

# Learning Strategies for Islamic Religious Education Based on the Values of Piil Pesenggiri to Enhance Religious Moderation

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## Abstract

This study aims to analyze Islamic Religious Education learning strategies based on the values of Piil Pesenggiri in enhancing religious moderation at STAI Ibnu Rusyd Kotabumi, North Lampung. This research is motivated by the importance of strengthening religious moderation amid the growing issues of intolerance, radicalism, and the weakening of local cultural values among the younger generation. The study employed a qualitative approach with a case study design. Data collection techniques were conducted through observation, in-depth interviews, and documentation. The research informants consisted of Islamic Religious Education lecturers, students, and campus authorities selected using purposive sampling techniques. Data analysis used the Miles and Huberman model through data reduction, data presentation, and conclusion drawing, while data validity was ensured through source triangulation, method triangulation, and member checking. The results of the study indicate that Piil Pesenggiri has strong relevance to the principles of religious moderation because it contains values of self-respect, social tolerance, openness, solidarity, and harmonious living. The internalization of Piil Pesenggiri values was carried out through learning activities, academic culture, lecturers' role modeling, and students' social activities. Local wisdom-based learning strategies were implemented through planning, implementation, academic culture management, and learning evaluation oriented toward shaping students' moderate character. This study confirms that Piil Pesenggiri is not only a cultural identity of the Lampung community but can also serve as a pedagogical foundation and a management strategy in Islamic education to strengthen religious moderation in Islamic higher education institutions.

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## INTRODUCTION

Religious moderation has become one of the important issues in Indonesian society amid the rapid development of globalization, digitalization, and social change (Hermanto et al., 2022). Modern society today is characterized by increasing social polarization, intolerance, radicalism, and the emergence of various forms of conflict rooted in religion and cultural identity (Nurdin & Utami, 2023). These conditions indicate that society not only requires normative religious understanding but also needs education capable of instilling values of tolerance, mutual respect, and the ability to

coexist within diversity. Islamic Religious Education has an important role in shaping students' character to become moderate, inclusive, and respectful of differences in social life. Therefore, strengthening religious moderation through educational processes is essential so that educational institutions can create a generation that not only understands religious teachings textually but is also able to implement humanitarian and national values in everyday life (Yusuf & Midahayati, 2026).

The development of information technology and social media also influences the mindset, behavior, and perspectives of the younger generation toward social and religious life. The rapid flow of information makes students more vulnerable to accepting various ideologies, cultures, and religious understandings without proper filtering processes. This condition has the potential to foster fanaticism, intolerance, and the weakening of local cultural values within society. On the other hand, Indonesian society possesses abundant local cultural wealth filled with moral, social, and humanitarian values that can actually serve as a means of strengthening religious moderation. One of these local cultural values is Piil Pesenggiri, which is the philosophy of life of the Lampung people (Wulandari & Humaedi, 2026).

In Lampung culture, Piil Pesenggiri is interpreted as values of honor, self-respect, and morality that guide the community in social life (Hamdy & Nur, 2023). This philosophy contains several main values, namely *juluk adek*, *nemui nyimah*, *nengah nyappur*, and *sakai sambayan* (Khasanah et al., 2023). *Juluk adek* relates to identity and self-honor, *nemui nyimah* teaches attitudes of respecting and honoring guests, *nengah nyappur* emphasizes the importance of social interaction and coexistence within society, while *sakai sambayan* contains values of mutual cooperation and social solidarity. These values indicate that Piil Pesenggiri is not merely a local culture but also a value system of the Lampung community in building harmonious, tolerant, and responsible social relationships (Hauser et al., 2024).

In the context of education, the values of Piil Pesenggiri have strong relevance to the principles of religious moderation because both emphasize the importance of tolerance, respect for others, social balance, and harmonious living within diversity (Liu et al., 2023). Therefore, the integration of Piil Pesenggiri values into Islamic Religious Education learning can become a strategy to build students' moderate, humanistic, and coexistence-oriented character in a pluralistic society (Annur et al., 2026).

STAI Ibnu Rusyd Kotabumi, North Lampung, as one of the Islamic higher education institutions, has the responsibility to develop students' moderate character and national insight. In the process of Islamic Religious Education learning, strengthening religious moderation becomes an important part of shaping students' attitudes so they can face social and religious challenges in the modern era (Afif & Rahman, 2022). Based on conditions developing within higher education environments, students not only face academic challenges but also social challenges in the form of digital cultural influences, differences in religious understanding, and declining comprehension of local cultural values (Charel & Clannie, 2021). Therefore, learning strategies are needed that are not only oriented toward knowledge transfer but are also capable of integrating local cultural values into the learning process (Oosten, 2022). The values of Piil Pesenggiri that live within Lampung society can serve as the basis for shaping students' character through Islamic Religious Education learning because they contain values of tolerance, respect, social solidarity, and moral responsibility aligned with the concept of religious moderation (Lederman et al., 2023).

Academically, research on religious moderation, Islamic Religious Education learning, and local wisdom has been widely conducted by previous researchers (Rosa et al., 2023) (Putra, 2023). Several studies show that the integration of local cultural values into learning can strengthen character education and improve students' tolerance attitudes. Other studies also explain that religious moderation can be developed

through contextual and culture-based educational approaches (Lepiyanto et al., 2026) (Stahl & Prooijen, 2021). In addition, there are studies discussing Piil Pesenggiri as the philosophy of life of the Lampung people containing social and moral values in community life. However, most of these studies still discuss Piil Pesenggiri more from the perspective of culture and character education in general, while research concerning Islamic Religious Education learning strategies based on Piil Pesenggiri values in enhancing religious moderation remains limited, especially within Islamic higher education institutions (Fahmi et al., 2022).

Based on theoretical studies, religious moderation is understood as a moderate, balanced, tolerant, and non-extreme religious attitude in understanding religious teachings. Meanwhile, the theory of Islamic Religious Education learning emphasizes the importance of forming students' religious and social character through humanistic and contextual educational processes. On the other hand, local wisdom theory explains that community cultural values can be used as learning resources and means of shaping students' social character. However, in practice, there is still a gap between the theory of religious moderation and its implementation in educational institutions. Islamic Religious Education learning often still focuses on cognitive aspects and has not optimally integrated local cultural values as a means of strengthening religious moderation. In addition, there are still limited studies examining in depth the strategies of Islamic Religious Education learning based on Piil Pesenggiri values in the context of strengthening religious moderation in Islamic higher education institutions.

This study has novelty because it focuses on Islamic Religious Education learning strategies based on Piil Pesenggiri values as an effort to enhance religious moderation at STAI Ibnu Rusyd Kotabumi, North Lampung. This research not only discusses religious moderation from a theoretical perspective but also connects it with the local cultural values of the Lampung community within the process of Islamic Religious Education learning. Thus, this study is expected to contribute to the development of Islamic Religious Education learning based on local wisdom and oriented toward strengthening religious moderation. The objective of this study is to analyze Islamic Religious Education learning strategies based on Piil Pesenggiri values in enhancing religious moderation at STAI Ibnu Rusyd Kotabumi, North Lampung.

## RESEARCHS METHOD

This study employed a qualitative approach with a case study research design (Febrianto & Yaqin, 2025). The qualitative approach was used because this study aims to gain an in-depth understanding of Islamic Religious Education learning strategies based on Piil Pesenggiri values in enhancing religious moderation at STAI Ibnu Rusyd Kotabumi. This research focuses on the learning process, the implementation of local cultural values, and their influence on shaping students' moderate attitudes in academic and social life (Jura, 2021).

The study was conducted at STAI Ibnu Rusyd Kotabumi, North Lampung, with research subjects consisting of Islamic Religious Education lecturers, students, and campus authorities who understand the implementation of learning based on Piil Pesenggiri values (Fuadi et al., 2024). The research informants were selected using purposive sampling techniques based on their relevance and understanding of the research focus. This technique was employed to ensure that the data obtained were truly aligned with the research needs and capable of providing in-depth information regarding the implemented learning strategies (Diyana, 2025).

Data collection techniques were carried out through observation, in-depth interviews, and documentation. Observation was conducted to examine the process of Islamic Religious Education learning and the implementation of Piil Pesenggiri values

within the academic environment (Kamaludin & Purnama, 2021). Interviews were conducted in a semi-structured manner so that researchers could obtain deeper and more flexible information from the research informants. Meanwhile, documentation was used to complement the research data in the form of archives, activity photographs, learning modules, and other documents related to the study.

In this study, the researcher acted as the primary research instrument assisted by observation guidelines, interview guidelines, recording devices, and research documentation (Mala & Luqna, 2023). The obtained data were analyzed using the Miles and Huberman data analysis model, which includes data reduction, data display, and conclusion drawing (Fuadi et al., 2024). To ensure data validity, this study employed source triangulation, method triangulation, and member checking so that the data obtained would be more valid and accountable (Munandar & Amin, 2023).

## **RESULT AND DISCUSSION**

### **Result**

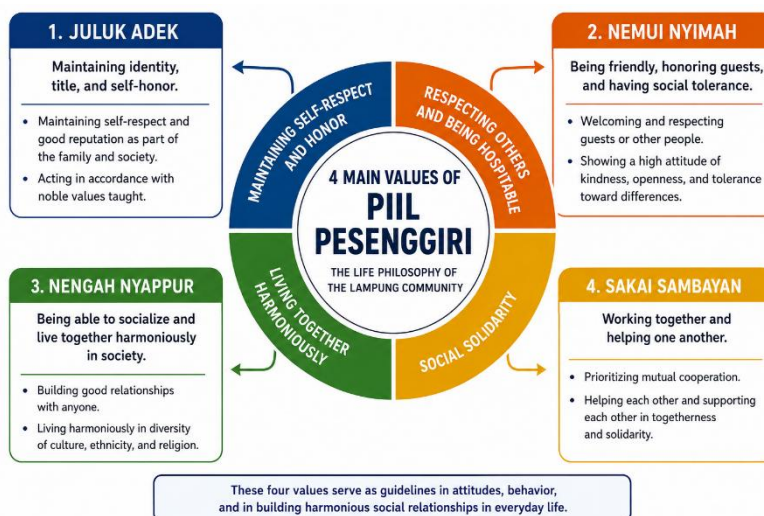
#### **The Meaning of Piil Pesenggiri as the Philosophy of Life of the Lampung Community**

Piil Pesenggiri is the philosophy of life of the Lampung community which is not only understood as a cultural value but also serves as an ethical system, social identity, and moral orientation in society. From the perspective of the Lampung people, Piil Pesenggiri is interpreted as a principle of maintaining dignity, honor, and self-respect reflected in both individual behavior and social life. This philosophy emerged from the collective awareness of the Lampung community that human beings cannot be separated from moral values, respect for others, and social responsibility in communal life. Therefore, Piil Pesenggiri is not merely a customary tradition but becomes a way of life that regulates how people think, behave, speak, and interact in everyday life. In Lampung society, a person is considered honorable not merely because of power or social status, but because of the ability to maintain proper conduct, respect others, and preserve social harmony within a diverse society.

Philosophically, Piil Pesenggiri contains a very strong moral dimension because it positions humans as beings who must live with honor, social concern, and balanced relationships with others. This value shapes the character of the Lampung people so that they do not live individualistically but possess collective awareness in maintaining social harmony. In the socio-cultural context, Piil Pesenggiri becomes the cultural identity of the Lampung community that is passed down from generation to generation through family, customs, education, and social life. This philosophy also demonstrates that the Lampung people possess a local value system that highly upholds tolerance, solidarity, and respect for diversity. This makes Piil Pesenggiri relevant to modern society because its values can serve as a moral safeguard against social crises, ethical degradation, and the growth of intolerance within society.

Piil Pesenggiri is built upon four main values that are interconnected and form a unified moral system in the life of the Lampung community. First, Juluk Adek is interpreted as an effort to maintain identity, reputation, title, and self-honor. This value instills awareness that every individual has a moral responsibility to preserve personal dignity through good and honorable behavior. Second, Nemui Nyimah contains values of hospitality, respect for guests, openness, and social tolerance. This value teaches the importance of respecting others regardless of social, cultural, or religious backgrounds. Third, Nengah Nyappur is understood as the ability to coexist, socialize, and build harmonious social relationships within a pluralistic society. This value demonstrates that the Lampung people highly uphold inclusive social interaction and respect for

differences. Fourth, Sakai Sambayan contains values of mutual cooperation, solidarity, and helping one another in social life. This value emphasizes that community life cannot be built individually but must be founded upon togetherness and social concern.



**Figure 1. The Main Values of Piil Pesenggiri as the Philosophy of Life of the Lampung Community**

Piil Pesenggiri not only represents the cultural identity of the Lampung community but also serves as a value system that has strong relevance in strengthening religious moderation within educational environments. The values of respect for others, social tolerance, the ability to coexist, and social solidarity contained in Piil Pesenggiri demonstrate harmony with the principles of religious moderation, which emphasize balanced, inclusive, and anti-extremist attitudes. In the context of Islamic Religious Education, these values can become a cultural foundation for building students' character to be religious, humanistic, open to differences, and capable of creating harmonious social life within a pluralistic society.

### The Internalization of Piil Pesenggiri Values in Islamic Religious Education Learning

The internalization of Piil Pesenggiri values in Islamic Religious Education learning is carried out through the process of integrating local cultural values into learning activities, academic interactions, and the formation of students' character. In the learning process, lecturers not only deliver religious materials theoretically but also connect them with the cultural values of the Lampung community that exist within society. This approach is implemented so that students are able to understand religious teachings contextually and in close relation to their socio-cultural realities. Thus, Islamic Religious Education learning functions not only as a process of knowledge transfer but also as a means of shaping students' social attitudes, morals, and moderate character.

The internalization process is carried out through habituation of attitudes, lecturers' role modeling, academic communication patterns, and learning activities that instill values of respect, tolerance, openness, and social solidarity. The value of Juluk Adek is instilled through the development of academic ethics and students' moral responsibility in maintaining behavior, speech, and self-honor. The value of Nemui Nyimah is implemented through a culture of mutual respect, acceptance of differences of opinion, and the development of polite communication within learning discussions. Meanwhile, the value of Nengah Nyappur is realized through collaborative activities that

encourage students to interact and coexist harmoniously within diversity. Furthermore, the value of Sakai Sambayan is internalized through a culture of cooperation, mutual assistance, and helping one another in both academic and student social activities.

In addition to being carried out in the classroom, the internalization of Piil Pesenggiri values is also reflected in the academic culture within the campus environment. Students are accustomed to building harmonious social relationships, respecting lecturers and fellow students, and maintaining solidarity in organizational life and campus activities. This condition indicates that Piil Pesenggiri values are not only taught as local cultural material but are truly practiced in everyday academic life. Therefore, Islamic Religious Education learning based on Piil Pesenggiri is capable of creating a more humanistic, inclusive, and socially oriented educational environment focused on strengthening students' social character.

**Table 1. The Internalization of Piil Pesenggiri Values in Islamic Religious Education Learning**

Piil Pesenggiri Values	Forms of Internalization in Islamic Religious Education Learning	Character Values Developed
Juluk Adek	Instilling academic ethics, moral responsibility, and maintaining proper behavior	Self-honor and noble character
Nemui Nyimah	A culture of respecting opinions, polite communication, and tolerance	Openness and respect for differences
Nengah Nyappur	Collaborative learning and social interaction among students	Inclusiveness and the ability to coexist
Sakai Sambayan	Group work, mutual cooperation, and helping one another	Social solidarity and social concern

The internalization of Piil Pesenggiri values in Islamic Religious Education learning demonstrates that local wisdom-based education is capable of creating a more contextual and socially relevant learning process for students. The integration of local cultural values into learning not only strengthens students' cultural identity but also plays a role in shaping tolerant, inclusive, and moderate attitudes in both academic and social life. This condition indicates that local cultural values can serve as an effective medium for building students' religious character while also fostering strong social awareness within a pluralistic society.

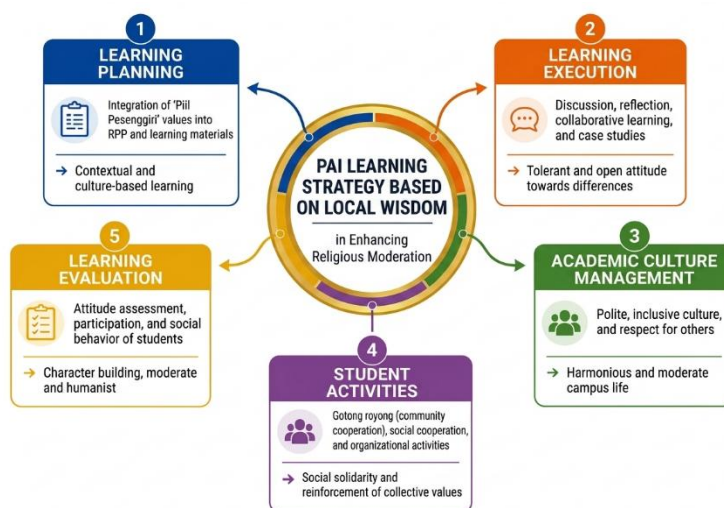
### **Islamic Religious Education Learning Strategies Based on Local Wisdom in Enhancing Religious Moderation**

Islamic Religious Education learning strategies based on local wisdom at STAI Ibnu Rusyd Kotabumi, North Lampung, are implemented through learning management that integrates Piil Pesenggiri values into the planning, implementation, and evaluation of learning. From the perspective of Islamic education management, learning strategies are not only understood as methods of delivering material but also as systematic processes in building an educational environment capable of shaping students' religious and moderate character. Therefore, lecturers not only function as providers of instructional material but also as facilitators of values, moral guides, and drivers of academic culture based on the local values of the Lampung community.

At the planning stage, lecturers integrate Piil Pesenggiri values into learning instruments such as Semester Learning Plans (RPS), teaching materials, learning methods, and learning outcomes. Islamic Religious Education materials are contextualized with the cultural realities of the Lampung community so that students can more easily understand the relationship between religious values and their socio-

cultural lives. In the implementation of learning, the strategies used emphasize dialogical, reflective, and collaborative approaches through discussions, case studies, group learning, and the habituation of tolerance and respect for differences of opinion. These approaches aim to create an inclusive learning atmosphere and encourage students to develop open-minded attitudes in understanding social and religious diversity.

The strengthening of religious moderation is also carried out through the management of academic culture and student activities based on Piil Pesenggiri values. The value of Nemui Nyimah is implemented through a culture of polite communication and respect among members of the academic community, while the value of Nengah Nyappur is realized through organizational activities and inclusive social interactions among students. Meanwhile, the value of Sakai Sambayan is reflected in the culture of mutual cooperation, teamwork, and social solidarity in various campus activities. These strategies demonstrate that strengthening religious moderation is not only carried out through classroom learning but also through the management of an educational environment that supports the formation of a moderate culture within Islamic higher education institutions.



**Figure 2. Islamic Religious Education Learning Strategies Based on Local Wisdom in Enhancing Religious Moderation**

Islamic Religious Education learning strategies based on local wisdom demonstrate that strengthening religious moderation cannot be achieved solely through the formal transfer of religious materials, but requires learning management that is integrated with students' culture and social life. From the perspective of Islamic education management, the integration of Piil Pesenggiri values into the learning system and academic culture represents a contextual, humanistic, and character-oriented form of educational management. This condition indicates that local wisdom can become a strategic instrument in creating an Islamic educational environment that is moderate, inclusive, and responsive to the social challenges of multicultural society.

### The Dynamics of Implementing Piil Pesenggiri-Based Learning in Strengthening Religious Moderation

The implementation of Islamic Religious Education learning based on Piil

Pesenggiri at STAI Ibnu Rusyd Kotabumi demonstrates adaptive, contextual, and sustainable dynamics in the process of strengthening religious moderation. In practice, the integration of Piil Pesenggiri values does not always proceed linearly because it is influenced by various social, cultural, and developmental conditions related to students' diverse characteristics. Some students demonstrate the ability to accept and implement values of tolerance, social respect, and moderate attitudes effectively through learning activities and social interactions within the campus environment. However, there are also students who are still influenced by exclusive mindsets, limited understanding of local culture, and tendencies to understand religion textually due to the influence of social media and the rapid flow of digital information. These conditions indicate that the process of internalizing religious moderation values requires learning approaches that are more persuasive, dialogical, and oriented toward developing students' social awareness.

Lecturers and campus authorities continuously adjust learning strategies so that Piil Pesenggiri values remain relevant to the development of students' lives in the modern era. Strengthening religious moderation is carried out not only through formal classroom learning but also through academic culture, student organizational activities, cross-perspective discussions, and the habituation of inclusive social interactions. Within this dynamic process, the values of Nemui Nyimah and Nengah Nyappur become the most dominant values in fostering open-minded attitudes and the ability to coexist amid student diversity. Meanwhile, the value of Sakai Sambayan strengthens social solidarity and cooperation among students in various campus activities. These findings indicate that the implementation of Piil Pesenggiri-based learning functions not only as a process of transferring cultural values but also as an adaptive strategy for building a culture of religious moderation within Islamic higher education institutions.

**Table 2. The Dynamics of Implementing Piil Pesenggiri-Based Learning in Strengthening Religious Moderation**

Dynamic Aspects	Forms of Findings	Impact on Religious Moderation
Diversity of Student Characteristics	Differences in religious understanding and socio-cultural backgrounds	Requires adaptive learning approaches
Influence of the Digital Era	Students are exposed to information and ideologies from social media	Increases the need for religious moderation literacy
Implementation of Piil Pesenggiri Values	Integration of cultural values in learning and social interaction	Strengthens attitudes of tolerance and social respect
Campus Academic Culture	Habituation of inclusive and dialogic communication	Creates a harmonious campus environment
Student Social Solidarity	Mutual cooperation activities and organizational collaboration	Strengthens the values of togetherness and anti-conflict attitudes

The dynamics of implementing Piil Pesenggiri-based learning demonstrate that strengthening religious moderation is a continuous social and educational process influenced by changes within society. In this context, Piil Pesenggiri values are understood not only as a local cultural heritage but also as pedagogical and social instruments capable of serving as a medium for adapting Islamic education to the challenges of modernity. This condition indicates that the success of strengthening religious moderation is greatly influenced by the ability of educational institutions to manage learning in a flexible, contextual, and local culture-based manner so that religious education does not become exclusive, but instead is able to foster students'

awareness of diversity and social harmony.

## Discussion

The results of the study indicate that Piil Pesenggiri is the philosophy of life of the Lampung community that possesses strong moral, social, and cultural dimensions in shaping community behavior. These findings demonstrate that Piil Pesenggiri is not only understood as a symbol of local culture but also serves as a value system that regulates the relationship between individuals, society, and their social environment. The value of Juluk Adek positions self-honor as the foundation of character formation, while Nemui Nyimah, Nengah Nyappur, and Sakai Sambayan reflect the social orientation of the Lampung community, emphasizing respect, openness, solidarity, and social harmony. From the perspective of local wisdom theory, this condition indicates that local culture functions as a social value system that collectively shapes people's mindsets and behaviors. These findings are consistent with previous studies explaining that local wisdom plays an important role in shaping the social and moral character of society through continuous cultural transmission processes. However, this study demonstrates that Piil Pesenggiri is not only relevant in a cultural context but also has strong relevance in strengthening religious moderation within Islamic educational environments (Juantara et al., 2021).

From the perspective of religious moderation, the values of Piil Pesenggiri demonstrate compatibility with the principles of tawassuth, tasamuh, tawazun, and i'tidal, which form the basis of religious moderation in Islam. The value of Nemui Nyimah reflects attitudes of respect for others and social openness, while Nengah Nyappur emphasizes the importance of the ability to coexist within a pluralistic society. Meanwhile, the value of Sakai Sambayan reflects the collective orientation of the Lampung community, placing social solidarity as an essential part of communal life. These findings reinforce the theory that religious moderation can be strengthened not only through normative religious approaches but also through local cultural values that exist within society. Thus, this study demonstrates that the integration of local culture into religious education can serve as a cultural medium in developing a more contextual and humanistic awareness of religious moderation (Bujuri et al., 2023).

The results of the study also show that the internalization of Piil Pesenggiri values in Islamic Religious Education learning is carried out through habituation processes, role modeling, social interaction, and academic culture within the campus environment. In practice, lecturers not only function as transmitters of religious materials but also as cultural agents and value facilitators who connect religious teachings with students' socio-cultural realities. These findings indicate that Islamic Religious Education learning at STAI Ibnu Rusyd Kotabumi is not only oriented toward cognitive aspects but is also directed toward shaping students' social and moral character. This condition aligns with humanistic education theory, which views education as a process of developing individuals holistically through the enhancement of intellectual, emotional, social, and moral aspects (Riadi, 2023).

This study demonstrates that the process of internalizing local cultural values in learning is capable of creating a more contextual learning experience closely connected to students' lives. Students not only understand the values of religious moderation theoretically but also experience and practice them in daily academic life through cultures of mutual respect, inclusive communication, social cooperation, and the habituation of coexistence within diversity. These findings support previous studies explaining that local culture-based learning can enhance students' social awareness, tolerance, and inclusive attitudes. However, this study differs by focusing specifically on

the integration of Piil Pesenggiri into Islamic Religious Education learning in Islamic higher education institutions as a strategy for strengthening religious moderation (Afriyadi et al., 2024).

From the perspective of Islamic education management, Piil Pesenggiri-based learning strategies demonstrate integrative and contextual learning management. The findings reveal that the integration of local cultural values is carried out through learning planning, learning implementation, academic culture management, and learning evaluation oriented toward shaping students' moderate character. This indicates that learning strategies are not merely understood as teaching methods but also as part of the educational managerial process in building a moderate and humanistic educational culture. In this context, lecturers have strategic functions as educators, cultural mediators, and social controllers in developing an inclusive and tolerant Islamic educational environment (Ulandari & Rodiah, 2025).

The strengthening of religious moderation in this study does not only occur in classrooms but also through academic culture and campus social life. Student organizational activities, polite communication culture, group discussions, and social activities become part of the strategy for strengthening religious moderation based on Piil Pesenggiri. These findings indicate that the success of religious moderation is greatly influenced by the ability of educational institutions to build a cultural environment that supports the creation of harmonious social life. In the theory of Islamic education management, this condition demonstrates that the educational environment has a strategic function in shaping students' social culture and character through continuous value habituation processes (Hoir, 2023).

This study also found dynamics in the implementation of Piil Pesenggiri-based learning. The influence of social media, the development of digital culture, and the diversity of students' religious understanding backgrounds become challenges in the process of strengthening religious moderation (Rois & Indriyani, 2023). Some students still tend to understand religion textually and exclusively due to the influence of poorly filtered digital information. This condition indicates that religious education in the modern era faces increasingly complex challenges because students live within highly open digital social spaces exposed to various ideologies and religious understandings (Hauser et al., 2024).

This study demonstrates that Piil Pesenggiri possesses adaptive capacity as a cultural instrument in addressing these challenges. The values of social openness, respect for others, and social solidarity contained within Piil Pesenggiri can serve as pedagogical media in developing students' social awareness to become more moderate and inclusive (Murad & Rizki, 2026). These findings indicate that local culture is not static but can become a source of educational innovation in responding to the challenges of modernity. Therefore, this study reinforces the view that the integration of local wisdom into Islamic education is an important strategy in building an educational system that is contextual, adaptive, and relevant to multicultural society.

Theoretically, this study contributes to the development of religious moderation theory and Islamic education management based on local wisdom. This study demonstrates that religious moderation can be strengthened not only through theological approaches but also through cultural approaches rooted in community cultural values. In addition, this study also reveals that local culture-based learning management can create a more humanistic, inclusive, and socially oriented educational process focused on shaping students' social character. Thus, this study produces the conceptual finding that Piil Pesenggiri can be positioned not only as the cultural identity of the Lampung community but also as a pedagogical foundation and Islamic education

management strategy for strengthening religious moderation in Islamic higher education institutions (Pajarianto et al., 2022).

## CONCLUSION

Based on the results of the study, it can be concluded that the Islamic Religious Education learning strategy based on Piil Pesenggiri values at STAI Ibnu Rusyd Kotabumi, North Lampung, represents a form of integrated learning management that combines religious values and local wisdom in strengthening students' religious moderation. Piil Pesenggiri, as the philosophy of life of the Lampung community, contains values of self-honor, social tolerance, openness, solidarity, and harmonious living that are relevant to the principles of religious moderation. From the perspective of Islamic education management, the integration of Piil Pesenggiri values is carried out through learning planning, learning implementation, academic culture management, and learning evaluation oriented toward shaping students' moderate character. These strategies indicate that strengthening religious moderation is not only carried out through the formal delivery of religious materials but also through the management of learning systems and educational environments that support the formation of an inclusive, humanistic, and local culture-based academic culture.

This study also demonstrates that the implementation of Piil Pesenggiri-based learning possesses dynamics influenced by the development of digital culture, the diversity of students' characteristics, and social changes in modern society. Therefore, educational institutions are required to manage learning in adaptive, contextual, and responsive ways toward contemporary challenges without abandoning the local cultural identity of society. Theoretically, this study contributes to the development of local wisdom-based Islamic education management by positioning Piil Pesenggiri not only as a cultural identity but also as a pedagogical instrument and educational management strategy in building religious moderation within Islamic higher education institutions. Practically, this study implies that strengthening religious moderation in higher education can be carried out through the development of academic policies, campus culture, and learning systems integrated with local cultural values. Therefore, future studies are expected to develop local culture-based Islamic education management models within different educational institution contexts and diverse community cultural characteristics.

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