

Inter-ethnic Local Wisdom-culture Integration in Muslim Family Environment in Palu City

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Abstract. Knowledge, the natural world, traditional medicine, and a strong belief system that emphasises unity are all components of local wisdom. Tribal coexistence in Palu City entails a number of protocols to protect the Kaili tribe's traditional knowledge. Cultural mingling occurs between the Bugis and Makassar tribes, who have long resided in Palu city. The urban centre of Palu City has been shaped and helped to flourish by the interplay of the Kaili, Bugis, and Makassar cultures. Families of Muslims from the three tribes coexist in socioreligious. Despite their disparate religious customs, there is a great deal of religious concord among the tribes. In Palu City, Muslim groups coexist with other Muslim communities. Ethics, diversity, and tolerance are still upheld in balance and harmony. The Bugis and Makassar tribes have played a significant socioeconomic role in Palu city's growth.

Keywords: Culture, Integration, Local Wisdom

1 Introduction

The degree of knowledge, values, customs, and different ways of living in a community are all equivalent to the local wisdom of Indonesia [1], [2]. Numerous internal and external factors have influenced Indonesia's local knowledge situation. Tolerance for other cultures and religions is crucial in educational settings [3]. According to Technological advancements frequently lead to a variety of patterns that challenge local knowledge by transforming it into a modern reform that gradually abandons traditional customs and exclusive ideals in favor of more contemporary practices. Numerous new issues have been brought about by the pace of modernization, technical advancements, changing social norms, complicated community requirements, and dynamic settings [4], [5], [6]. consequences of increased technological dependence. In many regions of the world, the fight for technological improvements has entered a new phase. Interactivity has a worldwide impact and impacts advancement.

As the provincial capital of Central Sulawesi, Palu City possesses a wealth of indigenous knowledge and a mechanism for converting different Kaili tribal practices into a marketable commodity that is valued by indigenous peoples [7], [8]. The majority of the Kaili tribe follows traditional faiths that involve faith in nature spirits, ancestors, and other supernatural beings. Religious rituals now play a significant role in their daily life. Wedding ceremonies, traditional life-cycle rites, and other culturally significant events are among the distinctive customs of the Kaili. The Kaili tribe speaks a language called Kaili. It plays a significant role in their sense of cultural identity. The Kaili are known for their unique arts and crafts, which include weaving, stone cutting, wood carving, and traditional dancing. Traditional rituals including marriages, funerals, and harvest festivals frequently incorporate these arts. Centuries-old sustainable agricultural practices are part of Kaili traditional wisdom. They are knowledgeable about traditional farming methods that are effective and sustainable, as well as crops that are appropriate for the soil and climate in the area. The Kaili are renowned for their exquisite weaving, which frequently features significant cultural symbols and traditional themes. Every theme may have a unique significance. The architecture of traditional Kaili buildings is distinctive [9]. Traditional Kaili homes feature designs that fit the temperature and nature of the area and are frequently constructed from natural materials like bamboo and wood [10]. In the pluralistic growth of development, ethnic and tribal representation must be taken into consideration.

Modernization has brought about major social and economic changes for the Kaili tribe in Central Sulawesi, but attempts to conserve their traditional knowledge are still crucial to preserving this priceless cultural legacy [11], [12]. Like local knowledge in many ethnic communities worldwide, the Kaili tribe's local wisdom confronts a number of difficulties, particularly as a result of societal change, globalization, and industrialization. The shift in traditional knowledge about agriculture, traditional medicine, art, and oral culture is one of the issues facing the Kaili tribe's local wisdom. If this traditional knowledge is lost due to modernization and globalization, it will make way for a more advanced system and a change in practice [13]. The second issue with Kaili customs is environmental change; centuries of traditions will be lost owing to food insecurity and environmental deterioration brought on by climate change and contemporary farming methods [14]. The third issue is urbanization; a large number of Kaili people move to large cities and even outside of the province, which causes them to become disconnected from their traditional ways of life due to new cultural forces. The fourth issue is that social media and globalization have an impact on the Kaili tribe's values, way of life, and social conventions, which will contribute to the erosion of cultural identity. The fifth issue is social and economic inequality; in order to preserve traditional values in the management of natural resources, natural resources controlled by outside parties must maintain balanced values [15], [16]. Modern medicine is the sixth issue; traditional Kaili medicine has been displaced by its existence. The seventh issue is language loss; the traditional Kaili language has had several challenges, particularly with regard to language transmission to the younger generation. Traditional culture and knowledge, including the traditional Kaili language, have been disturbed by contemporary understanding. To address these issues, organizational structures and tactics at the local, national, and international levels are needed in order to protect and advance the Kaili tribe's traditional knowledge.

Depending on the embraced Islamic principles, Shari'ah has different stances on Kaili practices and indigenous knowledge [17]. Islam expects that important religious actions and activities would not be impacted or corrupted by customs that go against Islamic principles, while also acknowledging the significance of preserving local traditions that do not conflict with religious teachings. This is in accordance with the words of surah Al-B (2nd Surah), which begins with verse 164: "Surely in the creation of the heavens and the earth, the alternation of night and day, the ships that sail the seas carrying goods useful to man, what Allah sends down from the sky in the form of water, then with that water He gives life to the earth after it dies, and He spreads over the earth all kinds of animals, and the movement of the winds and clouds that are controlled between the heavens and the earth, there are signs (of Allah's greatness) for those who think."

This verse explains the significance of people reflecting on Allah's creation and appreciating the diversity of nature, including local cultures, as well as all types of plants and animals [18], [19]. It is crucial to keep in mind that Islam places a strong emphasis on upholding morality and religious values, and local cultures should always adhere to these standards. Therefore, it is crucial to make sure that nothing goes against Islamic principles while maintaining local wisdom. Spirituality may be changed by arranging the body, mind, and heart.

The indigenous knowledge of the Kaili is a priceless cultural legacy that is crucial to preserving the Kaili tribe's identity. The values, customs, traditions, and culture of the Kaili people of Indonesia, particularly in the Central Sulawesi area, are referred to as Kaili local knowledge [20]. The local wisdom of Kaili is quite varied and encompasses many facets of life, such as religion, rituals, art, agriculture, and more. One significant component of local wisdom is the Kaili language. There are many varieties of the Kaili language, including Kaili Ledo, Kaili Unde, and others. The Kaili people follow a number of conventions that govern marriage, farming, religious rituals, and other facets of daily life. One well-known custom is "Ma'kuntana," a customary event in which two families trade things when they marry off their children. Traditional carving, music, dancing, and performing arts are all part of Kaili culture and the arts. Traditional art performances are frequently arranged by the Kaili people for a variety of traditional festivals and occasions. The pluralization of communal conditions is valued by democratization following reform.

The vast majority of Kaili people are Muslims, Catholics, and Protestant Christians. Some people still adhere to pre-Christian traditions and ancient beliefs, nonetheless. Particularly in the Central Sulawesi highlands, the Kaili are renowned for their extensive expertise of sustainable agriculture practices. They depend on farming practices based on forests that have been used for many centuries. Additionally, Kaili is well-versed in environmental issues and the preservation of nature. They manage to strike a balance between their everyday routines and the rivers and woods that surround them. An essential component of Kaili culture is traditional weaving. The themes and styles of traditional Kaili weavings are distinctive. All religions coexist in Palu City with complete tolerance, and Islamophobia perceives Islam as a negative identity [21], [22].

In Palu City, many ethnic groups and tribes coexist. Palu City and the surrounding area are home to a number of tribes, including: 1) The Central Sulawesi area, including Palu City, is dominated by the indigenous Kaili tribe. They belong to the Austronesian linguistic group and have a Kaili culture and language. 2) The Tolaki tribe is typically from Central Sulawesi's southeast, particularly Parigi Moutong Regency and the surrounding area. 3) One of the ethnic groups that is extensively dispersed across Indonesia, including Palu City, is the Bugis tribe.

They speak a unique Bugis language and culture. 4) The Makassar tribe is also widely distributed in Palu City and Central Sulawesi. Their language and culture are Makassar. 5) One tribe that is well-known for their marine lifestyle is the Bajau. Palu City's coastal regions may potentially be home to several Bajau tribes. 6) Palu City is home to several additional minority and migrant tribal groups in addition to the aforementioned tribes. There is a significant ethnic variety in Central Sulawesi [23]. Palu City's ethnic variety contributes to its abundance of many cultures and customs, making it a fascinating location to learn about and enjoy Indonesia's diversity.

Two separate and distinctive civilizations in Indonesia, each with its own traits and cultural identity, are represented in the local knowledge of the Kaili and Bugis tribes. The Bugis are excellent sailors who come from South Sulawesi, which encompasses coastal regions. The Bugis tribe's primary language is Bugis. It has many dialects as well. The Bugis' ability to trade and navigate the seas is one of their primary characteristics. They have a long history of being at sea. Despite the fact that the Kaili and Bugis tribes' local wisdom differs, both are significant contributors to Indonesia's cultural variety and have made distinctive contributions to its history and culture. Although they live in distinct regions of the Indonesian island of Sulawesi, the Kaili and Bugis tribes are both indigenous to the region. Whereas the Bugis rule South Sulawesi, the Kaili rule Central Sulawesi. There are many subtleties in each tribe's culture and beliefs, and the cultural identity of each tribe might differ within particular subgroups and geographical areas. Additionally, ethnic and cultural identities can vary greatly within Indonesia due to the country's great cultural diversity and numerous tribes[24], [25].

Each tribe has its own dialects and languages. The Bugis tribe speaks the Bugis language, and the Kaili tribe speaks the Kaili language. Though some also practice other religions such as Protestant Christianity, Catholicism, and traditional beliefs, the majority of Kaili and Bugis people are Muslims. The marine heritage of both tribes is extensive. The Bugis are well known for being skilled seafarers and merchants who have visited many locations in the archipelago. Although the Kaili lack the Bugis' nautical expertise, they do have a boating heritage and familiarity with the area's waters. The traditional arts and culture of the Bugis and Kaili are extensive. Both feature traditional dances, music, and performing arts, as well as carvings, traditional weavings, and their own unique designs.

"O mankind, indeed We created you from a male and a female and made you into nations and tribes that you may know one another," says Surah Al-Hujurat (49:13). It is true that the most devout person among you is also the most honorable in Allah's eyes. Yes, Allah is the wisest [26].

This passage demonstrates how Allah created racial and tribal distinctions so that people may learn from one another and exchange experiences. Interethnic harmony may be destroyed in Palu City, as well as anywhere else in the globe, by provocateurs, or those who intentionally sow discord and tension. Authorities, the community, and the government must recognize and confront this significant issue. There are many actions that may be taken to avoid ethnic or tribal conflict [27]: 1) It is crucial to educate the people on the value of harmony, tolerance, and cultural variety. People's appreciation and knowledge of ethnic variety may be enhanced through educational initiatives and awareness campaigns. 2) Promoting interethnic dialogue and communication can aid in dispelling myths and fostering more intergroup understanding. 3) Strict law enforcement against provocation and encouragement of hatred should be guaranteed by the government. Those who attempt to cause division in communities must face fair and indiscriminate enforcement of the law. 4) To promote harmony and preserve peace amongst various tribes, communities and tribal leaders should collaborate. 5) News and information reporting ought to fall under the purview of the media. They should refrain from disseminating false information or inflammatory remarks that can incite confrontation. 6) Teaching students about many cultures and how to value differences may be facilitated by incorporating multicultural education into the curriculum. 7) Community leaders have a crucial role in fostering harmony, peace, and tolerance, especially tribal and religious leaders.

In order to avert violence and foster harmony, the entire community, government, and authorities must work together to maintain interethnic unity in Palu City and elsewhere. In Palu City, Muslim family settings are often rooted in local culture and Islamic religious principles. But it's crucial to keep in mind that different families may have different religious experiences and customs. The following characteristics are typical of Muslim families in Palu City: 1) The vast majority of Muslim households in Palu City observe daily religious rituals, including as prayer, Ramadan fasting, zakat payment, and making an effort to live up to Islamic principles. 2) Muslim families in Palu City typically participate in religious events such as communal prayers and recitation in mosques or festivals. Additionally, people can take part in a variety of religious activities that are arranged by nearby Islamic groups or organizations. 3) Some facets of Muslim families' everyday lives in Palu City may be influenced by local cultures, such as the Kaili, Bugis, or Makassar cultures. For instance, Islamic principles may be blended with regional customs and traditions during wedding festivities or other significant occasions. 4) Many Muslim youngsters in Palu City attend madrasahs or religious institutions to expand their understanding of Islam since it is deemed necessary. 5) A significant portion of Muslim households' diets in Palu City consist of halal (Islamically permitted) cuisine. This entails abstaining from pork-based items and having them slaughtered in accordance with Sharia law. 6) Islamic civilization revolves upon the family, which places a great emphasis on virtues like love, compassion, and support for one another. Important values include looking out for one another and supporting

other family members. 7) Muslim households in Palu City frequently take part in social and philanthropic endeavors, such as lending a hand to the less fortunate or attending charity functions hosted by religious institutions [28], [29]. Similar to religious rituals, each Muslim household in Palu City has its unique customs and experiences.

The ways that people practice Islam and their culture vary, and acceptance for this variety is a key value in Indonesian society. This circumstance has to do with Surah Ar-Rum (30:21). Surah Ar-Rum (30:21) states: "And one of the indications of His might is that He made in your love and devotion partners of your own kind, so that you may be drawn to them and feel safe in them. Indeed, there are indications for people who are thinking on such topics [30]. This passage highlights how Allah demonstrated His magnificence by creating life mates from various tribes and animals. This emphasizes the necessity of caring and loving connections within the Muslim family, irrespective of race or ethnicity, as well as the ethnic variety found in Allah's creation.

2 Methods

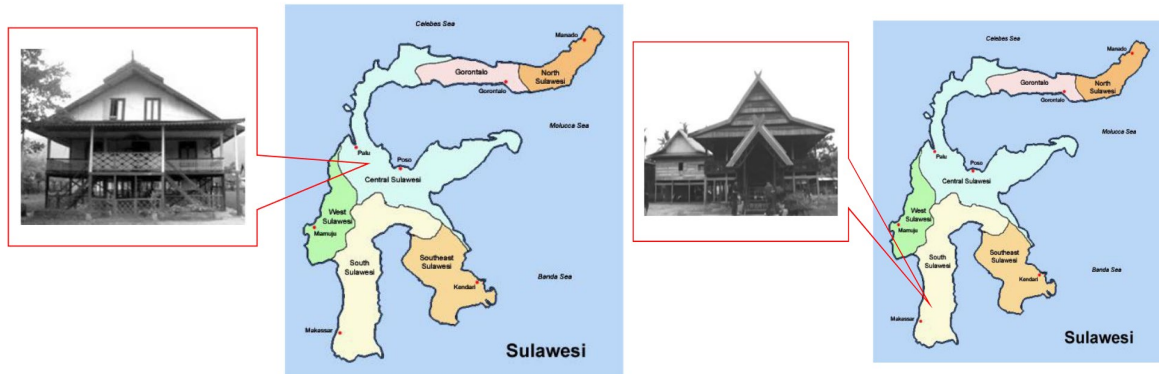
The purpose of this descriptive study is to provide the best possible description of the traits or nature of a population, phenomena, or research topic. Depending on the subject and goals of the study, this research employs a variety of data gathering methods, including questionnaires, observations, and document analysis. The primary goal of data collection for researchers is to provide an objective description of a given phenomena or subject. Descriptive survey research focuses on comprehending and elucidating what occurs or exists in a population or sample rather than testing hypotheses or looking into cause-and-effect relationships. Simple Random Sampling was used to determine the research sample, which involved selecting respondents at random from the target population the Kaili, Bugis, and Makassar tribes in Palu City. A total of 34 individuals were used, with 35% of them classified as Kaili, 35% as Bugis, and 30% as Makassar. the steps involved in doing research, including issue conceptualization, population and sample determination, survey design using questionnaires and interviews, data collection, data analysis, result interpretation, and conclusions. To investigate different viewpoints pertaining to the study, sampling is employed [31], [32].

A list of questions (questionnaires) pertinent to the local wisdom of Muslim family tribes in Palu City was created using open-ended questions, and the questionnaires were distributed to respondents directly or via the Google Forms online survey platform. The responses were gathered and analyzed to reveal structural, quantitative, and transitional characteristics of various groups. In addition to interviewing respondents to get comprehensive data, observation was done by watching and taking thorough notes, which included crucial information about what was seen. Data collection from papers, archives, or other textual sources pertinent to the topic is how documentation is completed.

3 Results and Discussion

3.1 Palu City's Kaili, Bugis, and Makassar Tribes' Social Situation and Cultural and Socioeconomic Contributions

One of Central Sulawesi's indigenous tribes, the Kaili have a number of sub-ethnic groups. They have a rich cultural heritage that includes distinctive music, art, and customs. While some of them are engaged in commerce and other industries, others are farmers. Local customs have a big impact on their social and cultural life. One of Indonesia's biggest tribes, the Bugis are dispersed over Central Sulawesi and other areas. The Bugis are renowned for being skilled traders and seafarers. Among their many strong customs is a social hierarchy known as the "one-roof system." Additionally, the Bugis have distinctive artistic and martial arts traditions. Another sizable tribe in Central and South Sulawesi is the Makassar. They have a long history of commerce, particularly maritime trade. The rich traditional music and marine culture of the Makassar are well-known.



(Source: Suharto et al., 2018 [25])

Figure 1. The Traditional house of Kaili (left), Traditional house of Bugis-Makassar (right)

Table 1. Classification of Identity Overview of 3 Tribes in Palu City

Identity	Kaili Tribe	Bugis Tribe	Makassar Tribe
Language and Culture	The Kaili tribe has a distinctive Kaili language and culture. The Kaili language belongs to the Austronesian language group. They have diverse traditions of music, dance, and art, including traditional ceremonies that are important in daily life.	The Bugis tribe has a distinctive Bugis language and culture. Bugis is one of the languages of the Austronesian language group. They are known for the traditional Bugis martial art called "silat" as well as the rich art of music and dance.	The Makassar tribe has a unique Makassar language and culture. Makassar is one of the Austronesian languages. They are known for their rich music, dance, and literature.
Agrarian/maritime society	The Kaili tribe is generally an agrarian society that relies on agriculture as its main livelihood. They usually grow crops and farm.	Bugis culture has a close relationship with maritime life. They are accomplished sailors and have a famous sailboat tradition.	The Makassar also has a strong maritime tradition. They are accomplished sailors and traders who dominate sea trade in the South Sulawesi region.
Religion	The majority of the Kaili tribe follow Islam although some also follow traditional or other religions.	The majority of Bugis are Muslims, and Islamic values influence many aspects of their lives.	The majority of Makassar adhere to Islam, and Islamic values play an important role in their daily lives.

The socioeconomic circumstances of the Kaili tribe are: 1) The Kaili tribe speaks a language called Kaili. There are other varieties of this language, including Kaili Ledo and Kaili Unde. Kaili is still significant as the identification language of the Kaili tribe, despite the fact that Indonesian is also spoken extensively in the area. 2) While some Kaili communities continue to follow their traditional beliefs, the bulk of them are Muslims. They observe the tenets of Islam and engage in religious rituals including prayer, fasting, and the Hajj. 3) The customs of the Kaili are rich and varied. The strong kinship system is one significant custom. Because of their patrilineal descent system, inheritance and descent rights are inherited through the father's side. A significant aspect of Kaili culture is marriage, which is marked by a number of rites. 4) The performing arts, including as dance and music, are part of the rich artistic heritage of the Kaili. Their traditional fabrics and exquisite wood sculptures are also well-known. At traditional rituals and important events, traditional Kaili attire is frequently worn. 5) A significant aspect of Kaili culture is food. Local foods including fish, meat, veggies, and rice are used in their many traditional cuisines. At traditional rituals and social gatherings, traditional Kaili cuisine is frequently provided. 6) There are many different types of traditional rituals performed by the Kaili tribe, including marriage and funeral rites. The Kaili tribe's identity and customs are celebrated and preserved in large part through these events. 7) A traditional leader or chief is frequently in charge of the Kaili's well-organized social system. Social order and dispute resolution are governed by their customary rules. To achieve educational goals, social awareness and cognitive development are necessary [33]. A rich and varied cultural legacy is reflected in Kaili social culture. However, the impact of globalization and industrialization is also changing their culture, as it does for many indigenous people worldwide. The Kaili lifestyle has changed as a result of globalization and technological improvements [34], [35]. They are now more linked to the outside world thanks to social media, the internet, and telecommunications, which has changed how they communicate, obtain information, and engage with people from different cultural backgrounds.

Changes in livelihoods have also been brought about by globalization. Many Kaili people are moving to work in more contemporary economic sectors like industry or services after previously depending on agriculture or other traditional means of subsistence. Both the local economy's structure and migratory patterns may alter as a result. Clothing and lifestyle choices frequently reflect the impact of popular culture throughout the world. While more uniform modern clothes grows more prevalent, traditional attire may become less frequent. Patterns of food consumption are also impacted by globalization. **The increasing availability of fast food and imported food items may have an impact on traditional diets and health. However, in the face of globalization and industrialization, many Kaili tribe members and other people from across the world are working to maintain their culture. This might involve teaching younger generations about cultural values and working to preserve old languages, practices, and artistic expressions. New cults or faiths that diverge from the Kaili religious heritage may also be influenced by modernization. Local belief systems and values may shift as a result. Education and information availability changed as a result of modernization. Access to global knowledge is growing together with the prevalence of formal education.** While this might help with skill development and raise living standards, it can also pose problems for local cultural preservation. Kaili and other small communities must strike a balance between conserving their unique cultural history and implementing the adjustments required to enhance their standard of living in the face of industrialization and globalization. To guarantee that the customs and values of the Kaili tribe are preserved and valued by future generations, cultural preservation initiatives and education on the area's cultural history are equally crucial. There will be harmony in multiculturalism[36].

Numerous facets of culture and history in central Indonesia, particularly in Central Sulawesi, demonstrate the Bugis and Makassar tribes' involvement in preserving the Kaili tribe's traditional knowledge. The following are some of the ways that the Bugis and Makassar tribes contribute significantly to the growth and maintenance of the Kaili tribe's traditional knowledge: 1) Throughout the archipelago, especially Central Sulawesi, the Bugis and Makassar tribes have long engaged in commerce and cultural contact. Their interaction with the Kaili tribe allowed them to preserve and even enhance the Kaili culture by incorporating aspects of their own culture, including language, traditions, and traditional arts. 2) The Bugis, Makassar, and Kaili have developed strong bonds with one another as a result of mixed marriages. This has been a crucial avenue for intertribal understanding and cultural interchange. 3) The Bugis and Makassar have been greatly impacted by Islam. Changes in the Kaili tribe's culture and customs were also brought about by the spread of Islam in Central Sulawesi. The Bugis and Makassar, however, could have also contributed to the preservation of some aspects of Kaili's indigenous knowledge during this process. 4) Traditional Kaili arts and culture, including dance, music, and handicrafts, may also be preserved with the help of the Bugis and Makassar. They could take part in preservation initiatives or cultural events that support and uphold Kaili's traditional knowledge. Because of their continued cultural exchange in Central Sulawesi, Bugis and Makassar are involved in preserving Kaili's traditional knowledge. Kaili have a strong and distinct cultural identity that has been preserved and strengthened by these cooperative efforts, despite the impacts of Bugis and Makassar.

3.2 The Participation of Bugis and Makassar in Preserving the Local Wisdom of the Kaili Tribe in Palu City

There is an urgent need for the Bugis and Makassar tribes to help advance Palu City, which is in Indonesia's Central Sulawesi Province. The following elements help to understand this: 1) Palu City and the Central Sulawesi region have a lengthy history of colonization and trading by the Bugis and Makassar. These tribes have deep historical and cultural links to the region because of their historical engagement. As a result, it is their historical duty to encourage and aid Palu City's growth. 2) In many facets of culture, customs, and values, the Bugis and Makassar interact with the Kaili, which can enhance Palu City's cultural richness. In addition to making the city more fascinating and vibrant, this may improve the social and cultural lives of the locals. 3) Because of their trading history, Palu City may benefit from commercial prospects and economic investment from the Bugis and Makassar. They could have contacts and trade networks that might boost the city's economy and generate employment for residents. 4) The development of municipal infrastructure, including roads, ports, and other transit facilities, may benefit from Bugis and Makassar cooperation. This can enhance accessibility and connection to and from Palu City, which is critical for the city's development and economic progress. 5) The Bugis and Makassar may contribute to enhancing the welfare, health, and education of the local populace by means of community empowerment initiatives. This is a significant step in improving Palu City residents' quality of life. 6) The Bugis and Makassar tribes, who may possess traditional knowledge of nature conservation and natural resource management, can also contribute to the success of environmental conservation initiatives in Palu City. For Palu City to develop sustainably and inclusively in the face of globalization and fast urbanization, collaboration between various ethnic and cultural groups is essential. In order to create a more advanced, diversified, and sustainable metropolis, the Bugis and Makassar tribes must act quickly to advance Palu metropolis. in compliance with the instructions found in the Qur'anic surah.

Verse 213 of Surah Al-Baqarah states: "Because humanity is one people, Allah sent prophets to warn and bring good news, and He sent down the Book of Truth with them so that there would be law among men." And because they are jealous of one another, they only argue after learning something. And if someone rejects the teachings of Allah, Allah will undoubtedly punish them quickly [37].

This poetry demonstrates that individuals are one despite their varied cultural and ethnic backgrounds. To provide people the right direction, Allah sent prophets and revelations. Jealousy and ignorance are the main causes of conflicts and disagreements. Therefore, the concepts of unity, collaboration, and tolerance of diversity may be inferred from a number of Quranic verses, even if there isn't a single surah that specifically addresses inter-tribal cooperation in the construction of civilization. Islam advocates for inter-tribal collaboration as a means of fostering harmony and peace in society.

Integrating Kaili local wisdom values into the curriculum and extracurricular activities is one way to preserve the Kaili tribe's local knowledge in Palu City. supporting the preservation of traditions through the work of customary institutions like Madika (customary leaders). encouraging youth to participate in traditional crafts, music, and art forms as a means of preserving culture.

Due to their excellent trading abilities, the Bugis-Makassar tribe frequently controls Palu City's commerce industry. The Kaili people, who believe they do not have the same chances, might get envious of this at times. Provocations based on racial, religious, ethnic, and intergroup tensions can lead to minor clashes. Traditional Kaili and Bugis-Makassar authorities frequently step in to mediate disputes between the parties in order to resolve this.

Tension frequently arises from differing viewpoints on customs, cultural values, and lifestyles. The indigenous Kaili occasionally feel that the Bugis-Makassar culture, which frequently rules public space, has supplanted their customs. However, Kaili and Bugis-Makassar traditional leaders in Palu, who constantly live together and support one another in life, are capable of handling the upheaval of social stability.

3.3 Conditions of Kaili, Bugis and Makassar Muslim Families in Palu City

A number of social, economic, and cultural issues might affect the circumstances of Muslim families from the tribes residing in Palu City, which is in Indonesia's Central Sulawesi Province. Nonetheless, a few broad elements might aid in giving a basic picture of the circumstances facing Muslim households in this city: 1) Muslim families in Palu City may participate in religious events at nearby mosques, fast during Ramadan, and pray as part of their everyday Islamic religious practices. Palu City's indigenous Kaili tribes, Bugis, and Makassar are among the tribes that may incorporate Islamic principles into their traditional customs. 2) The social and economic status of Muslim families in Palu City may differ. While some families may experience financial difficulties and restricted access to essential services, others may have comparatively good access to health, work, and educational opportunities. These elements could have an impact on Muslim households' standard of living in the city. 3) In Palu City, education plays a significant role in the lives of Muslim households. Many families may make an effort to provide their kids a quality education in line with Islamic principles. Muslim households have access to a variety of Islamic educational institutes and religious schools in Palu City. 4) Muslim family life in Palu City may also benefit greatly from knowledge of Islam-based health and access to healthcare facilities. To be healthy, some families may follow the food and lifestyle guidelines of Islam. With many cultural values and distinctive customs, Tompu culture is a traditional society. A civilization that continues to rely on the use of natural resources is a good indicator of its culture. The idea of health, illness, the origin of the ailment, and the usage of possible therapeutic plant and food kinds are all very well understood in rural communities [38]. 5) Tribes in Palu City might be able to preserve elements of their original culture, such as language, traditional attire, and unique traditions. These might coexist with Islamic customs and give Palu City its own distinct cultural richness. In Palu City, the Bugis and Makassar tribes have lived side by side with the Kaili tribe for many years. Humans are valued by Allah SWT, who has granted them the rights to life, food, and certain virtues. These rights, which include the right to a good existence and the right to be shielded from oppression and harm everywhere, are human rights that are respected in Islam (Rodiyah et al., 2023). in compliance with the Qur'anic Surah.

Verse 70 of Surah Al-Isra reads: "And indeed We have honored the sons of Adam; We have carried them on land and sea, and We have given them good sustenance, and We have preferred them with a clear advantage over some of the creatures We have created."

This passage emphasizes how much Allah values Adam's descendants that is, all people. It affirms that each person is highly valued and dignified in Allah's view. This passage alludes to Allah's omnipotence. Humanity now has the capacity to control and make use of natural resources, both on land and in the ocean, thanks to him. Additionally, Allah has given humanity a plentiful and healthy diet. According to the Quran, Allah has selected man to receive particular favor among the myriad animals He created. This implies that it is man's moral obligation to live a moral life and follow His teachings. The significance of giving thanks to Allah for His bounties and benefits is also emphasized in the passage. Man has been tasked with appreciating and making prudent use of Allah's gifts.

Religious and cultural customs in Bugis-Makassar and Kaili Palu City's Muslim households demonstrate how Islamic teachings and regional customs may coexist together. Kaili households follow customs including the Mpotulivu ceremony at birth, the Nolembongka death custom that incorporates tahlilan, and Vunja (gotong royong), which is preceded by Islamic prayers. Ukhuwah Islamiyah is consistent with the Nosarara Nosabatutu (togetherness) ideal. The value of Siri' na Pacce (self-respect and empathy) is a reflection of Islamic teachings, and Bugis-Makassar households combine Islamic prayers with rituals like Mappacci (pre-marital rite). Mixed marriages, religious ceremonies, and the observance of Islamic festivals are examples of acculturation, in which local customs are combined with Islamic law.

These customs serve as a guidance in day-to-day living to preserve harmony in the face of variety, strengthening unique ethnic identities while being consistent with religion teachings. Table 2 below shows the cultural and socioeconomic contributions of the Kaili and Bugis-Makassar tribes' acculturation in the city of Palu.

Table 2. Cultural and socio-economic contributions of kaili and bugis-makassar acculturation in Palu city

Cultural and socio-economic contributions	Bugis-makassar customs	Kaili cultural acculturation
Wedding Feast	Combination of local customs such as the wearing of traditional clothes and Islamic marriage	In mixed marriages, Kaili and Bugis-Makassar traditions are often harmonized.
Mappacci (Mapacci)	Self-cleansing ritual before marriage with recitation of Islamic prayers	Islam becomes the main foundation in harmonizing cultural differences.

Aqiqah Birth Tradition

combined with traditional rituals
such as symbolic baby naming.

Crossing of Kaili and Bugis-
Makassar cultures in acculturation
harmonization

Death Tradition

Recitation of joint prayers and
tahlilan as a tribute to the
deceased

Harmonizing cultural differences.

3.4 Bugis and Makassar in the Local Wisdom of the Kaili Tribe

Two ethnic groups that originated in Indonesia's South Sulawesi area are the Bugis and Makassar tribes. In contrast, Central Sulawesi is home to several indigenous ethnic groups, including the Kaili. Every one of these ethnic groups has a distinct culture and traditional knowledge. There are several ethnic subgroups within the Kaili tribe, including the Kaili Tojo and Kaili Touna. The Kaili tribe's local wisdom encompasses a variety of facets of everyday life, such as language, art, rituals, and value systems. The languages and dialects of the Kaili are diverse. Certain words or phrases in the Kaili language may have Bugis and Makassar dialect and linguistic impacts, particularly if there is a lot of interaction between these two communities. Weddings, burials, and other customary rites are also part of Kaili traditions. Some aspects of these rites can have Bugis and Makassar influences. Traditional Kaili arts and crafts, including weaving, wood carving, and textile arts, are well-known. Some patterns or motifs may show the influence of Bugis and Makassar arts and crafts. The Kaili's traditional beliefs and value systems are frequently associated with their local knowledge. **Folklore, mythology, and associated facets of religion or spirituality can all exhibit Bugis and Makassar influences. There are advantages and disadvantages to the local knowledge phenomenon, even among Muslims. The Kaili tribe is a group that has a high level of interpersonal connection. Group dynamics are impacted by this interaction. The adaptation and evolution of traditions includes social changes that impact the Kaili tribe's local wisdom. A key component of resolving issues in community life is the integration of diverse local wisdom and cultural knowledge with technological proficiency.**

The main message of Surah Al-Hujurat is to encourage everyone to submit to Allah and show respect to others. The Surah highlights the value of effective communication in society and states that no group or individual is more noble than another; rather, a person's virtue is determined by how pious they are to Allah. This entails speaking gently and courteously, settling disputes amicably and immediately, verifying the accuracy of information before disseminating it (not believing rumors), According to the teachings of Surah Al-Hujurat, people or groups should make an effort to settle disputes amicably. This covers attempts at peacemaking and mediation. This Surah highlights the value of Muslim brotherhood as long-term, intentional disputes cause discord in society. According to Surah Al-Hujurat, Muslims should be supportive of one another, refrain from disparaging or insulting one another, and preserve their togetherness. Prejudice may lead to needless confrontation and harm social connections. A very useful reference to the significance of ethics and good behavior in Muslim society with peaceful and compassionate attitudes and deeds is provided by the social order in the City of Palu in the application of surah Al-Hujurat.

4 Conclusion

Language and accent, customs and rituals, regional cuisine, traditional arts and crafts, traditional attire and homes, religious beliefs, environmental wisdom, folklore and mythology, and community involvement are all examples of the Kaili tribe's local wisdom as an indigenous group in Palu City. The Bugis and Makassar tribes' involvement in protecting the Kaili tribe's traditional knowledge in Muslim households in Palu City takes the form of cultural mixing with the Kaili tribe in a variety of ways that can enhance Palu City's cultural diversity. The construction of city infrastructure, including roads, ports, and other transit facilities, can benefit from the involvement of the Bugis and Makassar tribes. This can enhance accessibility and connection to and from Palu City, which is critical for the city's development and economic progress. The three tribes' disparate socioeconomic circumstances in Palu City contribute to their own trends in the city's advancement on the socio-cultural, socio-economic, and socio-religious levels. To gather data on pluralism in cooperative preservation among ethnic and tribal groups, this study might be expanded to include a larger sample in other Central Sulawesi Province regions.

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