	
Pair 1	Pretest-Posttest	-41.805835	.21684	.86947	-43.57096	-40.04071	-48.082 35 .000

A normality test is necessary before performing a t-test. The sig. value before product introduction was 0.200, and after product introduction it was 0.056, both with significance values greater than 0.05, as indicated by the results of the normality test in Table 3. Consequently, the data are likely normally distributed. Additionally, the t-test data analysis results in Table 4 indicate that the experimental class experienced a substantial increase in the implementation of the Piil Pesenggiri-based parenting module, with a t_{count} of -48.082 and a t_{table} of -1.9944. Thus, the values before and after the introduction of the product are different, as evidenced by the fact that t_{count} is less than t_{table} or -48.082 is less than -1.9944. Simultaneously, the significance level was 0.000, which is less than 0.05. Consequently, it is possible to infer a substantial disparity between the period before and after the product's introduction.

In contrast to the experimental class, which received the product-related implementation, the control class, which did not implement this module, exhibited a reduced level of improvement. The results of the T-test and normality test for the control class, which were conducted using SPSS 25, are as follows:

Table 5. Results of the Normality Test for the Control Class

One-Sample Kolmogorov-Smirnov Test			
		Pretest	Posttest
N		36	36
Normal Parameters ^{a,b}	Mean	43.2561	47.4042
	Std. Deviation	4.08229	3.08521
Most Extreme Differences	Absolute	.100	.095
	Positive	.067	.065
	Negative	-.100	-.095
Test Statistic		.100	.095
Asymp. Sig. (2-tailed)		.200 ^{c,d}	.200 ^{c,d}

Table 6. Paired Sample t-Test Results for Control Class

Paired Samples Test							
		Paired Differences			t	df	Sig. (2-tailed)
		Mean	Std. Deviation	Std. Error Mean			
					Lower	Upper	
Pair 1	Pretest-Posttest	-4.14806	2.52066	.42011	-5.00092	-3.29519	-9.874 35 .000

The sig. values before and after each were 0.200, with a significance value greater than 0.05, as indicated by Table 5. Consequently, the data are likely normally distributed. Additionally, Table 6 displays the T-Test results, indicating that the control class, which did not implement the *Piil Pesenggiri*-based parenting module, experienced a decreased increase ($t_{\text{count}} = -9.874$ and $t_{\text{table}} = -1.9944$). The increase was not as substantial as that observed in the experimental cohort, and the t_{count} was less than the t_{table} .

The T-Test was followed by an N-Gain test to assess whether the module affected the development of a frugal lifestyle by altering students' attitudes toward *Piil Pesenggiri*-based parenting. The SPSS N-Gain test results are presented below to ascertain the product's feasibility and the level of N-Gain.

Table 7. SPSS N-Gain Test Results

Descriptive Statistics					
	N	Minimum	Maximum	Mean	Std. Deviation
NGain_Score	36	.58	.90	.7315	.07702
NGain (%)	36	57.61	90.35	73.1502	7.70171
Valid N (listwise)	36				

The average N-Gain score ($G > 0.7$) is 0.7315, as determined by the N-Gain calculation in Table 7. This indicates that the N-Gain level criteria are included in the high criteria, as illustrated in Table 1. Additionally, the N-Gain test results have a feasibility level of 73.1502, corresponding to 56-75% on a feasibility percentage scale, placing it in the "feasible" category, as illustrated in Table 2. Consequently, the N-Gain test results indicate that the parenting module based on *Piil Pesenggiri*, which was devised in this study, has been effective in enhancing students' attitudes toward frugal living. By utilizing this module, students develop a greater appreciation for the importance of prudent financial management and a more responsible, simpler lifestyle.

Integrating Piil Pesenggiri Values into Parenting

The digital era has brought significant changes in consumption patterns, with easy access to social media and e-commerce platforms creating pressure to adopt a hedonistic, consumptive lifestyle.

The concept of frugal living, or simple living, has become a crucial focus in character development for Indonesia's younger generation. The local wisdom of *Piil Pesenggiri*, originating from the Lampung community, is highly relevant to fostering frugal and prudent lifestyles in children. Istiqomah et al. (2025) explain that local cultural values, such as *Piil Pesenggiri*, have significant potential to support moderation in various aspects of life, including financial management. Research by Bujuri et al. (2023) indicates that integrating *Piil Pesenggiri* values into environment-based character education can increase students' awareness of the importance of maintaining a balance between needs and desires. *Piil Pesenggiri* comprises four fundamental values that can support the development of frugal living.

Table 8. Integration of *Piil Pesenggiri* Values

No.	<i>Piil Pesenggiri</i>	Parenting Styles	The Impact of Frugal Living
1.	<i>Nemui Nyimah</i>	Authoritative	Students are taught to live frugally, not to be stingy; these are, of course, different meanings. The implementation of <i>nemui nyimah</i> in entertaining guests in a simple but warm manner, or sharing one's fortune through small but meaningful and beneficial alms for every human being, indirectly instills the concept that happiness does not always come from excessive material possessions. As social beings, we are taught to help one another and maintain social relationships, of course, according to each individual's ability.
2.	<i>Bejuluk Adek</i>	Authoritarian	Students are instructed to preserve their dignity by refraining from an ostentatious lifestyle and consumer debt. In the modern era, technology has made borrowing or taking out debt quick and easy. Consequently, students are instructed in parenting patterns rooted in local wisdom known as " <i>bejuluk adek</i> ." This wisdom teaches that it is more beneficial to save for important and future needs rather than incurring debt to maintain a temporary, consumptive lifestyle. This principle is consistent with the principle of " <i>bejuluk adek</i> ," which holds that maintaining self-esteem, honor, integrity, and achievement is preferable to pursuing social status through excessive consumption.
3.	<i>Nengah Nyappur</i>	Authoritative	Students are encouraged to achieve their goals through consistent effort rather than expensive shortcuts. Furthermore, <i>Nengah Nyappur</i> teaches them to adapt their spending to current social and economic conditions, such as avoiding a consumptive lifestyle for the sake of prestige, but rather living within their financial means without sacrificing social values. <i>Nengah Nyappur</i> emphasizes the principles of adaptability, perseverance, and hard work.
4.	<i>Sakai Sambayan</i>	Permissive	Students are taught to adopt a frugal lifestyle by encouraging collaborative financial management. This can be implemented through collective savings programs, such as family savings groups, to meet

No.	<i>Piil Pesenggiri</i>	Parenting Styles	The Impact of Frugal Living
			future living needs or through savings for investment.

First, Nemui Nyimah teaches hospitality and sharing, which indirectly instills the concept that happiness does not always come from excessive material possessions (Agustin & Prastikawati, 2025). This value encourages children to prioritize social relationships over materialistic consumption, fostering an awareness of living a simple yet meaningful life. This is in line with Maulidah & Afif's (2024) study on the concept of frugal living, which explains that the ability to manage finances wisely requires full awareness and careful consideration, aligning with the principles of *Nemui Nyimah*, which prioritize wisdom in interactions.

Second, Bejuluk Adek or *Juluk Adok* emphasizes the importance of self-respect and honor that are not dependent on material luxury. Research by Utama et al. (2024) shows that this value teaches children to prioritize integrity and achievement over pursuing social status through excessive consumption. In accordance with this, research by Farid et al. (2025) demonstrates that individuals can uphold their integrity when confronted with social challenges, including ethical financial management, by internalizing the value of *Piil Pesenggiri*. In the modern era, this can be interpreted as the ability to be content with what one has and focus on self-development.

Third, Nengab Nyappur, meaning "easy to get along with" and "not giving up easily," teaches perseverance and hard work. This value is closely related to the principles of frugal living because it encourages individuals to achieve goals through consistent effort rather than costly shortcuts. In line with this, research by Utama & Dea (2023) emphasizes the crucial role of parents in instilling this value through role models and daily practices.

Fourth, Sakai Sambayan, which emphasizes mutual cooperation and community cooperation, teaches that many needs can be met through collaboration rather than individual purchases. This value supports the concept of the sharing economy and community living, which are modern manifestations of frugal living. Implementing *Piil Pesenggiri* values in parenting requires a holistic approach that involves the family as the primary unit. Economic pressure within the family can be a catalyst for implementing frugal living principles, but this needs to be supported by a strong understanding of cultural values to avoid prolonged stress.

Taken together, these findings indicate that implementing *Piil Pesenggiri* values in parenting requires a holistic family-based approach. Although previous studies reported challenges in applying local wisdom amid modernization and global cultural influences, this study shows that when *Piil Pesenggiri* values are delivered through a structured, contextual parenting module, they can still be effectively internalized by students. This difference suggests that practical learning activities and clear value integration play a key role in strengthening the relevance of local wisdom in contemporary parenting practices.

In practice, *Piil Pesenggiri*-based parenting can be implemented through regular family discussions about values and priorities, modeling behavior consistent with those values, and creating family traditions that strengthen cultural identity (Afriyadi et al., 2024). Parents also need to be proactive in monitoring and guiding their children's use of digital technology, while still providing space for exploration and learning (Yudha & Sobby, 2023; Hasibuan et al., 2025). Research shows that adolescents raised with strong cultural values are more resilient to the negative influences of the digital environment. They have a clear moral compass that helps them make decisions that align with long-term well-being rather than short-term pleasure. This is especially important in an era

where digital manipulation techniques are increasingly sophisticated and widespread (Hadiati et al., 2025).

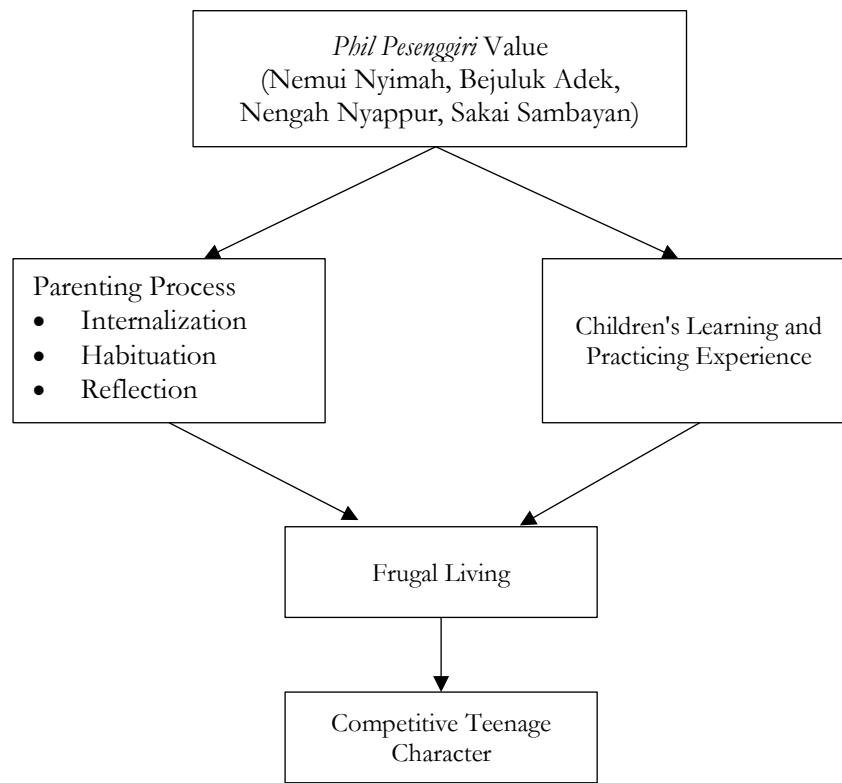


Image 2. Integration of *Piil Pesenggiri* Values

The results of this study also indicate that the future character of the younger generation can be significantly enhanced by incorporating local wisdom values into parental patterns. Children are not only taught the principles of *Piil Pesenggiri* but also equipped with a strong moral foundation, the ability to confront life's challenges with wisdom, and the ability to be frugal. Consequently, it is crucial for parents and educators to incorporate local wisdom into character education to cultivate a generation that is not only intellectually intelligent but also capable of leading a sustainable life (Barokah et al., 2024; Iksal et al., 2024; Nurhabibah et al., 2025).

Despite its contributions, this study has several limitations. First, the sample size was limited to one experimental and one control class, which may restrict the generalizability of the findings. Second, the study focused primarily on students' attitudes rather than long-term behavioral changes. Third, the implementation was conducted within a specific cultural context, which may require adaptation when applied to other regions. Future research is encouraged to use larger, more diverse samples to enhance generalizability. Longitudinal studies are also recommended to examine the long-term impact of *Piil Pesenggiri*-based parenting on actual financial behavior. Additionally, further studies could explore integrating other local wisdom values into parenting models to compare their effectiveness in shaping character and lifestyle choices.

Conclusion

This study demonstrates that parenting strategies grounded in the local wisdom of *Piil Pesenggiri* play a significant role in fostering frugal living character among the younger generation. The

developed parenting module, which integrates the values of Nemui Nyimah, Bejuluk Adek, Nengah Nyappur, and Sakai Sambayan, effectively enhances students' awareness of prudent financial management, simplicity, responsibility, and self-reliance in daily life. These findings confirm that culturally based parenting models can serve as a meaningful approach to character education, particularly in addressing consumptive behavior among adolescents. Based on the results, it is recommended that schools incorporate *Piil Pesenggiri*-based parenting principles into character education programs through collaboration with parents, while families are encouraged to consistently apply these values in everyday financial guidance. Future studies may expand this model to different educational levels or cultural contexts to strengthen its applicability and contribution to sustainable character development.

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