



## **Contextual Mission through Local Wisdom: A Lampung-Based Christian Religious Education Learning Model Integrating *Missio Dei* and *Piil Pesenggiri***

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### **Abstract**

Christian Religious Education in Indonesian formal schools remains largely cognitive and theoretical and seldom engages students' sociocultural realities. As a result, many students reduce Christian mission to verbal evangelism and overlook its holistic social dimensions. This study aims to construct a conceptual Christian Religious Education learning model grounded in the local wisdom of Lampung to foster students' understanding of contextual mission. The study employed a qualitative design using library research. Data were drawn from Christian Religious Education curriculum documents, mission theology literature, and scholarly works on the Lampung philosophy of *Piil Pesenggiri*, and were examined through qualitative content analysis involving data reduction, thematic coding, and theoretical synthesis. The findings show that the theological concept of *Missio Dei* and the values of *Piil Pesenggiri*, particularly *Nemui Nyimah* (hospitality) and *Sakai Sambayan* (mutual cooperation), share a common orientation toward hospitality, solidarity, and service, which allows them to be integrated into a single pedagogical framework. The resulting model comprises three operational phases: concept contextualization, value internalization through sociocultural moral dilemma cases, and missionary action through community-based social projects. The study contributes a theologically grounded and culturally rooted model that positions students as active participants in God's mission and treats local culture as a hermeneutical lens for reading biblical texts. As the model is conceptual, it requires empirical validation through classroom action research or research and development studies.

**Keywords:** christian religious education; contextual mission; local wisdom; *missio dei*; *piil pesenggiri*



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### **INTRODUCTION**

Christian Religious Education (CRE) plays a strategic role in shaping students' faith and character, particularly in helping them understand mission as an integral part of Christian life. Amid globalization and rapid social change, CRE is expected not only to transmit cognitive knowledge but also to cultivate a lived awareness of faith that is relevant to students' everyday lives. In contemporary missiology, mission is no longer understood primarily as an ecclesial activity but as the work of God himself, *Missio Dei*, in which believers are invited to participate as God's co-workers in the world (Bosch, 1991; Tanhidy, 2021). This theocentric understanding implies that CRE should be oriented toward a contextual and applicable understanding of mission.

In practice, however, CRE in Indonesian schools still tends to be theoretical and cognitive and rarely engages students' lived contexts. This tendency is compounded by a reductive understanding of mission among students, who often equate Christian mission with verbal evangelism alone. Consequently, the holistic dimensions of mission, such as social engagement, care for others, and the embodiment of love in community life, are frequently neglected, even though Christian mission encompasses spiritual, social, and humanitarian dimensions as a whole (Tendean, 2024). This situation reveals a gap between the theological concept of mission and its implementation in CRE learning, so that mission values often fail to shape students' practical awareness in their interactions at school and in society (Ramba et al., 2025).

A further problem is the limited integration of CRE with local cultural contexts. In many educational practices, culture is treated as separate from faith and is therefore not utilized as a learning resource. For example, lessons on love for one's neighbor are often confined to textbook explanations without being connected to local cultural values such as *Nemui Nyimah* (hospitality) or *Sakai Sambayan* (mutual cooperation), which students in Lampung already practice in daily life. Missiological scholarship, by contrast, affirms that mission always encounters culture and that culture can serve as a bridge for communicating the gospel contextually (Amtiran, 2019; Bevans, 2002). Local wisdom therefore holds considerable potential to be integrated into CRE learning.

Previous studies have examined the relationship between missiology and Christian education. Ramba et al. (2025) showed that integrating missiological principles into Christian education can strengthen students' social awareness and missionary character, while Rusiati et al. (2025) emphasized the role of the church within the framework of *Missio Dei* in responding to issues of social justice and human rights. Hasibuan et al. (2023) highlighted the role of CRE teachers in carrying out *Missio Dei* in the postmodern era, and Patikan and Stefanus (2025) proposed contextual teaching and learning as a perspective for contextual mission in CRE. In the same vein, Giri (2025) developed a contextual CRE model based on narrative theology, and Sutanto (2025) drew on the legacy of early Christian mission in Asia to design contextual CRE. Meanwhile, studies on Lampung local wisdom have demonstrated that the values of *Piil Pesenggiri* contribute to students' character education (Afif & Rahman, 2025; Kristina & Sari, 2024; Prastikwati & Niken, 2025) and can be integrated into subject learning such as history (Meihan, 2023).

Although these studies make valuable theoretical contributions, three gaps remain. First, most of them situate mission within a macro-institutional ecclesial framework or focus on the role of the church and teachers, and they have not yet formulated an operational CRE learning model for formal classrooms that positions students as the main subjects of mission. Second, research on *Piil Pesenggiri* has been confined to general character education and has not engaged with Christian mission theology. Third, existing contextual CRE models have rarely drawn on the specific cultural capital of local traditions outside Java, so that the internalization of mission remains distant from students' everyday sociocultural experiences.

To address these gaps, this study aims to construct a conceptual CRE learning model grounded in Lampung local wisdom to foster students' understanding of contextual mission. Specifically, it seeks to (1) examine the theological concept of *Missio Dei* as a foundation for CRE learning, (2) identify Lampung local wisdom values relevant to CRE, and (3) formulate an integrative and applicable learning model for formal schools. The novelty of this study lies in its integration of *Missio Dei* with the *Piil Pesenggiri* philosophy, particularly *Nemui Nyimah* and *Sakai Sambayan*, into three operational learning phases, namely concept contextualization, value internalization, and missionary action. Theoretically, the study contributes to the discourse on contextual theology and religious education by demonstrating how local cultural values can function as a hermeneutical lens for reading biblical texts. Practically, it offers CRE teachers a culturally rooted framework for designing learning that is contextual, holistic, and transformative.

## **METHODS**

This study employed a qualitative design using a library research approach. A qualitative design was chosen because the research problem requires an in-depth exploration of cultural philosophical values and theological doctrines that cannot be measured through numerical or statistical procedures (Fadli, 2021). Library research was selected because the primary aim of the study was to construct a new learning model through a critical synthesis of existing literature on mission theology, CRE curricula, and Lampung cultural texts (Snyder, 2019). Because the study did not involve human participants, ethical approval and informed consent were not required.

The data sources consisted of primary and secondary sources. Primary sources comprised CRE curriculum documents for formal schools and theological texts on *Missio Dei*. Secondary sources comprised articles in accredited national journals and scholarly books on mission theology, contextual learning, and the Lampung philosophy of *Piil Pesenggiri*. Sources were drawn predominantly from publications of the last ten years and were supplemented by seminal works in mission theology, contextual theology, and research methodology.

The research was conducted in five stages. First, the research focus was identified and formulated, with particular emphasis on Christian Religious Education (CRE), contextual mission, and Lampung local wisdom. Second, relevant literature was systematically retrieved from Google Scholar, Garuda, and Crossref using the keywords “*Missio Dei*,” “Christian Religious Education,” “contextual mission,” “*Piil Pesenggiri*,” “Lampung local wisdom,” and “contextual learning.” Third, the retrieved sources were screened according to predetermined inclusion and exclusion criteria. The inclusion criteria comprised peer-reviewed journal articles and scholarly books that were directly relevant to at least one of the three main domains of the study, mission theology, CRE, or Lampung local wisdom and were available in full text in either Indonesian or English. Non-scholarly sources and publications without accessible full texts were excluded. Following the screening process, the final corpus

consisted of [n] documents. Fourth, the selected sources were analyzed through a process of thematic grouping, comparison, and conceptual synthesis. The findings from this analysis were subsequently used to develop a conceptual learning model integrating theological values with Lampung local wisdom. Fifth, conclusions were systematically formulated based on the overall findings and synthesis, representing the final outcome of the study.

The data were analyzed using qualitative content analysis (Krippendorff, 2019) in three steps. Data reduction was performed by selecting textual segments relevant to the research focus. The reduced data were then coded thematically into three categories, namely theological themes derived from *Missio Dei*, cultural themes derived from *Piil Pesenggiri*, and pedagogical themes derived from contextual learning. Finally, the coded themes were cross-mapped to identify points of convergence between biblical values and cultural pillars, which formed the basis for drawing theoretical conclusions and formulating the model.

The credibility of the findings and of the conceptual model was ensured through peer debriefing and source triangulation (Lincoln & Guba, 1985). Peer debriefing was conducted with fellow lecturers at the authors' institution to examine the coherence of the analysis and the proposed model, whereas source triangulation compared theological, cultural, and pedagogical literature to test the consistency and accuracy of the relationship between biblical texts and the cultural pillars of *Nemui Nyimah* and *Sakai Sambayan*.

## RESULTS AND DISCUSSION

### The Theological Concept of *Missio Dei* as the Foundation of CRE Learning

The analysis shows that *Missio Dei* constitutes the main theological foundation for understanding Christian mission. The term affirms that mission is not an initiative of the church or of human beings but originates from God, who actively works in the world to save and restore creation (Bosch, 1991; Nggebu et al., 2025). The church and believers are therefore participants in God's work. This understanding shifts the paradigm of mission from an institutional to a participatory and theocentric one. Consequently, as Tanhidy (2021) argues, religious education should not be confined to institutional ecclesial boundaries but should be oriented toward active engagement in a plural public sphere.

Theologically, *Missio Dei* is rooted in the work of the Triune God. The Father, as the source of mission, sends the Son into the world, and the Holy Spirit continues this work in the lives of believers. This Trinitarian dimension shows that mission is not limited to evangelism but encompasses every aspect of life that reflects God's love, justice, and restoration (Nggebu et al., 2025). Mission rooted in the Triune God therefore directs believers away from doctrinal exclusivism toward diaconal action and holistic reconciliation amid social struggles. For this reason, mission cannot be separated from everyday faith, including in the educational context.

In CRE, *Missio Dei* provides an important basis for designing learning that is oriented not only toward the transfer of knowledge but also toward the transformation of students' lives. CRE should lead students to know God personally and to understand that they are called to take part in his mission, in line with the view that Christian education is a means of

forming disciples who live according to God's will (Simanungkalit & Sihombing, 2024). This requires the integration of faith and life practice, in which teachers act not merely as transmitters of content but as facilitators who guide students to experience and live out the values of the Kingdom of God (Hasibuan et al., 2023). The formation of missionary character therefore depends on teachers' capacity to design problem-based and community-based learning rather than one-way lectures (L. D. Gea & Illuko, 2024).

*Missio Dei* also has a strong contextual dimension, since God's mission is always present and at work within particular cultures (Amtiran, 2019). From the perspective of contextual theology, local culture is not an enemy of Christian faith but fertile ground in which the gospel can take root without requiring believers to abandon their cultural identity (Bevans, 2002). CRE therefore needs to attend to students' social and cultural contexts so that the gospel message can be understood meaningfully. Such contextualization does not alter the truth of the gospel; rather, it bridges the biblical message and students' lived realities.

Furthermore, *Missio Dei* emphasizes the holistic character of mission, which includes spiritual, social, and humanitarian dimensions. Mission concerns not only the salvation of souls but also social justice, care for others, and the restoration of human relationships with God, others, and nature (Rusiati et al., 2025; Tendean, 2024). In a plural and complex society, CRE also plays a strategic role in preparing students to live with diversity in an inclusive and loving manner (Lasut et al., 2021). Taken together, these findings indicate that *Missio Dei* gives CRE a transformative, contextual, and holistic orientation, in which students are formed not only to know Christian teaching but also to embody it in concrete action as part of God's mission in the world.

### **Lampung Local Wisdom Values and Their Relevance to CRE**

Local wisdom functions as a guide to values, norms, and ethics in social interaction. Among the people of Lampung, the most dominant form of local wisdom is *Piil Pesenggiri*, a philosophy of life that reflects self-esteem, honor, and social ethics (Rahman & Afif, 2025). It also serves as a foundation for social ethics and customary law in Lampung society (Permata, 2025). From a sociological perspective, this indicates that indigenous communities possess established cultural capital that regulates the moral order of the community.

*Piil Pesenggiri* comprises four main elements, namely *Nemui Nyimah* (hospitality), *Nengah Nyappur* (sociability and the ability to interact across groups), *Sakai Sambayan* (mutual cooperation), and *Bejuluk Adek* (identity and personal honor) (Prastikwati & Niken, 2025). These elements show that Lampung local wisdom has a strong social dimension in building relationships between individuals and communities. Table 1 maps these values onto their theological correspondences in CRE.

Table 1. Correspondence between *Piil Pesenggiri* Values and Theological Values in CRE

| <i>Piil Pesenggiri</i> Value | Core Meaning in Lampung Society                                      | Theological Correspondence in CRE                                                                |
|------------------------------|----------------------------------------------------------------------|--------------------------------------------------------------------------------------------------|
| <i>Nemui Nyimah</i>          | Hospitality; openness in receiving guests and others                 | Christian hospitality and welcoming others as an expression of love (Romans 12:13; Hebrews 13:2) |
| <i>Nengah Nyappur</i>        | Sociability; the ability to interact and engage across social groups | Incarnational presence and dialogue in a plural society (John 1:14)                              |
| <i>Sakai Sambayan</i>        | Mutual cooperation and helping one another                           | Love and service that bear one another's burdens (Galatians 6:2)                                 |
| <i>Bejuluk Adek</i>          | Identity and personal honor marked by customary titles               | Human dignity and identity as bearers of God's image (Genesis 1:27)                              |

Source: Authors' synthesis based on Prastikwati and Niken (2025), Afif and Rahman (2025), and Nggebu et al. (2025).

In education, the values of *Piil Pesenggiri* contribute significantly to students' character formation. Integrating them into learning can strengthen responsibility, mutual respect, and social care (Kristina & Sari, 2024), and it offers a response to the moral crisis of the digital era, in which rapid social change often erodes students' moral values (Afif & Rahman, 2025). In this sense, local wisdom acts as a cultural filter that screens negative global influences while anchoring students in their own cultural identity. Moral formation is therefore likely to be more effective when schools draw on local wisdom that is already familiar in students' daily lives.

Local wisdom also has potential as a contextual learning medium. Learning that integrates local culture helps students understand content more easily because it relates directly to their life experiences (Meihan, 2023), so that learning becomes more concrete, relevant, and meaningful rather than abstract and detached from local cultural realities.

In relation to CRE, the analysis identifies a strong alignment between Lampung local wisdom and biblical values. *Sakai Sambayan*, which emphasizes mutual cooperation, resonates with the Christian teaching of love and service, while *Nemui Nyimah* reflects a hospitality that resonates with the principle of welcoming others as an expression of Christian love (Afif & Rahman, 2025). From the perspective of contextual theology, such points of convergence can be read as *semina Verbi* (seeds of the Word) present within culture (Bevans, 2002). Accordingly, *Sakai Sambayan* and *Nemui Nyimah* can be reinterpreted as authentic expressions of Christian faith without uprooting students from their cultural heritage. This integration does not diminish the integrity of the gospel; rather, it enriches the ways in which the gospel is communicated, so that Christian mission becomes visible in socially recognized ethical action.

Moreover, the use of local wisdom in learning contributes to preserving cultural identity amid globalization, as younger generations tend to experience value shifts under the strong influence of external cultures (Sintia et al., 2025). Within CRE classrooms, this preservation acquires theological legitimacy, as students learn to understand the care of local

culture as part of the cultural mandate to seek the welfare of the communities in which they live. Lampung local wisdom is thus highly relevant to CRE, as it helps students understand their faith contextually and live as witnesses of Christ in a plural society.

### **The Integrative CRE Learning Model Based on Lampung Local Wisdom**

The synthesis of the theological and cultural findings results in an integrative CRE learning model designed to address learning that remains abstract and insufficiently contextual. The model integrates theological values with students' cultural realities and is grounded in the principle of contextual teaching and learning, which emphasizes the connection between learning content and students' real lives (Johnson, 2002). It rests on the assumption that knowledge cannot be separated from the social and cultural context in which students live (Pertiwi et al., 2025). In this model, local wisdom serves not only as learning content but also as a hermeneutical lens through which students read and interpret biblical texts in light of the values they live by every day.

In line with contextual teaching and learning, the model encourages students to construct knowledge actively through direct experience and provides space for them to identify, understand, and internalize the values embedded in local culture (Yasin et al., 2025). Learning thus addresses the cognitive, affective, and psychomotor domains. The distinctive contribution of the model lies in creating a space for theo-cultural reflection in the classroom that moves students from merely appreciating local culture toward concrete action that reflects Christian character.

Practically, the model is implemented through planning, implementation, and evaluation. In the planning stage, teachers identify local wisdom values relevant to CRE topics. In the implementation stage, they integrate these values into learning activities such as discussions, case studies, and hands-on practice. In the evaluation stage, they assess not only cognitive achievement but also changes in students' attitudes and behavior (Sutriyati et al., 2019). Within this cycle, the model is operationalized through three distinctive phases, which are summarized in Table 2.

Table 2. Operational Phases of the CRE Learning Model Based on Lampung Local Wisdom

| Phase                     | Main Learning Activities                                                                                                                                                     | Targeted Mission Understanding                                                                      |
|---------------------------|------------------------------------------------------------------------------------------------------------------------------------------------------------------------------|-----------------------------------------------------------------------------------------------------|
| Concept contextualization | The teacher juxtaposes a biblical text with <i>Piil Pesenggiri</i> values, and students identify points of convergence between the two                                       | Students understand mission as participation in <i>Missio Dei</i> within their own cultural context |
| Value internalization     | Students discuss case studies of sociocultural moral dilemmas in Lampung, followed by theological reflection at the end of each session                                      | Students personally appropriate the values of hospitality, solidarity, and inclusivity              |
| Missionary action         | Students carry out community-based social projects in the school environment that apply <i>Sakai Sambayan</i> and <i>Nemui Nyimah</i> , accompanied by reflective assessment | Students see themselves as agents of <i>shalom</i> and social transformation                        |

Source: Authors' synthesis.

In the first phase, concept contextualization, the teacher brings biblical texts into dialogue with *Piil Pesenggiri* values so that students recognize their own cultural reality as a legitimate field of mission. In the second phase, value internalization, students discuss sociocultural moral dilemmas in Lampung, which enables them to appropriate biblical and cultural values personally. In the third phase, missionary action, students undertake social projects that apply *Sakai Sambayan* and *Nemui Nyimah* in the school environment. This sequence distinguishes the model from conventional CRE learning, which tends to stop at the cognitive level.

Previous studies indicate that contextual learning based on local wisdom increases student engagement, because students become more active, critical, and reflective when content is connected to real experiences (Rahmawati & Rohim, 2020), and that it can strengthen character values such as cooperation, responsibility, and social care (Rusmini et al., 2024). By adopting a student-centered approach, the proposed model is expected to reduce the theoretical saturation often found in CRE classrooms, since students are involved as active subjects of mission rather than passive listeners. The interweaving of biblical values and local philosophy may therefore foster an organic form of character formation, in which students become spiritually devout as well as socially sensitive and responsible.

The model also has a distinctive character in the CRE context because it integrates cultural values with gospel values, allowing for a deeper contextualization of faith in which students understand Christian teaching in light of their own culture (Winandar et al., 2023). It rejects a radical stance that discards local culture and instead offers a dialogical approach in which Christian theology and the local wisdom of the Indonesian archipelago mutually enrich each other, which corresponds to the synthetic model of contextual theology (Bevans, 2002). In this way, the model supports transformative education that changes students' perspectives and behavior (Ramdani, 2018). Its transformative character is reflected in a paradigm shift in which students move from viewing Christian mission as an exclusive doctrine confined to the church toward an awareness of being agents of *shalom* in the plural public sphere.

### **Implications for Students' Understanding of Contextual Mission**

Conceptually, the model has significant implications for the formation of students' understanding of contextual mission. Mission is no longer viewed as an abstract concept or merely an ecclesial activity but as an integral part of students' daily lives (Patikan & Stefanus, 2025). This implication is triggered directly by the concept contextualization phase, in which students are confronted with their cultural reality as a valid field of mission. As students learn to connect faith with their life realities, they come to see that Christian values apply not only in worship but also in social, cultural, and environmental interactions.

The model is also expected to deepen students' spiritual awareness. Contextual CRE helps students recognize God's presence in every aspect of life, encourages a more personal relationship with God, and leads them to interpret their lives as part of God's plan (Lestariningsih, 2024). This spiritual maturation is supported by the theological reflection

deliberately placed at the end of each session. In addition, the values integrated from both the Bible and local wisdom are expected to shape responsibility, social care, and moral integrity, making students more sensitive to the needs of others (Kasingku & Lotulung, 2024). This character formation corresponds to the value internalization phase, in which students practice resolving the sociocultural moral dilemmas around them.

Furthermore, contextual mission understanding encourages students to adopt an inclusive attitude in a plural society by living out love, tolerance, and respect for differences (Legi et al., 2025). Through *Nemui Nyimah* and *Nengah Nyappur*, students practice inclusive attitudes in interfaith interactions at school. Connecting learning content with real life and local culture is also likely to increase students' motivation and participation in CRE (Hutagalung et al., 2024). At the same time, local wisdom-based learning helps students build a strong self-identity by integrating Christian faith with their cultural identity (Giri, 2025), so that faith and culture are experienced as complementary rather than conflicting.

Another important implication is the formation of students' awareness of themselves as agents of social transformation. Through contextual CRE, students are encouraged to become not only recipients of values but also agents of change who help others, care for the environment, and build healthy relationships in society (Tonapa et al., 2025). This awareness is a direct outcome of the missionary action phase, which requires students to undertake social projects based on *Sakai Sambayan*. From a broader perspective, the model reinforces the function of education as a means of social and spiritual transformation that forms whole and responsible persons (F. Gea & Kurniawan, 2025; Sutanto, 2025). The implications of the model therefore extend across cognitive, spiritual, social, and practical dimensions.

### **Limitations of the Study**

This study has several limitations. First, the proposed model is conceptual and derived from library research, so its effectiveness has not yet been tested empirically in classroom settings. Second, the analysis relied mainly on Indonesian-language literature, and the model focuses on two pillars of *Piil Pesenggiri*, namely *Nemui Nyimah* and *Sakai Sambayan*, so that the other pillars have not been explored in depth. Third, the validation of the model was limited to peer debriefing and source triangulation and did not yet involve expert judgment from CRE practitioners or Lampung cultural figures. These limitations open opportunities for further research.

### **CONCLUSION**

This study concludes that a Christian Religious Education learning model grounded in Lampung local wisdom offers a coherent framework for fostering students' understanding of contextual mission. The integration of the theological concept of *Missio Dei* with the *Piil Pesenggiri* philosophy, particularly *Nemui Nyimah* and *Sakai Sambayan*, enables students to understand mission not merely as a theological concept but as a concrete calling within their own cultural context. The model operationalizes this integration through three phases, namely

concept contextualization, value internalization, and missionary action, which move learning beyond the cognitive domain toward the affective and practical dimensions of faith.

The novelty of this study lies in positioning local wisdom as a hermeneutical lens for reading biblical texts and in placing students at the center of contextual mission within formal schools. Theoretically, the study enriches the discourse on contextual theology and religious education by showing how the values of a local culture outside Java can be brought into dialogue with mission theology. Practically, it provides Christian Religious Education teachers with a culturally rooted framework for designing learning that cultivates missionary awareness, social sensitivity, inclusivity, and the capacity to live out faith in everyday life.

As a conceptual study, this research has not yet examined the effectiveness of the model in real classrooms, and it focuses mainly on two pillars of *Piil Pesenggiri*. Future research should test the model empirically through classroom action research or research and development designs, involve expert validation by Christian Religious Education teachers and Lampung cultural figures, and explore the other pillars of *Piil Pesenggiri* as well as the local wisdom of other ethnic communities. Such studies would further strengthen the contribution of contextual Christian Religious Education to the advancement of religious education and cross-cultural understanding.

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### **Author Contributions**

Rudy Roberto Walean; conceptualization, theoretical framework development, and writing - original draft. Dominggus Alli; methodology, literature investigation, data analysis, and writing - review and editing. Gilbert Gabriel Mutulahl; literature investigation, data curation, and thematic analysis. Jhon Deben Asamau; validation, review and editing, and contextual analysis. Anes Heselo; supervision, validation, and final review of the manuscript. All authors read and approved the final manuscript.

### **Conflict of Interest**

The authors declare no conflict of interest.

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