



RESILIENCE OF THE KAILI ETHNIC FAMILY BASED ON ISLAMIC RELIGIOUS VALUES

1st Indah Ahdiah
*Accounting Study Program
Faculty of Social and Political
Sciences, Tadulako University
Palu, Indonesia*
Corresponding author:
indahahdiah@gmail.com

2nd Ritha Safithri
*Accounting Study Program
Faculty of Social and Political
Sciences, Tadulako University
Palu, Indonesia*

3rd Dwi Gevinia
*Accounting Study Program
Faculty of Social and Political
Sciences, Tadulako University
Palu, Indonesia*

Abstract—This research is based on the phenomenon that in Palu has been an increase in the divorce rate in the last three years. Based on this phenomenon, the foundation of the family that is able to maintain its integrity is studied, as part of the learner's value in maintaining family resilience. Therefore, this study aims to determine the resilience of the Kaili ethnic family by paying attention to the basis of Islamic religious values. The approach used in this research is the approach to the theory of Functional Structure of Robert K. Merton. The research method was carried out qualitatively. The object in this study was a family in the Palu area with informants consisting of a husband and wife native to the Kaili ethnic group and supported by the results of the speech of parents who understand Kaili cultural customs.

Keywords: *Family Resilience, Kaili Ethnicity, Islamic Values*

I. INTRODUCTION

The family belongs to the social structure, which, despite its small size, is a group subject to strong external processes of change, which has a global character. These external changes, including the development of society, have presented a more dynamic challenge to examine the integrity of the family, and then affect the values and functions of the family. As Cieřlikowska, M. (2018) [1], points out that the last decade has brought significant changes in the scope of functioning of existing family systems and models of family functioning.

These challenges include demographic changes, intergenerational exchanges and intergenerational relations into policies that receive attention in the service and debate in the academic environment, including increasing cohabitation between generations, gender bias in marriage practices, developments in information and technology, demographic changes such as in some countries experienced a decrease in the birth rate, and changes in household patterns due to an increase in the divorce rate.

The fact that the divorce rate in Palu in the last three years, based on cases being processed at the Palu Religious Court, continued to increase from 2018 to 2020. The results of the study (Fatmawati,

2021) [2] show that the causes of divorce in Palu can be seen from internal aspects in the household environment, namely there is one party who does not carry out obligations in the form of making a living for the sake of family survival, spouses are more engrossed in gambling (nobotoro), drunkenness, excessive jealousy that makes the heart hurt, disagreements without having solution, polygamy without regard to the applicable legal provisions. In terms of external factors, it is the presence of parents involved in household affairs, the emergence of third parties to confuse the household by spreading slander.

In the perspective of National Resilience, the family is one of the important factors in maintaining and strengthening the nation and state. Family resilience can be interpreted as a dynamic condition of a family that has the tenacity and resilience in facing and overcoming all threats, challenges, obstacles and disturbances, which come from outside and from within, directly or indirectly, which endanger the harmony, continuity, and integrity of the family. (Sulistyaningsih, 2016) [3].

Departing from this perspective, this research is a scientific development that is oriented towards explaining the phenomenon of values internalized by a community; these values in the scope of sociological studies are used to support the role of sociology for solving social problems that come from family problems. In a macro-sociological approach, the real family crisis is not in the high divorce rate, but in the phenomenon of the increasing inability of families to function. The family is a concern because it becomes the hope of a system in which there is strong solidarity and a place to find love. Along with the times that tend to be laissez-faire by family members, it is necessary to deepen the basic values of family unity based on religion.

II. RESEARCH METHODS

This research is included in the category of qualitative research using descriptive analytical method and using a sociological approach. Data collection techniques were carried out by interview, observation and documentation.

Interviews were conducted on married couples and on traditional and religious leaders as part of the triangulation effort. As noted by Vogl et al (2019) [4], triangulation interviews are an attempt to involve interviewing members of a social group separately to gain insight into the function of the group (eg family function). Here, the basic idea is, to ensure validity, at least two sources of different types are compared in order to reduce the possibility of reaching a 'wrong conclusion' (Hammersley, 2008, pp. 22-23) [5].

The location of this research is Palu, the capital city of Central Sulawesi Province, with a population of 313,179 people. Palu consists of 8 Districts. Each sub-district is unique in the Kaili ethnic community that inhabits it, this uniqueness is found in the various dialects of Kaili speakers. For example, in the Mantikulore District, there is the Tondo sub-district which has two dialects, they are Tara and Rai, while in the North Palu District, particularly in the Kayumalue sub-district, it is inhabited by speakers of Doi dialect, then in the West Palu district around the Kampung Baru sub-district is dominated by speakers of the Ledo dialect. It was claimed to be from the Kaili ethnic group. The informants were determined purposively with the following criteria: (1) original husband and wife of Kaili ethnicity, (2) married for more than 10 years, (3) settled in Palu City. Data presentation is done in descriptive form, as Arikunto (2010) [6] states that in the process of data collection to data verification, qualitative research does not use numbers but describes data by interpreting the results obtained in the field.

III. RESULTS AND DISCUSSION ISLAM IN PALU CITY

The reports of Islam entering the Land of Kaili, still require in-depth checking. This is due to the lack of relics in written form as historical clues. The Kaili people do not have relics such as inscriptions or charters that can reveal the veil of historical events, such as the Javanese or the Sumatrans (Abdullah, 1975: 21) [7].

The Kaili people have a belief that Islam entered the Palu valley brought by a cleric from Minangkabau named Abdullah Raqie with the title "Dato Karama". The story of the arrival of Dato Karama as the first propagator of Islam in the Palu valley was spread through oral stories (tutura). It is estimated to have arrived in the Palu valley in 1645 or the 17th century.

The arrival of Dato Karama in the Palu valley received a good response from the community. It is even said that two nobles of the Palu valley, namely Parasila or I Pue Njidi and I Moili or I Pue Bongo received a special welcome. Parasila or I Pue Njidi was the reigning King of Kabonena at that time. I Pue Njidi and I Pue Bongo at the time of their reign had embraced Islam, with the king's Islam at that time, followed by the people of the Palu valley (Sadi, et al. 2015) [8]. The spread of Islam is carried out through lectures delivered in traditional ceremonies such

as marriage ceremonies, deaths, and ceremonies related to other life needs (Faidi, 2015) [9]. The acceptance of Islam by the nobles of the Palu Valley, can be interpreted as the acceptance of Islamic teachings in a peaceful manner, and the spread to ordinary people becomes smoother.

A. *Religious values as capital for family resilience*

The application of Islamic religious values in the Kaili family, based on the statement of Azhar Dg. Mawasa as a parent who understands Kaili cultural customs, it is shown that the value system that is influenced by religion is the value system that applies in society based on religious teachings (Islam). As with the implementation of marriage, the influence of this religion is enormous. The marriage process is carried out according to religious teachings, before the marriage contract the bride and groom are required to have two sentences of the creed and so on in accordance with the teachings of Islam.

In managing family assets, women have a place of honor, as bulonggo (backbone), which signifies the meaning of women's position as the center and core of life (Nisbah, 2019:58) [10]. This role shows the influence of Islam which upholds the position of women as pillars of religion.

As the founder of the Islamic religion, Dato Karama who brought some of his culture to the land of Kaili, can be seen in the clothing of the Kaili tribe called the Fatimah dress worn by the bride while sitting side by side. The clothing has been modified so that it can be seen that there is cultural acculturation with local culture. It can also be seen in the determination of customary sanctions (givu) to pay fines, before the entry of Islam fines using pigs, after embracing Islam the form of fines in some places has been changed to goats (Bauwo, 2012) [11].

From the observations, the form of manifestation of religious values, seen in several series of activities related to the life cycle, is carried out with the ritual of 'Doa Salama' (prayer of salvation). Parents pray for their children when they get married with the phrase 'masalama katuvua' (good luck in life). In a series of prayer rituals, the words spoken are associated with prayers in Islam. Based on interviews with informants, families believe that family unity is marked by obeying and practicing religious teachings. The form of activity is taking care of each other by praying for each other, which can be done in a certain ceremony (podowa), or praying directly. This is in line with the results of Mursalin's research (2019) [12], that in order to maintain the household, efforts have been made to improve the quality of religious values. Nuraini (2022)[13] also shows that maintaining family continuity is a strategy of applying religious and moral principles in the family.

The Kaili family also tries to maintain harmony by maintaining a broader brotherhood, called *sintuvu*. Septiwiharti (2020) [14] shows that the *Sintuvu* culture is a symbol of unity and mutual cooperation which is still relevant today. The values that underlie the concept of *sintuvu* culture are built on the daily life experiences of the Kaili people, which include the values of harmony, kinship, the spirit of sharing, solidarity, deliberation, consensus, responsibility, and openness. *Sintuvu* culture belongs to the Kaili people and is understood to support the principle of togetherness which has been known since the Tomalanggai period, and developed since the Kaili kingdom in Central Sulawesi in the 15th century.

B. Analysis of Structural functional theory

Analysis of structural functional theory is looking at social reality as a relationship in the system, namely the system of society. The system is in balance, a unit consisting of interdependent parts, so that changes in one part are seen as causing changes in other parts of the system.

The functional view sees the family structure as a social system that can function properly if it exists (Awaru, 2021:38) [15]

1. Role differentiation is a series of tasks and activities that must be carried out in family life, so there must be an allocation of roles for each member in the family.
2. Allocation of solidarity, is a distribution of relations or relationships of family members based on love, strength and intensity of the relationship.
3. Economic allocation is the process of distributing or distributing goods and services to get the desired results. This includes the differentiation of tasks, especially in terms of production, distribution and consumption of both goods and services within the family.
4. Political allocation is the distribution of power in the family and who is responsible for every action and activity carried out by family members.

From the four functional views, in the Kaili family, the emphasis is on the role of family members in today's increasingly faded. If there was ever a value of putting women's position as *bulonggo* (backbone) in managing family assets, nowadays not many people do it, it is even difficult to find families who carry out these values. As for the allocation of solidarity, bound in *sintuvu* culture (family values)

IV. CLOSING

The contribution of this research to the study of family sociology is that it is a central issue for sociology in general as an effort to strengthen the theory and contribute to utilizing the discipline of sociology in solving problems in society. The Kaili tribe has inherited various ideas, beliefs, norms, values, technology, and cultural objects created based on their abilities. It has been going on for a long time that family groups play an important role in regulating marriage, including efforts to maintain family resilience in the Kaili ethnic group, carried out by caring for kinship values (*sintuvu*), especially strengthening religious practices in the form of praying for each other.

REFERENCES

- [1] Cieřlikowska, M. (2018). Family In The Face Of Transformation. Sociological Analysis Of The Problem. International Journal of New Economics and Social Sciences, 8, 473-481
- [2] Fatmawati, Kasmianti, 2021. Causes of Divorce in Families in Palu City. MUSAWA, Vol. 13 No.2
- [3] Sulistyaningsih, Rr. Endah (editor), 2016. Family Resilience for the Future of the Nation. Research Center of the Indonesian Parliament House of Representatives Expertise and DIAN RAKYAT
- [4] Vogl, S., Schmidt, EM, & Zartler, U. (2019). Triangulating perspectives: ontology and epistemology in the analysis of qualitative multiple perspective interviews. International Journal of Social Research Methodology, 22(6), 611-624.
- [5] Hammersley, M. (2008). Troubles with triangulation. In MM Bergman Ed.), Advances in mixed methods research: Theories and applications (pp. 22–34). Los Angeles [Calif.], London: Sage.
- [6] Arikunto, Arikunto, S. (2010). Research procedures a practice approach [Research procedures a practice approach]. Jakarta: Rineka Cipta
- [7] Abdullah, Muhammad Djaruddin, 1975. Knowing the Land of Kaili. Palu: Tourism Development Agency of Central Sulawesi Province
- [8] Sadi, Haliadi., Mahid, Syakir., Syawal, Ismail., Darsono, Wilman, and Mahid, Andriansyah., 2015. History of Islam in Palu City. Yogyakarta, Ombak Publisher
- [9] Faidi, Ahmad, 2015. Kaili Tribe Preserver of Social Solidarity. Makassar, Arus Timur
- [10] Nisbah, 2019. Bulonggo: Idiomatic Meaning of Women's Roles in Family Structure in Kaili Society. Bandung, Mujahid Press.

- [11] Bauwo, Timudin Dg. Mangera, Etc., 2012 Atura Nuada Ante Givu Nuada To Kaili Ri Livuto Nu Palu (Kaili Customary Law and Sanctions in Palu City) Regional Research and Development Agency of Central Sulawesi Province
- [12] Mursalin, M., Batubara, S., & Nurbaiti, N. (2019). "Couples" Strategy in Maintaining Household Harmony (Study on the Rise of Infidelity Cases in Simpang Empat Sipin Village, Telanaipura District, Jambi City) (Doctoral dissertation, UIN Sulthan Thaha Saifuddin Jambi).
- [13] Nuraini, A., Nurhadi, N., & Yuhastina, Y. (2022). Wife's Role Strategy in Defending the Family from Divorce in Surakarta City. *Journal of Sociology and Humanities Education*, 13(2), 371-379.
- [14] Septiwiharti, D. (2020). Sintuvu Culture of the Kaili People in Central Sulawesi. *Naditira Widya*, 14(1), 47-64.
- [15] Awaru, A. Octamaya Tenri, 2021. Family Sociology. Bandung, Indonesian. SCIENCE MEDIA. Pg 4-5

Open Access This chapter is licensed under the terms of the Creative Commons Attribution-NonCommercial 4.0 International License (<http://creativecommons.org/licenses/by-nc/4.0/>), which permits any noncommercial use, sharing, adaptation, distribution and reproduction in any medium or format, as long as you give appropriate credit to the original author(s) and the source, provide a link to the Creative Commons license and indicate if changes were made.

The images or other third party material in this chapter are included in the chapter's Creative Commons license, unless indicated otherwise in a credit line to the material. If material is not included in the chapter's Creative Commons license and your intended use is not permitted by statutory regulation or exceeds the permitted use, you will need to obtain permission directly from the copyright holder.

