

## Tradition Values of "Posintuwu" Tradition in Uniting Local Communities in Poso Regency, Indonesia



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**ABSTRACT:** Poso regency in Indonesia is well-known as a regency with rich traditional culture. One of famous traditional culture is Posintuwu tradition which has been use a medium to unite local communities. The aim of this study is to examine the functional of Posintuwu tradition in building unity among local communities. This study used qualitative approach and the data was gathered through field observation, in-depth interviews, and written document analysis. The results of this study show that the local communities in Poso regency understand the meaning and purpose of the Posintuwu tradition, while what is posintuwu is in the form of material and non-material. Besides, there are two forms of Posintuwu applied, namely sintuwu tuwu and sintuwu mate, because the Posintuwu tradition is a social oasis. The existence of the Posintuwu tradition among the community is still very much felt and seen to be implemented, both Muslims and non-Muslims, because they are aware of the positive values contained in this tradition, and people with the majority of posintuwu do not expect rewards so it can be said that the Posintuwu tradition is social sensitivity.

**KEYWORDS:** Tradition, Posintuwu, local wisdom, unity, local communities, Poso regency

### I. INTRODUCTION

Poso is one of the areas in the province of Central Sulawesi, which has a variety of cultures or traditions that can be sure to have various kinds of differences. This impacts the assimilation of different ethnic groups living in the area. Various ethnic groups will trigger multiple problems, including cultural issues or the tradition itself. In addition, the Poso Regency area also has different kinds of religions that are adhered to by the community, where the differences in beliefs that are complied with can also be sure to have a social impact on society. Religious competition was found as one of the triggering factors for the conflict that occurred in Poso (Aspinall, 2008; Schulze, 2018).

Poso Regency also has a dynamic social plurality and an excellent social system based on its motto, "*Sintuwu Maroso*," which means united firmly. This motto is one of the guidelines for the people of Poso Regency to be able to work together in developing and maintaining the security of their area because it is impossible for an area to progress and be safe if the community does not participate, even though they have different religions, ethnicities, customs or traditions.

Tradition is a habit made by the local community to be implemented in everyday life by anyone who lives in the place or area where the tradition was born (Halimah, Hidayah, Heryani, Trihastuti, & Arpanudin, 2022; Sund, 2016). Traditions born in a community are usually motivated by the conditions or desires of the local community, which are expected to become part of the community's identity. The birth of a tradition sometimes has religious nuances, habits, or outside influences. Although sometimes the problem of the birth of a tradition is challenging to determine along with the more prominent historical nuances. Suppose referring to the understanding of tradition is the transfer or continued transmission of customs, norms, and habits from one generation to the following (Krygier, 2010). Tradition is something that is transmitted from the past to the present (Beckstein, 2017). Shows that tradition has been done by people who lived before our time and then passed on from generation to generation. So that from a historical aspect, it is difficult to determine the initial period of the birth of a tradition.

The Posintuwu tradition is also a cooperative effort of residents to help carry out an activity by the community, and the assistance is in the form of food ingredients, money, and so on. Initially, the Posintuwu community only carried out the local tradition to help people who carry out weddings. Still, over time this tradition has become widespread, such as when the community holds a Posintuwu event, it will definitely continue to be maintained because everyone who has been given a

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posintuwu must repay it at a later date to the giver (if the giver is married then it can be passed on to the giver's children, grandchildren). Even though it looks like this is an imposition at first glance, it is perfect to implement because it contains the value of *ta'awun* (help).

The practice of the Posintuwu tradition does look good and gives a positive value to life together; however, with the conflict events as described by Dave, showing the resilience and allure of the Posintuwu tradition raises questions about its role in uniting the community, even though when the community makes activities of helping behavior, cooperation and allowing which aim to establish harmonious relationships disappear. That's why the Posintuwu tradition can be assessed as not an influence to strengthen the order of living together in this multicultural society.

The Posintuwu tradition is part of the culture that grows and develops in the Poso community. Suppose it is understood the meaning of culture, which is a mirror of society and cannot be separated from the behavior of the supporting community. Attitudes and configurations that exist in the conduct of certain people can be understood by understanding the wisdom in certain areas. Therefore, understanding the culture of the various supporting communities becomes a bridge to understanding the essence of that tradition and culture.

This cultural heritage needs to be preserved and developed to remain a complete wealth for the culture of the Poso Regency (Santoso, Nurdin, & Pettalongi, 2022). The Posintuwu tradition is one of the local wisdom, which is the wealth of the Poso people. This tradition has local wisdom values, which are essential to know and apply in the daily life of society. Local wisdom has important roles and functions, including: (1) for conservation and preservation of natural resources, (2) the development of human resources, (3) the development of culture and knowledge, (4) as a source of advice/belief/literature and abstinence, (5) as a means of forming and building communal integration, (6) as a basis for ethics and morals, and (7) a political function.

Suppose local wisdom is one way of developing science and culture. In that case, tradition and culture cannot be separated from education. The posintuwu tradition needs to be studied so that its values can be known and implemented. This study, therefore, focus on understanding the values of Posintuwu tradition in uniting local communities. The results of this study might sight light on how a local wisdom can used to unite a hetoregen communities.

## **II. LITERATURE REVIEW**

### **A. Traditional Values**

Above has been explained the meaning of tradition, namely the action and behavior of a group of people in the form of an object or behavior as an element of culture which is poured through thoughts and imagination and passed on from one generation to the next, which contains norms, values, hopes, and ideals without any time limit. Hence the traditional concept was born.

Traditional is a mental attitude in responding to various problems in society (Monteiro & Balogun, 2014). It contains a methodology or way of thinking and acting that always adheres to or is guided by the values and norms that apply in the community. Every action in solving problems is based on tradition. Someone will feel confident that an action is right and good if he acts or makes decisions following the values and norms that apply. Conversely, he will think that his actions are wrong or will not be appreciated by society if he acts outside the traditions or customs of his community. In addition, based on experience or habits, he will know exactly what is profitable and what is not.

Traditional attitudes are the most essential part of the system of transformation of cultural values. Tradition means the habit of living from generation to generation, which characterizes the uniqueness of a society from one society to another. Traditional values, in general, include a) the establishment of close bonds of feelings in the form of affection, loyalty, and intimacy in social interactions, which are manifested in the form of helping each other without particular strings attached; b) there is a collective orientation (collectivity), so there are rarely differences of opinion.

The types of values contained in tradition, if you follow the traditions of each community group, there will be diversity because the background of the emergence or birth of a tradition is different. However, referring to the global values of tradition, we can describe some of the general values that exist in tradition. Value can be a measure of the quality of something against everything. Something is considered valuable if something is intrinsically of grade or quality.

Value is also a belief or identity in general, the elaboration of which is in the form of formulas, rules, or provisions for its implementation, called norms. So norms are the values of tradition whose development is in the form of rules or guidelines for social life. In the Dictionary of Sociology and Related Sciences, as quoted by Kaelan, it was found that value is the ability believed to exist in an object to satisfy humans—the nature of a thing that causes interest in a person or group. So the value is essentially the nature or quality attached to an object, not the object itself. So that value is a reality "hidden" behind other facts.

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Islam considers that tradition can be used as a source of interaction. This means that its existence is recognized and accepted as long as it does not violate and conflict with the values of Islamic teachings. There are many kinds of traditions or customs; some relate to mu'amalat, or other societal aspects. Tradition or custom at the beginning of the development of humankind became the basis for all aspects of people's life, so it is a principle in matters of religion, mu'amalah, and morals.

Traditional values in Islam are inclusive, following the breadth of Islamic religious teaching material (Makmur, Nurdin, & Pettalongi, 2022). The scope of teaching material is still carried out by kaffah. Therefore, the understanding of the values or elements contained in the Islamic religion, which in this dissertation study relates to Islamic education, its followers are a form of manifestation of the ideals of Islamic life to preserve, transfer and transform Islamic values to the personal successor (Santoso et al., 2022). Thus, a Muslim's personality must contain values based on or inspired by faith and piety to Allah SWT as an absolute source that must be obeyed. Obedience to the absolute power of Allah SWT implies total submission to Him. If humans have entirely devoted themselves to Allah, it means that they are already in the dimension of life that can prosper life in this world and life in the hereafter (Pratama, Pettalongi, & Nurdin, 2022).

Traditional values can be seen from several perspectives: the source aspect and, as previously explained, the orientation aspect. Values in terms of their sources can be classified into two types: 1) Divine values based on the Qur'an and hadith. This value in the study of theology will never experience change and does not tend to change or follow the tastes of human desires because the primary source is directly to Allah SWT; 2) Insaniyah values, values that grow and develop based on human agreement, so that they will continue to develop in a more advanced and higher direction. The basis and principle of its birth come from ra'yu, customs, and natural facts.

While the value, when viewed from its orientation, can be categorized into four forms, namely: 1) Ethical values; ethical value is the value that underlies its orientation on good and bad measures; 2) Pragmatic Value; pragmatic value is the value that underlies its orientation on success or failure; 3) Sensory effect value: sensory effect value is the value that underlies its orientation on things that are pleasant or sad; 4) Religious values: religious values are values that underlie their orientation to sin and reward, halal and haram.

Various viewpoints for classifying traditional values, it can be concluded that traditional values have two parts: a) Formal values, values that have no form but have shapes, signs, and symbols. This value is divided into two kinds: self-value and derived value; b) Material values: tangible values in the reality of spiritual and physical experiences. This value is also divided into two kinds, namely: spiritual values consisting of logical values, aesthetic values, ethical values, and religious values, the second is physical values consisting of use values, life values, and ni'mat values.

### **B. Symbols of Unifying Society**

The symbols that can be used as a unifying symbol of society include:

#### **a. Religion**

In the Big Indonesian Dictionary, religion is a system or principle of belief in God, or it is also called a god or another name with the teachings of devotion and obligations related to that belief. Religion has many definitions or meanings from various religious figures and practitioners. From here, we will describe religion according to language and then terms. Religion in language: 1. Religion comes from Sanskrit, defined by directions, rules, ways, or worship of God. 2. Religion consists of two words: "A" means not, and "Gama" means chaotic and disorderly. Meanwhile, according to the terms, religion is a teaching or system that regulates the system of faith (belief) of worship to God Almighty and the rules relating to human interaction with humans and their environment. Religion as symbol systems, beliefs, values, and symbolized behavior all centered on the most meaningful issues.

Religion is a system of belief in God that a group of people embraces by continuously interacting with Him. The main issue discussed in religion is the existence of God. God and human relationship with Him is an aspect of metaphysics, while humans as creatures and part of natural objects are included in the physics category (Mashuri, Pettalongi, Nurdin, Paozia, & Yusran, 2022). Thus, philosophy discusses religion in terms of metaphysics and physics. However, the emphasis on examining the philosophy of religion is more focused on its metaphysical aspects than its physical aspects. The physical element will be more clearly explained in the natural sciences, such as biology, psychology, and anthropology.

#### **b. Pancasila**

Etymologically the term "Pancasila" comes from Sanskrit. According to Muhammad Yamin, in Sanskrit, Pancasila has two kinds of meanings lexically, namely: panca means "five," short syila vowel i means "stone joints," syiila long vowel i means "rules of good behavior, which are important or indecent." Etymologically, Pancasila comes from Sanskrit, which means Pancasila means five, and sila means the foundation stone, base, and foundation. Pancasila has the meaning of five principles, while the precepts

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themselves are often interpreted as conformity or rules of good behavior. Nature exists in a person or something that must exist within oneself.

These words are then absorbed into the Indonesian language, namely "Susila," which is related to morality. Because this is etymologically interpreted as "Panca Syila," which means five joints or "a foundation that has five elements." Based on the explanation above, etymologically, Pancasila can be interpreted as the basis/foundation of life, which amounts to five elements or has five parts, namely the one and only God, just and civilized humanity, Indonesian unity, democracy led by wisdom in representative deliberations and justice for all Indonesian people.

### c. Culture

Tradition in Latin is *traditio*, which means forwarded in language, is a habit that develops in society into customs assimilated with traditional and religious rituals. According to the Indonesian Dictionary, tradition is a custom passed down from generation to generation (from ancestors) still carried out in society. Tradition in Arabic is called *'urf*, which means a provision regarding how people have been accustomed to a specific place and time, for which there is no explicit provision in the Qur'an and Sunnah. Etymologically, tradition means something (such as customs, beliefs, habits, teachings, and so on) that has been passed down from our ancestors.

According to Mohammad Nur Hakim, tradition is everything attached to life in a society carried out continuously, such as customs, culture, habits, and beliefs. Meanwhile, according to Hasan Hanafi, Tradition is all past heritage that enters us and enters the culture currently in effect. Thus, for Hanafi, tradition is not only a matter of historical heritage but also a matter of present-day contributions at various levels.

Tradition is everything channeled or inherited from the past to the present. In a narrower sense, tradition only means those parts of the particular social heritage that meet the requirements, that is, those that survive in the present. Traditions are shared material objects and ideas that come from the past but are still there today and have yet to be destroyed. Tradition can be interpreted as a true heritage or heritage from the past. However, repeated traditions are not carried out by chance or on purpose.

## III. METHODOLOGY

This study uses a qualitative method (Nurdin, Stockdale, & Scheepers, 2013) to investigate the values of Islamic education in Sintuwu Maroso culture in Poso regency Indonesia (Achdiyaradzan, Nurdin, & Alhabsyi, 2022; Makmur et al., 2022; Santoso et al., 2022) Data were collected through direct observation in the case field and in-depth interviews with selected local citizens, local figures, and leaders (Jumahir, Nurdin, & Syahid, 2022; Mashuri et al., 2022). Written materials were also analyzed to understand the Islamic education values within Sintuwu Maroso culture context. Data analysis consists of several procedures, which include reduction and verification techniques with various data sources (Zaid, Pettalongi, & Nurdin, 2022). The reduced data is then analyzed, reflecting on the theoretical concepts used in this study. Finally, the results were presented based on thematic issues found in the data (Nurdin & Pettalongi, 2022; Nurdin, Scheepers, & Stockdale, 2022), which show the study's insight relating to the revelation the values of Posintuwu tradition within Poso regency context.

## IV. RESULTS AND DISCUSSION

### A. Posintuwu Means Togetherness

The meaning of *Posintuwu* is jointly carrying out activities so that these activities can be carried out properly according to mutual expectations. *Posintuwu* is also interpreted as a community habit in carrying out activities with both joy and sorrow; even *Posintuwu* can be interpreted as a donation given to brothers and sisters in need both Muslims and those who are not Muslim, one example is if neighbors in village A carry out an activity or a pilgrimage, then neighbors around the house, or those in the village sometimes even from neighboring towns come to help, especially if there is a wedding party, circumcision, aqiqah, thanksgiving for hajj, mauled and isra' Mi'raj. Likewise, if one of our relatives is grieving, other neighbors spontaneously come with whatever they have to help the grieving relative. This means that the Poso people in Poso Regency understand the meaning and benefits of the *Posintuwu* tradition.

The form of Posintuwu contribution varies according to what people have. It can be in the form of logistical goods it can also be in the form of direct money, it can also just be energy or thoughts because the Posintuwu form is only sometimes in the form of material (Haryanto, Nurdin, & Ubadah, 2022). As I said earlier, at that time, we did not exist. Still, it is our habit to come to help even though there is no material while there is work that I can help with Posintuwu. Still, because we intend to help so, we come to that place to help do some work both in the form of energy and thought, especially if the neighbors who make the celebration are sure to understand our situation, so we just come to help, what can we help our relatives who have a hajat. The point is that in carrying out Posintuwu, it needs to be determined what can be in Posintuwukan or what kind of assistance can

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be given to our brothers and sisters. It is permissible as long as it is valuable or helpful in carrying out activities that will be carried out by those who wish joy and sorrow. The whole community understands this tradition because they can apply it.

The Posintuwu tradition has the meaning of togetherness in various positive ways, meaning that the people of Poso Regency, in every implementation of activities, are always together and always help one another because the Posintuwu tradition has become a habit of the people of Poso Regency and has positive values in living life in this world because this tradition leads people to understand each other's circumstances so that later people can help each other in various aspects of life without choosing and looking at ethnicity, religion, and race. But more on how people can become agents of social change. This way, all people will benefit each other. Apart from that, Posintuwu communities are different according to the circumstances and abilities of each. One informant said the following:

*In my opinion, Posintuwu is togetherness; for example, several people go to a meeting. During the meeting, several things will be given to both Muslim and non-Muslims, brothers and sisters in need, such as if one of our relatives is going to have a wedding, circumcision, or birthday party. , then the existing neighbors gather at the house that will carry out the hajat or at a predetermined place to discuss the needs that must be prepared in facing and carrying out the event. In addition, if one of our relatives is grieving, other neighbors gather at a particular place to discuss anything that can help grieving relatives. They can also spontaneously come up with whatever they have to help grieving relatives, two words, Mosintuwu and Posintuwu, cannot be separated, and this is what the people of Poso Regency have been applying. This ensures that the people of Poso Regency understand the meaning of the posintuwu tradition.*

The community interprets Posintuwu as being together; for example, the community goes to a meeting at the house of the person having the hajat, there they discuss something that is needed by the person having the hajat, for example, there are neighbors who are going to carry out a wedding party, the neighbors around it even have people from outside the village gather at home who will carry out the hajat and discuss the needs that must be prepared in the implementation of the party that our relatives will hold. Likewise, if one of our relatives is grieving, other neighbors gather at a particular place to discuss what can be given to those who are grieving. They can also come spontaneously with whatever they have to help grieving people.

A Posintuwu contribution from that person is only sometimes in the form of logistical goods. There is no material while there is work that people can help with Posintuwu, not later with goods if at that time we are empty. Still, because we intend to help, we come to that place to help do some work both in the form of energy and mind, especially if the neighbors who make the celebration must understand our situation, so we just come to help. What can we help our relatives who have the hajat indicates that the community understands this tradition because they can apply it.

### **C. Local Communities Understanding Towards Posintuwu Culture**

The people of the Poso Regency understand and even practice the *Posintuwu* tradition, which is a form of *Kasintuwu* in their dictionary. At the same time, *Mosintuwu* is an object or material in *Posintuwukan*. The community has carried out the history of the *Posintuwu* tradition, especially the indigenous people who are called the *Pamona* tribe since the *Pamona* tribe has lived in the Poso Regency area, the Pamona brothers, so this culture or tradition has existed since ancient times and currently, this tradition is applied by all levels of society regardless of their status, religion, and culture, so Posintuwu is generally performed on *Sintuwu Mate* and *Sintuwu Tuwu*, like if you have a relative who conducts a wedding ceremony, circumcision, or birthday, that's *Sintuwu Tuwu*. Or if there are people who are grieving without being notified, they will definitely come. Both those with strong and weak economies, especially if they live close by, will participate in the mourning activities if *Sintuwu Tuwu* is the same as them giving something. This is also an activity based on the philosophy of the Pamona people, that is, *Sintuwu Maroso*, the implementation of which is *Posintuwu* in terms of sorrow and *Posintuwu* in terms of joy, such as *Sintuwu Maroso*.

The entire community of Poso Regency understands the Posintuwu tradition, meaning that the people of Poso Regency in every activity are always together and always help one another regardless of ethnicity, religion, and class, because the Posintuwu tradition has become a habit of the people of Poso Regency and has positive values in living life in this world so that people can help each other in various aspects of life so that all people will mutually benefit each other.

The people of Poso Regency understand the meaning of Posintuwu to practice the Posintuwu tradition. Posintuwu is an object or material given to those in need. Indigenous people have carried out the Posintuwu tradition called the Pamona tribe since the Pamona tribe settled in the Pamona Brothers section of the Poso Regency, so this tradition has existed before. Now this tradition is applied by all levels of society regardless of status, religion, and culture, so Posintuwu is generally held at *Sintuwu Mate* and *Sintuwu Tuwu*, like having a relative having a wedding celebration. Or if people are grieving without being notified, they will come. Both those with strong and weak economies, especially if they live close by, will participate in the mourning activities of *Sintuwu Tuwu* the same as them giving something.



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Based on this, it can be understood that all the people of the Poso Regency understand the Posintuwu tradition, meaning that the people of the Poso Regency are always together in activities and always help each other regardless of ethnicity, religion, and class. Regarding the community's understanding of the *Posintuwu* tradition, the whole community, immigrants and locals, understand and even practice the Posintuwu tradition, which in their dictionary language is a form of *Kasintuwu*. At the same time, *Mosintuwu* is an object or material in *Posintuwu*.

### V. CONCLUSION

The people of Poso Regency, both the Pamona and non-Pamona tribes, understand the meaning and purpose of the Posintuwu tradition, while what is *posintuwu* is in the form of material and non-material. Besides, there are two forms of *Posintuwu* applied, namely *sintuwu tuwu* and *sintuwu mate*, because the *Posintuwu* tradition is a social oasis. The existence of the Posintuwu tradition among the community is still very much felt and seen to be implemented, both Muslims and non-Muslims, because they are aware of the positive values contained in this tradition, and people with the majority of *posintuwu* do not expect rewards so it can be said that the Posintuwu tradition is social sensitivity.

Islam views Posintuwu is an Islamic tradition because Posintuwu and Islamic teachings are not contradictory but complement and strengthen each other. In addition, there are many instructions in the Qur'an and Hadith about the importance of having Posintuwu among people, so it can be said that this tradition is social piety and the Islamic social system. In addition, these traditions are the grace of life, roots of life, life program, the vessel of livelihood, source of happiness, glasses of life, the principle of life, the field of joy, social magnet, life energy, social bond, and souvenirs are objects that are considered as symbols of memories of events and events that have been experienced. Conjunctions are words or expressions connecting words and phrases between clauses and sentences.

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