

# DA'WAH MESSAGES ON PI'IL PESANGGIRI'S LIFE PHILOSOPHY AND ITS RELEVANCE WITH RELIGIOUS MODERATION OF LAMPUNG COMMUNITY

<sup>1</sup>Rosidi, <sup>2</sup>Suslina, <sup>3</sup>Mubasit, <sup>4</sup>Agus Hermanto

<sup>1</sup>Lecturer of the Da'wah Faculty of UIN Raden Intan, Lampung, Indonesia. E-mail: [rosidi@radenintan.ac.id](mailto:rosidi@radenintan.ac.id)

<sup>2</sup>Lecturer of the Da'wah Faculty of UIN Raden Intan Lampung, Indonesia. E-mail: [suslina@radenintan.ac.id](mailto:suslina@radenintan.ac.id)

<sup>3</sup>Lecturer of the Da'wah Faculty of UIN Raden Intan Lampung, Indonesia. E-mail: [mubasit@radenintan.ac.id](mailto:mubasit@radenintan.ac.id)

<sup>4</sup>Lecturer of the Sharia Faculty of UIN Raden Intan Lampung, Indonesia. E-mail:

[gusher.sulthoni@radenintan.ac.id](mailto:gusher.sulthoni@radenintan.ac.id)

## Abstract

Lampung ethnic community known as a religious community and uphold the values of local (local wisdom) In understanding Islam they also can not be separated with the life philosophy owned. With so many existing philosophies of life, as well as diverse cultures, such as in Indonesia, the word 'religion' is understood by the public from a different point of view. This is a necessity that cannot be denied, as a multi-cultural society by the will of God. So is Pi'il Pasenggiri, which consists of four philosophies : 1. Nickname Adek (traditional title), 2. Nemui Nyimah (friendship), 3. Nengah Nyappur (mingling in the community), and 4. Sakai sembayan (mutual cooperation) which is the local wisdom of the Lampung tribal community which is believed to have colored the moderate understanding of Islam. The problem is, whether Pi'il Pasenggiri have propaganda messages relevant to the attitude of moderation religious communities Lampung multiethnic ? This study aims to examine scientifically and logically the philosophy of life of the people of Lampung Pi'il Pasenggiri, with a methodology (library research) which examines religious values that come from the local wisdom of the Lampung people. Pi'il pasenggiri is a philosophy of life Lampung containing moderate values in religion that includes manners, jaunty, mutual help and hard work, in tune with the principles of moderation, namely the value tawasuth, tawazun, tasamuh and is.

**Keywords:** Integration, Piil Pasenggiri, Religious Moderation.

## INTRODUCTION

Messages in communication science are a set of meaningful symbols conveyed by communicators.[1] The message of da'wah can be interpreted as the content or material of da'wah which is actually the teachings of Islam itself which is sourced from the Qur'an, hadith and the opinions of the scholars. The message of da'wah is broadly divided into aqidah, sharia and morals. However, in its development the da'wah material can develop more widely along with the changes and dynamics that occur in society. Because da'wah must be able to provide

solutions or answers to problems that arise in society. In line with the freedom of expression guaranteed by the constitution. Various opinions in the mass media and social media are like rain that is almost unstoppable. These various opinions include economic, socio-cultural, political and even religious issues which sometimes make people confused, anxious and angry because there are many religious messages that can make people angry, disappointed and hurt by the situation that occurs. The message of da'wah that should bring shade, patience, often becomes a trigger for hatred, and discord among mankind. Especially

those with different views, different beliefs and different political views. To maintain the harmonization of life in the midst of a pluralistic and multi-cultural society, it is necessary to cultivate a moderate religious attitude by prioritizing attitudes, respecting existing differences.

Moderation means moderate thinking, namely not *ifrat* and not *tafrit*, (not excessive and not reducing). The concept of moderation has long been initiated by Muhammad bin Mukrim bin Mandhur al-Afriqy al-Mashry,[2] Ibn 'Ashural-Asfahany,[3] Wahbah al-Zuhaily,[4] al-Tabary,[5] Ibn Kathir[6] and others. Meanwhile, according to Din Syamsuddin, there is also an interpretation of *wasathiyah* as *al-Shirath al-Mustaqim* (the straight path) .[7] According to Hasyim Muzadi; "*al-wasathiyatu hiya al-tawazzunu baina al-'aqidah wa al-tasamuh*" ( *Wasathiyah* is a balance between belief (sturdy) and tolerance ) .[8] Cholil Nafis , “ *al-Islam 'ala tariqati al-wasathiyah*” which means Islam that follows the *wasathiyah* path.[9]

Moderation which means thinking moderately, not excessive and not reducing, not inclined to the right and not left which is a middle way to resolve conflicts. In the people of Lampung, in fact there are many conflicts, both driven by customs and religious sentiments, which then lead to radical attitudes. *Piil pasenggiri* is one of the local wisdoms that can reduce the occurrence of conflict in the people of Lampung.

The conflict cases that have occurred in Lampung include; First, the phenomenon of riot conflict involving ethnic Balinese and ethnic Lampung on 27 to 29 October 2012 in South Lampung.[10] Thousands of residents of Kusumadadi Village and Buyut Udik Village, Central Lampung Regency, Gunungsugih District, Central Lampung, (22/11/2012).[11] Clashes between groups of residents in Sukadana Udik Village, Bunga Mayang District, North Lampung, Lampung were allegedly triggered by the death of a child with the initials JP (13). JP was found missing on Monday, January 25, 2016.[12]

Ethnification or the process of marginalization of the local population as a result of migration in Lampung causes the Lampung ulun to become a minority in the midst of the cultural heterogeneity of immigrants. In the face of this

marginalization, they evoke the tradition (a tradition of invention) in order to strengthen the collective consciousness through the interpretation of *pi'il pesenggiri* (dignity) are reproduced and are articulated as identity. Research representation is intended to explain the meaning of *pi'il pesenggiri* as endurance ulun identity Lampung repositioning their identity, related to how *pi'il pesenggiri* are processed as cultural capital and cultural strategies in their social world.

The identity of Lampung's ulun cannot be separated from the development of political and cultural dynamics in space and time. The production and reproduction of *pi'il pesenggiri* as a tradition invention, which is processed into cultural capital and an identity strategy is a resistance to immigrants as reterritorialization and self-identification. Changing the negative stigma of *pi ' il pesenggiri* which has been used as a "cultural shield" in various actions is the construction of Lampung ulun with a new image through education, cultural symbols and political channels, is a process to recognize its identity in the social structure. The reproduction of *pi ' il pesenggiri* shows *piil* as an identity not a static product but contextual and cannot be separated from the Lampung ulun habitus.[13]

Lampung society in its original form has its own customary law structure. The form of the customary law community differs from one community group to another, these groups spread in various places in the region in Lampung. In general, it can be divided into two major groups, namely; 1) the Peminggir indigenous peoples who live along the coast, including the Krui, Ranau Komerang, to Kayu Agung customs, and 2) the Pepadun indigenous peoples who live in the interior of Lampung consisting of the Abung (Abung Siwo Migo) indigenous peoples, Pubian (Pubian Telu Suku) , Menggala / Tulang Bawang (Migo Pak) and Buai Lima. Many experts have done studies on *Pi ' il Pasenggiri*, including Sinaga Risma Magareta, *Revitalization of Traditions: Strategies to Change Stigma Study of Pi ' il Pesenggiri in Lampung Culture*. By revitalizing *Piil Pesenggiri*, is an effort to get out of the domination of immigrants and change the stigma attached to the ulun Lampung. They strengthen collective consciousness through the revitalization and rearticulation of *Pi ' il Pesenggiri* as a representation of identity. This

study also found that the reproduction of Piil Pesenggiri is a form of resistance to inequality with immigrants, recognition and respect as a local ethnicity. The revitalization of the tradition was carried out, among others, by holding begawi adok, namely the ritual of giving honorary titles to outsiders (immigrants) as a sign of brotherly relations or as an exchange.

Hadi Pranoto, Identification Value Local Wisdom (Local Wisdom) Pi ' il Pesenggiri And Its Role In In Counseling Services Across Cultures , Values local wisdom Piil Pesenggiri in coloring the character of the tribe of Lampung, namely: (1) The value of local wisdom Pi ' il Pesenggiri make tribal communities Lampung as a society that has a high motivation to move forward and does not want to be left behind by other communities, (2) The value of local wisdom Pi ' il Pesenggiri makes the Lampung tribal community an open society, and likes to work together, (3) The value of local wisdom of the Lampung tribe Pi ' il Pesenggiri forms the character of the Lampung tribal community as a society that respects others, and is tolerant. [14]

Ariyani, Conception of Pi ' il Pesenggiri According to the Indigenous People of Lampung Waykanan In Waykanan Regency, Lampung's language-culture is one of the supporting elements of national culture. The existence of these regional languages is recognized and guaranteed by the state which is confirmed in the 1945 Constitution, which is contained in Chapter XV, Article 32 concerning culture and the Elucidation of Article 36 concerning language. However, in line with the era of globalization, the existence of these languages and cultures is fading. People are increasingly showing a tendency to turn away from the noble cultural values of their ancestors. This symptom of turning away demands the efforts of various parties to maintain and develop the existence of these local languages. This effort becomes increasingly urgent when globalization and communication are rapidly sweeping the world. If it is not handled wisely and carefully, the predictions of the results of research conducted by Hasyim Gunarwan, Sociolinguistics Expert from the University of Indonesia, will be even more proven. Therefore, institutions that have integrity and are highly committed to fostering (community through education and training) and

developing local languages and cultures are needed. [15]

Research conducted by the Agency for Research and Training of the Ministry of Religious Affairs in 2019 with the title of Exploration and Digitalization Scrolls, Lampung, with the aim to publish the full text of substantive Lampung has a base lok al viscous and the theme was still aktual. In a study about the Oendang-Oendang Adat Krui , it was found that the behavior of the Lampung people who uphold noble values is summarized in the five life philosophies of the Lampung people. They are Pi'il Pesanggiri, Sakai Sembayan, Nemui Nyimah, Nengah Nyappur and Bejuluk Beadek.[16]

This research is qualitative with the type ( library research ) which is a study that is used with a socio-philosophical approach to the value of Piil Pasenggiri and the values of his da'wah message and its relevance to religious moderation . This means that this study will explore the meaning or message of da'wah implied in Piil Pasenggiri as the philosophy of the Lampung people and the attitude of moderation in the religion of the Lampung people.

## DISCUSSION

Propaganda messages ( Message da'wah ) is something inherent in Islam itself, which contains an invitation, a call from God to man to safety of life in this world and hereafter. Besides sourced from the Qur'an and the hadith of the Prophet Muhammad, da'wah messages can come from the opinions of scholars ( fiqh ) as well as laws or customs that have been applied in society ( al-urf ) which do not conflict with sharia.

While Wasathiyah comes from the root word " wasatha ". According to Muhammad bin Mukrim bin Mandhur al-Afriqy al-Mashry, the etymological meaning of wasathiyah means; "Wasatu al-Syai' abian al-Tharfaini" (something that is (in the middle) between two sides). In classical Islamic treasures, the notion of wasathiyah has many opinions from scholars who agree with this understanding, such as Ibn 'Assyria, al-Asfahany, Wahbah al-Zuhaily, al-Thabary, Ibn Kathir and so on. According to Ibn 'Assyria, the word wasath means something in

the middle or something that has two ends of equal size.[17]

According to al-Asfahany, the word wasathan means the middle between two limits ( 'a'un ) or it can mean the standard. The word also means guarding against overstepping (ifrath) and extreme (tafrith) attitudes. Wahbah al-Zuhaili in al-Munir's interpretation asserts that the word al-wasath is something in the middle or markazu al-dairah , then that meaning is also used for commendable traits or actions, such as being brave is the middle between the two ends. "And thus We have made you a middle nation", meaning "and thus We guide all of you to the straight path, namely the religion of Islam. We move you to the Qibla of Prophet Ibrahim and We choose it for you.[18]

We make Muslims the best choice, fair, the choice of the ummah, middle in everything, no ifrath and tafrith in religious and world affairs. Not exceeding the limit ( ghuluw ) in carrying out religion and not arbitrarily in carrying out his obligations. Al-Tabary has a very unique tendency, namely in giving meaning, often based on history. There are 13 narrations that show the word al-wasath means al-'adl , because only just people can be balanced and can be called the chosen one.[19]

Among the editors of the history in question, namely; "And thus We have made you a righteous people." He said: (meaning it) just." Based on this understanding , it is often questioned why God prefers to use the word al-wasath rather than the word "al- khiyar ". Regarding this, there are at least two reasons, namely: First , Allah uses the word al - wasath because Allah will make Muslims as witnesses to the (actions of) other people. Meanwhile, the position of the witness should be in the middle so that he can see from both sides in a balanced manner (proportional). It is different if he is only on one side, then he cannot give a good judgment. Second , the use of the word al-wasath has an indication that shows the true identity of Muslims, namely that they are the best, because they are in the middle, not exaggerating and not reducing both in terms of aqidah, worship, and muamalah.

Based on the understanding of these experts, it can be concluded that there are several core meanings contained in it, namely: something in the middle, guarding against overstepping (

ifrath ) and reducing religious teachings ( tafrith ), being elected, fair and balanced. In terms of terminology, the meaning of the word "wasathan" is middle as balance (al- tawazun ), namely the balance between two paths or two directions that are facing or contradicting each other: spirituality ( ruyiyah) and material ( madiyah ). Individuality ( fardiyyah ) with collectivity ( jama'iyah ). Contextual ( waqi'iyah ) with textual. Consistent ( tsabat ) with change ( taghayyur ). Therefore, actually balance is the nature of the universe (universum), as well as the character of Islam as an eternal treatise.

In fact, charity according to Islam is pious if it is placed in the principles of balance between theocentric ( hablun minallah ) and anthropocentric ( hablun min al-nas ). According to Din Syamsuddin, there is also an interpretation of wasathiyah as al-Shirath al-Mustaqim. The concept of the middle way, of course, is not the same as the concept of the middle way or the middle path in conventional economics.

Wasathiyah in Islam rests on monotheism as a fundamental Islamic teaching and at the same time upholds balance in the creation and unity of all circles of human consciousness. This leads to an understanding of the correspondence between the Creator and creation ( al-'Alaqah bain al-Khaliq wa al-Makhluq ), as well as an analogy between the macrocosm and the microcosm ( al-Qiyas bain al-'Alam al-Kabir wa al-'Alam al-Shaghir ) towards one spot, the midpoint (median position).

According to Hasyim Muzadi; " Wasathiyah is a balance between belief (sturdy) and tolerance". The requirements to realize a good wasathiyah attitude certainly require faith and tolerance, while to be able to realize good faith and tolerance requires a wasathiyah attitude . a balance between solid belief and tolerance in which there are Islamic values built on the basis of a straight and middle mindset and not excessive in certain respects.[20]

This balance can be seen with the ability to synergize the dimensions of spirituality with material, individuality with collectivity, textual and contextual, consistency with change and putting charity in the principles of balance between theocentric and anthropocentric, the correspondence between the Creator and

creation as well as the analogy between the macrocosm and microcosm towards One spot is the median position. The balance that leads to al-Shirath al-Mustaqim which will later give birth to people who are just, knowledgeable, elected, have religious perfection, have noble character, are gentle in character and do good deeds.[21]

One of the characteristics of Islam is wasathiyah. The word wasathiyah has several meanings, namely according to Indonesian it means moderation. According to Afifuddin Muhadjir, the meaning of wasathiyah is actually broader than moderation. Wasathiyah can mean realistic (Wasathiyah Islam is Islam that is between reality and ideality). Namely, Islam has high ideals and ideals for the welfare of the people in this world and the hereafter. His ideals are sky high, but when faced with reality, he is willing to go down. Wasathiyah which is mentioned in QS: al-Baqarah 143 can also be interpreted as a way between this and that. It can also be contextualized that Wasathiyah Islam is not liberal and not radical. It can also be interpreted, Islam is between physical and spiritual.[22]

Al - wasathiyah is mentioned in QS: al-Baqarah: 143 and QS: al-Nisa': 171. So believe in Allah and His Messengers and do not say: "(God is) three", stop (from saying that). (It is) better for you guys. Verily, Allah is the One God, Glory be to Allah from having children, all that is in the heavens and on earth belongs to Him. Sufficient is Allah as the Sustainer." The Prophet's words; "Kairu al-umuri ausatuha" (The best case is the middle one). The teachings of aqidah mean related to the concept of divinity and faith. Moral means related to the decoration of the heart through one's attitudes and behavior in order to become a noble individual.

Meanwhile, sharia in a narrow sense means the practical provisions that regulate human relations with God and relations between human beings ( al-ahkam al-'amaliyah ). One of the segments in sharia is fiqh. Shari'a in terms of its nature there are two: thabit and mutaghayyirah. The thsabit law is a law that cannot change anytime and anywhere, while the mutaghayyirah law is a law that can change so that it can adapt to time and place.

Wasatiyah in the field of sharia (especially economics) is indicated in QS: al-Furqan: 67, which is not too excessive and not too stingy.

"And when people spend, they are not excessive and not stingy and between the two is uprightness." Wasathiyah in the field of manhaj means using the texts of the Qur'an and hadiths that are related to the objectives of the Shari'a (maqashid al-syari'ah).

Anthropologically, Lampung is the southernmost province on the island of Sumatra, Indonesia, the provincial capital is located in Bandar Lampung. The province consists of 2 City and 15 districts. The cities in question are Bandar Lampung City and Metro City. In the north bordering the region of Bengkulu and South Sumatra, namely Palembang.[23]

Multicultural in the sense of diversity (plural) or a variety of cultures and civilizations.[24] A multicultural society is a society itself of many cultures and between these cultures mutual respect for other cultures. Multiculturalism can also be interpreted as a group of people who live and live in a place that has its own culture and characteristics that are able to distinguish one society from another. Cultural society consists of several elements, be it ethnicity, race, class, who live in a group and settle in a certain area. In this case, like the multicultural people of Lampung and the multicultural people of Banten, they have the same tradition, namely tahlilan as cultural Islam.[25] However, each society produces its own culture, both the Lampung and Banten people and this is a characteristic of these communities. So it can be said that a multicultural society is a society that understands that different cultures have an equal position.[26] The people of Lampung have a philosophy of fiil penggiri which as one of them is miei-nyimak, which means friendly and open to newcomers. So that it becomes the formula of the ruwah jurai. Which in this case the Lampung community consists of Lampung Pepadun and Coastal with no conflict. This means that the people of Lampung are very open to the presence and presence of other people or tribes who come, so that the people of Lampung are known as friendly people.

As for the existence of tribes in the Lampung region, ethnically, the Javanese are 61.89%, more than the original Lampung tribes because the Lampung ethnic groups are very open to the arrival of foreigners who always want to build Lampung. So actually the people of Lampung have a high humanitarian attitude and help each other as a culture, to anyone from generation to

generation, even to the boundaries of ideology, religion, ethnicity, race and class, groups and other identities. The tribes in Lampung are the Lampung tribe (as indigenous), Semendo, Bali, Lombok, Javanese, Minang, Batak, Sundanese, Madurese, Bugis, Banten, Palembang, Aceh, Makasar and several other tribes, and several others are descendants Arabic and Chinese. Traditionally, the Lampung indigenous people are divided into the Saibatin and Pepadun indigenous peoples, which crystallize in the cultural unity of the Lampung people called "Sang Bumi Ruwa Jurai". The Sai Batin indigenous people consist of various clans scattered in various regions; at first generally spread in coastal areas, then in the following decades also spread in the interior and urban sectors.

Likewise, the indigenous people of Lampung Pepadun also spread and assimilate (inculturate) with other community groups, both in 2 cultural groups in general, as well as in the Jurai clan or the culture of each of these cultural groups. Lampung Province, because of its ethnic diversity and cultural customs, is often nicknamed "Mini Indonesia". This is because here live various tribes, cultures, religions, and races. Central Lampung Regency is an example of meeting these needs because it is inhabited by various ethnic groups in Indonesia, such as ex-transmigrants from Bali, for example in Seputih Raman, Seputih Mataram, and Seputih Surabaya. While the Lampung tribes who live include Terbanggi Besar, Gunung Sugih, and Blambangan Pagar, and the Javanese are spread evenly throughout the region. The three tribes (Bali, Javanese, Lampung) make up the majority in Central Lampung. The interaction of the three tribes gave birth to a new social base, namely the merchant class in Bandarjaya. The process of inculturation of Java and Lampung took place quickly. Meanwhile, in other areas, the Padang, Batak, Semendo (South Sumatran), Bugis, Banten, Lombok, and Madurese tribes also spread to descendant communities, also in Lampung Province.

The messages contained propaganda in the public philosophy of Lampung is p rinsip principles in daily life shows a pattern of authenticity population Lampung people, which can be summed up in five (5) principles, namely; First, Pi'il Pesengiri, Second , Sakai Sambayan,

Third, Nemui Nyimah, Fourth, Nengah Nyappur, Fifth, Bejuluk Beadek.

The message of da'wah from Pi'il Pesengiri is defined as everything related to self-esteem, behavior, and attitude to life that can maintain and uphold the good name and dignity of individuals and groups that are always maintained. In certain cases a person (Lampung) can risk anything (including his life) in order to defend his Pi'il Persengiri . Apart from that, with Pi'il Pesengiri, a person can do something or not do something, even though it harms him materially. In Islam, self-esteem is equated with honor which is a gift from God that must be guarded. This is in accordance with the word of Allah, " And verily We have honored the children of Adam, We carried them on land and in the sea, We gave them sustenance from the good things and We gave them a perfect advantage over most of the creatures We have created. " . (Surat al-Isro '[17]: 70).

This verse is the basis for a person or a community to maintain self-respect and honor, because naturally it is glorified by God. In the hadith of the Prophet also explained, " O mankind, indeed blood, property and honor you are exalted as noble today ( the day of 'Arafah ) , month ( in Z ulhijah ) , and country ( M e kah ) . [27]

Messages in the Hajj of Wada 'emphasizes that Islam is a religion that respects human rights (Human Rights), to avoid all forms of violence and intimidation, respect for property rights ( property ) , all of which are an integral part of the spirit of Islam that protects all of humanity s as a mercy for all the contents of nature . Including ulun Lampung.

Propaganda messages from Sakai Sambayan invitation to gotong royong, mutual help, shoulder to shoulder, and give each other something that is necessary for the other side and it is not limited to things that are material, but also in the moral sense, including donations of mind and so on. This is in line with the command in the Qur'an, namely " And help you in (doing) righteousness and piety, and do not help each other in sin and enmity " (Surat al-Maidah [ 5 ]: 2). In the hadith of the Prophet that came from Abu Hurairah RA, the Prophet SAW said, " Whoever releases a Muslim's difficulty in worldly affairs, Allah will relieve him of a difficulty on the Day of Resurrection. Whoever

covers the disgrace of a Muslim, Allah will cover his disgrace on the Day of Resurrection. Allah will help the servant as long as the servant helps his brother” (Muslim). [28]

The message of da'wah from Nemui Nyimah's philosophy is an invitation to be generous and friendly to all parties, both to people in the group, fellow Lampung tribes, and to anyone who is associated with them. So be generous by giving something that is in it to other parties, also generous in speech and courtesy and hospitality to their guests. This is also in line with the word of Allah in the Qur'an, " Whoever gives Allah a loan, a good loan (spends his wealth in the way of Allah), then Allah will multiply the payment to him by many times. And Allah narrows and paved (sustenance) and to Him you will be returned " (Surah al-Baqarah [2]: 245 . Also in line with the hadith of the Prophet, " Alms it will not reduce the wealth. No one is forgiving to others, but Allah will increase his glory. And no one humbles himself for the sake of Allah, but Allah will raise his rank . "(HR. Muslim)

The message of Nengah Nyappur's philosophic da'wah is as a social order for the Lampung people with a willingness to open themselves in the association of the general public and with broad knowledge. Participate in participating in things that are good, which can bring progress to society in accordance with the times . Bejuluk beadek means a degree or prestige. A person is required to work hard to achieve results in order to meet the needs of life both for himself and for others. The prestige meant by bejuluk beadek is something that someone automatically gets when that person has achieved maximum work results. In Islam, humans are encouraged to be productive and stay away from laziness which will only become a burden on others. Even the Prophet Muhammad forbade his saying, " Don't be a burden to others " (HR Ibn Asyagir). This hadith is reinforced by the word of Allah " When the prayer has been fulfilled, then you are scattered on the earth, and seek Allah's bounty and always remember Allah so that you are lucky ". (Surat Al Jumu'ah: [62]: 10) .

From the explanation of the verses and hadith above, it can be understood that the people of Lampung must be willing to open up, get along and work hard if they want to exist in the community. Especially in the midst of competition with immigrant communities such

as Javanese, Sundanese, Batak, Palembang, Minang, Ogan, etc., usually have a higher work ethic and are willing to work hard, so that many of them are successful economically, and are also successful in various fields including in government .

After being fully described with the points of Pi 'il Pesenggiri, it can be seen that there are main Islamic messages in these points, namely; 1) Prestige, 2) Achievement, 3) Honor, 4) Respect for guests, 5) Hard work, 6) Cooperation, 7) Productivity, 8) Equality and competitiveness, 9) Profit. These nine main elements are the main principles of Piil Pesenggiri , so they are the philosophy of life for the people of Lampung.[29]

The values and character of Pi 'il Pesenggiri itself are the embodiment of Islamic law and become the pillars of the ideology of Pancasila. Pi'il Pesenggiri is full of the values of the teachings of Islam which is the religion of the majority of the people of Lampung.

Furthermore, the application of the Pi 'il Pesenggiri philosophy as an approach to conflict resolution has become an effective way to deal with conflicts in several areas in Lampung. Therefore, Piil Pesenggiri's philosophy is also expected to resolve conflicts in other areas.

In the midst of the emergence of conflict and behind the phenomenon of complexity and chaos that occurs in society today, moreover the area is a multi-religious and ethnic area like Lampung. Contributions of various ways are needed to be used as a reference for individuals and community groups in interacting between them in order to create a quality order. One of the potential ways to solve this problem is local wisdom. The local wisdom of the Lampung people presented here is Piil Pesenggiri which ideally has universal values and spirit so that it can be used as a reference for the people of Lampung. The local wisdom in question should be actualized not only for people who are ethnic Lampung, but also for immigrant communities (coming from other regions/other ethnicities) so that they can respect, respect and understand the differences in traditions. This is necessary in order to anticipate misunderstandings that often lead to conflict which in the end can harm the community itself.

If you look at the value of the da'wah messages contained in pi 'il pesenggiri , then it is actually

a contribution from local wisdom that can help understand religion in a moderate manner. A moderate understanding of Islam in the context of a pluralistic Indonesian society is very important to resolve social conflicts that often stem from religious attitudes that are rigid, intolerant and feel the most self-righteous. . This is a form of moderate attitude that must be instilled and applied in the reality that occurs in resolving conflicts in several criminal incidents in the Lampung area which can be resolved with piil pasenggiri, so that this radical attitude leads to peace and tranquility.

## CONCLUSION

Piil Pasenggiri is the philosophy of Lampung people are upheld and adhered to by all the people of Lampung, philosophically, piil pasenggiri are norms kea Rifan Lampung local community inspired by Islamic law . Propaganda messages contained in fi'il Pesanggiri also adds to the religious attitudes of society Lampung moderate as making it easy to accept differences, and can cooperate with immigrant communities. Moderate religious attitudes for the people of Lampung are able to prevent conflicts in several areas in Lampung , so that conflicts that occur in the form of radical attitudes can be resolved in a wise, peaceful, peaceful way, without causing victims, this includes politeness, intelligence get along, help out and work hard.

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