

Research Article

The Da'wah Strategy Using the Piil Pesanggiri Approach Among the Lampung Tribe Community From the Perspective of Lampung Scholars

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Abstract.

Islamic outreach (dakwah) must be conducted with wisdom (hikmah), a deep understanding, and an awareness of the objective conditions of the target community or society being addressed. Without considering these factors such as the educational level, knowledge, social status, economic conditions, traditions, language, and culture of a community the dakwah will struggle to elicit a positive response from its audience. The Lampung people are an indigenous ethnic group in the Lampung Province on the island of Sumatra, Indonesia. The Lampung people are divided into two groups: the Lampung Pepadun and the Lampung Saibatin. The Lampung community holds a longstanding cultural philosophy, Piil Pesanggiri, which is passed down through generations and encompasses values such as *Juluk Adok* (maintaining good names or titles), *Nemui Nyimah* (hospitality), *Nengah Nyappur* (social interaction and cooperation), and *Sakai Sembayan* (mutual assistance and communal support). This study aims to explore the relevance of the Piil Pesanggiri philosophy to Islamic teachings and examine the strategies used by Lampung religious scholars in their dakwah efforts. The findings indicate that dakwah strategies aligned with the Piil Pesanggiri philosophy are compatible with Islamic principles. These strategies involve recognizing, respecting, and valuing the customs and traditions of the Lampung people, as well as honoring the diverse communities residing in Lampung from various ethnic backgrounds. In essence, this is a cultural and humanistic approach, which proves effective in introducing Islam to the diverse society of Lampung. The philosophy of Piil Pesanggiri and Islamic law mutually reinforce and complement each other, without contradiction in concept or practice.

Keywords: dakwah strategy approach, perspective of religious scholars, Piil Pesanggiri

1. Introduction

In the Qur'an, Surah An-Nahl (Chapter 16, Verse 125), Allah SWT emphasizes that da'wah (Islamic preaching) should be conveyed with wisdom, through good counsel, and by engaging in courteous debate (mujadalah billati hiya ahsan). This underscores that Islamic preaching must not be conducted recklessly or without consideration for the

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conditions of its audience, including their cultural and traditional background, as well as their religious beliefs. A da'i (preacher), da'wah activist, or mubalig (Islamic missionary) should understand the objective conditions of the community they are addressing. This awareness is crucial for the effectiveness of da'wah in fostering meaningful changes in knowledge, attitudes, and religious behaviors among the target audience.

Communities everywhere hold longstanding traditions, developed through mutual agreements that provide guidance and a shared basis for community life. When members of a society deviate from these established agreements, they may be subject to social sanctions imposed by community leaders, as such actions are considered a breach of tradition.

The Lampung community in Indonesia is broadly divided into two main groups: the indigenous Lampung people, including the coastal Lampung group (Saibatin) and the inland Lampung group (Pepadun), and the migrant communities comprising various ethnic groups who have settled in Lampung, such as Javanese, Sundanese, Betawi, Bugis, South Sumatran, Batak, Minangkabau, Balinese, among others. Among these, the Javanese make up the largest migrant group.

As a significant ethnic group, the Lampung people maintain their own language, culture, and script, which have been preserved over generations. They also adhere to a guiding philosophy known as Piil Pesanggiri, upheld by the Lampung people (ulun Lampung) as a heritage from their ancestors. This philosophy instills a sense of honor in maintaining the legacy passed down through generations. According to Julia Maria [15], the philosophy of life practiced within Lampung society, rooted in custom, is Piil Pesanggiri. The term "Piil" is derived from the Arabic word "fi'il," meaning "behavior," and "Pesanggiri" denotes a commitment to "high moral standards, magnanimity, self-awareness, and a sense of duty". When these two words are combined, their root meaning conveys a "requirement to act with politeness and morality, to possess a magnanimous spirit, and to understand one's position within the wider cosmos of beings." In other words, Piil Pesanggiri essentially aligns with virtuous human conduct in both meaning and value. Additionally, Piil Pesanggiri represents an intrinsic concern for human dignity and social standing, embodying self-respect and a principled approach to life, both individually and socially" [15].

Piil Pesanggiri encompasses several core values: first, *Nemui Nyimah*, the welcoming of guests; second, *Juluk Adok*, possessing an honorable title or name; third, *Nengah*

Nyappur, active social engagement within the community; and fourth, *Sakai Sambayan*, which emphasizes mutual cooperation (*ta'wun ala birri wa taqwa*).

In da'wah strategy, a cultural approach is essential to foster a positive response from the community. By understanding, recognizing, and mastering the culture of a society, a *da'i* (preacher) can more easily build trust, impart ideas, and influence a community to embrace the message of da'wah. Conversely, a *da'i* will face challenges if they lack knowledge and understanding of the culture and traditions of their target audience. Based on this perspective, the study titled "Da'wah Strategy through the Fiil Pesanggiri Cultural Approach for the Lampung Tribe from the Perspective of Lampung Scholars" is crucial. This research aims to enrich the knowledge of academics and da'wah activists by highlighting the importance of cultural approaches in determining the success of da'wah efforts.

2. Methods

This study is a field research with a qualitative descriptive approach. Primary data sources are obtained from four scholars, or native Muslim intellectuals of the Lampung tribe. Secondary data are collected from books, journals, and relevant research findings. Data collection techniques include interviews and literature review. Data analysis is conducted using Miles and Huberman, involving data reduction, data display, and conclusion drawing [8].

3. Results and Discussion

An effective da'wah strategy plays a crucial role in da'wah activities, ensuring that the message reaches the intended audience (*mad'u*). The method of da'wah itself becomes a determining factor in whether or not the message is successfully conveyed, aside from other potential obstacles. A da'wah strategy involves the process of defining methods and approaches to engage the da'wah audience in specific situations and conditions to achieve da'wah objectives by utilizing various available resources [10].

Da'wah activities cannot be conducted spontaneously alone; rather, they require careful planning that considers all aspects and factors influencing the process. Given the complexity of da'wah issues, it is essential to establish a da'wah strategy by defining the methods, tactics, or maneuvers to be employed in da'wah activities [12].

The term “strategy” linguistically originates from Ancient Greek, combining “stratus” (army) and “ago” (to lead), thus meaning “to lead an army.” Strategy encompasses principles and schemes designed to reach a desired goal. According to Stepane K. Marus, as cited by Husain Umar, strategy is the process of setting leaders’ plans focused on an organization’s long-term objectives, accompanied by ways or efforts to achieve those objectives. Alfred Chandler, as cited by Pandu Anuraga, defines strategy as the determination of an organization’s long-term goals and objectives, the direction of actions, and the allocation of resources necessary to achieve these goals [4].

Based on the above definitions, strategy can be understood as a broad foundational plan of action and decision-making undertaken by an organization to achieve its established long-term goals, whether within an organization, institution, company, or other entities. In this study, strategy refers to the foundational plan crafted by da’i, both individually and institutionally, for conducting da’wah while incorporating the philosophy of the Lampung tribe’s Piil Pesanggiri. This approach is intended to facilitate greater acceptance of da’wah among the Lampung community and other ethnic groups residing in Lampung Province.

Da’wah, literally, refers to the inclination toward something prompted by voice or words [9]. It also means loving or drawing closer to something. From this verb, two nouns are derived: *do’a* (دعا -- يدعو), meaning call, supplication, prayer, request, curse, and damnation; and *da’wah*, which means invitation, appeal, request, mission, or propaganda (Munawwir, 1984). The approach to da’wah is essentially our perspective or stance on it [1]. According to M. Amin Abdullah, an “approach” refers to how we perceive an issue (how to think). When related to the issue of da’wah, it encompasses how we view its implementation within the Islamic world, particularly in Indonesia. This includes examining whether da’wah is conducted in alignment with the guidance of the Qur’an and Hadith, whether it adheres to the applicable legal norms in Indonesia, and what challenges it faces. Mulyanto Sumardi in Abdullah argues that approach, method, and technique are hierarchically related. Technique is an elaboration of method, and method is an elaboration of approach. The approach is axiomatic, expressing a stance, philosophy, or belief in something held to be true, though not necessarily provable. Method, on the other hand, is procedural, indicating the steps to achieve a goal. Within one approach, multiple methods may exist. Techniques and strategies are operational, aimed at achieving specific goals or targets [1].

Generally, the choice of approach in da’wah is based on the audience and context. Sjahudi Siradj, as cited by Aziz, identifies three approaches to da’wah: cultural and

linguistic, educational, and psychological approaches [5]. The cultural and linguistic approach involves utilizing culture and language as tools or media for conveying da'wah messages. For instance, the use of traditional Javanese puppetry (wayang kulit) and Javanese language for da'wah among Javanese communities, or the use of Betawi language and theater (lenong) for the Betawi community, and similarly, the use of the Lampung language and reciprocal pantun for the Lampung community. The educational approach employs education (ta'lim) to empower and enlighten communities from ignorance in religious knowledge and other fields. This can be done through Friday sermons, religious study groups (majelis taklim), training, as well as formal and non-formal education. The psychological approach involves engaging in da'wah through psychological support for the audience (mad'u) via counseling, family, religious, and health consultations, among others. Many life issues faced by the community require assistance, yet people often do not know whom or where to consult. Here, da'is (preachers) can open consultation services to help the community solve their issues.

A similar perspective is put forward by Tasmara, a da'wah practitioner and observer residing in the capital city of Jakarta [11]. According to him, the approach to da'wah encompasses the methods adopted by a mubalig (preacher) to achieve specific objectives, grounded in wisdom and compassion. In other words, the approach to da'wah should be human-oriented, placing a noble view on humanity, treating individuals as valued partners in da'wah. Tasmara further asserts that Islam, as a religion of peace (*salam*), propagates harmony and does not differentiate among individuals based on race or religion. This principle is supported by the words of Allah in the Qur'an:

وَلَقَدْ كَرَّمْنَا بَنِي آدَمَ وَحَمَلْنَاهُمْ فِي الْبَرِّ وَالْبَحْرِ وَرَزَقْنَاهُمْ مِنَ الطَّيِّبَاتِ وَفَضَّلْنَاهُمْ عَلَى كَثِيرٍ مِمَّنْ خَلَقْنَا تَفْضِيلًا

"We have honored the children of Adam (humankind) and carried them on the land and sea, and provided them with good sustenance, and favored them above many of those We created". (Q.S. al-Isra' [17]: 70).

The approach towards other da'wah partners that can be utilized is a socio-community approach. This approach encompasses social-political, socio-cultural, and socio-economic aspects. These da'wah approaches can be simplified into two main approaches: structural and cultural [5]. The structural approach involves the use of authority or political means. It implies that to establish justice, prosperity, equity, and an improved system of life, there must be individuals within legislative bodies to create laws. Furthermore, to implement these laws, people are required within government institutions (executive bodies), including roles such as president, minister,

governor, mayor, regent, and district heads. If these governmental positions are held by individuals who are honest, trustworthy, and fair, society will benefit from enhanced welfare. Conversely, if power is held by those lacking integrity and honesty, it leads to corruption and destruction. Meanwhile, the cultural approach is non-political and includes methods such as education to improve human resources, fostering high cultural values, economic empowerment, life skills training, upholding human rights and democracy, and more. These are some of the da'wah approaches that can be used in da'wah efforts to guide the community towards a better path, whether concerning matters of belief (aqidah), worship ('ubudiyah), or social life (mu'amalah).

3.1. Lampung Scholars and the Da'wah Strategy through the Piil Pesanggiri Approach

To understand how Islamic messages and da'wah strategies through the Piil Pesanggiri Approach for the Lampung community are perceived by Islamic scholars and intellectuals, we elaborate below.

Firstly, K.H. Dr. Ahmad Bukhori Muslim, Lc. MA (62 years old), holds a formal position as the Dean of the Faculty of Adab at the State Islamic University Raden Intan Lampung. He also holds a non-formal position as the Chairperson of the Nahdlatul Ulama Da'wah Institute for Lampung Province from 2019-2024. Additionally, he serves as the Chairman of the Takmir of Al-Furqon Grand Mosque in Bandar Lampung City and is a prominent da'wah activist and preacher in Lampung Province, conducting regular study sessions at several religious assemblies in Bandar Lampung City. According to him, the Lampung ethnic group is divided into two: Saibatin (coastal) and Pepadun. Saibatin refers to those from coastal areas, such as Kalianda, Pesisir Barat Krui, Kota Agung, and Lampung Barat. Pepadun refers to those from inland regions, like Kotabumi, Menggala, Bandar Lampung, Kedaton, and Kurungan Nyawa. In the Saibatin community, leadership is based on lineage (nasab), whereas in the Pepadun community, leadership can also be achieved through personal achievements and performance. Through customary deliberation, an individual may be appointed as a leader through a customary ceremony, or Begawi, with compensation as per the customary regulations. According to Ustad Bukhori, who studied in India, the Lampung ethnic group is not egocentric and interacts easily with other ethnic groups. This aligns with the teachings of Islam as stated in Surah al-Hujurat: 13.

يَا أَيُّهَا النَّاسُ إِنَّا خَلَقْنَاكُمْ مِنْ ذَكَرٍ وَأُنْثَىٰ وَجَعَلْنَاكُمْ شُعُوبًا وَقَبَائِلَ لِتَعَارَفُوا ۚ إِنَّ أَكْرَمَكُمْ عِنْدَ اللَّهِ أَتْقَاكُمْ ۚ إِنَّ اللَّهَ عَلِيمٌ خَبِيرٌ

“O humankind! Indeed, We created you from a male and a female, and made you into nations and tribes so that you may come to know one another. Verily, the most noble of you in the sight of Allah is the one who is most righteous. Indeed, Allah is All-Knowing, All-Aware.” (Q.S. al-Hujurat [49] : 13).

The Lampung society has, from the beginning, been open to embracing diversity. In Lampung, there is no reluctance to accept differences; all ethnic groups are represented, and all types of foods and cultural customs can be found here. This inclusivity stems from the noble values of the Lampung people. Lampung natives are also sociable and receptive to different cultural influences. For instance, Lampung people often speak Javanese when interacting with Javanese individuals, demonstrating their friendliness, a trait known in Lampung philosophy as “*Nengah Nyappur*,” which signifies an ease in adapting to one’s surroundings. This openness aligns with the Islamic teachings mentioned in the Qur’anic verse above.

Lampung is known as “Sang Bumi Ruwai Jurai,” meaning “one land for two groups,” referring to the coastal (Saibatin) and inland (Pepadun) communities. This concept reflects that, from its origins, the Lampung community has been familiar with diversity. Regarding Islam, it is the principal and earliest religion embraced by the majority of Lampung people, and its values significantly influence Lampung society, as seen in cooperative principles (ta’wun), locally known as *Sakai Sembayan*. Further, *Piil Pesang-giri*, a philosophy guiding the lives of Lampung people, derives from local cultural wisdom and religious values, especially Islam. For example, *Nemui Nyimah* (welcoming guests) aligns with Islamic teachings. Lampung people feel a strong sense of shame if they fail to provide food or drink to guests and will make every effort to serve them well within their means.

As Kyai Bukhori Muslim notes, this practice aligns with Islamic teachings and a Hadith from the Prophet Muhammad, narrated by Abu Hurairah RA:

مَنْ كَانَ يُؤْمِنُ بِاللَّهِ وَالْيَوْمِ الْآخِرِ فَلْيُكْرِمْ ضَيْفَهُ، وَمَنْ كَانَ يُؤْمِنُ بِاللَّهِ وَالْيَوْمِ الْآخِرِ فَلْيَصِلْ رَحِمَهُ، وَمَنْ كَانَ يُؤْمِنُ بِاللَّهِ وَالْيَوْمِ الْآخِرِ فَلْيَقُلْ خَيْرًا أَوْ لِيصْ

“Whoever believes in Allah and the Last Day, let them honor their guest. Whoever believes in Allah and the Last Day, let them strengthen family ties. And whoever believes in Allah and the Last Day, let them speak what is good or remain silent.” (Muttafaq ‘Alaih, HR Bukhari Muslim).

In relation to traditional titles (*Juluk Adek*), the Lampung people indeed possess titles or customary names bestowed according to tradition. This practice aligns with Islamic teachings as well. In Islam, the Prophet Muhammad was known by the title “Abul Qasim,” while Abu Bakr was called “As-Siddiq,” Ali RA was referred to as “Karamallahu Wajhah,” and Umar was called “Al-Faruq.” The Prophet also once changed a woman’s name from Fasah to Jamilah, hoping and praying that her character would improve. Additionally, he himself held a traditional title, “Pengeran Ulama,” an honorific bestowed because, in his wife’s family, he was the second child and also held a respected social status due to his knowledge and high level of education.

Regarding his daily da’wah strategy, he adapts to the conditions of the community he is addressing. When engaging with an audience predominantly from the Lampung ethnic group, he frequently uses the Lampung language. However, when speaking to more diverse or mixed communities, such as in Bandar Lampung City, he primarily uses Indonesian, occasionally incorporating Lampung language phrases to emphasize his identity as a Lampung native. This approach ensures that the da’wah message is comprehensible to all.

Similarly, Binal Huri Halim, M. Kom. (61 years old), a cleric from the Saibatin Lampung coastal community, da’wah activist, member of the Indonesian Ulema Council (MUI) Lampung Province, Commission on Interfaith Harmony, and lecturer at Tulang Bawang University in Bandar Lampung, supports this view. According to him, with *Fiil Pesanggiri Nemui Nyimah*, Lampung people will strive to offer refreshments to guests, even if it means borrowing from a nearby shop. They feel a sense of shame if they cannot properly honor a guest with food and drink, especially if the guest is distinguished or has traveled a long distance. He further explains that this tradition of honoring guests aligns with Islamic teachings, which encourage every believer to respect guests, as per the Hadith of the Prophet Muhammad SAW. Honoring guests is an expression of faith, while those who do not reflect weak faith (*dhaif al-iman*). Regarding traditional titles (*Juluk Adek*), Binal Huri Halim notes that a good name is a source of pride and respect. In Lampung families, individuals are more often addressed by their customary titles rather than their given names alone. This custom is intended to instill a sense of honor and encourage good character. In Islam, too, it is prohibited to call others by titles or names that are derogatory, as noted in the Qur’an, al-Hujurat [49] 11:

يَا أَيُّهَا الَّذِينَ آمَنُوا لَا يَسْخَرُ قَوْمٌ مِّنْ قَوْمٍ عَسَىٰ أَن يَكُونُوا خَيْرًا مِّنْهُمْ وَلَا نِسَاءٌ مِّنْ نِّسَاءٍ عَسَىٰ أَن يَكُنَّ خَيْرًا مِّنْهُنَّ وَلَا تَلْمِزُوا أَنْفُسَكُمْ وَلَا تَنَابَزُوا بِالْأَلْقَابِ بِئْسَ الْأَسْمُ الْفُسُوقُ بَعْدَ الْإِيمَانِ وَمَن لَّمْ يَتُبْ فَأُولَٰئِكَ هُمُ الظَّالِمُونَ

“O you who have believed, let not a people ridicule [another] people; perhaps they may be better than them. And let not women ridicule [other] women; perhaps they may be better than them. And do not insult one another and do not call each other by offensive nicknames. Wretched is the name of disobedience after [one's] faith. And whoever does not repent – then it is those who are the wrongdoers”

The verse above emphasizes the prohibition against using offensive names, as such names may have negative psychological effects on those who are addressed in this manner. Names carry meaning, hope, and even a prayer. Thus, Lampung people carefully select honorary titles for their sons and daughters, intending for them to grow into individuals with good character. Concerning *Fiil Pesanggiri* and *Sakai Sembayan*, it is believed that the essence of *Sakai Sembayan* is mutual cooperation. This cooperation is expressed through communal responsibilities in societal functions, such as celebrations, weddings, circumcision ceremonies, and even funerals. Lampung society operates as an extended family, especially in events like weddings, which may be celebrated over several days and at great expense. However, these expenses can be significantly reduced due to the support of family and friends. Members of the extended family take turns providing financial assistance and other resources needed for the traditional celebration. Despite modern advances, this tradition remains vibrant. As an example, he recently contributed financially via bank transfer to support a neighbor's event in his village, even though he could not be physically present. Contributions are recorded, and when the donor has their own celebration, the contribution is reciprocated, maintaining the essence of mutual support in *Sakai Sembayan*. Regarding *Nengah Nyappur* (interacting with others), Lampung people are known for their openness and sociability with other ethnic groups, such as Javanese, Sundanese, Minangkabau, and Balinese. According to Himyari Yusuf, the core principle of *Piil Pesanggiri* is the desire to live in harmony, fostering equality with everyone. This equality means that Lampung people do not wish to be superior if others are subordinate, and vice versa. It is a principle of equality and solidarity [1].

The Lampung people also practice the concept of *Muakhi*—derived from “akhi,” meaning “brother”—signifying that all ethnic groups are regarded as kin. If a conflict arises with another ethnic group, it is resolved through a traditional ceremony involving the sacrifice of a goat, conducted by community leaders. This process reconciles the parties involved, who are then considered true kin. Once regarded as family, they are treated with the same care as if they were blood relatives, even in times of illness.

Regarding the da'wah strategy using the *Piil Pesanggiri* approach, it was noted that, in the multicultural and multi-ethnic Province of Lampung, it is essential to respect the unique cultures of each ethnic group. Specifically for the Lampung ethnic group, as long as their local cultural values are respected, they are generally welcoming and open. The Lampung people already possess a philosophy of hospitality (*Nemui Nyimah*) and openness towards other ethnic groups (*Nengah Nyappur*). Ideally, preachers who can speak the Lampung language and understand the Lampung character will find it easier to gain acceptance. Lampung people appreciate praise, and once they feel appreciated, they are more receptive to new ideas.

Dr. Ahmad Zarkasi, M.Ag. (46 years old), a member of the Saibatin Lampung community from Tanggamus Regency, and a lecturer at the Faculty of Ushuluddin and Religious Studies at UIN Raden Intan Lampung, also serves on the Lampung Province MUI board. He views *Piil Pesanggiri*—encompassing *Nemui Nyimah*, *Juluk Adok*, *Nengah Nyappur*, and *Sakai Sambayan*—as a long-standing set of principles that guide the lives of the Lampung people, essentially acting as a “motto”. Untuk bisa *nengah Nyappur*, bergaul di masyarakat, orang Lampung harus punya produk yang bisa dijual di masyarakat. Artinya ulun Lampung harus memiliki kualitas, memiliki pendidikan yang bagus. To truly engage with the community (*Nengah Nyappur*), he believes that Lampung people must have something of value to contribute, such as a good education, which allows them to effectively interact and compete within society. In today's world, education is crucial for Lampung people to succeed, as traditional titles (*adok*) based purely on lineage are insufficient. Academic titles, recognized nationally and even internationally, are necessary. He cites his own example: despite lacking a hereditary title, he earned respect by completing academic degrees up to a doctoral level at nationally accredited institutions and securing a position as a Civil Servant. Thus, educational titles carry similar, if not greater, prestige compared to traditional titles, which are typically only recognized within local communities. Meanwhile, those who hold only traditional titles but lack knowledge will remain stagnant. In other words, they will not progress and will be left behind in society. How can they engage effectively (*nyappur*) if they lack knowledge, ideas, and insights?

Bainal Huri Halim echoes this sentiment, emphasizing that Lampung families now understand the importance of higher education for competing in the job market. Many parents will even sell land or property to ensure their children receive a university education. Those with higher education now stand a better chance of securing positions and competing in society. Regarding *Sakai Sambayan*, he notes that to promote ideas

and remain active in society, collaboration with others—regardless of ethnicity, religion, or background—is essential. Lampung people must engage and work with others to succeed. He cites examples of prominent figures from Lampung, such as Abu Rizal Bakrie, a national entrepreneur and politician; Sri Mulyani Indrawati, who has served as Minister of Finance for three terms; and Erick Thohir, Minister of State-Owned Enterprises and chair of the National Sports Committee. These individuals exemplify the importance of extensive connections, knowledge, and innovative ideas, enabling them to become national figures.

Regarding the da'wah strategy using the *Piil Pesanggiri* cultural approach, according to a Doctor of Islamic Community Development at UIN Raden Intan, da'wah cannot be separated from cultural elements. Da'wah must consider the traditions and beliefs that communities have practiced for generations. For example, in my hometown of Kulumbayan, Tanggamus Regency, the Saibatin community follows traditions aligned with Nahdlatul Ulama (NU); thus, it would be challenging for outsiders with different religious schools of thought to gain acceptance here unless they respect NU traditions. This exemplifies how da'wah efforts in a community must account for local culture and traditions.

Similarly, K.H. Drs. Mansyur Hidayat (58 years old), General Secretary of the Indonesian Ulema Council (MUI) in Lampung Province, member of Muhammadiyah Lampung, and lecturer at the Faculty of Da'wah and Communication at UIN Raden Intan, emphasizes that *Piil Pesanggiri* inspires Lampung people to act with virtue and coexist within a culturally, ethnically, linguistically, and habitually diverse society. Lampung, a miniature of Indonesia with nearly all ethnicities present, could not maintain peaceful coexistence if its original inhabitants were not open and receptive toward newcomers (*Nemui Nyimah*) and willing to engage with non-native groups (*Nengah Nyappur*). This philosophy has made Lampung a shared land where both natives and newcomers can live harmoniously. The key principle is mutual respect among all ethnic groups, where no group considers itself superior to another. This harmony aligns with values of empathy, mutual support, and moderation (*tawasut*) within the religious context. If these values are maintained, peace and stability will continue in Lampung. This sentiment is echoed by Lampung intellectual Hilman Hadi Kusumo from Universitas Lampung, who notes that Lampung's noble cultural values—reflected in kinship systems, marriage customs, deliberation, and consensus—are all grounded in the philosophy of *Piil Pesanggiri*. In other words, the moral values within this philosophy serve as foundational principles guiding the behavior and thinking of the Lampung people.

Regarding the da'wah strategy using *Piil Pesanggiri*, Lampung people appreciate being respected and praised. As long as Lampung customs and culture are respected, people are open to accepting others. Ahmad Zarkasi similarly emphasizes that Lampung people enjoy receiving compliments and recognition; when they feel valued, they will reciprocate generously. The essence is that everyone appreciates respect and praise. Thus, a humanistic approach in da'wah is essential for the sacred religious message to be embraced by everyone, including the Lampung community.

4. Conclusion

From the explanation above, it can be concluded that a well-defined strategy is crucial in da'wah to achieve accurate, effective, and efficient outreach. To meet these goals, preachers must have a thorough understanding of their da'wah partners or target audience. For the Lampung community, the da'wah strategy using the *Piil Pesanggiri* approach involves two main strategies. First, a cultural strategy, which emphasizes understanding, respecting, preserving, and practicing local customs in daily life. Second, a humanistic strategy, which centers on respecting, honoring, and valuing both native and immigrant Lampung individuals as dignified humans. With these two approaches, da'wah messages are more likely to be well-received by Lampung's pluralistic society. Islamic teachings and *Piil Pesanggiri* are not contradictory; instead, they mutually reinforce each other.

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