

Indigenous *Monikah Tajio* Ethnic of Islamic Cultural Heritage at Kasimbar, Central Sulawesi

Hamlan Andi Baso Malla

Institut Agama Islam Negeri Palu, Indonesia
email: hamlan@iainpalu.ac.id

Khaeruddin Yusuf

Institut Agama Islam Negeri Palu, Indonesia
email: khaeruddin@iainpalu.ac.id

Nur Rohim Yunus

Gosudarstvennyy Universitet Upravleniya (GUU), Moscow, Russia
email: nurrohimyunus@yandex.ru

Abstract

This article objective to examine the *monikah* indigenous traditions for Kasimbar Tajio ethnic communities in Central Sulawesi. Qualitative method used in this research, data collection techniques of observation, interviews and document tracking non-structure. Technical analysis of data through data reduction, display data, verification data to generate conclusions and findings of the research results. Conclusion The study found that *first; monikah* custom comes from acculturation Mandar and Tajio ethnic culture in the tradition of marriage, *second; monikah* custom implementation of social value that affects personality Tajio ethnic communities in maintaining the values of brotherhood, family, respect for elders, unity and cooperation, maintain the pattern of interpersonal communication that is based on mutual respect in maintaining a harmonious relationship between human beings. *third; monikah* indigenous religious value that affects Islamic personality in performing worship to Allah (God), *tawadhu'* attitude, moral education, purity and purification of the soul, *ta'aruf* and *silaturrahmi*.



[Artikel ini bertujuan untuk menelaah adat monikah dalam tradisi masyarakat etnik Tajio Kasimbar, Sulawesi Tengah. Penelitian ini menggunakan metode kualitatif, teknik pengumpulan data observasi, wawancara non struktur dan penelusuran dokumen. Teknik analisis data dilakukan melalui reduksi data, data display, verifikasi data untuk menghasilkan simpulan dan temuan hasil penelitian. Simpulan penelitian menemukan bahwa *pertama*; adat monikah berasal dari akulturasi budaya Mandar dan budaya etnik Tajio dalam tradisi perkawinan, *kedua*; pelaksanaan adat monikah memiliki nilai sosial yang mempengaruhi kepribadian masyarakat etnik Tajio dalam memelihara nilai persaudaraan, kekeluargaan, penghargaan kepada yang lebih tua, kebersamaan dan kerjasama, menjaga pola komunikasi interpersonal yang dilandasi sikap saling menghormati dalam memelihara hubungan harmonis antara sesama manusia. *ketiga*; adat monikah memiliki nilai religius yang mempengaruhi kepribadian islami dalam melaksanakan ibadah kepada Allah swt. sikap *tawadhu*’, pendidikan akhlak, kesucian dan penyucian jiwa, *ta’aruf* dan *silaturahmi*.]

Keywords: indigenous *monikah*; *Tajio* ethnic; Islamic cultural heritage

Introduction

Culture as a system of ideas, feel, act and work produced by humans in society have three forms of manifestation. The first manifestation of culture as ideas, ideas, values, or norms. The second form of culture as an activity or a pattern of human action in society. The third form of culture as objects of human work.¹ The first manifestation of an abstract form, so it cannot be seen with the sense of sight. This form contained in the public mind. The idea or notion many people live together. The idea was always related and cannot be separated from each other. The linkage between each of these ideas is called a system.²

¹ Koertajaningrat, *Sejarah Teori Antropologi*, Cet. 1 (Jakarta: UI Press, 1990), 186–87.

² More details about culture can be referred to: Wilda Wahyuni, “Akulturasi Budaya Islam dan Budaya Lokal dalam Upacara Perkawinan (Kalosara dalam Upacara



Culture has two elements: first, the culture as cognitive systems and systems of meaning (model of), second, as a cultural value system (models for),³ If the pattern of the model is a representation of reality, as a concrete manifestation of everyday human behavior, the pattern for a model for a representation of what the guidelines for human beings to take action. A simple example is the pattern of the model of the religious ceremony which is done by the community, while teaching that to be true as a basis or reference to perform religious ceremonies is the pattern of the model for.

In view of Geertz to connect the two patterns lies in the so-called symbolic systems of meaning (system of meaning). Through a system of meaning as an intermediary, a symbol can translate knowledge into value and translate the value into knowledge,⁴ The process is then transferred into the system of people's lives through learning. By it, the culture of education has a strong bond as a process of transformation and internalization of values and knowledge.⁵ Education is an effective tool in cultures ancestral inheritance to the next generation.

Observing this view, culture and education are interrelated and influence each other. Through education, cultural affairs and sustainable tersosialisai well in the community, and vice versa through culture, education will always generate ideas, ideas that are intelligent in developing human civilization and human behavior in a more cultured and civilized social system in society. In a dynamic society, education plays an important role and determine the existence and development of society.⁶

Perkawinan Suku Tolaki di Kabupaten Konawe Utara)" (PhD diss., Universitas Islam Sultan Agung, 2019), 2–3.

³ Selo Soemardjan dan Soelaeman Soenardi, *Setangkai Bunga Sosiologi* (Jakarta: Yayasan Badan Penerbit Fakultas Ekonomi Universitas Indonesia, 1974), 113.

⁴ Feryani Umi Rosidah, "Pendekatan Antropologi dalam Studi Agama," *Jurnal Religio* 2, no. 1 (2011): 30.

⁵ Some discussants call it cultural acculturation. see: Ellya Roza et al., "Akulturasi Islam dalam Adat Pengesahan Perkawinan Suku Sakai Solapan Kabupaten Bengkalis Riau," *TSAQAFAH: Jurnal Peradaban Islam* 15, no. 1 (2019): 59–60.

⁶ H. M. Arifin, *Ilmu Pendidikan Islam Suatu Tinjauan Teoritis Dan Praktis Berdasarkan Pendekatan Interdisipliner* (Jakarta: Bumi Aksara, 2006), 8.



One culture that is still done in the community to date is the marriage culture. Cultural tradition of marriage is fulfilled when the traditional procession in the stages of marriage since applying or making a proposal, shopping escort, the execution of the ceremony, silaturrahi two families, the implementation of thanksgiving.⁷ The procession and the stage of the marriage culture is still carried out by people who are clinging to the traditions, customs and religion in some parts of Indonesia.⁸

Customs and religious rituals in marriage culture⁹ derived from cultural roots communities for generations and influenced by foreign cultures that form during the implementation *perkawinan* acculturation. Tajio tribe, Kasimbar in Central Sulawesi is one of the ethnic groups still hold tight to the tradition of marriage through traditional ceremonies *monikah*. Indigenous *monikah* by ethnic Tajio, used as a culture or tradition in performing marriage is the result of acculturation between ethnic culture with ethnic cultural Mandar Tajio until now still remain to be implemented, especially in the royal line Tajio. The tradition at the ceremony tries to integrate of *monikah* religious elements in the procession, as well as the humanitarian element. The combination of these two elements is a manifestation of God, in the religious tradition it is called *hablun min Allah* (the relationship between a human with Allah/God) and *hablun min an-naas* (the relationship between a human with other humans). The study of this article needs to be elaborated in a systematic, in-depth and

⁷ Hamlan Andi Baso Malla, "Pelaksanaan Budaya Perkawinan Pitu Pole Masyarakat Suku Tajio Kasimbar, Sulawesi Tengah dalam Perspektif Filosofi Pendidikan Islam," *ISTIQRRA: Jurnal Penelitian Ilmiah* 5, no. 2 (Desember 2017): 179, <https://jurnal.iainpalu.ac.id/index.php/ist/article/download/258/181/>.

⁸ In other terms it is called cultural integration. See: Nurwati, "Integrasi Kebudayaan Islam pada Adat Pernikahan Masyarakat Desa Ulusalu Kecamatan Latimojong Kabupaten Luwu" (PhD diss., Universitas Islam Negeri Alauddin Makassar, 2018), 14–15.

⁹ An explanation of customs can be referred to: Siti Syuhada, Apdelmi Apdelmi, and Abd Rahman, "Adat Perkawinan Suku Bugis di Kota Jambi: Studi tentang Perubahan Sosial," *Titian: Jurnal Ilmu Humaniora* 3, no. 1 (2019): 126, doi: 10.22437/titian.v3i1.7023.



comprehensive in order to examine the implementation of the marriage culture *Tajio Kasimbar* ethnic communities in Central Sulawesi by using the approach of the philosophy and culture.

On the other hand, globalization has significant influence on the development of culture and customs in society. Millennial generation as an active subject of globalization has a tendency to imitate the various cultures of the world, and leave indigenous culture inherited from the previous generation. *Tajio* ethnic communities as part of the global world are experiencing similar things, so the researchers assume that studies are still relevant culture held to give the younger generation an understanding of the various customs and cultures that exist in society.

Methods

This study used qualitative research methods, trying to describe the data and the facts and interpret the meaning contained in the data and fact based way of working systematically according to the procedure of qualitative research methods. Object of this research is in *Kasimbar Tajio* ethnic communities. Selection of the research object based on some scientific considerations. Historically and culturally that Kasimbar has historical roots as a regional empire since the sixteenth century AD precisely since 1605 AD and has a system of culture in all aspects of community life. *Kasimbar* community culture system other than the original cultural roots *Tajio* ethnic, also had acculturated with Mandar ethnic culture in the implementation of marriage customs. Until now the custom is still ongoing in every marriage in the execution of his fellow ethnic communities in particular *Tajio* ethnic neighborhood that has a royal lineage of ethnic Mandar in performing marriages in Kasimbar, Central Sulawesi.¹⁰

Results

***Tajio* Ethnic**

¹⁰ Hamlan Andi Baso Malla, "Pelaksanaan Budaya Perkawinan Pitu Pole Masyarakat Suku *Tajio* Kasimbar, Sulawesi Tengah dalam Perspektif Filosofi Pendidikan Islam," 199.



Tajio ethnic communities is one of the ethnic inhabit the East Coast or the gulf of *Tomini* that today the majority living in the district of *Kasimbar*, *Maninili* and *Toribulu*, *Moutong Parigi*, Central Sulawesi. *Tajio* ethnic communities who live in the area, has a kinship and familiarity with each other that are structurally bound by the same cultural roots in the system of indigenous life they carry on all the activities of the society and culture from generation to generation until today.¹¹

In the historical perspective of indigenous ethnic *Tajio* *Kasimbar* the tribal origins of the breed of *tomanurung* namely *toibagis* (male) with *santi bulaan* (female).¹² Both of these *Tomanurung* later married and settled in the hills called *But Songkolo* defined in Indonesian is *truncated hill*. Naming this *Songkolo But* then better known as the land of *Noolog*. *Noolog* soil or soil cropped to be known in the language and dialect *Tajio* with the name “*Tanainolo*”.¹³ Another version of the narrative historian or cultural practitioner of *Kasimbar* original ethnic *Tajio* living place is namely *si'ilala* in the hilly region of *Toriapes* today.¹⁴

Changes in the structure of government and society in the land *Tajio Toibagis* occurred after the arrival of the nobility of the *Mandar*

¹¹ System indigenous life that bind people's lives Tribe *Tajio* is started planting and harvest festival in agriculture, culture reception or pick-up guests who are considered respectable for example regent or governor and officials of others when visiting *Kasimbar*, culture in carrying out religious activities such as the celebration of *Mawlid* Prophet Muhammad SAW as well as the culture of marriage is influenced by the teachings of Islam and local culture.

¹² In folklore for generations that the human origins *Toibagis* was first found in trees *onau*. *Onau* interpreted in *Tajio* is *Bagis*. Someone who comes from *Bagis* called *Toibagis*. While *Santi Bulaan* (female) were found from yellow bamboo tree. The second man then mate and produce offspring as indigenous peoples inhabiting *Tajio dusunan* or village or region *Tanainolo* currently known as *Kasimbar* region. H.A.M. Yusuf, *Orang Tua Adat Kasimbar*, interview by Hamlan Andi Baso Malla, August 25, 2019.

¹³ H.A. M. Yusuf, *Orang Tua Adat*, interview by Hamlan Andi Baso Malla, August 26, 2019.

¹⁴ Nirman J. Winter, *Tokoh Adat Kasimbar dan Sejarahwan Parigi Moutong*, *Kasimbar*, interview by Hamlan Andi Baso Malla, August 27, 2019.



land named *Puang Tomessu Dg Silasa* with the group at the beginning of the 17th century with the intention to establish ties of kinship to the indigenous people as the Land of Togu that landlords. *Dg Tomessu Puang* arrival. *Silasa* in the land of *Tajio Toibagis* the river along the river known *Bomban* met with one of the sons of *Toibagis* descent who holds *Datu Sambali*.¹⁵

Datu Sambali introduced to six other siblings with a very familiar atmosphere. One of the children named *Datu Ranang Toibagis* still virgin girl with a beautiful face¹⁶ and make *Puang Tomessu Dg. Silasa* crush him. From these introductions, continued to pursue making a proposal and marriage. This is a proof that ethnic *Tajio Toibagis* very open with the arrival of *Mandar* ethnic because it has a structure the same customs that come from noble descent of *Mandar* with a custom-named *Seven Salapa* based on customary *Pitu Baba Binanga* of land *Mandar* and accepted by *Tomonurung Tajio Toibagis* as *Tajio* customary indigenous tribe named customary seven or *Sonjopitu*. The combination of these two custom structure named *Pole Pitu* custom¹⁷, *Pole Pitu* serve as a means the marriage of seven indigenous customs that come from the land of *Mandar* and seven indigenous receive from *Tajio Toibagis* land.

Indigenous Monikah

Cultural tradition of marriage is based on the prevailing custom is for generations in the community. The tradition of marriage ceremony in addition influenced by the cultural roots of the community, is also

¹⁵ Based on historical data that the former path of the river is located in the hamlet *Peleong*. Hamlet *Peleong* changed its name to *Sendana* in South *Kasimbar* village area of the division in 2004. Currently, the hamlet of *Sendana* changed its status to the *Sendana* village, a result of expansion in 2015.

¹⁶ In folklore, beauty *Datu Ranang* characterized by long hair to the ground and the white skin makes *Puang Tomessu Dg. Silasa* fall in love and marry him.

¹⁷ Indigenous *Pitu Pole* of the mating process *Tomessu Dg. Silasa* with *Datu Ranang* became the basis of marital culture for *Tajio* tribe today. Degree of *Puang Elli* traditional figure as *olongian* in *Kasimbar* Indigenous Institute as a custom element of *Parigi Moutong* district. H.A. M. Yustuf, *Orang Tua Adat*, interview by *Hamlan Andi Baso Malla*, May 5, 2019.



influenced by religious teachings. For Tajio ethnic society, marriage culture influenced by the aristocratic marriage etni acculturation and cultural Mandar rooted ethnic communities Tajio hereditary based on Islamic principles.

Indigenous Kasimbar *monikah* entered since the beginning of the 17th century brought by *Mandar* tribal nobility, *Arajang Tomessu Dg. Silasa* and *Arajang Petaikaci*. Both are Muslim nobility *Mandar* tribe, which later united family line through marriage. As well as the spread of Islam in other parts of Indonesia, the spread of Islam much to gain momentum on the marriage between a Muslim man with a daughter or son of the ruler of the local area.

This is an important contributing factor in the success of the spread of Islam. In Kasimbar, the nobility of marriage is unique due to be implemented Islamic mating with a traditional procession which later evolved into the customs of indigenous local people called *Pitu Pole*¹⁸, The customary serve as cultural or ethnic communities *Tajio* tradition in performing marriage as a form of acceptance of ethnic *Tajio* against *Mandar* ethnic nobility who came in land of *Tajio* called *Tanainolo*¹⁹ as a form of acculturation between ethnic culture with ethnic cultural *Mandar Tajio* in a series of mating.

¹⁸ Matrimony procession between *Tomessu Dg. Silasa* with *Datu Ranang* through traditional ceremonies *Pitu Pole* (seven indigenous who came) brought seven *Salapa* (small box) comes from the Indigenous Mandar Pitu Baba' Binanga land of the accepted customs of seven called *Sonjopitu* of *Tajio* land. Traditional wedding procession was given the name *Pitu Pole*. *Pitu Pole* in Mandar, known in dialect of *Tajio Pitumpole Kasimbar*. Hamling Dg. Malindu, *Kronologis Kasimbar Dahulu dan Sekarang* (Palu: unpublished, 2005), 16; See: Hamlan Andi Baso Malla, "Pelaksanaan Budaya Perkawinan Pitu Pole Masyarakat Suku Tajio Kasimbar, Sulawesi Tengah dalam Perspektif Filosofi Pendidikan Islam," 179.

¹⁹ Historical study noted that indigenous *Pitu Pole* started in the late 17th century, showed that Islam had entered the region of Central Sulawesi in the early 17th century or before. Islam later evolved significantly during the 18th century were marked by the arrival of *Hadramaut* community. Furthermore, through the assimilation of culture, the development of the Islamic religion spread by the massif. Kasimbar kingdom has close ties with the Islamic kingdoms in South Sulawesi and West Sulawesi. One of them is the kingdom of Mandar. This then gave rise to the idea of merging the two kingdoms through marriage.



Monikah traditional procession in *Tajio Kasimbar* ethnic communities are carried out through several stages, namely indigenous i.e.: *Meduta*, process invited, *Monggigi Te Boting*, *Melontibi*, *Mempesuro*, *Melabot*, *Mongulung Te Pecinde*, *Monikah*, and *Maende*. As usual the marriage ceremony, involving the various elements of society because it is a sacred activity that involves many parties, especially the tribal councils, religious leaders and the government, because they have a major role in the success of the ritual.²⁰ The involvement of traditional leaders and customary components called *Tomogurang Nuada*: *Olongian*, *Jogugu*, *Kapitalau*, *Ukum*, *Pabisara*, *Panuntun*, *Pasobo* deemed essential to ensure a custom implementation *monikah*. Similarly, the presence of the government as *Babato Nuada* who protect the public, as well as the presence of the *Imam* as the religious leader in the implementation of customary deliberation will determine the success of a custom implementation *monikah* environment Tajio ethnic community with the following stages:

Meduta. monikah tradition begins with *meduta*, namely the introduction of the male to the female. At this stage, do *ta'aruf* through *silaturrahmi* by the male to the female side of the family. *Ta'aruf* often done by two families or parents who already know each other or are still in the same family grove then communicate to match their children. If there is an agreement of the two families or parents then they pass on to each child matchmaking. If each child agrees, then followed in a procession *Meduta. Meduta* an early stage in the traditional procession *monikah*.²¹ *Meduta* event attended by each of the two families and religious leaders, traditional leaders, and community leaders held at the residence of a family or elderly women. In the event both families *Meduta* appoint or entrust it to close family members to be spokesmen or in a language customary in *Tajio* called *Nuada Pabicara Meduta* procession. *Meduta* can also be defined as the process of proposing or

²⁰ Hamlan Andi Baso Malla, "Pelaksanaan Budaya Perkawinan Pitu Pole Masyarakat Suku Tajio Kasimbar, Sulawesi Tengah dalam Perspektif Filosofi Pendidikan Islam," 194.

²¹ Hamlan Andi Baso Malla, 197.



applying for a bride. The man was carrying *Salapah Nu Pinangang*²² as a tribute at the same time making a proposal hallmark event.

Inviting and procession. After the procession the implementation *meduta* stages, each family is consulted internally to ensure both family names from government, traditional leaders, religious leaders and community leaders to be included in the invitation as also invited. The names also invited specified in the invitation to the wedding feast is the name of the family selection according to the agreement. The higher the social status also invited family as specified in the invitation, the higher the social status of the family carrying a marriage party.

Based on this view, the family that owns the middle to upper social status came to the government, the government of the village, sub-district government and district government said goodbye pleading for his willingness to be included in the name also invited.²³ Similarly, for the family that middle and lower social status also customize the names of the families were included in the list also invited. Standard family status as specified in the invitation also invited influence of the large and small carrying capacity of the public on the implementation of the wedding on Kasimbar Tajio tribal society.

a) *Monggigi Te Boting*. *Monggigi Te Boting* is a tradition of the bride shaved men and women who performed the day before the marriage ceremony ceremony. At this stage, the prospective groom was picked up by the family of the bride to arrive at the family home of the bride in order to shave the hair and eyebrows as a symbol that they will release the bachelor. *Monggigi Te Botting* also be interpreted as a

²² *Nu Salapah Pinangang* containing areca nut, lime, betel nut, and tobacco. The fourth *pinangang* material when mixed or combined results will be redness. It means something that has been agreed upon in the event *meduta* or making a proposal in the customary deliberation will not be changed and if there is a change unilaterally the outcome and the stakes are red or blood. See: Hamling Dg. Malindu, *Kronologis Kasimbar Dahulu dan Sekarang*, 9.

²³ Ernawati Hi. AB. Andi Malla, Tokoh Adat Perempuan Kasimbar, interview by Hamlan Andi Baso Malla, September 3, 2019.



symbol of cleansing themselves from all stain and fault, before entering new households.²⁴

b) *Melontibi*. *Melontibi* is a painting process some members of the bride's body using henna leaves. *Melontibi* implemented by both families of the bride and groom in a family house implementation woman day before the ceremony. Traditional procession guided by customary *pabicara* structured by inviting each family that has been determined. *Melontibi* the bride by seven tribal elders and relatives of the groom in a closed room. While *melontibi* the groom by seven tribal elders and relatives of the bride. In contrast to the procession on *penganti* women, *melontibi* the groom performed in front of traditional leaders and invited guests were seated in the living room.²⁵

c) *Monikah*. *Monikah* means married, is a core event in a custom implementation. *Monikah* core procession preceded by a series of ceremonial i.e.: *Mempesuro*, *Melabot*, *Mengulung te Pecinde*, and the marriage ceremony. Ceremonial marriage guided by traditional leaders or religious leaders, who have specifically been entrusted by the customs agency, to arrange a marriage procession according to the layout of the event predetermined event in *monikah* customary deliberation. The ceremonial arrangement described below.

First, *Mempesuro*, means sending two men and a woman from the woman's family to the residence of the male as a sign that women in

²⁴ Indigenous *Monggigi te Boting* hereditary implemented mainly for prospective husband and wife of fellow tribe *tajio* environment. But as time goes by, the ceremony is rarely implemented mainly prospective groom from a remote location or from different tribes who are not residing in Kasimbar. It is also influenced by the increasingly good transport. Improved transport the prospective groom who is not residing in Kasimbar come at the bride's family home on the day of the marriage ceremony. Hamlan Andi Baso Malla, "Pelaksanaan Budaya Perkawinan *Pitu Pole* Masyarakat Suku Tajio Kasimbar, Sulawesi Tengah dalam Perspektif Filosofi Pendidikan Islam," 198.

²⁵ In Kasimbar, *Melontibi Tajio Tribe* community is an important part in the traditional procession of marriage, in the implementation of a set of equipment *Melontibi* placed in the palms of both hands of the bride and groom male and female sign that the engagement has begun. If both betray each other bride, then there is a conflict between the family and until bloodshed as redness leaf color, and when placed in the hands of the bride and groom both by family and traditional leaders.



the family home has been prepared for implementation of a marriage ceremony. After the messenger of the woman's family arrived at the family home male then the groom, accompanied by traditional leaders, religious leader and the family went to the wedding with accompaniment by tambourine.²⁶ Upon arriving at the residence of the bride, groom entourage were greeted with music *kakula* or *gurincang* and *dabang*,²⁷ The groom was also greeted with dances, as well as yellow rice dissipated, by the bride, at the entrance to the wedding venue.

Second, *Melabot* is an entourage welcome prospective groom with a procession of dialogue or debriefing done three times in succession by each customs spokesman from the family of the bride and groom both men and women. This dialogue is carried out as a symbol of both the families have agreed and agreed to the implementation of the prospective bride mating male and female. Dialogue three times in a row is known also by *nonggane*, that is to say the words that mean the hope that both the bride and groom, family, and all the guests who attended the traditional procession is always in favor, safe and far away from the disaster. It is as a symbolic language of old people in the past and is still

²⁶ *Tambourine* is the Islamic culture in the form of hitting a tool made of cowhide played by 7-12 people. Tambourine played while welcoming dignitaries and played while dropping the prospective groom with his family to the residence of the bride before the execution of the marriage contract.

²⁷ Music *Kakula* or *Gurincang* is a traditional art culture consists of objects *Gong* and *Gurincang* played by skilled and trained so that we can hear the sound of beautiful music. Music culture of *Kakula* or *Gurincang* used at weddings as a merriment symbol of families who carry out weddings. *Dabang* is the premier music played by people trained experts and consists of 3-5 people with play equipment or materials such as *gong*, *drum*, machete made of wood, wood material boats that are played by stepping back and facing the guests or bride picked up. Members who play instruments *Dabang* use *bapakain* or clothes made of bark. *Dabang* or also called *Cakalele* in Tajo played during the fetch an honored guest of the district government, provincial and central government during a visit to Kasimbar. *Dabang* also used the time to pick up the groom and his family when they arrive home residence of the bride before the execution of the marriage contract.



carried out in the process towards the implementation of the traditional wedding ceremony.²⁸

Third, *Mengulung Te Pecinde* is a traditional reception ceremony from the family of the bride to greet the entourage prospective groom. Reception by the bride is done by traditional leaders, religious leaders, community leaders with the preparation of traditional devices in the family home of the bride.²⁹ In carrying out the customary *Mengulung Te Pecinde*, spear heavily used *mbesa* fabric and added with white fabric loops. Javelin has wrapped or wrapped with cloth *mbesa* and white cloth held by the prospective groom climbed into the house that was led by the elderly indigenous woman and picked up by traditional leaders, religious leaders, community leaders, government sitting in the marriage customs in the living room at family home for women and guests coming next sitting welcome customary in order to follow the implementation of the marriage contract.

Fourth, *Akad Nikah* (marriage contract or marriage covenant in Islam). *Monikah* traditional procession in marriage is done in an Islamic way, in accordance with the *syar'i* guidelines. The marriage ceremony led by the Imam, Head of Religious Affairs (KUA), the same as is done in general to the people of Indonesia. However, the marriage ceremony in a procession *monikah* has a characteristic that could be, in contrast to the customary marriage in other parts of Indonesia, namely *morusa jene*, meaning the cancellation of ablution bride. Cancellation ablution performed after the ceremony. Groom touching the woman's forehead with the thumb of his right hand as a symbol of kosher (*halal*) touch bride. On the implementation of the ceremony, the groom seated on a mattress that had been decorated or on the prayer rug, witnessed by old people customs, kin, religious leaders and invited guests.

Dialectics of Indigenous Culture

The teachings of Islam are very concerned with individual and social arrangement that brings its adherents to the implementation of

²⁸ Hamlan Andi Baso Malla, 200.

²⁹ Mama Bahanan, Praktisi Adat Perempuan, Kasimbar, interview by Hamlan Andi Baso Malla, September 5, 2019.



Islam and its teachings into everyday behavior. Therefore, the existence of the source and foundation of Islam comes from the teachings of Islam itself, as in the *Qur'an* and the *Sunnah*.³⁰

Philosophical values in Islam are found through the *Quran*, the *Hadith* and the *Ijma Ulama* (Islamic religious leader mutual agreement).³¹ Fundamentally these values are the essence of the Quran and *hadith*, the answer to the various problems in society. Qur'an and hadith, which is the basis of Islamic teachings through examples and rules given the Prophet, is a form of implementation of Islamic education that can be replicated and can be used as reference theoretical as well as practical.³²

Theoretically, the charge of conceptually as a reference sharia, while practically an operational-applicative reference that includes how the prophet play its role as an educator who still uphold humanistic values and the values of Islam. It is then the figure of the prophet Muhammad as *uswatun hasanah* (model of excellent conduct),³³ and all the activities he should be followed by mankind for his safety both in the world or in the hereafter.

Broadly speaking, the implementation of the teachings of Islam that the Prophet divided to two forms of *Mecca* and *Medina*.³⁴ When the Prophet was in Mecca, he was carrying out education by utilizing the sense of society Mecca famous intelligent, with invites to read, to think about the power of God, continuing the tradition of making poetic nuances of Islamic and so on. Mapping education in this period can be

³⁰ Abdurrahman An Nahlawi, *Pendidikan Islam di Rumah, Sekolah dan Masyarakat* (Jakarta: Gema Insani Press, 1995), 28.

³¹ Nasri Kurnialoh, "Nilai-Nilai Pendidikan Agama Islam dalam Serat Sastra Gending," *IBDA': Jurnal Kajian Islam dan Budaya* 13, no. 1 (2015): 99, doi: 10.24090/ibda.v13i1.496.

³² Samsul Nizar and Ramayulis, *Dasar-Dasar Pemikiran Pendidikan Islam* (Jakarta: Gaya Media Pratama, 2001), 98.

³³ *Sesungguhnya telah ada pada diri rosulullah itu suri tauladan yang baik bagimu (yaitu) bagi orang-orang yang mengharap rahmat Allah dan (kedatangan) hari kiamat dan dia banyak menyebut Allah.* (QS,33:21).

³⁴ Zuhairini, et al., *Filsafat Pendidikan Islam* (Jakarta: Bumi Aksara, 1992), 26–27.



divided on the main aspects namely, morality and moral education, physical education (health).³⁵

Medina classified agrarian society and his life living in harmony and help each other, so the Prophet applying pattern-oriented education to the stabilization of the values of monotheism, family education, community education and manners, everything went quite effective because the Prophet is able to protect all the interests of the people of Medina. With reference to this pattern of Islamic education became a formidable and adaptive devices to deliver learners build the nuances of Islamic civilization as well as in developing the potential of learners in accordance with the nature of the event.

On the other hand, *ijtihad* in Islam is also needed in the development of Islamic education. The need for *ijtihad* can be understood as the development of human civilization with various problems of increasing complexity. *Ijtihad* is essential in order to actualize the teachings of Islam in the contemporary context.³⁶ In this context, Nurcholish Madjid see the need for *ijtihad* developed among Muslims, because only by *ijtihad* is no hope that Muslims will be able to break through stagnation and would appear to lead mankind to the initiatives and cultural-creativity that benefit the entire human being on this earth.³⁷

Understanding Islam as a whole requires a whole approach and perspective anyway. In the system, Islam consists of two basic elements that form a single entity that cannot be separated from one another. That element is the doctrine or creed that is dogmatic and serves as a core element on the one hand, and civilization is historical and contextual as surface element (or peripheral element).³⁸ Known since he became a

³⁵ Yusra and A. Markarma, "Islamic Educational Transformation through Inmate Social Intrection at Palu Correctional Facility Class IIA, Central Sulawesi," *Jurnal Pendidikan Islam* 6, no. 1 (June 2017): 108.

³⁶ Ismail Suardi Wekke, "Islam dan Adat dalam Pernikahan Masyarakat Bugis di Papua Barat," *THAQAFIYYAT: Jurnal Bahasa, Peradaban dan Informasi Islam* 13, no. 2 (8 December 201): 312.

³⁷ Nurcholish Madjid, *Kaki Langit Peradaban Islam* (Jakarta: Paramadina, 2009), 55.

³⁸ Masdar Helmi and Akh Muzakki, *Dinamika Baru Studi Islam* (Surabaya: Arkola, 2005), 123.



core element of the substantive spirit of Islam without her religion will not have any meaning, while civilization position considering the surface shape physically observable by the naked eye.³⁹

In terms of doctrinal Islam carries messages of transcendental permanent and immutable, but when messages transcendental is up to the level of praxis community of the people, the color of Islam can be understood in line with the diversity of interpretation due to differences in perception that occur among muslims, Differences in interpretation along with all the consequences that later formed an Islamic civilization that is very heterogeneous and dynamic, according to the dimensions of space and time. The latter aspect has been a significant factor for the formation of Islamic identity in social, political, and cultural dialectic which has a different history, but in principle have the same theological spirit.⁴⁰

In this context the customary *monikah* in Central Sulawesi was the result of dialogue between Tajio's culture with Mandar muslim culture. The series of traditional procession *monikah* reflect social values and Islamic values early. In addition, the educational aspects can also be found and strengthened in various stages of the process and custom implementation *monikah*. On the other hand, the customary contains the values of education, especially regarding the form of interaction and communication within a community. This view is based on that the essence of education is a process of transformation and internalization of values, process of habituation to the value of the reconstruction process and the process of adjustment to the value of value.⁴¹

Discussion

³⁹ Edi Susanto, *Dimensi Studi Islam Kontemporer* (Jakarta: Prenada Media Grup, 2017), 79.

⁴⁰ Muhammad Harfin Zuhdi, "Islam Wetu Telu [Dialektika Hukum Islam dengan Tradisi Lokal]," *Istinbath: Jurnal Hukum Islam IAIN Mataram* 13, no. 2 (2014): 123.

⁴¹ Muhaimin and Abdul Mujib, *Pemikiran Pendidikan Islam* (Bandung: Trigenda Karya, 1993), 127.



Indigenous *monikah*, throughout the study authors, carried out directly at the bride's home, with the involvement of various elements of society. In addition, a custom implementation was also attended by indigenous stakeholders, government, religious leaders and neighbors of children age into old age. At that moment there is a process of learning and inheritance of Islamic values and culture. The custom was carried out consistently and repeatedly indirectly strengthen the roots of cultural and religious values among the young generation. It was taken into consideration indigenous tribal councils that any implementation of *monikah* is not implemented in the wedding hall, but held at the home of each bride. Traditional *monikah* procession always involves many elements of society that are not directly a form of education to the younger generation. Andragogy education concept implanted through a mutual cooperation and care for others. As with any activity on the mating rituals of other tribes in Indonesia. *Monikah* on ethnic custom implementation *Tajio* emphasis on adhesion (tighten) kinship, brotherhood, mutual assistance and ethnicity through respect for fellow human beings, especially the older generation while also bringing together two different families.

Dialect indigenous culture in the implementation of *Tajio* ethnic communities, *monikah* in a form of participation and anticipating the flow of globalization has eroded the ethical values of local culture. Modernization disparity widened with classical culture influenced the acceleration of technological development, which is also experienced by people Kasimbar, Central Sulawesi. Communal culture is taught through customs slowly eroded by the individual culture indifferent to the surrounding conditions. Most of the millennial generation feel reluctant to get together with other community members. The various causes appear as a waste of time, activities that are not important, not modern, and so forth. The community tries to turn the *monikah* traditional religious values, with attitudes of *tawadhu'*, observant and *silaturrahmi* worship among the people.

Meduta, As the opener on customs activities *monikah*, containing social values are high. *Meduta* teach how to communicate that contain elements of high appreciation and respect between the



communicant. This is a part of translation the *meduta* traditional conversation:

We respect the father, the mother and the whole house. Our presence is concurrent with the purposes. We present here carry the mandate of our brothers ... to ask the way to the house. If no way to come in this house, then he wants to bring their children here. If you deign to give way to our brothers, the night we will come again.⁴²

This step is an initial step in which the traditional procession *tajio meduta* Kasimbar called *numbere tejalang* (pathfinding) from the family of the man to the woman's family. If the intent and purpose of arrival is accepted, then the woman's family responded with a revelation as follow:

With all due respect, we are husband and wife, children and home. With respect once again conveyed to the father or mother who come to this, please pass the message or sentence we have!⁴³

Based on this, the culture of communication in pioneering path in order *meduta* or propose on *tajio* tribal society is to uphold the values of brotherhood and humanity through the words of tribute in between the two sides of the family. Humanistic communication patterns based on religious and cultural values. *Tajio* community has to communicate cultural values are commendable because of the style of communication and message communication is very soothing moods of both families who want to marry their sons and daughters. The family of the man who came in the family home of women is to give respect to the two elderly women, and vice versa woman's family also gave respect to the family of man regardless of social and economic status that exist in each.

⁴² Hamling Dg. Malindu, *Buku Panduan Upacara Adat Perkawinan di Tanainolo Kecamatan Kasimbar* (Palu: Sulteng Press, 2005), 10.

⁴³ Hamling Dg. Malindu, 11.



Patterns and communication messages as a form of respect which is influenced by the humanist culture both within societies fellow Tajio also to the community came up with a different tribe.

Meduta event in the local tradition *Tajio Kasimbar* is something sacred for contact with family values, brotherhood and harmonious human relationships. Through *meduta* event taught the principle of steadfastness, honesty and tolerance. *Meduta* customary in this context is a tribute to the values of humanity and brotherhood between the family and traditional institutions that implement the *meduta* procession. *Meduta* held without attended by traditional leaders and religious leaders. The exercise is considered incorrect and consequently, the implementation of the marriage party was not supported by traditional leaders and religious figures.

Next, the procession also invited. In modern urban society or the procession might not play an important role in the implementation of the marriage ceremony. This is different from *Tajio* tribal communities. The procession also invited also be an important step in the success of a marriage. For *Tajio* ethnic communities, the procession also invited serves to motivate the implementation of the party. Other functions are also invited to convince the public that the implementation of the wedding party had the support of various parties and the public. On this basis, it established a sense of togetherness, *ta'aruf*, *silaturrahmi* and brotherhood among peoples.

Tajio society *Kasimbar* looked procession also invited determine the carrying capacity of the society in the implementation of weddings, because critical components in the structure of communities being involved in the activity implementation wedding party. Success and whether or large and small weddings implementation depends heavily on the social structure of prominence in their communities are included in the list of names also invited specified in the invitation.

Implementation of the wedding or after the second *meduta* the family came to the traditional leaders, religious leaders, community leaders and government to invoke its willingness, in *Tajio Nonyabiao*, his name included in the invitation. From this side, it can be seen that a



culture of mutual respect, cooperation between the community and other elements are still very visible in the community *Tajio Kasimbar*.

Mopaende (*silaturrahmi* or make a good relationship). *Mopaende* is a series of traditional wedding in the tribal community *tajio* defined as a bride *silaturrahmi* extended family at home parents bride groom or father in law of the bride. This was carried out after the completion of customary marriage procession or ceremony at the bride's family home held during the day or at night accompanied by elements of the family, especially the parents aim to strengthen family relationships and get to know closely between the two families.

Mopaende custom events significantly strengthen the family ties of the two new families carrying out of a marriage and establish kinship, foster unity, and harmonization of relationships among family to create a system and the value of togetherness and kinship through *Mopaende* implementation stages as follow:

- a. Both the bride and groom were accompanied by woman bride family home to visit the family of the groom to bring food and side dishes, cakes, as well as souvenir in the form of a glove that in *tajio naus sabe* or the like according to the ability level of their economic life.
- b. Both the bride and groom along with the bride's family arrived at the family home of the groom greeted with outstretched hand *pecinde* or similar equipment customary cloth (wrapped in a white cloth), the cutting edge is wrapped with nails and brown sugar and greeted parents customary by exhaust duty to welcome with yellow rice, then the bride pulled using the stairs *Pecinde* family house of the groom.
- c. Groom's family prepared a set of equipment *Tajio* community tradition in the form of starch (ax), *teroong ledean* (breadfruit leaves), *tafaang* (monocot plants) and leaf *simaguri* (silaguri). Starch are tied with the leaves is stored in the tray used as a place to set foot groom up the stairs of the house.⁴⁴

⁴⁴ Starch (ax) meaningful expectation domestic life of the couple be strong and sturdy as strong and hard as iron axes, *Teroong Ledean* (breadfruit leaves) means that the dignity and position of the bride and groom can be maintained well in life in society, courant and prosperous, capable and uphold as well as the customary high tree height *ledean* fruitful and unbiased. *Tafaang* (monocot plants) means that households are



- d. For families in the neighborhood nobles descendants add fixtures bridge made of yellow bamboo, roof-top with a yellow cloth, one bunch of bananas, coconut, used a wedding with family passed into the family home of the groom.
- e. Both the bride and groom entered the house walking on a bed of white marking cloth up in the aisle were prepared. Walk on the cloth was white means purity and sincerity of the family who welcome the bride and groom and family with the hope that both the bride always walk on the right path, pure and pleases Allah.
- f. When the bride and groom sitting in the aisle, the event continued with the *mobongkol mopaende (membongkol)*⁴⁵ are characterized by binding *paete* ' on the right wrist of the bride performed by indigenous parents.
- g. *Paete* made of beads tied with white thread. *Pengeikatan paete* ' is a sign of the bond for a bride who has been officially accepted by the groom's family as an in-law as well as a new family member.
- h. After the event was followed by a procession *mobongkol sisipoong* or *mesipeinang* (feed each other groom and female) who are guided by the old custom.⁴⁶

always filled with the atmosphere of coolness bride in an activity, think, discuss, live consentient, tune in to do for the benefit of households, families and communities as *tafaang* (plants monocots). Plant *simaguri* (silaguri) means that households bride if buffeted by trials and shocks are not easily shaken and are always in a situation of strong and solid as the roots of plants *simaguri* (silaguri). Hamlin Dg. Malindu and Mama Bahanan, Praktisi Adat Kasimbar, interview by Hamlan Andi Baso Malla, September 30, 2017. See also: Hamling Dg. Malindu, 28.

⁴⁵ *Mebongkol* or other designations in *tajio metingkos* is tied things called *Paete* ' right hand wrist of the bride by the elderly indigenous ornate woman be objects that the object is inserted yarn sheath as straps. Significant as a sign of the bond for a woman who has been officially accepted as a family in the groom's family as a son in law and as a member of a new family. Mama Bahanan, Praktisi Adat Perempuan, Kasimbar, interview by Hamlan Andi Baso Malla, Agustus 10, 2019. See also; Hamling Dg. Malindu, *Buku Panduan Upacara Adat Perkawinan di Tanainolo Kecamatan Kasimbar* (Palu: Sulteng Press, 2005), 28.

⁴⁶ *Sisipong* or *me sipainang* with the type of food rice, sweet potato leaf vegetable and side dishes. This implies that the bride and groom feel mutual kinship, give and take, mutual love and affection and endowed with many offspring as the thick leaves of sweet potato or drawing this *tajio* language called *roong tomuloku*. See: Hamling Dg.



- i. The series of custom *Mopaende* is reading the safety and thanksgiving prayer by religious leaders. In the reading of the prayer of salvation and celebration, the groom's family Preparing grain white glutinous rice, eggs, bananas, and the type of cake to be presented to the bride and groom, both family and guests in the hope that the bride and groom easy to get fortune in their life, given the strength and wisdom in living a domestic life.
- j. After the reading of the prayer of salvation and thanksgiving prayer held granting approval or handshake greeting family, invited guests to the bride and groom and the provision of family's souvenirs to the bride and groom meaningful expression of joy and affection of a family man to the woman bride has become part of their family members.
- k. As the end of the traditional procession *mopaende* do show handshake greeting as an expression accepted the love and apology (commonly called *sungkeman*⁴⁷) bride to parents and other family, starting from both the groom, brother, uncle and auntie family, and others who were present. After the ceremony the bride greeting handshake meal ends with the submission of expressions of farewell to return to the bride's house covered by a family atmosphere, excitement between two families who carry out the marriage.⁴⁸

Based on the information on the traditional procession *mopaende*, it can be understood that the customary *monikah* on ethnic Tajo Kasimbar have mating systems in a structured custom undertaken with a sense of respect for each family as well as set up properly ordinances from one stage to the other in a systematic order both pangantin and their families increasingly feel each other covered by a family atmosphere with traditional rituals that symbolically meaningful social, cultural and religious meaning through the practice of religious teachings.

Malindu, *Buku Panduan Upacara Adat Perkawinan di Tanainolo Kecamatan Kasimbar* (Palu: Sulteng Press, 2005), 28.

⁴⁷ *Javanese* tradition to ask for blessing and forgiveness from parents, grandparents, and elders.

⁴⁸ Hamling Dg. Malindu, 28.



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Custom implementation *monikah* ethnic communities Tajio Kasimbar have social meaning and cultural for cultural rituals *monikah* are symbolically reinforce family values, solidarity and tolerance among families who carry out the marriage in order to create peace and a feeling of joy deep in between the two families who perform marriages. *Monikah* custom implementation can be meaningful religious because *monikah* custom implementation phases based on the religious teachings about the meaning of brotherhood, unity, tolerance and express gratitude to Allah (God) for the implementation of the wedding properly and smoothly as well as expressions of prayer supplication to Allah to get a blessing, safety and the good life in the household and in social life in the community environment.

The traditional procession *monikah* has an implied meaning about the high appreciation *Tajio* ethnic communities against their parents or elder person. *Monikah* customary deemed a success if there is no support from the parents. The presence of a parent or the prominent person is a necessity given the two processions can only be done by them. On the other hand, it can also be interpreted as a gesture *tawadlu'* ethnic communities Tajio to parents. An ethical values, which are also taught in Islam⁴⁹, and also which is internalized in the indigenous ethnic communities Tajio *monikah*.

Religious community life is inseparable from symbolic meanings. Various religious rituals process contains many implied meanings embodied in the forms of symbols. Symbols are an important means to understand the doctrine of religious rituals. Transcendent aspect in religious rituals usually appear in the forms of symbols taught to adherents. Islam as a religion, not in spite of the symbols that are understood adherents as a form of truth. Symbolic meaning in the ritual leads men to do good in order to be saved in his life.

⁴⁹ In the Koran (Al-Qur'an) are found passages that describe *tawadlu'*. *Tawadlu'* which language is defined as the humble have the opposite arrogant. Koran recommends to be humble kind to the Muslims and other people in general. For example the word of Allah. "And the servants of God the Merciful it (is) those who walk on the earth with humility and when the ignorant address them, they say the words (containing) safety" (QS. Al-Furqan: 63).



Monikah as one of the indigenous cultures of ethnic Muslim communities Tajio contains symbols that have values of relational fellow human beings and human beings with God. It can be seen from the procession *Monggigi Te Boting* and *Melontibi*. At the stage of *Monggigi Te Boting*, hair and eyebrows shaved the bride and groom. This is done at home both in opposing bride. The groom cut hair and eyebrows at the bride's house, and vice versa.

Physically, shearing of the hair and eyelashes can be interpreted as the stage bridal makeup done before the wedding. This is in contrast with the *Tajio* tribal communities in the meaning of the procession. Shearing of the hair and eyebrows meaningful as a symbol of self-cleaning, which is done by the bride and groom, which signifies that the bride is ready to undergo a new world together. Hair clippers also interpreted as purgatory, symbolizes that the bride and groom both agreed to undergo a relationship based on the purity of heart, soul, and mind.

In Islam, the sanctity of special attention, not only at the level of jurisprudence or law alone but also on the sanctity of life. Koran describes several times about the purification of the soul, such as:

“As we have sent to you a Messenger from among you to recite Our Signs to you and purify (self) you, and teach to you the Book (Al Quran) and Al Hikmah (Sunnah), as well as teach you what not you know.”⁵⁰

“... for the soul as well as enhancements (creation), then Allah revealed to the soul of the (road) and piety wickedness. It is successful who purifies the soul and lost the person who contaminated.”⁵¹

Two verses are supported also by other verses and hadiths related to the purification of the soul. It is clear that the sanctity receive priority in Islam. Philosophical values in Islam, was translated by the

⁵⁰ (QS.Al-Baqara: 151).

⁵¹ (QS.Asy-Shams: 7-10).



ethnic communities in the symbol Tajio shearing of the hair and eyebrows in the traditional procession *monikah*.

Variety values of the universality of Islam appeared in various aspects of life of ethnic Tajio. Those values, until now research is still firmly held by the public. The harmony between the members of the community can be seen from the balance of their lives. Besides, there are also indigenous customary *monikah* of nature conservation and environmental management contains many religious values. Similarly, the indigenous association or interaction with other members of the community or with other tribes. By it, the tribal areas can be categorized *Tajio* safest areas in Central Sulawesi. Conflict and social violence is rare in ethnic communities Tajio to date.

Conclusion

Indigenous *monikah* is customary marriages performed Tajio ethnic communities in Central Sulawesi, first appeared in the early 17th century AD brought by ethnic muslim nobility *Mandar, Arajang Tomessu Dg. Silasa and Arajang Petaikaci. Tomessu Dg. Silasa* married with ethnic royalty *Tajio Datu Ranang*, which became the forerunner of the indigenous naming *monikah* Mandar ethnic blend of indigenous and Tajio ethnic. Indigenous are then preserved through the wedding ceremony that took place today. As with the kingdoms in Java or in other parts of Indonesia, the community adopts *pandita* (a *Sanskrit* word meaning learned master), in the sense of something to do king is considered to have a high magnanimity and needs to be preserved.

Monikah consists of a series of traditional procession: *Meduta*, process invited also, *Monggigi Te Boting, Melontibi, Mempesuro, Melabot, Mongulung Te Pecinde, Monikah*. Various procession that carried the symbolic meaning that teach social values, noble character and noble character to his fellow man and the value of theological acts of worship to Allah (God). As is the case in all ethnic communities in Indonesia, ethnic Tajio has a regeneration system of cultural values from the initial generation to the next generation. One form of preservation has implemented with the values of religion at every customs and regulations. Through *monikah* indigenous, ethnic Tajio teach values



tawadhu' as moral education, awards to older, promoting unity and cooperation, purity and purification of the soul.

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