

WAWANCAN IN THE TRADITIONAL WEDDING CEREMONY OF LAMPUNG SAI BATIN AN APPROACH TO DA'WAH IN SOCIO CULTURAL CONTEXT

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Abstract

This study aims to examine the role of wawancan as a medium of dakwah in the Lampung Sai Batin wedding ritual, as well as how wawancan functions in the social and cultural context of the Lampung community. Wawancan, as a form of oral communication delivered by adat leaders or religious figures, not only serves to provide customary advice but also acts as a medium to convey Islamic dakwah messages. Using a qualitative approach with participatory observation and in-depth interviews, this research reveals how wawancan delivers religious and cultural values to the bride and groom as well as the attendees of the ceremony. The findings show that wawancan plays a significant role in uniting religious teachings and Lampung Sai Batin customs. As a dakwah medium, wawancan not only emphasizes religious messages but also strengthens social bonds within the community. Through wawancan, Islamic teachings are conveyed in a manner that aligns with local cultural values, making them easier to accept



and understand. This study contributes to the understanding of how dakwah can be carried out by utilizing local cultural traditions, as well as the importance of preserving cultural heritage in the context of social and religious development in the Lampung community.

Keyword: Lampung Customs, Dakwah, Lampung Sai Batin, Wawancara

Abstrak

Penelitian ini bertujuan untuk mengkaji peran wawancara sebagai media dakwah dalam upacara adat pengantin Lampung Sai Batin, serta bagaimana wawancara berfungsi dalam konteks sosial dan budaya masyarakat Lampung. Wawancara, sebagai bentuk komunikasi lisan yang disampaikan oleh pemuka adat atau tokoh agama, tidak hanya berfungsi untuk memberikan petunjuk adat, tetapi juga sebagai sarana untuk menyampaikan pesan-pesan dakwah Islam. Melalui pendekatan kualitatif dengan teknik observasi partisipatif dan wawancara mendalam, penelitian ini mengungkapkan bagaimana wawancara menyampaikan nilai-nilai agama dan budaya kepada pasangan pengantin serta masyarakat yang hadir dalam upacara tersebut. Hasil penelitian menunjukkan bahwa wawancara memiliki peran yang sangat penting dalam menyatukan ajaran agama dan tradisi adat Lampung Sai Batin. Sebagai media dakwah, wawancara tidak hanya mengedepankan pesan-pesan keagamaan tetapi juga memperkuat ikatan sosial dalam masyarakat. Melalui wawancara, ajaran Islam disampaikan dengan cara yang sesuai dengan nilai-nilai budaya lokal, menjadikannya lebih mudah diterima dan dipahami. Penelitian ini memberikan kontribusi bagi pemahaman tentang bagaimana dakwah dapat dilakukan dengan memanfaatkan tradisi budaya lokal, serta pentingnya mempertahankan warisan budaya dalam konteks perkembangan sosial dan agama masyarakat Lampung.

Kata kunci: Adat Lampung, Dakwah, Lampung Sai Batin, Wawancara

I. INTRODUCTION

Marriage is a significant life event that is deeply embedded in cultural and religious traditions (Sudrajat, 2023). In Indonesia, wedding ceremonies vary widely across ethnic groups, reflecting diverse cultural values and local wisdom (Widayarti, 2020). Among these traditions, the Lampung Sai Batin community maintains distinctive matrimonial customs that integrate customary law, social hierarchy, and religious values.

One important element in the Sai Batin traditional wedding ceremony is *wawancara*, a form of ritual communication delivered through symbolic and poetic expressions. Beyond its ceremonial function, *wawancara* reflects moral teachings,

social norms, and Islamic values that guide communal life, considering that Islam is the predominant religion among the Lampung community (Pradanna, 2021). In this sense, wawancan functions not only as a cultural expression but also as a medium for religious messaging within a traditional framework.

Previous studies on Lampung traditions have predominantly focused on ethnographic descriptions of rituals, symbolic meanings, or customary structures in marriage ceremonies. However, limited scholarly attention has been given to wawancan as a form of communicative practice that conveys da'wah messages within the socio-cultural context of the Sai Batin community. Most existing research treats wawancan as a cultural artifact rather than examining its communicative role in shaping religious understanding and social values. Therefore, this study aims to fill this gap by analyzing wawancan in the Lampung Sai Batin traditional wedding ceremony as a medium of da'wah communication. By situating wawancan within the framework of socio-cultural communication, this research contributes to a deeper understanding of how religious messages are articulated, transmitted, and sustained through local traditions.

Wawancan is a form of oral communication carried out by traditional leaders or religious figures in order to convey advice, guidance and moral teachings which often contain preaching messages (Fakhrurozi & Putri, 2019). In the Lampung Sai Batin traditional wedding ceremony, wawancan is a medium to teach the importance of life values, such as loyalty, responsibility, and mutual respect between husband and wife (Fakhrurozi & Puspita, 2021). Moreover, interviews are also a means to convey Islamic preaching messages that can strengthen religious understanding in society. In socio cultural terms, wawancan has an important role in maintaining the traditions and customs of the Lampung community. At the same time, it also functions as a means of religious education that teaches noble values in household life. In wedding ceremonies, wawancan is often carried out by a religious figure or traditional leader who has authority and knowledge in terms of customs and religion. Therefore, wawancan is not only a traditional ritual, but also a medium for conveying Islamic preaching that is relevant to the context of Lampung society.

In the Lampung Sai Batin traditional marriage, the ceremony is not only a union of two individuals in the bonds of marriage, but is also a combination of traditional traditions and religious teachings that support each other (Septania et al.,

2017) One striking example of this combination is the wawancan. Through the wawancan, the traditional leader not only provides traditional advice related to the way of family life in Lampung culture, but also inserts preaching messages that teach about Islamic values, such as honesty, patience, and togetherness in building a household. However, although wawancan has an important role in communicating religious and cultural values, this phenomenon has not received much attention in scientific studies. Many studies focus on the technical aspects of the Lampung Sai Batin traditional wedding ceremony, but few have explored wawancan as a medium of da'wah in the social and cultural context of Lampung society. Therefore, this study aims to explore wawancan as a means of da'wah in the Lampung Sai Batin traditional wedding ceremony, as well as how wawancan can function as a bridge between cultural traditions and Islamic teachings.

One of the important reasons for conducting this research is because wawancan has great potential in providing positive influence to the society. In addition to functioning as a medium for spreading religious teachings, wawancan can also strengthen social relations between communities by prioritizing the values of togetherness and tolerance. As part of traditional ceremonies, wawancan provides space for the community to understand and appreciate religious teachings that are delivered in a way that is not patronizing, but rather through a cultural and contextual approach. The Lampung tribe, especially the people who adhere to the Sai Batin tradition, have a very unique cultural wealth, one of which is in terms of traditional wedding ceremonies. Every element in the ceremony, from the procession to the advice given, is an inseparable part of their identity as the Lampung people (Triana, 2022). In this context, wawancan functions as a way to transform social and religious values from generation to generation, so that the continuity of Islamic customs and preaching can be well maintained.

In the view of the Lampung community, wawancan is a tradition that has high value, both in terms of culture and religion. The presence of wawancan in wedding ceremonies shows that da'wah can not only be done through formal lectures or sermons, but also through media that are closer and easier to understand by the community, such as oral traditions that have long developed among them. Wawancan, in this case, becomes more than just a means of custom, but also an important channel for conveying moral and religious messages. Based on this background, this study is expected to provide a significant contribution to the

understanding of how wawancan functions as a medium for preaching in the Lampung Sai Batin traditional wedding ceremony. This study also aims to identify various cultural and religious values contained in wawancan and how the message of preaching is conveyed to the community in a form that is relevant to their social and cultural context. This study is also expected to provide deeper insight into the relationship between customs and religion in the lives of the Lampung community. With the increasing influence of global culture, understanding the diversity of local cultures and religious values contained in customs is increasingly important. Wawancan can be an example of how local traditions can function as a tool to strengthen religious understanding without having to abandon existing cultural identities.

In addition, this study also has important relevance for the development of studies on preaching in a cultural context. Many studies have studied preaching in the formal framework and religious rituals, but very few have studied preaching in the context of local culture that is rich in tradition and symbolism such as that found in the Lampung Sai Batin traditional wedding ceremony. By focusing research on interviews, it is hoped that new, more effective ways can be found in conveying da'wah to the community. Previous research on Lampung wawancan has been conducted, with one example entitled "The Function of Wawancan in the Lampung Saibatin Traditional Bridal Ceremony" by Jafar Fakhrurozi and Shely Nasya Putri (Fakhrurozi & Putri, 2019). Another study entitled "The Concept of Piil Pesenggiri in the Oral Literature of Wawancan Lampung Saibatin" by Jafar Fakhrurozi and Dian Puspita (Fakhrurozi & Puspita, 2021). Overall, previous research mapping on Lampung wawancan has been done quite extensively. However, the approach that links wawancan with da'wah in a socio-cultural context has never been explored.

Therefore, this study addresses a gap in existing scholarship by examining wawancan not merely as a cultural tradition, but as a form of socio-cultural da'wah embedded in the Lampung Sai Batin traditional wedding ceremony. Previous studies have largely focused on the descriptive and symbolic aspects of Lampung marriage rituals, with limited attention to wawancan as a communicative medium for conveying religious and social values. This study offers a new scientific contribution by conceptualizing wawancan as an effective da'wah communication practice that strengthens social relations and reinforces cultural and religious bonds within the community. By adopting a socio-cultural da'wah perspective, this

research expands the analytical framework of wawancan studies beyond ethnographic description toward communication and religious praxis rooted in local culture.

II. RESEARCH METHOD

This study employed a qualitative approach with a descriptive research design to examine the role of wawancan as a medium of da'wah in the Lampung Sai Batin traditional wedding ceremony. A qualitative approach was considered appropriate as the research focused on understanding the meanings, values, and social functions embedded in cultural practices within the Lampung community (Adji, 2024). The research was conducted in Lampung Province, specifically within communities that actively practice the Sai Batin traditional wedding ceremony. Data were collected through participatory observation and in-depth interviews. Participatory observation was carried out by the researcher through direct involvement in several Lampung Sai Batin wedding ceremonies, enabling direct observation of the wawancan performance, the actors involved, and the context in which da'wah messages were delivered to the bride, groom, and the audience.

Informants were selected using purposive sampling, focusing on individuals who possessed direct knowledge and experience related to wawancan. To enrich the data, snowball sampling was subsequently applied to identify additional relevant participants. In total, this study involved seven informants, consisting of one traditional leader, two cultural studio mentors, and four community members who actively participate in Lampung Sai Batin wedding ceremony processions. These informants were selected due to their roles in preserving, performing, and interpreting wawancan, as well as their understanding of the cultural and religious values conveyed through this tradition.

In depth interviews were conducted using semi structured interview guidelines to explore informants' perspectives on the meaning, function, and da'wah values contained in wawancan. All interviews were audio recorded with the informants' consent and transcribed verbatim. In addition, field notes from participatory observations were compiled to support and enrich the interview data. Data analysis was conducted using a phenomenological approach to capture the lived experiences and interpretations of the informants regarding wawancan. The analytical process involved several stages, reading and re reading interview transcripts and field notes to gain an overall understanding of the data, open coding to identify significant statements related to wawancan, da'wah messages, and socio cultural values, grouping codes into thematic categories such as religious messages, moral values, and social functions and, interpreting these themes to describe the

essence of wawancan as a form of socio cultural da'wah within the Lampung Sai Batin community.

To ensure data credibility, triangulation was applied by comparing data obtained from observations and interviews, as well as across different categories of informants. This process strengthened the validity of the findings and provided a comprehensive understanding of wawancan as a medium of da'wah that maintains local wisdom while conveying Islamic values.

III. RESULTS AND DISCUSSIONS

Da'wah in Social and Cultural Context

Da'wah in a social and cultural context is an effort to convey a religious message by taking into account the social, cultural, and traditional values that exist in the target community (AR et al., 2023) In this context, da'wah is not merely understood as the transmission of religious teachings, but as a communicative process that involves negotiation between religious norms and local cultural realities. Therefore, the practice of preaching cannot be carried out rigidly, but must be adjusted to local social and cultural conditions so that the message can be interpreted meaningfully and accepted by the community.

The findings of this study indicate that when religious messages are delivered without considering the existing social and cultural context, da'wah tends to be perceived as foreign or irrelevant by society (Syamsuddin et al., 2016). This shows that cultural sensitivity is not an additional element in da'wah communication, but a fundamental requirement that determines its effectiveness. In this regard, local cultural values function as a medium that bridges religious teachings with the lived experiences of the community. Thus, it is important for preachers to employ da'wah methods that are rooted in local culture, allowing religious messages to be contextualized and internalized in everyday life. This approach reflects the integration of religious values and cultural practices, where da'wah becomes a transformative social process rather than merely a normative discourse. Through this integration, da'wah is able to function not only as religious guidance but also as a means of strengthening social harmony within the community.

Effective da'wah often involves recognizing and respecting the customs of a society, while still emphasizing the universal teachings of religion. In this case,

da'wah serves not only to teach religious values, but also to strengthen social cohesion and improve people's lifestyles in accordance with religious teachings that are relevant to their culture. For example, in many cultures, certain traditional ceremonies or rituals can be modified to reflect Islamic teachings, so that religion can coexist with customs without eliminating one or the other. Da'wah in a social and cultural context also plays a role in creating positive social change. By understanding the social and cultural structure of society, da'wah not only touches individuals, but also seeks to change collective mindsets and behaviors that can lead to better social change. Da'wah not only aims to spread religious teachings, but also to provide solutions to social problems that exist in society (Agus, 2023). Through an approach that is sensitive to social and cultural contexts, preaching can move society to live more in accordance with religious teachings, overcome injustice, and build more equitable social welfare.

In addition, the theory of social and cultural da'wah also acknowledges that da'wah does not only focus on individuals, but also on its influence on the social structure as a whole (Sulhan & Lessy, 2022). In many cases, da'wah aims to create positive social change by changing the mindset and behavior of people in their cultural context. This means that da'wah must be able to speak in a language that is familiar to the community, as well as integrating religious values with existing social life patterns (Estuningtyas, 2021). This approach allows preaching to not only touch the spiritual aspects of individuals, but also play a role in building a more harmonious and just society, in accordance with existing religious and customary guidance.

Wawancan in the Tradition of the Lampung Saibatin Traditional Wedding Ceremony

Wawancan is one of the oral traditions that is very important in the Lampung Sai Batin traditional wedding ceremony (Hilal et al., 2022). As part of the culture and social system of the Lampung people, wawancan functions to convey moral messages, life advice, and religious teachings (Fakhrurozi et al., 2021a). In the Lampung Sai Batin traditional wedding procession, wawancan is delivered by traditional figures or religious leaders to the bride and groom, family, and invited guests. The messages contained in the wawancan contain advice about family life,

the importance of mutual respect, and how to live a household life full of honesty and affection.

In the context of preaching, wawancan is also a medium for conveying Islamic teachings in traditional ceremonies. The preaching messages conveyed in wawancan are persuasive and very relevant to the lives of the Lampung community. The preaching conveyed does not seem preachy, but is conveyed in the form of advice containing religious values that are easy to understand and accept by the community, especially in family life (Abdullah, 2022). This is proof that wawancan plays a role as a medium for preaching that integrates Islamic teachings with local Lampung culture. In addition, the wawancan in the Lampung Sai Batin traditional wedding ceremony also functions as a means to strengthen social ties in society. Wawancan not only conveys a message to the bride and groom, but also to the entire community present at the ceremony (Hilmi et al., 2022). With the existence of wawancan, the community feels bound by a common value that strengthens the bonds of family and brotherhood. In wawancan, in addition to religious messages, there are also often social values that teach the importance of solidarity, togetherness, and harmony between extended families and society.

The process of delivering wawancan in traditional ceremonies also shows how communication between individuals in Lampung society is carried out with full respect and politeness. Wawancan is used as a vehicle to convey local wisdom that has been passed down from generation to generation, in a way that still maintains the values of Islam which are the guidelines for people's lives (Fakhrurozi & Putri, 2019b). This shows that the wawancan tradition can be a bridge that unites religious and customary values in the daily lives of the Lampung Sai Batin community. In the midst of increasingly modern developments, wawancan continues to maintain its relevance in the lives of the Lampung Sai Batin community. Although social and cultural changes continue to occur, wawancan is still maintained in traditional wedding ceremonies as a form of preserving tradition. Through wawancan, the message of Islamic preaching can still be conveyed in a way that is in accordance with local culture, making it an example of the success of effective local culture-based preaching that can be accepted by the community.

The Role of Wawancan as a Media for Preaching in the Lampung Sai Batin Traditional Wedding Ceremony

Wawancan in the traditional wedding ceremony of Lampung Sai Batin has a very important role as a medium of preaching in conveying Islamic messages to the bride and groom and the community present. As an oral tradition rich in cultural and religious values, wawancan is delivered by respected traditional figures or clerics, and is usually done in the middle of the wedding procession. Although wawancan was first known as traditional advice containing life advice, in this context, wawancan is increasingly rich with Islamic preaching messages. In practice, wawancan combines religious teachings and traditional traditions in a form that is very relevant to the lives of the Lampung Sai Batin community (Fakhrurozi & Putri, 2019).

In traditional wedding ceremonies, wawancan functions not only as part of the tradition, but also as a means of religious education for the bride and groom and the community present (Sulasita, Coach of Sanggar Wayadiwangga, May 10, 2021 Interview with the author). Although in many cases wawancan is better known as a form of cultural communication, in wedding ceremonies, wawancan becomes a medium of preaching that connects religious teachings with customary values. The advice conveyed in wawancan contains many moral messages that are directly related to Islamic teachings, such as the importance of honesty, mutual respect, and maintaining household harmony (Srihadna, May 10, 2021 Interview with the author).

From the results of the observation, it was found that the interview had a great influence in shaping the attitudes and behavior of the bride and groom (The author's observation in Pekon Kutadalom, June 11, 2021). For example, in the interview it was conveyed that marriage is a mandate that must be carried out with patience, sincerity, and love. These messages teach the bride and groom to always maintain good relationships, respect each other, and face the trials of life together with determination. These messages are based on the basic principles of Islamic teachings, such as the importance of maintaining family ties within the corridor of religious teachings (Baras, 2020). In addition, wawancan also functions as a means to instill religious values in the lives of the Lampung Sai Batin community in general. The messages of preaching contained in wawancan cover aspects of social life, from family life to relationships between individuals in society. Through

wawancan, the message of preaching is not only addressed to the bride and groom, but also to the extended family, neighbors, and the community present at the event (Ismail Gelar Dalom Kusuma khaya, June 20, 2021 Interview with the author). This shows that wawancan can function as a tool to introduce and strengthen Islamic teachings in the social structure of society.

One of the things that stands out in wawancan is its ability to convey Islamic teachings in a way that is very close to local culture. Traditional figures or clerics who deliver wawancan usually use language that is easy to understand and connect the messages of da'wah with values that are already known by the community (Ismail Gelar Dalom Kusuma khaya, June 20, 2021 Interview with the author). With this approach, the message of Islamic da'wah is conveyed more persuasively and can be accepted by the community without abandoning existing traditional traditions. This creates synergy between religion and local culture in forming a better society, both in spiritual and social aspects. The success of wawancan as a medium for preaching lies in its ability to unite two important elements: religion and culture. In the Lampung Sai Batin tradition, wawancan is not only considered as customary advice, but also as a means to strengthen Islamic values in everyday life (Ismail Gelar Dalom Kusuma khaya, June 20, 2021 Interview with the author). By using wawancan, people can practice religious teachings in a way that is in accordance with their customs, making it easier to accept and understand. Therefore, wawancan is not only seen as a cultural tradition, but also as a very effective method of preaching.

Not only for the bride and groom, wawancan also has a broad social impact on the Lampung Sai Batin community. Through wawancan, religious and moral values contained in Islam are conveyed to all levels of society. This shows that wawancan functions as a tool to educate society collectively, not only in the context of marriage, but also in forming better social mindsets and behaviors. For example, wawancan often touches on aspects of living together, respecting each other, and building a sense of responsibility towards others. In addition, wawancan also serves to strengthen family ties and brotherhood in society. The messages in wawancan often touch on family values, such as the importance of maintaining relationships between husband and wife, maintaining good relationships with extended family, and the importance of helping each other in social life. Through these messages,

wawancan plays a role in strengthening social ties and establishing more harmonious relationships between members of society.

The biggest challenge in implementing wawancan as a medium of da'wah is how to maintain its sustainability amidst the changing times. The Lampung Sai Batin community, like many other communities, is increasingly exposed to the influence of globalization and modernization which brings changes in the way of thinking and acting (Fatonah et al., 2020). Nevertheless, wawancan persists because of its ability to adapt and convey Islamic teachings contextually, in accordance with the cultural values accepted by society. This shows that wawancan is not only a traditional means of preaching, but is also very relevant in the development of the times. Finally, it can be concluded that wawancan in the traditional Lampung Sai Batin wedding ceremony has a very important role in conveying the message of Islamic preaching to the community. Through wawancan, moral and religious messages can be conveyed in a very contextual way and in accordance with local culture. This allows Islamic preaching to be accepted more easily and understood by the community, without having to sacrifice existing customary values (Nasution, 2023). As a medium of preaching, wawancan plays a role in integrating religious and cultural values, thereby creating a more harmonious and civilized society.

Integration of Religious and Customary Values in Wawancan

One of the important findings in this study is the harmonious integration of religious and customary values in wawancan. In the context of the Lampung Sai Batin community, wawancan is one of the main aspects used to convey Islamic teachings effectively in traditional wedding ceremonies. The Lampung Sai Batin community views wawancan as a medium that not only teaches religious values, but also prioritizes a way of life that is in accordance with their customary traditions (Ismail Gelar Dalom Kusuma khaya, June 20, 2021 Interview with the author). Thus, wawancan functions as a link between Islamic teachings and their social life, making the message of da'wah easier to accept and understand.

The Wawancan in the Lampung Sai Batin traditional wedding ceremony has characteristics that are very thick with local cultural values, but still provides space for religious values to be applied (Gumahdona, 2024). In the wawancan, in addition to traditional advice that teaches about manners, togetherness, and ethics in society, Islamic teachings are also conveyed that emphasize noble morals, such as loyalty

in marriage, respecting parents, and helping each other among extended families. In this way, wawancan becomes an effective means of integrating Islamic teachings into the social and cultural structure of Lampung Sai Batin. Researchers found that the interview often began with traditional advice containing life advice about good ways of living in society (The author's observation in Pekon Kutadalom, June 11, 2021). This advice generally includes the importance of maintaining harmony in the family, behaving politely, and living life with wisdom. After that, the interview continued with religious messages that taught the importance of patience, honesty, and maintaining good relationships between husband and wife. Through this approach, the message of Islamic preaching can be conveyed without ignoring the traditional values that have taken root in society.

The relationship between customary values and religious teachings in wawancan is also seen in how Islamic teachings are conveyed in a way that is adapted to local cultural traditions. For example, in wawancan, terms or language that are widely known by the community are often used, so that religious messages do not feel foreign to them. By using language and symbols that are familiar in everyday life, da'wah can be conveyed more subtly and well received by all parties involved, both the bride and groom, the family, and the community present at the ceremony (Fauzi et al., 2025). The importance of the role of wawancan as a means of preaching is clearly seen in the way religious messages are conveyed. The preaching messages contained in wawancan often touch on moral and ethical aspects of family life that are in line with Islamic teachings (Ismail Gelar Dalom Kusuma khaya, June 20, 2021 Interview with the author). This includes teachings on the responsibilities of husband and wife, the importance of loyalty, maintaining household harmony, and mutual support and respect between partners. These messages create awareness among the community that Islam and the Lampung Sai Batin customs are not contradictory, but can support and enrich each other.

Furthermore, wawancan not only functions as a tool to convey religious teachings, but also as a means to strengthen social ties and strengthen relations between two extended families. In wawancan, messages are often conveyed to maintain good relations between the extended families of the bride and groom, as well as the importance of mutual respect and togetherness in building a harmonious society. This shows that wawancan is more than just a medium for preaching, but also plays a role in forming a more solid and well-connected social structure

between members of society. In addition, the interview also shows how the Lampung Sai Batin traditional tradition plays a role in supporting the spread of Islamic teachings in society. Although the Lampung Sai Batin community has a very strong tradition, the interview is able to be a means of bringing Islamic religious values closer to their daily lives. (Fakhrurozi et al., 2021b). In the interview, religion is not only taught through text or theory, but is applied directly in people's lives. This shows that culture-based preaching is very effective in conveying Islamic teachings that are more relevant and contextual to their lives.

Researchers also noted that through *wawancan*, Islamic religious messages are conveyed in a more touching and personal way (Author's observation in Pekon Kutadalom, June 11, 2021). For example, teachings about fidelity in marriage are not only conveyed in the form of rigid rules, but are accompanied by stories or metaphors that are easy to understand and accept. In this way, people feel closer to religious messages because they are conveyed in a form that they understand and appreciate in the context of their culture. In *wawancan*, the traditional leaders or clerics who deliver them act as a bridge between religion and custom (Sulasita Pembina Sanggar Wayadiwangga, June 20, 2021 Interview with the author). They use a wise and understanding approach to local culture, but still emphasize the importance of Islamic religious values that must be maintained and applied in family life. This shows that *wawancan* is not only a means to maintain culture, but also to introduce religious values more deeply and contextually.

Overall, the integration of religious and customary values in *wawancan* shows how important it is to maintain a balance between these two aspects in the lives of the Lampung Sai Batin community. *Wawancan* not only functions as a medium for preaching to convey Islamic teachings, but also as a means to maintain and preserve existing customary traditions. In this way, *wawancan* becomes a good example of how religion and local culture can coexist and strengthen each other in community life. The success of *wawancan* in integrating religious and customary values has made a positive contribution to the implementation of Islamic preaching in the Lampung Sai Batin community. In a gentle and understanding manner, *wawancan* is able to convey religious messages that are relevant to everyday life, while maintaining a very valuable cultural heritage. This shows that cultural-based preaching, such as *wawancan*, can be an effective method in spreading Islamic

teachings among the community without having to sacrifice or eliminate existing local traditions (Maulidin & Nawawi, 2024).

The Role of Wawancan in Improving Community Social Ties

In addition to functioning as a means of preaching, wawancan has a very important role in strengthening social ties between individuals and communities in the Lampung Sai Batin community. In the context of traditional wedding ceremonies, wawancan is not only aimed at the bride and groom, but also at the entire extended family and community present at the event. This makes wawancan a moment that brings together various levels of society, creates togetherness, and strengthens relationships between individuals. This procession is more than just a traditional ritual, but rather an opportunity to unite all members of society in an atmosphere full of social and religious meaning. In wawancan, messages are often conveyed that emphasize the importance of maintaining good relations between the extended families of the bride and groom. Through these messages, wawancan reminds all participants of the event about the importance of building harmonious relationships, both within the nuclear family and between members of society. This message about the power of togetherness and solidarity is very relevant in the lives of the Lampung community, where a sense of family and mutual cooperation are highly respected values. Therefore, wawancan functions as a medium that not only conveys religious teachings, but also strengthens social ties within the community.

In addition, wawancan also serves as a reminder for the Lampung community about the importance of maintaining social harmony in everyday life. Many messages in wawancan talk about the importance of mutual respect, helping each other, and maintaining peace in living together. In the Lampung Sai Batin culture, relationships between individuals in society are highly dependent on mutual trust and respect (Hidayat et al., 2017). Wawancan emphasized that social solidarity and togetherness are the main foundations for creating a peaceful and prosperous life. For example, in the interview, it is often reminded that the role of each family member in maintaining mutual welfare is very important. This is the core of the moral messages conveyed in the traditional wedding procession. The interview reminds that the role of parents, especially fathers and mothers, is very vital in guiding children to maintain harmonious relationships in family life (Sulasita Pembina Sanggar Wayadiwangga, June 20, 2021 Interview with the author). On the

other hand, the interview also teaches the importance of maintaining good relationships with extended families from both parties, both husband and wife, in order to create a peaceful family atmosphere.

The messages of the interview that are more directed towards family values also remind the community about the importance of maintaining social relations with neighbors and the wider community. In the Lampung Sai Batin tradition, living as neighbors with respect and togetherness is highly valued (Muzakki & Murdadlo, 2021). Wawancan is a channel that reminds the public to always maintain solidarity between individuals, maintain good relationships with all parties, and make positive contributions in building a better social life. Not only that, interviews also provide an opportunity for each individual to reflect on their role in society. The messages conveyed in the interviews invite everyone to think about how they can contribute to strengthening social ties and improving the quality of relationships between each other (Ratnaningsih, 2019). This encourages each individual to be more active in strengthening the sense of togetherness and helping each other, both in the context of family and society.

In a social context, wawancan shows that social ties are not only limited to relationships between individuals within a family, but also involve the wider community. Wawancan is often delivered in front of many people, thus creating a space to strengthen the relationship between two large families, as well as between the community and traditional figures or clerics who lead the procession. The messages conveyed in wawancan are able to build collective awareness about the importance of maintaining strong social ties as a foundation for a better life. The process of delivering a wawancan full of advice also helps create a greater sense of social responsibility in the community. People who attend traditional ceremonies not only focus on the wedding of the bride and groom, but also feel involved in strengthening their social life as a whole as a family (Sulasita, Coach of Sanggar Wayadiwangga, June 20, 2021 Interview with the author). They feel they have a responsibility to maintain and preserve the family and social values conveyed in the wawancan, both in their personal lives and in their interactions with others.

Wawancan also has the potential to unite the community in facing social challenges. In some cases, the messages conveyed through wawancan function as a way to build social consensus on values that are considered important in the Lampung Sai Batin community. This makes wawancan not only a tool for cultural

communication, but also a means to unite the community in an effort to create a conducive and solidarity-filled social atmosphere. Overall, the role of wawancan in strengthening the social ties of the Lampung Sai Batin community is very significant. In addition to being a medium for preaching that conveys Islamic teachings, wawancan also functions as a tool that strengthens relationships between individuals, families, and communities. Through wawancan, the community is reminded to always maintain social harmony, strengthen solidarity, and build relationships that are full of mutual respect and help. Thus, wawancan is not only important in the context of culture and religion, but also in strengthening a better and more solid social structure in society.

The Impact of Wawancan on Religious Understanding in the Lampung Sai Batin Community

The results of interviews with traditional leaders and religious figures in this study indicate that wawancan has an important role in increasing religious understanding among the Lampung Sai Batin community. The community does not only consider wawancan as traditional advice, but also as a medium that reminds them of Islamic teachings that are relevant to their daily lives (Ismail Gelar Dalom Kusuma khaya, June 20, 2021 Interview with the author). Wawancan, which is delivered in a way that touches on their cultural and social values, can convey religious messages in a way that is easier to understand and accept.

For most people, wawancan is an effective way to understand religious concepts that may not be fully understood in a more formal context, such as in pengajian or lectures (Ismail Gelar Dalom Kusuma khaya, June 20, 2021 Interview with the author). Concepts such as patience, sincerity, responsibility in the family, and the importance of maintaining household harmony are often conveyed through wawancan, which allows these messages to be more easily understood in their daily lives, especially in the context of marriage. This shows that wawancan not only teaches customary values, but also becomes a means to communicate Islamic principles in a more practical and applicable way. For example, in the interview, the importance of patience and sincerity in living a family life is often emphasized. This message is in line with the teachings of Islam which emphasize the importance of patience in facing life's tests and sincerity in every action. For many couples, this message can be directly applied in their married life. The moral message conveyed

through the interview is easier to understand because it is delivered in a way that is close to their local culture, without having to use stiff or overly theoretical language. Therefore, the interview is very effective in communicating religious teachings in a context that is more easily accepted by the community.

In addition, the interview also touches on the aspect of responsibility within the family, which is the core of many Islamic teachings. In the interview, traditional figures or clerics often remind the bride and groom to maintain a harmonious relationship with the extended family, and to respect and support each other in building a household. These messages are not only beneficial for the bride and groom, but also for the entire community present, because they are reminded of the importance of family values in their social life. These messages help them understand that Islamic teachings about the family are not only normative, but must also be applied in real life.

The impact of wawancan on religious understanding is very pronounced, especially for people who are less involved in formal religious studies. Wawancan conveys religious messages in a simpler and easier-to-understand way, and connects them directly to people's daily lives (Ismail Gelar Dalom Kusuma khaya, June 20, 2021 Interview with the author). This makes the message of da'wah more relevant, because people can directly feel the benefits in their lives. For example, teachings about maintaining family harmony and the responsibilities of husband and wife can be directly applied in their married life. For many people, wawancan is not only a means to obtain information about customs, but also a channel to obtain religious advice and guidance that is very relevant to their lives. This shows that wawancan has a dual role, namely as a medium to maintain traditional culture as well as a medium to educate the community about Islam. In this case, wawancan not only functions as a message deliverer, but also as a tool to strengthen faith and deepen religious understanding in society.

The importance of the role of wawancan in conveying religious messages is clearly seen in the way it is delivered. Religious messages conveyed in wawancan are often more narrative in nature, using examples of everyday life that are easy for the community to understand. For example, in wawancan, examples can be found of how husband and wife respect each other and work together in living their lives together (Author's observation in Pekon Kutadalom, June 11, 2021). This allows the community to see and apply religious teachings in a context that is closer to

their experiences. Wawancan also provides space for the community to ask questions and discuss religious teachings. In some cases, after the wawancan is delivered, traditional leaders or religious figures often open up space for questions and answers or discussions, so that the community can better understand the religious teachings conveyed (Author's observation in Pekon Kutadalom, June 11, 2021). This makes wawancan not only a one-way event, but also an interactive forum that enriches the understanding of religion among the community. This shows that wawancan is not only about delivery, but also about the communication and learning process that takes place in society.

One of the major impacts of wawancan is its ability to connect religious teachings with the daily practices of the community. In many cases, people find it easier to understand Islamic teachings when these teachings are directly connected to the values that exist in their culture. Thus, wawancan acts as a means to convey religious teachings in a way that is more contextual and easily accepted by the Lampung Sai Batin community. Overall, wawancan plays a significant role in increasing religious understanding in the Lampung Sai Batin community. Through wawancan, people not only learn about customs, but are also introduced to Islamic teachings that are very relevant to their lives. In this way, wawancan becomes an effective medium for preaching, connecting religion and culture in everyday life. This shows that preaching does not always have to be done through formal lectures or religious studies, but can be done through existing cultural traditions, such as wawancan, which are close to the community.

Wawancan as a Means of Spreading Contextual Da'wah

Wawancan plays an important role as a means of preaching that is very contextual and relevant to the socio-cultural situation of the Lampung Sai Batin community. In this tradition, the preaching delivered does not only talk about Islamic teachings in the form of formal lectures, but rather prioritizes an approach that is in accordance with local culture and customs. Through wawancan, the message of preaching is delivered in a way that is more integrated into the life of the community, so that it is easier to accept and understand. In this case, wawancan not only functions as a tool to spread religion, but also as a link between religious values and existing local traditions, creating a strong bridge between the two.

The importance of wawancan as a contextual da'wah medium lies in its ability to convey religious messages directly to the community in a more personal way and not too detached from their daily lives. Most of the Lampung Sai Batin community are more familiar with their customs and culture than with more formal or conventional forms of da'wah (Triana, 2022). Therefore, wawancan, which is already an integral part of traditional ceremonies, becomes a very effective way to convey religious teachings, because it does not force them to leave their own cultural framework. In this context, da'wah is not seen as something foreign, but as part of everyday life that they already know and appreciate. The preaching messages delivered through wawancan are more persuasive and not patronizing. Unlike other forms of preaching that may seem more instructive or coercive, wawancan delivers religious messages in a more natural way, in the form of advice and suggestions delivered by traditional figures or clerics who are respected by the community. This makes preaching through wawancan more acceptable to the community, because the delivery does not seem patronizing or forcing them to change their mindset directly (Ismail Gelar Dalom Kusuma khaya, June 20, 2021 Interview with the author). On the contrary, wawancan prioritizes an approach that touches feelings and builds understanding slowly and continuously.

In addition, the interview prioritizes the use of language that is easy to understand and familiar to the local community. In this context, the language used in the interview is not difficult or technical language, but rather everyday language that is easy for the community to understand. Therefore, the messages of preaching delivered through the interview are easier to understand and digest, because they are delivered in a simpler form and are not bound by formal rules. This makes the interview an inclusive media for preaching, which can reach various levels of society without distinguishing their level of education or social background. Another uniqueness is the ability of wawancan to adapt the message of da'wah to the local cultural context. In the Lampung Sai Batin community, customary values are highly respected, and wawancan functions as a means to integrate the message of Islam into these customs (Triana, 2022). For example, wawancan often conveys messages about the importance of fidelity in marriage, which is in line with Islamic teachings, but is delivered in a way that strengthens customary values. These messages do not conflict with customs, but rather enrich

people's understanding of how to live harmoniously in families and communities according to the teachings of their religion and culture.

Preaching through wawancan also prioritizes the social context that exists in society. For example, wawancan often talks about the importance of maintaining good relations with the extended family, playing an active role in community life, and building social solidarity. All of these messages are relevant to the social life of the Lampung Sai Batin community, where family relationships and mutual cooperation are an inseparable part of their culture. Wawancan provides religious guidance that is tailored to the needs of the community in their social life, without having to abandon deeper religious teachings. As a contextual da'wah medium, wawancan also supports the preservation of local cultural values. In many cases, wawancan serves as a way to reintroduce existing customary values, while connecting them to Islamic teachings. This allows communities to continue to appreciate and maintain their traditions, while adopting religious teachings that are in line with their culture (Andini & Sirozi, 2024). Thus, the interview not only functions as a medium for preaching, but also as a tool to strengthen the cultural and religious identity of the Lampung Sai Batin community.

Another positive impact of wawancan is that it becomes a means to strengthen the sense of togetherness in society. In the wedding procession, wawancan is delivered to the entire community present, not just to the bride and groom. This makes wawancan an opportunity to remind everyone about the importance of maintaining good relationships between individuals in society, as well as to reintroduce religious values that are relevant to their lives. Thus, wawancan also functions as a collective reminder of religious teachings that must be lived in every aspect of society's social life. The success of wawancan as a contextual means of da'wah lies in its ability to bridge religious and customary values. This allows da'wah to not only be a means of spreading religious teachings, but also as a broader social process, which strengthens social cohesion in society. Da'wah is not seen as something separate from everyday life, but as part of existing traditions and customs, which continue to develop over time. This makes wawancan a very effective tool in preaching Islam in the context of the Lampung Sai Batin community.

Wawancan also has the potential to be a more inclusive media for preaching, taking into account the cultural background of the community. In many ways,

wawancan provides space for the community to better understand religion without feeling alienated from their culture. The delivery of religious messages that are adapted to the social and cultural context makes wawancan more acceptable and more relevant to the lives of the community. Thus, wawancan is not only a means of spreading religion, but also a medium that connects religion with the cultural life of the community in a more harmonious and contextual way. Overall, wawancan plays an important role as a means of da'wah that is contextual and relevant to the socio-cultural situation of the Lampung Sai Batin community. Through a more natural approach and in accordance with local cultural values, wawancan is able to convey da'wah messages that are not only effective, but also able to maintain and preserve existing cultural values. Thus, wawancan can play a very significant role in developing da'wah that is more in accordance with the social and cultural life of the local community.

Challenges in Implementing Wawancan in the Context of Modern Development

Although wawancan plays an important role in the Lampung Sai Batin traditional wedding ceremony, there are a number of challenges that must be faced in maintaining its relevance amidst increasingly modern developments. The people of Lampung, like people in many other places, are now increasingly exposed to global culture and technology that can influence their way of thinking and views. The shift in values and lifestyles that are more practical and connected to the digital world, often makes traditional values, including wawancan, threatened to be forgotten or considered less relevant by the younger generation. One of the main challenges faced by traditional and community leaders is how to keep wawancan relevant to the needs of the times without sacrificing the traditional and religious values that are at the core of this tradition. Most people, especially the younger generation, are more accustomed to modern communication methods that are faster and more digital. Therefore, wawancan which used to be delivered face-to-face with more conventional language and full of direct advice, now faces difficulties in attracting the attention of the younger generation who are more interested in things that are practical and instant.

The results of interviews with traditional figures show that the biggest challenge in maintaining wawancan is how to combine traditional values with the

needs and tendencies of today's society (Ismail Gelar Dalom Kusuma khaya, June 20, 2021 Interview with the author). Several traditional figures expressed concerns that without adaptation to changing times, wawancan could be considered an old tradition and irrelevant to the lives of modern society. Therefore, they try to integrate modern elements in the implementation of wawancan, without changing the substance of the message it conveys. One approach used to address this challenge is to utilize technology and social media. Traditional and religious figures have begun using social media platforms such as Facebook, Instagram, and YouTube to convey wawancan messages, especially to the younger generation who are more active in cyberspace. Through video or live broadcasts, wawancan can be delivered in a more interesting and accessible way, without reducing the cultural values that are intended to be conveyed. In this way, wawancan can reach more people, even those outside the Lampung Sai Batin area, while providing a modern nuance in conveying traditional and religious messages.

In addition, some traditional figures also try to change the way wawancan is delivered in traditional ceremonies to be more in line with current developments. For example, they try to modify the language used in wawancan to make it easier to understand for the younger generation who are more accustomed to simple and less flowery language. This approach is expected to make wawancan easier to accept without sacrificing the essence of existing religious and cultural teachings. For example, the use of contemporary terms that are often used by young people, while still maintaining the deep and profound meaning of the message. However, the bigger challenge comes from how society can accept this change without feeling that wawancan has lost its traditional values. Some more conservative groups in society feel that using modern technology and language in wawancan can reduce the spiritual power and local wisdom that have been upheld. They believe that wawancan must continue to be done in the same way as before, with direct face-to-face meetings and the use of formal and meaningful language. The tension between maintaining tradition and adapting to the progress of the times is a dilemma that needs to be resolved.

In this case, the role of traditional and religious figures is very important to bridge the two worlds. They must be wise in responding to changes in the times, but still ensure that the core values of wawancan are not eroded. One of the steps taken is to educate the community, especially the younger generation, about the

importance of wawancan as part of the cultural heritage and a means of preaching (Ismail Gelar Dalom Kusuma khaya, June 20, 2021 Interview with the author). Traditional and religious figures try to show that even though there are changes in the method of delivery, the essence of wawancan as a means of conveying moral, religious, and cultural messages remains the same. In addition, the increasingly rapid development of the times also influences the way people think about the importance of maintaining traditions (Pongkot et al., 2022). Many people feel that wawancan is only relevant in the context of wedding ceremonies and has no place in everyday life. This is another challenge that must be faced, where wawancan must be able to show its relevance not only in certain events, but also in everyday community life. In this case, wawancan can be used as a tool to provide teaching about broader moral and religious values, which can be applied in various aspects of life.

The next challenge is related to cultural homogenization due to the influence of globalization. With the entry of foreign cultures, especially from social media and television, many people are starting to be influenced by a more individualistic lifestyle and tend to ignore the values of family and mutual cooperation that are characteristic of the Lampung Sai Batin community (Sulasita Pembina Sanggar Wayadiwangga, June 20, 2021 Interview with the author). In this context, wawancan can be an effective tool to remind people of the importance of solidarity and cooperation, but it also needs to be updated to remain relevant to the ever-changing era.

For this reason, close cooperation is needed between traditional figures, religious scholars, and the community in formulating ways to maintain the relevance of wawancan without losing its essence. For example, in addition to using technology, wawancan can also be combined with social activities that are more in line with the interests and needs of today's society, such as training or discussion forums that raise religious and customary topics. In this way, wawancan can become a means of preaching that remains alive, developing, and able to provide benefits in every level of society. Overall, the challenges in implementing wawancan amidst increasingly modern developments are indeed unavoidable, but with a wise and adaptive approach, wawancan can still play an important role as a relevant and effective means of preaching. Efforts to integrate modern technology and language, without sacrificing core cultural and religious values, are key to

maintaining wawancan as part of the living cultural heritage of the Lampung Sai Batin community.

Analysis of Wawancan as a form of religious and cultural integration of da'wah communication

In this study, there are two theories used to analyze the results of the discussion on the role of wawancan in the Lampung Sai Batin traditional wedding ceremony tradition as a medium of da'wah, namely the Theory of Da'wah Communication and the Theory of Integration of Religion and Culture. Both of these theories are relevant to explore more deeply how wawancan functions as a means of da'wah that combines religious messages with the customary traditions of the Lampung Sai Batin community.

The theory of da'wah communication focuses on ways of conveying da'wah messages that are appropriate to the cultural, social and psychological context of society (Masruroh, 2021). In the context of wawancan, this theory is used to analyze how Islamic preaching messages are delivered through wawancan in an effective and easily understood way by the Lampung Sai Batin community. Wawancan is delivered by traditional figures or clerics in traditional wedding ceremonies, where religious messages are delivered verbally using contextual language that is close to the lives of the community. In the research results, it was found that wawancan not only functions as a means of conveying traditional advice, but also as a means of communicating da'wah that emphasizes Islamic religious values. Through wawancan, traditional figures or clerics provide advice on household life based on Islamic teachings, such as the importance of loyalty, responsibility, and mutual respect between husband and wife. In this case, wawancan can be considered a more effective means of da'wah because it is delivered in a form that is in accordance with the way local people communicate, namely through language that is easy to understand and persuasive.

The theory of da'wah communication emphasizes the importance of suitability between the da'wah message and the socio-cultural context of society (Markarma, 2014). The wawancan delivered in the Lampung Sai Batin traditional wedding ceremony is an example of da'wah communication that successfully integrates religious messages with customary values, without causing conflict or rejection from the community. This indicates that wawancan has an important role

in introducing Islamic values in a way that is in accordance with the cultural norms that apply in Lampung society. This theory focuses on the mutual influence between religion and culture in the social life of society (Adnan, 2020). In the context of this research, wawancan acts as a medium to integrate Islamic religious values with the traditional traditions of the Lampung Sai Batin community. This theory is used to analyze how wawancan conveys Islamic preaching messages that are in accordance with local culture, so that both can go hand in hand without sacrificing one.

The results of the study show that wawancan in the traditional wedding ceremony of Lampung Sai Batin not only conveys traditional advice related to the way of life in society, but also contains Islamic teachings that are in accordance with household life. For example, wawancan teaches the importance of loyalty in marriage, respecting parents, and maintaining harmony in the family. These values are actually Islamic teachings, but are conveyed in a way that is in accordance with the culture and customs of the local community. In this case, wawancan has succeeded in becoming a bridge between religion and culture, so that the message of Islamic preaching can be accepted by the Lampung Sai Batin community without abandoning their cultural identity. The theory of integration of religion and culture emphasizes the importance of harmony between religious teachings and customs in maintaining cultural sustainability. Wawancan shows that Islamic preaching does not have to conflict with local traditions, but can be accepted and carried out in a harmonious manner. The Lampung Sai Batin community sees wawancan as part of their cultural heritage that remains relevant to religious teachings, so that wawancan has a dual role: as a medium for preaching and as a means to maintain existing cultural values.

These two theories complement each other in explaining the role of wawancan as a medium of da'wah in the traditional Lampung Sai Batin wedding ceremony. The theory of da'wah communication provides an understanding of how da'wah messages are delivered in a way that is easily accepted by the community through contextual and persuasive language. Meanwhile, the theory of religious and cultural integration shows how wawancan successfully combines Islamic religious messages with customary values, so that both run side by side without any clash. The results of the study show that wawancan not only serves to convey the message of da'wah in a formal form, but also strengthens the social and cultural relations of the Lampung Sai Batin community. The messages conveyed in wawancan, which

contain Islamic religious values, can be easily accepted by the community because they are delivered in a way that is in accordance with their local culture. This confirms that da'wah can be carried out with a contextual approach and still maintains traditional values.

Both theories used in this analysis contribute significantly to the understanding of how da'wah can be delivered through local cultural media. Wawancan, as a da'wah medium, shows that da'wah does not have to be delivered in a formal manner or separate from local culture, but can be done in a more natural and easily accepted way by the community. By using the theory of da'wah communication and the integration of religion and culture, this study shows that da'wah can be delivered effectively without sacrificing existing cultural values. Wawancan not only functions as a tool to convey religious messages, but also as a means to maintain and preserve the cultural traditions of the Lampung Sai Batin community. This shows the importance of da'wah that is contextual and relevant to the needs and socio-cultural developments of the community.

IV. CONCLUSION

This study demonstrates that wawancan functions as more than a ceremonial tradition within the Lampung Sai Batin wedding ceremony, it operates as a culturally embedded medium of da'wah that integrates Islamic teachings with local customary values. Rather than positioning religion and tradition as separate domains, wawancan illustrates how religious messages are negotiated, contextualized, and internalized through culturally meaningful forms of communication. This finding highlights the dynamic interaction between Islam and local culture in everyday religious practice.

From the perspective of culturally based da'wah, this research contributes by conceptualizing wawancan as a form of persuasive, non-formal religious communication that strengthens social cohesion while preserving local wisdom. The effectiveness of wawancan lies in its symbolic language, oral performance, and communal setting, which enable religious messages to be conveyed in a manner that is accessible, non didactic, and socially embedded. In this sense, the study extends discussions on da'wah beyond institutional or textual approaches toward culturally grounded practices.

The findings also have important implications for the field of Islamic anthropology. By examining wawancan as a lived religious practice, this study provides empirical insight into how Islamic values are articulated within indigenous traditions and how religious meaning is constructed through social interaction. This supports anthropological perspectives that view Islam not as a monolithic system, but as a tradition that is locally interpreted and practiced within specific socio-cultural contexts. Despite these contributions, this study has several limitations. First, the number of informants was limited to seven participants, which may not fully represent the diversity of perspectives within the Lampung Sai Batin community. Second, the ethnographic scope of the research was confined to specific wedding ceremonies and local settings, limiting broader generalization. Third, the study relied primarily on interview and observational data, which are inherently shaped by participants' interpretations and the researcher's positionality.

Future research is therefore encouraged to expand both the scope and methodological approach of this study. Comparative research across different Lampung sub tribes or other Indonesian ethnic groups could provide deeper insights into variations in culturally based da'wah practices. Longitudinal studies are also recommended to examine how traditions such as wawancan adapt to social change, particularly in the context of digital communication and the transformation of oral traditions in the contemporary era. Such studies would further enrich the understanding of the relationship between Islam, culture, and communication in evolving socio-cultural landscapes.

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