Strengthening Islamic Education Values through Kaili Da’ a Local Ethnic Cultural Symbol

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ABSTRACT: This research aims to examine the meaning of Kaili ethnic cultural symbols to strengthen the values of Islamic education among the Kaili ethnic community. This research was conducted using a qualitative approach. The data collection technique in this research uses observation, interviews and documentation methods. Data analysis in this research uses single data analysis (individual case analysis), with the data analysis model from Miles and Huberman, through three paths of activities that occur simultaneously. This research found that there are sambulugana symbols and sintuvu symbols in organizing their daily life systems. These symbols are interpreted deeply because they have fundamental values. The sambulugana symbol teaches the concept of gratitude and resignation to God Almighty. Meanwhile, the sintuvu concept teaches the values of ukhuwah or cooperation between people. The sintuvu symbol reminds the Kaili ethnic community of how they live in interdependence with one another. The sintuvu symbol also teaches us not to create distance between relatives. So, as much as possible, maintain kinship relations even in buying and selling (exchanging goods).


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DOI: https://doi.org/10.35723/ajie.v8i1.449

**Keywords:** Strengthening Values, Islamic Education, Cultural Symbol, Kaili Da’a.

**Received:** September 12, 2023; **Revised:** November 22, 2023; **Accepted:** January 11, 2024

## I. INTRODUCTION

Community ethnic Kaili Da’a is a thick community with a culture. They are very obedient to rules or norms that have been inherited in a way passed down from generation to generation by their ancestors. Islam entered the land of Kaili in the 1600s, which was introduced by a preacher from Minangkabau named Sheikh Abdullah Raqi (Dato Karamah). Struggling to preach, Sheikh Abdullah Raqi succeeded in converting the kings of Kaili to Islam, making Islam possible, solid, and enduring until now (Handayani & Pratiwi, 2016); (Gazali et al., 2023).

Development of Islam amid ethnic Kaili spelt out no evenly, a fine between Kaili Ledo, Kaili Rai, Kaili Unde, especially again Kaili Da’a. If we look at the moment, this is Kaili Ledo, Kaili Unde, Kaili Rai, and the others already very religious. They already enjoy modern life. They had already tasted formal education. Even Lots between those who are successful in trade and become civil servants. The same thing happens in the community ethnic groups in Central Java. Mark R. Woodward said that Islam is a strength dominant inside rites and beliefs in Java middle that He joined in form character interaction social and life daily all over layer public Java (Woodward, 2014); (Mahpuddin et al., 2016).

That thing compares backwards with the condition community ethnic Kaili Da’a. Ethnicity Kaili Da’a is still very thick with culture locally, and there are still lots of consuming myths. In life, they entirely depend on values inherited culture in a way hereditary. Very passionate about values and culture. Local, this makes Islam challenging to develop in the middle community of ethnic Kaili Da’a (Hapid et al., 2023); (Warami, 2022); (Bakri et al., 2020).

The result of high fanaticism towards local culture has occurred in Javanese Islam. In his book Revolution Behavior Religion in Rural Yogyakarta, Hyung Jun Kim explains something similar: why Muslims in the research area first face the West when they pray. That is because Sheikh Abu Bakar lived on the western island of Java, and, as is known, people started facing west when they prayed (Kim, 2017). Another phenomenon before independence was that people did not dare to say the shahada. If they do, they think they must sacrifice something because philosophy is considered a mantra (Kim, 2017).

That is what happened to the community of ethnic Kaili Da’a. Until this moment, Islam has already been introduced in a way repeatedly by the preachers. Many Islamic societies flocked to create a coaching program for the community of ethnic Kaili Da’a. However, the result was not by hope. In the district of ethnic Kaili Da’a, very few are

DOI: https://doi.org/10.35723/ajie.v8i1.449
serious about their religion and attach importance to necessities distributed by these Islamic communities. If there are team missionaries who distribute groceries tomorrow, they will pledge to become Christian (Fitriani, 2019).

Studies ethnological, especially from Clifford Geertz, said Islam was not once truly embraced in Java except among community small traders and almost the same palace (Geertz, 2013);(Woodward, 2014). This happened because the palace people were very thick with their cultures and did not want to. There are values of destructive alien culture that they inherit in a way hereditary (Woodward, 2014);(Sidiq & Ikhwan, 2018);(Stevens et al., 2020).

If Clifford Geertz divided Javanese Islam, it became three: santri, priayi, and abangan. So, the community ethnic Kaili Da'a is also divided into three groups: Muslims, non-Muslims, and circles with fanatical customs and culture. System mark culture is the highest and most abstract level of custom customs. This is caused because mark culture is concepts about something that exists in natural thought part big from the society they are considered valuable and essential in life. Culture works as something guidance that provides direction on orientation life public (Wilson, 2019);(Prayogi & Danial, 2016).

So it is not surprising that the Kaili Da'a ethnic community, both Muslims and non-Muslims, even though they have accepted religion as their belief, will influence the existing culture. This they understand because nothing is lost, so it is fair. As a result, the local Kaili Da'a cultural values influence their religion. The acceptance of Islam by some of the Kaili Da'a ethnic community as the highest belief has had an excellent impact. Even though the Kaili Da'a ethnic community is very steeped in values, religion and culture are two things that allow acculturation to occur. In this way, it can birth to new thoughts that are more religious and modern.

According to Kuntjaraningrat, cultural acculturation occurs when people with a culture are exposed to different foreign elements. These elements of foreign culture are gradually accepted and processed into their own culture. So that later, it does not cause the loss of personality culture itself (Cheng, 2023);(Schultz & Ward, 2021);(Khosrowjerdi & Bornmann, 2021).

Because culture, even though it is based on religion, can change from time to time and place to place. Most cultures based on religion are primary, and culture is secondary. Culture can express faith because it is subject to religion or not. So, although beliefs are absolute and apply in every space and time, culture is relatively limited by space and time (Saada, 2023).

Based on the community's background, the Kaili Da'a ethnic group influences local customs and culture, so acculturation to Islamic values and local Kaili Da'a ethnic culture is necessary. Islam requires its culture to live with the Kaili Da'a ethnic community. Apart from that, culture needs Islam to continue to be preserved. Next, acculturation marks a solution to create a new culture that teaches about life progress and a more Islamic culture (Ikhwan & Jailani, 2014);(Nasrullah, 2018).

Many well-known anthropologists have conducted similar research on Islam and local culture. Among them is Clifford Geertz in his book The Religion of Java and Agricultural Involution. This second work dominates the scientific discourse on Javanese social, political, cultural, economic and religious behaviour. Hodgson views

DOI: https://doi.org/10.35723/ajie.v8i1.449
Geertz's interpretation of ethnographic data as evidence that the tradition was truly syncretic concerning Islam (Geertz, 2013).

Hodgson linked Geertz's perceived weakness in understanding Islam to the methods used by the modernist (reformist) school. Geertz also classified other things as biological children of Hindu-Buddhist culture. Hodgson believes that the data presented by Geertz shows how small elements survive in Hindu culture at the heart of (contemporary) Javanese culture. This then made Hodgson question why Islam's victory in Java was comprehensive.

From the questions asked by Hodgson, an American anthropologist named Mark R. Woodward researched Central Java in his book Javanese Islam. Mark R. Woodward used Hodgson's questions as questions in his research. He also explained research conducted by Hyung Jun Kim in his book Revolution Behavior Religion in Rural Yogyakarta. In the book, This Indeed, many of Hyung Jun Kim's studies revolve around agriculture, but he also highlights the dialectic between Islam and local Javanese culture (Kim, 2017).

Hyung Jun Kim in his writings criticizes Mark R. Woodward's writings a lot. He blamed Mark R. Woodward's firm manner as something ordinary. For example, slametan, part of Islam, is only based on sources from the slametan performer, without checking the primary sources of Islamic teachings, namely the Al-Qur'an and Hadith. Because then it can be known that the Prophet Muhammad Saw also did the same thing.

To find novelty in research, researchers completed several previous studies. Then, look at the differences or angles and others who have not. There has been much attention from previous researchers. There are significant differences between facet paradigms, methods, or research focus.

**Figure 1. Map of literature review**

There are many unique things between one research and another, both in how the research is carried out and the research focus taken by previous researchers. Previous research has studied cultural symbols as general communication patterns and how
individuals understand each other's meaning through these cultural symbols. The discussion of the values of Islamic education discussed in previous studies only discusses Islamic education in the form of material presented in a structured institutional setting, like many other studies of Islamic education. Therefore, the research we conducted has its novelty and uniqueness, including that local cultural symbols are used to strengthen the values of Islamic education among the Kaili ethnic community. This also eliminates the public's view that local culture cannot be religious. Many people consider local culture to be a factor that contaminates the values of monotheism in the Islamic religion.

This study focuses on strengthening the values of Islamic education in the Kaili Da'a ethnic community in Kalora Village, Sigi Regency, Central Sulawesi Province. From the phenomena in the field, there are several interesting problems for us to pay attention to, including that it is not easy to find Islamic education methods suitable for rural ethnic communities. Second, it takes hard work for society to deduce the meanings of cultural symbols. Third, it is difficult for ethnic communities with solid cultural values to accept new values as the highest beliefs.

II. METHOD

A qualitative research approach was applied in this research. This study approach is how researchers investigate the importance of life in how individuals live in a group. The type of research that we use in research is a case study type. Case study type This means that design studies can be found in various fields, especially in the evaluation process, namely when researchers develop analyses of programs, events and activities that occur (Creswell, 2019).

This research was conducted on the Kaili Da'a ethnic community. Starting this research, the researcher first observed the Kaili Da'a ethnic environment. Researchers carry out observation activities by mingling with the local community and interacting with each other and the local community. Next, the researcher conducted a structured interview based on the interview guide the researcher had prepared. After obtaining the information the researcher needed through structured interviews, the researcher continued to conduct unstructured interviews with the local community to obtain reinforcement from previous information. Next, the researcher collected data in the form of documentation taken from the Kaili Da'a ethnic community as data reinforcement that could support the data that had been previously collected.

Data analysis in this research uses single data analysis (individual case analysis), with the data analysis model from Miles and Huberman, through three activity paths that occur simultaneously: (1) data reduction is carried out continuously during ongoing research, even before data is collected. (2) Data presentation is carried out to find the values taught by Islam in the family, such as reading the Qur’an, aqidah, worship and morals. (3) Concluding/verification carried out during data collection. To conclude, we can find patterns of events that occur. Data collection techniques in research use observation, interviews and documentation.

DOI: https://doi.org/10.35723/ajie.v8i1.449
III. RESULT AND DISCUSSION

The Meaning of Local Cultural Symbols of the Kaili Ethnic Group

1. Sambulugana symbol

Sambulu is saying that gana, or tray opener, is crucial in the traditional rituals and culture of the local Kaili ethnic group. Sambulugana is an ingredient in traditional ritual processes in the field. Kaili has a deep meaning. Sambulugana is one of the daily cultures carried out in Kaili traditional rituals, especially at wedding ceremonies.

In Sambulugana, there are symbols of essential things that must be done when procuring traditional sambulugana. The signs are as follows: Tagambe/gambier (human veins), kalosu/betel nut (human blood), tambako/tobacco (human heart), toila/chalk (human hair), nobalengga/one-tailed goat (purity of the human heart), nountu (expression of gratitude) dan noisi (equipment in the household).

Every symbol on sambulugana has a profound meaning for the community of ethnic Kaili. The definition covers the things inside human beings and related matters with the life of humans. Community ethnic Kaili's view was unique to the symbols also have significant meaning for life.

2. Sintuvu symbol

The sintuvu symbol contains the values of cooperation between people. With this symbol, the Kaili ethnic community is grouped into a form of cooperation in the middle. This is important because it is the core thing that advances life.

The Kaili ethnic community has many symbols to organize their daily lives, for example, the sintuvu symbol, which contains the character of the social values that have prevailed among them for a long time. The values and social values characteristic of the Kaili ethnic community are visible in their daily activities (Firmansyah, et al., 2023). Sintuvu, in the form of social values, includes Mosiala Pale, which is a symbol of the cooperation carried out by the Kaili ethnic community in processing agricultural land. Mesidondo is a symbol of cooperation in cleaning roads and waterways. Santongo Eo is a symbol of cooperation carried out over half a day, for example, mowing the grass.

The sintuvu symbols in collaboration form include No Evu (symbol of cooperation in herding livestock), No Kayu Nateba (working together to build a house), Na Buso (cooperation in making weapons), No Asu (cooperation in hunting), No Nunu (cooperation in making clothes from leather), No Vunja (giving thanks for the harvest), Mpo Toboyo (does not create distance between relatives).

The value of togetherness or symbol sintuvu covers the scope of field life and is very broad between many cultures or ingrained habits in the middle community ethnic Kaili. Symbol sintuvu is one mark a must legacy preserved because spot this is very much needed No only among society ethnic group Kaili but also for the middle Indonesian citizens.

Strengthening Islamic Education Values through Cultural Symbols

The implication of the meaning of the local cultural symbols of the Kaili ethnic group in the findings above is a reminder of the values of Islamic education. All of these symbols can be grouped into two values of Islamic education. First, as a reinforcement of the values of gratitude and surrender. In implementing the
sambulugana custom, there is the meaning and value of Islamic education. Of course, the sambulugana custom is not carried out without a specific goal but is instead a custom carried out to achieve a specific goal.

In its implementation, sambulugana teaches humans how great their supernatural powers are. God created humans with essential elements like heart, blood, hair, etc. This reminds man that he is only a servant, created by God and within himself. There are elements like that that are extraordinary.

Sambulugana also explained the importance of being grateful and trusting God in all human affairs. Being grateful and counting is crucial for humans, but the second thing is the most straightforward thing humans forget. So, in sambulugana, it is a warning to humans about gratitude and surrender.

Second, the value of Islamic education from the symbols above strengthens the values of brotherhood. Sintuvu is one of the symbols of the Kaili ethnic group. This character is prevalent among the Kaili ethnic community because it is often echoed so that people remember the importance of brotherhood and the values of unity.

The Kaili ethnic community was previously known for frequent community conflicts between members. Previously, it only caused disputes, even though they were only caused by trivial matters. So, the sintuvu symbol is a reminder that the Kaili ethnic group is an ethnic group that prioritizes brotherhood and unity.

The sintuvu symbol reminds us how they live in mutual need of each other and cannot be separated. Sintuvu also reminds us that brotherhood and attitude towards any additional help are God's commands and recommendations contained in his religion, considering that the Kaili ethnic community is predominantly Muslim.

Islam, the world's third largest and youngest religion, is one of the most widespread religions worldwide. According to data, in 2023, the number of followers of Islam will reach approximately 1.9 billion people or around 25.2% of the world's population, and this number is projected to increase to 2.2 billion in 2030 or around 26% of the world's population. Population (Wisevoter, 2023). More than 70% of Kazakhstan's population adheres to the Hanafi school of Islam, which is widely known to be more liberal and open (Achilov, 2012); (Moore, 2014).

The anthropology of Islamic education as an independent science has yet to be formulated systematically. However, the anthropology of Islamic education has been explained as a science. Anthropology of Islamic education is a branch of anthropology. The mapping is the same as cultural anthropology, political anthropology, legal anthropology, etc. (Firmansyah, et al., 2023).

Local cultural symbols greatly influence the habits and beliefs of specific ethnic communities. In Muslim-majority countries like Indonesia, local cultural symbols can be used to strengthen Islamic education's values in ethnic communities (Saleh et al., 2023). Cultural symbols are a form of expression of the beliefs of the people of a tribe, which are passed down from generation to generation in order to convey meaning containing local norms, principles and laws that a group of tribal people must obey as a guide in everyday life.
IV. CONCLUSION

Local cultural symbols have an essential role in the lives of specific ethnic communities. If local cultural symbols are indeed processed, they can help preachers or educators in the Islamic field convey Islamic values to specific ethnic communities. This is in line with the research results, and the researchers concluded that the meaning of the cultural symbols of the Kaili tribe strengthens the values of Islamic education. There are *sambulugana* symbols and *sintuvu* characters in the daily life system. Symbols are interpreted deeply because they are considered fundamental values. The *sambulugana* symbol teaches gratitude and surrender to God Almighty. The *sintuvu* concept teaches the values of brotherhood or the value of cooperation between humans. The *sintuvu* symbol reminds the Kaili ethnic community how much their lives depend on each other. The *sintuvu* symbol also teaches us not to create distance between relatives. So, as much as possible, they maintain kinship relations even in buying and selling (exchanging goods). The symbols outlined contain Islamic educational values. The meaning of each of these figures may be to teach the Kaili people and tribe about various good things also contained in Islamic religious values.

V. REFERENCES


DOI: https://doi.org/10.35723/ajie.v8i1.449


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