

The Values of Islamic Education in the Manggeni Boti Tradition Among the Kaili Tribe in Pengawu Village, Palu City

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ABSTRACT

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The purpose of this research is a form of social investigation focused on how people interpret and understand their experiences and the world they live in. The research design or the plan of a study is a framework that guides researchers to obtain answers to their research questions. The researcher chose the location in Pengawu Village, Tatanga Sub-district, Palu City, Central Sulawesi. Additionally, the researcher is also a resident of Pengawu Village. This paper utilizes triangulation to test credibility, which is also defined as the process of cross-checking data through various sources, techniques, and time periods. To ensure the accountability of the data in this study as scientific research, a validity test of the data needs to be conducted

1. Introduction

Indonesia is known for its diversity, especially in terms of ethnic groups and cultures that persist amidst the changing times. This has resulted in Indonesia being home to various languages, cultures, ethnicities, and religions. The diversity between regions has different characteristics. All of these diversities have grown within the fabric of Indonesian society, ultimately forming a pluralistic society. Mukti Ali, as cited by Muhammad Alim, stated in one of his books, 'Perhaps there is nothing more difficult to define than the term 'religion.' He explained three reasons to support this statement: first, because knowledge about religion is a matter of the inner self, subjective, and highly individualistic in nature. Second, it could be that no one speaks as passionately and emotionally as when discussing religion. Thus, discussing the meaning of religion always involves a strong surge of emotions, making the definition of the term 'religion' difficult. Third, the conception of religion is influenced by the intentions of the person providing that definition (Darmadi, 2017).

Islam contains two essential fundamental aspects that serve as guidelines or references for Muslims. Both of these are central elements that form the core of the global Islamic community. The sources of Islamic law serve as the origin or foundation for making decisions in determining Sharia law. The first source of law is the Quran. The Quran holds a primary and foremost position in establishing Sharia law. It is the primary source of law for Muslims, containing matters of faith, worship, admonition, stories used as references and guidance for human life. The Quran is a collection of divine words or revelations from Allah to Prophet Muhammad through the intermediary of the angel Gabriel, serving as guidance and direction for all of humanity.

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In the Qur'an it is stated that education is an effort to guide humanity to the path of Allah SWT by means of wisdom, good advice and debate in a good way too. Education is a business or process that is carried out consciously, planned and responsibly. For this reason, a method is needed that is in accordance with the goals or students to achieve the goals to be achieved (Alhabsyi, F., 2020)

In terminology, Dr. Subhi as-Salih defines the Quran as the divine speech of Allah, a miraculous revelation sent down to Prophet Muhammad, written in a *mushaf* (codex), and transmitted through *mutawatir* (consecutive) narrations. Reciting it is considered an act of worship. Muhammad Ali Ash-Shabuni defines the Quran as the unmatched word of Allah, revealed to Prophet Muhammad, the seal of the prophets and messengers, through the mediation of the Angel Jibril, and written in the *mushafs* that have been transmitted to us through *mutawatir* chains. Reading and studying it constitute an act of worship that begins with Surah al-Fatihah and concludes with Surah an-Nas. (Abdul Hamid, 2016).

The second source of law is Hadith. Hadith encompasses everything originating from the Prophet (peace be upon him), whether before or after his prophethood, including statements, actions, decisions, and qualities. According to scholars of *usul al-fiqh* (principles of jurisprudence), Hadith refers to everything originating from the Prophet in the form of statements, actions, and decisions that can serve as evidence for Islamic law (Tajul Arifin, 2014). Central Sulawesi, composed of various ethnicities, tribes, and cultures, each possesses diverse cultural practices and customs. One of the customs present in Central Sulawesi, held by the Kaili ethnic group, is the 'manggeni boti' custom. 'Manggeni boti' is a part of the traditional wedding ceremony practiced by the Kaili community. Within the Kaili perspective, the process of marriage is viewed as an extremely sacred aspect of life. Marriage is considered both a physical and spiritual activity for the husband and wife. Thus, the marriage process is carried out according to traditional customs.

2. Literature Review

Education is conscious guidance or the assistance of knowledgeable individuals for the development of one's personality in terms of physical and spiritual maturity, provided by educators. Therefore, education is considered a crucial aspect in shaping the character of the younger generation. According to Muhammad Athiyah Al Abrasyi, 'Islamic education (Al Tarbiyah Al Islamiyah) is an effort to prepare individuals to live perfectly and happily, to love their homeland, to possess refined morals, organized thoughts, delicate emotions, proficiency in work, and eloquence in speech both orally and in writing.' According to Azyumardi Azra, 'Islamic education is just one aspect of the overall teachings of Islam. Thus, the goals of Islamic education are inseparable from the goals of human life in Islam, which are to create individuals who constantly fear Allah and can attain a blessed life in both this world and the hereafter (Muhaimin, 1993).

Wahyuddin states that Islamic religious education is a systematic and pragmatic effort aimed at assisting students in living according to the teachings of Islam. In other words, religious education can be defined as the endeavor to actualize the attributes of perfection bestowed by Allah upon humanity, carried out solely for the purpose of worshiping Allah, without any ulterior motives. Religion plays a significant role in human life. It serves as a guide in achieving a meaningful, peaceful, and dignified life. Recognizing the importance of religion in human life, the internalization of religious values within each individual's life becomes essential. This is achieved through education, whether it be within the family, schools, or society as a whole (Wahyuddin, 2016).

Customs reflect the personality of a nation, embodying the soul of a people that has persisted for centuries, even millennia. Every nation has its distinct customs that set it apart from others. These differences highlight the fact that customs are a crucial element in societal interactions. Customs are not only recognized and respected, but also adhered to. Customs and traditions possess a strong bond and influence within society. Their binding power is contingent on the community that upholds these customs, primarily rooted in a sense of justice (Hilman Syahril Haq, 2020).

Customs and traditions are upheld by society due to the understanding or awareness of the community. Furthermore, another viewpoint put forth by Raden Soepomo is that customary law is the equivalency of unwritten law within legislative

regulations. It is transformed into a living law as a convention within the legal bodies of the state, such as parliament and provincial councils. It becomes a norm in societal interactions and will continue to be maintained both in cities and villages (R. Soepomo, 1969).

Prophet Muhammad commanded those who are capable to enter into marriage, marked by the institution of marriage. Several factors influence the interpretation of marriage, such as legal systems, beliefs, or the elements used in the formulation of marriage. In Indonesian language, marriage originates from the word 'kawin,' which means forming a family with the opposite sex; engaging in sexual relations or intercourse. Marriage is also referred to as 'pernikahan,' stemming from the word 'nikah,' which means bringing together, inserting, and is used to mean sexual intercourse ('*wathi*'). The term 'nikah' itself is often used for the meaning of sexual intercourse (*coitus*), as well as for the legal marriage contract. In the Indonesian dictionary, 'nikah' means the relationship between a man and a woman to become husband and wife officially. Marriage is a contract that contains legal provisions for permissible sexual relations, through the declaration of marriage or *tazwij*, or having similar meanings with both (Ririn Anggreany, 2016).

The Kaili tribe is one of the ethnic groups in Central Sulawesi. The Kaili ethnic group is the largest in number, comprising approximately 45% of the total population of Central Sulawesi (Mattulada, 1990). The term 'Kaili' is used for the regions where the majority of the original inhabitants speak the Kaili language. They reside in the Palu Valley, Sigi District, Donggala District, Parigi Moutong District, and several areas along the coastal regions of Poso District (Jamrin Abubakar, 2010). The traditional ceremony of *Manggeni Boti* (accompanying the groom) is conducted during the marriage solemnization at the bride's house, where the groom's party travels to the bride's residence. *Manggeni Boti* is performed during the oath-taking ceremony at the bride's house, as the groom is escorted to the bride's residence. To accompany the groom to the bride's house, a horse is used along with the accompaniment of the '*meaju*' dance (one of the traditional dances of the Kaili community)."

3. Methodology

The research approach is a crucial element that a researcher needs to consider before delving into a study. The approach is the underlying assumption that guides the mindset used to address the research object. In writing this scholarly work, the author employs a qualitative approach. Qualitative approach entails highlighting the aspects that are the focus of the research. This type of research relies on humans as the research instrument, allowing the exploration of authentic data to be presented as accurate and precise research outcomes. Research that is descriptive in nature, as suggested by Arikanto, is better suited to employ a qualitative approach in this thesis proposal (Suhani Arikanto, 1993).

In conducting this research, the researcher selected a location in Pengawu Village, Tatanga Sub-district, Palu City, Central Sulawesi. Additionally, the researcher is also a resident of Pengawu Village. The choice of this location is further motivated by the absence of prior research conducted regarding the Manggeni Boti tradition and its educational values. Data sources in research refer to the subjects from which data can be obtained. In the Indonesian Dictionary, data is defined as existing facts that serve as source material for forming opinions, accurate information, and information or material used for reasoning and investigation.

In this qualitative research, the researcher acts as the data collector and is fully prepared to comprehend the situation. This type of research is also known as reflective or subjective research, where the researcher critically examines their own findings throughout the research process (Sudaryno, 2017). The presence of the researcher in the field serves as the instrument in this study. The researcher is the primary instrument for data collection, and additionally plays a role as a direct observer by recording and observing the events taking place at the research location. This aligns with Buford Junkoor's statement, as cited by Moeloeng, that: the observer's role is openly acknowledged by the public. It's possible that he or she, sponsored by the subjects, can easily obtain various kinds of information, including secrets (Lexy J Moleong, 2018).

According to Ahmad Tanzen, data collection techniques are systematic and standardized procedures for obtaining the necessary data. Data collection is a crucial step in scientific methodology, as the collected data is generally used, except in exploratory research, to test formulated hypotheses. The collected data must be sufficiently valid for use (Ahmad Tahzwn, 2011).

Observation involves directly observing and recording phenomena on the researched object using the five senses. The observation technique is a data collection method that involves observing the subject being studied. Experienced researchers

provide guidance that recording observational data isn't just about taking notes; it also involves making considerations and assessing on a graded scale. The process of observational data collection works as follows: first, the researcher creates an observation guide. Second, the researcher visits the research location and conducts direct observations related to the conditions of the community in Pengawu Village and the implementation of the Manggeni Boti tradition there.

Data analysis is the systematic process of organizing data obtained from interviews, field notes, and documentation. This involves categorizing data, breaking it down into units, identifying patterns, selecting important aspects, and drawing conclusions for easier understanding. Data validity is crucial in research to ensure the authenticity of the study. This research employs triangulation to test credibility, which involves examining data from different sources using various methods and at different times. The purpose of triangulation is to enhance the theoretical, methodological, and interpretative strengths of qualitative research. Triangulation is also understood as the practice of cross-checking data through various sources, techniques, and time periods. To ensure the accountability of the data in this study as scientific research, data validity tests are necessary.

4. Results and Discussion

4.1 Overview of The Pengawu Village, Palu City.

Pengawu Village initially was a region known by the local Pengawu community. This term persisted for quite some time until around 1963. As the concept of administrative terminology started to emerge, gradually the community began to refer to it as "Desa Pengawu" (Pengawu Village). The people living in this area had sustainable livelihoods and were formed from a foundation of homogeneity, even though their numbers were relatively small at first. However, they lived as a group where interactions among the community members were prevalent. These interactions influenced the dynamics of the group, leading to an increase in their population.

Around the late 19th century, in 1882 to be exact, a Dutch individual named Christian Kryut arrived. His primary task was to spread the Christian religion (as a representative of NZG/*Nederlandsche Zendelingen Genootschap*). During that period, his activities were centered in Mapane (Poso). To ensure the success of the administration of Pengawu Village, a strong structure was essential. Under the leadership of a "lurah" (village head), PengawuVillage became the center for various administrative activities. PengawuVillage located in the Tatanga Sub-district of Palu City, has an organizational structure. This structure holds significant meaning for governmental institutions, as its presence is expected to ensure that plans and activities aligned with the goals of a community institution can operate effectively and in a directed manner.

4.2 Implementation of Manggeni Boti Tradition in Pengawu Village, Palu City.

The majority of the residents in PengawuVillage, particularly from the dominant Kaili ethnic group, practice Islam as their religion. This significantly influences the paradigm for carrying out traditions. In marriage, which commences with the engagement process, Islam delegates the engagement procedure to local customs and traditions as long as they do not violate religious principles. This also applies to the people, especially those residing in PengawuVillage. They have distinctive traditions that are an integral part of the engagement process up to the wedding ceremony. Before the Manggeni Boti tradition is carried out, a traditional ceremony is held in the evening, following the customs of the Kaili ethnic group. These traditions are as follows:

Nokolontigi: Nokolontigi is still one of the phases of the pre-marriage ceremony conducted at the bride's house. It aims to purify oneself before getting married. This event, carried out at night, involves the recitation of the Barzanji and prayers for the spirits. It takes place at the bride's home, facilitated by the parents or elders respected for their good lineage. This ceremony is intended to ensure that the future bride and groom are not influenced by evil spirits, are protected from harm, experience ease in livelihood, and have a long life.

Manggeni Boti: This ceremony occurs during the solemnization of the marriage at the bride's house, where the groom proceeds to the bride's house. The groom and his entourage are ready to head to the bride's house for the marriage contract. The groom is carried on horseback in a procession led by elders, community leaders, religious leaders, relatives, and family. He is accompanied by two young men on horses, dressed in complete traditional attire known as Pangampi, symbolizing greatness. The groom's procession is also enlivened with traditional rabana music.

Upon arrival of the groom's entourage at the bride's home, the groom is welcomed by the prospective in-laws. The groom then descends from his vehicle and proceeds towards the house stairs, where the bride's house is already filled with traditional community leaders awaiting the groom's arrival. Before ascending the house stairs, a ritual called *petambuli* takes place. *Petambuli* is a ceremonial dialogue in the Kaili traditional language, a respectful salutation to enter the bride's house. According to religious figure Fajri M Natsir from Pengawu Village, *petambuli* is a form of respectful dialogue between the families of the bride and groom, representing the mutual honor between them. In essence, the questions and answers exchanged during *petambuli* symbolize a polite and respectful way of establishing a connection (Fajri M Natsir, 2023).

After the *petambuli* process is completed, the prospective groom is guided into the house by the female elders. A '*cinde*' (a piece of cloth) is extended to him, which he holds while being pulled into the house. During this moment, yellow rice (*beras kuning*) is scattered as a symbol, and it's called "*nikambu ose kuni*." The purpose of scattering the yellow rice is to create an atmosphere of joy and spaciousness in the groom's heart as he enters the bride's house. It signifies a sense of honor and respect as he visits the bride's house (Fajri M Natsir, 2023). At the same time, the groom's side brings along items such as prayer equipment and other necessities. Additionally, several types of traditional cakes are included, symbolizing the expression of unity bound by the thread of marriage between their children. In return, the bride's side reciprocates by providing various kinds of food to the groom's family, as a similar gesture of expression towards the marriage of their children. After this process is completed, the wedding solemnization (*akad nikah*) will proceed.

4.3 The Values of Islamic Education in Manggeni Boti Tradition

The execution of the *Manggeni Boti* tradition carries a significant moral value that can be applied to encourage the participants to maintain mutual respect and uphold good manners and etiquette (*akhlak*). According to the explanation provided by Fajri M Natsir, a religious figure in Pengawu Village states that:

"This tradition holds a moral value in the way it promotes respect. Entering the bride's house isn't a straightforward act; it involves ethics and requires seeking permission before entering."

In essence, the *Manggeni Boti* tradition emphasizes the importance of respectful conduct and seeking permission before entering someone's home. This practice reflects the values of mutual respect, courtesy, and proper etiquette, which are integral aspects of a harmonious society (Fajri M Natsir, 2023). In the *Manggeni Boti* tradition, a crucial aspect is observed when the groom's party visits the bride's house. Both parties must exhibit mutual respect, and a formal greeting is exchanged with the bride's family. The eldest or traditional figure initiates the conversation, while others remain silent, witnessing the *petambuli* process in the *Manggeni Boti* tradition. Social values play an essential role in guiding social interactions within the community. They underline the importance of group life and foster a sense of familial connection among individuals and groups. In the context of the *Manggeni Boti* tradition, these social values serve as a strengthening agent, nurturing the social bond between the prospective groom's and bride's sides.

Within this tradition, the concept of *silaturahmi* (maintaining good relations) is embedded as a vital component of social values. *Silaturahmi* holds significant importance as it fosters harmony and mutual understanding among individuals. As social beings, we are encouraged to maintain these relationships to ensure camaraderie, especially among family members of the prospective groom and bride who are about to be wed.

In the *Manggeni Boti* tradition, *silaturahmi* is fundamental, as evidenced by the gathering of religious figures, traditional leaders, community members, and families from both the groom's and bride's sides. This tradition emphasizes the value of maintaining strong social ties, highlighting the role of tradition in promoting social cohesion and unity within the community.

5. Conclusion

From the above description, several important conclusions can be drawn:

Firstly, the implementation of the *Manggeni Boti* tradition in Pengawu Village is a practice deeply rooted in the heritage of the Kaili tribe and has been passed down through generations, not only in the Pengawu Village but also throughout Central Sulawesi. The *Manggeni Boti* tradition takes place following a series of customary ceremonies before the wedding commences.

Secondly, the process of the *Manggeni Boti* tradition encompasses Islamic educational values, particularly in terms of 'akhlak' (moral character) and social values. These values contribute to creating a sense of safety and peace for both parties of the prospective bride and groom. The Islamic perspective on the *Manggeni Boti* tradition generally aligns with Islamic law and principles.

In summary, the *Manggeni Boti* tradition is deeply embedded in the cultural heritage of the Kaili tribe and is conducted as a part of the customary pre-wedding ceremonies. It carries within it Islamic educational values related to morality and social conduct, promoting a sense of security and tranquility for both the groom's and bride's parties. This tradition generally harmonizes with Islamic principles.

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