

Da'wah Value Based on Local Wisdom in the Paliare Ceremony Tradition in Lampung Province

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Abstract

This article discusses the value of da'wah based on local wisdom in the tradition of the paliare ceremony in Lampung province, considering that the community has local wisdom values and has a reciprocal relationship. The diversity of society that influences cultural diversity in the form of Semende community rituals based on local wisdom is closely related to community life, community relations, and life search systems, safety and happiness. One of the elements of culture and belief that is still preserved in the people of Lampung province is a traditional ceremony carried out in the form of a sacred event showing local wisdom in the tradition of the Pangku Paliare ceremony which is held every year on 25 Muharram. The formulation in this study is how the tradition of the Pangku Paliare ceremony and how the values of da'wah in the Pangku Paliare Ceremony Tradition. This type of research is qualitative research using the methods of observation, interview, documentation. This study succeeded in describing the value of da'wah appearing in local wisdom in the pangku paliare upacara tradition, namely in the value of silahturahmi, worship, and helping.

Keywords: *Da'wah Value, Local Wisdom, Pangku Paliare*

Abstrak

Artikel ini membahas tentang nilai dakwah berbasis kearifan lokal pada tradisi upacara paliare di provinsi lampung, mengingat bahwa masyarakat memiliki nilai kearifan lokal dan memiliki hubungan resiplokal. Keanekaragaman masyarakat yang mempengaruhi keanekaragaman budaya berupa Ritual masyarakat Semende yang berbasis ke arifan lokal ini sangat berkaitan dengan dengan kehidupan masyarakat, hubungan masyarakat, dan sistem pencarian hidup, keselamatan dan kebahagiaan. Salah satu unsur kebudayaan dan kepercayaan yang masih dilestarikan di masyarakat provinsi Lampung yaitu suatu upacara tradisi yang dilaksanakan berupa acara sakral menunjukkan kearifan lokal pada tradisi upacara Pangku Paliare yang dilaksanakan setiap tahun pada 25 Muharam. Rumusan dalam penelitian ini yaitu bagaimana tradisi upac ra pangku paliare dan bagaimana nilai-nilai dakwah dalam Tradisi Upacara Pangku Paliare?. Jenis penelitiannya ini merupakan penelitian kualitatif dengan menggunakan metode observasi, wawancara, dokumentasi. Penelitian ini berhasil menggambarkan nilai dakwah tampil dalam kearifan lokal pada tradisi upacara pangku paliare yaitu dalam nilai silahturahmi, ibadah, dan tolong menolong.

Kata Kunci: *Nilai Dakwah, Kearifan Lokal, Pangku Paliare*

Introduction

Society and culture have a reciprocal relationship in which the diversity of society affects the diversity of culture in that society and vice versa. This article places the rituals performed by the Semende community as closely related to community life, community relations, and the system of seeking safety, and happiness. This ritual is carried out by reading prayers that are carried out every 25th of Muharram. On that day it is believed by the Semende people as a day that has tranquility. This ritual is referred to by the Semende community as the Pangku Paliare tradition, which is a hereditary tradition that is understood to be greatly influenced by Islamic teachings (tawhid and Islamic law) for the salvation of the world and the hereafter. In practice, this ritual is carried out in three stages, which must be carried out, and there are several kinds of conditions that must be met based on Puyang Awak's guidelines. The three stages are carried out with separate times, starting from the preparation stage, namely preparing the necessary equipment, carrying out the ceremony, and finally closing the event.

It is understood that the traditions that exist in a community are the result of generations passed down from ancestors or from ancestors.¹ Traditional ceremonies are the only expression of folk sentiments that are carried out in accordance with the purposes and functions performed by the general public.² Ceremonies and ceremonies are carried out by considering and upholding the needs of the surrounding community.³ Moreover, traditions are inseparable from the people for whom they are practiced, and people have strong ties with each other, even if they are not religious.⁴ Tradition has become a way of life for many people, and it can be found in any religion.⁵ Tradition is a supranatural concept associated with religious beliefs, norms, laws and customs.⁶

The ceremony of tradition is one of the cultural forms and part of the expression

¹ E. A. Minanga, "Pemimpin Yang Mencerminkan Karakter Kristiani Menjadi Teladan Bagi Masyarakat Toraja Yang Kental Dengan Tradisi Nenek Moyang" (osf.io, 2022), <https://osf.io/6d9sb/download>.

² Teguh Supriyanto dan Mia Nurfadila, "Upacara Tradisi Ngasa di Dukuh Jalawastu Desa Ciseureuh Kabupaten Brebes," *Jurnal Sastra Jawa* 8, no. 1 (2020).

³ R. M. Dori, F. Yulika, dan E. Satria, "Fungsi Upacara Adat Kenduri Pusako dalam Kehidupan Sosial Masyarakat Kecamatan Kumun Debai Sungai Penuh," *Ethnography ...*, 2022, <http://journal.isi-padangpanjang.ac.id/index.php/Ethno/article/view/2230>.

⁴ H. Hadi, "Tradisi Katoba Sebagai Media Komunikasi Tradisional Dalam Masyarakat Muna (Perspektif Komunikasi Ritual)," *Jurnal Penelitian Komunikasi dan Opini Publik*, 2016.

⁵ Hadirman, "Tradisi Katoba sebagai Media Komunikasi Tradisional dalam Masyarakat Muna" 20, no. 1 (2016).

⁶ Deslaily Anggraini Sagita, "Tradisi Suronan Dalam Syiar Islam Di Desa Rejomulyo Kecamatan Palas Kabupaten Lampung Selatan" (Lampung, UIN Raden Intan Lampung, 2021).

of society that ends the purpose and function of the community of its supporters.⁷ Supranational nature includes cultural values, norms, laws, and related rules. Traditions that exist in a community are also the result of descent of ancestors or forefathers. Traditional ceremonies are one of the cultural entities and part of the expression of a society that ends with the intentions and functions of its supporters. Ceremonies and rituals are performed to see and enhance the life and needs of its supporters. The tradition is believed by the supportive community as a religious activity that has been downstream for a long time.⁸

Meanwhile, da'wah activism in some Islamic literature and views is said to have an interest in carrying out social transformation towards a social order that is in line with the spirit and ideals of Islam.⁹ Although seen in terms of terminology, there are differences in understanding due to different perspectives so that it will produce different understandings of Islam. Da'wah is a social transformation or social change based on Islamic norms and with the aim of realizing a certain social and individual condition in accordance with Islamic norms.¹⁰ There are also normative factors that influence da'wah, such as putting people on the path of improvement and motivation to face problems.¹¹

This research sees that in the Pangku Paliare tradition there are da'wah values in which there is an interest in social transformation. As is known that the Pangku Paliare tradition in practice is carried out during the day and the community sets the time to carry out the Pangku Paliare tradition ceremony activities at the Babussalam Mosque, which is an original Semende tribe mosque built to carry out the ceremony and as a place to store heirlooms entrusted by Puyang Awak. This heirloom cleaning is a routine agenda, one of which is a culture that is still maintained in Semende traditional life, including the existence of heirlooms that make historical evidence whose existence is only released during sacred events.

⁷ P. R. Gonar, H. Budiono, dan ..., "Makna Ritual 'Saung Ta'a' Dalam Upacara Adat Kematian Pada Masyarakat Desa Bea Ngencung Kecamatan Rana Mese Kabupaten Manggarai Timur Tahun 2021," *Prosiding SEMDIKJAR* ..., 2021, <https://proceeding.unpkediri.ac.id/index.php/semdikjar/article/view/1434>.

⁸ M. J. Adon, K. Garnodin, dan S. Depa, "Mengkritisi tradisi berbagi dalam upacara adat nggua lio-ende flores NTT dalam terang teologi pembebasan gereja katolik," *Abrahamic Religions: Jurnal ...* (scholar.archive.org, 2022), <https://scholar.archive.org/work/ksklywh32vct3hpnbn3rslr74q/access/wayback/https://jurnal.ar-raniry.ac.id/index.php/abrahamic/article/download/12218/pdf>.

⁹ I. Saleh dan A. Nugroho, "Pentingnya Dakwah Transformatif Dalam Kehidupan Masyarakat," *Masjiduna: Jurnal Ilmiah Stidki Ar* ..., 2018, <http://ejournal.stidkiarrahmah.ac.id/index.php/MASJIDUNA/article/view/22>.

¹⁰ M. I. Achfandhy, "Aktualisasi Dakwah Transformatif di Masa Pandemi Covid-19," *Jurnal Abdimas ADPI Sosial dan ...*, 2020, <https://ejournal.adpi-indonesia.id/index.php/jsoshum/article/view/114>.

¹¹ A. Abrori dan A. Kharis, "DAKWAH TRANSFORMATIF MELALUI FILANTROPI: FILANTROPI ISLAM DALAM MENGENTAS KEMISKINAN DAN KETIDAKADILAN," *Jurnal Al-Ijtima'iyyah*, 2022, <https://jurnal.ar-raniry.ac.id/index.php/PMI/article/view/13009>.

This assumption is based on several verses in the Qur'an, both literal and figurative, emphasizing the importance of da'wah, for example in Surah An-Nahl 125 "Call people to the way of your Lord with wisdom and good lessons and argue with them in a good way, surely your Lord, He is the one who knows better about who is astray from his path and He is the one who knows better those who can be guided." The above statement encourages Muslims to be aware and carry out their responsibilities to the best of their ability in accordance with their religious beliefs.¹²

Tradition in the view of Islam as a way of expressing religion is not easy to find a balance between tradition and religious education. Moreover, traditions cannot be separated from the people who practice them, and people have a strong bond with each other, even if they are not religious. Tradition has become a lifestyle for many people, and it can be found in any religion. In the case of games, there are methods that involve certain items that cannot be changed. Something that will not disappear and will continue to be done in the same way day after day.

For this reason, researchers believe that Islamic Da'wah has a da'wah paradigm to carry out social transformation towards a social order that is in line with Islamic ideals. In terms of terminology, different people have different perspectives on Islam. Ulama argue that da'wah is social transformation or social change based on Islamic norms and with the aim of realizing a certain social and individual condition in accordance with Islamic norms. There are also normative factors that influence da'wah, such as putting people on the path of improvement and motivation to face problems. The value of da'wah in this research is an effort to invite the right path in accordance with Allah's commands for the benefit of the world and the hereafter.¹³ Ceremony is an activity attempted by various customs or religious customs that mark sacredness or life, events.

Research Method

This research uses qualitative research based on existing phenomena.¹⁴ This type of research is a *field study* where certain research is investigated systematically and then followed up with data collection or information from the field. This research was conducted in detail using the methods of interview, observation, and documentation. Where the focus of this research is how the tradition of pangku paliare ceremony and how the values of da'wah in the Pangku Paliare Ceremony

¹² M. S. Mubarak dan Y. Halid, "Dakwah yang Menggembirakan Perspektif Al-qur'an (Kajian terhadap qs. An-nahl ayat 125)," *Al-Munzir*, 2020, <https://ejournal.iainkendari.ac.id/al-munzir/article/view/1823>.

¹³ B. W. Kusuma, "Integrasi Nilai-Nilai Islam Wasathiyah dan kearifan lokal dalam dakwah Transformatif Pondok Pesantren Sabiilul Hidaayah" (etheses.uin-malang.ac.id, 2020), <http://etheses.uin-malang.ac.id/23582/>.

¹⁴ Etta Mamang Sangadji dan Sopiah, *Meodelogi Riset Pendekatan Instan Dalam Riset* (Yogyakarta: Andi Offset, 2010).

Tradition. Data analysis was carried out by presenting data from the research results using theories related to the research, namely Da'wah Value, Local Wisdom, Pangku Paliare.

Results and Discussion

Understanding about Da'wah

Da'wah is a mission to spread Islam throughout the world. Kuntowijoyo in Solahudin and Sarbini stated that the main mission of Islam is to educate the people in accordance with their thoughts and vision. Islamic da'wah is concerned with creating a da'wah paradigm to carry out social transformation towards a social order that is in line with the spirit and ideals of Islam. In terms of language, different people have different perspectives on Islam. Ulama argue that da'wah is social transformation or social change based on Islamic norms and with the aim of realizing a certain social and individual condition in accordance with Islamic norms. There are also normative factors that influence da'wah, such as putting people on the path of improvement and motivation to face problems.

Da'wah is done in various ways, including speeches, sermons, and other quick arts and crafts. Therefore, it is necessary to understand its meaning. In terms of language, da'wah is Arabic "Dakwah" and the word do'a yad'u which means call, invitation, appeal.¹⁵ Da'wah with the following principles can be found in verses of the Qur'an, among others: *Yusuf said: "O my Lord, prison is more to my liking than to fulfill their invitation to me". (Yusuf:33)*. Furthermore, according to the hadith, the following scholars give the definition of da'wah: A. Syech Ali Mahfudh, in his book "Hidayatul Mursyidin", says that da'wah is inviting people to do good and participate in religious activities, as well as accentuate themselves in their work and keep away from evil.

Basis for the Obligation of Da'wah

Da'wah is an activity that calls and invites to goodness and prevents what is wrong.¹⁶ The message of Islam can be heard and understood by people. Moreover, without the influence of Islam, the population would be increasingly dissatisfied with its social conditions.¹⁷ Many verses in the Qur'an, both literal and figurative, emphasize the importance of da'wah, for example Surah An-Nahl 125 *"Invite people to the way of your Lord with wisdom and good lessons and argue with them in a good way, surely your Lord, He is the one who knows better who is astray from His path*

¹⁵ Nur Kumala Dewi, "Konsep Aplikasi E-Dakwah Untuk Generasi Milenial Jakarta," *Jurnal IKRAITH INFORMATIKA* 5, no. 2 (2021).

¹⁶ I. Usman, "Revitalizing the role and function of the mosque as a center for Da'wah activities and community development," *Samarah*, 2020, <https://doi.org/10.22373/sjhk.v4i1.7050>.

¹⁷ Ahmad Rifa'i, *Pengantar Ilmu Dakwah* (Yogyakarta: Samudera Biru, 2016).

and He is the one who knows better those who are guided." The above statement encourages Muslims to be aware and carry out their responsibilities to the best of their ability in accordance with their religious beliefs.¹⁸

Surah Al Imran verse 110 "You are the best people born for mankind, enjoining the good, and forbidding the evil, and believing in Allah. If the People of the Book had believed, it would have been better for them; some of them believed, and most of them were ungodly." In the previous verse, it is mentioned that Muhammad (Muslims) is the best of the ummah, as evidenced by the three main ways in which Muslims live.¹⁹ According to the above verse, anyone who does what is right and avoids what is wrong will always be rewarded.²⁰

Tradition as a Medium of Da'wah

Supranational traits include tribal values, norms, laws and rules. Traditions that exist in a society are also the result of generations from ancestors or ancestors.²¹ Traditional ceremonies are a form of culture and part of the expression of society that ends with these purposes and functions by the supporting community. Ceremonies and rituals are carried out to see and improve the lives and needs of the supporting community. Traditions are believed by the supporting community as religious activities that have been passed down from generation to generation for a long time.²²

According to Shils in Piotr Sztompka, "human beings are incapable of living without tradition even though they often feel dissatisfied with their traditions".²³ As a way of expressing religion, it is not easy to find a balance between tradition and religious education.²⁴ Moreover, traditions are inseparable from the people who practice them, and people have strong ties to each other, even if they are not religious. Tradition has become a way of life for many people, and it can be found in any religion. Because religion calls for regular practice among its adherents.

Living without a group is impossible for humans, as no one person can fulfill

¹⁸ A. H. Abdullah dan S. Nento, "Constructing Religious Moderation in Islamic Higher Education," *Al-Ulum*, 2021, <https://journal.iaingorontalo.ac.id/index.php/au/article/view/2084>.

¹⁹ R. Royan, "The Revitalization Of Religious Moderation To Realize The Character Of Muslim Ummatan Wasathan In The Era Of Digital Transformation," *Annual International Conference on ...*, 2022, <http://conference.iainsalatiga.ac.id/index.php/aicoies/article/view/319>.

²⁰ S. Prihatiningtyas, S. Solihati, dan ..., "Da'wah Patterns in Developing Religious Harmony in Semarang City," *Ilmu Dakwah: Academic ...*, 2021, <http://journal.uinsgd.ac.id/index.php/idajhs/article/view/14321>.

²¹ Robi Darwis, *Studi Agama Islam* (Yogyakarta: Samudera Biru, 2018).

²² Supriyanto dan Nurfadila, "Upacara Tradisi Ngasa di Dukuh Jalawastu Desa Ciseureuh Kabupaten Brebes."

²³ Piotr Sztompka, *The Sociology of Social Change, terj. Alimandan, Sosiologi Perubahan Sosial* (Jakarta: Prenada, 2010).

²⁴ H. Baharun, M. B. Ulum, dan A. N. Azhari, "Nilai-nilai Pendidikan Islam dalam Tradisi Ngejot: Konsep Edukasi dalam Membangun Keharmonisan dan Kerukunan Antarumat Beragama Berbasis Kearifan Lokal," *Fenomena*, 2018, <http://journal.uinsi.ac.id/index.php/fenomena/article/view/1006>.

all their needs. In this case, where and when there is always an opportunity to increase and strengthen group ties, with the aim of becoming solid and preventing its sustainability. The way this can be done is by binding, in the form of tradition.²⁵ Tradition is considered a means of binding a group, and it can be stated that each member of the group is constantly striving to improve and expand their horizons, especially in relation to other groups that have not failed.

The needs of human life are a mix of physical and mental, physical and spiritual needs. If you only focus on one thing, you will not be able to fulfill the other needs automatically. To address current needs, various methods can be used, the most common of which is the use of functions or the creation of traditions.²⁶

That's why tradition can be used as a medium for da'wah. The term media comes from the Latin word *median*, which is a thicker version of the word *medium*. According to etymology, an intermediary tool. Wilbur Schramm defines media as information technology that can be used in education. In a more specialized sense, media refers to physical objects that convey information about education or learning. Media da'wah is everything that is used or becomes a support in the direct message of the communicator (da'i) to the audience or in other words that everything that can be a support / tool in the process of da'wah (audience).²⁷

Non-Mass Media, People: messengers, couriers, etc. Telephone, letters, etc., Mass Media, Folk media can take many forms, including news, entertainment, seminars, and education. Forms of media include books, posters, folders, and other printed materials. There are three types of mass media: visual, audio, and audio-visual. One of the most common causes of failure in teaching is one's inability to select and use available resources. Some points to consider in media selection are as follows. There is no single best medium for solving problems or achieving objectives. This is because each medium has unique characteristics (e.g. advantages, disadvantages, compatibility).

Da'wah Value in Paliare Ceremony Tradition

Based on the results of the analysis that has been carried out by researchers, it shows that in the tradition of the paliare ceremony in the village of Simpang Mutar Alam, Way Tenong sub-district, West Lampung, there are da'wah values in it. Researchers base it on the concept of communication, which states that media can be classified into three types: *The Spoken Word* refers to devices that can transmit information, such as radio and television. There are two types of media classified as

²⁵ M. Saihu dan A. Islamy, "Mainstreaming Religious Moderation in Male Tradition of the Balinese Muslim Community," *Walisongo: Jurnal Penelitian Sosial* ..., 2022, <https://journal.walisongo.ac.id/index.php/walisongo/article/view/12929>.

²⁶ Sagita, "Tradisi Suronan Dalam Syiar Islam Di Desa Rejomulyo Kecamatan Palas Kabupaten Lampung Selatan."

²⁷ Aminudin, "Media Dakwah," *Jurnal Al-Munzir* 9, no. 2 (2016).

traditional (without communication technology) and modern (with communication technology).²⁸ The classification of media types described above is not different from the classification of information-gathering media described by the Quran in Surah an-Nahl verse 78, al Mu'minin verse 78, namely media. Based on the data, it is mentioned that the appointment of Dasiun as a traditional shop in Simpang Mutar Alam Village, Way Tenong District, West Lampung Regency, as well as the preservation of the Pangku Paliare traditional ceremony. Because this tradition is carried out on the 25th of Muharram, which in practice is also carried out self-cleansing activities carried out in a special way, even in Pangku Paliare is a ceremony to invoke Allah SWT.

In the tradition of the Pangku Paliare Ceremony, it has been devoted to exploring the process of implementing the cleaning of heirlooms, one of the cultures that is still maintained in Semende traditional life. This matter is reinforced by the statement of Efendi as a religious figure in Pekon Simpang Mutar Alam, Way Tenong District, West Lampung Regency, for him the Pangku Paliare tradition is carried out during the day because residents have formalized the time to carry out the Pangku Paliare tradition ceremony activities at the Babussalam mosque which is the original mosque of the Semende tribe, which was formed to carry out the ceremony and as a place to put heirlooms entrusted by puyang awak. Clean heirlooms are regularly scheduled, one of the cultures that are still preserved in life today.²⁹

The Pangku Paliare ceremony has also been determined on a special day and coincides with Muharram, and is still maintained in Semende traditional life in Mutar Alam Village which is listed as heirlooms. Traditions born by humans are customs, which are routines that include cultural values, norms, laws and related provisions. Furthermore, traditions that exist in certain communities are the result of generations from ancestors or ancestors or ancestors.

As mentioned in Q. S An- Nisa verse 36 which means *Worship Allah and do not associate Him with anything. and do good to two parents, close relatives, orphans, the poor, close neighbors and distant neighbors, and friends, Ibn sabil and your servants. Verily, Allah dislikes those who are arrogant and boast*".

That's why the tradition is carried out on the 25th of Muharram, and must be cleaned in Pangku Paliare, which is a ceremony to ask Allah SWT. So in this tradition there is a message of helping and helping each other directly. This message of helping each other can be seen in the preservation of the traditional paliare celebration in Pekon Simpang Muta Alam, Way Tenong District. When it comes to preserving the Paliare tradition, the people of Pekon Simpang Muta Alam go out of their way to help, such as building to the Pastries for yourself, securing the mosque, and preserving the tradition of Cleaning Heritage Items.

²⁸ Moh. Ali Aziz, *Ilmu Dakwah* (Jakarta: Kencana, 2016).

²⁹ Rifa'i, *Pengantar Ilmu Dakwah*.



Figure 1: Atmosphere of the Pangku Paliare Ceremony³⁰

Based on field data, this tradition is carried out every 25th of Muharram. The message of Islam can be heard and understood through this tradition, especially since this tradition is heavily influenced by Islamic teachings. In addition, without the influence of Islam, the majority of the population would be more aware of health issues. Tradition is a supranatural concept related to religious beliefs, norms, laws and customs. Traditions that are hereditary from ancestors or ancestors. Ceremonies and rituals are performed in view of and to improve the lives and needs of the supporting community.

This kind of tradition can be understood as an attempt to find the link between tradition and religious teachings. Moreover, tradition cannot be separated from the people in which it is practiced, and people have strong ties to each other, even if they are not religious. Tradition has become a way of life for many people, and it can be found in any religion. Because religion asks for regular practice among its adherents. In the case of games, there are methods that involve certain items that cannot be changed. In the past, a means of bonding the groupi was held every month.

The Islamic da'wah itself is concerned with creating a da'wah paradigm to carry out social transformation towards a social order that is in line with the spirit and ideals of Islam. In terms of terminology, different people have different perspectives on

³⁰ Budi Setiyawan, "Empat Marga Semende Gelar Tradisi Tahunan Pangku Paliare di Pekon Mutaralam," *Media Lampung*, 2021, <https://medialampung.disway.id/read/45119/empat-marga-semende-gelar-tradisi-tahunan-pangku-paliare-di-pekon-mutaralam>.

Islam. Some argue that da'wah is social transformation or social change based on Islamic norms and with the aim of realizing a certain social and individual condition in accordance with Islamic norms. There are also normative factors that influence da'wah, such as putting people on the path of improvement and motivation to face problems. This tradition is implemented in da'wah activities because it is very important in Islam.

In addition, the influence of Islam also makes people more aware of health issues. In the Quran, many verses are found both explicitly and implicitly indicating the obligation to carry out this da'wah. Tradition is understood as a supernatural concept related to religious beliefs, norms, laws and customs. This tradition in practice is a hereditary legacy from ancestors or ancestors. So that in every ceremony tradition becomes a form of culture and part of society. Ceremonies and rituals are carried out in seeing and improving the lives and needs of the supporting community.³¹

Meanwhile, Islamic da'wah is concerned with creating a da'wah paradigm to carry out social transformation towards a social order that is in line with the spirit and ideals of Islam. In terms of terminology, different people have different perspectives on Islam. Some argue that da'wah is social transformation or social change based on Islamic norms and with the aim of realizing a certain social and individual condition in accordance with Islamic norms. There are also normative factors that influence da'wah, such as putting people on the path of improvement and motivation to face problems.

The supranational nature includes cultural values, norms, laws and associated rules. Traditions that exist in a community are also the result of generations from ancestors or ancestors. Traditional ceremonies are a form of culture and part of community expression that ends with these purposes and functions by the supporting community. Ceremonies and rituals are carried out to see and improve the lives and needs of the supporting community. Tradition is believed by the supporting community as a religious activity passed down from generation to generation for a long time. Pangku Paliare Ceremony. This tradition has been devoted to the day and coincides with, for residents still maintained in Semende traditional life in Mutar Alam Village.

For this reason, this article considers it important to analyze through the theory of traditional concepts, such as overwriting the results that have been obtained by the author. historical facts that show that there are sacred activities born by humans are customs, which are routines that include cultural values, norms, laws and related provisions. The above statement encourages Muslims to be aware and carry out their

³¹ F. Mala, "Mengkaji Tradisi Nabi Sebagai Paradigma Dakwah Yang Ramah," *Jurnal Dakwah dan Komunikasi Islam*, 2020, <https://www.ejournal.iaisyarifuddin.ac.id/index.php/dakwatuna/article/view/507>.

responsibilities as well as possible in accordance with their religious beliefs.

In addition, there are two types of media classified as traditional (without communication technology) and modern (with communication technology). The classification of media types described above is no different from the classification of information-gathering media described by the Quran in Surah an-Nahl verse 78, al Mu'minun verse 78, namely media. The author wants to analyze that the researcher through the theory of traditional concepts, such as overwriting the results that have been obtained by the author. This Paliare Ceremony tradition helps the teachings of Islam (the science of tawhid and Islamic law) for the salvation of the world hereafter. This is evidenced by the appointment of Dasiun as a traditional shop in Pekon Simpang Mutar Alam, Way Tenong District, West Lampung Regency, and the preservation of the Pangku Paliare traditional ceremony. This tradition is carried out generally on the 25th of Muharram, which must be cleaned in a special way, in Pangku Paliare is a ceremony to invoke Allah SWT.³²

Tradition in the view of Islam as a way of expressing religion is not easy to find a balance between tradition and religious education. Moreover, traditions cannot be separated from the people who practice them, and people have a strong bond with each other, even if they are not religious. Tradition has become a way of life for many people, and it can be found in any religion. Because religion asks for regular practice among its adherents. Given that Islamic da'wah aims to carry out social transformation towards a social order that is in harmony with the spirit and ideals of Islam. In terms of language, different people have different perspectives on Islam. Some argue that da'wah is social transformation or social change based on Islamic norms and with the aim of realizing a certain social and individual condition in accordance with Islamic norms. There are also normative factors that influence da'wah, such as putting people on the path of improvement and motivation to face problems.³³

Conclusions

Based on the research above, it shows that the Pangku Paliare Tradition carried out by the Semende Tribe residents is a tradition of ceremonial cleaning of Puyang Awak heirlooms, and prayers to ward off bad luck there are Islamic values in the perspective of da'wah media including, Silahtuhrami in the Pangku Paliare tradition can be done to family, relatives and neighbors. In the application of this Pangku Paliare tradition, silahturahmi is a value that can be seen directly through the customary process. Second, in this Pangku Paliare Tradition which begins with the

³² SE YUNITA, *TRADISI UPACARA PANGKU PALIARE DALAM PERSPEKTIF DAKWAH DI PEKON SIMPANG MUTAR ALAM KECAMATAN WAY TENONG KABUPATEN LAMPUNG ...* (repository.radenintan.ac.id, 2022), <http://repository.radenintan.ac.id/19974/>.

³³ I. Dianto, "Peranan dakwah dalam proses pengembangan masyarakat Islam," ... *Ilmu Dakwah dan Komunikasi Islam*, 2018, <http://repo.iain-padangsidempuan.ac.id/id/eprint/457>.

opening words of the *bismillah* verse, it is supernatural which includes cultural values, norms, laws and rules related to it.

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