

# 12 Islamic Education Values In Sintuwu Maroso Culture

*By Adawiyah Pettalongi*

## Islamic Education Values In *Sintuwu Maroso* Culture

Makmur Makmur<sup>1\*</sup>, Nurdin Nurdin<sup>2</sup> & Dawiyah Pettalongi<sup>3</sup>

<sup>1</sup>Pendidikan agama Islam, Pasacsarjana Universitas Islam Negeri (UIN) Datokarama Palu, Indonesia

<sup>2</sup>Universitas Islam Negeri (UIN) Datokarama Palu, Indonesia

<sup>3</sup>Universitas Islam Negeri (UIN) Datokarama Palu, Indonesia

\*Correspondent author: Makmur E-mail: [makmurmakmur500@gmail.com](mailto:makmurmakmur500@gmail.com)

### ARTICLE INFORMATION

### ABSTRACT

Volume: 1

ISSN:

### KEYWORDS

Islamic Education Values,  
*Sintuwu Maroso* Culture

*Sintuwu Maroso*, the local wisdom of the Poso people, has been entrenched and is believed to be one of the solutions to obtain true peace and minimize the possibility of recurring conflict because the people participate in the realization of peace. The values born from *Sintuwu Maroso* has become a life guarantee as a community and an ancestral heritage which contains an optimistic meaning to maintain living together in peace. In addition, the values in *Sintuwu Maroso* are the values of cooperation, respect, togetherness, deliberation, empathy, care, and unity. These values are evidence that the local wisdom of *Sintuwu Maroso* can create sustainable peace. This study aims to reveal the values of Islamic education in the *Sintuwu Maroso* culture. The type of research used is Field Research. The locus is Poso Regency. Data collection techniques used are observation, interviews and documentation and the data analysis techniques used are data reduction, data presentation and conclusion drawing. The results of the study reveal that there are seven educational values in the *Sintuwu Maroso* culture, namely: Tuwu Mombetubunuka (mutual respect), Tuwu Mombepatuwu (turning on each other), Tuwu Siwagi (mutual support), Tuwu Simpande Raya (understanding each other), Tuwu *Sintuwu Raya* (living in unity), Tuwu Mombepomawo (loving each other) dan Tuwu Molinuwu (living a productive life). The overall value of education in the *Sintuwu Maroso* culture is contained in the Qur'an and hadith as the main foundation of Islamic education called *Fadhail al-A'mal* in the field of worship and *Fadhail al-A'mal* in the field of *muamalah*. The conclusion is that *Sintuwu Maroso* culture is an Islamic Culture Education and multicultural education investment.

### 1. Introduction

Poso Regency is one of the regencies in Central Sulawesi, Indonesia. It has a variety of ethnicities, languages, traditions and cultures so that Poso Regency can be said to be a miniature of the Indonesian nation where the diversity of lifestyles applied by the community in everyday life becomes a mosaic (Hajar Pamadhi and Evan Sukardi, 2008). The mosaic provides a beautiful life for people who live in Poso Regency. Poso Regency is like a house that anyone can visit, a beautiful park that is very promising for everyone to visit, share, and strengthen each other. (Lukman S. Thahir, 2007).

The people of Poso Regency, especially Poso City, are multicultural and multiracial beings who cannot live without the help of others. As human beings, they must interact with each other to establish silaturahmi (friendship) because, in that way, humans maintain harmony in everyday life. Plurality among the people of Poso Regency is one of the keys to the advancement of the area. Differences in various aspects build the value of cooperation in society to foster kinship and

<sup>1</sup> Makmur is a Ph.D Candidate Of Islamic Religious education Study Program at post graduate school, Universitas Islam Negeri Datokarama Palu, Indonesia. This paper was presented at The 1st International Conference on Islamic and Interdisciplinary Studies (ICIIS) 2022 as a Presenter held by the Postgraduate School Universitas Islam Negeri Datokarama Palu, Indonesia

brotherhood. In addition, a good social community is able to embrace differences and make it a means to understand each other and be tolerant of others. What must be understood is that the existence of humans and their relationship with each other is an undeniable fact, and it becomes *sunnatullah*. Humans cannot live without others (Arie Jan Plaisier, 2002). As social beings, everyone will never be able to live alone to help each other and build a social community that supports each other and works together to achieve the desired goals.

The pre-conflict Poso community was a unified community and established a strong brotherhood. They deserved praise because, in living life, they loved each other and provided opportunities for prosperous and happy lives. Their lives were safe and peaceful, despite their different ethnicities, cultures and religions. It happened because of the norms of life they held and applied. These norms were contained in their philosophy of life, namely Sintuwu Maroso (Muhammad Nur, 2020).

On the other hand, after the conflict in 1998, the life philosophy of the *Pamona* (*Tau* or *To Pamona*) tribe experienced a decline in value. The reason was that people suspected each other, so the *Sintuwu Maroso* philosophy of life, which was the ideology of the Poso people, seemed to no longer be able to create a harmonious life in the community. This was due to a degradation in understanding the meanings and values contained in the culture. The occurrence of this degradation was caused by the entry of a group of people claiming to be the *ittiba'ussunnah* group or the *mujahideen* group, where they indoctrinated the Muslim community not to apply all the works of non-Muslim communities, one of which was the *Sintuwu Maroso* culture.

*Sintuwu Maroso*, as the local wisdom of the Poso people, has been entrenched and is believed to be one of the solutions to obtain true peace and minimize the possibility of recurring conflict because the people participate in the realization of peace. The values born from *Sintuwu Maroso* has become a life guarantee as a community and an ancestral heritage which contains an optimistic meaning to maintain living together in peace. In addition, the values in *Sintuwu Maroso* are the values of cooperation, respect, togetherness, deliberation, empathy, care, and unity. These values are evidence that the local wisdom of *Sintuwu Maroso* can create sustainable peace. *Sintuwu Maroso* culture as a means of peace, brotherhood and solid unity that directs the community to achieve prosperity through the fulfillment of basic needs and rights in community life, which will encourage sustainable peace in the land of Poso, should be socialized. The socialization of the community's unifying symbol must be intensified so that the public is aware that being united in peace is far more useful than living in isolation and suffering the consequences of riots. This study aimed to determine the values of Islamic education in the *Sintuwu Maroso* culture.

## 2. Literature Review

### 2.1. Values

Modern theories of values are born out of the work of Kohn (class and values), Rokeach (generalized value systems), and Kluckhohn (group level). Values can be conceptualized at the individual and group levels. At the individual level, values are internalized through social representations or moral beliefs that call on people to think about the reasons for their behavior ultimately. Although individuals in society are relatively different, it is important to assign particular values. Values are the internalization of sociocultural goals that provide ways of controlling oneself from impulses that would conflict with the needs of the groups and structures in which they live. Therefore, the discussion of values is closely related to social life. At the group level, values are cultural texts or ideas considered customary by members of the group; or the group's 'social mind'. Differences in cultural ideas, especially with moral components, define and differentiate social systems. In Weber's Protestant definition, the 'ethics' and 'spirit' of capitalism describe systems of values (Jack R. Fraenkel, 1977). Furthermore, value is defined as the nature attached to something (system of belief) that has been associated with the subject that gives meaning (the humans who believe in it) (M. Chabib Thoha, 1996).

## 2.2. Islamic Education

Islamic education is all forms of education based on the Qur'an and Hadith as the primary guides to the ultimate truth in this world and hereafter. It can be concluded that the value of Islamic education is everything that positively impacts humans based on the Qur'an and the hadith of the Prophet Muhammad. Islamic education is guidance given by someone so that people can develop optimally in accordance with Islamic teachings (Ahmad Tafsir, 1992).

In addition, Islamic education is also defined as the education of a whole person covering mind and heart, spiritual and physical, morals and skills. Therefore, Islamic education prepares people for life both in peace and in war and prepares them to face society with all its negative and positive sides (Syekh Yusuf al-Qardhawi, 1980 penerjemah : Bustami A. Ghani, Zainal Arifin Ahmad).

## 2.3. Culture

Culture is all systems, values or mental attitudes, mindsets, patterns of behavior in various aspects of life. Cultural problems are values that are not satisfactory for society and can cause social crises that will lead to dehumanization. These problems cover various aspects of life, all expressions of human and cultural problems (M. Chairul Basrun Umanailo, 2015).

Culture comes from the Sanskrit language: *Buddhahayah*, which means mind or reason. Culture is also sometimes referred to as *kultur* in Indonesian. Culture in society is divided into seven major interrelated elements, namely: living equipment systems, livelihoods, religion, knowledge, social organization, arts and language. (Juraid Abdul Latief, 2017).

## 2.4. *Sintuwu Maroso*

The *Sintuwu Maroso* culture is a culture created by the Pamona people, who are natives of Poso Regency. The community known as the Pamona tribe mainly embraces Christianity. The beginning of the *Sintuwu Maroso* culture was applied by *Tau Piamo* (ancestors), which has a considerable influence on the community in the Mesale valley area located on the shores of Lake Poso. The people did *mesale* activities in the gardens and rice fields, building houses and fences together without demanding anything in return. Through time, they developed the *mesale* into *Sintuwu Maroso*, which has now become Poso Regency's slogan.

*Sintuwu Maroso* comes from two words, *Sintuwu* and *Maroso*. The origin of the word "*tuwu*" which means life. This word is an adjective in Pamona language, given the "*Sin*" affix to form a verb. By getting the prefix "*sin*", the verb refers to the reciprocal behavior of two subjects. The word *sintuwu* means turning on each other. Thus *sintuwu* implies a willingness to share life with others. It is based on a collective pattern of life where everyone has to walk together, bear burdens together, face threats and challenges together, and even have the same feelings. The word *Maroso* means strong. Therefore, *Sintuwu Maroso* means to live strong, or by living together, we become strong (Muhammad Nur, 2020).

The expression *sintuwu maroso* was formulated by T. Magido in the 1920s. He was the first Bible translator in Pamona. It was then popularized by the sub-district head, Wilson Magido, in the 1980s. However, it has actually become the way of life of the Poso people long ago. *Sintuwu Maroso* is neither a slogan nor a doctrine but a manifestation of the Pamona people's culture in everyday life and has even become their personality translated into the expressions *Tuwu simagi* (solidarity) and *Tuwu malinuwu* (life not only for himself but also for others) (Tamrin Amal Tamagola, 2007).

## 3. Methodology

The type of research used is Field Research, which collects data by conducting direct observations of the object under study in order to obtain the necessary data (Suharsimi Arikunto, 2003). The locus of this research is Poso Regency. The locus or research location is the place where the research was conducted (Winarta Sujarweni, 2014). The data collection techniques used were observation, interviews and documentation. Observation is a method of collecting data through the human senses. Based on this statement, the human senses become the primary tool in making observations. Interview is a question-and-answer method between two or more people directly or with certain media. Documentation means taking official documents consisting of internal and external documents (Umar Sidiq and Moh. Miftachul Choiri, 2019; Hardani, et al., 2020; Rahmadi, 2011). The data analysis technique used was (1) Data reduction, a form of analysis that sharpens, classifies, directs, discards unnecessary and organizes data so that final conclusions can be drawn. (2) Data presentation is an activity when a



collection of information is compiled, thus giving the possibility of drawing conclusions. Qualitative data presentation is in the form of narrative text (field notes), matrices, graphs, networks and charts. (3) Data verification, commonly called conclusions, is the analysis results that can be used to take action (Ariesto Hadi Sutopo dan Adrianus Arief, 2010).

#### 4. Result and Discussion

##### 4.1. Result

The Sintuwu Maroso Culture contains many educational values that are urgent to be applied and useful in the life of religion, nation, state and society. As a system of cultural values, Sintuwu Maroso functions as a way of life, both in forming mental attitudes and ways of thinking and behaving, either as individuals or as community groups, including leaders and community leaders.

The educational values in the Sintuwu Maroso Culture are:

- a. Tuwu Mombetubunuka (live in mutual respect). This means that the Pamona indigenous people uphold mutual respect and appreciation, such as greeting, speech and behavior. When greeting parents or older people, government and religious leaders, people must use the pronouns komi, not siko, as well as sira, instead of si'a;
- b. Tuwu Mombepatuwu (turning on each other). This means that there is concern among each other, especially in creating opportunities for a better life, such as opening up employment opportunities or helping people in need;
- c. Tuwu Siwagi (supporting each other). That is building a life on the principle of unity, whole and solid. This value keeps people from being jealous, dropping each other, holding grudges, and wanting to win themselves;
- d. Tuwu Simpande Raya (mutual understanding). It means having and adhering to the principle of mutual acceptance and acknowledgement of diversity in ethnic, cultural, and belief as a community in Poso Regency;
- e. Tuwu Sintuwu Raya (live in unity). That is, upholding the existence of unity and integrity, especially when the emergence of irresponsible parties in Poso;
- f. Tuwu Mombepomawo (love each other), which means upholding a life that loves each other within the scope of kinship and friendship (poja'i);
- g. Tuwu Molinuwu (productive life). That means developing an atmosphere of life built on the principle of being united and mutually supporting one another for the sake of survival together as a whole.

##### 4.2. Discussion

The primary foundation of Islamic education is the Qur'an and the hadith of the Prophet Muhammad. The two foundations are the main references for the creation of Islamic education that is rahmatan lil 'aalamin. To examine the value of Islamic education contained in the Sintuwu Maroso culture, the opinion of Ulama' and Muslim scholars is needed, which explains the overall cultural values. The opinions of Muslim scholars are the result of interpretations of the verses and hadiths of the Prophet Muhammad. In fact, the culture of Sintuwu Maroso has been accommodated in Islam, as Muslim scholars reveal that everyone must respect and honour the opinions and beliefs of others for the sake of creating security, peace, unity, and welfare of life. Abu A'la Maududi argues that respecting others is a form of tolerance. Tolerance is an attitude of respecting the beliefs and actions of others even though it is different from our view. No violence and coercion are used to change their beliefs or to prevent them from doing something (Abu al-A'la al-Maudūdi, 1980).

In Islam, the term Fadhail al-A'mal is known as the practice recommended by Allah and His Messenger to get closer to Him. Fadhail al-A'mal is divided into two forms, namely Fadhail al-A'mal in the field of worship and Fadhail al-A'mal in the field of mu'amalah. Fadhail al-A'mal in worship is more specified in the form of worshippings, such as prayer and sunnah fasting. Fadhail al-A'mal in the field of mu'amalah has a very broad scope, which includes all good deeds among human beings. The principle is that all good deeds are encouraged, and all evil deeds are prevented. Good deeds or Fadhail al-A'mal in mu'amalah are not only limited to personal and community relations but also in relations with the state. An example of Fadhail al-A'mal in personal and community relations is helping each other in difficulties (e.g., the rich help the poor, the

knowledgeable help the uneducated). *Fadhail al-A'mal*, in relations with the state, for example, does not damage public facilities provided by the state. *Fadhail al-A'mal* is also found in the field of morality, which includes *husnuzhan* among others, telling the truth, not being arrogant, greeting each other, praying for each other and forgiving each other (Azyumardi Azra, 2003).

Social care in Islam is known as *Fadhail al-A'mal* in the field of *mu'amalah*. *Fadhail al-A'mal* will have the value of worship when it is done with a sincere intention to seek the pleasure of Allah and follow the *sunnah* of the Prophet. However, it has no value if *Fadhail al-A'mal* is done to seek people's praises. In the Qur'an, the form of social care is still global. The Qur'an uses the terms:

- a. The word *al-Birr*, which is defined as a broad virtue. According to Tahir Ibn Asyur, the word includes virtue in worshipping Allah, virtue in serving the family, and virtue in interacting with others (Asep Usman Ismail, 2012). The word *al-Birr* also has something to do with *infaq*, cooperation, and *taqwa*. *Al-Birr* will be in vain if it is not accompanied by these three behavioral patterns.
- b. The word (*al-Ihsan*) according to *al-Raghib al-Ashfahani* contains two meanings. First, to give pleasure to others; and second, to do the deeds as well as possible. The word *Ihsan* also means all good attitudes and deeds that are beneficial to others. Therefore, it can be concluded that *Ihsan* is doing an act as best as possible and is dedicated to the interests and good of others. An example is being wise, helping and respecting others, sacrificing for the public interest, and so on (Asep Usman Ismail, 2012).

The emphasis of the Qur'an on the way a Muslim should behave towards others is by imitating the Prophet Muhammad. The Qur'an teaches not to ridicule others, not to criticize others, not to be prejudiced, and not to seek the fault of others. It is God's grace to make all his believers brothers and sisters and love each other, unite and cooperate, help each other, relate to each other and have compassion for each other (Harun Nasution, 1996). Islam has laid down its own rules and norms for social life, which are wrapped in love and hospitality, glued together by togetherness, built by mutual help in goodness and piety and preventing each other from sin and enmity. The rule is also based on the awareness of every Muslim to carry out their obligations in interacting and staying in touch with each other (Abdul Aziz Al-Fauzan, 2007).

In addition, Islam invites all human beings to act well in society, with neighbours, and even the state. It is not allowed to hurt, act arbitrarily, or ridicule each other. In social life, the sick should be visited, help each other, say and do good, maintain relationships, comfort the grieving, take the dead to the grave and ask Allah for forgiveness. Furthermore, Islam teaches us to help the poor, to protect and care for orphans, not to be wasteful in spending wealth, and so on. The things above basically ask Muslims to live well in social life (Thoyib IM and Sugiyanto, 2002). All of these Islamic teachings point to the importance of maintaining and strengthening social order to strengthen unity and integrity and create a safe, peaceful, prosperous, happy life together, as in the *Sintuwu Maroso* culture.

## 5. Conclusion

The creation of the human mind must be interpreted as one of the blessings of Allah swt which has great benefits for the creation of human civilization. Civilization was born as a result of human interaction with others, which ultimately gave birth to a culture because one of the goals of human creation is to be cultured. The *Sintuwu Maroso* culture, which is a result of the work of the Pamona Tribe who lives in the Poso Regency, has numerous Islamic education values to be applied in everyday life in order to create a sense of security, peace, prosperity and strengthen brotherhood among fellow humans, because the culture of *Sintuwu Maroso* is part of the teachings of Islam *rahmatan lil 'alamin*.

## References

- Abdul Latief, Juraid (2017). Pendidikan Multikultural. Makassar: Edukasi Mitra Grafika.
- Azra, Azyumardi (2003). Ensiklopedi Islam. Jakarta: Ichtar Baru Van Hoeve.
- Basrun Umanailo, M. Chairul (2015). Ilmu Sosial Budaya Dasar. Kediri: FAM PUBLISHING.
- al-Fauzan, Abdul Aziz (2007). Fiqh At-Ta'amul Ma'a an-Nas (Fikih Sosial Tuntunan dan Etika Hidup Bermasyarakat). Jakarta Timur: Qisthi Press.
- Fraenkel, R., Jack (1977). How to Teach about Values. New Jersey: Prentice-Hall, Inc. Englewood Cliffs.

- Hadi Sutopo, Ariesto dan Adrianus Arief (2010). *Terampil Mengolah Data Kualitatif dengan NVIVO*. Jakarta: Prenada Media Group.
- Hardani, dkk (2020). *Metode Penelitian Kualitatif dan Kuantitatif*. Yogyakarta: Pustaka Ilmu Group.
- I. M, Thoyib dan Sugiyanto (2002). *Islam dan Pranata Sosial*. Bandung: Remaja Rosdakarya.
- Ismail, Asep Usman (2012). *al-Qur'an dan Kesejahteraan Sosial*. Tangerang: Lentera Hati.
- Jan Plaisier, Arie (2002). *Manusia, Gambar Allah, Terobosan-Terobosan dalam Bidang Antropologi Kristen*. Jakarta: PT BPK Gunung Mulia.
- al-Maudūdi, Abu al-A'la (1980). *Al-Islām fi Muwājihati al-Tahaddiyāt al-Mu'āshirah*. Kuwait: Dar al-Qalam.
- Nasution, Harun (1996). *Islam Rasional Gagasan dan Pemikiran*. Bandung: Mizan.
- Nur, Muhammad (2020). *The Local Wisdom of Sintuwu Maroso as a Symbol of Religious Moderation*. *Jurnal Khazanah Keagamaan*, 8 (2), 246.
- al-Qardhawi, Yusuf (1980). *Pendidikan Islam dan Madrasah Hasan Al-Banna*, terj. Prof. H. Bustami A. Ghani dan Drs. Zainal Arifin Ahmad. Jakarta: Bulan Bintang.
- Pamadhi, Hajar dan Evan Sukardi (2008). *Seni Keterampilan Anak*. Jakarta: Universitas Terbuka.
- Sidiq, Umar dan Moh. Miftachul Choiri (2019). *Metode Penelitian Kualitatif di Bidang Pendidikan*. Ponorogo: Nata Karya.
- Sujarweni, Wiratna (2014). *Metodologi Penelitian*. Yogyakarta: Pustaka Baru Press.
- Tafsir, Ahmad (1992). *Ilmu Pendidikan dalam Perspektif Islam*. Bandung: Ramaja Rosdakarya.
- Tamagola, Tamrin Amal (2007). *Revitalisasi Kearifan Lokal : Studi Resolusi Konflik di Kalimantan Barat, Maluku, dan Poso*. Jakarta: International Center for Islam and Pluralism: European Commission.
- Thahir S. Lukman (2007). *Konflik dan Keretakan Sosial : Belajar dari Konflik Aktual di Poso Sulawesi Tengah*. *Jurnal Multikultural dan Multireligius*, 6 (23), 10.
- Thoha, M. Chabib (1996). *Kapita Selekta Pendidikan Islam*. Yogyakarta: Pustaka Pelajar.

# 12 Islamic Education Values In Sintuwu Maroso Culture

## ORIGINALITY REPORT

14%

SIMILARITY INDEX

## PRIMARY SOURCES

1	<a href="http://repository.uindatokarama.ac.id">repository.uindatokarama.ac.id</a> Internet	116 words — 3%
2	<a href="http://deepblue.lib.umich.edu">deepblue.lib.umich.edu</a> Internet	66 words — 2%
3	<a href="http://www.chan6es.com">www.chan6es.com</a> Internet	49 words — 1%
4	<a href="http://e-journal.sastra-unes.com">e-journal.sastra-unes.com</a> Internet	36 words — 1%
5	<a href="http://repository.uinsaizu.ac.id">repository.uinsaizu.ac.id</a> Internet	34 words — 1%
6	<a href="http://www.jurnal.staialhidayahbogor.ac.id">www.jurnal.staialhidayahbogor.ac.id</a> Internet	34 words — 1%
7	<a href="http://digilib.unila.ac.id">digilib.unila.ac.id</a> Internet	24 words — 1%
8	<a href="http://iss.internationaljournallabs.com">iss.internationaljournallabs.com</a> Internet	24 words — 1%
9	<a href="http://ices.prosiding.unri.ac.id">ices.prosiding.unri.ac.id</a> Internet	23 words — 1%
10	<a href="http://jurnal.staialhidayahbogor.ac.id">jurnal.staialhidayahbogor.ac.id</a> Internet	



19 words — 1%

---

11 [jurnal.peneliti.net](http://jurnal.peneliti.net)  
Internet

14 words — < 1%

---

12 [etheses.uin-malang.ac.id](http://etheses.uin-malang.ac.id)  
Internet

10 words — < 1%

---

13 [garuda.kemdikbud.go.id](http://garuda.kemdikbud.go.id)  
Internet

9 words — < 1%

---

14 [journalppw.com](http://journalppw.com)  
Internet

9 words — < 1%

---

15 [repository.unisma.ac.id](http://repository.unisma.ac.id)  
Internet

9 words — < 1%

---

EXCLUDE QUOTES ON

EXCLUDE SOURCES < 5 WORDS

EXCLUDE BIBLIOGRAPHY ON

EXCLUDE MATCHES < 9 WORDS