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Religiosity in the Petambuli Tradition among the Kaili People of Sigi Regency: A Qur'anic Review.

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Abstract

This study examines a local tradition in Central Sulawesi, specifically in Sigi Regency, known as the Petambuli tradition, which is practiced during wedding ceremonies. The research aims to analyze the implementation of the Petambuli tradition, community perceptions toward it, and the religious values contained within the practice. This study employs a qualitative research method, utilizing both phenomenological and Qur'anic interpretative approaches. The findings indicate that the Petambuli tradition embodies important spiritual values, including sincerity, gratitude, respect for others, appreciation of knowledge, and the cultivation of proper social ethics. The study also reveals diverse perspectives among the Kaili community, where some consider Petambuli performed exclusively before the ijab and qabul ceremony. Furthermore, the values embedded in the Petambuli tradition show strong correlations with Qur'anic teachings related to honoring humanity, sincerity in intention, gratitude to God and fellow humans, respect for knowledge, and approMente manners when visiting others, as reflected in Qur'anic verses.

Keywords: *Petambuli; kaili; Al-Qur'an.*

Introduction

Tradition is a habit practiced within a society, whether in the form of speech or actions, that is passed down from generation to generation and has become a routine activity considered obligatory in a particular region. As a result, individuals

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experience a sense of inner peace when performing it, as it aligns with reason and is acceptable to a sound human disposition. The values embedded in the traditions of each society constitute a reality that is closely connected to nature; thus, these values reflect the characteristics of the community while simultaneously serving as manifestations of universal values.[1]

Every community inevitably possesses a paradigm toward a particular tradition, as is the case with the people of Sigi Regency regarding the Petambuli tradition. From this societal paradigm emerges a conceptual understanding that serves as a representation of the tradition itself. Therefore, in order to gain a comprehensive understanding of the Petambuli tradition, this study seeks to elaborate on how the community of Sigi Regency perceives and interprets the tradition.[2]

In the context of tradition, every Muslim community possesses distinctive and unique traditional characteristics that vary from one another. Although they adhere to the same religion, differences in social, national, and cultural life give rise to unique expressions of tradition. For this reason, the terms Universal Islam and Local Islam are used. Universal Islam refers to the religion as taught by Allah Almighty and His Messenger in its original form, containing essential values intended for all people, such as the obligation for Muslim men and women to observe modesty by covering the aurah. Meanwhile, Local Islam refers to the adaptive expression of Islam in relation to Universal Islam, for example, in the forms of covering the aurah, whether through trousers, kebaya, robes, or other types of clothing.[3]

Every tradition possesses its own meaning and values, including the Petambuli tradition. In order to understand the meaning or values of a particular tradition, it is necessary to consult its practitioners and observers. Ideally, one would directly ask or clarify these aspects with the originator of the tradition; however, this is rarely possible, as most existing traditions are ancestral inheritances whose exact origins and initiators are often unknown.

The researcher considers the practitioners and observers of a tradition to be the most authoritative sources of information when seeking to understand the substance of that tradition. However, not all practitioners fully know or comprehend the meaning of the tradition they perform; rather, many merely follow the customs that prevail within their social environment

Every community inevitably holds a paradigm toward a particular tradition, as is the case with the people of Sigi Regency regarding the Petambuli tradition. From this societal paradigm emerges a conceptual understanding that represents

[1]Hasan, Hanafi. *Oposisi Pasca Tradisi*. Yogyakarta: Sarikat, 2003. h.23

[2]Nasution, Harun, *Adat Dalam Ensiklopedi Islam Indonesia* (Jakarta: Media Dakwah, 1989) h.14.

[3]Nasution, Harun, *Adat Dalam Ensiklopedi Islam Indonesia.* h.25

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the tradition itself. Therefore, in order to gain a comprehensive understanding of the Petambuli tradition, this study elaborates on the paradigm of the people of Sigi Regency toward the tradition.[4]

After conducting interviews with several members of the Sigi Regency community regarding the Petambuli tradition, the researcher identified various arguments, perspectives, and paradigms that describe the essence of the tradition, thereby revealing the values embedded within it.

A. *The History of the Petambuli Tradition*

Before examining the understanding or paradigm of the people of Sigi Regency regarding the Petambuli tradition, the researcher first outlines brief information concerning the history of the Petambuli tradition. One of the informants interviewed was Arie Singi, a customary leader and the head of traditional authorities in Sigi Regency. He explained that the history of the Petambuli tradition originated from the belief of the local community, particularly the indigenous people of Sigi Regency known as the Kaili ethnic group, that marriage involves sacred elements and therefore requires customary processes to regulate it, provided that these processes do not contradict religious norms. According to him, before the arrival of Islam, the Kaili community conducted marriages based solely on mutual consent, without being governed by religious norms or sacred customary regulations.

A similar view was expressed by Mr. Minhar Tjeho, who serves as the Chairman of the Regional House of Representatives of Sigi Regency and is also a cultural figure. He explained that, 'Based on my experience and analysis of various activities, I can say that the people residing in Sigi Regency understand and practice the Petambuli tradition. Regarding its history, this tradition has existed since ancient times, and the term itself was already known to the Dutch colonial government during the period of colonization in Indonesia. In 1945, the Dutch government conducted documentation related to Petambuli, particularly concerning its traditional values as well as its forms and expressions.

Based on the two informants above, the researcher understands that there is no accurate information regarding the history and origin of the Petambuli tradition, including when the term *Petambuli* first emerged, when the practice was initially performed, or who introduced the term. This is because nearly all informants interviewed by the researcher do not possess definitive knowledge of the historical background of the Petambuli tradition. However, the researcher emphasizes that the fundamental reason for the emergence of the Petambuli

[4]Putra, Heddy Shri Ahimsa, 'The Living Al-Qur'an: Beberapa Perspektif Antropologi', *Walisongo: Jurnal Penelitian Sosial Keagamaan*, 20.1 (2012) h.62.

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tradition lies in the desire to uphold proper ethics or manners when entering another person's home, reflecting the aspiration of the Sigi community to live in a dynamic and harmonious society that values etiquette and social propriety.

B. *The Essence of the Petambuli Tradition*

Linguistically, *Petambuli* is a term from the Kaili language derived from the word *tambuli*, which means to fetch, welcome, or honor someone's arrival. Terminologically, *Petambuli* refers to an act of honoring guests as an expression of the noble attitude of the community in receiving visitors, and at the same time serves as an expression of gratitude for their presence. Through the customary procession, guests are symbolically regarded as part of the community during their stay in the area, thereby creating a sense of security, appreciation, and acceptance. This tradition also represents the preservation of Kaili cultural values that uphold politeness, brotherhood, and customary norms as a cultural heritage that continues to be maintained and respected.[5]

Furthermore, according to H. Djuni, the customary leader of Sigi Regency, the Petambuli tradition represents a form of respect shown by a person who intends to enter another person's home. In the context of marriage, when the prospective groom is about to enter the prospective bride's house, a ceremonial greeting of respect must be performed, which is represented by customary elders from both parties. One manifestation of this tradition is the expression of respect and mutual appreciation among fellow human beings.

This view is consistent with what was conveyed by Izat, a cultural observer of Sigi Regency. He also elaborated on the meaning of the Petambuli tradition, explaining that according to community understanding, Petambuli is traditionally performed only by those who are descendants of the Kaili ethnic group and is considered obligatory. In some cases, failure to perform this tradition is believed to result in certain consequences, such as disharmony in household life or even the absence of offspring. However, he emphasized that such cases should not be taken as definitive indicators of the consequences of not performing Petambuli, as all outcomes ultimately remain under the authority of the Creator, Allah Almighty.

From the two informants above, it can be understood that both figures share a similar understanding of the Petambuli tradition, namely that it is a form of respectful greeting performed when entering someone's home. Consequently, the practice of this tradition has a positive impact on both the homeowner and the person who intends to enter the house. The homeowner feels respected as the host, while the guest feels appreciated for being warmly received.

[5]Thahir, Lukman S, *KRITIK ISLAM RASIONAL HARUN NASUTION (Dari Nalar Tradisi,Modernitas Hingga Nalar Kritis* (Makassar: Refleksi, 2012)

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From the two informants above, it can be understood that both perceive the Petambuli tradition as a concept that represents efforts of mutual respect practiced by the community, whether toward family members, relatives, or society in general. The practice of this respectful greeting, or Petambuli tradition, is manifested as a response to the needs of the community particularly the Kaili ethnic group when conducting marriage ceremonies, to foster a harmonious family life.

Initially, the researcher assumed that the Petambuli tradition was limited to a dialogue between the representatives of the prospective groom and those of the prospective bride. However, the findings of the study revealed otherwise. The researcher discovered that the Petambuli tradition is not merely a dialogue between the two parties, but rather contains profound meanings within the context of marriage. The dialogue includes prayers offered for the couple, seeking the establishment of a harmonious household. In addition, the researcher found that this tradition is not only performed in marriage ceremonies but is also practiced when entering a new house, with the intention of safeguarding the occupants from harm, as explained by Arie Singi, a customary leader of Sigi Regency.

Petambuli essentially means the spearhead, symbolizing protection and harmony. Its forms and expressions are divided into two categories. The first is Petambuli Moberei, which refers to the practice of a respectful greeting in marriage ceremonies. The second is Petambuli Mo Ore Banua, which refers to the practice of an etiquette-based greeting when entering a new house.

1. Petambuli

Petambuli Moberei refers to a respectful greeting performed when the prospective groom enters the house of the prospective bride, with each side represented by their respective customary elders. The Petambuli tradition is one of the customs that continues to be practiced to this day; however, certain aspects have changed between past and present practices. Among the Kaili ethnic group, Petambuli is a dialogical procession conducted using the Kaili language and customary norms, serving as a respectful greeting prior to entering the bride's house.[6] Within the Petambuli tradition itself, there are two forms: Petambuli performed for royal descendants, and Petambuli performed for the general community.

In the implementation process and its stages, before the performance of the Petambuli ritual, the first step is the arrival of the prospective groom along with his entourage, which consists of customary elders, community leaders, religious

[6]Departemen Pendidikan dan Kebudayaan Republik Indonesia, *Adat Istiadat Dan Upacara Tradisional Suku Kaili* (Palu: Proyek Inventarisasi dan Dokumentasi Kebudayaan Daerah Sulawesi Tengah, 1996).

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figures, relatives, and members of the groom's family. The procession of escorting the prospective groom is known as *Manggeni Boti* (escorting the groom).

Along the journey toward the prospective bride's house, the *topeaju* utters heroic shouts, known as *neaju* (shouting), which symbolize enthusiasm and determination in escorting the prospective groom. In addition, the groom's procession is enlivened by the beating of traditional *rabana* music.

After the Petambuli traditional procession is completed, the prospective groom, accompanied by the female customary elder, is handed a *Cinde* cloth to hold, which is then gently pulled to guide him into the house. At the same time, yellow rice, known as *Nikambu Ose Kuni*, is scattered until the groom reaches and sits in the place that has been prepared.

Furthermore, Zainuddin Tambuala, a religious leader and official figure in Central Sulawesi, explained that the Petambuli tradition refers to a dialogical ritual or a form of respectful greeting performed by the entourage of the prospective groom's family when entering or intending to enter the residence of the prospective bride. This tradition is conducted through dialogue using the Kaili language as a form of respect, a request for permission, and an expression of the purpose and intention of the groom's family's visit. He further added that this tradition serves to affirm familial relationships, etiquette, and social responsibility.

Subsequently, Sofyan Nur, as the Chairman of the Forum for Religious Harmony (FKUB) of Sigi Regency, stated that the Petambuli tradition is an activity performed in wedding ceremonies, particularly among the Kaili ethnic group, using dialogue in the Kaili language as part of the traditional procession. According to him, this tradition should be preserved, as it does not contradict Islamic laws.

The explanations presented above are essentially consistent with those provided by the following informants. For instance, Anas Umar, one of the religious leaders in Sigi Regency, explained that the Petambuli tradition is a cultural heritage that must be preserved because it contains Islamic values, such as seeking permission from the homeowner before entering the house. In addition, the dialog within the Petambuli tradition includes prayers offered for the bride and groom, asking that their marital life be protected from undesirable matters. He further noted the growing tendency among younger generations to become less sensitive to their traditions. Therefore, preserving this tradition in every wedding ceremony can foster a sense of concern for cultural heritage and the religious values embedded within it, particularly in the Petambuli tradition.

Furthermore, Anwar Larage explained that the Petambuli tradition is a custom that encourages individuals to behave properly, politely, and to uphold ethics and good manners. However, he emphasized that this tradition should be performed by those who have a proper understanding of its meaning, because the dialogue involved is not merely a verbal request for permission but is accompanied by prayers. Therefore, there is a need for in-depth education for the community,

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particularly the younger generation, regarding the philosophical foundations of the implementation of the Petambuli tradition.

Rendi, a youth leader in Sigi Regency, also explained that the Petambuli tradition is highly important to preserve in the present era, considering that many young people are no longer familiar with their local culture, traditions, or even their native language. Preserving the Petambuli tradition encourages youth to recognize the importance of safeguarding cultural heritage. Moreover, the Petambuli tradition contains many meaningful values, such as respect toward the prospective bride and the etiquette that guides how one should behave before entering another person's home.

Based on the explanation above, it can be understood that the Petambuli tradition essentially refers to a ritual practice in the form of dialogical interaction or a respectful greeting performed by the entourage of the prospective groom when entering the residence of the prospective bride. This dialogue is conducted using the local language, namely the Kaili language, as a form of respect, a request for permission, and a means of conveying the purpose and intention of the visit.

Furthermore, the researcher obtained information indicating that the Petambuli tradition remains highly prevalent and is still routinely practiced by the Kaili community, particularly in Sigi Regency, as the community believes that this tradition contains profound meanings not only for the prospective bride and groom but also for all elements of society. This is consistent with the results of an interview with one of the informants, Mr. Agus Halidi, an Islamic religious leader in Sigi Regency and also a practitioner of the Petambuli tradition, who stated that:

The Petambuli tradition has long been deeply rooted and practiced by the community since ancient times. Although some members of the community occasionally neglect this tradition due to a lack of understanding of its meaning, once the values embedded in the tradition are properly understood, individuals are more likely to observe it. This tradition not only embodies the meaning of a respectful greeting but also conveys values of protection, responsibility, kinship, and mutual cooperation.

From this explanation, he (Agus Halidi) further added that the Petambuli tradition is not a practice that involves only individuals, but rather engages the extended families of both prospective spouses. This collective decision-making and mutual consent reinforce the principle of *nosarara nosabatutu* ('together we are one') as well as other forms of local wisdom.

From the entire discussion above, the author concludes that the Petambuli tradition refers to a concept that embodies ethics, etiquette, and a sense of responsibility within marriage. The Petambuli tradition is a cultural heritage that must be preserved, as it contains Islamic values such as seeking permission from the homeowner before entering the house, as well as prayers expressed within the Petambuli dialogue for the bride and groom so that their marital life may be

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protected from undesirable matters. Moreover, in the present era, many young people have become less sensitive to their traditions. Therefore, preserving this tradition in every wedding ceremony can foster a sense of awareness and concern for cultural heritage and the religious values embedded within it, particularly in the Petambuli tradition.

C. *The Implementation of the Petambuli Tradition among the Kaili Community of Sigi Regency*

The Petambuli tradition is generally practiced by the Kaili community and is typically performed by those who are descendants of the Kaili ethnic group. The timing of the Petambuli tradition takes place before the prospective groom enters the house of the prospective bride to carry out the *ijab* and *qabul*. The implementation process begins with the arrival of the prospective groom and his entourage, consisting of customary elders, community leaders, religious figures, relatives, and members of the groom's family. This procession of escorting the prospective groom is known as *Manggeni Boti* (escorting the groom). The stages of the tradition are divided into several parts:

1. Official Reception by Customary Leaders

The official reception by customary leaders is a form of cultural practice that plays an important role in the social system of indigenous communities. This procession not only functions as a ceremonial activity but also contains symbolic meanings that represent values of respect, acceptance, and social legitimacy toward the presence of guests within a customary territory. In the context of the Kaili ethnic community in Central Sulawesi, the official reception by customary leaders constitutes an integral part of the traditional guest-welcoming practices that have been passed down from generation to generation.

Customary leaders hold a strategic position within the social structure of the community, as they serve as guardians of customary norms, values, and regulations. Therefore, the involvement of customary leaders in the reception process indicates that the presence of guests is not only accepted on a personal level but is also collectively acknowledged by the customary community. This acknowledgment is symbolic in nature and signifies that guests are considered legitimate within the customary territory and are granted protection and respect throughout the duration of their visit.

The implementation of the official reception by customary leaders is carried out in accordance with established customary procedures and regulations. The customary leaders wear traditional attire and attributes as symbols of authority and cultural identity, and then deliver customary expressions containing prayers, hopes, and advice. These expressions reflect the moral values and social ethics

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upheld by the community and serve as a medium for conveying cultural messages to the welcomed guests.

The official reception by customary leaders also reflects the attitude of the indigenous community in perceiving the presence of guests as an honor. Guests are regarded as a form of trust and recognition toward the customary community; therefore, they are welcomed with openness and a strong sense of responsibility. This demonstrates that respect for guests is an integral part of social ethics that is deeply rooted in the life of the indigenous community."

Thus, the official reception by customary leaders can be understood as a cultural practice that encompasses social, symbolic, and educational dimensions. This procession not only strengthens social cohesion within indigenous communities but also contributes to preserving the sustainability of local cultural values amid the dynamics of social change. Therefore, the official reception by customary leaders holds significant relevance in socio-cultural studies and deserves to be maintained as part of the nation's cultural heritage.

2. Traditional musical accompaniment

Traditional musical accompaniment is one of the important elements in the Petambuli procession, functioning to enhance the sacred and symbolic atmosphere in the implementation of customary guest reception rituals. In the cultural context of the Kaili ethnic community in Central Sulawesi, traditional music is not merely understood as a form of entertainment, but rather as a medium of cultural expression that carries social, spiritual, and aesthetic meanings. The presence of traditional musical accompaniment in the Petambuli procession serves as a marker of the beginning of the customary sequence and creates a solemn atmosphere that reflects respect for the guests being welcomed.[7]

Structurally, the traditional musical accompaniment in the Petambuli procession is performed by customary practitioners or local artists who possess a deep understanding of the patterns, rhythms, and meanings of traditional music. The musical instruments used generally consist of traditional instruments that have been passed down from generation to generation, such as drums, gongs, and traditional wind instruments. Each instrument has a specific function and role in building a musical composition that is harmonized with the stages of the ongoing customary procession.

Traditional musical accompaniment also functions as a regulator of the flow of the Petambuli procession. Changes in tempo or musical patterns often signify the transition from one stage of the procession to the next, such as the welcoming of guests, the bestowal of customary symbols, and the customary dialogue. Thus, traditional music serves as a ritual marker that helps maintain order and

[7]Sulaiman, "Tradisi Penyambutan Tamu Dalam Masyarakat Kaili," *Jurnal Sosial Budaya Sulawesi Tengah*, 6.1 (2016).

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continuity in the customary procession in accordance with the prevailing regulations.

In addition, the traditional musical accompaniment in the Petambuli procession reflects the values of togetherness and collective participation of the community. The involvement of traditional musicians demonstrates cooperation and mutual assistance in carrying out the customary ceremony.[8] This strengthens social cohesion and emphasizes that the Petambuli procession is a communal activity involving various elements of society, not just the customary leaders alone.

The traditional musical accompaniment in the Petambuli procession also plays an important role in the preservation of local culture. Through the execution of the customary procession, knowledge about musical instruments, playing techniques, and the symbolic meanings of traditional music can be passed down to the younger generation. This process of transmission serves as a form of non-formal cultural education that contributes to the sustainability of traditional music in the midst of modernization.

In the development of contemporary society, the traditional musical accompaniment in the Petambuli procession is still maintained, although adjustments are made in terms of presentation or context of implementation. These adjustments are carried out without eliminating the essential values contained in traditional music. This demonstrates the ability of the indigenous community to maintain a balance between the preservation of tradition and the dynamics of social change.[9]

Thus, the traditional musical accompaniment in the Petambuli procession can be understood as a cultural element with aesthetic, social, symbolic, and spiritual functions. Its presence not only reinforces the meaning of the customary procession but also serves as a means to strengthen cultural identity and social cohesion within the indigenous community. Therefore, the traditional musical accompaniment in the Tambuli procession holds significant relevance in socio-cultural and ethnomusicological studies, and is worthy of being a subject of scientific research in the context of theses or academic journals.

3. Reading or Dialogue of the Petambuli Tradition

The dialogue procession in the Petambuli tradition is one of the essential elements in the series of customary ceremonies for welcoming guests among the Kaili people in Central Sulawesi. This customary dialogue not only serves as a means of verbal communication between the customary leaders and the guests being welcomed but also carries symbolic meanings that reflect the social, cultural,

[8]H. Lamangka, "Integrasi Adat Dan Islam: Menelaah Relasi Umum Antara Praktik Adat Dan Ajaran Islam Dalam Berbagai Tradisi Masyarakat Kaili," *Studi Islam Dan Budaya Lokal*, 5.2 (2016).

[9]A. Rahman, "Nilai-Nilai Budaya Dalam Upacara Adat Masyarakat Kaili Di Sulawesi Tengah," *Kebudayaan Lokal*, 8.1 (2017).

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and ethical values of the indigenous community. Through this dialogue procession, the community affirms its cultural identity as well as the social principles it upholds, such as respect, openness, and togetherness.

Structurally, the dialogue procession in the Petambuli tradition is carried out by customary leaders who hold authority and legitimacy within the local customary system. The customary leaders act as representatives of the community in conveying customary expressions, advice, and moral messages to the guests. The language used in the customary dialogue is generally the local or indigenous language, rich with symbolic expressions and philosophical meanings. The use of this customary language serves as an important marker in preserving the authenticity and sacredness of the Petambuli procession.

From a cultural anthropology perspective, the dialogue in the Petambuli tradition can be understood as a form of symbolic communication that connects the social and spiritual dimensions of the indigenous community. The customary expressions conveyed contain prayers, hopes, and advice aimed at creating a harmonious relationship between the guests and the local community. This dialogue also functions as a social mechanism to introduce the norms, rules, and values that apply in the customary territory to the welcomed guests.[10]

The dialogue procession in the Petambuli tradition also functions as a means of social legitimacy. Through the customary dialogue, guests symbolically gain recognition and acceptance from the indigenous community. This recognition signifies that the guests have been officially received and acknowledged within the social and cultural space of the local community. Thus, the customary dialogue becomes an important stage that reinforces the meaning of guest acceptance within the entire Petambuli tradition.

In the development of modern society, the dialogue procession in the Petambuli tradition is still maintained, although adjustments are made in its form and context of implementation. These adjustments are carried out without eliminating the essence and philosophical values contained in the customary dialogue. This demonstrates a cultural dynamic that allows the Petambuli tradition to remain relevant and function as a cultural identity for the community amid social change.

Thus, the dialogue procession in the Petambuli tradition can be understood as a cultural practice that serves social, symbolic, educational, and spiritual functions. The customary dialogue is not only a medium for conveying messages but also a means of reinforcing cultural identity and social cohesion within the indigenous community. Therefore, the dialogue procession in the Petambuli tradition holds significant value in social and cultural studies and is worthy of

[10]Walter Kaudern, Ethnographical Studies in Celebes (Goteborg: Elanders Bortryckeri Aktiebolag, 1938).

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being a subject of scientific research in the contexts of anthropology, sociology, and local cultural studies.

As for the customary dialogue of the Petambuli tradition in Kaili weddings, especially for those living in Sigi Regency, it is as follows.

Men : *Assalamualaikum Warahmatullahi Wabarakatuh*
Women :*Wa'alaikumussalam Warahmatullahi Wabarakatuh*
Men : *Naria Puramo Tupu Banua*
Women : *Naria Puramo Sudah Ada*
Men : *Naria Puramo Tupu Ban*ua
Women : *Naria Puramo Sudah Ada*
Men : *Nagopamo Komiu*
Women : *Nagopamo*
Men : *Nagopamo Komiu*
Women : *Nagopam*o
Men :*Tabe, Mekutanamo kami*
Women : *Mekutanamo*
Men : *Sema Sanga Boti Mombine Raore kami ka ada*
Women : *Fatimah Bint Muhammad*
Men : *Nitambuli Adana*
Women : *Nitambuli*
Men : *Nitambuli Adana*
Women : *Nitambuli*
Men : *Ane Nitambuli Ada Sakuya?*
Women : *Ada Sasio*
Men : *Mai Yaku Matambuli Fatimah Binti Muhammad, Ledo Yaku Matambuli Tuvuna Kapo pene-pene, ledo yang Matambuli Rajakina, Ledo Yaku matambuli Sura Nikah na Yaku aga Matambuli Adana*
Men : *Sannggani kutambuli, Muli Ntona ratambuli Kana Ratambulimo*
Women : Muli Ntona ratambuli Kana Ratambulimo
Men : *Ruanggani Kutambuuli, Muli Ntona Raduta Kana radutamo*
Women : *Muli Ntona Meduta Kana Medutamo*
Men : *talunggani Kutambuli, Bongi Mpantarima ada mpobuka jarita peduta*
Women : *Nasadiamo Nabi Adam as. Mantarima jarita Peduta*
Men : Patanggani Kutambuli, eo mpangore balanja mpeduta
Women : *eo pangane hi eo mpo nikah, eo nisuntuvui totua nu ada ri waktu nangore balanja mpeduta*
Men : *Limanggani kutambuli, Sunnah Nabi Muhammad saw. kana rapoviata*
Women : *Nasadiamo i Po Ima, mo nika, ante pua kate, pua bila najadi sabina*
Men : *Ononggani kkutambuli rikaondo rara totua nu ada, nonturo rabanua*
Women :*Naondompuramo rara totua nu ada, nonturo rabanua, mantongnoraka boti ra nikah*

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Men : *Pitunggani Kutambuli, Maliuntinuvu boti randua mosikeniaka*
Women : *InsyaAllah mandate umuruna, mompene rajakina*
Men : *Valunggani kutambuli, eo mposoro ada Sambulugana Mobalengga, Mounto, Rasoro katotua nu ada riara banua*
Women : *Oretaka tumaimo ada sambulunggana, mobalengga, mounto, rasoroka totua nu ada monturo rabanua*
Men *Sionggani Kutambuli, Mompene boti Langgai ante Rajakina*
Women : *Mompenemo Noti Langgai Ante Rajakina, Rakavana Boti Mombine Ngana Mporajaki*
Men : *Assalamualaikum Ya i Fathimah Bint Rasulullah saw.*
Women : *Wa'alaikumussalam Ya Ali bin Abi Thalib*
Men : *Sariri, Sarena Bunga i Fathimah*
Women : *Ahlusunna Sareana Bunga Fathimah*
Men :*Tajalli, Tajalli, Nurji mamalamo mo tajalli*
Women : *tajalli, Nurji Mamalamo mo tajalli*
Men : *Yaku mangore i Ali kepada Allah swt, Binta nu rajaki fathimah*
Women : *Mompenemo i Ali Kepada Allah swt. Binta nu Rajaki i fatimah*
Men : *Sungge keyali vamba nu suruga i fatimah*
Women : *I Ali Mboto Mbanyungge vamba nu suruga i fatimah*
Men : *Waktu Subuh nur Muhammad Buru Buru Mai, Bara Bara Mai, Mompene Rajaki,*
Women : *Mompene Kalumana, Anu Magali, Anu Magasa, Kenimpo penemo Puramo Tumai*
Men : *Nur Allah, Nur Muhammad, Nurussamawati amanu fayuna Allah Kun Fayakun*
Women : *Bismillahi majreha wa Mursaha Inna rabbi Lagafururrahim*
Men : *Assalamualaikum ya Ibaburrahim*
Women : *Wa'alaikumussalam ya Ibaburrahman*

This is the procession of picking up the groom before entering the bride's house. In the Kaili language, it is also called *Mbatomunaka Boti* (groom pickup). The bride's biological father and mother come to receive the groom to be brought into the house to immediately carry out the marriage ceremony (*akad nikah*).

D. *The Religious Values Contained in the Petambuli Tradition among the Kaili Community in Sigi Regency*

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The majority of the population in Sigi Regency are of the Kaili ethnic group, who practice several customary traditions in marriage, such as Sambulugana, Pokolontigi, Gero Jene, and one of the traditions still used in weddings is Petambuli. As previously explained, Petambuli is a tradition carried out before the groom and his family enter the bride's house, or before the marriage contract (akad) is performed. According to the beliefs of the Kaili people residing in Sigi Regency, the Petambuli tradition…

From several paradigms of the Sigi community regarding the Petambuli tradition, one can understand the values it contains. The researcher will elaborate on the religious values contained in the Petambuli tradition based on the arguments of the informants interviewed, including:

1. Respecting

This aligns with the results of the researcher's interview with informants, who revealed that behind the Petambuli tradition, there exists a value of respect.

As expressed by Anas Umar, he explained that Petambuli signifies the attitude of respecting and honoring the host when visiting their home. This value is one of the practices applied and has become a tradition among the people of Sigi Regency, especially during weddings. The value of mutual respect signals to the community that when entering a new place, there must be a sense of mutual respect toward the host; one should not be selfish but should provide ample space and opportunities for living happily, safely, peacefully, and prosperously, while also respecting all differences within society, particularly among the people of Sigi Regency.

Giving and reciprocating help is done on the basis of mutual respect. One form of showing respect and honor to others is by giving something beneficial to them. Similarly, if one is able to reciprocate another's gift, it is a way of showing respect. In this way, a sense of mutual respect is created in the context of mutual assistance. This aligns with what is stated in QS al-Nisā'/4:86, as follows:

وَإِذَا حُيِّيتُم بِتَحِيَّةٍ فَحَيُّواْ بِأَحۡسَنَ مِنۡهَآ أَوۡ رُدُّوهَآۗ إِنَّ ٱللَّهَ كَانَ عَلَىٰ كُلِّ شَيۡءٍ حَسِيبًا

Translation:

> And when you are greeted with a greeting, greet [in return] with one better than it or [at least] return it [in a like manner]. Indeed, Allah is ever, over all things, an Accountant.[11]

In several tafsir (exegesis) books, scholars understand the above verse in relation to manners and etiquette in social interactions, particularly concerning the proper way to respond to greetings. However, in connection with this research, the

[11] Lajnah Pentashihan Mushaf, *Al-Qur'an Dan Terjemahnya* (Jakarta: Depatemen Agama RI, 2019).

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researcher gained an understanding that such respect is not only perceived in non-material forms (such as greetings) but also in material forms of respect.

For example, Ibnu Khuwaizi Mandad explains that the meaning of this verse can be related to giving gifts (hibah) if the intention is to earn reward (pahala). Whoever gives something intending to earn a reward, the recipient has the choice to accept, reject, or pay the value of the item. Additionally, Imam al-Qurtubī also states that the companions of Abū Hanīfah said that "al-Tahiyyah" here means a gift, based on the phrase *aw ruddūhā*, because it is not possible to reciprocate a greeting in a more concrete form, whereas the literal wording indicates that the greeting (*tahiyyah*) should be expressed in something more tangible, namely by giving a gift. Consequently, there is a command to reciprocate the gift concretely, whether it is accepted or rejected.

Although Imam al-Qurtubī himself emphasizes that the correct understanding of the word *al-tahiyyah* in this verse is *al-salām* (greeting), the meaning of *tahiyyah* can also be understood in a material form, whether as a gift or a present. Thus, respect expressed through assistance should ideally be reciprocated with greater assistance, or if one is unable, it is still considered good (acceptable). Similarly, the implementation of the *Petambuli* tradition is carried out based on mutual respect for one another.

2. Visiting Each Other

Momberata is a tradition of the people of Sigi Regency, which in Indonesian is known as visiting each other or silaturahmi. It is carried out to maintain relationships, foster better connections, and build social interactions. The value of momberata within the Petambuli tradition greatly influences the formation and development of religious social interactions among the community. In this way, closeness is established between individuals, enabling good cooperation, through which one or several common goals can be achieved.

This aligns with what Sofyan Nur, the chairman of FKUB (Forum for Religious Harmony) in Sigi Regency, stated. He explained that momberata is a symbolic practice among the people of Sigi Regency. Through silaturahmi—visiting each other and inviting one another during events or celebrations—people feel recognized and acknowledged by those hosting the event. In this way, the community experiences a sense of brotherhood among members of the same community and other religions, and participates in ensuring the success of the event.

One way of maintaining silaturahmi (social and familial bonds) within the community is through visiting one another. In this context, visiting is practiced in the form of giving or helping each other. This was explained by Fandi Nur Cahyo when discussing the practice of Petambuli, concluding with the statement, "This is what is meant by visiting and maintaining silaturahmi." Such practice has become a

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longstanding tradition in community life, where anyone visiting their relatives always comes prepared with a gift or something to give to the host.

Visiting one another and strengthening silaturahmi, when viewed from a religious perspective, is a command as stated in QS al-Nisā'/4: 1.

يَٰٓأَيُّهَا ٱلنَّاسُ ٱتَّقُواْ رَبَّكُمُ ٱلَّذِي خَلَقَكُم مِّن نَّفۡسٖ وَٰحِدَةٖ وَخَلَقَ مِنۡهَا زَوۡجَهَا وَبَثَّ مِنۡهُمَا رِجَالٗا كَثِيرٗا وَنِسَآءٗۚ وَٱتَّقُواْ ٱللَّهَ ٱلَّذِي تَسَآءَلُونَ بِهِۦ وَٱلۡأَرۡحَامَۚ إِنَّ ٱللَّهَ كَانَ عَلَيۡكُمۡ رَقِيبٗا

Translation:

> So how [will it be] when We bring from every nation a witness and we bring you, [O Muhammad] against these [people] as a witness.[12]

Ibn Kathir explains that the meaning of this verse is: "Be conscious of Allah, by Whom you make covenants and agreements with one another, and fear breaking the ties of kinship, but strive to do good and maintain them." Ibn Jarīr al-Tabarī, in his tafsir, explains that the meaning of the verse is: "Fear Allah, by Whose name you make requests of one another, and fear breaking the bonds of silaturahim."

Thus, the verse above commands the preservation of silaturahmi (kinship and social ties) while prohibiting the severing of these ties. Therefore, in another instance, Allah Almighty invites humans to act kindly toward all people. By doing good to others, the bonds of silaturahmi are naturally strengthened, as stated in QS al-Nisā'/4: 36.

وَٱعۡبُدُواْ ٱللَّهَ وَلَا تُشۡرِكُواْ بِهِۦ شَيۡـٔٗاۖ وَبِٱلۡوَٰلِدَيۡنِ إِحۡسَٰنٗا وَبِذِي ٱلۡقُرۡبَىٰ وَٱلۡيَتَٰمَىٰ وَٱلۡمَسَٰكِينِ وَٱلۡجَارِ ذِي ٱلۡقُرۡبَىٰ وَٱلۡجَارِ ٱلۡجُنُبِ وَٱلصَّاحِبِ بِٱلۡجَنۢبِ وَٱبۡنِ ٱلسَّبِيلِ وَمَا مَلَكَتۡ أَيۡمَٰنُكُمۡۗ إِنَّ ٱللَّهَ لَا يُحِبُّ مَن كَانَ مُخۡتَالٗا فَخُورًا

Translation:

> So how [will it be] when We bring from every nation a witness and we bring you, [O Muhammad] against these [people] as a witness?.[13]

In the verse above, Allah regulates the obligations toward fellow human beings. After commanding that people worship and serve Him alone without associating any partners, the command to serve Allah is accompanied by the directive to do good to one's parents, and so on, serving as a reminder that maintaining silaturahmi (kinship and social ties) among humans is an obligation. The word *ihsānā*, derived from *hasana*, means good and excellent, representing appreciation for everything beautiful and pleasing. What is considered good and excellent can be categorized into three types: that which is deemed good by reason, that which is deemed good by desire, and that which is deemed good by the senses.

[12]Lajnah Pentashihan Mushaf, *Al-Qur'an Dan Terjemahnya*.
[13]Lajnah Pentashihan Mushaf, *Al-Qur'an Dan Terjemahnya* (Jakarta: Depatemen Agama RI, 2019).

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In relation to this research, visiting one another or practicing silaturahmi in the form of assisting is part of implementing *ihsān* toward others, which, both rationally and perceptually, is considered a good deed.

The explanation above aligns with what is mentioned in a hadith of the Prophet Muhammad (peace be upon him), which states:

عن سلمان بن عامر عن النيب صلى هللا عليه و سلم قال: إن الصدقة على املسكني صدقة، وعلى ذى الرحم اثنتان صدقة وصلة (رواه النسائي[66])

Translation:

> Indeed, charity given to a poor person brings the reward of one act of charity, whereas charity given to a relative brings two rewards: the reward of charity and the reward of maintaining family ties (silat al-raḥim)." (Narrated by al-Nasā'ī).[14]

The above hadith conveys that when a person gives charity, they not only earn the reward for the charity itself but also receive the reward of strengthening silaturahmi (social and familial ties). Thus, it can be understood that anyone who gives charity or assistance is, in essence, making an effort to strengthen social bonds. Similarly, in the Petambuli tradition, there is a meaning of visiting one another and maintaining silaturahmi among people, which also fosters dynamic and harmonious relationships, particularly within the community of Sigi Regency.

In relation to this, visiting one another or practicing silaturahmi can influence societal life by promoting tolerance among different religious groups, leading to high levels of solidarity among citizens. Consequently, this will create a sense of mutual trust among people.

3. Brotherhood

Another value contained in the Petambuli tradition is *mokasangkompo (brotherhood).* Mokasangkompo is an attitude that always prioritizes a sense of fraternity regardless of ethnicity, tribe, religion, or race. The term mokasangkompo has a very broad meaning. Besides referring to bonds of kinship, it also refers to bonds of fraternity among members of a community, and can even signify brotherhood among followers of different religions, as in Poso Regency, which is predominantly inhabited by non-Muslims.

Mokasangkompo is consistently upheld by the people of Poso Regency to strengthen solidarity through mutual assistance. One concrete example of maintaining mokasangkompo is explained by Abdul Kadir Abdjul. He recounted an event when he held an aqiqah (child's naming ceremony) for his child, inviting both friends and relatives. His office friends were mostly non-Muslims, yet due to the strong bonds of brotherhood and mutual tolerance, they attended the ceremony.

[14] Abu 'Abdurrahman Ahmad bin Syu'aib bin 'Ali al-Khurasānī al-Nasa'ī, *al-Sunan al-Sugra al-Nasā'ī*, Juz V, Cet III; t:tp. (Maktabah al-Islāmiyah

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Although they did not bring anything, their presence itself was a source of gratitude for him personally.

In another example, when Muslims celebrate major Islamic holidays such as Eid al-Fitr or Eid al-Adha, non-Muslim community organizations or authorities help guard the mosque to ensure the safety of worshippers. Conversely, when non-Muslims celebrate their major religious holidays, Muslim community organizations help guard the church.[15]

The Petambuli tradition also embodies the value of brotherhood. This is an extraordinary value, especially for the people of Sigi Regency, a highly multicultural region. It reflects an attitude that consistently prioritizes fraternity regardless of ethnicity, tribe, religion, or race. In line with this, the Qur'an, as a guide for Muslims, has long emphasized the importance of brotherhood, which is highlighted in QS al-Hujurāt/49: 10.

إِنَّمَا ٱلْمُؤْمِنُونَ إِخْوَةٌ فَأَصْلِحُواْ بَيْنَ أَخَوَيْكُمْ وَٱتَّقُواْ ٱللَّهَ لَعَلَّكُمْ تُرْحَمُونَ

Translation:

> The believers are but brothers, so make a settlement between your brothers. And fear Allah that you may receive mercy.[16]

The word ***aslihū*** is derived from ***aslaha***, whose root is ***saluha***. Its antonym is ***fasada***, which means "to be corrupted" or "to go astray." It can also be interpreted as "benefit" or "good." Thus, ***saluha*** signifies the absence, cessation, or attainment of benefit. Meanwhile, the word ***islāh*** refers to the effort to stop corruption or eliminate damage and to improve quality so that benefits become more dominant.

The exegesis of brotherhood from Wahbah Zuhailī's perspective is not understood as biological kinship but as brotherhood based on shared faith (Islam). Therefore, the effort to carry out ***islāh*** in the verse emphasizes building ties of ***ukhuwah*** (fraternity) to minimize, or even prevent, conflicts, with the awareness that Muslims are brothers and should continuously strive for peace.

In the context of human relations, these values are reflected in the harmony of interactions among people. This means that if the relationship between two parties is broken or disturbed, corruption occurs, benefits are lost, or at least the utility derived from the relationship diminishes. It requires ***islāh***, that is, restoration or improvement to recover harmony. Thus, the values of the relationship are fulfilled, and as a result, various benefits and welfare arise.

The explanation given by Abdul Kadir above conveys that he is striving to build awareness of the importance of prioritizing brotherhood. Both examples reflect aspects of the culture of the people in Poso Regency, which are considered

[15]Abdul Kadir Massoweang, *DialektikaTafsir Lokal* (Makassar: Kreatif Lenggara, 2005) h. 43

[16]Lajnah Pentashihan Mushaf Al-Qur'an, *Al-Qur'an Dan Terjemahnya* (Jakarta: Depatemen Agama RI, 2019).h.

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good practices and should be maintained and preserved by the people of Sigi Regency.

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