Kaili traditional classification: the customs influence on Kaili Kingdom's authority in Palu Valley

Kaili classificação tradicional: a influência dos costumes na autoridade do Reino de Kaili no Vale de Palu

Clasificación tradicional de kaili: la influencia de las costumbres en la autoridad del Reino de Kaili en el Valle de Palu

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Abstract
This article aims to analyze the influence of adat on the sustainability of the patanggota system in Kaili Land. This article focuses on the traditional classification of the Kaili people in the Palu Valley who adhere to the patanggota system, namely the kingdoms of Tavaeli, Palu and Tatanga. This research was conducted using historical methodology through an anthropological approach. The main sources of this research are royal documents, while the secondary sources are journals and books made by local Kaili humanists, as well as interviews with traditional leaders and Kaili nobility. These sources are criticized and interpreted, then written in the form of research articles. This article discusses the assumption that the principles of traditional Kaili society are static, especially the cultural values of leadership in the kingdom, as expressed by local culturalists from the perspective of cultural anthropology such as Suaib Djafar, Masyhuddin Masyhuda, and Jaruddin Abdullah. Meanwhile, other local humanists such as Mattulada and Haliadi who focus on the perspective of cultural history state that these principles are already dynamic because they accept new changes.
Keywords: Classifaction system; Kingdom; Custom; Kaili; Patanggota.

Resumo
Este artigo tem como objetivo analisar a influência do adat na sustentabilidade do sistema patanggota na Terra de Kaili. Este artigo enfoca a classificação tradicional do povo Kaili no Vale de Palu que adere ao sistema patanggota, ou seja, os reinos de Tavaeli, Palu e Tatanga. Esta pesquisa foi realizada utilizando a metodologia histórica através de uma abordagem antropológica. As principais fontes desta pesquisa são documentos reais, enquanto as fontes secundárias são jornais e livros feitos por humanistas Kaili locais, bem como entrevistas com líderes tradicionais e nobreza Kaili. Essas fontes são criticadas e interpretadas, depois escritas na forma de artigos de pesquisa. Este artigo discute a suposição de que os princípios da sociedade Kaili tradicional são estáticos, especialmente os valores culturais de liderança no reino, expressos por culturalistas locais a partir da perspectiva da antropologia cultural, como Suaib Djafar, Masyhuddin Masyhuda e Jaruddin Abdullah. Enquanto isso, outros humanistas locais, como Mattulada e Haliadi, que se concentram na perspectiva da história cultural, afirmam que esses princípios já são dinâmicos porque aceitam novas mudanças.
Palavras-chave: Sistema de classificação; Reino; Costume; Kaili; Patanggota.

Resumen
Este artículo tiene como objetivo analizar la influencia de adat en la sostenibilidad del sistema patanggota en Kaili Land. Este artículo se centra en la clasificación tradicional del pueblo kaili del valle de Palu que se adhiere al sistema patanggota, a saber, los reinos de Tavaeli, Palu y Tatanga. Esta investigación se realizó utilizando la metodología

histórica a través de un enfoque antropológico. Las fuentes principales de esta investigación son documentos reales, mientras que las fuentes secundarias son diarios y libros elaborados por humanistas locales de Kaili, así como entrevistas con líderes tradicionales y la nobleza de Kaili. Estas fuentes son criticadas e interpretadas, luego escritas en forma de artículos de investigación. Este artículo analiza la suposición de que los principios de la sociedad tradicional de Kaili son estáticos, especialmente los valores culturales de liderazgo en el reino, tal como lo expresan los culturalistas locales desde la perspectiva de la antropología cultural como Suaib Djafar, Masyhuddin Masyhuda y Jaruddin Abdullah. Mientras tanto, otros humanistas locales como Mattulada y Haliadi que se enfocan en la perspectiva de la historia cultural afirman que estos principios ya son dinámicos porque aceptan nuevos cambios.
Palabras clave: Sistema de clasificació; Reino; Costumbre; Kaili; Patanggota.

1. Introduction

This article outlines the Kaili's community traditional classification concept in the Palu Valley, Central Sulawesi, Indonesia, which is developed by Claude Levy-Strauss. The study of traditional classification has been conducted by Claude Levy-Strauss in Red Indian community who has succeeded in obtaining a totemism system or the science of the concrete that can perceive real knowledge in local community. The traditional knowledge can also be seen in the three kingdoms in the Palu Valley, Central Sulawesi, which are currently located in the area of Palu City, Central Sulawesi Province.

Geographically, Palu City is located at 119.45° – 121.15° E and 0.36° – 0.56° S, extending from east to west with an area of 395.06 km^2. The city is currently divided into eight districts (*kecamatan*) which are Palu Barat (West Palu), Palu Timur (East Palu), Palu Selatan (South Palu), Palu Utara (North Palu), Tawaeli, Mantikulore, Tatanga, and Ulujadi. The former Tavaeli Kingdom's territories are currently located in the Tawaeli and North Palu districts, while the former Tatanga Kingdom's territories are currently located in the Tatanga district, and the former Palu Kindom's territories are currently located in the area of East Palu and Mantikulore. In present time, the Tawaeli district consists of five sub-districts, which are Baiya, Lambara, Panau, Pantoloan, and Pantoloan Boya. Meanwhile, the Tatanga district consists of six sub-districts, namely Boyaoge, Duyu, Nunu, Palupi, Pengawu, and Tawanjuka.

The people who live in these three kingdoms are the Kaili community that speak Kaili Ledo, Kaili Unde, Kaili Tara, Kaili Rai, and Kaili Doi dialects. The Kaili ethnic group, which is a native of Palu City (Gamar, 2020: 557). The Kaili community has become the subject of interest for the local cultural observers especially Suaib Djafar who studied the kingdoms and customs of the Kaili community in his book entitled *Kerajaan dan Dewan Adat di Tanah Kaili Sulawesi Tengah* (Kingdoms and Customs Councils in Kaili Land, Central Sulawesi) which was published in 2012. This book describes the Kaili's community culture in Parigi Moutong Regency, Palu City, Sigi Regency, and Donggala Regency. Meanwhile, Djaruddin Abdullah wrote *Mengenal Tanah Kaili* (Getting to Know the Kaili Land) in 1975. This book elaborates the Kaili's community culture in which the traditions passed from generation to generation. Both of these authors view that the Kaili community has the civilization and culture that are still being used continuously by the Kaili community until now.

Other studies find Kaili's community civilization and culture are dynamic since they have accepted new changes from time to time. Mattulada's work entitled *Sejarah Kebudayaan To- Kaili* (The History of Kaili People Culture) which was published in 1985 finds that the Kaili community had interactions with outsiders, especially during the Dutch Colonial expansion in Central Sulawesi. In 2015, Haliadi in *Kepimpinan Tradisional di Indonesia, Mempawa dan Kaili* (Traditional Leadership in Indonesia, Mempawa and Kaili) finds that there are still local wisdom values in the history of Kaili's community culture because they had opened up and interacted with outsiders who came into the Kaili's region in Central Sulawesi. Those designated preceding arguments are the framework for this article entitled Kaili Traditional Classification: The Customs Influence on Kaili Kingdom's Authority in Palu Valley.

2. Methodology

The research is conducted using historical methodology through anthropological approaches. This article entirely uses the principles of historical research and writing methods. In this article, the primary source is royal document, while the secondary sources are journals and books made by the local Kaili's cultural observers, and interviews with Kaili's customary and noble figures.

The primary source this article is royal documents, while the secondary sources are journals and books made by the local Kaili's cultural observers, and interviews with Kaili's customary and noble figures. The sources are critiqued and interpreted, then the result is written in the form of research articles.

In the (structural) functionalism theory, which is developed by Malinowski and Radcliffe-Brown (1952), culture still refers to biological needs model, which are due to the development of social sciences, the model has already begun to be abandoned. Hence, this article will be focused more on the language model which is developed by the post-structural scholars, namely Claude Levi- Strauss (1975) and Michel Foucault (1979). According to Claude Levi-Strauss (, totem is a primitive classification system related to the cultural problems of a society.

The old belief is usually found in the symbol system of people's habits phenomena as logic behind the cultural phenomena (deep structure) called totemism or the science of the concrete (Octavio Paz, 1997). The totemism concept will facilitate the efforts to discover the development of local cultural principles, especially those related to traditional classification.

This primitive classification arises in the outer structure of each culture and we will not comprehend it if we do not understand the deep structure, which is stored in the unconscious nature of society as an external structure source. The kind of thought preserves the local values of Kaili's community until the 20th century. However, due the entrance of Islam and Dutch colonial as a social force, the Kaili's culture and civilization have experienced changes like other cultures in Indonesia.

3. Results and Discussion

A. Traditional Classification In Kaili Kingdom Valley, Palu Central Sulawesi

There is something interesting in the unofficial writings made by Kaili's local culture observers in Palu Valley, Central Sulawesi, Indonesia. The cultural observers can be categorized as researchers who chose the topic of Kaili Kingdom cultural anthropology and Kaili Kingdom cultural history. The cultural observers such as Suaib Djafar (2012) and Jaruddin Abdullah (1975) chose the cultural anthropology of the Kaili's community as their stream. Meanwhile, Mattulada (1985) and Haliadi (2015) chose cultural history as their concerns.

The division of territory in the Kaili community of Central Sulawesi is divided into four regions, namely the Kemagauan (kingdom) territories led by the Magau (king), the Ngata territories led by the Totua Nu Ngata (the elders), the Boya territories led by the Totua Nu Boya (the elders), and the Kinta territories led by the Totua Nu Kinta (the elders). The kingdom territories include the Palu Kingdom, Tavaeli Kingdom, and Tatanga Kingdom. Meanwhile, the Customary Council in the Kingdom of Tavaeli is known as Patanggota (four villages) similarly in the Palu Kingdom and the Tatanga Kingdom in which the Hadat Kingdom Council had four villages to represent them. Tavaeli has four villages as members of the Customary Council, namely Ngata Nupabomba, Ngata Lambara, Ngata Mpanau, and Ngata Lambara. Whereas the territory of the Kingdom of Palu is represented by four villages namely Ngata Kampung Baru, Ngata Siranindi or Kamonji, Ngata Lere, and Ngata Besusu. Finally, the areas which are representing villages in the Traditional Council of Tatanga Kingdom, namely Ngata Bulili or Birobuli, Ngata Lekatu, Ngata Maravola, and Ngata Vau or Vanantongo.

After entering the Palu Valley region in Central Sulawesi, Islamic values have influenced the traditional leadership system, especially the requirements to become the *Magau* (king) and *Totua Nu Ngata* (the elders). They should have four important characteristics, namely *sidiq, tabligh, amanah,* and *fathanah*. *Sidiq* means to be honest in words and deeds, *amanah* means trustworthy in maintaining responsibility, *tablig* means to convey all kinds of kindness to the community and *fathonah* means to be smart in managing the community. The principles are applied in choosing royal officials in Palu Valley after the introduction of Islam developed by Pue Lasatande Dunia and Sayyed Idrus Bin Salim Al Jufri who opened Al Khairat in Palu, Central Sulawesi.

B. Regional Authority Evolution In Palu Valley

In the Palu Valley region, there are three former kingdoms before the arrival of the Dutch colonial, namely the Tavaeli Kingdom, the Palu Kingdom, and the Tatanga Kingdom. The three kingdoms acknowledge the division of the kingdom territories led by the Magau (king); the Ngata territories led by the Totua Nu Ngata (the elders), the Boya territories led by the Totua Nu Boya (the elders), and the Kinta territories led by Totua Nu Kinta (the elders). During this time, the traditional leaders in the Kaili Valley do not pay much attention to the administrative territory borders, but when the people were submissive to their king, then the territory itself is considered as part of the kingdom. The Tavaeli Kingdom acknowledges four customary territories as the Patanggota Tavaeli territories, namely Ngata Nupabomba, Ngata Lambara, Ngata Mpanau, and Ngata Lambara. Meanwhile, Palu Kingdom acknowledges four customary territories as the Pata Nggota Palu territories, namely Ngata Kampung Baru, Ngata Siranindi or Kamonji, Ngata Lere, and Ngata Besusu. Finally, the Tatanga Kingdom acknowledge four customary territories as the Ngata Tatanga territories, namely Ngata Bulili or Birobuli, Ngata Lekatu, Ngata Maravola, and Ngata Vau or Vanantongo. The names of the territorial divisions were changed by Dutch colonial after occupying the Palu Valley region of Central Sulawesi between 1902-1942. Apart from the colonial influence, it was also influenced by the development of Islam, especially the Al Khairat and Muhammadiyah Islamic Organizations (Haliadi, 2022: 53).

In the kingdom era, the molibu or the customary meeting is held to discuss the civilization tradition or culture, including resolving the problems that occur in the community. The meeting is held in four traditional houses, namely the Baruga in the kingdom territories, the Bantaya in the Ngata territories, the Banua in the Boya territories, and the Sou Eo traditional house in the Kinta territories. Traditional houses of the Kaili's community are usually built together or mutual cooperation, commonly referred to as nosintuvu. 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 (Septiwiharti, 2020: 6). The four traditional houses are the traditional technology system of the Kaili community in Central Sulawesi.

Haliadi (2015) and Mattulada (1985) in their studies saw the significant changes after the entrance of Dutch colonial and conquered the kingdoms in the Palu Valley territories. In 1902, the Banawa Kingdom submitted to Dutch, followed by Palu Kingdom and Tatangan Kingdom in 1905. The Dutch firstly conquered the Banawa Kemagauan in 1902 before entering the Palu Bay and Palu Valley by dividing the territories into Regent territories led by the Resident, Afdeling territories led by

the Assistant Resident, Onder Afdeling territories led by the Kontroliur (controller), and the District territories headed by the District Head. The territorial division system ran until 1942. When Dutch colonial rule of the Palu Valley territories, administrative borders began to be noticed based on the points of latitude and longitude as the borders of the territories. During the Dutch Colonial, the Palu Onder Afdeling, which was led by a Kontroliur since 1926 (Mc. Voorn 1924, WA. Braspot 1926, W. Ansingh 1936), was divided into three districts namely the Dolo District, Sigi Biromaru District, and Kulawi District. The territories were later replaced by the Japanese between 1942-1945.

In 1942 to 1945, the Central Sulawesi region including the Palu Valley territories were divided into the Ken territory, the Bunken territory, the Suco territory, and the Kuco territory, which were led by the Ken Kanrikan, the Bunken Kanrikan, the Gunco, and the Village Chief, respectively. The division of the region is continued like in the Dutch Colonial period where the points of latitude and longitude become the marks for the territory's borders. After Japanese occupation and Indonesia gain its independence, the territories of Indonesia were divided into provinces, regencies, districts, and sub-districts, which were led by the Governor, the Regent, District Head, and Sub-district Head, respectively. The territories division still follow the model of territorial division during the Dutch and the Japanese periods to the present.

In 1956, Palu territories became part of the Donggala Regency, which was led by R. Datau as the Head of the Palu State. Meanwhile, the Palu Swaraja, East Palu District, and West Palu District, were led by A. W. Parampasi, M. A. Pettalolo, and Tjatjo Parampasi, respectively. In 1978, Palu became an administrative territory of Donggala District and later became a city in 1984. In 2018, the former three kingdoms (Tavaeli, Palu, and Tatanga) have become the territories of Palu City, which has divided into eight districts namely Palu Barat (West Palu), Palu Timur (East Palu), Palu Selatan (South Palu), Palu Utara (North Palu), Tawaeli, Mantikulore, Tatanga, and Ulujadi; the later four districts were formed in 2012. The eight districts in Palu City consist of 46 urban villages.

4. Conclusion

The Kaili community in the kingdom era was known as the traditional classification in the Customary Council territories which occurred in the Tavaeli Kingdom, the Palu Kingdom, and the Tatanga Kingdom. The classification occurred in four territories namely the Kemagauan (kingdom) territories led by the Magau (king), the Ngata territories led by the Totua Nu Ngata (the elders), the Boya territories led by the Totua Nu Boya (the elders), and the Kinta territories led by the Totua Nu Kinta (the elders). The classification was affirmed in the division of territories that represent the people in the Patanggota Customary Council. The Tavaeli Kingdom acknowledges four customary territories as the Patanggota Tavaeli territories, namely Ngata Nupabomba, Ngata Lambara, Ngata Mpanau, and Ngata Lambara. Meanwhile, Palu Kingdom acknowledges four customary territories as the Pata Nggota Palu territories, namely Ngata Kampung Baru, Ngata Siranindi or Kamonji, Ngata Lere, and Ngata Besusu. Finally, the Tatanga Kingdom acknowledge four customary territories as the Ngata Tatanga territories, namely Ngata Bulili or Birobuli, Ngata Lekatu, Ngata Maravola, and Ngata Vau or Vanantongo. The division affects Zthe other civilizations distribution in Kaili land such the Customary Council's houses for the *molibu* or the customary meeting such as the Baruga in the kingdom territories, the Bantaya in the Ngata territories, the Banua in the Boya territories, and the Sou Eo traditional house in the Kinta territories. The houses were used as the places for customary meeting, including resolving the problems that occur in the community in Kaili Land Central Sulawesi.

During the kingdom era, Magau as a king in the Kaili Kingdom used this classification system to facilitate the kingdom's bureaucracy. The king was usually with the Customary Council Chairman discussed the community settlement, the agreement, and the punishment for who violates the custom's rules. Then, the four traditional classifications had affected the Palu City from 1984 to 2012 which still maintained the four districts, namely the West Palu, East Palu, South Palu and North

Palu. In 2012, it changed to eight districts, namely West Palu, East Palu, South Palu, North Palu, Ulujadi, Tatanga, Tawaeli, and Mantikulore. Apart from being a city, Palu City is also the capital of Central Sulawesi Province (Haliadi dan Leo Agustinus, 2015: 370).

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