

## History of the Kaili Ethnic Petambuli Tradition in Kayumalue Ngapa Village

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### A B S T R A C T

This study aims to examine the development, implementation, and symbolic meanings of the Petambuli customary practice within the wedding tradition of the Kaili ethnic community in Kayumalue Ngapa, Palu City. Employing a qualitative research approach, data were collected through observation, in-depth interviews, and documentation. The findings reveal that the Petambuli tradition has undergone notable transformations over time, particularly in the use of ritual instruments, traditional attire, and the customary dialogues performed during the ceremony. Despite these changes, the core values and philosophical essence of the tradition remain preserved. Petambuli is regarded as a sacred procession symbolizing respect and the readiness of the groom before entering the bride's family home. Moreover, ritual objects such as the doke, tinggora, buya kae lapa, and dulang carry symbolic meanings that represent perseverance, courage, harmony, and ceremonial completeness. Overall, the Petambuli tradition plays a vital role in sustaining the cultural heritage of the Kaili community.

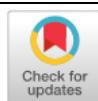
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### INTRODUCTION

Indonesia is a country rich in traditional and cultural heritage that grows and develops from hundreds of ethnic nations with their own specialties. This diversity is the identity as well as the strength of the Indonesian nation in building a national culture based on noble values.

Therefore, it is appropriate that as an Indonesian nation we continue to strive to maintain and preserve the noble values of customs and culture of each ethnicity. Preservation is important because customs and culture are an integral part of national culture that reflects the nation's identity.

Customary is a concept in culture that includes cultural values, social norms, customs, customs, customary institutions, and laws that apply in a community. Customary practices are usually carried out consistently by the community in a region as a guideline in social life (Salim, 2017).

One of the traditional implementations in wedding parties that still survives and is preserved in Kayumalue Ngapa Village is the Petambuli Custom. This custom is still maintained for generations by the Kaili ethnic community in Kayumalue Ngapa Village, Palu City.

Marriage is a process of integrating human beings into a sacred order. Therefore, in its implementation, a number of conditions are needed that are regulated and determined by social norms and traditions that apply in society.

The Kaili ethnic community, especially in Kayumalue Ngapa Village, is very protective and maintains the heritage of ancestral customs used in the process of implementing Kaili ethnic customary marriage. This shows the strong bond of the community with cultural values inherited by their predecessors (Virgiawan, 2024).

As one of the areas with the original population of the Kaili ethnicity, the Kayumalue Ngapa community is known to still hold fast to ancestral values, including in the implementation of Petambuli customs. This tradition is a symbol of cultural identity as well as a means of strengthening social relations in society.

However, in its implementation, the Petambuli custom has experienced various developments from time to time, both in terms of implementation, customary tools used, and the customary dialogue that is spoken. This development is influenced by the inclusion of modernization elements. Therefore, the author raised this title to find out and describe the development of Petambuli customs in the Kaili ethnic wedding ceremony in Kayumalue Ngapa Village, as well as to introduce the symbolic meanings of traditional tools to the younger generation and local people who still do not know much about it.

## METHOD

Qualitative methods are a type of research that does not involve the use of numbers in the data collection process or in interpreting the results. This method is often referred to as the naturalistic method because it is carried out in a natural situation or condition. (Nurrisa & Hermina, 2025).

The selection of qualitative research methods in this study is based on the need to explore information and facts contained in the field, which is not only related to quantitative data, but also to understand the meaning, cultural values, and social context behind the implementation of Petambuli traditional traditions in the Kaili Ethnic community in Kayumalue Ngapa Village. This method was chosen because the data needed regarding the meaning, social function, and role of the Petambuli tradition in people's lives can only be obtained through a direct approach in the community. This research aims to gain a deeper understanding of the cultural meaning and social impact of the implementation of Petambuli traditional traditions in the social life of the community in Kayumalue Ngapa Village.

## FINDINGS AND DISCUSSION

### Development of Petambuli customs

Development is a process of change that takes place gradually and has a continuum towards something more advanced and complex. Development can occur in various aspects such as social, economic, cultural and also technological that each affect human life. So in other words, development can change a system, tradition and society that is not like its original form, and will adjust to the development of the needs and challenges of the times. Likewise, customs in society can develop along with the times.

Customary is a concept in culture that includes cultural values, social norms, customs, customs, customary institutions, and laws that apply in a community. This custom is usually carried out consistently by the community in a region (Salim, 2017).

Customs are norms or rules that are conceptualized in the minds of our ancestors from ancient times until the present between these norms or rules cannot all survive and remain sustainable. Customs that contain positive values will still survive and be preserved by the community. (Suyatmo et al., 2019).

The development of this custom also occurred in Kayumalue Ngapa Village, which is a wedding tradition that develops over time. One of the customs that has experienced this development is the "Petambuli" custom which is based on the results of interviews with traditional leaders, and community leaders in Kayumalue Ngapa Village. Mr. Taslim. K Lapari explained that Petambuli is one of the important stages in the marriage process that must be carried out by the local community because it has a sacred position as a sign of the validity of traditional marriage. Without the Petambuli procession, the wedding is considered incomplete even though it has been carried out religiously. However, along with the times, the implementation of Petambuli customs has changed both the tools used and the clothes used when Petambuli is carried out.

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Petambuli is a form of traditional dialogue that is undertaken by the groom-to-be with religious leaders before the implementation of the Kabul ijab. In this tradition, the groom asks for permission to enter the bride-to-be's house as a form of respect and seriousness in building the household, this process is accompanied by three sacred objects, namely Tavala (spear), Guma (machete). Kaliavo (shield), each of which symbolizes courage, determination, and protection of important values that are expected to be the basis of marriage (Halizah, 2022).

#### Implementation of the Petambuli custom

The implementation of the Petambuli custom in Kayumalue Ngapa Village has been passed down from generation to generation in the Laksakan. The procession of implementing the custom began with an agreement between the two parties at the time of shopping. The implementation of the Petambuli custom goes through several stages related to the preparations that will be prepared before the Petambuli traditional procession is carried out.

The implementation of the Petambuli custom requires several preparations as obtained by the researcher based on direct research that has been carried out in Kayumalue Ngapa Village through the interview method in the implementation of the Petambuli custom requires several preparations that need to be prepared by the groom and the bride-to-be. The preparations are as follows:

Preparations for the implementation of the Petambuli custom that need to be prepared by the groom's bridegroom, namely:

##### *Wedding Dowry*

*Handed over such as a set of prayer tools, clothes, jewelry, beauty supplies, fruits, traditional cakes, household supplies, and also kitchen utensils.*

##### *Traditional clothing*

*Petambuli traditional tools such as tinggora, doke, dula palangga, buya kae lapa and sanjasio custom which contains nine betel lime*

*The organizers such as the heads of religious leaders, existing figures, heads of government and someone who has been ready to represent the delivery of the Petambuli traditional dialogue.*

Preparations for the implementation of the Petambuli custom that need to be prepared by the bride and groom are:

##### *Traditional clothing*

*The organizers such as the heads of religious leaders, existing figures, heads of government and someone who has been ready to represent the delivery of the Petambuli traditional dialogue.*

##### *Sound system*

The implementation of the Petambuli custom requires careful preparation from both parties so that the procession can run well and in accordance with the applicable customary provisions. The prospective groom is responsible for preparing dowries, gifts, traditional clothes, traditional tools, and traditional organizers, while the bride-to-be prepares traditional clothes, event equipment such as sound systems, and traditional and religious figures who play a role in organizing the Petambuli traditional procession.

The Petambuli procession is carried out simply and full of traditional nuances, especially in the use of musical instruments and traditional clothing. The musical instruments that accompany the ceremony are kulintang and drums, played directly by traditional musicians so as to provide a sacred feel and reflect the local cultural identity.

The tools used in the implementation of the Petambuli custom are as follows:

*Spark/Spark*

*tombak/doke*

*sarung/buya kae lapa*

*Dula Palangga/Baki*

The implementation of the Petambuli custom in Kayumalue Ngapa Village, as obtained by the researcher through direct interviews with traditional leaders and government figures in Kayumalue Ngapa Village, which explained related to the preparation for the implementation of the Petambuli custom and the process of implementing the Petambuli

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custom, which began with the arrival of the groom-to-be and his entourage at the bride's residence which was welcomed by the bride's family, then led to the front door of the house and The welcome is accompanied by traditional musical instruments in the form of kulintang, which then when the groom arrives at the door of the bride's house, this is the peak of the implementation of the Petambuli custom in the laksnakan.

It begins with the pronunciation of traditional sentences of dialogue between the groom and the bride. The pronunciation of the customary dialogue is pronounced by sara employees or community leaders who are mandated to carry out the customary procession. In the delivery of the dialogue, community leaders while holding a doke/spear.

The customary dialogue that is spoken in the implementation of the Petambuli custom is as follows:

*Male: Bismillahirohmanirohim, assamualaikum warohmatullahi  
wabarakatuh, tabe mabunto tanah bo Langi doi mabunto aku about the army  
there is Petambuli lako nte we candidates boti langgai lako ri Kayumalue  
Ngapa Village, North Palu District*

*(Bismillahirohmanirohim, assamualaikum warohmatullahi wabarakatuh,  
Excuse me, I am not sinful in the name of the earth and sky to convey the  
Petambuli custom from us, the bride-to-be from Kayumalue Ngapa Village,  
North Palu District)*

*Woman: Waalaikumussalam warohmatullahi wabaraku, doi kupobunto, doi  
kuponggata, doi kupekeru mantarima ada Petambuli lako ri candidate boti  
langgai aga rapokonobuku mami sampe mosikeni njamboko*

*(Waalaikum salam warohmatullahi wabarakatuh, not my sin, not my nangga,  
not my nakeru, receiving the custom of Petambuli from the bride-to-be so that  
we can unite to become a legitimate husband and wife)*

*Question: Are you ready for the next installment?*

*(all hosts are complete?)*

*Wanit: naria pura-puramo*

*(all complete)*

*Question: Are you trying to pretend that you are a Democrat?*

*(Are all the chairmen or representatives of government figures complete?)*

*Wanite: pure naria-puramo*

*(all complete)*

*Are you trying to pretend that there is no such thing as a POV?*

*(Are all the chairmen or representatives of traditional leaders complete?)*

*Wanite: pure naria-puramo*

*(all complete)*

*Question: Are you a fan of the Gospel of Jesus Christ?*

*(Are all the leaders or representatives of religious leaders complete?)*

*Wanite: pure naria-puramo*

*(all complete)*

*I'm going to go ahead and say that there is a Smash Bros. in front of me?*

*(I asked, the custom in Tambuli? and how much is the dowry?)*

*Woman: there is a ra tambuli sanjobu one rupiah*

*(Custom in Tambuli, the dowry is one thousand one hundred rupiah)*

*Is there a tambuli?*

*(Adat of Tambuli?)*

*Woman: there is a ra tambuli*

*(Adat by Tambuli)*

*Pri: sanggani maroso, ruanggani marisi, talunggani marasa, patanggani  
masana, limanggani manyama, aononggani masalama, pitunggani  
maliuntinuvu, valunggani mandate umuru, sionggani masempo dale  
mosekeni njamboko until mountu thousand mombarata family Sakinah  
mawadah warahma. Back to the drawing board again*

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*(Once strong, twice strong, three times delicious, four times happy, five times comfortable, six times safe, seven times happy, eight times longevity, nine times cheap sustenance for husband and wife until they reach the highest peak and obtain the family of Sakinah, Mawaddah, Warahmah. The descendants who are tambuli will remain tambuli)*

*Back to the drawing board: Back to the drawing board*

*(Descendants who are tambuli will still be tambuli)*

*Male: Asalamualaikum ya baburrahim Fatima bint Muhammad rasulillah*

*Title: Waalaikumussalam ya Baburrahman Ali bin Abu Thalib*

*Male: tabe.*

*(Sorry)*

After the speech of the dialogue, it marked the end of the traditional Petambuli procession where the prospective groom was allowed to enter the house of the bride-to-be to continue the wedding procession.

**The symbolic meaning of the tools used in the Petambuli custom**

The implementation of tradition in society is certainly inseparable from the meaning of faithfully its implementation, especially in faithfulness, the tools used in traditions or customs, in which they contain meaning and symbolism that symbolize sacred ancestral values and have certain meanings and purposes.

Customs in the Kaili Ethnic community, one of which is the Kaili Ethnic community in Kayumalue Ngapa Village, which until now is still thick and is still carried out in the Kaili Ethnic wedding procession in Kayumalue Ngapa Village, namely the Petambuli custom. Based on the results of interviews conducted directly by the researcher with the traditional leader of Kayumalue Ngapa Village, namely Mr. Taslim. K. Lapari. The procession uses tools and has symbolic meanings such as:

*Sparkle/Tinggora*

It has a symbolic meaning as something that symbolizes perseverance and persistence in earning a living for life in the household. In its meaning, the machete is also interpreted as a symbol of the courage of a man who will start a new life as the head of the family who has responsibility for his wife and children.

*Tombak/Doke*

The use of Doke symbolizes sharpness in a man, both in thought and hard work. This sharpness is not only interpreted as intellectual intelligence, but also as the ability to make the right decisions in facing various life problems and also be able to carry out their responsibilities and lead and direct their families towards a harmonious and prosperous family

*Sarung/Buya Kae Lapa*

Buya Kae Lapa is interpreted as a symbol of harmony which has the main purpose of unification between men and women in domestic ties. This symbol not only emphasizes mutual acceptance, but also the importance of building a mutual relationship based on mutual respect, understanding, and support and as the main foundation in married life, so that the union is not only physical, but also emotional, spiritual, and social.

*Tray/Tray*

In its use, the tray is used as a tray to store tinggora, doke and buya kae lapa so that the tray is interpreted as a complement in the perfection of Petambuli customs.

The symbols contained in the Petambuli custom, such as the Parang/Tinggora, Tombak/Doke, Sarung/Buya Kae Lapa, and Tralang/Baki, have a deep philosophical meaning and complement each other. The machete/tinggora represents the perseverance, persistence, and courage of a man in carrying out his role as the head of the family. The spear symbolizes sharpness of thinking, intelligence, and the ability to make the right decisions in leading and prospering the family. Sarung/Buya Kae Lapa is a symbol of harmony that emphasizes the importance of the unification of men and women in the household through mutual respect, understanding, and support as the basis for creating a harmonious and balanced family life. Meanwhile, the Tray/Tray serves as a complement that brings perfection

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to the entire Petambuli traditional procession. Thus, the four symbols not only have a ceremonial function, but also reflect the cultural values that govern roles, responsibilities, and social relationships in household and community life.

The use of these tools is not solely interpreted in terms of functionality, but also has a symbolism that is sustainable with the cultural values of the community. Each tool represents a specific meaning, including strength that reflects the community's ability to face challenges, persistence that shows an unyielding spirit in maintaining tradition and living life, and perseverance that indicates consistency, discipline, and seriousness in every activity. Thus, the existence of these tools can be understood as a manifestation of the philosophy of community life that places hard work, fighting power, and fortitude as an integral part of building identity and maintaining the sustainability of traditions.

## CONCLUSIONS

Based on the results of the research, it can be concluded that the Petambuli custom in Kayumalue Ngapa Village is a Kaili ethnic marriage tradition that is still maintained to this day and has developed along with social changes without losing its main meaning and function. Petambuli customs not only serve as a series of ceremonial processions in marriage, but also contain philosophical values that reflect responsibility, harmony, authority, and family unity, which are reflected in the stages of implementation and use of traditional equipment such as tinggora, doke, buya kae lapa, and tray each of which has a symbolic meaning. Changes in the aspects of customary procedures, clothing, and equipment show the ability of the Kaili community in Kayumalue Ngapa Village to adapt to the times, while emphasizing that the Petambuli custom continues to function as a social identity and cultural heritage that strengthens solidarity, togetherness, and sustainability of local values in the midst of modernization and globalization.

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