Islamic Dialogue, Local Culture, and Women in Sigi Regency, Indonesia

Nuraedah[*]

Faculty of Teacher Training and Education, Tadulako University, City of Palu, Indonesia

Abstract: This research describes the tradition, Islam, women, and local culture in Sigi Regency through the sociological and historical approach. Tradition, Islam, local culture, and women were objects, and subjects were investigated to describe daily lives around the Islamic Boarding School (Pesantren). Women were the object of the study because they are more sensitive and vulnerable to the development of local traditions. Women's daily activities showed resistance against the domination of men over women. The reality in the society of the district of Sigi showed that women have a substantial contribution as a mediator who served as a liaison, and communicator between Islamic boarding School (pesantren) 's interest' and community's interests. It is most apparent when women contribute to religious activities that were carried out by Islamic Boarding School (Pesantren) and the community.

Keywords: Tradition, Local Culture, Women, Kaili, Pesantren.

Islamic boarding schools in Indonesia have not only been a place of learning, but they have also been the centre of religious, social movements for a long time, that is, since the beginning of the development of Islam in Indonesia (Latif 2016). Every student or alumni of an Islamic boarding school (named *pesantren*) are people who are supposed to have the ability to answer every ethical problem (Lombard 2008). Therefore, it can be considered as the centre of Islamic civilization, which is expected to make a significant contribution to the religious life of the local community. In its early days, it had no influence, but over time this educational institution became an essential part of social change and might also change the history of the surrounding community. Examples of these changes are physical changes and the structure of society. Significant changes that are easily recognizable are mental, psychological, and daily actions. *Pesantren* does not necessarily change the shape of local cultural traditions and community beliefs.

On the contrary, its sustainable movement precisely determines the cultural existence of the community around it. Its existence depends on the integration of the institution's movement with its "founding spirit." The establishment of *pesantren* is related to the mystical abilities of its founders (Fauzi 2012).

Islamic boarding schools are always demanded to be a bridge for the creation of civil society (Khoiruddin and Zuhdi 2019). Civil society is in addition to being a group of institutions and associations that are strong enough to prevent political tyrants from both the state

and the community (Bowden 2006). The prominent characteristic of civil society is the individual freedom within it, whereas in an association and institution, individuals can freely join in and leave out (Culla 1999). Therefore, pesantren are a vital part of civil society (Kurniawan 2017). The creation of civil society is not an easy and fast thing, but it requires a long social process (Armstrong *et al.* 2010). In social processes, there is one crucial component that cannot be separated from the existence of *pesantren*, namely as mediators of social change. Lots of people can be mediators in every social change; one of them is women. This figure is significant, and their role in every social process that occurs between the community and *pesantren* is irreplaceable.

The structure of the Dutch colonial bureaucracy in Central Sulawesi changed several times, until the end of its reign. The end of Dutch power was marked by the arrival of Japanese troops in Central Sulawesi. The declaration of proclamation in August 1945, which immediately followed by political upheaval because of the national revolution with the reoccupation of the Dutch army. Central Sulawesi was part of the territorial division of federal states. This area became part of the State of East Indonesia until it was dismissed in the early 1950s.

Considering the reality of the political history of Central Sulawesi as such, there must be awe of it (Samad and Hardi 2018). However, still many things need to be reviewed from existing historical sociology writings that have not yet provided space for writing the history of the community around the *pesantren*, and particularly the women's existence in society.

The absence of Central Sulawesi women in their regional history is an interesting phenomenon that

*Address correspondence to this author at the Faculty of Teacher Training and Education, Tadulako University, City of Palu, Indonesia; Tel: +62811811453; Fax: 0451-422844; E-mail: nuraedah.untad@gmail.com

needs to be studied. Likewise, with women's relations with Islam as a religion and as a culture when Islam met the local culture, especially the customs of the local community; as a result, the identity and values of local culture that has been assimilated by Islam and yielded Islamic-style local culture. Such cultural values can be used as a local identity and are expected to be able to reveal the potential and local resources that are important to the local community (Ia Husen, Samad, and Aisyah 2019). The existence of a local identity based on cultural factors and the interaction of the community with a *pesantren* fruitful a positive effect on cultural behaviour, ways of thinking, and daily habits for both community and individual (International Panel on Social Progress (IPSP) 2018). It will undoubtedly be able to become a filter when there are pressure and influence from outside cultures.

Two villages attract attention to be studied, namely Kotarindau and Pewunu. Kotarindau village is in the urban category, and Pewunu village is in the rural category (Wijoyo 2003). Therefore, a study of Islam, Culture, and *Pesantren* need to be carried out to examine changes in a community around *pesantren* in Sigi Regency. Then, the researcher will find out the patterns and means of dialogue between Islam and local culture (Kaili) in the community around the *pesantren*. Furthermore, this research also looks specifically at the position of women in Islamic dialogue and local culture, so that the real situation and condition of women around *pesantren*, economically, socially, and politically can be mapped.

It is mapping the social conditions of the people in the two research locations, using the approach of historical sociology, which consists of several concepts in the science of sociology. It is hoped that the research entitled The Dialogue on Islam, Women, and Local Culture in Sigi Regency, can be used as an essential reference or the beginning of a similar and more in-depth study. This research focuses on issues surrounding dialogue between Islam, women, and local culture in communities around *pesantren* in Sigi Regency.

METHODS

This research is qualitative. Conceptually, this study used a historical, sociological approach. According to Geers in Sztompka that historical sociology uses a growth perspective in uncovering problems with sociological theory (Sztompka 2008). The study sites were carried out in two (2) villages, namely Kotarindau and Kotapulu in Sigi District.

This study focussed on the women, which is their presence in the study sites is more meaningful when analyzed comprehensively as a collective experience at the local level. The woman has several crucial positions, including (1) Female leaders who have prominent positions in society, such figures are usually not only born or present in the elite but also born in the village, (2). Women's anxiety and anxiety about the social situation faced by themselves and their families. 3). Women's voices as a vital part of a society that is sometimes too partisan, so that women become a subordinate group (Saptari *et al*. 1997).

RESULTS & DISCUSSIONS

Social Conditions of Communities Around Pesantren

Research results in two villages inhabited by the Kaili people, namely Pevunu and Kotarindau, found that social stratification as it had in the past, mostly during the kingdom was no longer rigidly applied. The division of social strata is still valid, but its application has become laxer, especially in the post-1998 reform period. Social strata are still evident when the celebration of marrying off a child. There are several levels of *adat* that are understood and implemented by the Kaili community in these two villages. Maybe in Kotarindau, it is not like in Pevunu, but it is still there. The village elders (*Totua nu ngata*) are in the front row of seats.

Nevertheless, there were also religious leaders in the line, usually pilgrims, who were also elder in the village, even though they were not from nobility. A cultural change is in the process of becoming established, little by little. Renewal will occur if there is no conflict of interests at the expense of the culture of the Kaili community itself, as has often been the case in Sigi.

The cultural reality in Kotarindau is somewhat different from that in Pevunu. The social role of *totua nu* said is still one of the essential factors in maintaining social order, and also, their advice is always considered by the government in the village. When there is a wedding here, the elders are there, and we usually take precedence. They are usually placed in the front seat with village and subdistrict officials, even districts. That is our form of appreciation for them. It can be inferred that the Kaili community still hold social stratification that existed in the past but was not carried out as rigidly as in the past. This fact proves

that in a rational era like now, local people still maintain their traditions with some improvements or maybe changes. Society has been dialoguing the tradition of glorifying the nobles as descendants of the sky with Islamic rationality so that the result is that the ulema or *ustazd* do not prohibit it, but rather provide space to be done by not forgetting the nature of Islamic teachings themselves, i.e., not discriminating against people. All humans are the same, come from the same origins and end up the same.

The issue that needs to be considered in such a cultural change is when individualistic urban life attitudes begin to appear in the villages, causing a shift even cultural changes that can result in loss of identity of the village community. Maybe what happened in Kotarindau and Pevunu cannot be used as a concrete example, but at least it becomes an initial reference regarding the direction of social change from established Islamic society. This establishment can be seen from the existence of pesantren with its clear social message as the spearhead of the creation of civil society, although it takes time to manifest it in Sigi for particular, and in Central Sulawesi for general. The community around the pesantren has started at least the initial steps.

Everyday Life

The land for the Kaili Pevunu community is a symbol of the family's past. Through the land, they can capture the memory of their ancestors. The land has become part of their daily lives, not because the land is a vital economic resource for them, but there is a memory of their ancestors. If the land is inherited, they will indeed defend it well. So, to this day, the Pevunu people do not like to sell land. "Selling the land where our ancestors used to live and guarding the land means we have sold part of our bodies."

No wonder, some Pevunu people are hard to find in the morning. Generally, they are still in the fields or gardens. Usually, they do not go home until late afternoon. During the day, the mosque becomes deserted from its daily routine. What is the cause? Generally, the causes are "go to the rice fields; now, it is the rice planting season to prepare for the harvest after Eid later."

This answer shows that the dialogue between Islam and local culture (read: daily habits) has not customarily been running. By driving the Hadith of the Prophet Muhammad, Kuntowijoyo explained that the

world and the end must be balanced. If not, a human child will experience a lack of grip, like Barman, in his novel entitled Sermon on the Mount. An important message when Barman retreats in the mountains is that humans should not only seek the pleasures of the world, but happiness in life will be necessary unless humans will not go there. Work culture is a hereditary culture (Kuntowijoyo 2008). The Kotarindau community also practices the work culture in the morning until the afternoon. Activities at the mosque inside the pesantren and Jami 'Dolo Mosque are not interrupted, remain active during the day. When prayer time arrived, the mosque was busy with Muslim activities. At first glance, there is nothing unique from that village, a village whose community is already semi-modern. However, when we look at the composition of the administrators of the Jami Mosque, 'a reality emerged; namely, the Jami Mosque' Kotarindau is now led by a very young priest, in his thirties. It is fascinating to note because, since the founding of 1930, the mosque's Imams are those who are over forty years old. Imam Masjid Jami' Dolo is a young person whose social strata are in the middle class and then appointed as an Imam so that his social status becomes elite. He was readily accepted as a new elite in Kotarindau, maybe also in Dolo and Sigi. "The assumption used is that at the age of forty, a person has been declared physically and psychologically mature and certainly has the maturity of science and spiritual maturity. That is the basis for choosing the Imam here".

Helmi stated that the appointment of the Imam of the Masjid Jami' is only based on the provisions of Islam, namely those who are fluent in reading, knowledgeable, and old age. However, we chose him, who was young, but excellent and fluent in his reading, and his religious knowledge was quite good. So do not be surprised when he was appointed. No one protested, except those who questioned it.

The Assimilation of Kaili Tradition and Islam

When was the meeting between Islam and culture (Kaili)? The answer is at the time of the wedding party. In customary procedures, marriage follows procedures according to Islam, only the term or designation for the stages of the traditional ceremony that uses the Kaili language. The Kaili Society (*Ledo*) marriage adat arrangement according to Syuaib Djafar that there are three major classifications of the Kaili marriage adat procession, namely Adat before marriage, during marriage, and after marriage. The details are First, the custom before marriage consists of (1) *Notate dala,*

Neduta or *Nebolai* (propose), *Noovo* (timing), *Nanggeni balanja* (delivering property), *Nopasoa* (steam bath), *Nogigi* (cleaning the hair on the bride's face), and *Nokolontigi* (bridal makeup). Second, the custom during the marriage ceremony is *Manggeni boti* (ushering in the bridegroom), *Monikah* (marriage contract), *Nogero jene* (cancelling ablution water), and *nopaduta* (sitting in the wedding or being paired). Third, the custom after the marriage ceremony is *mandingupasili* (bathing in front of the door), and *aging* (visiting the in-laws' house) (Djafar 2012). In each of these stages, the role of social status becomes dominant. New elites are always placed side by side with traditional elders. Religious positions significantly affect one's social position (Katnik 2002).

It is interesting when Islam became an identity and a source of social status, and it means that a person's involvement in an Islamic organization has an unexpected impact. One's social status rises without effort to raise it. Indeed, the opinion of sociologists that someone sometimes needs to fight for their social status, and some are just attached inherited from the social status of their parents.

Generally, the social status that is fought for is related to education because it is possible to increase social status without others knowing it (McGinn and Oh 2017). Although politically, the thing that is fought for is a person's interest. Social change can occur because of changes carried out or carried out by individuals in a society. No matter how small or large the community is, personal change is an essential key to the social change of the community itself. That is the reality in Kotarindau and Pevunu.

Islam, as a religion, has a significant influence on the rise in one's social status. It does not matter from any circles, but when Islam becomes its background, the people of Dolo and Sigi will appreciate it, more than usual. An award that does not come just like that, but needs to be fought for. That was experienced by Sumarlin (Chairperson of BPD) Kotarindau and Imam of the Masjid Jami' Dolo. They never thought if the social situation would be like that, where the self (ego) became part of the social conditions created by Alkhairaat in Dolo.

Islamic Dialogue and Local Tradition Around Pesantren

What can be drawn from the history of the two villages? Quite a lot, but because this research uses the approach of historical sociology, only the issue of social life in the two villages is in the spotlight. The first highlight aims at explaining the role of leaders in both villages is the key to social change. Islam influenced changes in both villages. If in Pevunu, Sarekat Islam dramatically affects the social life of its people. After a long time, Alkhairaat entered Pevunu and gave many changes too. However, both Sarekat Islam and Alkhairaat have not been able to stop the traditional ritual practices that have existed since pre-Islamic times. In Kotarindau, also the same, Islam is positioned as a change. This change is due to the entry of Alkhairaat under the Old Master into the village. There has been a significant change in the religious life in the village since the Old Teacher came. It began in 1975; various traditional ritual practices began to be abandoned one by one so that today, it is difficult to find the practice of traditional rituals in Kotarindau. This practice is an example of a proper mixture.

The second highlight is that as the Kaili community, the people in the two villages retain their cultural traditions. However, in many ways, the preserved tradition is seen as contrary to the teachings of Islam. For cultural traditions to remain sustainable, the Kaili people try to dialogue old traditions that existed since pre-Islamic times with Islam. This dialogue does not necessarily arise just like that, but rather through a long social process. When a variety of traditional ceremonies began to diminish since 1975, the preserver or people with interest in it tried to preserve it by not resisting the various things that became the belief of the majority of the Kaili people, namely the teachings of Islam. In this situation, dialogue between local cultural traditions and Islam took place in the Kaili community, especially those living around the pesantren.

Hope from Women around Pesantren

This research is increasingly attractive when focusing on questioning the story of Kaili women who have lived around *pesantren* since 1975-2010. Several famous speeches must be understood by anyone so that their existence is not considered as a complementary factor in the social life of the community. Stories about education and marriage to their stories about the work they have been in lately. The results of this study will use a generalization pattern, as well as individually. It will provide a presentation pattern that appears different from historical research and sociology in general.

Women have always been positioned as subordinate figures so far. As if unable to do anything without the help of others, especially men. However, if we look deep, there are many interesting facts about the existence of women in various phenomena of social life. Across the country, socio-economic development must involve women, but unfortunately, most women do not have the same access as men have to obtain resources (Ennaji, 2016). Social conditions also have a significant influence on women in their daily lives. The subordinate position of women explains that there are external and internal influences that cause this to happen. In fact, in the land of Kaili, women are essential subjects in the history of the Kaili community. Likewise, in terms of culture, Kaili women are in a position that can compete, because Kaili women are not only cheerful but as important actors. Their voices are always and forever heard, so it is not surprising that women can become a king and even Tadulako.

In certain situations, women live around the *pesantren* as actors or subjects of change is exciting when explained. Besides, their complaints, conscience, or family needs defeats their sorrow. Women's voices can be a scathing criticism of deviations of human values, thus leading them to positions as new idols in various circles of society. The woman voices are challenging to be hacked by some people because it works in the fields and fields. For a long time, in social life, the lives of Kaili women are always "dominant" both in cultural activities such as traditional ceremonies and rituals and social organization activities.

Throughout the history of a society, no event has ever been found without the historical process that preceded it. During the process, voices were heard in support of, frustrating, and even blaming one party or many parties so that the event could occur. In any society like that, the historical story becomes part of the social process, so it becomes an inseparable part of the community's past. Thus it is only a historical custom.

As few people understand, education and health are the basis for the creation of a civilization. Why is that? When imagining the condition of villages in Sigi, which until 1975 did not yet have adequate educational facilities, what happened was ignorance because of ignorance, poverty due to loss of creativity, and *kufur* for not being able to understand. Therefore, education is the first means to break the old order that has never realized that the social conditions of the community are far behind. When people live in the absence of innovation and creativity, then what happens is cultural underdevelopment and intellectual poverty, and there is only a loss of identity as a civil society. Education must also be projected to support civilization by not eliminating the old culture that needs to be maintained or developed because of its noble values (Darmadi 2018).

The higher the level of public education, the more advanced the level of culture. So those other vital aspects are immediately met to balance the progress of information and technology. That aspect is the aspect of public health. When there were no doctors or midwives on duty in Kotarindau and Pevunu, the ritualistic life of a syncretic odour continued to develop well and rapidly, mostly since there were no adequate health facilities, so that traditional medical traditions persisted in their way. Without adequate health facilities, it is not very easy to create an advanced culture because health strongly supports productivity. If the level of education and health meets the standard of living, the economy of society will inevitably be more advanced (Frieden 2010). There are four factors of production, namely land, capital, labour, and skills or management (processing) (Daniel 2002).

Among the four factors of production, labour, and skill determine the production process, because these two things will continue until the end of each production process. The world of education very much determines these two things. It needs to maintain the workforce continues to work, as expected, and adequate health facilities are also needed. A healthy workforce can improve skills individually, so that production is not disrupted - stay awake even more. If it happens contrary to the expectation, then the social conditions of the community will still lag as happened in the past (Stoler 2005).

When the factors of production are adequately met, then workers live without economic pressures, so, indeed, the family's economy has also improved. It has never been realized so far, even though this is what determines social relations in society. It means that economic improvement is always directly proportional to the level of welfare of the family (Adler and Newman 2002). If this is the case, this will affect one's social relationships with others, because someone will have time to socialize with others regardless of economic conditions or social status anymore.

Kaili women still need six things that are the basis of their lives in the community around the *pesantren*.

These six things are the primary capital to create a civil society that starts from the villages: (1) institutions, education, including Islamic education institutions, (2) adequate health facilities, (3) relevant information to their social life, (4) employment for them, (5) non-religious formation formal, and (6) preserving culture.

CONCLUSION

Conflicts that occur between Islamic teachings and pre-Islamic traditions are resolved by bridging them, one of them by using Islam as their basis. In turn, there was a dialogue between Islam as a religion and local cultural traditions that were maintained by the Kaili people.

The dialogue eventually resulted in the fact that Islamic teachings and sharia were carried out. However, the ritual practices of cultural traditions also went well, as if without significant problems for the two critical elements in the Islamic community in Kaili Land. In such a dialogue, it can be seen that the main actors who can be called mediators are women. Women have a central position that is difficult to be replaced by others. Women as mediators are already prevalent in Kaili society. In history also noted the vital contribution of women in the world of politics. In the socio-cultural realm, women have moved a step forward.

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