

Islamic Character Values Based On Local Wisdom (Study On The Kulawi Tribe Community Of Sigi Regency, Kaili Tribe, Donggala Regency, And Pamona Tribe Kab. Poso)

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Abstract

The Kaili, Kulawi, Kaili and Pamona tribes still maintain traditions because traditions are still very functional in the social life of the people in the Kulawi, Kaili and Pamona tribes This is in line with the theory of cultural functionalism proposed by Malinowski and Radcliffe Brown, that a culture survives because it turns out to have certain functions for the community concerned. The functions possessed by the Saparan tradition include the function of bringing prosperity, the function of maintaining kinship ties, the function of maintaining bonds of solidarity and harmony of citizens, the function of entertainment, and the function of maintaining cultural heritage. Every tradition as a form of local wisdom in the Kulawi, Kaili and Pamona tribes has Islamic character values.

Keywords: Islamic Character Values and Local Wisdom

Abstrak

Suku Kaili, Kulawi, Kaili dan Pamona masih mempertahankan tradisi karena tradisi masih sangat berfungsi dalam kehidupan sosial masyarakat di suku Kulawi, Kaili dan Pamona. Hal ini sejalan dengan teori fungsionalisme budaya yang dikemukakan oleh Malinowski dan Radcliffe Brown, bahwa suatu kebudayaan tetap bertahan karena ternyata mempunyai fungsi tertentu bagi masyarakat yang bersangkutan. Fungsi-fungsi yang dimiliki oleh tradisi Saparan antara lain fungsi mendatangkan kesejahteraan, fungsi memelihara tali silaturahmi, fungsi memelihara ikatan solidaritas dan keharmonisan warga, fungsi hiburan, dan fungsi menjaga warisan budaya. Setiap tradisi sebagai wujud kearifan lokal pada suku Kulawi, Kaili dan Pamona mempunyai nilai-nilai karakter Islami.

Kata kunci: Nilai Karakter Islami dan Kearifan Lokal

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Received 25 June 2024, Accepted 29 June 2024, Published 9 July 2024

INTRODUCTION

The characteristic of Indonesian society is a pluralistic society. The plurality of a society can be seen from two variables, namely cultural plurality and social plurality. Cultural pluralism is determined by genetic-social indicators (race, ethnicity, ethnicity), culture (culture, values, habits), language, religion, caste, or region. Social pluralism is determined by indicators such as class, status, institutions, or power. The plurality and diversity of the Indonesian nation is an asset that must be maintained and cared for as well as possible. That plurality and diversity strengthen the unity and unity of the nation within the framework of the Republic of Indonesia (Affandy, 2017). So that the life of the nation and state can run safely and peacefully towards advanced Indonesia. The Indonesian nation in the past was famous for the characteristics of a friendly, wise, helpful society, tolerance, mutual respect and various other positive moral behaviors. Such traits are almost evenly distributed in all walks of life that exist in the life of this nation. So it is well known that Indonesians have noble

values that are maintained in their lives. Therefore, it is not surprising if there are comments from almost every foreign nation who visits Indonesia by stating that the Indonesian nation is friendly, kind and friendly. The formation of noble values that are able to pattern the behavior of Indonesian society is due to the role of customs that are so strong, which become culture in people's lives. Although the customs and culture of each region are different, in general they have the same essential values. The traditional and cultural philosophies that develop in various corners of the Indonesian homeland on average instill good and positive moral attitudes and behaviors. So how to behave and behave to parents, children, siblings, neighbors, guests, strangers, society and even how to behave towards nature, plants and animals has rules. There are traditional guidance, there are cultural formations, there are recommendations and restrictions. And this phenomenon is so thick in the life of the Indonesian nation. Local wisdom epistemologically consists of two words, namely wisdom which means wisdom and local means local. Local wisdom is understood as ideas, values, local views that are wise, full of wisdom, good value, which are embedded and followed by community members (Widyanti, 2015).

The characteristics of local wisdom according to Rohaedi in Daniah, (2022) are,

"Able to survive against external culture, have the ability to accommodate elements of outside culture, have the ability to integrate elements of external culture into the original culture, have the ability to control, and be able to give direction to cultural development". Local wisdom is knowledge that explicitly emerges from a long period of evolving together people and their environment in local systems that have been experienced together. The process of evolution that is so long and inherent in society can be used as local wisdom as a potential source of energy from the collective knowledge system of the community to live together dynamically and peacefully. This understanding sees local wisdom not only as a reference for one's behavior, but furthermore, which is able to dominate the life of a civilized community. dealing with the influence of foreign cultures at the time when those cultures were in contact".

Substantially, local wisdom is the values prevailing in society. Values that are believed to be true and become a reference in the daily behavior of the local community. Therefore, it is reasonable to say that local wisdom is an entity that greatly determines the dignity and dignity of humans in their communities. This means that local wisdom which contains elements of intelligence, creativity and local knowledge from elites and their people is decisive in the development of civilization of their people.

The Kulawi Indigenous People (*To Kulawi*) in one of their kinship systems that regulate human relations with nature have a system called *Katuwua/Popahilolonga Katuwua*. This system adheres to 2 (two) basic principles, namely: (1) *Toi Petagi*, (2) *Toi Popalia*. The To Kulawi community who live around the mountain nature which is rich in biodiversity is a community group that for generations has traditional wisdom concepts in utilizing natural resources responsibly. In line with that, for generations, the Indigenous people of To Kulawi and Toro have been equipped with a traditional concept of the use of natural resources "*Popahilo Longa Katuwua*" in that concept

"*Katuwua*" it is believed that in this Persada Earth (*I wongko lino*) there are three elements of life that have a reciprocal relationship, grow and multiply and support each other, namely: Human (*Tauna*), Animals (*Pinatuwua*), Plants (*Tinuda/hinua*).

In addition to the Kulawi tribe of Central Sulawesi there is also the Kaili tribe which is one of the tribes that also has a set of local knowledge which is a pattern of Kaili culture that they manifest in everyday life such as forest conservation, abstinence or pemali in speaking or speaking, and other traditional ceremonies. The harmony of life described from the local wisdom of the Kaili community if maintained and continued to be sustainable, it will always provide a balance of bonds between humans and nature. Likewise, taboos, taboos or multipherence and sanctions against various violations of local wisdom that are still maintained are all oriented towards maintaining sustainability, harmony of relations between humans and nature where they live.

In addition to the Kulawi and Kaili tribes, the Pamona Tribe is one of the tribes in Central Sulawesi, namely in Poso Regency where the Pamona Tribe knows a community system called *Sintuwu Maroso*. *Sintuwu Maroso* is a cooperation with the principle of selflessness and social obligation to obtain certain goals. In the Pamona language, *Sintuwu Maroso* means firmly united. *Sintuwu Maroso* provides the values of togetherness, courtesy, harmony, tolerance, brotherhood, unity, and unity of the Pamona community. These values become the unifier of society, the shaper of social security and social capital and the driver of the creation of togetherness with the same system.

METHOD

This research was conducted using qualitative research methods (Harahap and Mhd. Bakhsan Parinduri, 2017), with a descriptive approach, namely a research procedure that produces descriptive data in the form of written or spoken words of people and observable behavior (Ainun and Nur, 2021). The research locations are in Sigi, Donggala and Poso districts. The data collection technique that will be used in this study is Observation is carried out to determine routine activities carried out by the community (Mulyadin and Jaedun, 2018). The interview is conducted by two parties, namely the interviewer *who* asks the question and the interviewee who provides the answer to the question (Moleong, 2002).

Documentation is carried out by reviewing important documents that support the completeness of data. The data collected is mainly in the form of words, sentences or images that mean more than just the number or frequency (Setiawan, 2018). According to Sutopo in Alidrus (2020) that after conducting an interview, data analysis begins with making a transcript of the interview results to replay the interview recording, listening carefully, then writing down the words heard according to what has been recorded. Meanwhile, in analyzing research data, namely by reducing data, presenting data, and verifying data.

RESULTS AND DISCUSSION

The Existence of Local Wisdom of the Kulawi Tribe Community of Sigi Regency (Popahilolonga Katuwua Tradition)

The To Kulawi community who live around the mountain nature which is rich in biodiversity is a community group that has traditionally had concepts of local wisdom in utilizing natural resources responsibly. In line with that, for generations, the To Kulawi Indigenous people have been equipped with a traditional concept of the use of natural resources "*Popahilo Longa Katuwua*" in that concept "*Katuwua*" it is believed that in this Persada Earth (*I wongko lino*) there are three elements of life that have a reciprocal relationship, grow and multiply and support each other, namely: Humans (*Tauna*), Animals (*Pinatuwua*), Vegetation (*Tinuda/hinua*).

Basically, the implementation of customary forests aims to improve the welfare of customary law communities, in a sustainable manner and ensure environmental sustainability. The relationship between humans and nature, especially forests, is a form of an inseparable whole. Customary forest management still faces various challenges, both from policy, capacity, and institutional aspects (Interview 2022).

Therefore, efforts are encouraged to ensure that customary forest management can be carried out sovereignly in order to achieve economic independence and improve the socio-cultural dignity of indigenous peoples. And it is expected to provide guidelines in wise forest management based on the concept of local carifan owned by the Indigenous people of the Kulawi tribe. In addition, customary forest management also needs to consider several aspects in utilizing forests, this can be seen in the concept of forest management based on local wisdom owned by the Kulawi tribe.

Huaka (customary territory) of the Customary Law community in kulawi is a unit with an administrative area of 1,806 hectares. Customary forests are part of the unity of the To (people) kulawi customary territory that cannot be separated. Forests are part of the lives of indigenous peoples who have supported their daily lives, becoming one of the important wealth for indigenous peoples to ensure their welfare. The forest is also seen as a deposit from the almighty for the continuation of the lives of future generations. Kulawi residents classify the right of ownership of natural resources into two, namely the right of joint ownership and the right of private property. The tenure and ownership in question are closely related to the regional spatial system and the designation of forest areas.

The Existence of Local Wisdom of the Kaili Tribe Community Donggala Regency (Balialia Tradition)

From the results of research and interviews in Donggala Regency, it is stated that *Balialia* is divided into several types, including:

First, Balialia Jinja, which is the worship of the god of water by making food offerings that are placed on a small boat made of sago fronds, then washed into the river. Of course, before this drifting there are stages that precede it.

Second, *Balia Layargi*, which depicts the nature of violence such as bloodlust against war enemies, so that the implementation of *this Balia* cuts or spears animals that have been provided as sacrifices.

The third *Balia Bone*, which is the worship of the god of fire by performing a dance in a circle on the embers of fire by trampling until extinguished.

Fourth *Balia Kana*, which is a ceremony to inaugurate the sick to become a member of *Balia*.

The fifth *Baliore (Balane)*, which is a ceremony to treat the sick led by a Sando as Tadulako who will determine what is desired and the family of the patient will follow. In *Balane's* ceremony, it is often also combined with *Balia Bone* (Interview 2022).

Of the five types of *Balia* above that are commonly carried out in Donggala, is *Balia Jinja*. This is as said by a Sando and the family of the Prisoner. The existence of *Balia*, one of the animistic remnants of the ancestors of the Kaili Tribe that still remains in the midst of modernization. The *Balia Dance process* which was held at 20.52 WITA, *Balia* preparations were held at the hospital home. In this Banawa District area, there are still some people who use *the Balia* tradition for healing, usually carried out 1 year sometimes 2-3 times.

Balia's position in Kaili's contemporary society, especially in Donggala Regency. *Balia as a* traditional practice is faced with two great forces, namely religion and modernity. *Balia as a* cultural space that has survived in the midst of changing perspectives, both in the context of modern beliefs and health due to the acceptance of Islam as a public role model and modern health system. *Balia's* ritual ability to survive today is the result of long negotiations and cultural dialogues between Islam, modernity, and traditional medicine rituals called *Balia*.

Many local people still believe that *Balia* Adat can indeed heal sick people with various processes. *Balia* traditional ceremony *is a* non-medical medical medical ritual known to the Kaili Tribe community since hundreds of years ago. Before there was a hospital, this ceremony was relied on by the community to get instructions from ancestors related to how to dissolve diseases that attack the body. This tradition is still preserved and is carried out by only one descendant. For example, who is a daughter who is willing to study in the family. In its implementation, the ritual is led by a shaman or elder called *Tina Nu Baliya*. The process begins with *Nolana Vangi* (applying perfume) to the body part of the sick person. Then, the ritual perpetrator prepares one bowl of water, a chicken and a goat while *nogane* (reciting prayers). The blowing of *lalove* (flute) and *gimba* (drum), begins to invite ancestral spirits to engage in rituals. Then, the dancers move around the *palaka* (place). The next stage is the *Moraro* ritual procession. While dancing, dancers, mostly women aged 50 years and above, spear a goat and a chicken that has been previously prepared (Interview 2022).

The Existence of Local Wisdom of the Pamona Tribe Community of Poso Regency (Padungku Tradition)

As expressed by Pamona Traditional figures, namely as follows:

Padungku on the Pamona tribe has become a tradition for generations and until now it is still done and maintained. The proof is that from the past until now we still carry out this ritual in terms of pronouncing the sense of syuku for the success of our harvest (Interview 2022)..

In addition, in another interview it was mentioned that:

The *padungku tradition* can be called the cultural identity of the pamona community because *padungku* itself comes from the pamona language which means cleaning, tidying, and storing. The meaning of the word relates to the tools used by farmers. The tools are cleaned, tidied up, and stored all after harvesting and then followed by a thanksgiving feast (Interview 2022).

The implementation of the farmers' thanksgiving feast varies relatively in time for each region, in Poso Regency. Especially for the Pamona Pusalemba sub-district, the implementation takes place in September or October. The timing is based on the end of the harvest activities of the farmers. The above reality shows that *padungku* as a language and cultural identity is a farmer's holiday or farmers' thanksgiving feast after harvest. However, another reality shows that this holiday is not only carried out by farmers but almost all people in the region are involved in *padungku* holiday.

This *padungku* tradition is not only followed by the pamona ethnic community but also followed by other communities who are or live in pamona pusalemba. Such as Javanese, Balinese, Torajan people, and so on. With regard to the above reality, at the time of implementation of *padungku* which is usually set on Friday, elements of citizens who work as civil servants and private employees participate in the holiday even though there is no official announcement from the government as a holiday.

Islamic Character Values in the local wisdom of the Kulawi Kaili and Pamona tribes

The Islamic character values contained in the *Popahilolonga Katuwua tradition* are the characters of *Amanah* and *Fathanah*. The character of *trustworthiness* is because the kulawi tribe community maintains and manages forest ecosystems that have been determined through social and cultural institutions and local leadership. The character of *fathanah* is because the people of the Kulawi tribe have intelligence in managing and maintaining forests by not damaging the ecosystem in forest management. This is in line with the understanding of the nature of *Fathana*, namely *fathanah* is a trait that includes intelligence, proficiency, or mastery of certain fields that include intellectual, emotional and spiritual intelligence. The characteristics of *the fathanah* soul include wisdom and wisdom, high integrity, awareness to learn, proactive attitude, orientation to God, trusted and renowned, being the best, empathy and competitive spirit. This is also reinforced by the word of Allah Almighty in Q.S. An-Nisa verse 58:

﴿إِنَّ اللَّهَ يَأْمُرُكُمْ أَنْ تُؤَدُّوا الْأَمَانَاتِ إِلَىٰ أَهْلِهَا وَإِذَا حَكَمْتُمْ بَيْنَ النَّاسِ أَنْ تَحْكُمُوا بِالْعَدْلِ إِنَّ اللَّهَ نِعِمَّا يَعِظُكُمْ بِهِ إِنَّ اللَّهَ كَانَ سَمِيعًا بَصِيرًا﴾

Translation:

"Behold, Allah commands you to deliver a commission to those who deserve it, and (commands you) to establish laws among men, that you may establish it justly. Indeed, God has taught you the best. Verily, Allah is All-Hearing and All-Seeing."

Balia tradition is a traditional ritual that is usually carried out by the kaili tribe community. This ritual is a traditional ritual carried out with the aim of healing. And in the days of fashion

The *padungku* tradition is carried out as an expression of gratitude to the Supreme Creator of God Almighty. Because it comes from God, the first harvest must be offered to him. The Padungku celebration is also expected to create a sense of unity and unity of the people in the area that carries it out.

The Islamic character values contained in this tradition are Tablighi character *Tabligh* is the behavior of someone who tries to convey the message or mandate given to him to be conveyed to someone who is addressed. Thus, the nature of *Tablighi* is still in the line of honesty and trustworthiness. When a person can honestly and is able to convey the message given to him, then he will be trusted. Therefore, these qualities deserve to be the principles of the formation of character value education based on religious / religious values (Islam). Not only that, *Tabligh* is an effort to realize a certain message or mission carried out with a certain approach or method.

CONCLUSION

The Kaili, Kulawi, Kaili and Pamona tribes still maintain traditions because traditions are still very functional in the social life of the people in the Kulawi, Kaili and Pamona tribes. This is in line with the theory of cultural functionalism proposed by Malinowski and Radcliffe Brown, that a culture survives because it turns out to have certain functions for the community concerned. The functions possessed by the Saparan tradition include the function of bringing prosperity, the function of maintaining kinship ties, the function of maintaining bonds of solidarity and harmony of citizens, the function of entertainment, and the function of maintaining cultural heritage. Every tradition in the Kulawi, Kaili and Pamona tribes has Islamic character values

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