

**Conceito e desenvolvimento da Cultura Sintuvu na comunidade de Kaili Central
Sulawesi**

Concept and development of Sintuvu Culture in Kaili Central Sulawesi Community

**Concepto y desarrollo de la Cultura Sintuvu en la Comunidad de Kaula Central
Sulawesi**

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Resumo

Este artigo descreve o conceito e o desenvolvimento da cultura cultural do povo Kaili de Central Sulawesi. Esta pesquisa é um tipo de pesquisa qualitativa sobre visões filosóficas no campo. A principal fonte de pesquisa é o suporte da literatura pelo método de entrevista, utilizando técnicas de amostragem de bolas de neve. O recurso das pessoas na pesquisa é a cultura, historiadores e figuras tradicionais de Kaili. Os resultados do estudo constatam que o conceito básico de sintuvu é a unidade baseada na deliberação para chegar a um acordo. A cultura sintuvu da maioria dos grupos comunitários (libuntodea) durante o reino do século XV, como forma de cooperação comunitária e obediência ao reino. A chegada do Islã na terra de Kaili durante o reino reforçou a existência da cultura de sintuvu, porque os ensinamentos trazidos pelo Islã não entraram em conflito com o princípio da união (kasiromu) na comunidade de Kaili. Sintuvu, durante a era do reino, evoluiu para a união na forma de luta

contra os colonialistas durante o colonialismo. Sintuvu durante a independência era uma forma de cooperação mútua na sociedade, independentemente da origem étnica, religião, raça e costumes. Atualmente, Sintuvu enfrenta muitos desafios na realidade real, porque hoje é a era digital a tendência do comportamento das pessoas é mais individual e dominada pelo ciberespaço. No entanto, o fato da cultura sintética na comunidade Kaili ainda é relevante hoje, o que é visto em várias atividades, incluindo cerimônia tradicional, cerimônia do ciclo de vida e manifestado na lei da tradição Kaili (Aturanu Ada).

Palavras-chave: sintuvu; sociedade kaili; conceito; desenvolvimento

Abstract

This article describes the concept and development of the cultural culture of the Kaili people of Central Sulawesi. This research is a type of qualitative research on philosophical views in the field. The primary source of research is the literature support by the interview method using snowball sampling techniques. The resource of persons in the research is the culture, historians and Kaili traditional figures. The results of the study are found that the basic concept of *sintuvu* is unity based on deliberation to reach agreement. The *sintuvu* culture of most community group (*libuntodea*) during the kingdom of the 15th century, as a form of community cooperation and obey to the kingdom. The arrival of Islam in the Land of Kaili during the kingdom reinforced the existence of the culture of *sintuvu*, because the teaching that brought by Islam did not conflict with the principal of togetherness (*kasiromu*) in the Kaili community. *Sintuvu* during the kingdom era then developed into togetherness in the form of struggle against the colonialists during colonialism. *Sintuvu* during independence was a form of mutual cooperation in society regardless of ethnic background, religion, race, and customs. *Sintuvu* in the present time faces many challenges in real reality, because in today is digital era the tendency of people's behavior is more individual and dominated by cyberspace. However, the fact of the synthetic culture in the Kaili community is still relevant today, which is seen in various activities including traditional ceremony, life cycle ceremony, and manifested in the Kaili tradition law (Aturanu Ada).

Keywords: sintuvu; kaili society; concept; development

Resumen

Este artículo describe el concepto y el desarrollo de la cultura cultural del pueblo kaili de Sulawesi Central. Esta investigación es un tipo de investigación cualitativa sobre puntos de vista filosóficos en el campo. La fuente principal de investigación es el apoyo de la literatura

mediante el método de entrevista utilizando técnicas de muestreo de bolas de nieve. El recurso de las personas en la investigación es la cultura, los historiadores y las figuras tradicionales de Kaili. Los resultados del estudio demuestran que el concepto básico de sintuvu es la unidad basada en la deliberación para llegar a un acuerdo. La cultura sintuvu de la mayoría del grupo comunitario (libuntodea) durante el reino del siglo 15, como una forma de cooperación comunitaria y obedecer al reino. La llegada del Islam a la Tierra de Kaili durante el reino reforzó la existencia de la cultura de sintuvu, porque la enseñanza que trajo el Islam no entraba en conflicto con el principio de unión (kasiromu) en la comunidad Kaili. Sintuvu durante la era del reino se convirtió en unión en forma de lucha contra los colonialistas durante el colonialismo. Sintuvu durante la independencia fue una forma de cooperación mutua en la sociedad, independientemente de su origen étnico, religión, raza y costumbres. Sintuvu en la actualidad enfrenta muchos desafíos en la realidad real, porque en la actualidad es la era digital, la tendencia del comportamiento de las personas es más individual y dominada por el ciberespacio. Sin embargo, el hecho de la cultura sintética en la comunidad Kaili sigue siendo relevante hoy en día, lo que se ve en varias actividades, incluida la ceremonia tradicional, la ceremonia del ciclo de vida, y se manifiesta en la ley de la tradición Kaili (Aturanu Ada).

Palabras clave: sintuvu; sociedad kaili; concepto; desarrollo

1. Introduction

The Sulawesi Islands are currently divided into six provinces, which are called South Sulawesi, North Sulawesi, Southeast Sulawesi, Central Sulawesi, Gorontalo and West Sulawesi. Central Sulawesi was once integrated with North Sulawesi as North-Central Sulawesi (Sulutteng) province. Central Sulawesi Province was formed in 1964, separated from North-Central Sulawesi Province based on Law no. 13 of 1962 became the Province of Central Sulawesi (Central Sulawesi) and Palu officially as the capital province (Abubakar, 1999: 13).

Based on its geographical position, the province of Central Sulawesi has boundaries: North-Sea Sulawesi and Gorontalo Province; South-West Sulawesi Province and South Sulawesi Province; West-Makassar Strait; East-Maluku Province. Central Sulawesi as a province area consists of 12 (twelve) districts and one city area with a total area of 61,841, 29 km². Thirteen regencies/cities in Central Sulawesi Province, namely: Banggai Kepulauan,

Banggai, Morowali, Poso, Donggala, Tolitoli, Buol, Parigi Moutong, Tojo Una-una, Sigi, Banggai Laut, North Morowali, and Palu City (BPS, 2018: 3-4).

Central Sulawesi Province since in the kingdom (*kemagauan*) has been inhabited by various kind of ethnic groups, it called Bugis, Makassar, Mandar, Banjar, Minang, and other ethnics and native tribes. Mattulada (1983: 21) mentions some ethnic groups as origin people who lives in Central Sulawesi include To Kaili, To Pamona, To Banggai, and To Buol Tolitoli. As the largest of ethnic group in Central Sulawesi, Kaili has a distinct culture include *sintuvu* culture. The term mutual cooperation, known as one of the good values in Indonesian society, To Kaili named it *sintuvu*. The Kaili people refer to *sintuvu* as a kind of agreement in carry out action that are express by all citizens in their group (Mattulada, 1983: 94).

The Kaili community has a some of dialect languages, there are Kaili Ledo, Tara, Rai, Doi, Ija, Taa, Unde, Ende, Inde, Daa, Edo, Ado, Tado, Moma, Pendau, Njedu, Kori, Ndepuu, Taje, Tajio, Sede, Inde, Daa, Edo, Ado, Tado, Moma, Pendau, Njedu, Kori, Ndepuu, Taje, Tajio, Sedoa , Tavaelia, Bare'e, and Tiara (Haliadi, 2009). However, all Kaili language dialects in Central Sulawesi is recognize the term *sintuvu* as the principle of togetherness in the Kaili community. This indicate that *sintuvu* culture is a typical Kaili culture that is recognize and accept by all Kaili people in Central Sulawesi. *Sintuvu* is a shape of difference and representation of togetherness in Kaili society. The concept of *sintuvu* as the practice of cooperation in the Kaili community was known since the kingdom (*kemagauan*) around the 15th century. The Kaili people are still carrying out the culture of *sintuvu* in a concrete life, include in traditional ceremony, life cycle ceremony, and their values manifested in Kaili customary law (*AturaNu Ada*). A philosophical reflects to understand the true values and meanings of truly *sintuvu*. In order to reveal the values contain in the *sintuvu* culture, this study to analyze the basic concepts of *sintuvu* and its development based on the concrete reality of the life of the Kaili people.

2. Methodology

This research is a type of qualitative research on philosophical views in the field. The object of research material is *sintuvu* culture, and the formal object of cultural philosophy research. The primary source of this paper is literature which is relevant to research. This research is also supported by the interview method using snowball sampling technique. Resource persons in the study are cultural, historian and Kaili traditional leaders in Central Sulawesi. Based on these sources, an interpretation are made, and then written in the form of

research articles. Analysis of the results of research using the theory of cultural philosophy according to the views of Cornelis Anthonievan Pereursen supported by Sontag's theory in formula the concept of *sintuvu*.

The concept in English *concept*, it is from the Latin *conceptus* of the word *concupere* means to understand, take, accept, capture; which is a combination of *con* (together) and *capere* (*catch, tame*). The concept is a thought, an idea that has a concrete degree or abstraction used in abstract thought. The concepts also contain an understanding as what it means or illustrated by the terms that used to describe it (Bagus, 2005: 481). The concept has a basic element in a study. A study, if the problem and theoretical framework are clear so it usually known the facts about the matter that concern, and a true concept is a brief definition of a group of facts or those symptoms. In other words that the concept is the abstraction of an idea (illustrate) mentally that expressed in a symbol or word. Peursen (1990: 5) he states that concept are not *apriori* meanings and are not explanation of *aposteriori*. The concept is historical and cultural so that it is dynamic. The concept is a word that does something with this world: the concept of combining, grouping, showing order, and in new tendency and different ways according to different culture.

The concept can also be meaning as a part of knowledge that is built by a several of characteristics. Every scientific activity must depart from the concept, because the concept is a structure of thought. Sontag in Rizal Mustansyir & Misnal Munir (2013: 138) states that each concept formation is always allied with four components, it called *reality, words, thought, and theory*. Reality is only a mystery when it is not expressed in language. Words are a reflection of ideas that have been verbalized. Thought is a product of human reason express in language. Theory is the level of understanding of something that has been tested so that it is used as a start point for other understanding. All of it which is form understanding in human beings, this understanding is called a concept.

The analysis of the development of *sintuvu* culture in this study is based on the historical period of *sintuvu* starting from the beginning of the birth of *sintuvu*, namely during the kingdom (*kemagauan*), a period of colonialism, a period of independence until the latest development of the culture of *sintuvu* in the Kaili community. The strengths and weakness of *sintuvu* culture can be found through the story shown in the history of the development of *sintuvu*, so that it can be used as a critical reflection of the culture of *sintuvu* Kaili society.

3. Result and Discussion

A. The *Sintuvu* Concept of the Kaili Society

The concept of *sintuvu* in the culture of the Kaili community are built based on this component: 1) *sintuvu* as a reality, that the Kaili community know *sintuvu* in togetherness or mutual cooperation that can be found in the events or activities of the community and the state of doing public aspects together. *Sintuvu* culture manifested in various daily activities of the Kaili community which is understood as togetherness or unity; 2) the definition of *sintuvu* in terminology, that is, the meaning of *sintuvu* can be found by the term word (*term*); 3) *sintuvu* based on the thought of figures, it based on the views of several competent and representative sources, namely cultural, historian, and Kaili traditional figures as a references in understanding the concept of *sintuvu*; 4) the concept of *sintuvu* is based on the theory of research results, which is related to the findings of research that found about *sintuvu* that can be accepted as knowledge and contain truth review in scientifically.

1. The concept of *sintuvu* as reality

Sintuvu is a Kaili culture that has implicate for social life, which is a concept that underlie the principal of togetherness in society. *Sintuvu* is the same term of the term mutual cooperation in the Kaili community in Central Sulawesi. The work concept in a community of mutual cooperation is the self act of a person in society as a whole and function in individual in the safeguarding of physical, mental, and spiritual life (Panjaitan, 2013: 81). *Sintuvu* means mutual cooperation that is driven by a family sense, togetherness, and unity in society. The mutual cooperation community is described as a harmony society based on the philosophy of difference in unity, unite in difference, namely togetherness and kinship (Suryohadiprojo, 2016: 8). This concept can be found in the *sintuvu* culture of the Kaili community.

The concept of *sintuvu* is understood as the unity of the Kaili community in working together for the common good. Every interest in society view about prosperity and peace. The Kaili people already have views on wellbeing and peace, or are referred to as prosperity in life. The principal of prosperity in the Kaili culture are known through from the expressions of *mabosu tai* (cukup pangan), *manapa* (cukup sandang), *maulu balengga* (mempunyai rumah), *makaa buku* (berbadan sehat), *mapiri mata* (tidur nyenyak), *malino talinga* (aman sentosa), and *mareme panggita* (terang peglihatan atau murah rezeki). The seven sources of prosperity in the Kaili community are believed to be manifestation of the foundation of share a life called *sintuvu*, and its force is supported by an organizational force called *nolunu* (Abdullah, 1976: 63). *Sintuvu* as mutual cooperation culture is shown in a variety of daily

activities in the social life of the Kaili community, include in life cycle ceremony such as marriage party, births, deaths, and so on; then in Kaili traditional ceremony, and its values are apply in Kaili norms.

The Kaili tradition norms are manifested in the form of tradition law which is contain tradition rules in shared life accompany by tradition sanctions. Tradition law apply to all members of the community from all ethnic groups, both Kaili and non ethnic who live and live in Kaili Land. In its implementation, the Kaili tradition law must be obey by all members of the community in the Tanah Kaili area. Therefore tradition law is a part of *sintuvu* which guarantees the welfare and peace of all members of the community in Tanah Kaili (Source: Hambali, February 26, 2019). The term *sintuvu* in the reality of the Kaili community's conception is understood as the shared values that underlie: 1) the social life activities of the Kaili community, 2) the ceremonies of the Kaili tradition, and 3) the Kaili tradition law. The concept of *sintuvu* in the social reality of the Kaili community has the meaning of unity, discussion, and prosperity.

2. The concept of *sintuvu* in terminology

The term *sintuvu* in the Kaili Ledo Dictionary contain the following meanings: the word *tuvu* means life; *nosintuvu* means to live together, work together, mutual cooperation; *nasintuvu* means flat line up; *kasintuvu-ntuvu* means parallel, lined up together; *kasintuvu* means union, unity; *nompasintuvu* means to align, to make the same length, parallel; *nombasintuvu* means to agree; and *sintuvu-ntuvu* means 1) same length, same short, same height, same young, etc .; 2) agreed (Evans, 2003: 209).

In terminology, the word *sintuvu* means flat. The word *sintuvu* is not from the word *tuvu* (life). *Sintuvu* is a stand-alone term, not an insert word. If *sintuvu* is an insert word, then it becomes *sinuvu* not *sintuvu*. The word *tuvu* has two meanings which is can be a life or content in one container, *nituvu* means to include in one container. *Sintuvu* as a principal of togetherness in the Kaili community is known by the term *mosintuvu* meaning to be united or unity (Source: Tjatjo Tuan Sjaichu, 13 August 2018).

The term *sintuvu* in practical life aspects is a concept of cooperation in the Kaili community. As a concept, *sintuvu* is an abstraction from Kaili's ideas about togetherness as a cultural values system symbol in language. These ideas are discovered by the Kaili community in the course of the history of social life so that gave a birth to the concept of

sintuvu. The Kaili people know the concept of *sintuvu* as a principle of togetherness that inspire the spirit of mutual cooperation in all aspects of life. *Sintuvu* is a cultural value system of the Kaili community about togetherness that has a practical implication.

3. The concept of *sintuvu* is based on the thought of Kaili figures

The concept of *sintuvu* in this study it followed based on the opinions of competent experts and have capability that related to the culture of *sintuvu* in the Kaili community, it called culture, historians and Kaili traditional figures. The traditional leaders as interviewees who gave information about the concept of *sintuvu* in this study are the Kaili traditional leaders in the city of Palu, Sigi, Donggala, and Parigi Moutong.

The Kaili Culturalist who is highly respected by Tjatjo Mr. Sjaichu Al Idrus explains the details of *sintuvu* in the Kaili culture as follows: "In terminology the word *sintuvu* means equal. For example *lidi*, *nasintuvu* means flat in one bound, the same length, nothing is longer. *Sintuvu* as a concept contain the meaning of togetherness. *Sintuvu* also has a meaning of consideration for agreement. There are several people or groups of people gathered to talk about something through agreement. The process and the result of the agreement are called *sintuvu*". *Sintuvu* is always based on consideration (*libu*) first. The Kaili people, if they have agreed, will hold it and be responsible.

If in the Poso community they know the term *sintuvu maroso*, so in the Kaili community the *nasintuvu roso* is known a strong agreement. The concept of *sintuvu* Kaili community is also understood in terms: *maroso masintuvu* means strong when we unite. In the social principal, the cultural values of a society are interconnected. The term *nosarara nosabatutu* in the Kaili community is a teaching of togetherness or a motto that means a family and unity. *Nosarara nosabatutu* means to make everyone *nasintuvu* or *bersintuvu*. *Sintuvu* has a practical dimension in the Kaili community life, because *sintuvu* is a unity concept that occurs through primary process based on of the principal of kinship and consensus agreement (*libu*).

If it views from its historical background, the concept of *sintuvu* was born from the togetherness principal of the Kaili themselves. To Kaili as *homo sapiens* they could not see each other suffer. In long time ago, the Kaili people, if there was a family that 'are on', would give their land to be lived by other families who are underprivilege as a unity sense. Therefore, the Kaili people are high in their mutual cooperation. *Sintuvu* is obtain after *libu*

(deliberation). The real meaning of *sintuvu* is a one agreement. Based on that one agreement the Kaili community lived together. The concept that underlies the togetherness of the Kaili community is called *sintuvu*, while the togetherness system built by the Kaili community is known as the *tonda talusi*.

Tonda Talusi is a togetherness system that apply in Kaili Land in realize *sintuvu*. *Tonda Talusi* means the hearth which has three supports that built togetherness which is consists of government, religion and customs. If it has been decide by the *Tonda Talusi* based on government, religion, and custom, then it cannot be inviolable. This means that *nasintuvuroso* is already flat in one bond. Therefore, Kaili people have the principal of not violating agreements. That is, if it has agreed, the Kaili people will hold on. *Sintuvu* is the basic concept of togetherness of the Kaili people, while the *tonda talusi* is a system that realize the togetherness of the Kaili people. *Tonda Talusi* is the local wisdom of the Kaili community in solving problems in the community carry out in collaboration with the government, traditional leaders, and religious leaders together which are still held high in the Kaili tradition until now (Source: Tjatjo Tuan Sjaichu, 13 August 2018).

Haliadi as a historian at Tadulako University, in his statement explains that the word *sintuvu* is a verb, while the word *nosintuvu* refers to the subject or people who do work together. The word *nosintuvu* does not refer to an individual subjects, but refers to the subject of the Kaili community as a social group. The word *posintuvu* means that we are together, which is to work together. The word *sintuvu* itself contain the meaning of united life, cooperation, mutual cooperation. The Kaili community is a communal society, which is a group of people who have a tendency to work on public problems together. The understanding of communal society in the context of the History of Kaili can be understood that almost all tribes in the Land of Kaili with various dialects called Ledo, Tara, Daa, Rai, etc. It is a communal society caused by blood relations that formerly lived in the mountains before become a royal unit. After there was a leader called *Tomalanggai* as the head of the tribe, then unite the groups and formed a kingdom. The kingdom of Kaili include the kingdoms of Banawa, Palu, Tawaeli, Tatanga, Sigi, Sigi Dolo, Sigi Biromaru, and Parigi.

The Kaili community, as a communal society, have a togetherness principal, when discussing or doing something, they always hold consideration (*libu*) for the public interest. The concept of *sintuvu* was born from the Kaili community itself, which allegedly the roots are from the concept of *libu* and *nosarara nosabatutu*. From *nosarara nosabatutu* Kaili people

know the concept of one blood (*nosarara*) an understanding that they are brothers because they have blood relations. The relation relationship is put together in one container called *batutu* so that it gives birth to the concept of *nosabatutu*. Then the Kaili community recognized the concept of *libu*, which is when deciding on something they must hold a discussion first (Source: Haliadi, 13 August 2018).

The concept of *sintuvu* in the view of Iksam, Head of the Conservation section and Cultural Development of the Central Sulawesi Museum, it explains based on the characteristics and daily expressions of the Kaili people and the form of *sintuvu* in a practical level as follows: The characteristic of the Kaili community is a very tolerant society. The Kaili community is a society that is open to other ethnic. The Kaili people trust others with all the risks. In the economic field the honestly values is very important. For example, when selling Kaili people do not wait for their merchandise, but trust the buyer with all the risks, including lose of merchandise. The concept of honesty canteen already exists in the Kaili community. The leadership for the Kaili community is also open, meaning that the Kaili are very democratic for anyone who is capable becomes a leader. Gender issues are not the only Western world that introduce, in the Kaili community women leaders have been formerly for a long time. In fact there are many leaders or kaili kings from among the women namely Magau Sigi and Donggala.

The cultural root of the Kaili people is a togetherness or mutual cooperation called *sintuvu*. Mutual cooperation activities known in the Kaili community include *nosialapale*, *nosibalaya*, *nosidondo*, etc. Togetherness in the Kaili community if viewed from elements of art, for example it illustrate in the form of circular dances. Almost all forms of Kaili dances represent togetherness, for example *Pamonte* and *Pontanu* dance. Related to the concept of *sintuvu*, the Kaili community is still practice mutual cooperation, especially in social activities, for example at a marriage or grief. In principle, the culture of *sintuvu* in Kaili society still exists, but its form has experience changes over the times. This means that *sintuvu* in the practice of modern life still apply, in forms that adjust the development of the times. The rituals are also still performed by the Kaili people, a form of thanksgiving to God as a tradition.

In simply the concept of *sintuvu* means togetherness or compactness. The values of togetherness in the Kaili community now are very relevant because thus the plural of the present society which is consists of many ethnic groups in the Land of Kaili. *Sintuvu* is a

concept of togetherness and unity in the Kaili community. The meaning contain in the word *nosintuvu* means to support one another's life. The Kaili people practice the values of *nosintuvu* in all aspects of life, namely helping one another, helping, respecting one another, remembering one another, and so on. Therefore, the old positive values must be maintained that include the values of *sintuvu*.

The value of unity that is built up in the concept of *sintuvu* has a deep meaning because it is a principal of life that sources from the heart. The concept of *sintuvu* in its understanding is *sangulara/sangurara*, means one heart. *Sangulara/sangurara* is a affection values that unite all community groups in Tanah Kaili. Kaili people in carry out something always starts with the intention of the heart. A heart that unite the community in togetherness so as to create a solid unity. The unity values contain in the concept of *sintuvu* place other people together with himself so that Kaili people are open to anyone who comes and lives in the Land of Kaili. The concept of *sintuvu* as a principle is reflect in the motto of *mosintuvu kita, maroso, moramba kita marisi* is united, we are strong, together we are strong.

The Kaili community still holds traditions or customs as a reference in living together. For the Kaili, tadition is not only shown in physical symbols but more in people's behavior. The philosophy of the Kaili people is actually the nature of the character seem about in behavior include the quality of a leader. A leader is not a ruler, the behavior of a leader or king (*magau*) must be an example for his people. Vice versa, the community must have an attitude of respect and honor for its leaders. Harmony in the Kaili community is frame in three pillars known as *tonda talusi* called harmony between customs, religion and government (Source: Iksam, September 26, 2018).

Rum Parampasi as Chairman of the Palu City Tradition Council explains the concept of *sintuvu* based on philosophical roots, called: The philosophy of togetherness in the Kaili community as known in the motto of *Mosintuvu Kita Maroso, Morambanga Kita Marisi*. *Mosintuvu* is a principal or symbol of the togetherness of the Kaili community that contain the values of tolerance, family, and mutual cooperation. The word *sintuvu* means togetherness. In the concept of *sintuvu* contain the values of local wisdom, is called agreement carry out through consideration (*libu*). The practice of *sintuvu* in the practical life of the Kaili community was carry out in a number of activities include *nosialapale* traditional ceremony, *balia, nokeso, vunja* (thanksgiving), and other Kaili traditional ceremonies. The principal of togetherness in the Kaili community are also known in the philosophy of *Tonda Talusi*, which

describes the three life stoves as a symbol of harmony in the Kaili community (Source: Rum Parampasi, 24 July 2018).

In the line with the above opinion, Deputy Chairman of the Palu City Tradition Council Timuddin Dg. Mangera Bauwo explain that the Kaili community have a philosophy of living together include, 1) *Rimba tana rajeje, risitu langi ratande* means where the ground is standing there the sky is held up. The meaning of this proverb is that whoever, whatever ethnic group that comes, whether they come to live temporarily or live in the land of Kaili, is protected. This philosophy also illustrates that the Kaili community is open regardless of ethnicity, religion, race, and so on. The Kaili people really value others as their ethical starting point; 2) *Mosintuvu kita maroso, morambang kita marisi*, we are united, we are strong, we are strong together. *Sintuvu* means to unite, therefore with *sintuvu* there is a sense of family and togetherness. *Sintuvu* as a principle is called *mosintuvu*. Dr. Timuddin further revealed that the Kaili community had long accepted *sintuvu* as a concept of togetherness in society (*way of life*).

Sintuvu contains three elements value namely tolerance, kinship, and mutual cooperation. The values contain in the *sintuvu* means that anyone who comes or lives in Kaili Land is recognize and valued as a citizen of the community as a Kaili person. The values in the concept of *sintuvu* contain symbols of diversity and even the value of mutual affection between human beings. *Sintuvu* as a principle, *mosintuvu*, has the meaning of unite all groups in the community in kaili land.

Sintuvu as a culture of the Kaili community when viewed from a cultural form consists of: 1) *Sintuvu* as idea or value systems, then the values of *sintuvu* are still held by the Kaili community, called: the values of tolerance, family, and mutual cooperation. 2) *Sintuvu* as a principle that underlies the acts or behavior of individuals in society, that is to set an example, always help and defend others, not bothering to others, and bring others to life. 3) *Sintuvu* as a cultural symbol, cultural object that relate to *sintuvu* include *baruga* as a traditional meeting place, *Dula Polangga* is a container that usually contain offering, and then stands by an honor guest in Kaili Land which is used as a symbol of values the kindness values, appreciation, and recognition of the guest to be lead the son of Kaili (Source: Timuddin, July 26, 2018).

The Chairman of the Palupi Traditional Department of Palu City and the Kaili practitioner Arsyid Musaera gave his views on the concept and practice of *sintuvu* in the Kaili community today as follows: Mutual cooperation culture in the Kaili community is very thick

and is still maintain, even though its form is not as it was in the past when most people still farm. Mutual cooperation in the Kaili community that is still being carry out generally appear in celebration activities both family party and grief event. Before mutual cooperation is held, it starts with deliberation (*libu*). Deliberation meetings are held at a special place called *baruga or bantaya*. Deliberations are usually led by *Totua Nuada* or elder people in the community. The head tradition who occupy the current position in the Kaili community was chosen through a democratic election process by the community. The togetherness in the Kaili community is symbol in a local wisdom of *Tonda Talusi* which is the three pillars of shared life as a relationship between the government, traditional leaders and religious leaders.

The Kaili community is an open society. Whoever and whoever comes and lives in the land of Kaili is well received and must follow all the rules of the Kaili law. *Sintuvu* in the Kaili community unite all groups, does not distinguish between migrants and the community based on the descendants of *Magau* and *Madika* with ordinary people.

The Kaili community is a very tolerant society so harmony can easily create in every moment of people's lives. The Kaili people still uphold customs and traditions to this day. Proverb meaningful appreciation of the condition in the Kaili community, namely: "Custom if held is not enough (not until) one grip, but if released will fill the entire room". Suaib Djafar in his work's entitled Kingdom and Tradition Councils in the Land of Kaili, Central Sulawesi (2014: 10) calls this philosophy in the Kaili "*Ada hi kodi kodi oge nikamu ledo nagana sanggamu dikambaraka naponu sulapa ampa nipeanggana naroso risi norambanga ante sareana*". Means, this tradition is small but it means that it means wide enough not enough to be thrown to meet space and time standing upright with its Shari'a.

This philosophy means that the Kaili people still uphold the norms of custom. The resolution conflicts in the Kaili community through law tradition is a solution based on consensus agreement. Sanctions in the form of *givu* are the result of an agreement that has been contain in tradition law. Through the resolution of this condition, the conflict in community can spontaneous can occur back into good communication and attitude and create a peace. The Kaili custom's law applies to all groups of people and all ethnic groups living in the Kaili customary territory indiscriminately. This is one of the implementations of the *sintuvu* concept which unites all ethnic groups in the Kaili region (Source: Arsyid Musaera, 12 September 2018).

Dg. Manota as Chair of the Pitungguto Bora-Biromaru Tradition Institution of Sigi Regency gave a statement that *sintuvu* in the daily practice of the community in Sigi environment is still appears in the form of mutual cooperation. *Sintuvu* in the context of cooperation or mutual cooperation of the Kaili community in the Bora area of Sigi shows that the mutual cooperation activities within the Kaili community are still carry out or are still going on, include in social activity or traditional party, such as birth party and marriage. Mutual cooperation in the Kaili community is very prominent in the grief events. Respect for the people who carry out the rituals of both joy and sorrow, especially the descendants of the king (*magau*) is very large. When the community carries out a party or party events all respect and help each other in the ongoing activities. Community helps each other in the form of share in the form of goods, food ingredients, and money. Every activities that need a cooperation in the community is preceded by a deliberation (*libu*) which is carry out in a place that is called *baruga*. *Sintuvu* in the Kaili community unite all of the citizen in an environment of joy and sorrow.

The Kaili community is a very open society, so there has never been a conflict between residents caused by ethnic or religion differences. If there is a conflict, it is usually caused by offense in teenagers or young people. The solution carry out in the Kaili community to resolve the conflict was the deliberation of parents accompanied by the village government to reconcile the conflict situation. If the violation is a violator tradition, then they will be given sanctions (*givu*) in accordance with the applicable customary rules. Conflicts often occur precisely within one's own family (Source: Dg. Manota, 18 September 2018).

Hambali as the Chairperson of the Customary Assembly of Banawa Subdistrict of Donggala Regency gave information on the background, basic concepts, and practices of *sintuvu* in the Kaili community as follows: The Kaili community has a concept of togetherness called *sintuvu*. The concept of *sintuvu* in the Kaili tribe has the same understanding, namely unity, mutual cooperation, intimacy. That is, *sintuvu* indicates that the Kaili tribe will not be separated from each other despite different sub-languages. The Kaili language consists of several dialects and subdialect which are so diverse, namely Unde, Daa, Ledo, Edo, Ado, Tado, Moma, Uma, Rai, Doi, Baje, Tea, Tara, Baree, Mori, Dampelas, Lauje, Lea (extinct)), Inde, Ija, Pendau, Behoa, Tajio, Njeda, and Sedoa. Kaili is an oral language, does not have written language. The first language for the Kaili community in the Loli village of Banawa Subdistrict, Donggala Regency is the Unde language consist of the subdialect Unde Giya, Unde Puhya, and Unde Boa.

The term togetherness in the Kaili community indicates that the Kaili community is an open society. *Sintuvu* is a spirit of mutual cooperation of the Kaili community as an open society. *Sintuvu* is the spirit of unity, unity and mutual cooperation in social life so as to create harmony. The Kaili community is a community that has a mutual respect towards other ethnic groups. The opens of the Kaili community is seen in the context of cooperative relations and communication with various tribes who come so that they live permanently and live peacefully in the Land of Kaili, because the root of the *sintuvu* concept comes from the land of Kaili. *Sintuvu* in the Kaili community is still relevant today. Along with the development of the era of *sintuvu* culture still applies in the Kaili community, although its form has had many changes. For example, the form of *sintuvu* in practical life in ancient times, for example the ceremony of moving a house is to move the house in a way raise together because at that time the house of the Kaili shaped house on stilts. The form of *sintuvu* moving house activities is now extinct. *Sintuvu* as the concept of togetherness of the Kaili community is now seen in community service activity and Kaili community party activities. Every family are invite does not look at ethnicity, religion, or race in a party event that has the obligation to provide assistance in the form of energy, money, or in the form of goods so that togetherness and mutual cooperation can be realize (*sintuvu*).

The meaning of *sintuvu* is understood in several terms, for example in Parigi it is known in the term *mompakasongu*, in the city of Palu it is known as *mosintuvu*. *Mompakasongu* and *mosintuvu* have the same meaning which is unite. The word *sintuvu* in the understanding of the Kaili community in the Donggala region is known in terms of: *maroso* kita *mompakasongu*, our marisi is *mosintuvu*. It means we are strong or united, we are strong in unity. The concept of *sintuvu maroso* in Poso society which means strong unity is a concept that comes from the Kaili Baree language. The concept of *sintuvu* is the spirit of mutual cooperation in the Kaili community, and in Donggala Regency is reflected in the motto *Roso, Risi, Rasa*. *Roso* means unity and unity, *Risi* means physical and spiritual strength, *Rasa* means happiness and prosperity.

All groups of Kaili people in Central Sulawesi still recognize the concept of *sintuvu* as a cultural value of togetherness, both the old and the young. The spirit of mutual cooperation is still very strong carried out by the Kaili community in every community service activity, celebration, and ritual events that must be attended by all members of the community without exception. Examples of traditional ceremonies that are still carried out in Donggala District are other *notinamba* and *vanja* ceremonies, namely customs or rituals carried out by people

who have gardens as a thanksgiving ceremony to God so that the yields of the garden are abundant. Another traditional ceremony that is still being carried out by the people of Donggala Regency is the *Balia Pompoura* ceremony which is a ceremony to keep away bala which is held together in one village, usually held in an open field on the seashore.

The implementation of *sintuvu* in the life of the Kaili community is not only seen in daily life, celebration parties, and other ceremonial ceremonies; *sintuvu* values are also applied in Kaili customary law norms. Customary law (*Atura Nuada*) is the order and guidance of behavior in the Kaili community which contains the customary rules in living together as well as some traditional sanctions known as *givu*. Tradition law applies to all members of the community from all ethnic groups, both Kaili and non-ethnic who live and live in Kaili Land. In its implementation, the Kaili tradition law must be obeyed by all members of the community in the Tanah Kaili area. In principal, the basis of *sintuvu* is *libu* or meeting so that agreement occurs. The agreement is different from agreement in the narrow sense. Agreeing in the Kaili language is called *nompaka saongu tesa or jarita*, while the results of the agreement are called *asela mpotesa or asela mojarita* (Source: Hambali, February 26, 2019). Consensus in the Kaili language is called *nosirata jarita* (Kaili Rai) or *nosinggava jarita* (Kaili Ledo) meaning meeting talks based on consideration (Timuddin, July 26, 2018).

Andi Tjimbu Tagunu as the Patanggota Official of Parigi Moutong Regency, gave some of his views on the concept of *sintuvu* in the Kaili community as follows: *Sintuvu* philosophy in the Kaili Tara community in Parigi Moutong Regency has existed since the Parigi era, namely since the 15th century in 1517. Years 1513 the Kaili community in Parigi was still lead by a tribal chief, after that only a kingdom was formed in the Land of Kaili, one of which was the Parigi Kingdom. The term *sintuvu* in the Kaili Tara community in Parigi Moutong District has a synonym or equivalent to the word *pakasongu*. The word *pakasongu* literally means the unity of the word *songu* (one), covering three basic meanings namely *pakasongu* (verb), *nompakasongu* (adjective), and *mompakasongu* (principal). The term *sintuvu or pakasongu* has the meaning of bound or unite the all Kaili community in Central Sulawesi consist of various Kaili dialects. *Sintuvu or pakasongu* which means binding has a position as the basis of behavior for the Kaili community as outlined in tradition law.

The Kaili region in Parigi Moutong Regency consists of four regional territories called Toboli, Dolago, Masigi, and Parigi Bulu. Kaili people who live in the Parigi region of Parigi

Moutong Regency are mostly Kaili people who speak the Kaili Tara language. There are several distribution areas of the Kaili Tara language in Parigi Moutong Regency. The majority of the Kaili Tara people reside in the Parigi region, which is spread in the Parigi District, Central Parigi, West Parigi, and South Parigi. The largest transmigration community in Parigi Moutong Regency is in the Ampibabo District area. The Kaili Tara tribe partly lives the Ampibabo and Sausu Districts. Most people in the Sausu, Balinggi and Torue areas of Parigi Moutong Regency are inhabited by migrant communities, namely Java and Bali, while the majority of the South Parigi District area is inhabited by people from Bali. The Kaili community in the Parigi region all knows the term *sintuvu or pakasongu*.

The true root of Kaili culture lies in the guidance of behavior passed down from generation to generation. *Sintuvu or pakasongu* is one of the values that is still hold on and guide in the behavior of Kaili people (To Kaili). A *magau* is a leader, leader, and cultural heir who has the responsibility to pass on cultural values to the people they lead. Kaili's cultural roots, the values that guide the behavior of the people are taught by *Magau* as bearers of values. Therefore, a leader or cultural heir must have adequate knowledge and insight in carrying out the mandate so that his task can be responsible to the community. Honest, trustworthy, and protective are the values inherited by *magau* in the culture of the Kaili people. Leadership is the nature of God.

How to be *magau* (king) in embed cultural values that have been passed down from the previous *magau* to the community? These cultural values are conveying to the wider community through certain moments such as during a party of joy and grief. Every moment of the ceremonial ceremony is a means and media for *magau* to convey Kaili cultural values to the community on an ongoing basis.

Related the mythic culture in the Kaili community known as *Balia* by the Kaili community in Parigi called *Vurake*. Understanding mistis began to change since the entrance of Islam, although there are still some people who carry out the traditional *balia or vurake* ceremony as a healing ceremony lead by *Sando*. The development of the current era makes the activities of mutual cooperation in the Kaili community also began to change, mutual cooperation is now valid among minority communities, meaning that only a small number are carrying out. However, the spirit or idealism of mutual cooperation is still maintain by the Kaili community, only its shape has changed according to the times; because the root *sintuvu* has existed since the time of death in Parigi.

Tradition peoples hope for the development and preservation of Kaili culture, one of which needs to be maintained is tradition law and protection of the tradition of indigenous peoples which also includes the principal of togetherness. Regulation is needed by the Kaili tradition people as a legal umbrella so that it is not treated arbitrarily. Kaili culture can also be preserved through habits in the practice of people's lives directly. Community involvement as a cultural stakeholder in question applies to the Kaili themselves and migrants.

The fact is that migrants in Tanah Kaili nowadays respected the Kaili cultural tradition. The love of the motherland in this case Tanah Kaili must be accompanied by practical actions, namely living together (living together) in the culture of the community concerned. If someone has forgotten to spill his blood, it will forget the culture. Likewise, if someone already loves culture (Kaili), then he is expected to love his homeland (Kaili). Culture is related to the habits of the community so that the younger generation must be directly involved practically in the cultural life of their society. In addition, Kaili culture must also be maintain through scientific developments, one of which is writings or research on Kaili culture.

For the Kaili people, *sintuvu* is the foundation of unity and peace, even for peace of world. *Sintuvu* should be the basis of the nation's ideological. *Sintuvu* or *nopakasongu* are the basis of unity in the Kaili community. Whereas related to the philosophy of *nosarara nosabatutu*, the principle of *nosarara nosabatutu* applies to the environment of the original people of Kali or who have been bound by marital legal relations. While the word *sintuvu* applies generally to all ethnic groups, it is not limited to the Kaili ethnic group but all ethnic groups living and lives in the land of Kaili. The Kaili culture in placing relationships between human beings is seen in tradition law (rules). The Kaili people place human behavior as a guide or cultural inheritance passed down from their ancestors, namely mutual affection and respect. The hereditary culture associated with the dignity of the Kaili is containing in the *polibu nuada* which is the culture of discussion agreement (Source: Andi Tjimbu Tagunu, 27 September 2018).

As explained above discussion is an inseparable part of the Kaili people's *sintuvu* concept. *Sintuvu* values are built on the value of togetherness among them found in the library process. *Libu* means discussion, *molibu* means inviting or inviting people to discussion, and *polibu* means discussion placement (Source: Hambali, February 26, 2019). *Polibu ntodea* means meeting people, which is consists of the word *polibu* which is a meeting place and

ntodea means people or the community. *Polibu ntodea* means a gathering place for elements of the community to hold a discussion (*libu*) led by *Totua Nuada* (Haliadi, 2008: 95). *Totua Nuada* in the Kaili language is a respected figure or elder in the Kaili community (Evans, 2003: 1). *Libu ntodea* is usually held at a gathering place called *Baruga or Bantaya* and is led by *Totua Nuada*. The Kaili community in carrying out consensus agreement always puts their parents or respected people as leaders in discussions (*libu ntodea*).

Based on the results of the thoughts and views of the traditional leaders, historians, and culture of Kaili above, some concepts of *sintuvu* can be described as follows: 1) *Sintuvu* is a mutual cooperation culture of the Kaili community in Central Sulawesi in solve public problems based on deliberation (*libu*) to achieve consensus (*nosinggava jarita*). 2) *Sintuvu* is the principle of togetherness or unity in the Kaili community that contains the values of kinship, tolerance, cooperation, and consensus. 3) The basic concept of *sintuvu* is unity based on deliberation to reach consensus. *Sintuvu* is the concept of unity in the Kaili community, and the system that was built to realize *sintuvu* was the *tonda talusi*.

4. The concept of *sintuvu* in scientific studies

Several scientific studies on Kaili culture in general have been carried out. However, special research on the culture of *sintuvu* is still not often conduct. Nicolaus Adriani and Albertus C. Kruijt, researchers from the Netherlands said that the people of Central Sulawesi or Midden Celebes already knew the principal of togetherness in their community called the term *posintoewoe (posintuvu)* meaning unity. The term *posintoewoe* is often spoken by political leaders in speeches to light the enthusiasm of its members. The activity took place in a party atmosphere that was often carried out in the group. The leaders at each celebration (party) invite their people to sit together for a conversation which ends with an agreement with laughter and excitement as a sign of agreement. Then the party usually ends with dances (Adriani & Kruijt, 1912: 295-296).

The next research on synthetic culture is the research of Ahmad Yunus, in 1986 entitled Mutual Assistance System in the Rural Communities of Central Sulawesi Region. The results of the study describe forms of help-help or mutual assistance called *sintuvu* in the Kaili community, *sintuwu* in the Pamona community, and *metulung* in the Saluan community

in Central Sulawesi. The concept of *sintuvu* contains many meanings, grouped by several meanings of the term as follows:

"1) *Sintuvu* is an agreement to do something together. This understanding implicitly imply the existence of deliberation (*Iibu*) in a social institution that produces a joint decision: 2) *Sintuvu* means *dota ntodea* (the will of the people) or *dotapasanggani* (joint will) to do something work; 3) *Sintuvu* is a cooperative assistance activity that is driven by a sense of kinship, a sense of togetherness, and community life in a community for the benefit of a person, family, relatives, and society in general; 4) *Sintuvu* is an acts of helping activity to carry out an activity in various fields and fields of life which is considered good and praiseworthy in which it requires cooperation or assistance from others. The conception of mutual understanding is the same as mutual cooperation, both mutual assistance and community service (Yunus, 1986: 44).

The concept of *sintuvu* was also found in Suaib Djafar's study entitled knowing the Custom of Kaili in Central Sulawesi (2012: 17), where *sintuvu* was understood as a form of Kaili community agreement to carry out mutual cooperation. The concept of *sintuvu* was found in the activities of the Kaili community. The Kaili community at the time of carrying out activities to fulfill the life needs of the community (common interests) was organized in a deliberation to reach consensus (*sintuvu*). Activities that are carried out together are called mutual cooperation.

Gazali in his dissertation study entitled *Structure, Function, and Values of the Kaili People's Song in Central Sulawesi* (2009) argues that in the Kaili community, mutual cooperation is known by the term *sintuvu* which has four meanings. First, *sintuvu* is a joint agreement to carry out activities together. This understanding implicitly implies the existence of *libu* (discussion) in a social institution that result joint discussion. Second, *sintuvu* means *dota ntodea* (the will of the people) or *dota pasanggani* (joint will) to do any work. Third, *sintuvu* means helping activities that are driven by a sense of kinship, a sense of togetherness, and community life in a community for the importance of family, relatives, and society in general. Fourth, *sintuvu* is a helping activity in various fields of life which is considered good and in general society.

The representation of *sintuvu* culture in the Kaili community is manifested in the songs of the people. Some of the lyrics of Kaili's community songs about mutual cooperation (*sintuvu*), as follows:

- (1) *Ane mosumombakenikatupa*
rakoni pasanggani risakaya
ane samba nasipi bambara
ane nadea naloga nyava
Means:
When sailing, bring diamonds as provisions
Eaten together when boating
If you feel tightness in the chest
If many people breathe
- (2) *Nosambahauriposusa*
nosusari Donggala Kodi
nompene ri vamba mbaso
nanau ri vamba kodi
Means:
Wearing a sarong going to a party
The party is at Donggala Kodi
When entering through a large door
After exiting through a small door
- (3) *Da nipoutanaranga*
da nisolena ranga
da nikonina ranga
da nikenina ranga
Means:
He made vegetables
Has also been used as a vegetable
Already eaten
Also brought home
- (4) *Pasapu gavu ri tambe nggasoro*
Nasae rai nitima najadi nenggoko
Pesai ri posusa metambani ntoto
Nabelo ampena nabelo ntoto
Means:
Blue handkerchief under the mattress
Long stored finally become tangled
Going to the donation event
That's a sign of a civilized person
- (5) *Da ri tatanga ntasi kapala*
nokuaumu mbatutu dala
dari dale dale dopa ri sadala
nambelapa dila dale risimo dala
Means:
Still in the middle of the ship's sea
Has sounded guiding the way
When in the eyes of corn has not seen the road

When corn touches the tongue, he knows the way

The lyrics in the Kaili songs above to reveal the cultural representation of mutual cooperation in the life of the Kaili community. The meanings of the expressions in the lyrics of the song are: In the *first* lyric, that is "when alone is faced with various problems of life tightness in the chest, and when helped by others, then the problems faced are light and the chest feels relieved"; imply that the Kaili community is very thick with a culture of togetherness or mutual cooperation. The meaning of the togetherness is made clear again in the *second* song which reveals that "When entering through the front door, and exiting through the back door", which means that both parties understand each other about the difficulty experienced, and resolve them in a family way, without involving other parties who are not interested. If there are unauthorized parties involved in resolving the problem, then both parties who have the problem will feel ashamed if known by the general public. Therefore, the people of Kaili maintain to keep in secret and good relations with other people, so that they prioritize solve problems in a family way.

The lyrics of the *third* song "Already eaten, already taken home" have the meaning that in togetherness the people of Kaili will get prosperity, as well as showing an attitude of sharing and motivation. The meaning of the lyrics in the *fourth* song, "Going to the event of donation, is a sign of a civilized person" meaning that help and help for the Kaili community is a manifestation of the norms of habit in a society that is highly respected. While the lyrics in the *fifth* song are "when in the eyes of corn has not seen the way, when corn touches the tongue already known to the road; has the meaning to mock someone who does not want to be involved in mutual cooperation activities or does not want to help his neighbors, but if the neighbor's effort is successful he starts to approach with the purpose of enjoying the results. The moral value contains in the expression is that please help, both in happy situation and in a difficult situation.

The concept of *sintuvu* in the Kaili people songs above is understood as a form of mutual cooperation found in the concrete reality of Kaili society life. That shows the Kaili community has long known the concept of cooperation and solidarity, which later became known as the concept of *sintuvu*. Based on the theory of the above research results, the concept of *sintuvu* in the Kaili community includes several understandings, called: unity (*posintuvu*), discussion (*libu*), consensus for mutual cooperation, willingness of many people

(*dota ntodea*) or willing together (*dota pasangani*), please help, and good deeds that need help.

B. Development of *Sintuvu* Culture in the Kaili Society

Ki Hadjar Dewantara stated that culture as a result of cultivation is a victory or the result of the struggle of human life, namely victory in the struggle against two forces, namely nature (nature) and age (society). Culture has never had an eternal form, but it has continually changed its form (Dewantara, 1967: 65). Indonesian culture consists of regional cultures with positions that are far apart because of its geographical location as an island nation; but the process of mutual effect between cultures has been built since the Majapahit era, Sriwijaya, and even before. Therefore, Indonesia's national culture is the peak and essence of valuable culture throughout the islands; both the old and the new, with national spirit (Dewantara, 1967: 96). Ki Hadjar Dewantara's view also provides an illustration that cultures interact with each other according to human experience and their times so that each region has cultural peaks that are of national value and shape the face of Indonesian culture.

Sintuvu culture is one of national valuable culture, so it needs to be studied and explored its philosophical dimensions based on the background and development of *sintuvu*. Understanding national culture are cultures that have national characteristics as the values contained in Pancasila, namely the values of God, humanity, unity, democracy, and justice. These values are sources from the culture, customs and religious values of the Indonesian people which are the origin of the Pancasila material as Notonagoro argues. *Sintuvu* is based on scientific studies and according to the views of traditional leaders, historians, and Kaili culture is a valuable culture that underlies the order of living together and is a mutual cooperation culture of the Kaili community that has been going on for a long time since the kingdom of Central Sulawesi around the 15th century. Historical tracing of the development of *sintuvu* culture in this section includes the history of the development of *sintuvu* during the kingdom, *sintuvu* during colonialism, *sintuvu* during independence, and the latest development of *sintuvu* culture.

1. *Sintuvu* in kingdom era.

The existence of *sintuvu* culture in the Kaili community by some traditional figures, historians, and Kaili culture is said to have begun to be known by the community since the time of the developing kingdoms in Central Sulawesi. The kingdoms in Central Sulawesi

were established in the 15th century, long before the Dutch colonialism era of the 19th century. Kaili kingdoms that had developed at that time include the Kingdoms of Banawa, Sigi, Biromaru, Tawaeli, Pantoloan, Sindue, Dolo, Proud, Tatanga, Palu, Sibalaya, and Parigi (Mattulada, 1983: 43). Before the Dutch colonialism, the Portuguese, Spanish, Indians and Chinese had established relations with Magau (Raja) Kaili, through the ports of Labuan, Pantoloan, Donggala, Vani, and Palu (*Limbuo*). In addition to these European and Asian nations, this area also received visits from Malays, Bugis-Makassar, Mandars, Kutai, and Minahasa (Masyhuda, 2010: 133).

During the early kingdoms before the entry of Islam in Central Sulawesi, the kinship system of the Kaili community was *matrilineal* which is based on the lineage of women. This is strengthened by the historical facts about the power of female kings in Tanah Kaili, include Queen Nggilinayo as *Magau Sigi* and Queen Vumbulangi as *Magau Proud* in the 16th century. The belief that developed at that time was the belief in animism and dynamism, one form of cultural heritage at that time was *balia*. *Balia* ceremony since the kingdom was carried out in mutual cooperation by the community. *Balia* ceremonies during the royal era besides having economic and entertainment aspects, are also religious ceremonies. The traditional ceremonies carried out at the same time served as a media of communication between the kingdom and the common people (Chalid, 1981: 49). The *balia* ceremony is one of the symbols of *sintuvu* culture in the Kaili community. Bali ceremony aims to (1) individual and mass healing; (2) agriculture, related to soil fertility, rejecting plant pest outbreaks, and the safety of farmers; (3) entertainment, because the *balia* ceremony is an art form that has a religious magical element usually carried out by the royal family or to collect produce after harvest is carried out in a village (Haliadi, 2016: 5).

Then Islam entered the Land of Kaili in the 17th century brought by Abdullah Raqie titled Dato Karama (Abdullah, 1975: 20). In the early 17th century three mubaligh people from Aceh and Minangkabau namely Dato Ri Tiro, Dato Ri Bandang, and Dato Patimang came to Gowa South Sulawesi to introduce Islam. In Tanah Kaili there are two old graves, Dato Karama's grave in Lere-Palu village and Dato Mangaji in Parigimpu-Parigi village. Islam entered the territory of the Kaili kingdom around 1603 (Masyhuda, 2010: 114). Datu Karama in spreading Islam in the Land of Kaili used a Shari'a, cultural, artistic and Sufism approach. The teachings brought by Datu Karamadiara include the principles of science, togetherness, humanity, social interaction, honesty, and example (Haliadi & Syamsuri, 2016: 53). The peak of the development and spread of Islam in Kaili land happen after the arrival of

an Old Teacher named Sayed Idrus Bin Salim Al-Djufri on June 11, 1930 who spread Islam to remote areas of Central Sulawesi (Timuddin, 2012: 13). The arrival of Islam in the Land Kaili actually reinforces the existence of *sintuvu* culture, because the teaching brought by Islam does not conflict with the principles of togetherness (*kasiromu*) in Kaili society. *Sintuvu* culture after the entry of Islam in the Land of Kaili, among others, is shown in the *Maulu* tradition, called the celebration of the birth of the Prophet Muhammad S.A.W. The Kaili community in the *Maulu* in tradition works together to prepare events starting from gathering food, cooking, serving dishes, and calling residents to gather together in an atmosphere of excitement and full of intimacy.

At the kingdom era in the Kaili community there were known 4 (four) social groups, are called: 1) King's group (*maradika or magau*), 2) Groups of royal descent (*Madika or Madoguvanungapa*), 3) Groups of ordinary people (*ntodea*), and 4) The descendants of slave servants or slaves (*batua*). *Batua* group is only known in the kingdom before the colonialism. After the Dutch arrival to the land of Kaili, the slavery system was banned. *Batua* group gradually merged into the ordinary community group (*ntodea*) through the kawin mawin process (Mamar, 1984: 102). The community began to recognize each other's position and role in community and state life. The roles, duties, rights and obligate of each person in the structure of government and that society according to their social level.

Between *maradika* titles, the Kaili kings also had the title *magau*. The term *maradika* is intended for descendants of the king. While *Magau* is the king who was appointed to lead the kingdom (Chalid, 1981: 47). *Magau* was accompanied by *Madika Malolo* (young king), *Madika Matua* (earth mangku, foreign affairs), *Punggawa* (domestic affairs), *Galara* (judicial authority organizer), *Tadulako* (organizer of royal defense and security affairs), *Pabicara* (organizer of traditional law enforcement) who speak the truth), and *Sabandara* (royal treasurer). The concept and structure of the establishment was formed after the kingdoms began to develop, namely the 16th century (Mattulada, 1983: 46).

In the kingdom era, *magau* as the highest government leader in determine tradition rules was accompanied by a legislative body (*tradition council*) called *Patanggota* or *Pitunggota*. Government consultations with traditional councils are carried out in a traditional hall called *baruga or bantaya*. The results of the deliberations are generally called *SintuvuNungata* (Adat Domestic Agreement), consisting of *Ada Nungata* (Domestic Tradition Regulation) or *KagauRingata* (Royal Adat Regulation). This decision serves as a guideline

for governance implemented by *Magau* together with his officials (Mattulada, 1983: 48). The Kaili people are familiar with the concept of deliberation (*libu*) from the custom of the royal circles in every policy making, always holding a deliberation first. At the time of the kingdom known the term *libunumaradika* (Kingdom Government Council) and *libutondea* (discussion of ordinary people). *Libuntodea* is usually done to discuss issues related to community interests (Djafar, 2012: 132).

Kinship in the Kaili community occurs through marriage with a dowry system established through the tradition. There are 3 (three) types of dowry established during the kingdom, namely *pitompole* tradition (dowry for the king and his descendants), *limampole* tradition (dowry of the aristocratic class), and *sanjasio* tradition (dowry of ordinary people). The dowry system opens up the possibility of marriage between a group of kings or noble people with ordinary people (*ntodea*). Even so, the behavior towards groups of results of inbreeding of kings or noble people with groups of results of marriages of kings or noble people and ordinary people still shows differences. The difference in question is in terms of the respect or reverence of the *ntodea* toward the king and nobleman. However, social relations and kinship between different groups are still well established, because each of them carries out their duties in accordance with their role in society. During the kingdom of heavy work such as working on rice fields, fields, farmer carried out by ordinary people in mutual cooperation (*sintuvu*). The king and the nobles usually provide facilities in the form of tools, consumption, and other needs in the implementation of the mutual assistance. The people of the Kaili tribal community at that time really served the interests of the king and the kingdom in general so that social relations were well established (Chalid, 1981: 49).

Sintuvu as a voluntary work during the kingdom was voluntary as a form of community service to the king or proof of people's love and loyalty to the kingdom (Yunus, 1986: 106). Besides mutual cooperation in agriculture and plantations, *sintuvu* activities during the royal period included building the king's house (Banua Oge), building royal public facilities such as *baruga or bantaya*, assisting the kingdom in holding parties, thanksgiving, ceremonies of trust (*balia*), and ceremonies grief. *Baruga and Bantaya* is a gathering place for traditional leaders, king's assistants, and so on to hold deliberations (*Iibu*), solve problems, discuss everything related to royal duties. *Sintuvu* in the royal era then became a united people's movement against the invaders, after colonialism entered the Land of Kaili. *Sintuvu* movement during the kingdom received support and direction from the rulers at that time. Especially when the Netherlands and Japan invaded the Land of Kaili, the resistance

movement of the Kaili people was strongly supported by the ruling kings (Source: Andi TjimbuTagunu, 27 September 2018).

2. *Sintuvu* in colonialism era

The era of colonialism in Central Sulawesi lasted less than half a century. The Dutch government under Captain Vanader Hart first landed on the coast of Parigi, then offered the manuscript of the agreement (*langeverdragt*) to Magau Parigi Iskandar Abd. Mohamad The Netherlands forced the *magau* in land of Kaili to sign a contract recognizing the power of the Dutch East Hindia government. The *magau* who were forced to sign the agreement there are Magau Palu on 1 May 1888, Magau Banawa on 2 May 1888, Magau Sigi on 9 August 1891, Magau Tawaeli on 26 June 1888, Magau Dolo on 14 August 1891, and Magau Parigi on 29 August 1897 (Mashhuda, 2010: 135). The period of Dutch conquest in land of Kaili for 20 (twenty) years, namely from 1888 to 1908. The kingdom that was first conquered was the Kingdom of Palu and Banawa, then followed the others. After that the kingdoms in land of Kaili against the Dutch (Mamar, 1984: 64).

During the Dutch colonial era, *the magau* through the *swapraja* government formed by the Netherlands must obey to the Dutch government. Many *magau* that oppose the Dutch and a fighting. Even if there is a king who sided with the Dutch or betrayed the country, his power was immediately revoked and replaced by another more trusted voice (Source: Andi TjimbuTagunu, 27 September 2018). The attitude of the kingdom against the Dutch colonialism was supported by the people, but the Dutch forcefully launched a politics of fighting with the *devideetimpera* and other interests in very devious ways so that both the kingdom and ordinary people were powerless. The situation gradually sparked up the spirit of resistance from the Kaili kingdom which was supported by the people until the birth of Indonesian independence.

The power of the people in mutual cooperation (*sintuvu*) during the colonial period was used by the Dutch East Hindia to work together to build roads, bridges and open for plantations. Likewise during the Japanese occupation there was forced labor in the interests of the invaders, for example, repairing roads, planting cottonwood and castor tree. The conditions at the time of the Dutch and Japanese occupation were increasingly felt by the people as pressure, so that the mutual assistance activities were then interpret as community service activities that were forced from above, for example forced labor to work on roads in the mountains, clean up villages, open plots of land, etc. and so on as an obligation of the

people who cannot pay taxes. During the Japanese occupation of Kaili land the kings were used to mobilize the people to work for the supply of war. The people are burdened with high taxes, if the people cannot afford it, then all the agricultural products of the people are seized by the Japanese (Mamar, 1984: 84).

The *sintuvu* then turned into a movement against colonialism. Resistance to Dutch colonialism in Tanah Kaili included resistance from the Donggala people led by Magau Gunung Bale (1902), Moutong people's resistance led by Magau Tototutu (1904), Sigi people's resistance led by Magau Karaja Lemba (1905), and underground people's resistance centered in Palu later spread to the regions of Tomini, Tolitoli, Kulawi, Sigi, Parigi, Banggai, Poso, and Lore in Central Sulawesi. (Mashhuda, 2010: 136). Likewise, during the Japanese occupation, the people put up resistance including the resistance of the people in Tolitoli, Ranga-Ranga (Banggai), Balantak, and so on (Masyhuda, 2010: 159)

3. *Sintuvu* in independence era

After Indonesian independence the people began to find freedom, including in develop their culture. Post-independence conditions in Indonesia do not necessarily change the lives of the people for the better as mandated by the Pancasila and the constitution. Prosperity is not easily accepted or felt by the community easily. People return to the real reality of living together in a struggle to defend themselves and achieve prosperity. This fact puts *sintuvu* into a culture that has recolored the lives of the Kaili people in the early days of independence until the New Order era.

The life of the Kaili community is increasingly developing, and become a heterogen society integrated with various other ethnic groups who came to Central Sulawesi after independence. When the transmigration program took place in Central Sulawesi around the 1960s, there was acculturation and assimilation of Kaili's culture with other cultures, especially Java and Bali. *Sintuvu* is no longer a work of mutual assistance which is limited to the Kaili ethnic group, but has involved all ethnic groups in Central Sulawesi. *Sintuvu* cultural values of openness, kinship, cooperation, and solidarity get their shape back in various community mutual assistance activities. *Sintuvu* in the concrete reality of the Kaili community in its development is then interpret by the majority of the community as helping activity in agriculture, plantations, life cycle ceremony (birth, marriage, death), and other Kaili tradition ceremonies.

The form of *sintuvu* in various aspects of Kaili's society has its own called, for example help in the form of energy is called *nosipengava* or *nosikaresoi*. The term was alleged to have existed since the kingdom and is still known until the independence period. *Sintuvu nosipengava* in agriculture is known by several terms called *nolunu*, *nosialapale*, and *nosidondo*. *Nolunu* is cooperation in the form of a working group that helping in working out the fields both in the form of labor and equipment of agriculture. *Nosialapale* is cooperation, please help in the field of agriculture which is spontaneous or because it is asked for help so it is also called a helping to reach out to each other. *Nosidondo* means visit each other in the morning. This activity is a collaboration to clean the grass (*nevavo*) on agricultural land. (Yunus, 1986: 45-49). Another form of mutual cooperation in the form of community service is called *sintuvu ntodea*, which is mutual cooperation based on public consensus (Yunus, 1986: 95). The form of *sintuvu* culture is largely extinct in the life of the Kaili people since the transition from the agricultural era to the industrial era around the 1990s. However, mutual cooperation (*sintuvu*) activities in social life concerning the life cycle ceremony and the Kaili custom still continue to this day.

4. The latest development of *sintuvu* culture

The present or postmodern era in the context of the *sintuvu* culture of the Kaili community has been traced back to the reform era. The era of reform in Indonesia brought many changes in the economic, political, and socio-cultural life of its people. Progress for the sake of progress in the economic, political, and social and cultural life is developing rapidly. Freedom of democracy in the life of society, nation and state is one of the steps even orientation of the reform era. Human self act is increasingly finding its shape in the reform era. The word reform according to KBBI (2008) implies a drastic change for improvement (social, political, or religious) in a society or country. The birth of the reform era in Indonesia is one form of criticism of the promotion of the freedom of the New Order era, so that people want a change towards a better form of democracy.

Changes that have taken place in the reform era include the democratic freedom of the Indonesian people in the economic, social, political, and religious life fields. Freedom of democracy in the reform era lead to the birth of political parties, progress in various economic and social fields of society is seen from the increase in welfare and freedom of expression and the birth of various community organizations, and in the religious field also developed various religious organizations. The era of reform became a struggle arena between individual

understanding and social understanding together. The reform paradigm at its peak undermined the values of local wisdom, especially the values of togetherness, including the principle of deliberate to reach consensus. Politically the current that developed in the life of the nation and state emerged new models which adopted from many principal of democracy from outside, for example direct election of public officials, the formation of multi parties that carried the principal of 'coalition', and so on. This fact certainly affects the patterns and systems of democracy that underlie Pancasila democracy, namely consensus agreement.

Opposite from these conditions, the reform era was a challenge for the development of the Kaili community's *sintuvu* culture. The values of unity and discussion agreement in the culture of *sintuvu* begin to lose their meaning due to people's perceptions of the 'concept of democracy' pretending to understand democracy as 'individual freedom'. As a result, the values of consensus as the basic values of Indonesian democracy are no longer a first priority, especially in political practices. Meanwhile, the value of discussion agreement is one of the main values that underlies the *sintuvu* culture of the Kaili community in Central Sulawesi. Since the reform era, the themes of daily public conversation that are considered the most interesting are economic and political issues. Almost all groups in society are more interested in discussing the economic and political fields which have an impact on strengthen public awareness of the demands of social welfare. This is actually very reasonable, because one of the reasons for the rise of the spirit of reform in Indonesia is the economic crisis and political lameness at the height of the New Order in 1998.

However, on the other hand political symbols such as leadership, figures, public positions, etc and finally return to the market mechanism, which is taste of people on the basis of 'like or not'. Subjectivism actually strengthens, and rationality is ignored. All returned to the way of thinking of each individual in society to judge which is the best. The reform era which is identical to the freedom of democracy in Indonesia, on the other hand, has the effect of eroding community togetherness due to the war of discourse. Debate in everyday society about irregular politics often leads to conflict between individuals and groups. Society gets swept up in big issues which are the responsibility of the state but the relationship between individuals in society actually experiences a lot of distortion. Togetherness in society is no longer a major concern. Are these conditions characteristic of individualism?

Another challenge faced by the Kaili community with its *sintuvu* culture is globalization. In the current global era there is a drastic change from the traditional

communication procedures shifted to digital communication. The main challenge that shifts the principal of *sintuvu* is the phenomenon of the shifting of togetherness from the real world into togetherness in cyberspace. These challenges are experienced by all people and cultures in the world today. Although humans will never be able to escape from the concrete reality as a place of existence, but now this reality has been reduced in various forms of social media filled with wealth. Forms of communication and patterns of intimacy with others are almost entirely controlled via digital. Time feels more quickly passed and the world feels increasingly narrow. Behavior, perspective, psychological development, human social relations are almost entirely controlled by social media as the virtual world.

The influence of technology through the internet presents a *cyber* world that attracts billions of people to become a kind of own community that has different ways and habits from the ways that people have known in the past. Most of human time is currently spent in cyberspace. On the one hand, humans then look for opportunities (including business opportunities) based on information left by humans in digital traces. But on the other hand, acts of crime that were initially evident are now becoming more 'invisible'. Crime cases that usually occur on the streets now move to cyberspace escape from police surveillance. The emergence of hoax news, theft of secret documents, hacking and extortion, burglary bank accounts, the spread of pornographic videos, *cyberbullying*, and so on have a visible impact but it is not known who the real criminal is (Kasali, 2018: 46, 48). These conditions indicate that the fabric of interaction between people through digital is more limited by aspects of interests that often have a detrimental impact on humans and fetter human freedom itself. Humans experience a crisis of 'humanity' in the digital era at this time, especially the crisis of trust in others even to the truth of science.

Apart from these worries issues, the fact is that until now *sintuvu* in Kaili society has not lost its function and meaning as a principle of togetherness in practical life. *Sintuvu* still has a values found in the practice of everyday life that is not easily reduced to cyberspace. The need for social interaction in the Kaili community is still demonstrated in several joint activities especially in the implementation of life cycle ceremonies and traditional ceremonies. *Sintuvu* in the Kaili community is understood as the principal of *unity* which sustain all the togetherness activities of its citizens. Unity in the Kaili community is seen as an absolute basic value in a shared life, because the Kaili community has a tendency to live in groups or together. Unity referred to in the Kaili community is unity based on deliberation to

achieve agreement. That is, in the philosophy of *sintuvu* unity can only occur if there is a process of deliberation (*libu*) to reach consensus (*nosinggavajarita*).

4. Conclusion

The *Sintuvu* of the Kaili community in this study was conceptualized based on concrete reality, terminologically, according to the thought of Kaili figures, and theoretically based on the results of scientific research. *Sintuvu* culture in the concrete reality of the life of the Kaili community is understood as the unity of the Kaili community in working together for the common interest that aims to achieve prosperity and peace. *Sintuvu* is a Kaili community mutual cooperation culture which is shown in various daily activities and social life, including in traditional ceremonies, life cycle ceremonies, and normatively its values are applied in the Kaili customary law. In terminology, *sintuvu* is a basic word that means flat. The word *sintuvu* according to its use in the Kaili language includes the word *nosintuvu* meaning to live together, work together, work together; *nasintuvu* means to line up, evenly; *kasintuvu-ntuvu* means parallel; *kasintuvu* means union, unity; *nompasintuvu* means to align, *nombasintuvu* means to approve; and *sintuvu-ntuvu* means to agree. The meaning of *sintuvu* as a principle of living together in the Kaili community is contained in the term *mosintuvu* meaning to unite.

The concept of *sintuvu* in the view of Kaili figures refers to the notion of togetherness, unity, mutual cooperation, alignment, and intimacy. The concept of *sintuvu* in several scientific studies means that unity is based on consensus agreement, *sintuvu* is a joint consensus to carry out activities together as the will of the people, and mutual assistance activities both please help and community service. Therefore, the culture of *sintuvu* is also known as mutual cooperation culture in the Kaili community. Based on the study of the concept of *sintuvu* above, the *sintuvu* in the Kaili community is understood as a principle of unity based on deliberation to reach consensus.

The development of *sintuvu* in the context of the history of the life of the Kaili community is described as follows: (1) *Sintuvu* was born from a way of living with the Kaili community which prioritizes cooperative cooperation in everyday life. *Sintuvu* it was allegedly born from the majority community (*ntodea*) during *kemagauan* the 15th century era, which later became a form of community service to the kingdom. After Islam entered the Land of Kaili in the 17th century further strengthened the culture of *sintuvu* as the principle of togetherness of the Kaili community; (2) Colonialism put *sintuvu* as a form of forced labor

which must be carried out by the people which then developed into a form of togetherness in resisting colonialism; (3) *Sintuvu* of independence developed into a form of mutual cooperation in the Kaili community with other ethnicities regardless of ethnic background, religion, race, and customs; (4) the development of *sintuvu* today faces challenges when people's behavior patterns change towards individualism and modern lifestyles in the digital age. However, the facts show that in the Kaili community the *Sintuvu* culture is still accepted and carried out in various traditional ceremonial activities, life cycle ceremony, and manifested in Kaili norms.

The components of the value of *sintuvu* are built based on the concrete reality of Kaili's life and are revealed in the history of the development of *sintuvu* it over the values of harmony, kinship, the spirit of sharing, consensus agreement, responsibility, solidarity, and openness. *Sintuvu* values in Kaili society are both strengths and weaknesses in the translation of people's lives. Therefore, a critical review of these values is needed in order to be actualized in the real life of the Kaili community so that they are not merely utopian idealistic values.

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